

The Northwestern Lutheran

February 8, 1976



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Briefs by the Editor

In 1976 it's a natural for us to have our country's Bicentennial on our minds and for the *Northwestern Lutheran* also to offer some articles on that theme. A natural because, even though we as a Synod did not come into existence until our nation had existed almost 75 years as an independent nation, those who bore the name of Luther were around from the very start. We can learn something from their history.

With this issue we are therefore beginning a series of articles featuring Lutheranism in the original colonies. The articles, written by members of our own Colonial Conference, will take us to the very areas where the historical events commemorated by the Bicentennial took place. The present installment teaches us two lessons. The first is that religious liberty is not something that should be taken for granted. When Lutherans first came to these shores, they found that they were unwelcome just because they were Lutherans. The second is one that we as a Synod had to learn early in our own history, namely that a church body has no real future unless it is prepared to make the sacrifices of time and money needed to educate its own clergy.

Another series, now in the planning, will discuss the religious history of our nation. This series will help prevent us from living our religious life in somewhat of a vacuum. As we take a look at some of the cultural background that helped shape our own attitudes — for we too are in a sense children of our times — we shall learn that faith must never be based on what man thinks or feels, but must be based solely on God's Word.

Speaking of God's Word, I know that you will be very interested in Prof. John C. Jeske's experience as a

member of a translation team for the NIV (New International Version) Old Testament. It is particularly with regard to the translation of the Old Testament that we must raise questions about a number of contemporary translations of the Holy Scripture. In translating the Old Testament, translators soon reveal whether they are willing to accept God at His word or not; whether they believe that He can and that He does prophesy. Can God cause Isaiah to mention Cyrus by name before Cyrus is on the scene of history? Can God foretell the coming of the Savior, speak of His suffering and death and rising again, before it takes place? The Bible-believing child of God answers Yes. The Bible-believing translator will translate accordingly. But the translator who is not convinced of these truths will often modify his translation according to what he thinks God can or can not do.

In this matter we must give the NIV a clean bill of health, even as *An American Translation* by Dr. William F. Beck, brought to your attention in a former issue of *The Northwestern Lutheran*. The NIV Old Testament should be available by 1978 unless finances remain a problem.

A new feature beginning this month, entitled "Mining the Treasures of God's Word," is being written by Pastor Julian G. Anderson, pastor of our congregation in St. Petersburg, Florida. The approach promises to be somewhat different, as it will involve our readers in a personal digging in God's Word. Mining particularly in the Old Testament, Pastor Anderson's articles will convince you more than ever that a proper understanding of the Old Testament is of extreme value in understanding God's message of Grace in the New Testament.

*The Lord our God be with us,
as he was with our fathers:
let him not leave us,
nor forsake us. I Kings 8:57*

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OUR COVER

St. Matthew's Ev. Lutheran Church of Oconomowoc, Wisconsin, pictured on the cover, was dedicated in 1952. At that time the congregation was 20 years old. Its only pastor throughout these years has been the Rev. Norbert E. Paustian, who came to Oconomowoc as a Seminary graduate. In the early years, Pastor Paustian also served as teacher at the congregation's Christian day school. Today the school has a faculty of seven and an enrollment of 156. The congregation numbers almost 1300, of whom 1000 are communicants. (Picture by Town & Country Studio, Oconomowoc.)

Editorials

Contributing to the Bicentennial

A generation of Americans still living can recall when the words "under God" were inserted into the Pledge of Allegiance. Opponents of the movement to incorporate this pious phrase gave way under pressure, being unwilling to incur the wrath of the religionists of the country. Proponents of the movement felt that they had won a great victory for God.

Merely acknowledging that there is a God is for some people a major concession. However, persuading them to do so against their will does not overcome their unbelief nor alter their relationship to God. Neither is any God-pleasing purpose served when people are prevailed upon to hold out their hands while God passes out the free cookies. As the source of all good, God does not welcome pats on the head, and throwing sops to Him does not constitute acceptable worship.

With religion receding as a force in our society, and at a time when God's name is invoked chiefly in expressions of profanity, there is reason for serious concern about our country's future. However, plastering on a little religion here and there will not sanctify our nation. This is accomplished only when God's truth permeates the hearts of our people.

In this bicentennial year the greatest and most lasting contribution we Christians can make to the welfare of our country and to its future is to dedicate ourselves to the proclamation of God's truth and grace. The Psalmist's words "Blessed is the nation whose God is the Lord" still apply in 1976, and the reverse applies with equal force.

With this in mind we invoke God's blessing upon our country's bicentennial, lest it become, with predictable consequences, a year of the Golden Calf, perverted by a faithless people into just another occasion to eat and to drink and to rise up to play.

Immanuel Frey

Are There No Limits To Blasphemy?

In their hatred of "sexism" and in their vehemence against "sexist language" in Scripture a number of women (and some men also) do not hesitate to deface and mutilate the Trinity. They demand a Mother and a Daughter in the Trinity as well as a Father and a Son. "The masculine imagery of God as 'father' and Jesus as 'son' should be broadened to include female symbols of 'mother' and daughter." Jesus, then, should be called "daughter" as well as "son."

Writing in *Theology Today*, the head of the religion department at Hamilton College ventures to say that Jesus, the God-man, was born of both the Holy Spirit and Mary at the same time, that the Holy Spirit is the wife of the Father, and was and is Jesus' divine mother.

In the same theological journal a woman argues that because God has expressed His concern for His people as

being like that of a mother for her child, and because Jesus in one parable pictures God as a woman searching for a lost coin, it is wrong for the God of the Bible to employ male terminology in identifying and revealing Himself.

Others, in ignorance of what the image of God is, use Genesis 1:27 ("So God created man in His own image, in the image of God created He him; male and female created He them") to prove that God is both male and female because He created both man and woman in His image.

The Christian who reads these wild assertions will utter a fervent "Amen" to the opening statement of an editorial on the subject in *Christianity Today*. Entitled "He Meant What He Said: 'Him, His, He,'" the editorial states: "There are times in the affairs of the Church when it becomes necessary to say, 'For God's sake, stop!'"

It is indeed time for Christians everywhere, who honor God and His Word, to stand up to those who decry the "sexist language" Scripture uses in speaking about God, and to answer them loudly and clearly: God is Father, not Mother; Jesus is Son, not Daughter; the Holy Spirit is He, not She. The desecration of God by these blasphemers must be hurled back into their insolent teeth. We, on our part, will continue to speak of God as He Himself does in His Word.

Carleton Toppe

Casting Stones A policeman in London was suspended from the force with criminal charges filed against him. The facts were beyond dispute. When the embassy he was guarding was attacked by a mob throwing stones, *he threw them back!*

It was an appalling breach of diplomacy, no doubt, a breakdown of discipline, a case of completely losing one's cool. And yet, wrong as it was, I found myself delighting in the fact that he had done it.

Wrongdoing is not necessarily repulsive to us. We tend to overlook the frailties of our friends and come on like the Avenger of Malta over someone else's errors.

Shakespeare's plays and Western movies can tell a story in a way that has us rooting for the bad guys. Popular psychology plays the same appealing game, offering us excuses and alibis for plain and simple sin in our lives.

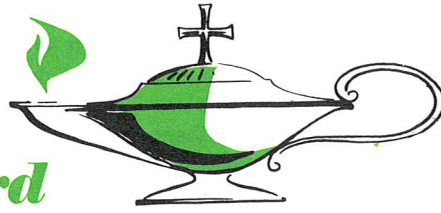
The ancient Prophet knew about this perversity of the human heart, the innate ability to blur the line between right and wrong, to shift the blame for sin: "The heart is deceitful above all things, and desperately wicked: who can know it?"

Personal sentiment, emotion, and logic are simply no guidelines to go by. God never intended them to be. That is the business of His Law. "I had not known sin," St. Paul said, "but by the Law."

To identify sin correctly and impartially it is crucial that we know God's Law. For without it, how shall we ever make confession? And without confession, how shall we ever have the healing of forgiveness?

John Parcher

Studies in God's Word



The Christian and Riches

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth and been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just, and he doth not resist you (James 5:1-6).

Often the Biblical term "riches" is misunderstood. So often we limit that term to having a lot of money. And since we know the condition of our checkbook, we convince ourselves that Scripture's words about riches can hardly refer to us.

It's not that simple. The term "riches" refers also to our attitude toward money, to how we appraise, acquire, and apply our earthly goods. Now that term hits closer to home and asks serious questions of us. What are our chief concerns in life? Eternal salvation or earthly security? Christ's righteousness or man's real estate? Deposits and dividends or peace and pardon? We all need to listen as James in his *Course on Concrete Christianity* speaks of "The Christian and Riches."

Appraise Them Carefully

Nowhere does Scripture condemn

the rich for being rich. It does point out that riches bring particular problems with them. So quickly can riches tempt people to make life an insatiable pursuit after possessions and power. So quickly also can riches trick people into shifting their trust from God to gold. The danger is always there that riches lead to a hardening of the attitudes.

With vivid words James warns those who put the wrong appraisal on riches. If they would stop to think for a moment, all their smug satisfaction would evaporate and they would wail in hopeless anguish. For their riches, which their hands had heaped up and on which their hopes had relied, would prove to be a rotting foundation in the coming judgment. People who look for no better treasure in the days of grace on earth will be wretched beggars in the day of judgment to come.

In our affluent society with its crass materialism we need James' warning. We can never hear too often that in God's eyes a man is valued, not by what he has, but what he is — IN CHRIST. Our earthly treasures rot and rust; the angel of death rips them from our hands, but the treasures God gives in Christ abide forever. Once again we are reminded of Christ's words, "Lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt" (Matt. 6:20).

Acquire Them Correctly

Wrong appraisal of riches can lead to incorrect ways of acquiring them. Look at the ungodly in our verses. Their harvests were plentiful and their wealth increased, but their greed had to cheat the poor men who worked their fields. There were other

ways to evade the laws and exploit the poor. Nor could the poor offer much resistance against such unjust treatment. On earth their appeals are seldom heard, but in heaven the Lord of Sabaoth, to whom all the hosts of angels are subject, hears their cries. What He will do, James need not tell us.

James' words speak to the age-old problem of how much labor should be paid and how much management should profit. They speak to the modern problems of soaring prices for scarce products, sharp practices in business deals, solid performance for solid pay. They speak to you and me. What about my record on the job and my dealings with my fellow man? These are questions to ask lest we dismiss James' words lightly.

Apply Them Conscientiously

Those who live for riches frequently apply those riches only to themselves. So the rich men in our verses lived in fat and wanton luxury, much like cattle which feed richly each day, totally unaware of the slaughter coming. What a vivid picture of men grown fat in mind and spirit, foolishly forgetting the coming judgment. In that judgment their riches, sinfully gathered and selfishly used, will rise up to bear evidence against them and to add fuel to the fires of hell.

James wants us to examine carefully how we use our goods. There is no greater use than to devote them to spreading the eternal riches found in Christ. Filling our offering envelopes, supporting our Synod's work, remembering the kingdom in our wills, are ways to apply our riches. Nor dare we forget the physical needs of those around us. Resettling refugees, helping agencies to care for infants and for the infirm, the handicapped, and the helpless, are ways to apply our riches. Hearts filled with God's free riches in Christ lead to hands opened freely to others' needs.

The radio of our heart needs to be tuned constantly by the Spirit to the message of God's salvation in Christ. The more those eternal riches fill our hearts, the more we will appraise, acquire, and apply earthly riches properly.

Richard E. Lauersdorf

Christ's Sacraments



The Lord's Supper Powerful Testimony to Our Blessed Fellowship

The Lord's Supper has two aspects which we must always keep in mind. The one is that in it Christ our Savior gives us His true body and blood under the bread and wine to seal to us the forgiveness of our sins. The other is that this Sacrament is also a mark of Christian fellowship. It is this latter aspect which we wish to stress in this article.

The Augsburg Confession touches on both of these aspects. Of the first it says: "Of the Supper of the Lord they teach that the Body and Blood of Christ are truly present, and are distributed to those who eat in the Supper of the Lord" (Article X). The other aspect is treated in passing in Article XIII: "Of the Use of the Sacraments they teach that the Sacraments were ordained, not only to be marks of profession among men, but rather to be signs and testimonies of the will of God toward us, instituted to awaken and confirm faith in those who use them."

It is the second aspect, namely, that the Sacraments are "marks of profession among men," that can cause us much difficulty in an age when most churches practice "open communion" and are unfamiliar with our practice of "close communion" which emphasizes the concept that only those who are one in faith may enter into the intimate fellowship of communing together.

Most of our congregations have had the experience at one time or another of having a stranger approach the Communion rail and expect to receive the Lord's Supper with

the members of the congregation. When this happens, it is a most uncomfortable moment for pastor and congregation alike. The pastor feels that he must know something about the person's confession before communing him, and yet that is hardly an ideal setting for such a discussion. The stranger is also embarrassed to be singled out in such a way. The embarrassment for all is further intensified if the pastor decides that he cannot commune the individual. Many pastors in our midst seek to avoid such embarrassing situations by announcing either in the bulletin or verbally that the Lord's Supper in that service will be served only to members and to such others who have previously spoken to the pastor.

The Lord's Directives Decisive

Why do we have such a restrictive practice? Who are we to turn away another individual who calls himself a Christian? How can the pastor do something like that?

Not everyone may be aware that the pastor is not merely a distributor of the Communion elements, but that the Lord and the congregation have called him to be a faithful steward of the mysteries of God. Since it is the Lord's Supper he is distributing, he must administer it according to the Lord's directions. And the Scriptures describe the Lord's Supper as a public confession of faith and unity that exists among those who commune together.

The Apostle Paul points to this aspect of the Lord's Supper in I Corin-

thians. He says, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread and one body, for we are all partakers of that one bread" (I Cor. 10:16,17). In the first verse Paul points to the union of Christ's body with the bread and of Christ's blood with the wine in the Sacrament — the blessed aspect which makes of the Lord's Supper the New Testament of Jesus' love. But then in the next verse he proceeds to speak of the unity, the bond of fellowship, that exists among those who participate in the reception of the body and blood of Christ. They "being many, are one bread and one body."

To disregard a person's profession of faith when it is contrary to the profession in which we have been united into "one body" by the Spirit, and to commune together, would be contrary to the admonition Paul gave the Christian congregation at Ephesus when he urged that they "endeavor to keep the unity of the Spirit in the bond of peace" (Eph. 4:3).

It is very possible that the stranger in question may well be a professing Christian, but that in spite of that there may exist no basis for full fellowship with him. Jesus tells us that a true confession does not deviate from the Word of God at any point. Our Lord's words are: "Teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20). If a man's public confession, as he expresses it personally or as he expresses it through his church affiliation, is at variance at any point with the Word of God, there can be no basis for our entering with him into the intimate fellowship of Holy Communion.

One Body

The thing that tends to be forgotten in the embarrassing situation described earlier is that the Christian congregation as it celebrates Holy Communion is expressing a very positive and powerful and intimate fellowship. The Holy Spirit has worked upon each of the individual members

(Continued on page 42)

Deferred Giving Bears Fruit!

Yearend provides the natural opportunity to view, in retrospect, the activity that will soon be history. This opportunity to review can be used to engage in idle contemplation of the past year's events, it can be used simply to provide a chronological resumé of events, or it can be used to take a serious look at what has been accomplished in the year past and what is planned for the year ahead. The end of the first full year of operation of the Synod's Deferred Giving Program seems a particularly appropriate time to follow the last course. In August, 1973, the Synod Convention authorized the establishment of a deferred giving program to be staffed with a full-time counselor. On April 1, 1974, the Conference of Presidents appointed Mr. Arthur W. Schaefer to that position. Most of the early months were spent in assembling the "nuts and bolts" of what would be, hopefully, a smooth-working office able to provide a full range of services to the Synod's membership and organizations. Informational materials were acquired or produced, office procedures were established, and much time was spent in acquiring the necessary technical skills.

Since January of 1975 the program has been functioning at full strength. Three regular quarterly mailings were sent to a mailing list of 1,200. A series of ads and articles have appeared in *The Northwestern Lutheran*. There were 21 group meetings, clinics, and seminars held in 1975. The groups ranged in size from District meetings to supper groups of 10 or 12. This activity has resulted in over 200 responses to the various informational efforts. Many of the respondents are seriously considering using some form of deferred gift opportunity to express their love for their Savior as they plan for the disposition of the material blessings that God has made available for their use during their lifetimes.

More significant, perhaps, than these statistics is the opportunity to examine the tangible results of the increasing awareness that WELS

members are demonstrating in the management of their stewardship charge. In the year ending June 30, 1965, gifts and bequests to the Synod totalled \$43,267. By June 30, 1974, that figure had risen to \$267,000. In the year just ended, our members have completed, or committed, \$469,000 in gifts, bequests, and other deferred gift plans. Such response should move us once more to give praise and thanks to our God who has so richly blessed us with faithful stewards.

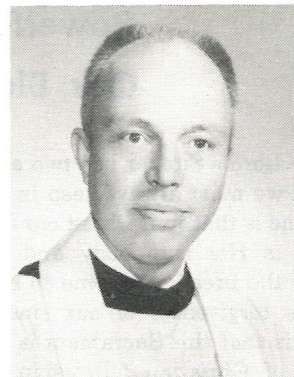
While it is necessary to remember that predicting income from deferred gifts is, at best, an inexact science, it seems clear that as more and more of our members become aware of the opportunities available to them to express their love for Christ and His work beyond their lifetimes there will be a corresponding impact on our work program. Last year, for the first time, we were able to apply nonsubscription income to our operating budget. God-willing, such income will continue and increase.

Plans for the coming year call for an effort to extend the seminars to the more remote Districts under the sponsorship of the District Stewardship Boards. Regular mailings will continue, and greater emphasis will be given to the production of informational and technical materials that will include our own stewardship principles and practices. Production of this "in house" material at lower cost will facilitate wider distribution. Plans call for the development of a quarterly newsletter, a slide presentation, and perhaps the acquisition of an appropriate film.

This simple comparison of figures gives rise to a cautious optimism that the fledgling deferred gifts program has been "successful." However, care must be taken in defining "success," lest the tendency creep in to use financial yardsticks as the sole measurement. Only grateful hearts, responding to the work of the Holy Spirit, will continue to produce the fruits of faith. May our gracious God and Father continue to bless the efforts of our hands and hearts!

BIBLE STUDY

For the next months Pastor Julian G. Anderson will favor us with a series of Bible studies entitled "Mining the Treasures of God's Word." These studies will not only provide us with additional Christian reading, but will also involve us in a personal use of our Bibles. In this year of GRACE 125 when we of the WELS are reading through the entire Bible according to "Holy Scripture in 365 Readings," these studies will guide us into a deeper personal knowledge of Holy Writ.



Julian G. Anderson

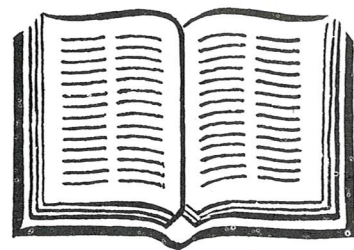
Since 1968 Pastor Anderson has been the shepherd of Faith Ev. Lutheran Church, St. Petersburg, Florida. A native of Minneapolis, he first served in the Evangelical Lutheran Church, now part of the American Lutheran Church, but in 1948 became a member of our sister Synod, The Evangelical Lutheran Synod, serving St. Philip's, Minneapolis, Hiawatha Lutheran, also of Minneapolis, and St. Paul's in Chicago. In 1958 he joined the faculty of Bethany Lutheran College and Seminary, Mankato, teaching New Testament and Greek. He was involved in the Bethany Program whereby older men in our Synod receive their basic theological training at Bethany before entering our Wisconsin Lutheran Seminary.

Pastor Anderson is married to the former LaTona May Farrington. They have two sons, two daughters, and 13 grandchildren. One of his sons, Mr. Duane Anderson, is well known in our circles, having served as the first architectural consultant in our Synod's Architectural Office.

Among publications authored by Pastor Anderson we would like to mention particularly his own translation of the Gospel of Luke and the Book of Acts into simple everyday American English. "The Good News & How It Spread" is available at \$1.95, plus a 25 cent handling charge, directly from Pastor Julian G. Anderson, 4845 25th Ave. North, St. Petersburg, Florida 33713.



Mining the Treasure of God's Word



Prospecting in God's Word

Prospecting for gold has always conjured up thoughts of sudden riches. "Gold fever" they called it back in California in 1850, and in Alaska in 1899. Most everyone has a hankering to get rich quick; and they think of riches in terms of gold, or money, or investments like stocks, bonds, or real estate.

But there's another kind of prospecting that makes you much richer than prospecting for gold. You don't do it with an ax and shovel, and you don't have to tramp through mountains and deserts. You can do this prospecting right in your own home!

What Kind of Prospecting Is This? What Tools Do I Need?

You do this prospecting by searching the pages of the Bible, God's Word. The Bible is not only the *place* where you do your digging, but it's also your principle *tool*. I'm sure you have a Bible in your home; so you've already got the main tool. You perhaps have the King James Version (KJV), translated in 1611, or one of the more recent translations such as the New American Standard Version (NASV), the New International Version (NIV), or An American Translation (Beck). The important thing is that you *use* what you have. Since most of you are familiar with the KJV, I'll quote from that.

The other tool worth buying is a good Bible dictionary. Such a book has articles on every person, place, and thing mentioned in the Bible, maps and pictures, and other useful information. Northwestern Publishing House has a good selection of such Bible dictionaries. The best is *Unger's Bible Dictionary*. *Davis Dictionary of the Bible* is also excellent.

What Are We Prospecting For?

Before we start prospecting, we must know what we're looking for. Digging in the Bible, it obviously isn't the usual kind of riches we're looking for. And this may raise some questions, especially if we're pretty well caught up in current ideas. Lots of people question whether it is really worth our while to spend time digging around in the Bible. "Go after the dollar," they say.

Jesus had quite a bit to say on this; so let's start right here. Take your Bible and read Luke 12:15, especially the last half of the verse. What do *you* think He means by this? To find out, read Matthew 16:26a. He means that having a lot of material wealth is *not* the proper goal in life, not even if one could "gain the whole world," become owner of all the resources in the whole world!

The Truth About Money and Material Wealth

Material wealth is essentially the same thing as iron or copper pyrites were for the gold prospectors. They called it "fool's gold." It looked like gold, but it was worthless. So material wealth and possessions *look* like real riches, but unless they are used as God wants them used, they are fool's gold.

Why Is This?

Read Matthew 6:19. The reason is that all material things decay and wear out, and thieves break in and steal. For another reason, read I Timothy 6:7, especially the last half. We lose every penny when we die.

Now read I Timothy 6:9,10. There God is talking about those who want to be "rich" in the usual sense. Verse 10a should read: "The love of money is a *root of all kinds of evil*." Note what the love of money leads to. If you're not sure what the end result will be, read John 3:36b.

The Conclusion

It's obvious, then, that money and material things are not the real riches. They can never make us happy either. We cannot take any of them along into the next life. Worst of all, the love of such material wealth can lead us into eternal damnation!

The Real Riches

Jesus tells us what they are. Read Matthew 6:20. They are the things we lay away in heaven, the things we can use there.

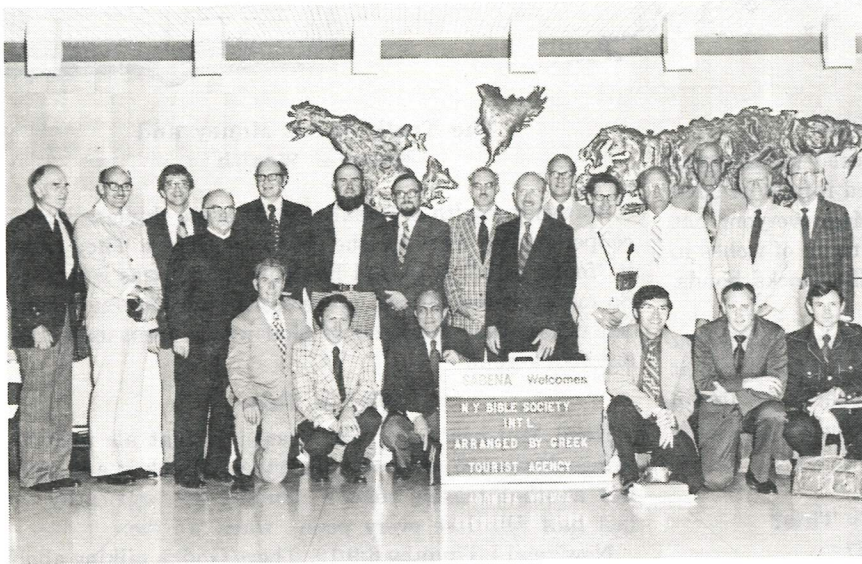
God has a lot to say about this in the Old Testament too. Read Proverbs 2:1-5. God here tells you that the real wealth is the Word of God, the knowledge of salvation. Notice also what God says in Proverbs 8:10,11. And finally, read Proverbs 16:16. These are the kinds of riches you will find as you prospect in God's Word.

Where Shall We Begin to Dig?

I would like to suggest that we begin in the Old Testament, because many of our modern Christians never read the Old Testament. A proper understanding of the Old Testament, however, is quite important for members of the New Testament Church. It's essential for the understanding of countless passages in the New Testament. The Old Testament also was the Bible Jesus used. Read Luke 24:27.

So, join me and have your tools ready for the next lesson. Incidentally, if you don't file your *Northwestern Lutherans*, you may want to clip the pages of this series and put them in a notebook.

God's Word in Athens



Pictured is part of the group of 30 scholars involved in the translation of the NIV Old Testament last summer. Professor John C. Jeske of our Wisconsin Lutheran Seminary is standing sixth from the right.

How often does a Biblical scholar have the privilege of working on a new Bible translation? Especially a new translation of international scope with the ambitious goal "to do for our times what the King James Version did for its day."

"Not once in many lifetimes," according to Prof. John C. Jeske of the Wisconsin Lutheran Seminary faculty, who spent almost ten weeks in Athens last summer working on an editorial committee of the *New International Version* (Niv).

Last summer 30 Biblical scholars gathered in Athens, center in ancient times of the worship of the pagan goddess Athena. In the shadow of her shrine on the Acropolis, the experts met for nine hours a day, five days a week, poring over the Greek and Hebrew of the Holy Scriptures so that God might speak in clearest terms to a world only slightly less pagan than Greece was.

Like the 50 scholars who translated the King James Version back in 1611, each of the twentieth-century translators is committed to the Holy Scriptures as the inspired Word of God. Before anyone can become a

member of the NIV's translation committees, Professor Jeske pointed out, "You have to sign a declaration that the Bible is inerrant (without error) in the autographs (author's copy)."

Committed to an Inerrant Bible

Three committees work successively on the translation of each book of the Bible before the final text is approved. An initial translation committee prepares the first draft of the translation. This first draft is forwarded to an intermediate editorial committee which reworks the translation. The text of this first revision is sent to a variety of consultants: scholars, parish pastors, English stylists, and lay people.

From the intermediate editorial committee the translation together with the consultants' comments moves on to a general editorial committee. "In Athens," said Professor Jeske, "I happened to be a member of a general editorial committee. We — there were six of us — worked

through the translation of Exodus, Numbers, Obadiah, and Zephaniah. The pace was slow — about seven verses an hour."

The translation, revised by the general editorial committee, is again reviewed by a batch of consultants. In the last step, the translation together with the consultants' comments is forwarded to the fifteen-member Committee on Bible Translation, the standing committee which is responsible not only for the final screening but for the entire project.

The 100 experts involved in the translation come from the United States, Great Britain, Canada, Australia, New Zealand, and the Netherlands. No permanent assignments are made to the various committees. "Occasionally one of the members of the general editorial committee," Professor Jeske said, "would tell us that he had worked on a particular section we were reviewing as a member of the initial translation team."

"It is this careful editorial process which distinguishes the NIV translation procedure," explained Professor Jeske. "Before any passage is finally

170 Man-hours per Chapter

approved, at least 25 to 30 translators have examined it for its faithfulness to the original and its English style — together with I don't know how many consultants."

Professor Jeske estimates that before the NIV is completed "more than 200,000 man-hours of scholarly effort will be expended in the translation — about 170 man-hours per chapter. The translation will take twice as long and involve twice as many scholars as did the King James Version."

Professor Jeske was not the first Seminary faculty member to work on the new translation. For several years prior to his death in 1974, Professor Frederic E. Blume served as a consultant in the New Testament area.

Professor Jeske became involved with the NIV when Dr. Edwin H. Palmer, director of the project, met with a committee of the Seminary

faculty in the fall of 1974 to review the faculty's critique of the New Testament which had just been published. "No other group," said Dr. Palmer, "has been as active in submitting suggestions for improvement." Shortly thereafter Professor Jeske was invited by Dr. Palmer to serve on a general editorial committee.

Need for a New Translation

There is a need for a new translation according to Professor Jeske. "The King James Version is understood less and less by our own people and especially by those whom we are trying to reach with the Gospel." As an example he cited I Peter 2:9 where Peter calls Christians "peculiar people."

"I've field-tested that expression a number of times and there are embarrassing few who understand it. In the NIV it's translated 'a people belonging to God,' a very accurate translation. But how many Christians are robbed of the great strength and comfort in those words by an archaic expression?"

"I may be prejudiced," Professor Jeske said, "but I am convinced that the *New International Version* will be as useful for reading in public service as it will be for private devotion and study, a purpose for which many of the contemporary translations are best suited. We'll have to wait, of course, until we can give the final translation careful study before making any official judgment."

At the 1975 convention, the convention noted that the NIV "might receive primary use" in the Synod's liturgical, catechetical, and educational materials. Since the entire Bible has not yet been translated, the convention said that it would "refrain at this time from giving official endorsement to the NIV." But it did "permit continued studies necessary for the planning of liturgical, catechetical, and educational materials using the NIV translation."

"Will you be back at translating next summer?" Professor Jeske was asked. "Yes, I have been asked to return although I don't know on what kind of committee I will be serving. We will be working at Salamanca, Spain, about 120 miles northwest of Madrid."

Although that may sound expen-

sive, Professor Jeske explained, "it is cheaper to meet in Spain (or Athens) than in Chicago or St. Louis. The much lower cost of living more than pays the air fare to those countries. In addition, we are free from distractions — in a monastery atmosphere."

Financial Pressures Fierce

Professor Jeske was asked when the project would be completed. "The entire Bible is scheduled to appear in 1978," he said, "but the financial pressures are fierce. The New York International Bible Society, which is sponsoring the translation, is deeply in debt for the project and Dr. Palmer just told me the other day that the Society has reached the limit of its borrowing power. Unless financial assistance is forthcoming soon, the project may be in serious trouble. I hope that those who are interested in the project will come to its rescue."

Professor Jeske paused. He glanced outside at the lengthening afternoon winter shadows, reminded, perhaps, of the lengthening shadows of this world's time. "I can think," he said, "of very few enterprises more important and vital than this one."

A Parish Pastor's Perspective

"Helping Our Brothers to Find Rest"

The long-awaited time had come. For hundreds of years the people of Israel had been waiting to enter into the land which was promised to them through their forefather Abraham. Now they were camped on the eastern side of the Jordan River. The order came from their commander, Joshua: "Prepare provisions for yourselves, for within three days you are to cross this Jordan, to go in and possess the land which the Lord your God is giving you" (Josh. 1:11).

Reuben, Gad, and half-Manasseh

Should the tribes of Reuben, Gad, and half of Manasseh go, too? After all, their portions of the promised

land were not on the western side of the river, where everyone was preparing to go. Their land was on the eastern side; and they were already there! The Lord had already given them their rest, their territory. No doubt they were anxious to settle into the land and to develop it. No doubt they wanted to get started on building their flocks and herds and on reaping the fruits of their long wait.

But at an earlier time Moses had commanded them to help their brothers in the other tribes to conquer their part of the land. Now Joshua reminded them of that. He said: "Remember the words which Moses the servant of the Lord com-

manded you, saying, 'The Lord your God gives you rest, and will give you this land.' Your wives, your little ones, and your cattle shall remain in the land which Moses gave you beyond the Jordan, but you shall cross before your brothers in battle array . . . and shall help them, until the Lord gives your brothers rest, as He gives you. . . . Then you shall return to your own land" (Josh. 1:13ff).

The people of the two and one-half tribes remembered what Moses had commanded, and they were more than willing to help their brothers to obtain their rest. They answered Joshua: "All that you have commanded us we will do, and wherever

you send us we will go. Just as we obeyed Moses in all things, so we will obey you" (Josh. 1:16f).

They carried out their pledge. Not until the battle campaigns were over, and Joshua dismissed them, did they return to the eastern side of the Jordan to their land and the pressing work that awaited them.

Unselfish Help

The tribes of Reuben, Gad, and half-Manasseh provide us with a fine example of unselfishness in helping our fellow humans. Helping others often requires postponing indefinitely some things that are important to us. But, if the two and one-half tribes had waited until they had finished their own chores, you can be sure they would never have found the time to help the other tribes. So with us. If we wait with helping others until we have everything taken care of at home, the people around us will never get our help. Yet our Commander makes clear in the Scriptures that we are to help out where there is need. Galatians 6:10 provides just one instance: "As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Sharing Our Rest in Christ

But there is an even deeper lesson in the example of the two and one-half tribes. Remember that Israel's

possessing of the promised land was symbolic of our possessing of the promised land of heaven. Their obtaining rest in a permanent home was symbolic of our obtaining rest from the wanderings of our souls and finding our home in Christ. "Come unto Me, all you that labor and are heavy laden, and I will give you rest," Jesus invited.

You and I have found our Rest in Christ. We have been assured of our permanent place in the heavenly Promised Land. The temptation is to sit back and just enjoy our Rest.

But our Commander has indicated that we should help our brothers to obtain their Rest, too. "Go into all the world, and preach the Gospel to every creature," He commands us.

May each of us remember that a generous percentage of our income should be devoted to bringing spiritual rest to others around the globe, even if it means delaying some important matters at home! May each congregation remember to make a solid commitment to missions through its subscription to the Synod's work, and keep its pledge, even if it means postponing some projects in the local congregation! When we learn to give top priority to the task of bringing Christ's Rest to others, our Lord will give us a deeper enjoyment of our own Rest, too.

Thomas B. Franzmann

Christ's Sacraments

(Continued from page 37)

of the congregation and brought them into a wonderful union with each other. They have been made "one body" and stand united together in sharing the forgiveness of sins which God has provided through His Son. Because of that shared confession they stand as one with each other "endeavoring to keep the unity of the Spirit." Every time they commune together they not only receive the assurance of forgiveness as they receive the Lord's true body and blood, but also testify to the fact that they are part of "one body."

As part of that "one body" they are all concerned about serving the spiritual needs and fostering the spiritual growth of one another.

When they go to the Lord's Table to receive Holy Communion, they testify to each other. Without speaking a word, they are saying, "We believe in the forgiveness of sins that Jesus offers us through His body and blood in the Sacrament." They say that to all present, including their children who may not as yet be communicants. "We believe," they say, "in the forgiveness of Christ and are united in that confession."

Two men at a single table of communicants may have differed openly with one another at a church council meeting during the preceding week over some decision in which the Scriptures gave no guidelines. But on Sunday they commune together at the same table. In a silent way they are testifying to the powerful bond of fellowship that exists between them.

LENTEN DEVOTIONS FOR FAMILIES

The Nebraska District of our Synod recently engaged in a new venture, that of publishing a booklet of 49 Lenten devotions covering the entire Lenten season including the week after Easter. The devotions were written by pastors and teachers of the District. Each page offers a devotion, questions for discussion, a prayer, and frequently suggestions for further study. They are meant particularly for families with children, but can also be used profitably by others. Title of the booklet is "Behold Christ, the Lamb of God." The cost of the devotions is \$1.25 postage paid. The booklet may be ordered through Pastor John Schmidt, St. Paul Ev. Lutheran Church, 632 26 1/2 Road, Grand Junction, Colorado 81501.

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CONCERTS AT NWC

Pop Concert Feb. 15, 1976 3:30 p.m.
Easter Concert April 4, 1976 7:30 p.m.
Commencement
Concert May 18, 1976 7:30 p.m.

They may disagree in things where the Spirit has not given specific guidance, but they stand together in the unity of faith. The Lord's Supper is indeed a powerful testimony to the blessed fellowship we share.

Pastor Kent E. Schroeder

1623
Dutch-New York
1638
Swedes-Delaware
1683
Germans-Pennsylvania

Lutheranism in the Colonies

I. Lutheranism Comes to the Colonies

A STORY OF IMMIGRANTS AND IMMIGRANT PASTORS

Lutherans visiting the East during the Bicentennial are in for a double treat. They will be privileged to visit sites connected with the early history of our country and also visit sites connected with the history of Lutheranism in our country. Reviewing a bit of the history will help you understand and appreciate what you will see.

Dutch Lutherans

In 1623, some 150 years before the American Revolution, the first Lutherans arrived in the new world. They came with other immigrants from Holland and settled in New Netherland, the Dutch colony that comprised the land along the Hudson River and the Delaware River.

The Lutherans in this Dutch colony faced religious persecution from the very start. The Dutch West Indies Company, under whose auspices they had emigrated, outlawed the exercise of all religious faiths except Calvinism. Lutherans were prohibited from engaging the services of Lutheran pastors and from conducting public services. In spite of this, they remained faithful to their convictions and over the years increased in number. They organized congregations in 1649 at Fort Orange (Albany) and New Amsterdam (New York) even though services were forbidden until the British conquered the Dutch in 1664. In 1669 the *Rev. Jacob Fabricius* arrived and served the dual parish.

The first Lutheran church building erected in this colony was that built by St. Matthew's Congregation of New York City in 1671. St. Matthew's exists to this day and is a member of The Lutheran Church-Missouri Synod. Over the years the

Dutch congregation in New York became predominantly German.

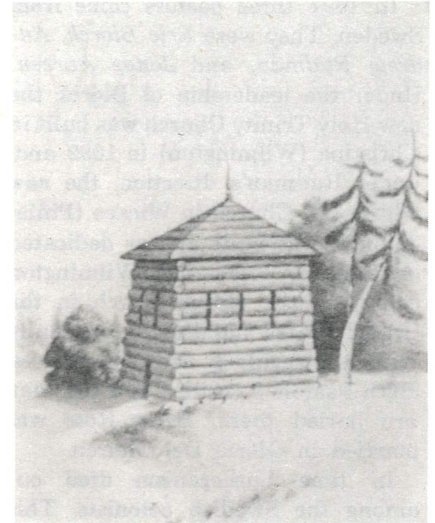
The first Lutheran ordination on record in the colonies took place in 1703 when *Justus Falckner*, a German Pietist, was ordained at Gloria Dei, the church of the Swedish Lutherans in Philadelphia. Pastor Falckner served Dutch congregations for the next 20 years. His parish was 200 miles long, extending along the banks of the Hudson River from Long Island to Albany.

Swedish Lutherans

The honor of being the very first pastor to serve a Lutheran congregation in colonial America goes to the *Rev. Reorus Torkillus*. He came to Delaware with a number of Swedish Lutherans in 1638. This was 31 years before Fabricius arrived in New York. Unfortunately, he died after being in this country only six years.

His successor was *John Campanius*. Campanius was very much concerned about also bringing the Gospel to the Indian population. He spent much time among them, learning their ways and customs and becoming acquainted with their language. To instruct them, he translated Luther's *Small Catechism* into the language of the Delawares. This was the first book translated into any Indian dialect. A copy is on display in the American Swedish Historical Museum in Philadelphia. In 1646, one hundred years after Luther's death, Pastor Campanius dedicated the first Lutheran church building in America in Christina (Wilmington), Delaware.

As the Swedish colony grew and more congregations were organized, there was a crying need for pastors. Unfortunately, the colonists made no



First Swedish Lutheran Church in Wicaco (Philadelphia) — 1669.



Gloria Dei Church in Philadelphia, dedicated in 1700.

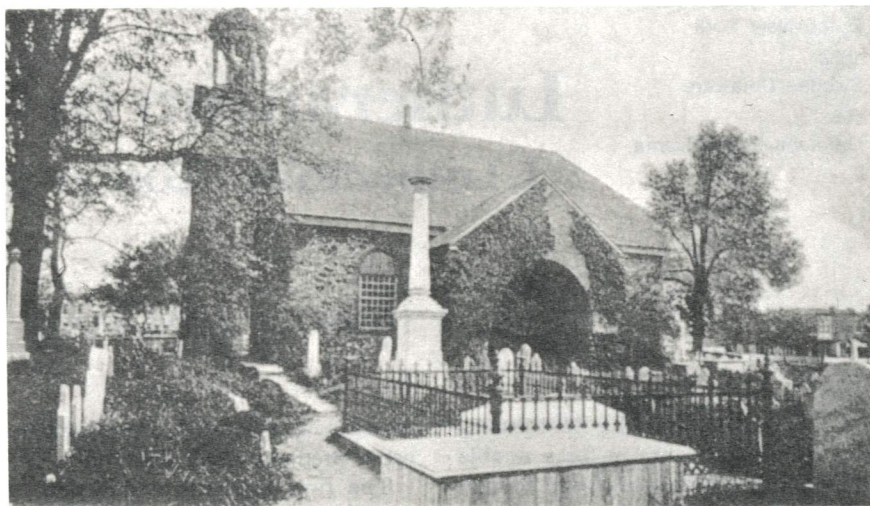
effort to train men from their own midst but depended entirely on the Lutheran Church in Sweden to supply them. Help also came when Pastor Fabritius left New York in 1677 and took charge of the Swedish congregation at Wicaco (Philadelphia). He died in 1696. The last 10 years of his life he was totally blind and performed his pastoral duties with the help of guides. When William Penn arrived to lay out his "City of Brotherly Love," there were about 1,000 Lutherans living in several Swedish settlements.

In 1697 three pastors came from Sweden. They were *Eric Biorck*, *Andrew Rudman*, and *Jonas Aureen*. Under the leadership of Biorck the new Holy Trinity Church was built in Christina (Wilmington) in 1699 and, under Rudman's direction, the new Gloria Dei Church in Wicaco (Philadelphia) was built. It was dedicated on June 2, 1700. The Wilmington church is the oldest church in the United States standing as originally built and regularly used for services. Both Pastors Torkillus and Rudman are buried there. Betsy Ross was married in Gloria Dei Church.

In time Lutheranism died out among the Swedish colonists. This was chiefly due to the lack of pastors, lengthy vacancies, and constant fraternization between the Swedish Lutheran clergy and the neighboring Episcopalians. It eventually resulted in a complete takeover of the Swedish Lutheran congregations by the Episcopalians, beginning in 1742 and ending in 1846 when the name Lutheran was dropped from the last charter. This took place in spite of efforts like those of the Swedish Provost, dean of the clergy, *Carl von Wrangel*, who tried to bring about a union between the Swedish Lutherans and the German Lutherans, represented by Pastor Henry Melchior Muhlenberg. When the Swedish government recalled him in 1768, all hopes for saving the congregations for Lutheranism died.

German Lutherans

Around 1700 large groups of German immigrants came to New York, Delaware, Maryland, the Carolinas, and especially Pennsylvania. Suffer-



Old Swedes Church at Christina (Wilmington), Delaware — 1699.

ing persecution in the Palatinate in southwest Germany, a number of Lutherans with their pastor, *Joshua Kocherthal*, fled to England and from there, in 1708, to New York. They took up residence in the Catskill Mountains on the Hudson. By 1715 a number of congregations had been established in the Hudson Valley. Hunger, cold, injustice on the part of the authorities forced, however, many of the German settlers to move westward into the Mohawk Valley and into the Schoharie Valley. In 1723 some of them pushed farther south into Pennsylvania to the Tulpehocken region (near Reading). Pastor Kocherthal served them all until his death in 1710. He was succeeded by Pastor Justus Falckner who died in 1723.

Pastor *William Christopher Berkenmeyer* followed Justus Falckner as pastor in the Hudson Valley. Coming from Hamburg, Berkenmeyer arrived in New York in 1725. He became a very influential spirit among the Lutherans in New York. Nine years before Berkenmeyer's death in 1751, Muhlenberg had begun his ministry in Pennsylvania. Berkenmeyer, an orthodox Lutheran, refused to practice fellowship with Muhlenberg and others who came from Halle. He suspected them of pietism and laxity of practice.

News of the experience of the Palatinate Lutherans in New York, and especially the unjust treatment they received at the hand of the authorities, diverted the main stream of German immigrants from New York to

Pennsylvania. Congregations were soon established at the Falckner's Swamp (New Hanover), Germantown, Philadelphia, Trappe, Lancaster, Earltown (New Holland), and Tulpehocken (near Reading). The most distinguished member of the Lutheran congregation at Tulpehocken was Conrad Weiser, famous Indian agent, who became the father-in-law of Muhlenberg.

The influx of Lutherans from New York and directly from Germany also brought about the establishment of congregations in New Jersey. Hackensack, one of the earliest Lutheran settlements in the Garden State, dates back to 1690. A cemetery is all that remains today. Zion Church, in the village of Oldwick, is the oldest Lutheran congregation in New Jersey. Emanuel of Friesburg is also one of the older.

The first German Lutheran congregation in Pennsylvania was organized in 1703 at Falckner's Swamp (New Hanover) by Pastor *Daniel Falckner*. Other pioneer pastors in Pennsylvania were *Anthony Jacob Henkel* and both *John Caspar Stoever, Sr.* and *Jr.* By 1740 there were some 50,000 Lutherans in Pennsylvania.

Pastor Richard MacKain
King of Prussia, Pennsylvania

Next: Beginnings in Maryland, in Virginia, in the southern colonies; the influence of Henry Melchior Muhlenberg, called "the patriarch of the Lutheran Church in America"; Lutherans in the Revolutionary War.

Direct from the Districts

Minnesota

Charter Member Returns to Preach at Twentieth

On November 30, 1975, Peace Ev. Lutheran Church, Owensville, Missouri, observed its 20th anniversary by asking one of its charter members, the Rev. Theodore Kretzmann, to preach at the special service. On the basis of Genesis 32:9-11, which tells how Jacob paused to reflect on the blessings of the past 20 years, Pastor Kretzmann compared how God prospered Jacob with how He prospered Peace Congregation which began as a fearful, but confessing, little group of Christians 20 years ago. Pastor Kretzmann was a layman at that time but, had since prepared himself for the ministry and graduated from Wisconsin Lutheran Seminary in 1963. It was also in that year that Peace Lutheran became a member of the Wisconsin Synod.

For the past 10 years Pastor Kretzmann has been a missionary in Malawi, Africa, but has now accepted a call to serve three congregations in Colorado.

At the time he helped to organize Peace Lutheran, he could never have guessed that his mother, Mrs. Louise Kretzmann, widow of the late Dr. Paul E. Kretzmann, would also become a member of Peace two years



Left to right: Mrs. Theodore Kretzmann, Mrs. Louise Kretzmann, Pastor Theodore Kretzmann

ago. November 30 was also a special day of blessing for her as she was permitted to observe her 86th birthday.

Many have found in this congregation a haven of peace. May the Lord continue to bless this congregation and all its members!

Nebraska

West Kansas Parsonage

The "West Kansas Tri-Parish," made up of St. Paul Ev. Lutheran Church, Stockton, Kansas, Faith Ev. Lutheran Church, Russell, Kansas, and Redeemer Ev. Lutheran Church, Norton, Kansas, dedicated its new parsonage at a special evening service on October 5, 1975. Pastor Herbert Lichtenberg, Milwaukee, Wisconsin, addressed the congregations gathered to thank the Lord for the bounty He had so graciously given them. Pastor Lichtenberg started the WELS mission in Stockton, where the parsonage is located, in 1962. The present pastor, Edwin C. Fredrich, served as liturgist and read the rite of dedication.

Plans were begun on September 1,

1974, when members of the tri-parish met with St. Paul's of Stockton to burn, ahead of schedule, its mortgage on the chapel building. When plans for the purchase of a modular home fell through, the members decided to build using the talent represented in their own midst. Building began in June, 1975. Generous gifts of labor and money enabled the congregation to stay within its CEF loan as it erected a "raised ranch," three-bedroom home for its pastor. The completed basement includes a fourth bedroom, and the garage.

These congregations thank the Lord for all who made possible the CEF loan. "God has done all things well!"

Dedication at Zion, Valentine

On December 7, 1975, Zion Ev. Lutheran Church, Valentine, Nebraska dedicated its new house of worship to the glory of the Triune God. In the morning service, Pastor Richard



Stockton, Kansas, Parsonage



Zion Ev. Lutheran Church, Valentine, Nebraska

Kugler used II Chronicles 6:40,41 to urge the members of Zion to make Solomon's prayer their dedication prayer, asking that God always dwell here, that His ministers always proclaim the pure Word, and that His people always rejoice in His grace.

President Gerald Free, speaking in the afternoon service, pointed out from Genesis 26:16,17 that the new building is to serve the congregation for Christian education in all phases of life because "this is none other but the house of God, and this is the gate of heaven."

Slightly more than a year elapsed between the time the congregation discarded the idea of repairing and remodeling their former 70-year-old structure and the completion of the new brick building, which seats about 200 in the nave and balcony. The new edifice, which is fully air-conditioned, also contains Sunday-school classrooms and a fellowship area. The building adjoins the parsonage, dedicated in 1971, and the Christian day school on a spacious half-block site.

Truly, 1975 marked a year of grace for Zion! While one phase of the work may be considered finished, the congregation views the other joyful task, that of continuing to proclaim the message of God's reconciliation of the sinful world in His Son, Jesus Christ, as never complete! They view the new building as a valuable tool in helping them to carry out the Father's business.

Northern Wisconsin

Pastors' Anniversaries

Two congregations in the Fox River Valley Conference recently celebrated the 25th anniversaries of their pastors' ordinations. They are Immanuel Lutheran of Black Creek and Bethlehem Lutheran of Hortonville.

The celebration for Pastor and Mrs. Arden Wood of Black Creek not only honored the 25th anniversary of his ordination, but also the 25th of their marriage. Pastor and Mrs. Wood, the former Jean Dollase, were married at St. Mark's, Watertown, on June 3, 1950. The Woods have three children: Scott, Evanston, Illinois; Mrs. Andrew (Kathy) Kobessen,

Appleton; and Julie, at home.

Pastor Wood is a native of Tigerton, Wisconsin, and a 1950 graduate of Wisconsin Lutheran Seminary. He has served at Willow Lake and Hague Township, South Dakota, and since 1956, at Black Creek.

Pastor Charles Schlei of Bethlehem Lutheran Church, Hortonville, was also a member of the "Centennial Class" at Wisconsin Lutheran Seminary. He has been pastor of Nathanael, Milwaukee; the dual parish of St. Paul, Hurley, and Zion, Mercer; and of Bethlehem, Hortonville, since 1957. The Schleis have one daughter, Deborah, at home. Mrs. Schlei is the former Evelyn Baumann.

A special feature of these celebrations was that the two classmates each preached for the other's anniversary.

Mrs. Louis Baganz Dies

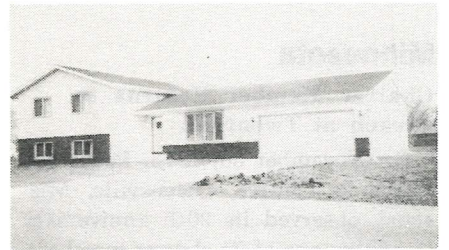
Rose Baganz, daughter of Herman Zimmermann and his wife Ulricka, nee Hilgendorf, was born in the town of Oak Grove, Wisconsin, on July 23, 1891. On July 8, 1913, she was united in holy wedlock with Pastor Louis Baganz in St. Mark's Lutheran Church, Watertown, Wisconsin. Together with her husband she served the Lord in four Wisconsin communities — Dale, Ridgeville, Kewaunee, and Burlington. When Pastor Baganz retired because of ill health and impaired speech, they moved to Milwaukee and, in 1970, to Sturgeon Bay. Mrs. Baganz departed this life on Thanksgiving Day at the age of 84. Funeral services were conducted on December 1 at St. Peter's in Sturgeon Bay by Pastor Darald Gruen. Throughout her life Mrs. Baganz was a devoted Christian wife and mother.

Rose Baganz is survived by three sons, Pastor Theophil of Sturgeon Bay, Paul of Fort Worth, Texas, and Carl of Shawano, Wisconsin; two brothers, the Rev. Martin Zimmerman and Dr. Felix Zimmermann; one sister, Mrs. Amanda Krubsack; seven grandchildren and seven great-grandchildren. She was preceded in death by her husband and by one son, Reuben, who was killed in action in World War II.

Western Wisconsin

Parsonage at Brodhead

Dedication of the new parsonage of St. Peter's Lutheran Congregation, Brodhead, Wisconsin, took place on December 7, 1975.



The spacious four-bedroom, tri-level home was constructed on the same block with the church, built just 6½ years ago. Members of the congregation donated a great deal of time and labor to help cut down the cost over and above the price realized from the sale of the old parsonage.

Prof. Erwin Scharf of Northwestern College, Watertown, was the guest speaker. He used as his theme: "Our Gifts for the King," basing his words on John 12:1-8 and stressing the real underlying purpose of erecting a parsonage. Open house was held both before and after the 2:30 service.

CORRECTION

Our apologies to the family of Pastor Leonard C. Kirst for inadvertently omitting the names of his three sons on page 11 of the January 11, 1976, issue of *The Northwestern Lutheran*. They are Prof. Eugene Kirst, Watertown, Wisconsin, and Leonard and Robert Kirst, Beaver Dam, Wisconsin.

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Clark, David W., as pastor of new mission in Nashua, New Hampshire, on January 18, 1976, by D. Scherbarth (Mich.).

Deutschlander, Daniel M., as pastor of St. James, Evanston, Illinois, and student pastor at Northwestern University, on December 21, 1975, by L. Luchterhand (SEW).

Kionka, Gerhardt P., as pastor of Hope, Hartford, Michigan, on December 14, 1975, by F. Schulz (Mich.).

Kretzmann, Theodore E., as pastor of St. Paul's, Las Animas, Christ Our Savior, Ordway, and St. Paul's, Rocky Ford, Colorado, on December 28, 1975, by E. Ahlswede (Nebr.).

Teachers:

Achey, Howard, as youth and education director in Emanuel First, Lansing, Michigan, on August 24, 1975, by K. Krauss (Mich.).

Sosinski, Ronald, as teacher at St. Paul's, Saginaw, Michigan, on August 3, 1975, by D. Tomhave (Mich.).
 Treder, Allan, as teacher at St. Paul's, Stevensville, Michigan, on September 7, 1975, by H. Zink (Mich.).

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

WESTERN WINTER PASTORAL CONFERENCE

Date: February 24, 1976; 10:00 a.m. (CST) Communion service.

Place: Zion Ev. Lutheran Church, Mobridge, SD.

Agenda: The Apology of the Augsburg Confession, Article XII (pp. 253-281); D. Linn.

R. P. Pless, Secretary

MICHIGAN

NORTHERN PASTOR-TEACHER CONFERENCE

Date: February 23-24, 1976.

Place: Trinity, Bay City, Michigan.

Preacher: P. Press (J. Rockhoff, alternate).

Agenda: Observing The Bicentennial In Our Churches: R. Zahn; A Study of Romans 13: H. Sauer; Avoiding Ruts In Preaching: J. Kurth; A Review Of *The Shepherd Under Christ*: G. Struck; A Study of the *Augsburg Confession and Apology*. Articles X and XXII: R. Ehlers.

E. Schmelzer, Secretary

MINNESOTA

ST. CROIX PASTORAL CONFERENCE

Date: February 10, 1976; 9:00 a.m. Communion service.
Place: Martin Luther Ev. Lutheran, Forest Lake, MN. (J. Martin, host pastor).

Preacher: J. Martin (D. Waege, alternate).

Agenda: An Exegetical Study of Revelation 21: 1-8: J. Willitz; A Tour of Hazeldon Chemical Dependency Center, Center City, Minnesota.

D. Buch, Secretary

REDWOOD FALLS PASTORAL CONFERENCE

Date: February 24, 1976; 9:00 a.m. Communion service.
Place: St. John Ev. Lutheran Church, Redwood Falls, Minnesota 56283; E.O. Schultz, 120 W. Broadway, host pastor.

Preacher: C. Henkel (O. Lemke, alternate).

Agenda: Exegesis of I Timothy 5:17-25: P. Werner; Restudy of Catechism Revision: panel discussion led by O. Lemke; Review of chapter 7 of *Shepherd Under Christ*: P. Kuske; Conference Business.

L. Hohenstein, Secretary

NEW ULM PASTORAL CONFERENCE

Date: February 25, 1976.

Place: St. John's Lutheran, New Ulm, Minnesota.

Preacher: D. Tiarks (O. Siegler, alternate).

Agenda: Discussion of Legalism in Our Midst: T. Hartwig; I Corinthians 8: L. Huebner.

L. Meyer, Secretary

NEBRASKA

ROSEBUD DELEGATE CONFERENCE

Date: February 24-25, 1976; 10:00 a.m. Communion service.

Place: Zion Ev. Lutheran Church, Bonesteel, SD; D. Kolterjahn, host pastor.

Preacher: W. Leerssen (D. Haberkorn, alternate).

Agenda: Christian Liberty (I Corinthians 10:23): W. Leerssen; Speaking in Tongues: D. Haberkorn.

Note: Those desiring lodging should announce in advance to the host pastor.

R. Kugler, Secretary

SOUTHERN PASTOR-TEACHER-DELEGATE CONFERENCE

Date: February 24-25, 1976; Communion service, Tuesday, 7:30 p.m.

Place: St. Mark Lutheran, Sutton, Nebraska.

Preacher: P. Zarling (V. Mischeel, alternate).

Agenda: Of Baptism (Art. IX), *Augsburg Confession*: E. Fredrich; The Bible — Its Origin, Transmission, and Translation: R. Otto; Does Gambling Come Under the Seventh Commandment? Layman; The Third Commandment and the New Testament Christian: L. Grundeman.

Note: Announce or excuse to R. Otto, host pastor.

D. Plocher, Secretary

COLORADO DELEGATE CONFERENCE

Date: February 25-26, 1976; 10 a.m.

Place: Salem, Colorado Springs, Colorado (E. Ahlsweide, host pastor).

Preacher: P. Schwerin (C. Found, alternate); Communion service on Tuesday at 7:30 p.m.

Agenda: Elections; Predestination — Controversy and Consolation: W. Westphal; How Much Shall I Give to the Lord, with a Special Emphasis on Proportionate Giving and What Proportionate Giving Is? L. Retberg; What Responsibilities and Privileges Do You Feel as a Member of Your Church Council? Mr. P. Uhlhorn; The Use of the Law and Gospel in Stewardship: P. Schwerin.

P. Schwerin, Secretary

NORTHERN WISCONSIN

WINNEBAGO TEACHERS' CONFERENCE

Date: February 12-13, 1976; opening service at 10:00 a.m.

Place: Zion Lutheran School, Rhinelander, Wisconsin.
Agenda: Teaching Children to Witness for Christ: Pastor R. Sawall (delivered by Pastor P. Kolander); Teaching Creation Science: Teacher P. Willems; Remediation of Reading Difficulties: Teacher M. Knief; Language Arts Games: Teachers R. Levorson and J. Korte; Math. Aids for Intermediate and Upper Grades: Teacher S. Enter; Implications of Equal Pay-Equal Work Law: Pastor J. Schaefer; Youth Groups: Teacher T. Lau; Kindergarten Goals and How to Achieve Them: Teachers K. Kasten and E. Manthey; The School Library: Teacher J. Evans; Clap, Stamp, Stretch, and Grow: Teacher E. Manthey; Learning Center Workshop: Teacher L. Graf; Social Studies Projects for Intermediate and Upper Grades Workshop: Teacher J. Tjernagel; Reports; Business Meeting.

D. Fehlauer

FOX RIVER VALLEY PASTORAL CONFERENCE

Date: February 17, 1976; 9:00 a.m. Communion service.
Place: Immanuel Ev. Lutheran Church, Kewaunee, Wisconsin; J. Sauer, host pastor.

Preacher: A. Martens (E. Krueger, alternate).

Agenda: I Peter 4: D. Nimmer; Psalm 9: R. Ehke; Homiletical Study of the Gospel for the 1st Sunday after Epiphany: F. Heidemann; A definitive Study of Proselytizing, written by C. Lawrenz; Casuistry.

R. Muetzel, Secretary

LAKE SUPERIOR PASTORAL CONFERENCE

Date: February 17-18, 1976.

Place: St. Martin Ev. Lutheran Church, Rapid River, Michigan (L. Weindorf, host pastor).

Preacher: W. Besler (R. Frohmader, alternate).

Agenda: Exegesis of Genesis 48: J. Wendland; (Genesis 49: T. Trapp); Divorce (counseling before and during marriage, counseling before divorce, counseling the divorced person who wants to remarry): R. Frohmader; The Role of Women in the Church: F. Mueller; Exegesis of Galatians 2: W. Steffenhagen; (Galatians 3: D. Tills); Augsburg Confession Art. 7, *Of the Church*: J. Kingsbury; (Art. 8: J. E. Lindquist); Lenten Series: L. Weindorf, Conference Business; Casuistry.

K. Kuenzel, Secretary

WINNEBAGO PASTORAL CONFERENCE

Date: February 23, 1976; 9:00 a.m.

Place: Trinity Lutheran Church, Neenah, Wisconsin.

Preacher: S. Stern (W. Strohschein, alternate).

Agenda: Catechism: W. Weissgerber; *Smalcald Articles*: E. Semenske (note: bring along your Triglotta); *Shepherd Under Christ*: J. Hoenecke.

S. Stern, Secretary

MANITOWOC PASTORAL CONFERENCE

Date: February 23, 1976; 9:00 a.m. Communion service.
Place: Bethany Ev. Lutheran Church, Manitowoc; Larry Ellenberger, host pastor.

Preacher: P. Janke (H. Juroff, alternate).

Agenda: Exegesis of Isaiah 64: G. Unke; Isaiah 65: E. Stelter; The Ministry of the Keys: H. Koch.

P. Damrow, Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN MILWAUKEE LUTHERAN TEACHERS' CONFERENCE

Date: February 12-13, 1976.

Place: Gloria Dei-Bethesda Lutheran School, 9420 West Capitol Drive, Milwaukee, Wisconsin 53222.

Agenda: Thursday

9:00 Opening Service

9:25 Business Meeting

10:30 Practical Aspects of the Call: Pastor K. Koepflin

1:15 Assigned Workshops

Friday:

9:00 Opening Service

9:30 Assigned Workshops

1:15 Assigned Workshops

A. Koestler, Chairman

LAKE LUTHERAN TEACHERS CONFERENCE

Date: February 26-27, 1976; 8:30 a.m.

Place: St. Andrew's Lutheran Church, Chicago, Illinois.

Agenda: Thursday:

8:30 Registration

9:00 Service: Pastor A. Wolfgramm

10:15 Essay: The Proper Distinction Between Law and Gospel: Pastor W. Mueller.

11:15 Report of Board for Parish Education.

11:45 Business Meeting

1:15 Devotion

1:30 Workshops: Motivational Activities: R. Festerling; Learning Disabilities: F. Clary; Music: J. Schibbelhut; Kindergarten:

A. Boldt; Religion: J. Raabe.

3:45 Closing

Friday:

9:00 Devotion

9:15 Workshops continued

1:15 Devotion

1:30 Workshops continued

2:30 Business Meeting

2:45 Closing Devotion

R. Lemke, Secretary

WESTERN WISCONSIN

CENTRAL PASTORAL CONFERENCE

Date: Feb. 23, 1976; 9:00 a.m.

Place: Northwestern College, Watertown, Wisconsin.

Preacher: L. Cooper (R. Uhlhorn, alternate).

Agenda: Exegesis of I Corinthians 5: G. Haag; Relating the Sermon to the Needs of the Modern Hearer: J. Jeske.

G. Pieper, Secretary

SOUTHWESTERN PASTORAL CONFERENCE

Date: February 24, 1976; 9:30 a.m.

Place: St. Peter's Lutheran Church, Clifton, Wisconsin.

Preacher: A. Werner (F. Werner, alternate).

Agenda: Philippians 2: R. Siegler; Scripture on the Open Door — Should It Guide Us in our Mission Work? O. Heier; Catechism, Article II (Q. 171-183): F. Werner; Discussion of the Practical Nature and Needs of WLCFS Work: WLCFS Representative.

R. Kloehn, Secretary

CHANGES OF ADDRESS

(Submitted through the District Presidents)

Pastors:

Fritz, Loren
385 Washington St.
Prairie du Sac, WI 53578

Haakenson, Reed A.

137 Churchill Rd.

Girard, OH 44420

Tel. (216) 545-1071

Hellmann, Adelbert em

Hillside Manor A/3 Apt. 10

Payne & 16th North

New Ulm, MN 56073

Kretzmann, Theodore E.

1119 7th St.

Las Animas, CO 81054

Schmiege, Paul A.

6512 Brookhollow Drive

Raleigh, NC 27609

Tel. (919) 872-7640

Winter, Louis A.

540 W. 10th Ave.

Oshkosh, WI 54901

NEW WELS CHURCHES

Names Requested

In recent months the Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as Wisconsin Synod mission, to the Synod's Membership Conservation office. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman. Pastors who want stations included in this list are to inform the respective District mission board chairman. Area names are dropped from this list after appearing in the Yearbook for one year.

Alabama	Mobile
Alaska	Eagle River/Wassila
Arizona	Northwest Tucson Paradise Valley
California	East Anaheim Modesto* Petaluma Sacramento Sierra Madre
Colorado	Greeley
Florida	Clearwater* Daytona Beach* Engelwood Sarasota*
Illinois	Springfield* West Chicago Westmont*
Indiana	LaFayette* Merrillville
Iowa	Burlington Dubuque Shenandoah*
Michigan	Gaylord Grand Ledge Lake Orion Port Huron* Romeo
Minnesota	Cambridge* Lakeville Northfield* Owatonna
Missouri	North Kansas City
Nebraska	Fremont* Norfolk* Scottsbluff*
Nevada	Reno
New Hampshire	Nashua
New Mexico	Las Alamos* Las Cruces*
New York	Long Island Syracuse
North Carolina	Charlotte*
Ohio	S.E. Columbus* Wooster*
Pennsylvania	Altoona* Glenshaw (N. Pittsburgh) Lehigh Valley*
South Carolina	Charleston*
South Dakota	Mitchell
Texas	Beaumont* Lubbock Temple
Virginia	Roanoke*
Washington	Pullman
Wisconsin	Hudson* Middleton Prairie du Chien (Preaching Station)
Alberta	Edmonton*
Ontario	Pembroke*

*Denotes exploratory services.

(New Missions in cities already having a WELS Church are not listed.)

Note: All names and addresses of members who move unless they can be transferred directly to a sister congregation, should be mailed to our —

WELS MEMBERSHIP CONSERVATION
3512 W. North Ave., Milwaukee, Wis. 53208

CAMBRIDGE, MINNESOTA

WELS exploratory services are being conducted in Cambridge, Minnesota, at the Seventh Day Adventist Church, just off Highway 65 on 10th Ave. S.W. and Ashland St. at 1:30 p.m. every Sunday followed by an adult Bible class. Please send names and addresses of interested persons to Pastor John Martin, 21290 Harrow Ave. N., Forest Lake, Minnesota 55025 or call (612) 464-3458.

CHARLESTON, SOUTH CAROLINA

Exploratory services are scheduled to begin in early 1976. Please send names of WELS people and prospects, who are living in the Charleston area, to Pastor John Guse, 429 Shag Bark Trail, Lexington, South Carolina 29072; phone (803) 356-0471.

HUDSON, WISCONSIN

WELS exploratory services are being conducted in Hudson, Wisconsin, in the Elks Lodge hall. Anyone knowing of prospective members living in the Hudson area is kindly asked to send the pertinent information to the Rev. Wm. H. Wiedenmeyer, 3000 W. 78th Street, Minneapolis, Minnesota 55423.

FREMONT, NEBRASKA

Exploratory services are being conducted in Moser Memorial Chapel at 2170 N. Somers Street, on Sundays at 11:00 a.m. Please send names and addresses to Pastor Douglas Hartley, 8707 S. 36th Street, Omaha, Nebraska 68147, or to Mr. Leo Thietje, 1535 W. Linden Avenue, Fremont, Nebraska 68025.

ROANOKE, VIRGINIA

Exploratory services are now being held in Roanoke, Virginia, at the Salem-Roanoke Valley Civic Center. Any further information, as well as the exact time of the services, may be obtained by contacting Mr. Victor Leitzke (703) 774-5653, or Pastor Ronald Hahn. Names and information about WELS and other interested people in the Roanoke—Lynchburg area and in the entire southwest portion of Virginia and southern West Virginia should be sent to: Pastor Ronald Hahn, 3229 Sandra Lane, Virginia Beach, Virginia 23462; phone (804) 424-3547.

DAYTONA BEACH, FLORIDA, AREA

Worship services are conducted each Sunday night in Holly Hill, Florida, at the Holly Hill Community Club, 1064 Daytona Avenue. Sunday school/Bible class begins at 6:00 p.m.; worship at 7:30 p.m. Visitors to the area may call (904) 767-7955 in Daytona. Request information from and send referrals to Pastor L. Zwiag, 560 S. Tropical Trail, Merritt Island, Florida 32952, Phone (305) 453-1000.

TIME AND PLACE

RENO, NEVADA

Change of Location

Shepherd of the Mountains Ev. Lutheran Congregation is now meeting at 955 W. Peckham. Pastor Hugo Warnke, District Missionary, also resides at this address. ZIP 89502 Phone: (702) 825-3292. Worship at 11 a.m.

LAKEVILLE, MINNESOTA

Bethlehem Lutheran Church of Lakeville, Minnesota, is holding worship services at The Lakeville School Administration Building, 8670 West 210th St. The worship service is at 8:30 a.m. and Sunday school at 9:45 a.m. For more information please contact the Rev. David E. Koepflin, 1744 Meadowlark Road, Eagan, Minnesota; phone: (612) 452-4126.

EAGAN, MINNESOTA

Beautiful Savior Lutheran Church of Eagan, Minnesota, is holding worship services at the John Metcalf Junior High School, County Highways 13 and 30. The worship service is at 10 a.m. and Sunday school and Bible class at 11 a.m. For more information please contact the Rev. David E. Koepflin, 1744 Meadowlark Road, Eagan, Minnesota, 55122; phone: (612) 452-4126.

CHOIR PEWS WANTED

Any congregation wishing to dispose of four oak choir pews, nine or ten feet long, is asked to get in touch with Mr. Bill Styman, Trinity Lutheran Church, P.O. Box 206, Bangor, Michigan 49013. Please quote price and date available.

CONFERENCE PAPERS

New: No. 31: Promoting Practical Evangelism Among Our Church Members: R. Roth, \$0.15; No. 32: The Formula of Concord: A Survey of its History: H. Koch, \$0.15; No. 33: How to Keep Our Young People Moral in the Age of the New Morality: J. Stellick, \$0.15.

Still available in limited quantities: No. 8: Exegesis of Philemon: H. Wackerfuss, \$0.50; No. 11: The New American Standard Bible: Is This the Answer? A. Panning, \$0.34; No. 12: Religion and Science: A. Eggert, \$0.26; No. 13: The Gideons: C. Clarey, \$0.23; No. 14: Who Can Be Accorded a Christian Burial According to Scripture? M. Koepsell, \$0.21; No. 16: Free Will and Conversion: L. Lange, \$0.26; No. 18: The Treatment of Elders and Prospective Elders in the Church: R. Rose, \$0.22; No. 19: The Descent of Christ into Hell: M. Zehms, \$0.27; No. 20: Sheep Stealing: What It Is and When Does It Occur? E. Lindemann, \$0.20; No. 22: The Fifth Commandment: M. Janke, \$0.30; No. 23: Amazing Grace — 125 Years of It: J. Jeske, \$0.22; No. 24: A Review of What Scripture Says About "Repentance" Both in the Old and the New Testaments: J. Raabe, \$0.24; No. 25: The Changing Church in a Changing World: D. Schmeling, \$0.12; No. 26: Our Own Arts and Practices As An Outgrowth of the Law: J. Koehler, \$0.48; No. 27: Glossolalia and Faith Healing: W. Niemeier, \$0.23; No. 28: The Lord's Word Concerning the Last Things: W. Gawrisch, \$0.42; No. 29: Pitfalls of the Modern Evangelistic Movements: D. Raddatz, \$0.29; No. 30: Revelation 20 — An Exegesis: K. Plocher, \$0.22.

Place orders with: Martin Luther Women's Circle, 10151 Sappington Road, St. Louis County, Missouri 63128. Consider having your name placed on their permanent mailing list.