



THE NORTHWESTERN

Lutheran

February 28, 1971

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BRIEFS by the Editor

The date of this issue is the First Sunday in Lent. Lent is that season of the church year in which we meditate on the sufferings and death of Jesus Christ and prepare for the joy of His resurrection on Easter Sunday. Though none of us were physically present during that first Holy Week, we were present in our Lord's thoughts and prayers. When our Lord died, He did not simply suffer the lot common to man. Had that been the case, Jesus Christ would be a forgotten man today. He would have been just another victim of injustice and envy. No, our Lord's sufferings and death are unique. They are the payment for our sins, in fact, for the sins of the whole world. Therefore our special midweek Lenten services offer us both the personal assurance of the forgiveness of our sins and the motivation to share this good news with others. The resurrection is the proof that He who died for man was the very Son of God and that His sacrifice was accepted by the Father in heaven. Since this is the assurance we need personally, it is proper that our Lenten hymns stress the "I" and the "my" and the "me." However,

since all others also need this assurance, we do not want to forget to invite them. "Upon the cross extended, See, world, thy Lord suspended." Invite your unchurched neighbors and friends to attend Lenten services with you.

But there are millions whom we cannot invite personally. Therefore we join with other Christians in sending missionaries to them with the good news of the death and resurrection of the Lamb of God. This is the message that is proclaimed by our missionary, Pastor Gary Baumbler, of East Brunswick, New Jersey, in the greater New York area (see page 76). The same message is proclaimed near the sugar cane fields of Puerto Rico by Pastor Roger Sprain (see page 70), and by Pastor Victor Cheung in Everlasting Happiness Village, Taiwan (see page 71). Permit me to share with you some details which could not be included in our picture report.

Pastor Rupert Eggert, who was guest preacher at the dedication of the \$145 chapel at Gran Stan Bran, on January 22 left on an exploratory

trip to South America. He was accompanied by Pastor Ernest Zimdars, our Spanish missionary in El Paso, Texas. They will make a study of mission prospects in Colombia and Ecuador in the northern part of South America, Bolivia in the central portion, and northern Argentina, Uruguay, and Paraguay farther south. This is a follow-up to an exploration conducted some years ago by Pastor Theodore Sauer, now missionary in Central Africa. We shall await reports eagerly.

Of the 400 persons who attended the dedication in Everlasting Happiness Village (see page 71) the great majority was non-Christian. Pastor Paul Behn of Hong Kong introduced them to the Savior in his sermon on Luke 2:30, "Mine eyes have seen Thy salvation." He promised the audience that the Word of Salvation would be preached by the new pastor ordained that day and in the new church dedicated that day. The only difference between his sermon and the sermons you usually hear in your churches was that it had to be translated into two different languages. Pastor Behn spoke in English. Pastor Cheung translated the message into Mandarin Chinese and Mr. John Lim gave the Taiwanese interpretation. It is no wonder that this service took some three hours. Regular Sunday attendance now averages 104. Twenty children are enrolled in Sunday school.

Pray for these missions as you thank God for your own salvation during this Lenten Season.

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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COVER—Sunday-school pupils of Our Savior Ev. Lutheran Church, East Brunswick, New Jersey, purchased bricks for their new church, dedicated on December 6, 1970.

Editorials

How the Church Grew One of the amazing aspects of the Christian Church in the days of the Apostles was its phenomenal growth under the most adverse conditions. What accounted for this growth? Can it be attributed to the zeal, courage, and competence of the Apostles in approaching nonbelievers? To an extent, undoubtedly, but by no means entirely.

The key is found in such statements as the one recorded in Acts 8:4, "They that were scattered abroad (by persecution) went everywhere preaching the Gospel." Incidentally, verse one specifically states that the Apostles were not among those who were "scattered abroad." It was the non-Apostles, the nonclergy, who in this instance carried the good news throughout Judea and Samaria.

Most church members today see a vast potential for growth among the unchurched and among the inactive Lutherans in their community. In meetings held for the purpose of calling a new pastor the view is often implied, if not openly expounded, that if the congregation could get just the right pastor, the church would boom. One visualizes the members sitting in church as new prospects file in Sunday after Sunday to fill the empty spaces in the pews—all as the result of the pastor's energetic efforts during the week to bring in new people.

It doesn't work quite that way. Nor is it solely the responsibility of the pastor to reach the unchurched. Furthermore, preaching, teaching, and preparations for sermons and classes, study, administrative duties, meetings, counseling, comforting, and admonishing may well leave the pastor with less time than those who are working at 40-hour-a-week occupations.

The Early Church did not flourish primarily as the result of the activities of a small number of gifted specialists. It flourished under the blessing of the Holy Spirit because all the Christians carried the Gospel with them wherever they went.

We can learn something from those who have gone before us.

IMMANUEL G. FREY

Now About Your Expectation Inventory . . . Very big at the moment is marriage counseling. We recognize its importance in the moral climate of our age. But there is marriage counseling—and marriage counseling!

Sample: "And then in the fourth interview I discuss their responses to 'A Marriage Role Expectation Inventory.'" Or this: Give the couple a 9-item counseling kit, including record forms, trustees' policies, sermons on subjects like "Why I Believe in Tithing," two books on sex (spicy chapters marked), and a handbook on do-it-yourself-abortion.

Can you blame your pastor for being reluctant to sponsor counseling clinics for all the "exceptional" cases? He, of course, at all times stands ready to counsel you

with the Word of the Lord. But is that what is desired by many?

It may flatter the ego to think we are the first people on earth to discover the opposite sex, courtship, kissing, marriage, talking things over and asking advice. It may please a people "come of age," having shed the shackles of their ignorant fathers, to pose bravely as facing problems the world has never before seen. But it isn't true. "There hath no temptation taken you but such as is COMMON TO MAN," the Scripture says.

The greatest counselor "born of women" stood on Jordan's bank, laid bare the root problem, and pointed to the remedy: "Repent ye!" The only One who ever really knew "what was in man" gave answer to every man's problem when He commissioned His Church to "Preach the Gospel!"

Right there a couple considering marriage has the best counseling they are ever going to get. This is what a true pastor will bring to their attention. Without that, all the professional and amateur counseling in the world misses the mark.

JOHN PARCHER

Medieval Dreams The Pope is signing the international treaty on halting the spread of nuclear weapons, thus joining such world powers as the U.S., Britain, and Russia in supporting the pact for a nuclear curb.

It makes one wonder what has been going on in the chambers and corridors beneath the Vatican and St. Peter's. All along we had been thinking that the Pope's military power was just a troop of Swiss Guards with medieval halberds, to impress pilgrims and tourists. Have the Vatican scientists been fabricating nuclear weapons in the catacombs?

Not likely. The bones of the saints still lie undisturbed, except for some prying by archaeologists. No manufacture of latter-day terror weaponry is displacing them from their resting places. The papal empire has not entered the elite circle of nuclear nations.

It's just that Pope Paul is back in his medieval past with his Swiss Guards and their ancient garb and weaponry. He dreams of an age when, nine centuries ago, papal power could make a king stand barefoot and in tears for three days before Canossa, and when Innocent III could force John Lackland to give the kingdom of England and Ireland into his hands.

He dreams of the day when one of his pontifical predecessors could declare in his consecration sermon: "I sit on high above kings and above all princes"; and when another, seated on the throne of Constantine, with crown, sword, and scepter, shouted: "I am Caesar, I am emperor."

The Swiss Guards have left the scene. They have become a modern, plainclothes security force. They have yielded to twentieth-century realities.

CARLETON TOPPE



Studies in God's Word

Faith Obeys God Rather Than Men

By faith Moses, when he was born, was hid three months of his parents, because he was a proper child; and they were not afraid of the king's commandment (Hebrews 11:23).

By his wise counsel in storing up surplus grain during the seven good years, Joseph provided enough food for the seven years of famine that followed. Thus Joseph saved not only his father and brothers, but a whole host of people living on the eastern shore of the Mediterranean, including the Egyptians themselves. Joseph became a national hero in Egypt, and while he lived the Children of Israel basked in the good will that was accorded to them for Joseph's sake.

A New King

But like a dark cloud that rolls in on a sunny day, there is something ominous and threatening about the Scripture statement that after Joseph's death "there arose up a new king over Egypt, which knew not Joseph" (Exod. 1:8). It was not that this new king was so poor a student of history that he never heard of Joseph. He knew well enough that such a person had once been a great and influential figure in Egypt's past. It was rather that this king represented a new line of pharaohs who no longer were friendly to Joseph and his descendants.

The King's Command

Pharaoh put his fear into words when he said to his advisors: "Come on, let us deal wisely with them, lest they multiply . . . and join our enemies and fight against us" (Exod. 1:10). His solution was to subject

Israel to the crushing burden of making bricks for the treasure cities he was building. Despite his efforts, however, Israel continued to multiply. In desperation Pharaoh finally commanded Israel: "Every son that is born ye shall cast into the river" (Exod. 1:22).

Birth of Moses

This murderous edict was of special concern to a pious couple of the tribe of Levi. They had already been blessed with two children, a daughter Miriam and a son Aaron. They were now expecting a third child. There must have been mixed emotions when they discovered that their newborn infant was a boy, and as such doomed by Pharaoh's command. The difficulty in complying with the king's order was increased by the fact that he was a "proper" child, or as it is also translated, a *goodly* or a *beautiful* child. In the final analysis, however, it was not paternal affection that determined their course of action, but "*by faith* Moses was hid three months of his parents." It was their trust in a gracious God that gave them the courage to disobey a godless command.

Civil Disobedience

Theirs was a faith that illustrates what Luther was speaking of when he said: "We should fear, love, and trust in God above all things." Today their action would no doubt be classified as *civil disobedience*. But notice how far it is from what today goes by that term. In their reverence for God's Word Moses' parents were determined to keep His command and not shed innocent blood—even if that meant incurring the wrath of an earthly ruler. In faith they put God first and trusted that He would somehow see them through.

Note that almost without exception civil disobedience as we see it today stems from people who have put *self* first. It is not obedience to God's Word that motivates them, but their own opinions and private interests which lead them to defy authority, to destroy property, and to endanger life. That is not faith in action!

To be sure, there may come a time when children of God find it necessary in faith to stand against their government, but when they do, it must be on the basis of a clear word of God. When Daniel was ordered to commit idolatry, he refused to break the First Commandment, even if it meant being thrown to the lions. When contrary to Christ's command the Apostles were forbidden to preach, they replied: "We cannot but speak the things which we have seen and heard" (Acts 4:20). When later they were again reprimanded by the authorities, they protested: "We ought to obey God rather than men" (Acts 5:29).

We must ever be grateful that God until now has granted us the privilege of doing His work without interference from men. We have no guarantee, however, that it will always be so. Times and situations change. If faith must choose between God and men, it will unhesitatingly make the same choice that Moses' parents made. That theirs was a God-pleasing choice is seen from the Lord's blessing on their action. What Pharaoh intended for the child's destruction turned out to be the very means whereby God preserved Moses and brought him to Pharaoh's court to prepare him for his great role of leading God's people out of exile. Also today faith will fear, love, and trust God above any man because it realizes that God still "moves in a mysterious way, His wonders to perform."

ARMIN PANNING



A Lantern to Our Footsteps

Answers Based on Holy Writ

Topic: Can We Earn Our Own Salvation?

“Work out your own salvation with fear and trembling” (Phil. 2:12). In reference to this passage the question is asked whether this does not show that our works **do** make a contribution toward our salvation. Don’t these words very clearly say so? That is the way it seems when we look at this passage standing all by itself.

But does Paul here really contradict what he writes in Ephesians 2:8,9: “For by grace are ye saved through faith; and that not of yourselves, it is the gift of God — not of works, lest any man should boast”? Is Paul telling us that the words of Romans 3:28: “Therefore we conclude that a man is justified by faith without the deeds of the law” can’t really stand? Let’s see.

To Whom Addressed?

We must first ask: To whom is Paul addressing these words? They are written to the Christian congregation at Philippi. He calls his readers “saints” (1:1). He is thankful for their “fellowship in the Gospel from the first day until now.” He is confident that “He which hath begun a good work in you will perform it until the day of Jesus Christ” (1:5,6). These are people who already have found forgiveness and with it eternal salvation in the Gospel of Christ. Paul here is not telling unbelievers how they may be saved eternally. When a terrified sinner, the jailor at Philippi, asked: “What must I do to be saved?” Paul’s answer was: “Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16:31). Certainly he is not giving the despairing sinner a different answer to that question here. Rather, he is addressing those who have already found comfort and forgiveness in Christ. In other words, he is not telling us how we may *gain* salvation. His readers already have it.

Christians Will Work

But what is Paul telling those who already have salvation in Christ? He is telling them to work. Christians cannot say: “Christ has done all; there is nothing for me to do.” Sometimes scoffers make remarks such as: “If you have salvation and forgiveness of sins without doing anything for it, that will only make people lazy, it will hardly lead them to live useful lives. Why should they? Christ forgives all their sins.” But this is an entirely false conclusion. Christians who have everything in Christ are told: “Work out your own salvation with fear and trembling.” They must work and work hard. Indeed, their

salvation depends on it. Not in the sense that they gain salvation through their effort. Not even in the sense that Jesus began their salvation and they through their works must complete it. This impression might be given by the translation of this passage in *Today’s English Version*: “Keep on working, with fear and trembling, to complete your salvation.” No, it is already complete in Christ.

But it can be lost. When faith does not apply itself to God’s Word, when it fails to exercise itself in fighting against sin and in producing God-pleasing fruit, it may again be lost. Failure to live one’s Christianity is a threat to faith and thus to salvation. In this sense work out your own salvation — put your faith to work.

God’s Grace Does All

It will be helpful to note also the reason Paul gives for working out your own salvation with fear and trembling. Paul continues with the reason in v. 13: “For it is God which worketh in you both to will and to do of His good pleasure.” God has worked everything in us — faith, forgiveness, salvation. And when it comes to our Christian living, it is also God who with His grace is active in us, working in us both the willing and doing. This may seem like strange logic to us. We are told to work, and the reason given for it is that God works all this in us. This may not be human logic. But it is God’s wisdom. The Christian, impelled by the Spirit dwelling within him, will work. The Christian, knowing that it is God who must with His grace produce everything good in him, will with fear and trembling work lest he with his indolence, through sin, through unbelief, again drive the Holy Spirit from his heart. The grace of God is the power that impels the Christian to Christian living. Without Christ we can do nothing. The Christian will not trifle with God’s grace.

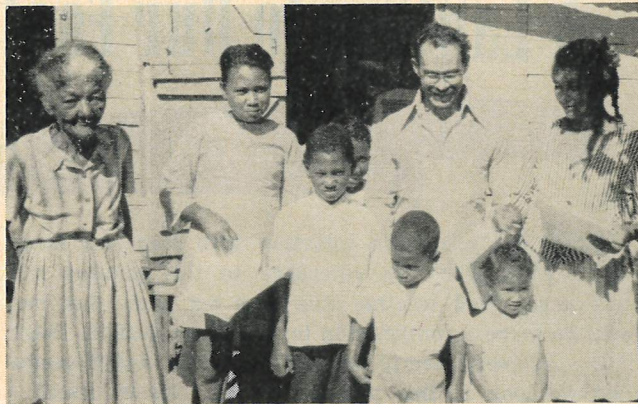
We have in this passage, then, not an answer to the question: How do I, a sinner, gain eternal life? Rather, we have here a call to Christian living, to an active life of faith. We are reminded how Paul in writing to the Corinthians compared their Christian life to a race and told them: “So run, that ye may obtain” (I Cor. 9:24). This is just another way of saying what Paul tells Timothy: “Fight the good fight of faith, lay hold on eternal life” (I Tim. 6:12).

ARMIN SCHUETZE

GRAN STAN BRAN — PUERTO RICO



A portion of the group that gathered on July 26, 1970, for the dedication of the chapel at Gran Stan Bran, a railroad siding leading to a sugar cane field. Members of Gran Stan Bran, among the poorest of the poor, purchased the building for \$145. Pastor Eggert, who serves the Humacao area, was the guest speaker on the day of dedication.



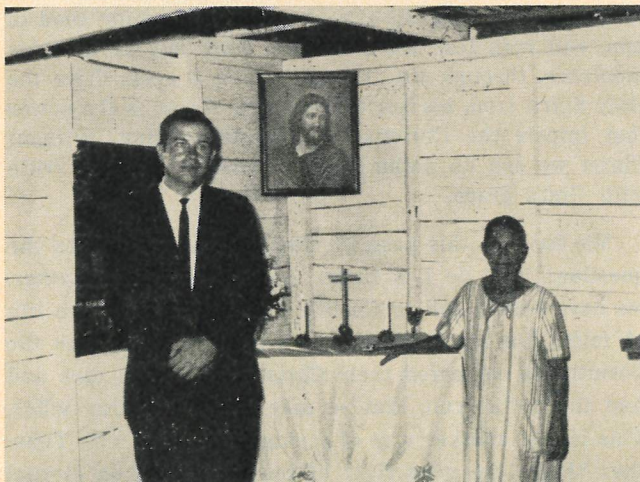
Alberto Berrio and his family are faithful workers in their church at Gran Stan Bran. Alberto became the first communicant member of the church in Puerto Rico. He was confirmed by Pastor Roger Sprain who serves the Guayama area on the south coast of the island.



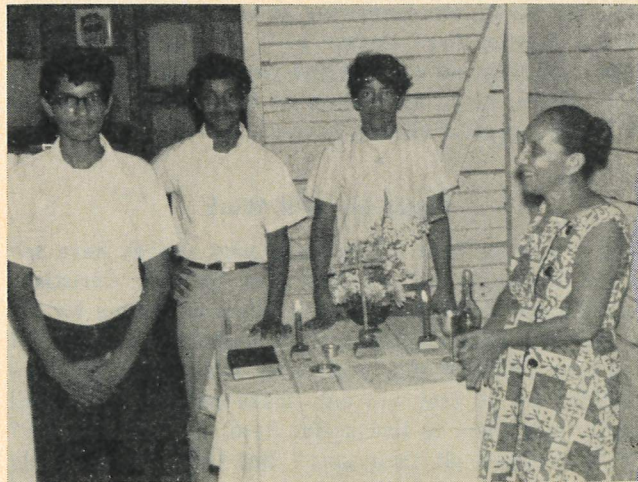
People gathered inside the chapel at Gran Stan Bran. About 20 persons regularly attend services here each Sunday. Our missionaries also conduct Bible classes, Sunday school, and have filmstrip presentations in all of the six preaching stations they serve.



An altar is set up in a home in Barrancas, and the home becomes a church. Counting those who live in Las Mareas, about 20-25 persons regularly attend worship services in this area. These people, too, are busy gathering funds to construct their own chapel.

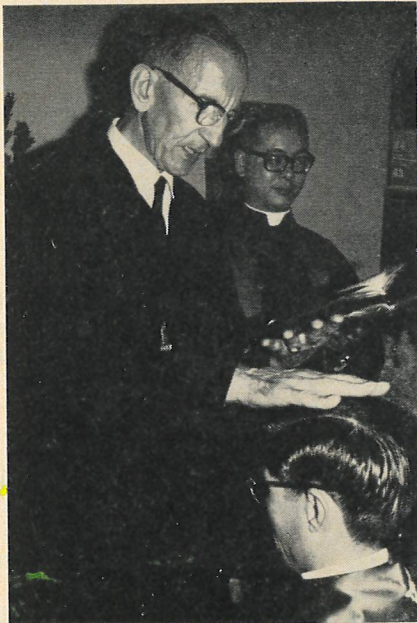


A modern "Lydia" stands beside Pastor Sprain at the chapel in Gran Stan Bran. Dona Josepha opened her home to Pastor Sprain when she saw him teaching Sunday school in the shade of a tree. Dona Josepha regularly sweeps the chapel.



Three sons and their mother were confirmed on September 13 at Yaurel, another preaching place on the south coast of Puerto Rico. About 135 Puerto Ricans are reached each week through the preaching and teaching ministry of our missionaries.

World Mission Dedications 1970 - 1971



The second great event on dedication day was the ordination of Vicar Victor Chueng. He received his education for the ministry at the Hong Kong Seminary, and two years ago was assigned as Vicar in the Taiwan field.



"In the cross of Christ I glory." This beautiful symbol silhouetted against the sky marks the house of worship dedicated to the Holy Trinity in Everlasting Happiness Village, Taiwan. This field was begun through contacts made through the "Voice of Salvation" radio broadcast prepared and taped in the Seminary studio room in Hong Kong and shipped to Taipei for broadcast.



Pastor Paul Behn (far right) served as the officiant, with Pastor Gerald Lange (far left) and Pastor Timothy Lee (second from right) assisting. The newly ordained man, Pastor Victor Chueng, is second from the left.



Holy Trinity Lutheran Church, erected on a plot of ground donated by the people in Everlasting Happiness Village, was dedicated on January 1, 1971. The total cost, with needed equipment, was under \$9,000.



400 people attended the dedication, and ordination, including the Elder from the local village. Two busloads of people came from the two sister congregations in the capitol city of Taipei. The church seats 150.



Speaking Out on Education

THE CASE FOR CHRISTIAN EDUCATION

What shall we say to these things? The subject of education having been considered from many angles over many months, it is time to take inventory. Thus did St. Paul after his presentation of a subject close to his heart. He had laid out the whole record of man's ways with God and of God's ways with man: the history of human guilt under the Law and of divine grace by the Gospel. Then he asked: What shall we say to these things?

Our subject, though less broad, deals with the same vital themes. To be wholesome, sound, and right, education will be tuned to the same strains sounded by Paul: man and God, Law and Gospel, sin and grace. Apart from these there is no education. Furthermore, the pairs must be kept together and in balance. If torn asunder, or if one member is stressed at the expense of the other, or to the exclusion or denial of the other, confusion results, and ultimately chaos prevails.

Whatever the means employed for education and however the education is pursued, all learning, all acquiring of knowledge and becoming wise, needs to be surrounded, hemmed in, overshadowed, and underpinned by these themes:

Man and GOD
Sin and GRACE
Law and GOSPEL

Herein rests the case for
Christian education.

Man and GOD

To investigate the pairs singly. No wisdom need fall from above to persuade man to be interested in himself and to make the most of this world. We come by such interest naturally. In proper measure and proportion, it merits no blame. We have God's permission to work at becoming masters of this wonderful earth. But Satan

stands by constantly, and with considerable success subverts the balance. Interest in self and this world occupy stage center; God is pushed out into the wings. Not to God's total neglect, however. This world's searching for truth has always included an interest in God, for God wrote knowledge of Himself into the human breast. But as the whole story of our past clearly shows, such knowledge at its best has not given satisfaction, nor settled anxieties, nor quieted fears. Man's images of God and ideas about God remained distorted.

The right understanding, in proper balance and proportion, of God and man: where shall we find it? Christ and His Word furnish the key. Even here we discover that God, in His personal existence apart from man, remains unknowable for us now. Scripture's total concern is with God's attitudes and acts toward man. From beginning to end, the Bible unfolds God literally pouring Himself out to us. He is doing marvelous things. He creates this universe. He fashions this earth to be our abode and gives us the sun and starry skies for a servant. He makes man to share His company. Whatever the earth's position in respect to the rest of the universe—and though it be but a tiny speck at the edge of one galaxy—man nevertheless remains the crown of God's creation. Such insight and understanding, properly proportioned, about man and God come only in connection with Christ and His Word.

Herein rests the case for
Christian education.

Sin and GRACE

Why do natural knowledge of God and natural interest in self get out of joint? The answer was hinted at above. We are become servants of sin.

Christians have no corner on this knowledge either. The existence of

sin is admitted, and commiserated. But what of its origin and consequences? Is it known as a terrible inherited corruption that cripples our freedom in making decisions and renders us totally helpless?

The world proposes its own solutions. One school of thought (to which we have maximum exposure today) looks on sin as a remnant left over from the subhuman jungle out of which man is supposed to have evolved. Given such ancestry, man cannot be blamed for sin—do we punish dogs for killing rabbits?—and eventually the great god Technology, assisted by the impersonal laws of this universe, will solve everything.

Another school shucks off responsibility for sin by sharply dividing soul from body. Soul is good, a work of God; body is evil, and of the devil. As a God-made spiritual creature, man grades out good. The sin in his body must be charged to the devil; it is the devil's business, not man's.

Such ideas belong beyond the pale of Christianity. Yet even within Christianity, although the existence of inherited sin is admitted, many claim this infection is not really sin but just a weakness, like polio. So man still retains a measure of native ability. He is not totally helpless.

Again, sin and its consequences cannot be understood apart from Christ and His Word. And when knowledge of sin is imperfect, grace will be obscured and buried. The person who has never been sick can not know what it means to be healed. Mercy, forgiveness, peace must be savored by the sin-sick to be known, but without Christ and His Word this is impossible.

Herein rests the case for
Christian education.

Law and GOSPEL

God also blessed man with a knowledge of His Law, the natural sense of right and wrong. Without this, we could hardly be human. Law undergirds government and society. Law motivates people to strive for the honorable, the just, and the good. Law conditions human reason. In obedience to reason, individuals and entire nations can achieve a measure of righteousness, which God also honors with material rewards.

On the other hand, Law cannot expunge sin. It may compel, threaten, restrain. It may effect great outward changes that satisfy man's sin-tainted reason, but it is incapable of converting the heart. Before God's supreme tribunal, Law cannot transform a bad person into a good person. That power belongs only to the Gospel.

Faith, rebirth, the new life, the balanced outlook on life, the wholesome understanding of life are produced alone by the Gospel. To be taught and trained in true wisdom, to gain a firm grasp on all that God would have us enjoy, revere, and possess, requires a balanced educational program of both Law and Gos-

pel. The world readily relies on Law and regularly regards Gospel as foolishness; but Law, of itself and at its best, turns out stunted products.

Herein rests the case for
Christian education.

In the Schoolroom of Jesus

It is time to observe an actual teaching situation. The disciples had just posed their chronic query: "Master, who is the greatest in the kingdom of heaven?" Note their interest in self, as well as in God and His heaven. This is good, but on both counts the interests are warped. Pride and envy lurk behind the first interest, pettiness and shortsightedness behind the second.

Now the master Teacher goes to work. Besides words, He employs visual aids. He calls to Him a little child. The child senses in Jesus' voice a natural, unaffected love. It comes. Jesus sets the child in the midst of His disciples and establishes two facts: that little ones, as young as you want to think of them, need the Savior, and that even "the tiniest ones" can believe. Then a sharp Law

rebuke is administered to the disciples. There is no beating around the bush with Jesus, no flight to flabby euphemism. "You rank-conscious adults, worthy not of an upper seat but of no seat at all, learn to think humbly and behave humbly as little children."

Thus Jesus puts these grownups to shame. But He does not leave them there. After the Law preaching quickly come Gospel melodies of pure grace: "Know what sinners you are; recognize your lost estate, for it is lost sheep such as you, together with lost lambs, that the Son of man came to save."

In this masterly way Jesus rehearses the major themes for human learning, themes of God and man, of Law and Gospel, of sin and grace. Without these, all knowledge and wisdom remain imperfect, purposeless, vain.

Herein rests the case for
Christian education.

PROF. TH. HARTWIG
Dr. Martin Luther College
New Ulm, Minnesota

† Pastor H. O. Kleinhans †

January 9, 1971

Pastor Herold O. Kleinhans, son of August and Clara Kleinhans, was born in Milwaukee, Wisconsin, November 30, 1901, and was born again through Holy Baptism in infancy. He received his theological training in Concordia College, Milwaukee, and in the Ev. Lutheran Theological Seminary of the Wisconsin Synod, Wauwatosa, Wisconsin, from which he graduated in June, 1924.

Upon his graduation, he received a call to Martin Luther Church of Oshkosh, Wisconsin, and was installed there July 13, 1924, by the Rev. E. Benjamin Schlueter. He served this parish during his entire ministry. The congregation, through the working of the Holy Spirit and the faithful service of the pastor, grew from a small mission to a congregation of more than 1,000 souls. Pastor Kleinhans also served Trinity Lutheran Church, Mears Corners, for 19 years.



Pastor Herold O. Kleinhans

On July 6, 1933, Pastor Kleinhans was united in holy matrimony with Miss Erna Nimmer of Oshkosh, who together with their son, David, survives.

Pastor Kleinhans served the church-at-large in various capacities. He was a member of the Winnebago Lutheran

Academy Board, visitor of the Winnebago Conference, and served on the Northern Wisconsin District Board of Support for 16 years. For several years he was a member of the Synod's Lutheran Spiritual Welfare Commission. He was also instrumental in organizing a society of Lutheran students at the former Normal School of Oshkosh.

Although Pastor Kleinhans had been in failing health for several years, he continued in his pastoral labors until January 6. After 46 years of faithful service, he was called to his eternal rest by the Lord of life and death on January 9, 1971. The funeral service was conducted in Martin Luther Church on January 13. Pastor Louis A. Winter served as liturgist. Pastor Clarence A. Koepsell based the sermon on II Timothy 4:6-8, and Pastor Gerhard A. Schaefer conducted the committal service at Riverside Cemetery.

"My course is run. Praise God, my course is run. My Jesus welcomes me."

LOUIS A. WINTER

Treasure in Earthen Vessels

PARABLES, THEIR NATURE AND INTERPRETATION

We recognize that Biblical treasure in earthen vessels includes many things beside the words in everyday usage that a man like the Apostle Paul took and then filled with a new spiritual and Christian meaning, thus literally adopting them into the Christian Church.

We should like to think that also the forms of speech and of teaching which were in common usage in the days when the books of the Bible came into being were such "treasure in earthen vessels," matters which by divine providence were used to accomplish the high purposes of the God of salvation.

Surely the parable, familiar to us from the Old Testament but then used especially by our Lord Jesus Christ in His public ministry, is another such treasure in earthen vessels.

The word "parable" occurs in the Bible in a number of meanings. Very often it means what we today understand by a parable, "an earthly saying with a heavenly meaning," a story taken from everyday life, no doubt generally fictitious but one that could well have happened, used in order to convey a deep spiritual meaning. Its purpose in our Lord's teaching was usually to bring to people, including his original disciples and us, a deeper insight into how things operate in the kingdom of God, where Christ reigns in the hearts of men.

Their Use in the Old Testament

In the Old Testament the Prophet Nathan makes very effective use of the parable form when he tells the story of the poor man's one ewe lamb. He aimed thereby to bring home to his king how terrible the sins were of which David had made himself guilty when he contrived to kill one of his own mighty men of valor in order that he might make that man's wife his own.

The Prophet Isaiah, in the fifth chapter of his book, uses a parable in order to bring home the lesson that the Lord will visit upon His People the same kind of retribution that in the parable comes upon these whose vineyard has proved unprofitable.

There are a number of different forms of expression in both the Old and New Testaments that are called parables in our English translation of the Bible but are really not such in the sense in which we generally use that word. This matter can, however, be left for discussion at another time. We shall here concern ourselves with the parables that our Lord used in His teaching ministry. These parables commonly concern the kingdom of God and were intended by Jesus to convey profound spiritual lessons concerning the life of those in whose hearts He reigns as Savior and Lord.

What is a Parable?

A parable proper may be quite a simple thing, like the illustration of the mustard seed; or it may be quite a complex story, like the parable of the rich man and poor Lazarus. The intention of each is to convey a lesson of spiritual value concerning something in the kingdom of God.

The parables that we remember best are usually cast in the form of a story like that of the sower who went out to sow his seed, or that of the man who went down from Jerusalem to Jericho and fell among the gangsters, or that of the spendthrift son who returned to his father's house. Here it was the older brother who showed the kind of unforgiving spirit that received the Lord's condemnation.

Sometimes, however, a parable comes to us as a mere saying in which a comparison is made between the way things are in the church and something here on earth. An example of this type of teaching would be the parable of the mustard seed, which, says the Lord, is the smallest of seeds, and yet it grows large like a tree so that it affords shelter to the wild birds that build their nests among its branches.

Whatever the outward form of the parable, it always has one great purpose, namely, to throw further light upon truths which are stated elsewhere in so many words, not in the form of a figure of speech, but which nevertheless are difficult for the human heart to grasp. Our Lord there-

fore uses parables not to teach truths that would otherwise have been unknown, but to throw further light upon truths already revealed.

In a way, parables are related to the figures of speech all of us use every day. They help us put across a point we are trying to make. We may say of a young boy whom we observe tearing around the house: "Why, he is perpetual motion itself!" We may say of someone: "He is a regular dynamo." Our medical men do not, for instance, hesitate to remind us that the liver is our storage battery of vital energy. Figures of speech used in this way (and they are many indeed!) accomplish a twofold purpose. In the first place, they lend interest and variety to talk that might otherwise be quite flat and colorless. In the second place, because they present us as it were with a riddle, they serve the purpose of getting us "involved" in the basic thought process of the person to whom we are listening. I may be momentarily taken aback, for instance, the first time I hear a commentator at a football game describe the area behind the goal line as "pay dirt." I may wonder what this gridiron has to do with goldmining as the forty-niners of California carried it on. But soon the idea becomes clear: having brought the ball to "pay dirt," our team has scored and is one step closer to victory. Having solved this commentator's figure of speech, I feel within myself the joy of accomplishment and a corresponding kindness toward the speaker. I begin to think and to feel with him.

Our Lord's Use of Parables

Surely the Lord had both of these purposes in mind. To make His teaching lively, relevant, He brought to His hearers pictures out of their everyday lives. By doing so, He also gave them a deeper insight into the spiritual meaning of His message. Through these figures of speech He hoped to lead them to think and to feel with Him, to think as He did of the kingdom of God among men.

Our Lord Jesus in using parables in His public teaching never intended that all parts of the picture and all details of the story should have something corresponding to them in the interpretation. Least of all should

all these parts and details be made the basis of doctrinal teaching.

One Point of Comparison

Rather, every parable has one central point of interest or, as we sometimes call it, one point of comparison. It is here that the spiritual truth lies that our Lord seeks to convey. It would be a gross error to take every detail of the story or every item in the background of the picture and attempt to carry these details over into the interpretation as though they too were meant to convey doctrinal teaching. A simple illustration. Let us compare the parable of the mustard seed with the parable of the sower and his seed. In the former our Lord's point is that in the kingdom of God things go as they do with the mustard seed: the tiniest beginning, but the end result a very large plant, a tree, so that the wild birds find shelter there and build their nests among its branches. In the parable of the sower Jesus again speaks of wild birds, but here they come to take away the good seed that has been planted. These birds the Lord Himself interprets as representing the devil. Now, may we take the interpretation which the Lord has

given of the parable of the sower and carry this one detail over into the parable of the mustard seed and say that here too the wild birds, now resting and nesting among the branches of the mustard tree, are likewise the Old Evil Foe? Merely to state the matter is to realize the impossibility of such a procedure.

The Latins had a proverb that said that an example will illustrate further something that is already known, but will not teach a new truth. This is also true of parables, for a parable is but a type of example or illustration. As such, while it does clear up certain matters concerning that about which it speaks, it is not to be looked upon as teaching new truths not contained in the matter with which it concerns itself.

Most important in interpreting parables is that we have a clear picture of the story told or the illustration used and a firm grasp on the nature and properties of the people or animals or things that appear in it. We must see where the point of comparison lies and then interpret all the rest of the parable with reference to that point of comparison. What is required here is a clear insight into the meaning of the Gospel and a strong dose of good, sound, common sense.

There are two questions that I may ask about any single text. The first: "What does it mean? What is the single intended thought of the speaker or writer?" In a parable that is what the Lord Himself intended with the parable. This is always a single direct thought, the one point where there is a similarity between the earthly picture and the heavenly reality. What is true in this matter of parables is, of course, also true of all other Biblical interpretation.

Application

The second question we may ask of any text, parables included, is: "What does this mean to me?" Here we are dealing with what we call "the application." The question we are trying to answer here is not: "What did the speaker or writer intend?" but rather: "Of what does this make me think today?" Here I am making an *application*.

There is a principle that needs to be strictly applied in all Biblical interpretation, also when we are reading parables. It simply states:

*Applications may be many;
Interpretation is always one.*

FREDERIC E. BLUME

We Turn to the Psalter . . .

. . . as We Ponder the Activity of God

— Psalm 147

Psalm 147 is a "Hallelujah Psalm." "Hallelujah" is the Hebrew way of saying "Praise ye the Lord" (vv. 1 and 12). Here the Psalmist is singing praises to his God, who is continually active in merciful concern for all of His creatures, but especially for His people, the spiritual Jerusalem. This Psalm can well be called "one of the greatest statements of the Bible concerning the activity of God."

This activity of God — this continuing concern of His love for His entire creation — is something that not everyone understands as clearly as he ought to. There are those who will agree that God has done great things

in the past. They have no quarrel with the fact that God performed the miracle of creation; they know that He set into motion all the laws of nature; they accept the truth concerning the great plan of redemption. But sometimes such people are bothered by the thought that these are all works which God has *finished*. They want to know what God has done for them *lately* and what, if anything, He is doing for them *right now*.

A person who has had such thoughts would do well to study this 147th Psalm. It opens with a call to thanksgiving: "Praise ye the Lord: for it is good to sing praises unto our

God; for it is pleasant; and praise is comely." Each of the 26 verbs in this Psalm describe some phase of God's continuing acts of mercy. These verbs, all in the present tense, show Him as a God who has not only done great things in the past, but who *continues* to do great things for His people.

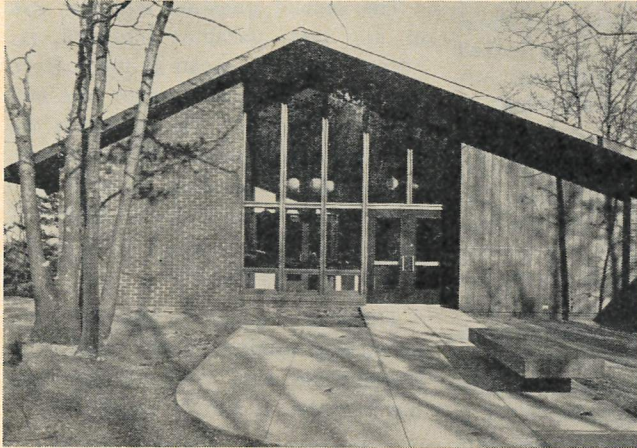
It is true beyond a doubt that God who created the entire universe also provides for the needs of the individual. He who "telleteth the number of the stars" (v. 4) is also He who "healeth the broken in heart, and bindeth up their wounds" (v. 3). The same God "who covereth the heaven with clouds" (v. 8) also "giveth to the beast his food, and to the young ravens which cry" (v. 9). *Daily* our gracious God concerns Himself with our individual spiritual and temporal needs. Should someone ask, "How can this great God, the Lord of the universe, possibly be concerned about the least of His creatures?" the Psalmist answers: "Because He is God!" Or,

(Continued on next page)

A BUILDER'S MARKET

Our Savior Ev. Lutheran Church, East Brunswick, New Jersey

When Our Savior's mission congregation of East Brunswick, New Jersey, began to plan its new chapel in the fall of 1968, it quickly became apparent that the costs would be nearly prohibitive. Someone with a feeling for the economic situation observed: "It's a builders' market." Every inquiry indicated that the barest necessities for worship would cost nearly \$100,000.



Our Savior Ev. Lutheran Church

Finally, after Our Savior's experienced much delay exploring possible ways to control cost and after engaging the Synod's Architectural Department to assist, the builders had their day. The lowest bid was more than \$35,000 above the allotted budget. When careful adjusting trimmed \$10,000 from the figure, your Synodical representatives voted to go ahead with the project. They felt that the kingdom work to be done in East Brunswick warranted paying the price. The local congregation raised nearly 10 per cent of the money and increased its loan repayment to ease the burden on the Church Extension Fund.

On December 6, 1970, Our Savior's dedicated its modest, attractive chapel to the glory of God. The final product far exceeded the original hopes. Now, after nearly six years, the members came to worship in a chapel instead of a school gymnasium. No one who has not experienced it can fully appreciate how much this change meant.

On Dedication Day the chapel (capacity 170) accommodated 337 worshippers for two services. Pastors Norman Berg (Executive Secretary — Home Missions) and Walter Beckmann (Falls Church, Virginia) preached, reminding those present that this chapel was the Lord's work and was to be used for the Lord's work. After the services members greeted the guests in the adjoining education hall.

Other features of the 3750 square feet of building include a sacristy, the pastor's study, the narthex, and a kitchenette. Outside, both a wooded setting and an attractive entrance beckon worshippers to come here and be at rest with God. A 30-foot cross on the brow of the hill informs the entire community that the message of Christ crucified and risen is preached here.

But this is only the beginning of the story at Our Savior's. Your money and prayers are well invested because it is still "a builders' market." Today you are the builders with us at Our Savior's — building the Church of Jesus Christ. The market lies before us in the millions inhabiting the greater New York City area that includes East Brunswick. In East Brunswick we are now in the market, building the Church. We are here because you made it possible for us to be here. We thank you, and we urge you to increase your efforts to build more of our Savior's chapels throughout the world.

GARY P. BAUMLER, Pastor

We Turn to the Psalter

(Continued from page 75)

in the words of verse 5: "Great is our Lord, and of great power: His understanding is *infinite*." In His infinite understanding He knows *all* our needs. He "lifteth up the meek . . . He casteth the wicked down to the ground" (v. 6). The inspired Psalmist reports this as a comfort to every believer, no matter what his experi-

ences in life may be. He reminds us also that "the Lord taketh pleasure in them that fear Him" (v. 11). This, too, is a *continuing* activity of God.

Reference is made in this Psalm to God's solicitude for His people Israel (vv. 2, 12, 13, 14, 19, 20). As Christians we know that what was once true for Israel is now true for His Church. You and I are God's covenant people on the basis of faith in Jesus Christ

and obedience to His Word. He has entrusted to us His Gospel, which we are to proclaim throughout the world. When we do this we are praising the Lord for His gracious activity among us. Were it not for His gracious acts the Church would not exist, and we would be lost. But we are saved! "Praise the Lord, O Jerusalem! Praise thy God, O Zion!"

PHILIP R. JANKE

Direct from the Districts

Southeastern Wisconsin

Christian Care



Food Kettle groceries at Salem Lutheran Church, 2400 N. Cramer

The week before Christmas was a happy time for the needy of Milwaukee's inner city churches. Groceries, worth \$3,000, were donated by 16 congregations, the Wisconsin Lutheran High School, and an AAL benevolence grant. Pastors and their helpers distributed these gifts to 70 families who they knew could use a helping hand.

The Food Kettle program was conceived and planned by Mr. Daniel Carrow, district representative of the AAL. The names of the givers and receivers of these gifts are listed nowhere. Yet it was a real joy to share time, food, and money with other Christians and to answer the call of our Savior, "I was hungry and you gave Me food."



Pastor W. G. Hoffmann of Siloah, chairman of Inner City Pastors Conference, ready to deliver Food Kettle donations

1850 - 1970

On October 18, 1970, St. John's Evangelical Lutheran Church of Oak

Creek paused to celebrate 120 years of history. The Rev. John Muehlhaeuser, one of the pioneer pastors of our Synod, conducted the first services. On March 17, 1850, a group of 27 families organized the "Evangelical Protestant Church." This was an attempt to fuse Lutherans and those of other Protestant backgrounds into one congregation. In 1867, however, the congregation affiliated with the Wisconsin Ev. Lutheran Synod. Its pastor today is the Rev. Robert Michel.

At its anniversary service the Rev. Adolph C. Buenger, president of the District, encouraged the members of St. John's to continue to walk with God throughout their earthly years so that they might also walk with Him eternally.

Bethlehem at Menomonee Falls

The first ten years have been extremely busy ones at Bethlehem Ev. Lutheran Church, Menomonee Falls, Wisconsin. They have included a school expansion program and a church renovation project. The congregation was officially organized on November 15, 1960, and became self-supporting in December, 1968. The church renovation project, undertaken just recently, was paid for without the necessity of borrowing. That God has richly blessed this congregation was acknowledged by the members in a special service of thanksgiving on November 15, 1970. Pastor A. Buenger was the guest preacher. Bethlehem's pastor is the Rev. Philip R. Janke, who, by the way, is also a regular contributor to *The Northwestern Lutheran*.

45 Years at St. Matthew, Milwaukee

On January 17, 1926, Pastor Arthur F. Halboth was installed as pastor of St. Matthew Congregation, then located at 10th and Garfield. Forty-five years later, to the day, St. Matthew's marked the occasion with words of thanks to God for the faithful services of its pastor. It is not often that the Lord permits a pastor to serve the same congregation

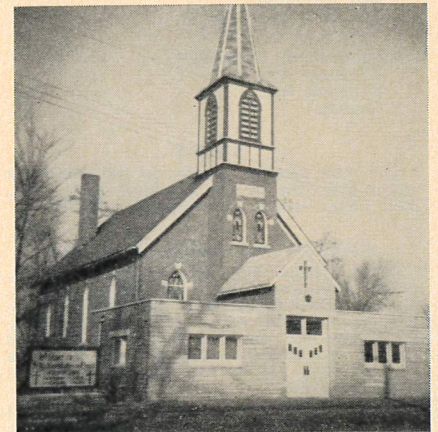
for four and one-half decades. The congregation today is located at 8444 W. Melvina St.

Western Wisconsin

Centennial at Stoddard, Wisconsin

St. Matthew's Ev. Lutheran Church, of which Robert E. Berg is pastor, observed its centennial as a congregation in August of 1970. The congregation was organized on January 27, 1870, under the leadership of the Rev. E. Kittel of La Crosse. Twenty-seven men signed the constitution on that date.

The first church building was about one mile east of Stoddard on a plot of ground donated by Mr. William Wehling. Originally the congregation was incorporated under the name: The German Evangelical Lutheran Church of St. Matthew's Congregation in the Town of Bergen, Vernon County.



St. Matthew's Lutheran Church, Stoddard, Wisconsin

When the first building became too small, it was decided to build the present church on Main Street in Stoddard. This was in 1897. The addition at the front of the church was completed during the pastorate of the Rev. Norbert Gieschen.

St. Matthew's has always been a member of the Wisconsin Ev. Lutheran Synod. At present it numbers just above 300 souls, of whom some 230 are communicants.

65 Years of Married Life

On January 31, 1906, Mr. John Schumann and Miss Helen Lettow were joined in marriage by the Rev. Julius Klingmann, pastor of St. Mark's Lutheran Church, Watertown, Wisconsin.

sin. On January 31, 1971 — 65 years later to the day — family and friends gathered for a short service of thanksgiving in the Schumann home. Pastor Henry Paustian reminded them of the mercy and grace which the Lord had granted for so many years. Mr. and Mrs. Schumann have been faithful readers of *The Northwestern Lutheran*. For a number of years Mr. Schumann was a member of the Wisconsin State legislature.

Northwestern Students Commended

Just recently the Watertown Daily Times commended Northwestern College students for outstanding community service in the support of the blood donor program in Watertown, Wisconsin. Of the total of 376 pints of blood collected in January, 92 were donated by Northwestern students. Northwestern students also helped dismantle and pack the equipment.

For the second year in a row Northwestern students have also assisted the St. Mark's school faculty as teacher aides in the classroom and in giving individual tutorial help to students requiring such assistance. Principal Quentin Albrecht states that the members of his faculty appreciate the efforts of these students very much.

CHANGE OF ADDRESS

Pastors

Drevlow, Otto H.

R. 2, Box 409
Escanaba, Mich. 49829

Hertler, Alfred K.

Route 3
Kaukauna, Wis. 54130

Schneider, Wayne E.

124 Third St.
Savanna, Ill. 61074
Phone: (815) 273-2816

Weiser, Douglas P.

(Crown of Life Lutheran Church)
4842 Marseille
New Orleans La. 70129
Phone: (504) 254-2576

Zimmermann, Gotthold F.

829 Birch Ave.
Kelowna, B.C.
Canada

NOTICE

The next plenary session of the Board for World Missions is set for April 20-21, 1971. Rev. Edgar Hoenecke, Executive Secretary

MADISON, WISCONSIN, HOSPITALS

Since Pastor Roy Reede, pastor of St. James Lutheran Church at Prairie du Sac, also is called to assist in the Hospital Ministry at Madison, names of patients at Veterans Hospital and Mendota State Hospital may be sent directly to him at Route 1, Prairie du Sac, Wis. 53578. The phone number is: (608) 643-6043.

Names of patients at any of the Madison hospitals may also be sent to Pastor R. C. Horlamus, 2302 Stuart Ct., Madison, Wis. 53704. The phone number is: (608) 249-0578.

ROCHESTER, MINNESOTA, HOSPITALS

Pastors who have patients entering the Methodist, St. Mary's, or Rochester State Hospital, are asked to notify our Synod's full-time chaplain, Pastor Waldemar Hoyer. His address is 415 14th St. N.W., Rochester, Minn. 55901. Home telephone: (507) 288-7857. Office phone: (507) 282-8280.

NOMINATIONS — NWC

The following have been nominated by the members of the Synod to the professorship in the high school music department at Northwestern College, Watertown, Wis.:

Mr. David Adickes, Onalaska, Wis.
Mr. Robert Averbeck, Oconomowoc, Wis.
Mr. Gerhard Bauer, Bloomington, Minn.
Prof. William Birsching, Mobridge, S. Dak.
Mr. Frederick Blauert, Greenleaf, Wis.
Rev. Kurt Eggert, Milwaukee, Wis.
Mr. Willard Engel, Bay City, Mich.
Mr. Robert Jenni, Fort Atkinson, Wis.
Mr. Robert Kock, Jenera, Ohio
Mr. Robert Kuehn, Lake Mills, Wis.
Mr. Harlan Kuschel, Mequon, Wis.
Mr. Franklin Zabell, Milwaukee, Wis.

Any correspondence concerning these nominations should be in the hands of the secretary of the Board of Control by March 8, 1971.

Rev. W. A. Schumann, Secretary
612 S. Fifth St.
Watertown, Wis. 53094

NWL INDEX

Those wishing to receive an Index of **The Northwestern Lutheran** for the year 1970 are asked to write to **The Northwestern Lutheran**, 3616-32 W. North Ave., Milwaukee, Wis. 53208. Please do so promptly. The Index will be available by the beginning of March.

EASTER ISSUE

THE NORTHWESTERN LUTHERAN

Those desiring extra copies of the Easter issue of **THE NORTHWESTERN LUTHERAN** are asked to place their orders by Feb. 28. Copies are 15c each.

CHRISTIAN WORSHIP SEMINAR

The Commission on Liturgy, Hymnody, and Worship is planning to conduct a **CHRISTIAN WORSHIP SEMINAR** at Dr. Martin Luther College, New Ulm, during the week after Easter, from Wednesday, April 14, to Friday, April 16. The program will concern itself chiefly with a study of contemporary worship needs (language, translations, hymns, instruments, service music, and related subjects). Topics on various needs have been assigned to men who have shown by their work and their studies that they have an aptitude for their assignments. The seminar is being made possible through an \$8,000 grant from the Aid Association for Lutherans.

Anyone interested in attending the seminar may get further information from the undersigned.

Prof. Martin Albrecht
11840 N. Luther Lane 65W
Mequon, Wis. 53092

BETHESDA LUTHERAN HOME

Immediate openings for individuals desiring employment in a family atmosphere. Applicants may be either male or female, single or married. No previous experience required. On-the-job training is provided.

The following positions are available on a full-time basis:

1. Ward Parents — 2. Nurses' Aides

Benefits include group insurance, paid holidays, paid sick leave and two weeks of paid vacation annually.

For more information, contact:

Personnel Manager
Bethesda Lutheran Home
700 Hoffman Drive
Watertown, Wis. 53094

NOTICE !

Pastor Roland Ehlike

Civilian Chaplain in Southeast Asia
Saigon, Vietnam

Servicemen may phone Saigon PTT 22429 or visit Chaplain Ehlike at 329 Vo Tanh, Saigon.

Mailing address:

WELS Box 56, APO SF 96243

FORTY-FIRST BIENNIAL CONVENTION

The 41st Biennial Convention of the Wisconsin Evangelical Lutheran Synod will be held at Northwestern College, Watertown, Wis., August 4-11, 1971, inclusive.

All delegate certification forms should be completed and returned to the office of their respective District Secretaries no later than March 1, 1971. All changes thereafter should be addressed to the office of the **Synod Secretary**. It is essential that the certification of all delegates and their alternates be completed promptly. Ample time must be allowed for the assignment of floor committees and for their subsequent publication in **The Northwestern Lutheran**, as required by the Constitution and Bylaws of the Synod (Section 1.05a).

We also call attention to the fact that all matters to come before the convention shall be presented in writing to the President of the Synod not later than the spring 1971 meeting of the Synodical Council (Constitution and Bylaws, Section 2.01e).

Paul R. Hanke, Secretary

HYMN FESTIVAL "71"

The congregational choirs of the Southeastern Wisconsin District, The Lutheran Chorale, and the Seminary Male Chorus — 1000 voices — will participate in a Hymn Festival at the Performing Arts Center (Uihlein Hall) in Milwaukee on Sunday, May 2, 1971 — 3:00 p.m.

Ticket information is available at the following address:

Wisconsin Lutheran Choral Festival
3744 N. 85th St.
Milwaukee, Wis. 53222
Phone: (414) 466-3685 or 466-6814

Note: A few records of the Choral Festival held last year in the Performing Arts Center are still available at the above address.

ANNOUNCING NORTHWESTERN COLLEGE CONCERTS

April 7 to 19
Male Chorus Tour
April 25
8:00 p.m. — Spring Concert
June 2
7:30 p.m. — Commencement Concert

Dr. Arnold O. Lehmann
Chairman, Music Department

OFFER

A Communion set is available to any mission congregation for the cost of transportation.

St. John's Lutheran Church
Rev. Wm. Leerssen
225 Taft St.
Winner, S. Dak. 57580

REQUEST

Used, serviceable LUTHERAN HYMNALS are needed for the mission in the Wenatchee, Wash., area. We shall pay postage. Contact:

Mr. Herbert Teas
1134 SE 4th
East Wenatchee, Wash. 98801

OFFER

A Baptismal Font and a Communion set are available to any congregation for the cost of transportation.

St. Peter's Ev. Lutheran Church
Box 96
Elmwood, Wis. 54740

NAMES REQUESTED

For Our New Missions

In recent months 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 names of people who may be interested in a 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.

Alaska	Kenai Peninsula*
Arizona	Yuma
California	Fresno
	Novato (Marin County)*
	Oceanside
	Pasadena
	Riverside
	Torrance
	Victorville*
Connecticut	Danbury
Florida	Fort Myers*
	Jacksonville
	West Palm Beach*
Georgia	Atlanta
Illinois	Aurora
	Jacksonville*
	Palatine
	Peoria
	Rockford*
Indiana	Fort Wayne
Louisiana	Slidell (New Orleans)
Maryland	North Washington Area
Massachusetts	Pittsfield
Michigan	Grand Blanc*
	Howell
	Jackson
Minnesota	Montrose
	Brainerd
	Excelsior
	Inver Grove Heights*
Montana	Bozeman*
Nevada	Las Vegas*
North Dakota	Jamestown*
	Minot*
Ohio	Cincinnati*
	North Columbus
Oklahoma	Tulsa
Oregon	Bend*
	Corvallis*
Pennsylvania	Allentown*
	Pittsburgh*
South Carolina	Columbia
South Dakota	Pierre
	Yankton*
Texas	Angleton/Freeport
	Austin
	Clear Lake City
	Fort Worth
	Mercedes*
Utah	Salt Lake City*
Virginia	Norfolk
Washington	Bremerton
	Kennewick (Richland-Pasco)
Wisconsin	Cedarburg
	Hubertus
	Stevens Point*
Hawaii	Honolulu

CANADA

British Columbia	Kelowna
Alberta	Barrhead*

*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
10729 Worden, Detroit, Mich. 48224

NAMES REQUESTED

New mission stations which the Wisconsin Ev. Lutheran Synod is systematically opening are listed periodically in **The Northwestern Lutheran**. Names, addresses, time of services, etc., of older, established congregations appear in the Synod's **Yearbook**.

Pastors, church secretaries, relatives or friends are asked to send names and addresses of moving members immediately to

the Synod's Soul Conservation office if the location of the nearest WELS church is not known.

Information regarding any of the above may be obtained by writing to the address below.

WELS SOUL CONSERVATION
10729 Worden
Detroit, Mich. 48224

EXPLORATORY SERVICES

WELS WEST KANSAS PARISH

Exploratory services are now being held in Norton, Kans., on 2nd and 4th Sundays at the Norton State Hospital (4 miles E.), with services at 8:15 p.m. and Sunday School at 7:30 p.m. The undersigned also serves regularly St. Paul Lutheran Church of Stockton, Kans., at 11 a.m. and Faith Lutheran of Russell, Kans., in the Court-side Elementary School at 8 a.m. Call collect, write, or visit for more information about WELS work in West Kansas.

Pastor Charles Flunker
607 Main, Box 331
Stockton, Kans. 67669
1-913-425-4821

PITTSBURGH, PENNSYLVANIA

Exploratory services are now being held in the Pittsburgh area on Sunday evenings at 7 p.m. at the Pittsburgh Institute of Aeronautics at the corner of Lebanon Church Rd. and Camp Hollow Rd. in West Mifflin. Please send information concerning Pittsburgh area residents who would be interested in a WELS church to:

Pastor John M. Graf
2960 W. Bailey Rd.
Cuyahoga Falls, Ohio 44221

WEST PALM BEACH, FLORIDA

Exploratory services are now being held in West Palm Beach each Sunday morning at 8:30. Services are conducted at the Baird-Case Chapel, 625 S. Olive. If you know of anyone in the West Palm Beach-Lake Worth-Riviera Beach area that might be interested in a WELS church, please contact the undersigned.

Pastor James Berger
Pompano Beach, Fla. 33060
117 S.E. 10th Ave.

BROWNSVILLE — HARLINGEN — McALLEN, TEXAS

Exploratory services sponsored by the Arizona-California District Board for Home Missions are being held on the second and fourth Sundays of each month at the Episcopal Mission Chapel, Texas St. at Fifteenth St., in Mercedes, Tex. Bible class and Sunday school are conducted at 6:30 p.m. and the worship service at 7:30 p.m. Please send the names of WELS families or prospects living in the Rio Grande Valley area to:

Pastor Frederick Grunewald
213 Sandra St.
Edna, Texas 77957

WEST NEWTON, PENNSYLVANIA

Exploratory services are now being held in the West Newton, Pa., area at the old Fells church in Fellsburg. Service time is 7 p.m. on Sunday. Names of interested people in the West Newton, Donora, Monessen, Uniontown, and Washington, Pa., areas may be sent to:

Pastor John M. Graf
2960 W. Bailey Rd.
Cuyahoga Falls, Ohio 44221

CORVALLIS, OREGON

Exploratory services are now being held in Corvallis each Sunday evening at 7:30. Services are conducted in the all-purpose room of Garfield School, NW 12th and Garfield. You may drive into the school parking lot.

If you know of anyone in the Corvallis area that might be interested in a WELS church, please send the names to:

Pastor William F. Bernhardt
1605 Summer S.E.
Salem Ore. 97302

KINGMAN, ARIZONA

Services are being conducted in Kingman, Ariz., on the 2nd and 4th Fridays of the month at 8 p.m. at the Manzinita School music room. Anyone knowing of WELS members in the northwest corner of Arizona notify Pastor William O. Bein, 1628 E. Yale St., Phoenix, Ariz. 85006.

MIDLAND/SANFORD, MICHIGAN

Exploratory services are being held in the Midland/Sanford, Michigan, area each Sunday morning at 8:45 at the Adams Elementary School, 1005 Adams Dr. at Washington St. in Midland. Names of prospects may be sent to:

Pastor John H. Kurth
309 Green Ave.
Bay City, Mich. 48706

JACKSONVILLE, FLORIDA

Exploratory services are now being held in Jacksonville each Sunday evening at 6, with Bible Class and Sunday School at 5:15. Services are being held in the Regency Square Shopping Center, Jacksonville. Use the main entrance. If you know of anyone in the Jacksonville area that might be interested in a WELS church, please contact the undersigned.

Pastor Larry G. Zwieg
560 S. Tropical Trail
Merritt Island, Fla. 32952
Telephone (305) 632-4635

TIME AND PLACE OF WORSHIP

NORTH HOUSTON, TEXAS

Abiding Word Ev. Lutheran Church of North Houston, Texas, is holding services in the Bammel Elementary School on Red Oak Dr., 9/10 mile west of I-45 (Dallas Freeway), 3/4 mile north of FM 1960, with S.S. and Bible Class at 9:30, worship service at 10:30. Please send the names and addresses of interested parties living in the Northampton, Memorial Chase, Ponderosa Forest, Westador, Huntwick, Champions, Greenwood Forest, Memorial Hills, Inverness Forest, North Hills, Enchanted Forest, Pine Oak Forest and Bammel Forest subdivisions, and surrounding communities of Spring, Westfield and Tomball to:

Pastor W. R. Gabb
3328 Spring-Steubner Rd.
Route 4
Spring, Texas 77373
Tel.: (713) 353-7313

HOUSTON, TEXAS

Lord of Life Ev. Lutheran Church meeting in the community room of the Almeda Mall, located on the Gulf Freeway, IH 45, is the exploratory attempt of the Arizona-California District Board for Home Missions to serve southeast Houston and the surrounding towns of Clear Lake City, Nassau Bay, Seabrook, League City, Alvin, Friendswood, and Pearland. Services are conducted at 7 p.m., with the Rev. Vilas R. Glaeske in charge. If you know of anyone interested, or of prospects, please contact him at 1-713-498-4063.

STEVENS POINT, WISCONSIN

WELS exploratory services are being held each Sunday at 10:45 a.m. in the Whiting Town Hall. For directions to the Hall please call 341-1365, in Stevens Point. Names of persons and of students at the University, interested in WELS services, should be sent to:

Pastor William Lange
231-14th Ave. S.
Wisconsin Rapids, Wis. 54494

ROCKFORD, ILLINOIS

Exploratory services are being conducted for the Rockford, Loves Park, and North Park area at the Loves Park Boy's Club Building, Elm at Evans, Loves Park, Ill. Worship is at 9 a.m., and Sunday school at 10 a.m.

Names of persons interested should be sent to:

Pastor Kenneth A. Gast
1651 Cedardale Dr.
Belvidere, Ill. 61008

1970 PREBUDGET SUBSCRIPTION OFFERINGS

	Twelve months ended December 31, 1970		
	Prebudget Subscription	Pension	Total
Arizona-California	\$ 160,559	\$ 4,369	\$ 164,928
Dakota-Montana	165,442	351	165,793
Michigan	795,943	7,844	803,787
Minnesota	879,462	14,710	894,172
Nebraska	162,182	1,125	163,307
Northern Wisconsin	925,143	13,633	938,776
Pacific Northwest	58,938	585	59,523
Southeastern Wisconsin	1,094,587	24,416	1,119,003
Western Wisconsin	1,017,190	28,562	1,045,752
Total — 1970	\$5,259,446	\$ 95,595	\$5,355,041
Total — 1969	\$5,251,418	\$100,637	\$5,352,055

1970 PREBUDGET SUBSCRIPTION PERFORMANCE

	Twelve months ended December 31, 1970		
	Subscription Amount for 1970	Subscription and Pension Offerings	Per cent of Subscription
Arizona-California	\$ 152,355	\$ 164,928	108.3
Dakota-Montana	164,325	166,093	101.1
Michigan	791,861	803,787	101.5
Minnesota	848,968	894,172	105.3
Nebraska	153,502	163,307	106.4
Northern Wisconsin	953,436	938,776	98.5
Pacific Northwest	48,630	59,523	122.4
Southeastern Wisconsin	1,188,771	1,119,003	94.1
Western Wisconsin	1,029,593	1,045,452	101.5
Total — 1970	\$5,331,441*	\$5,355,041	100.4
Total — 1969	\$5,270,810	\$5,352,055	101.5

*The initial subscription amount for 1970 has been increased \$4,028.00 to include all revisions received by the Stewardship Department as of December 31, 1970.

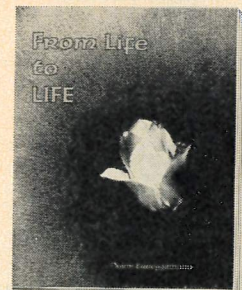
CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended December 31, 1970, with comparative figures for 1969

	Twelve months ended December 31		Increase or Decrease*	
	1970	1969	Amount	Per cent
Income				
Prebudget Subscription Offerings	\$5,259,446	\$5,251,418	\$ 8,028	.2
Gifts and Memorials	55,682	124,388	68,706*	55.2*
Pension Plan Contributions	95,595	100,637	5,042*	5.0*
Bequest	6,894	31,227	24,333*	77.9*
Income from NWPB	16,562	21,562	5,000*	23.2*
Other Income	3,027	5,868	2,841*	48.4*
Total Income	\$5,437,206	\$5,535,100	\$ 97,894*	1.8*
Expenditures.				
Worker-Training	\$1,632,181	\$1,305,587	\$326,594	25.0
Home Missions	1,139,005	1,021,705	117,300	11.5
World Missions	777,476	702,716	74,760	10.6
Benevolences	755,713	720,411	35,302	4.9
Administration and Services	305,461	395,306	89,845*	22.7*
Total Operations	\$4,609,836	\$4,145,725	\$464,111	11.2
Appropriations	763,494	486,532	276,962	56.9
Total Expenditures	\$5,373,330	\$4,632,257	\$741,073	16.0
Operating Gain	\$ 63,876	\$ 902,843		

Norris Koopmann, Treasurer and Controller
3512 West North Avenue
Milwaukee, Wisconsin 53208



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