

THE NORTHWESTERN
Lutheran

November 19, 1961
Volume 48, Number 24



BRIEFS

by the Editor

"UPROAR OVER THE MODERN MINISTER'S BELIEFS" is the title of an article in the November issue of REDBOOK MAGAZINE.

You will recall that one of our editorials in the November 5 issue was headed "A New Generation of Ministers." This editorial gave information and comment on an article entitled: "The Surprising Beliefs of Our Future Ministers," which appeared in the August issue of REDBOOK. As the title of the current article indicates, it reports the strong reader reaction to the article detailing the beliefs of students at a number of theological seminaries.

The REDBOOK offers some comment on the letters it received, but we believe our readers will be looking for a more intensive analysis regarding some of the points. Other readers, who do not have access to the magazine or have read only newspaper comment — which seems to have been quite general — will want more information as well as analytical comment.

We plan to bring this comment in our next issue.

IS THE CHURCH OF ROME PURSUING A SOFTER LINE? Is she willing to consider yielding in the doctrines she invented long ago and has vigorously propagated ever since? Is there a possibility that the teachings of more recent dates — and likewise of purely human origin — will be abandoned in the light of Scriptural truth brought to her attention in the "dialogues," discussions carried on between representative scholars of Catholicism and Protestantism? For an answer, read Pastor Nitz's "Roma Semper Eadem," one of the items under "By the Way" (page 380).

TWO NEW MEN IN THE SYNOD'S FISCAL OFFICE have been busy becoming acquainted with the work they will do in your behalf. Since many groups and individuals will have occasion for dealings with them, and since it is good to know with whom you are dealing, either personally or by mail, we offer pictures of these men and a brief sketch on each man in this issue. (See page 379.)

NO FINANCIAL STATEMENTS have appeared in THE NORTHWESTERN LUTHERAN for some time. That gap is accounted for by the death of Mr. Carl Niedfeldt early in August and by the time it took for the new treasurer to begin his work. In this issue, however, we have a report covering the July 1 to September 30 period.

"IT'S A RELIGIOUS FILM. I ought to see it." That seems to express the attitude of many. They seem to think that it's almost a matter of conscience for them not to miss such a film.

Some of the religious, "Biblical" movies of the past should have been enough to set earnest Christians wondering: "Perhaps it's more consistent with the profession not to attend some of these movies. How else can I register my protest against those who cheapen, degrade, and falsify the divine record of saving Truth in Christ?" A case in point was "The Big Fisherman," which supposedly told the story of Peter. It had Peter preaching work-righteousness as if that were, indeed, the Gospel, the saving message of Christ.

What led us onto this, is the remake of the De Mille movie of many years ago, "King of Kings." We haven't seen it, and we haven't any desire to do so since we have read

(Continued on page 378)

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. 1 Kings 8:57

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Address all items for publication to:
The Managing Editor
The Northwestern Lutheran
3624 W. North Ave.
Milwaukee 8, Wisconsin

CONTRIBUTING EDITORS —

I. P. Frey E. E. Kowalke C. Mischke
H. C. Nitz C. Toppe

THE COVER — Immanuel Ev. Lutheran Church, Town Deerfield, Dane County, Wisconsin; Henry T. Peter, pastor.

Editorials

Progress Not long ago a Chicago newspaper ran a picture of a man standing beside a mound of earth in his back yard. The explanation was that this was a fallout shelter that he had built to protect himself from the after-effects of the explosion of a nuclear bomb that might some day be dropped on the city. Radiations that follow on explosions of nuclear bombs are deadly, and they may linger over an area for many days and weeks after the bomb has exploded.

The suggestion comes from Civil Defense officials that underground shelters be constructed, either by individuals or by communities, to which people might go for protection against what is called the dangerous fallout. As yet not many such shelters have been built, so that the one in Chicago was considered a rarity and rated a picture in the newspaper. Still, we also read that there may be a boom ahead in shelter construction.

The possibility of a war in which nuclear weapons will be used brings up a picture of a city or a nation rushing into caves and underground shelters to escape the invisible deadly rain.

If that should happen, we must ask what progress in civilization the world has made in the past 20 or 30 centuries. In the Book of Judges, sixth chapter, we read that "the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian seven years. . . . The children of Israel made them the dens which are in the mountains, and caves, and strongholds." Likewise, when Saul was king over Israel and the Philistines invaded his kingdom, the people in their distress "did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits." That sounds very modern. We speak of progress. What progress is observable here, when we are being warned that we too may have to take to the caves for shelter, just as the Israelites did a thousand years before Christ?

E. E. KOWALKE

* * * *

Pastors From Parsonages In the past, in many a congregation the only person preparing himself for the ministry was the pastor's son. Everybody else went to the local high school. Northwestern College was often looked upon as a kind of private school for pastors' children; occasionally for the children of day-school teachers, if they didn't go directly to Dr. Martin Luther College. On occasion, Northwestern College graduated classes in which half of the graduates came from parsonages. In a large number of classes one third were sons of ordained ministers.

Though preachers' sons may still represent the largest single group in a college graduating class, the percentage of these students appears to be dropping. In the entire college department at Northwestern last year less than 20 per cent were sons of pastors or professors. The ratio is approximately the same this year. Last year only 17 of the 89 high-school freshmen enrolled in the

preparatory department at Northwestern were children of pastors or professors; this year 12 out of 104.

It would appear that a growing number of families in our congregations are sending their sons to prepare for the preaching ministry. In increasing numbers they are coming to our synodical academy in Watertown from farm homes, from homes where the father is a truck driver, is employed in a factory, in a retail establishment, in an office, operates a small business, is a skilled laborer, etc.

Our supply of pastors must be larger than what pastors' families can or will supply. It is all to the good that the families of members of our congregations are showing a greater interest in increasing the number of church workers by encouraging and sending their own sons to prepare themselves for the holy ministry. They will be blessed, and the Church will be blessed.

C. TOPPE

* * * *

The Purpose of A Creed A writer in a religious journal has stirred up quite a discussion by raising the question whether a church's creed is to serve as a mere testimony or also as a test. Liberals are willing to countenance a creed as an expression of what a church believes and teaches as long as it does not insist upon it as divine truth.

When a church adopts a creed, it is testimony. It thereby witnesses to all the world what it believes. All the congregations of our Synod do that. In their constitutions they subscribe to the Three Ecumenical Creeds, Luther's Small and Large Catechisms and the Lutheran Confessions as incorporated in the Book of Concord. In issuing a call to a minister they demand his subscription to these creeds and insist that all his teachings be in accordance with them. In that way everyone can know what the congregation stands for doctrinally. In that sense it is testimony.

However, to us it is at the same time a test of membership. Those who perniciously and persistently reject that creed are barred from membership. Otherwise the creed would only be an opinion, and an uncertain one at that. A creed is of no value if it is not a conviction based on the Word of God, as it should be.

Our Christian creed is a test of church fellowship, assuming, of course, that it is a correct interpretation of the Bible. We cannot properly fellowship with those who hold contrary religious views and agitate for them. There applies the injunction of Scripture: "Avoid," "Be ye separate." In the Second Epistle of John, verses 10 and 11, we are told: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

IM. P. FREY

Studies in God's Word: Thanksgiving Is Our Unceasing Activity

{ Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ (Ephesians 5:20). }

This week our American people will again pause to observe an annual Thanksgiving Day. No Christian will question the fact that this is indeed a laudable custom, and November 23 will find him in his house of worship. But let us not make the mistake of those who seem to think that this is a day on which they can in one service discharge the debt of gratitude that has piled up since the last Thanksgiving Day. Let us rather use it to remind ourselves of the thanks that is due our Lord at all times, not just on one day of the year.

The Apostle Paul would heartily endorse this.

Giving Thanks ALWAYS

We often tend to limit our thanksgiving to set times and seasons. For example, we observe a traditional Thanksgiving Day. We arrange for special services of thanksgiving to express our gratitude to God for special blessings. We have set times during the day, during the week, in which we do our formal thanking. Certainly this is as it should be. But let us pay special attention to the times between, so that these also bear out that we mean it from the bottom of our heart when we sing:

*Now thank we all our God
With heart and hands and voices.*

Let us be careful that our intervening dissatisfaction and complaining does not nullify our formal expressions of gratitude.

Giving thanks *always* refers to a constant, unceasing, never-ending activity. Obviously, Paul is not recommending that Christians go about at all times with bowed heads and folded hands in the formal practice of thanksgiving. That would probably

become very empty and meaningless. No, he is referring to a condition, an attitude of our heart. He wants our hearts always to be disposed toward thankfulness. He wants us always to be in a thankful mood. There is to be a constant spirit of gratitude permeating our entire life. Even when we are not engaged in formal worship, all our words and actions will still radiate true thankfulness.

Giving Thanks FOR ALL THINGS

Our first reaction is to give thanks only for what we have. Food, clothing, shelter, good health, peace, religious liberty, these are but a few of the blessings for which we will raise our voices in thanksgiving on Thursday.

But if we are only to give thanks for the things that we have, perhaps some of us would be justified in spending next Thursday morning at home complaining that we have so little to be thankful for. But the Apostle reminds us to be *thankful for all things*. This includes also the things we would like to have, but did not receive in the past year.

Our lot in life since last Thanksgiving Day has not been the same in every case. For some it has been a prosperous year; for others unpaid bills are piled high through no fault of theirs. For some it has been a year of good health, the sickbed confining them not even a single day; others have experienced much of sickness, inactivity, and pain. For some it has meant the realization of a lifelong hope; for others the fulfillment of that hope seems farther away than ever.

Now suppose that most of the year past has been on the debit side of the ledger! Suppose the blessings of God have failed to make a dent in the face of seemingly greater personal problems! Would that entitle us to stand on the sidelines and merely watch while others give thanks?

Not according to Paul! And let's not forget that this is the same man who once sang praises to God while chained in a Philippian dungeon. He exhorts us to give thanks *for all things*. That would mean giving thanks in sorrow as well as in joy, in sickness as well as in health, in death as well as in life.

Giving Thanks IN THE NAME OF OUR LORD JESUS CHRIST

If Paul seems to be asking the impossible when he exhorts us to give thanks *always, for all things*, here he tells us how to do it. We are to do it *in the name of our Lord Jesus*.

This opens up an entirely new avenue of thought for us. Here we are reminded of the greatest Gift of all, God's Gift to us, the Gift of His Son. We certainly hadn't done anything to deserve such favored treatment. As sinful creatures who constantly failed to attain the holiness demanded by God, the heavenly Father might in all justice have abandoned us to our rightful doom. Instead He demonstrated His great love by giving His Son to save us.

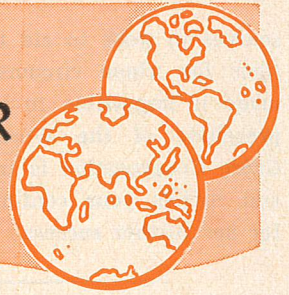
In the face of this, would we dare to doubt that our God can make also sorrow and sickness, pain and loss, work for our eternal good? We can safely thank Him for these also, knowing that they are real blessings, though we may not understand them at the moment.

Gratitude is not a debt that we store up to be paid once a year. It is a constant, unceasing, never-ending activity. The man who caught the spirit of Paul's words was the man who wrote:

*Were thanks for every gift expressed,
Each day would be Thanksgiving.
Were gratitude its very best,
Each life would be Thanksliving.*

C. MISCHKE

News FROM OUR Missions



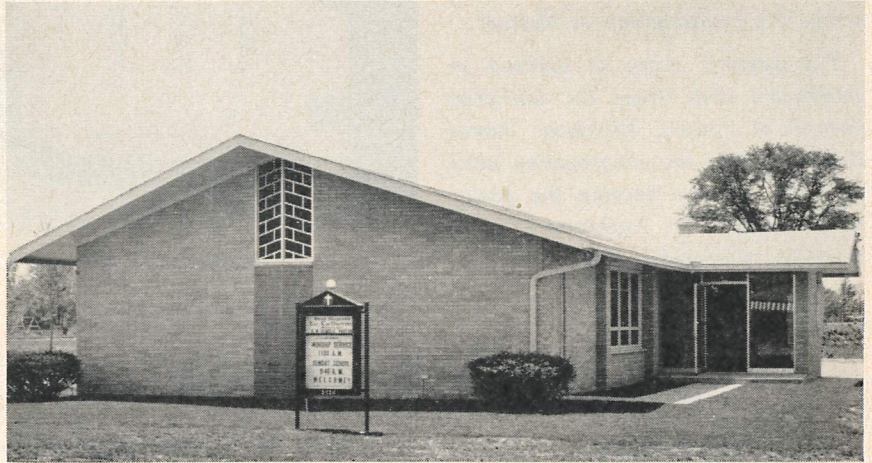
Good Shepherd Ev. Lutheran Church--Flint, Michigan

R. W. Scheele, Pastor

The impetus for the establishment of a Wisconsin Synod mission in the eastern suburban area of Flint came through the efforts of the sainted Pastor B. Westendorf. The Michigan District Mission Board investigated the field in 1955 and settled on the area in Burton Township bisected by Belsay and LaPeer Roads. A hall above the fire station was rented for services.

The congregation was organized in May 1956. In the fall, property was purchased on the corner of Belsay Road and Lippincott Boulevard with a loan from the Wisconsin Synod Church Extension Fund and the Parsonage-Teacherage Fund. The property included a house which was remodeled and has been serving as the parsonage. Services continued to be held in the hall above the fire station for three years.

In 1959, despite the lack of funds in the Synod's CEF, the building of a very fine chapel was made possible through the cooperation of the congregation and liberal gifts and loans of individuals. The chapel, seating capacity 130, was dedicated on June 28, 1959.



Good Shepherd Ev. Lutheran Church, Flint, Michigan

Within the fiscal year 1960-61, communicant membership grew from 43 to 90. The blessings of such growth in membership together with cooperation and liberality on the part of the congregation made it possible for the congregation to become independent of Synod's home mission program.

The prospects for the future look bright and promising. A new parsonage is nearing completion. It will

include additional facilities for Sunday school. Double services were begun in June. A canvass of the entire field, being made now, will be followed by a program of lay visitation in the fall.

Grateful for the Lord's abundant blessings of the past, Good Shepherd Church looks to the future confident of the Lord's continued blessings.

Grace Ev. Lutheran Church--Powers, Michigan

On a trip to the Upper Peninsula of Michigan you may pass through a rather small village known as Powers. It is located at the junction of Highways 2 and 41. Grace Lutheran is situated near the Northwestern viaduct. Worshipers come from rural areas as well as from the village. The children are taught in Sunday school, Vacation Bible school, and Confirmation school.

Grace Lutheran Church was organized in 1922 as a congregation of

the Wisconsin Evangelical Lutheran Synod. It was part of a parish which included Ford River (Hyde), Wilson, Hermansville and, for a time, Waucesau. By 1923 Wilson joined with Powers, and Ford River (Hyde) called its own pastor. At this time it became necessary for the Synod to help maintain the Powers-Hermansville parish. These two congregations joined to form the present Grace Congregation in the early 50's.

In February of 1960, Pastor James Hanson, who had been serving the congregation at Hyde, accepted the call to include Powers in his field of labor. This was mutually acceptable to all concerned and the result is the self-supporting status which Grace Congregation enjoyed in the early years of its history.

Powers lists a membership of 100 souls, 80 communicant members.

The history of this congregation does not follow the usual pattern in our mission program. It is an example of Synod's putting her re-

sources to work to aid fellow Christians for whom circumstances have made it impossible to maintain the preaching of the Word. For this Grace Congregation is truly grateful and invites your continued prayers for her further success.

[In our last issue the names of the pastors serving the two churches were inadvertently omitted. Elwood Habermann is the pastor of the congregation at Kimberly. James Berger serves the congregation at Neenah.

The pastor's name is omitted in connection with Grace Ev. Lutheran Church of Powers, Michigan. James Hanson served the congregation until recently. He has become the pastor of St. Luke's Ev. Lutheran Church, Oakfield, Wisconsin.—Ed.]



Grace Ev. Lutheran Church, Powers, Michigan

Direct from the Districts

Pacific Northwest

A wholesome trend has developed in our District, namely, that more and more emphasis is being placed on the winning of adults from among the unchurched. From scattered reports it is evident the missionaries of our District are conducting more and bigger adult classes than ever before. This trend is also evident in the growing interest within the District toward the work of the Board for Information and Stewardship and the Commission on Evangelism. After years of dawdling and even a degree of indifference toward this vital phase of the Church's work, this new and wholesome trend is gaining in strength day by day. It is only a trend now, yet it is a beginning. We in the District ask the prayers of all of you, so that the work of reaching the precious souls of the unchurched in our midst may be pursued with all diligence and zeal.

The Rev. Lee Sabrowsky, chairman of the District Mission Board, reports that the mission in Tigard, Oregon, was granted permission to purchase land and to prepare plans for a chapel. At the present time there are still three other missions that have no adequate chapel facilities. In addition, the District Mission Board

is carrying on explorations in South Portland, South Seattle, and Spokane. In each of these large metropolitan areas there is a desperate need to begin new missions. May the Lord speed the day when they can be started!

A. H. ZIMMERMANN

Centennial Celebration

St. Paul's Lutheran Church, Town of Forest, Wisconsin, recently celebrated its centennial anniversary. Although the 100th anniversary of the congregation's origin actually fell on October 1, 1960, the congregation delayed its celebration until the completion of its new Christian day school, which was dedicated this past spring.

The origin of St. Paul's goes back to the year 1850. It was at that time that settlers came to this area — particularly from the province of Hesse-Darmstadt, Germany. The first Lutheran pastors that began making regular visits on these settlers were Pastor Dicke, stationed at Hochheim, Dodge County, a member of the Missouri Synod, and Pastor Fachtmann, then living at Calumet, a member of the Wisconsin Synod. Thereupon, under the guidance of Pastor Boehner, Fond du Lac, the congregation of St. Paul's was organized at

a meeting held October 1, 1860, and in 1863 the congregation became a member of the Wisconsin Synod.

The first resident pastor was a Pastor Junker, followed in turn, by Pastors Kleinert, Hagedorn, Mayerhoff, Albrecht, Hensel, A. Siegler, J. Pohley, H. Klingbiel, E. Reim, E. Behm, and the undersigned. In the early years the pastors conducted school during the winter months, but beginning with 1896, the congregation also had its own male teachers. The first resident teacher was George Henkel, and he was followed by A. Pape, F. Ziegele, R. Bruesehoff, L. Luepke, E. Rolloff, G. Markworth, F. Hagedorn, and the present teacher: Loran Schultz. Since 1951, women teachers have been instructing the lower grades, as follows: Janice Bohrtz, Arlene Nickel, Barbara Theune, LaSenta Tesch, Mrs. Fred Hagedorn, Natalie Engel, and Mrs. Robert Stoltz, teaching at the present time.

In special services the last week in August the congregation thankfully commemorated the past 100 years of God's grace and mercy, with the following pastors serving as guest speakers: President O. J. Naumann, Pastor E. G. Behm, former pastor of St. Paul's, and Pastor Clayton Krug, a son of the congregation.

O. SIEGLER

Topic:

Is the Synod Resolution Binding On All Congregations?

A Lantern to Our Footsteps

God's Reply to Our Questions

This is a question that has been asked in a number of letters that have been received. The question has reference to the resolution passed at the convention last August suspending fellowship relations with The Lutheran Church— Missouri Synod. Is every congregation of our Synod bound by this resolution?

Our Relationship to One Another in Our Synod

In considering this question it will be well for us to keep in mind what our relationship in the Synod is toward one another.

The Lord leads us as Christians together into a fellowship. He wants us to be joined with those with whom we are united in faith and confession. We are to join in worshiping Him; we are to unite hands in doing His work, in proclaiming His Gospel. He brings us together into congregations. Similarly, He brings us together into larger bodies to carry on work that we cannot do adequately as separate congregations. He brings congregations together for joint work into a synod.

The Tie That Binds Together In a Congregation and a Synod

What is it that unites us as individual Christians within a congregation or as congregations within a synod? It is not simply some kind of legal bond established through the signing of a constitution. We may do that as an orderly procedure. But what actually unites us is our common faith in the Savior and His Word, a common love for Him, and flowing out of that, also a deep love for one another. We are drawn toward those who profess the same faith in Christ that we profess. We recognize them as such with whom we can worship God and join in doing the Lord's work. Thus there are very close ties that unite us within a congregation and within a synod.

The Place of a Constitution in Our Synodical Life

Since the Lord wants us to work together in His kingdom in an orderly way, we set up constitutions by which we agree on the way we intend to do things. A congregation's constitution will state when meetings are to be held, who may be a voting member, etc. Similarly, when congregations join together in a synod, they agree upon certain orderly procedures they intend to follow in doing their joint work. This is the way the Lord wants it. "Let all things be done decently and in order."

What We Have Agreed on Regarding Relations With Other Churches

As a group of congregations gathered together into a synod, we have agreed that our relations toward other church bodies will be our joint undertaking. It would be impossible for each individual congregation directly to

carry on discussions with other church bodies to determine their relations. So we have appointed a Commission on Doctrinal Matters to represent the Synod in doctrinal discussions before other church bodies.

What We Have Agreed on Regarding the Making of Decisions

We have also agreed on how decisions on the work we do jointly are to be made. This is done through a representative group made up of delegates from our congregations, our pastors and our male teachers. That is our Synod convention. Before such a convention meets, reports are prepared by all committees. These are published and then discussed at delegate conferences. Also our synod publications present convention previews. In this way the business that will come before the convention may be known by all. Any individual or group may also submit a memorial to the Synod in which he may express himself as to the decision he desires the Synod to make or not to make. However, we have agreed that the voters at the convention are to make the final decisions. Whatever resolutions they in convention pass we recognize as being passed for all of us.

Carrying Out Decisions of the Synod

When resolutions are passed in a congregation, the bond of faith that unites the entire congregation should move them to unite in carrying out the resolutions passed in an orderly manner. Also those who may not have had a vote will help to carry them out. Thus also in the Synod, the common faith we have, the love we have for one another as brethren in Christ, will move us to join in carrying out the resolutions that have been passed in a convention in the orderly manner that we have agreed upon.

More Involved in This Case

However, in the resolution suspending fellowship relations with the Missouri Synod more is involved than this that it was passed by our representatives in a convention in an orderly manner. When this resolution was passed, the considerable majority of delegates that voted in favor of it (124-49) did this not simply because they felt that that was the wise course to follow, the most expedient thing to do, but they said that they were convinced that they were doing something God asked them to do according to Romans 16:17, 18. A large majority of those who heard the discussion at the convention both pro and con, who heard the reports of committees, who had all the information that could be received, felt bound in their consciences to say: This is a situation where the Word of God spoken in Romans 16: 17, 18 applies.

What If Some Disagree With the Decision?

But let us say there is an individual or congregation that says: We are in full agreement with you that we must avoid persistent errorists; not to do so is sinful unionism; but we do not see that the Missouri Synod is a body to whom this applies. What are they to do?

If I am in disagreement with a brother, I need to discuss that disagreement with him. If a congregation is in disagreement with any action the Synod takes, and that is all the more true of an action which the Synod says it must take in applying the Word of God, then they shall need to discuss this with their brethren. They should ask themselves: Did my brethren who acted at the convention have information that I have not received, that I perhaps did not take note of, which led them to the decision they made? Our Synod has recognized that there may be those who seek such added information. For that reason several years ago it established a Study Committee, which is willing to discuss these matters with any individual or congregation. Arrangements to meet with this committee may be made through the District

president. Only if a congregation, after having received full information, is convinced that the action of the Synod is sinful, may it declare its refusal to follow the resolution.

Summing Up

Is the Synod resolution binding upon all? We sum up as follows: On the one hand we shall recognize that the delegates who vote at a synod meeting are making decisions for all of us. If, however, my conscience is troubled by a resolution that is passed, I will consult with my brethren. Before condemning the action or even deciding to disregard it, I will want to hear from them the reasons that led them to their action. I will seek that information with an open mind, recognizing that they may have gained insights both at the convention and in their various contacts that I may not as yet have. But particularly when a resolution intends to be an application of a word of Scripture must care be taken not to reject it without careful study and investigation. Only when I am convinced that it is sinful, may it be rejected by me.

ARMIN SCHUETZE

Opening Day At Northwestern Lutheran Academy

When we are asked to report on the opening of a new school year, we are sometimes faced with the question of what there is to report, since the whole business of an educational institution is very much routine. Old faces reappear and new ones are added. We begin by sanctifying what we are about to do with the Word of God and prayer, and then we settle down to the daily business of teaching and learning; and we hope that we will not be interrupted too frequently with matters that are of little or no importance.

This Year's Enrollment

But the very word *report* might be taken to suggest that something can be related with which the reader is unfamiliar. He does not know, for example, what the new enrollment is. Well, ours at the Academy now stands at 92, a slight increase over that of last year when it was 85. This slight increase is encouraging, of course. Because of our severe drought conditions, we did not look forward to this year's enrollment with rosy optimism; so we are thankful for the increase.

Breaking down the enrollment, we now have 14 seniors, 27 juniors, 23 sophomores, and 28 freshmen. Of these, 11 are preparing for the preaching ministry, 36 for the teaching ministry, and 45 for the layman's

work in the Church. Not all came to us from our own District. Other states, such as Washington, California, Arizona, Colorado, Nebraska, and Minnesota are represented in our student body, a normal situation in a school like ours. Even though we subtract these from the great majority coming from our District proper, the ratio of students to communicants is still realistic.

Recruitment Program

Another matter that should be of interest to the reader is the program set up for gaining more students. During past years we have followed the practice of inviting pastors to bring groups of children to the Academy so that they might sample and feel Academy life as it is from day to day. Almost every spring a touring choir has brought at least a part of the Academy into our congregations. For several years the Academy Guild has met on our grounds during the fall. These women, numbering about 150 and coming from all parts of the District, form a connecting link between the Academy and their home congregations. And more recently a special committee has been established to foster recruitment. All these efforts should bring some results. Nevertheless, the important work of gaining workers, as one of our leaders emphasized, still must come from the pulpit.

Improvements

The reader might also wish to know about improvements, if any, that have been made. Since the Government sliced through our grounds with Highway 12, and since the grounds of the new Community Hospital now join ours to the north, we might consider our boundaries to be fixed. With this in mind, a tree-planting program was undertaken last spring that should do much to beautify our campus after another decade or two. We must, after all, build for the future, and our future in the midst of the Missouri Valley Development is a promising one.

A Painting Bee

During the summer, many women from all parts of our District gathered for an old-fashioned bee — this one, a painting bee. In one day they gave the boys' dormitory a completely new dress, saving the Synod many hundreds of dollars. Such spirit may well serve as an example of what can be done.

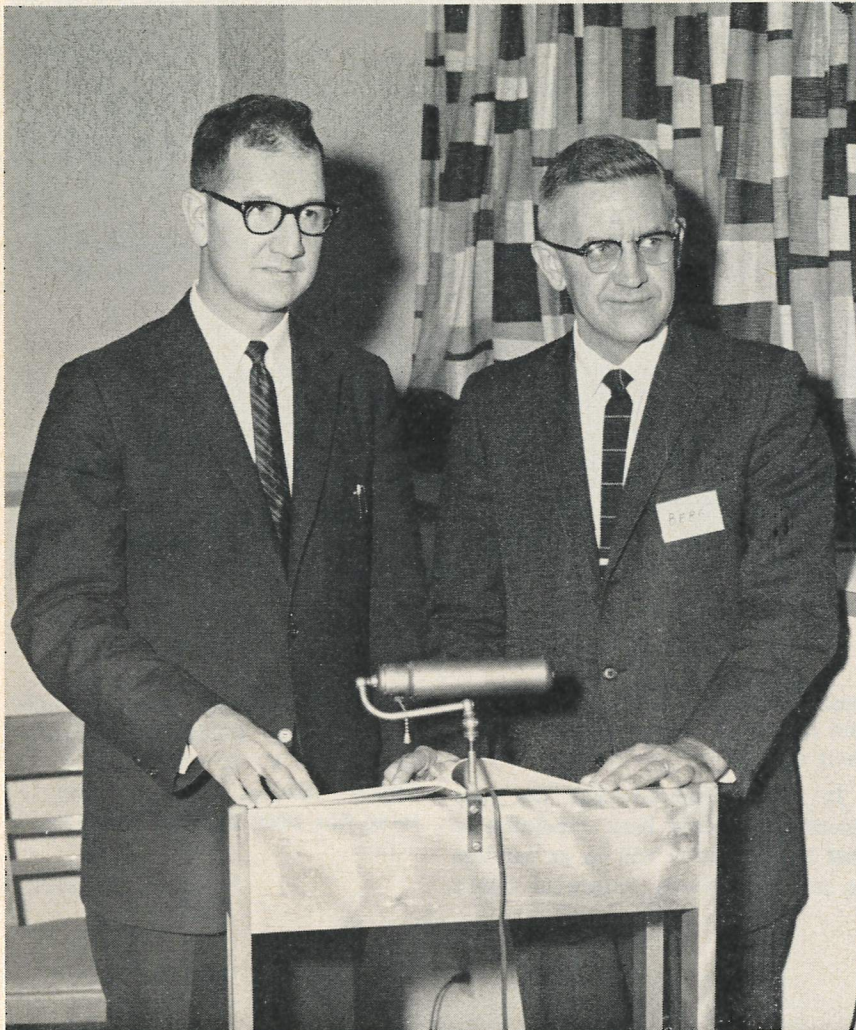
Faculty

We consider ourselves very fortunate that, though there is a manpower shortage, we were able to begin the year with our regular complement of men. During the opening service the undersigned inducted Messrs. R. Paustian and A. Uitti from our Seminary and R. Shilling from our Dr. Martin Luther College into their work as assistants to the faculty for this year. We are looking forward to a good year.

R. A. FENSKE

Progress With Faith

A Report on the Synod's Third Stewardship Conference



Pastor Norman Berg (right), chairman of the Board for Information and Stewardship with Pastor John Jeske, who will become chairman in June 1962.

To the 60 delegates at the Synod's third Stewardship Conference Pastor Norman Berg, Plymouth, Michigan, chairman of the Board for Information and Stewardship, presented the theme of the Conference selected by the Board, "Progress with Faith."

"We don't think of it as a slogan," he explained, "but an evangelical reflection of the spirit of the 1961 convention." Though the convention felt constrained to take the sad step of suspending fellowship with The Lutheran Church—Missouri Synod, he continued, "it also showed a deep concern for the spread of the Gospel.

The convention was not only concerned about *protecting* the Gospel, but also *projecting* it."

Throughout the two-day meeting of the nine District Boards for Information and Stewardship, held at the Ambassador Hotel, Milwaukee, on October 25 and 26, the meaning of this theme, "Progress with Faith," was explored by various speakers.

Pastor Oscar J. Naumann, president of the Synod, spoke of *God's promise to faith*. If there is to be *progress with faith*, he told the Conference, "we must take the Lord at His Word and embrace His promises in faith."

"Our Promises of Faith" — The Work Undertaken in the Fear of God

Three visual presentations were made on the theme, *Our Promises of Faith*, reviewing the various important resolutions of the 1961 convention. "Those *promises of faith*," said Pastor Leonard Koeninger, a member of the Synod's Board for Information and Stewardship, "are the work that we have promised to do with the help of God in the next two years."

The *promises of faith*, he pointed out, outline an ambitious program for the next two years: expansion at our schools; the establishment of a Department of Special Ministerial Students at Northwestern College and the Wisconsin Lutheran Seminary; enlarging of the Church Extension Fund; a stepped-up evangelism program through the creation of District Evangelism Commissions; approval of a Christian Missioners' Corps; the beginning of a Bible school in Northern Rhodesia; implementation of a pension plan for pastors and teachers; approval of the pre-budget subscriptions system; and the adoption of a \$4,000,000 annual budget. Thus the expansion noted in the decade of the 1950's was continued by the first convention of the 1960's.

"God Invites Us to Prove Our Love"

"During the next year we will also want to see progress in the *proof of our faith*," said Pastor Berg. "We do have a program that will urge and impel our people to be good and faithful stewards. God invites us to prove our love expressed in the Synod's program, 'Progress with Faith.'"

An Important Essay

In an address to the Conference Pastor Ernst Wendland, Benton Harbor, Michigan, urged the delegates to translate "sound motives into well-planned action." He said that methods are a self-evident part of stewardship life.

"There may be rather infrequent references to organized stewardship programs in the Bible," he said, "but this is hardly a convincing argument against methods as such. Our doctrinal theology has of necessity become highly systematized. Yet without being trite we wish to point out that God didn't inspire a dogmatics

book. . . Stewardship methods ought also be considered in this light. Rather than *conflicting* with Scriptural principles, they should bring us to a clearer and fuller understanding and use of them."

"We live in the world of today," he concluded. "The fabric of life changes constantly. So do methods. Motives do not. We must learn this."

The Work of the Study Groups

In an evening session study groups discussed two topics, Evaluation of the Synod's Stewardship Program and Increasing Lay Interest and Participation.

If lay participation in church work is to be increased, the study group reported, "church work must be made a Christ-centered experience. We need to make it clear that mission work is an individual's work and not just a work of 'a synod.'"

During the Conference many speakers urged greater participation by laymen in church work, as an exercise of the doctrine of the universal priesthood of all believers.

A New Board To Take Over in 1962

The Conference expressed deep appreciation for the work of the Synod's Board for Information and Stewardship and thanked the members of the present Board for their services.* The terms of the present

* [Members of the present Board are: The Pastors W. Berg, Winfred A. Koelpin, and Leonard J. Koeninger, and the Messrs. Karl Krauss, Jr., and Philip Luetke. — Ed.]



Pastor Richard Gensmer, Saginaw, Michigan, chairman of the Michigan District Board, with display material developed by his board.

Board members expire in June 1962, and new Board members will assume their duties.

It was announced that the new Board has already been appointed so that the transition will be as painless as possible. Newly appointed Board

members are Pastor John C. Jeske, Pastor George Boldt, Pastor Donald Meier, Mr. V. E. Gatzow, and Mr. Lorenz Kronke. Pastor John C. Jeske has been elected chairman.

JAMES P. SCHAEFER

Briefs

(Continued from page 370)

some of the reviews. *Time* magazine has given it one of the most scathing reviews we have ever read on any movie. *The Lutheran* (Nov. 1) summarizes two reviews from widely diverse sources as follows:

"In the *Christian Science Monitor*, John Beaufort said the film 'borrows, rearranges, revises, augments, and at times distorts the Gospels in the interest of a Hollywood biblical spectacular. . . . The biblical record is submerged in an elaborate pseudo-historical superstructure.'

"Left out of the film were the miracles and any hint of conflict

between Jesus and the Jewish chief priests and elders. By showing only the trial before Pilate, the film evidenced 'a determination not to offend anybody — except perhaps the ancient Romans,' Mr. Beaufort wrote. In the *New York Times*, Bosly Crowther added that any Messianic message 'is strangely lost or confused.'

"Sharpest critic was Moira Walsh in the Jesuit weekly *America*, who called the film a 'gigantic fraud' which contains 'crucial falsifications. . . . There is not the slightest possibility that anyone will derive from the film any meaningful insight into what Christ's life and sufferings signify for us.'"

Anniversaries

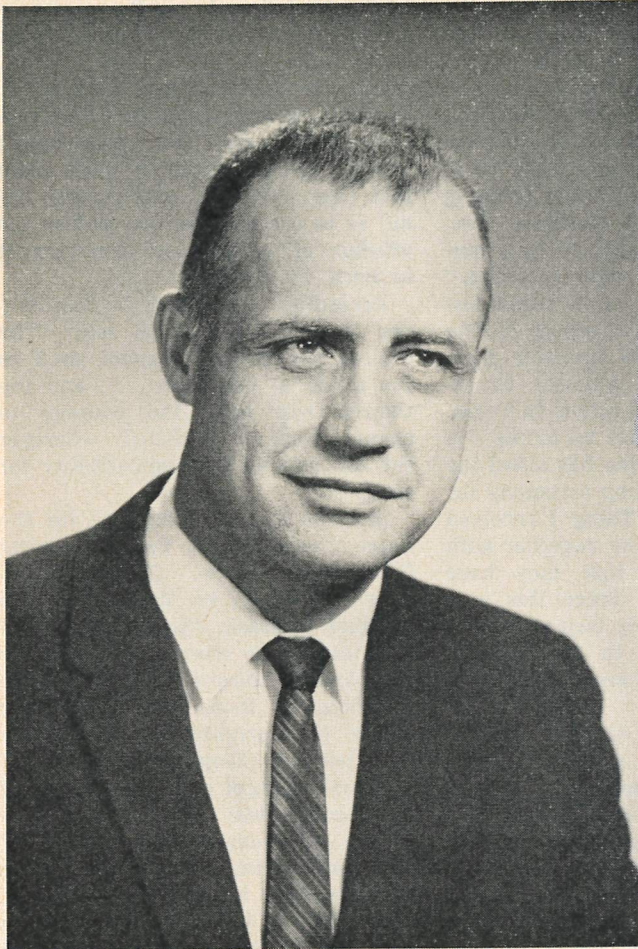
Golden Weddings

Mr. and Mrs. Fred Kollath of St. Matthew's, Marathon, Wisconsin, on September 24, 1961.

Mr. and Mrs. Robert Gresens of St. Matthew's, Marathon, Wisconsin, on October 7, 1961.

Mr. and Mrs. Arndt Gebhardt of Salem, Circle, Montana, on October 22, 1961.

Two New Faces in the Fiscal Office



Norris Koopmann

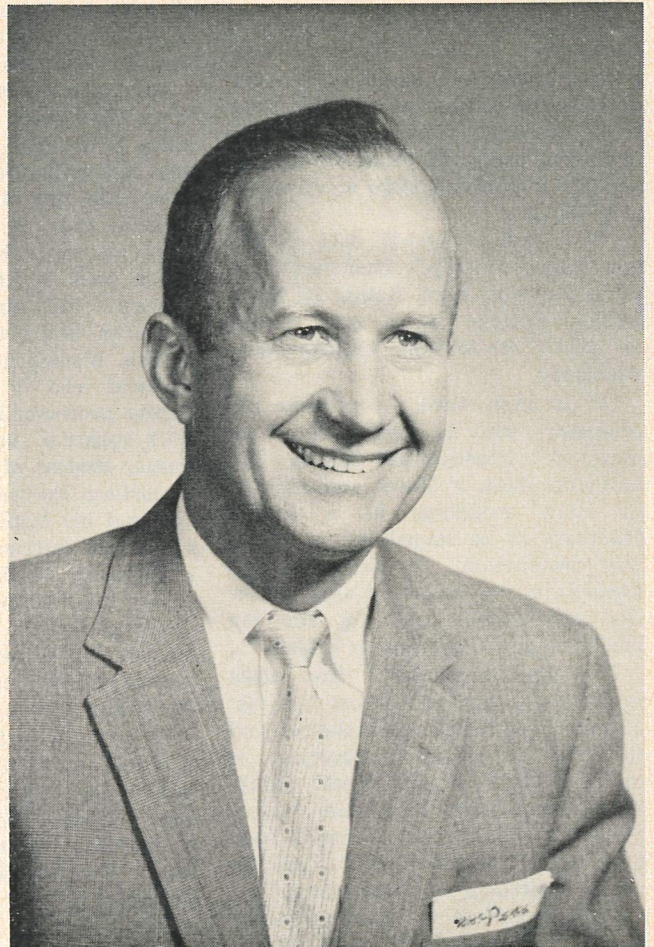
We herewith present the new Treasurer of the Synod.

Norris Koopmann, 45, is a native of Stanton, Nebraska. He was baptized and confirmed in St. John's Lutheran Church there. He also received the last three years of his elementary schooling in St. John's School. After completion of high school, he worked as chief clerk for the Agricultural Farm Program in Stanton, County. After 13 months of military service, he moved to Omaha, Nebraska, in 1944. There he worked for 17 years for the Northern Natural Gas Co., in the Accounting and Personnel Departments. His last position with the company was that of Supervisor of the Employee Group Benefit Plans.

Mr. Koopmann was an active member of Gethsemane Ev. Lutheran Congregation. From 1954 to 1961 he served as District cashier of the Nebraska District.

Married in 1941, our new Treasurer has two daughters, aged 13 and 10.

NOVEMBER 19, 1961



Paul A. Unke

We introduce to you the man who is now the Executive Assistant to the Chairman of the Board of Trustees.

Paul A. Unke, 46, is a son of St. John's Ev. Lutheran Church, St. Paul, Minnesota. He received all of his elementary training in its school. After high school and business college, he entered the employ of the Northern Pacific Railway Company, St. Paul, serving in the Accounting Department for 26 years. When he terminated his work with that company to accept appointment to the new Synod position, he was Assistant to the Comptroller.

From 1941 to 1946 he was in military service.

Mr. Unke served his congregation in various offices over the years. He was also an officer of the Twin City Lutheran High School Association for the past three years.

Mr. and Mrs. Unke, who were married in 1948, have one daughter, 9.

By the Way

By H. C. Nitz

Weddings Are Worship Services

The phrase "worship service" is fairly new. It grates on one's sensibilities because it sounds redundant, both words saying nearly the same thing. But the phrase can be helpful in underscoring the reminder that all services in church should be occasions of worship.

"Let's bring worship back to the marriage ceremony." Thus begins an interview with Prof. Rohlig of Huntingdon College by a staff writer of *Advertiser-Journal* (Montgomery, Alabama).

"It is high time," continues the professor, who is also minister of music in a Presbyterian church, "the ministers took a stand and refused to allow weddings in a church sanctuary to be staged like a Broadway production. A wedding performed in the house of God is for His glorification and not for the bridal couple's families or guests."

He also commented: "Too often preparations and the actual 'staging' of a wedding becomes unbalanced and the true sacrament of marriage is entirely lost." ("Sacredness" would be a better word here than "sacrament." It is surprising to find it used here, since only the Roman Catholics regard marriage as a sacrament.)

With reference to wedding music, Mr. Rohling asserts that most of it is not "sacred music fit for the house of God, but music dealing with the emotions of human love and sensuality."

"Popular music," writes Prof. Rohlig in the *Methodist Christian Advocate*, "has its place on television, radio, and record machines; opera and operetta music has its place in the theater, but only music inspired by the Holy Word of God has its place in the sanctuary." He especially deplores the use of wedding marches by Wagner and Mendelssohn. He says: "The acceptance of the now-termed 'traditional' pieces of music came in the 19th century when churches were degenerate."

Prof. Rohlig apparently takes for granted that music is an integral part of a church service and is therefore also the responsibility of the pastor. He says, "Ministers should stop compromising with their congre-

gation. They should not be afraid of changes, for it involves the high principles of using God's house in the way He intended it to be used."

He concludes the interview by saying: "Too much of our civilization today is wrapped up in self-centeredness and gimmicks, which have crept even into the church. By bringing worship back to the marriage ceremony we might be able to turn ourselves back in the right direction."

About the time this interview appeared, there was a report in *The British Weekly* by a minister from England who is in America as exchange professor in a school in Texas. With apparent surprise he writes: "A former student of mine has asked me to perform the wedding ceremony for him and his bride. Today I received a letter of instructions, together with a form of service that they have drawn up together. Since this is a public ceremony, they request me to include 'a witness to the Gospel' instead of the customary words to the young couple."

"A witness to the Gospel" — that is what a Christian wedding service should be. That precludes secular music (vocal and instrumental), and it includes an evangelical sermon. Even at a wedding, "we gather to worship."

Roma Semper Eadem

Doctrinal discussions (commonly called "dialogues") between Romanists and Protestants — in some instances including Lutherans — are being held with increasing frequency in Europe and America. In Oklahoma, a Rome-sponsored workshop on worship and liturgy was attended by a goodly number of Protestants and seems to have been a mutually congenial affair. In Kentucky the Laymen's Retreat Movement invited Protestant and Orthodox clergymen to a retreat at Marydale. Clergymen from seven states attended, among them Lutherans. "The majority of the retreatants attended the daily Masses, but devotional programs were in private."

Optimistic observers see in these meetings a softening up of Romanism, a growing edge of tolerance and evangelical spirit. They do not share

the historical judgment of the man who coined the phrase *Roma semper eadem*, meaning: Rome is ever the same.

Augustin Cardinal Bea, head of the preparatory secretariat for the Christian Unity for the forthcoming Vatican Council, made it quite plain that this judgment still stands. He did so in a recent address before top officials of church and government in Bern, Switzerland.

According to a report in *Our Sunday Visitor*, the cardinal said: "The Church has already adapted itself to the needs of our time . . . and the Church will have the courage to change what is outdated, wherever she can assume the responsibility for doing so."

But this official spokesman for the Pope also said what the Ecumenical Council will *not* do. "Dogmatic principles will not be discussed," the cardinal stressed, "since articles of faith cannot be altered . . . and *the road leading toward a peaceful meeting between Rome and Wittenberg cannot be shortened by inadmissible concessions.*" (Emphasis added.)

Rome's concept of unity consists of an unconditional affirmative answer to the questions "Going *my* way?" The forthcoming council may make some changes in canon law, liturgy, and worship, but the anti-Christian character of Romanism is not likely to be changed one whit.

How Much Can You Afford?

Under this heading, Prof. Wm. Barclay in his weekly column title *Obiter Visa* in *The British Weekly* tells the story of a minister who visited a parishioner to ask for a contribution for a meal which was annually given for the poorer members of the flock.

The man complained that things were very difficult and expenses so heavy that he was unable to make a contribution. His was such a sorry tale that he appeared to be almost as poor as those for whom the meal was to be given.

The minister expressed his sympathy. But when he wanted to leave, the man in the big house said: "Don't go yet. Don't be in a hurry. Come

(Continued on next page)

Pastor Harold Eckert to Serve the Synod Full Time this Biennium

On October 19 the Conference of Presidents called Pastor Harold Eckert to serve the Synod as full-time executive chairman of the Board of Trustees until the time of the next regular convention of our Synod.

Committee Reports

During the past year a special committee had made a study of the duties of this office and of the time required to carry out these duties. The committee submitted its first report and recommended that the Synod make the office a full-time office.

Meanwhile the Board of Trustees was planning to engage additional help for the treasurer of the Synod and for the executive chairman. Both of these officers and the Board believed it would not be necessary to have a full-time chairman after this additional help had been added to the staff in our fiscal office.

When the committee learned of these plans, they recommended that the office be continued as a part-time office. This recommendation was submitted to the Synod in the Book of Reports and Memorials. The report expressed the conviction that no full-time executive chairman would be needed after the staff in the fiscal office had been enlarged.

The Lord Alters Our Plans

Meanwhile Mr. C. J. Niedfeldt, our capable and faithful treasurer, had submitted to surgery. We had hoped for and expected a rapid recovery. During his hospitalization and following it, Mr. Niedfeldt's work fell upon Pastor Eckert, because he was the only other man acquainted with it and the only man legally authorized to function in the treasurer's stead.

Before additional help could be secured and trained, Mr. Niedfeldt's condition became rapidly worse. The Lord called him out of this life a few days before our Convention. The funeral took place on the opening day of the Convention.

Pastor Eckert Reelected

At the convention Pastor Eckert was reelected chairman of the Board of Trustees, even though his congregation had requested for two years that he be permitted to retire from this office. The reelection expressed the confidence of the Synod in Pastor Eckert's qualifications for this office

and gratitude for his faithful services in the past. During the convention days the Board of Trustees also succeeded in engaging a treasurer, Mr. Norris Koopmann of Omaha, Nebraska, and an executive assistant, Mr. Paul Unke of St. Paul, Minnesota. Mr. Koopmann joined our staff on September 19, Mr. Unke on October 4. At this writing neither man has as yet moved his family to Milwaukee. Both are working diligently to become acquainted with their many duties in the fiscal office of our Synod.

St. Jacobi Congregation Asks Pastor Eckert to Resign

Pastor Eckert's congregation, St. Jacobi Ev. Lutheran Church of Milwaukee, faces a school building program and with it the question of relocation. This requires much attention and the able leadership of its pastor. After frequent congregational meetings and several consultations with members of the Board of Trustees, St. Jacobi Congregation resolved to ask its pastor to resign from his synodical office effective as of November 1. Pastor Eckert promptly submitted his resignation.

The Conference of Presidents Calls Pastor Eckert

This resignation of Pastor Eckert placed the officers of the Synod before an emergency situation. After Mr. Niedfeldt's death, Pastor Eckert was the only man in the Synod who was fully acquainted with the operations of our fiscal office. No other man was in a position to acquaint our new staff members with their many duties.

The resolutions of our Synod affecting the Board of Trustees and the fiscal office demanded an able and experienced executive chairman for our Board. These resolutions provided for the expansion of our mission work, the expansion of the Church Extension Fund, the introduction of the pre-budget subscription system of gathering our mission and Synod contributions, the introduction of a pension or retirement plan for the workers of the Synod, the expansion of our educational institutions for the training of workers, and many other matters. In addition to this, a uniform accounting system is being introduced in all institutions

and departments of the Synod in order to simplify the annual audit of books. Encouraged by all nine District representatives on the Board of Trustees, the Conference of Presidents extended a call to Pastor Harold Eckert to serve as full-time chairman of our Board until the next regular convention of the Synod. At that time the Synod will be asked to approve this action of the Conference and to determine the future status of the office of executive chairman.

St. Jacobi Releases Pastor Eckert

On October 30 Pastor Eckert requested and received his peaceful release from his congregation. We are grateful to St. Jacobi Congregation for releasing their pastor and for their willingness to share his talents with the Synod during the past 10 years. May the Lord richly bless them and give them another faithful and able pastor soon! And may the Lord continue to guide and bless Pastor Eckert in his office of executive chairman as He has so evidently done in the past!

OSCAR J. NAUMANN, President

By the Way

(Continued from page 380)

into my study. I would like to show you the plans for the new yacht I am having built." And for the next half hour he enthused over the boat which was costing him many thousands of pounds.

Dr. Barclay says this is not only a true story, but "it is a story which is true to human nature."

He then asks some pointed questions. Is it not true that we can all afford what we want to afford?" And again: "Is it not true that we can afford for ourselves what we find it quite impossible to afford for others?"

"So then, to be very blunt," he continues, "the question becomes not: 'Can I afford to give?' but: 'Can I afford not to give?' In the last analysis it is going to be much more expensive to withhold than to give."

He proceeds to urge his readers to practice good stewardship of their time, their talents, and their money. He ends with the remark: "It may be time that we begin thinking of the things which, if Jesus Christ is right, we cannot afford not to do."

Michigan Lutheran Seminary

This Year's Enrollment

Michigan Lutheran Seminary opened its 52nd school year with 332 students in attendance, 175 boys and 157 girls. There are 63 in the twelfth grade, 77 in the eleventh, 99 in the tenth, and 93 in the ninth. Of the 332 enrolled, 283 have stated that it is their intention to prepare for either the preaching or teaching ministry.

Basing his address on the life of Samuel, in the opening service Pastor Roland Scheele of the Board of Regents reminded the large assembly of parents, friends, and students how Hannah dedicated her son to the Lord and at the same time he emphasized Samuel's attitude while in the service of the Lord.

For the first time in a number of years we began without a change in the teaching staff. This facilitated the opening of another school year and eliminated the problems involved in teacher certification necessary to the acquisition of a boarding school license.

A Test With Significant Results

This year all incoming students were given the Iowa test of Education Development. It is interesting to note that the national average covering nine categories is the 50th percentile. Our new students averaged in the 75th percentile. This indicates a better than average ability to cope with the college preparatory courses inherent in the preministerial and preteacher curricula. This is especially encouraging since 91 out of 93 ninth graders plan to prepare for work in the Church.

A Schedule of Special Assemblies

To give the students a wider knowledge of the over-all work of the Church and to encourage them to dedicate their God-given talents to full-time service of His Church, an organized schedule of monthly assemblies with outside speakers is being arranged. These speakers are to represent the various phases of our Synod's work, including our colleges and Theological Seminary. To date there have been three speakers: Pastor Robert Beckmann, representing the parish ministry; Missionary Richard Seeger, representing the work in Japan; and Pastor Robert

Voss, representing the Synod's Manpower Commission. We know that this has been of great interest to the students, and we feel sure that it will prove beneficial.

A Big Problem In Housing

A problem which looms large for us at the present time is the fact that there will be only four seniors vacating the boys' dormitory through graduation. We must make room next fall for at least 35. The Board of Trustees is currently working with the Board of Regents to find a solution. An added problem was created more recently when we were advised that one half of Old Main had been condemned.

CONRAD FREY

APPOINTMENTS

The following members of our Synod have been appointed to serve on the Pension Commission which was established by a resolution of our Synod in August:

Pastor James A. Fricke, Watertown, Wis., until the Synod Convention in 1963

Teacher A. A. Moskop, Fond du Lac, Wis., until 1965

Mr. Walter B. Stark, Wauwatosa, Wis., until 1965

Mr. Ray G. Tiegs, Wauwatosa, Wis., until 1967

Mr. Max P. Lehninger, Jr., Milwaukee, Wis., until 1963

Pastor Clayton E. Krug of Waukesha, Wisconsin, has been appointed to fill the vacancy on the Lutheran Spiritual Welfare Commission, created when Pastor Paul Kuehl resigned this office, following his acceptance of a call as professor at Northwestern College.

To carry out the resolution of our Synod last August Pastors Alfred C. Schewe, John C. Jeske, and James P. Schaefer have been appointed members of the public relations committee.

Pastor Gerhard P. Eckert of Gary, South Dakota, has been appointed a member of the Board of Control of Northwestern Lutheran Academy at Moberge to fill the vacancy caused by the resignation of Pastor Frederick Mutterer, who accepted a call into the Western Wisconsin District.

OSCAR J. NAUMANN, President

NOTICE OF SUSPENSION

Pastor Gerald Hinz has been suspended from membership in the Wisconsin Evangelical Lutheran Synod for cause.

The Praesidium of the Dakota-Montana District
Pres.: W. A. Schumann
1st Vice Pres.: R. Pope
2nd Vice Pres.: H. Birner

CALENDAR OF CONFERENCES

MINNESOTA

MANKATO PASTORAL CONFERENCE

Date: Dec. 5, 1961, 9:30 a.m.

Place: Le Sueur, Minn., Grace Lutheran.

Preacher: A. Martens (R. Hoencke, alternate).

Agenda: Exegesis and essay on "Prayer for civic occasions" as per assignments.

M. BIRKHOLZ, Secretary

SOUTHEASTERN WISCONSIN

MILWAUKEE METROPOLITAN NORTH — METROPOLITAN SOUTH JOINT CONFERENCE

The joint meeting of the Milwaukee Metropolitan North and the Metropolitan South Conferences will be held on November 20, 1961, at Trinity Church, 1052 White Rock Ave., Waukesha, beginning with a Communion service at 9:00 o'clock.

The speaker is the Rev. Alfred Schewe, the alternate, the Rev. Adalbert Schultz.

The program:

10:15-11:45 Implementing the Suspension of Fellowship with The Lutheran Church—Missouri Synod

A. The Field of Joint Projects, President Arthur Halboth, Pastor Arnold Schroeder

B. The Areas Directly Affecting our Churchmembers, Professor Armin Schuetze, discussion leader.

1:15- 2:50 Representative Voices of the New Modernism, Professor F. Blume

2:50- 3:05 Recess

3:05- 3:50 Continuation of the essay

3:50- 4:30 Miscellaneous business

N. MENKE, Secretary
Metropolitan South Conference

WESTERN WISCONSIN

SOUTHWESTERN PASTORAL CONFERENCE

Place: Viroqua English Ev. Lutheran Church, Viroqua, Wis.

Time: Nov. 28, 1961, beginning at 9:30 a.m.

Communion service speaker: C. Berg (alternate: Leroy Boerneke).

Agenda: Heb. 6, L. Albrecht; Heb. 7, R. Kobs; "The History of Northwestern College," A. Engel.

LYLE ALBRECHT, Secretary

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

Lothert, Le Roy, as pastor of Mt. Olive Lutheran Church, Shakopee, Minn., by M. Wehausen; assisted by R. Schlicht, L. Lindloff, W. Dorn; Oct. 15, 1961.

Mutterer, Frederick, as pastor of St. John's Lutheran Church, Fox Lake, Wis., by Walter E. Zank; assisted by A. Winter, C. Mischke, M. Zank, and M. Schroeder; Sept. 24, 1961.

CHANGE OF ADDRESS

Professors

Kuehl, Paul, 809 Clyman St., Watertown, Wis.

Schroeder, Martin D., 207 N. Franklin St., New Ulm, Minn.

Pastor

Mutterer, Frederick, 104 East Green St., Fox Lake, Wis.

MISSION FESTIVALS

October 8, 1961

Immanuel Church, Waupaca, Wis.
Offering: \$461.50. P. R. Kuske, pastor.

October 15, 1961

Redeemer Church, Ann Arbor, Mich.
Offering: \$654.20. A. H. Baer, pastor.

THE NORTHWESTERN LUTHERAN

BUDGETARY OPERATING STATEMENT

July 1, 1961, to September 30, 1961

Cash Balance July 1, 1961.....	\$ 46,768.26
Budgetary Offerings	\$383,047.79
Revenues	158,183.96
Total Offerings and Revenues.....	\$541,231.75
Non-Budgetary Receipts:	
Payments on Accounts	
Receivable	630.00
Lutheran S.W.C.—Prayer Book	21.94
Bequests	64,078.41
Total Receipts	\$ 64,730.35
Total Offerings, Revenues	
 and Receipts	\$605,962.10
	<u>\$652,730.36</u>

Budgetary Disbursements:	
General Administration	53,782.91
Board for Information	6,955.65
Wisconsin Lutheran Seminary	40,089.34
Northwestern College	57,352.71
Dr. Martin Luther College	99,056.70
Michigan Lutheran Seminary....	46,141.45
Northwestern Luth. Academy....	20,280.81
Milwaukee Lutheran	
Teachers College	110.98
Academy Subsidies	6,600.00
Winnebago Teachers Program	1,207.96
Home for the Aged	14,082.51

Missions — Gen. Adm.	
Home Board	200.15
Board for World Missions....	4,750.30
Indian Mission	32,177.62
Colored Missions	4,245.05
Home Missions	233,827.07
Refugee Mission	18,148.26
Madison Student Mission	1,505.82
Northern Rhodesia Mission....	15,688.16
Lutheran Spiritual Welfare	
Commission	3,698.48
Japan Mission	6,894.09
Spanish Mission	1,903.96
Winnebago Lutheran Academy	500.00
General Support	25,813.75
Student Aid	3,612.22
Board of Education	6,335.88
Teacher Certification	2,022.37
Depreciation on Inst. Bldgs.	37,391.85
Revenues for Spec. Bldg. Fd.	145,993.21

Total Budgetary Disbursements...\$890,369.26

Non-Budgetary Disbursements:	
Foundation for Reformation	
Research	5,000.00
Bequest transferred to C.E.F.	53,078.41

Total Disbursements \$948,447.67

Cash Deficit, September 30, 1961 (\$295,717.31)

() Denotes red figure

COMPARATIVE STATEMENTS OF BUDGETARY OFFERINGS AND DISBURSEMENTS

For period of July 1, 1961, to September 30, 1961

	1960-61	1961-62	Increase	Decrease
Offerings	\$431,974.43	\$383,047.79	\$	\$ 48,926.64
Disbursements	888,831.50	890,369.36	1,537.76	
Operating Deficit	\$456,857.07	\$507,321.47		\$ 50,464.40

ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest	1,400	\$ 3,256.98	\$ 6,125.01	\$ 2,868.03	53.18
Nebraska	6,853	13,218.38	29,981.88	16,763.50	44.09
Michigan	26,285	53,591.07	114,996.87	61,405.80	46.60
Dakota-Montana	7,245	12,560.27	31,696.86	19,136.59	39.63
Minnesota	38,747	57,453.28	169,518.12	112,064.84	33.89
Northern Wisconsin	47,714	76,111.06	208,748.76	132,637.70	36.46
Western Wisconsin	51,278	69,660.20	224,341.26	154,681.06	31.05
Southeastern Wisconsin	51,392	92,779.86	224,840.01	132,060.15	41.26
Arizona-California	4,149	4,213.19	18,151.89	13,938.70	23.21
	<u>235,063</u>	<u>\$382,844.29</u>	<u>\$ 1,028,400.66</u>	<u>\$645,556.37</u>	<u>37.23</u>

NORRIS KOOPMANN, Treasurer
 3624 W. North Ave., Room 202
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