

Pastor Winfred Koelpin
and his Involvement
on the
Board for Information and Stewardship

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Church History
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A common view of history is of a man walking along the path of time. He faces the future and his back is to the past. He desires so much for the unknown future that what he knows to be the facts of the past become just that – the past. His eyes are so focused on progression into the future that the past gets merely an over-the-shoulder glance every so often.

I remember some time ago a certain college professor informed me of a different perspective on history. It was one held by many an ancient person. The view was very similar to the one described above. There was the same man walking along the same path of time. But there was, however, one glaring difference – the man was facing the opposite way. Rather than facing the unknown future as he traversed through time, the man was walking backwards with his eyes on the known past guiding his steps.

I have often pondered the wisdom of such a perspective. We really don't know what the future holds. Yet, there is something that we do know and that is the past. We have the benefit of hindsight. We can observe the mistakes and wisdom of those who have gone before us and would do well to guide our steps accordingly. Is it of value to observe those who have gone before us? Is the past worth more than the occasional over-the-shoulder glance? I believe so.

This project is an attempt to, at least for a time, to turn around, so to speak, and learn from those who have gone before us - particularly in the realm of the stewardship of the Wisconsin Evangelical Lutheran Synod. In 1956, the first Stewardship Board of the Wisconsin Synod was formed with the title: Board for Information and Stewardship. Among the members of that board was Pastor Winfred Koelpin, my grandfather. What

follows is a video interview with Pastor Koelpin in the office of his Canton, Michigan home on Nov. 30, 2002. (Play Tape)

Digest

As the Wisconsin Synod grew it seemed necessary that there be some reporting of the synod's mission offerings. The synod desired better accounting of the money to the end that more mission work might be realized abroad. Up to this point only the congregation's Mission Festival offerings had been reported. Thus the Board for Information and Stewardship was formed and given the task of producing materials that could train and equip local congregations and the synod on a whole in the realm of stewardship. It seemed only natural that the men that were chosen for this board came from the Michigan District. Logistically, they would all be in close proximity to each other for frequent regular meetings. But also, as one could observe in the interview, they all carried with them what was known as the "Michigan Spirit." While rather candidly it was known as "work hard, play hard" it very realistically had a strong emphasis on mission work both at home and abroad. This mission mindedness of the Michigan District inspired killing the debt so that more money could be used to send out missionaries. With an emphasis on spreading the Gospel the Board went to work.

With no previous stewardship literature to build on, the board turned to the Missouri Synod for aid in their task. With ideas from the much larger Missouri Synod coupled with a strong biblical theology on stewardship the board began to produce

literature such as pamphlets, flyers, videos, a stewardship manual (A photocopy of the first stewardship manual is included), and annual programs for the local congregation.

Two dominating principals observed from the interview seemed to govern the board's work. First, was the board's emphasis to not just focus on the stewardship of money which was very important at the time, but on the stewardship of time, talents and the whole Christian life. The second governing principal was that stewardship of any kind, whether pertaining to money, talents or time was to be solely motivated by the gospel.

The board did encounter some opposition, however, as one would expect in times of change. The opposition even so was not the majority and the board continued their work. Presently, the work of that board is carried out by the Commission on Communication and Financial Support albeit in a somewhat broader capacity.

Impact

It is hard to measure the impact of such a board on the present day stewardship of the synod. As a synod we still have many and frequent pamphlets that are sent out to the various congregations. We too, have a yearly stewardship programs distributed every year that often times includes a stewardship manual. These can be listed among the many influences this first stewardship board brought to the synod we know today.

Yet, in this writer's opinion the greatest impact of the Board for Information and Stewardship was not its many pamphlets and manuals, but rather the theology with which they governed their effort. All stewardship was to be governed by, and only by, the love

of Christ. That is not to say that the law has no place in the life of Christian stewardship. As Pastor Koelpin said, "We cannot use the law, but we cannot exclude the law." The law is the only tool that will expose the covetousness and greed that lies deep within the sinful heart. But once the sinner has been unmasked and brought to his knees the good news of forgiveness and love are the only God pleasing motivators. There cannot be outside pressure but inward pressure that comes only through the love of Christ. It was this board's emphasis on gospel motivation that kept the stewardship of the synod in the right direction. A great amount of time was spent researching and discussing the theology of stewardship but it was not in ^{vain} vein. Though their work may not have been easy, years later we can look back at this board's works and say, "Thank ~~Y~~^ou, job well done." May the Lord continue to bless our Synod with faithful men like those who have gone before us.

Outline of Interview

I. Personal Background Information

- a. Place of birth
- b. Atmosphere growing up
- c. Family life
- d. Married life
- e. Children or grandchildren

II. Educational Background Information

- a. Elementary
- b. High School
- c. College
- d. Seminary

III. Ministry History

- a. Places of Service
 - i. Tenure
 - ii. Size
 - iii. Congregational profile
- b. Additional education

IV. District History

- a. District
 - i. District profile
 - ii. Changes
- b. Conference

- c. Offices
 - i. Tenure
 - ii. Experience

V. Synodical History

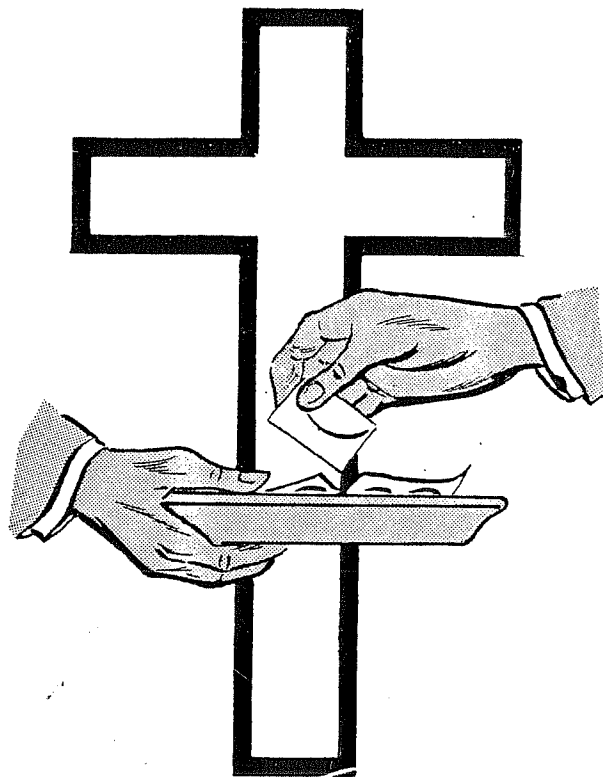
- a. Offices
 - i. Tenure
 - ii. Responsibilities
 - iii. Impact
- b. Publications
 - i. When
 - ii. Impact

VI. Board For Information and Stewardship

- a. When was it formed?
- b. What circumstances prompted its formation?
- c. What was the makeup of the board?
- d. Was there representation from other districts? Why? Why not?
- e. Why was it called the Board for INFORMATION and Stewardship?
- f. What was the responsibility of the Board?

- g. Who carried out the responsibilities?
- h. How did the Boards work impact the synod?
- i. Is the ^{work} word of the Board in your day still impacting the Synod today?
- j. Did the Board bring forth any innovations in stewardship training?
- k. Did the Board us_λ^e the work of others?
- l. What do you think are the major emphasis in stewardship?
- m. Are you aware of the CCFS and how do you assess its work?
- n. How would you rate the WELS in its stewardship knowledge and life?
- o. Why do you think we are in a financial crisis in the WELS?
- p. What would you suggest tot the WELS to help it's current financial crisis?
- q. What advise would you give to future pastors regarding stewardship?

COMMITTEE FOR STEWARDSHIP



Guidelines for a Local Committee for Stewardship

Prepared by

BOARD FOR INFORMATION AND STEWARDSHIP
WISCONSIN SYNOD

Co-laborers In Christ!

The duties of the Board for Information and Stewardship are "in the interest of better information and stewardship." This Manual is dedicated to these same interests.

To indicate the spirit which has moved the production of this Manual for Local Stewardship Committees, the Board chose as the introduction an essay reflecting the principles of stewardship espoused by it. The essay was first presented as a conference paper by Pastor Norman W. Berg.

The Manual itself seeks to apply these Scriptural principles to planned stewardship programs as they are carried out in the local congregations. In preparing the Manual, the author, Pastor Winfred Koelpin, sought to offer a range of suggestions which could be used under varying conditions.

We offer this Manual to the congregations of our Synod with the prayerful hope that it will help in developing an even more evangelical and more effective stewardship program and life to assist us in carrying out our God-given mission.

SOLI DEO GLORIA

BOARD FOR INFORMATION AND STEWARDSHIP
WISCONSIN SYNOD

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I. The Centrality Of The Cross For Christian Stewardship

Much that passes for Christian stewardship, especially in its appeals, methods, and programs, is nothing more than the legalistic response of the conscience to the natural knowledge of God as the Creator. All men know all things come from God. Thus all feel the necessity of answering to the Creator for the administration of their possessions. This is done under duress of law. Appeals, systems, and programs of stewardship based on man's duty to give of himself and his substance because God gave him all things are not distinctively Christian. Unless the Cross of Christ is the source, motive, and end of stewardship life and programs, we are merely manipulating human techniques and motives to attain human goals.

The intimate connection between the concept of stewardship of life and the Cross of our Lord and Savior can be seen from a passage such as Galatians 2: 19-20 - "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me."

It is the failure to recognize Christian stewardship as the entire life of the believer in response to the Cross of Christ that has brought about wrong approaches to stewardship and the resulting misconception that stewardship has to do only with money. This misconception may be due in part to the wrong emphasis placed on the stewardship of money within many American Christian churches. In part it perhaps is the aversion to a term which ultimately exposes the reluctance of many Christians to extend sanctification to their pocketbooks.

Emphasis on stewardship for the main part is American in origin. Many reasons are cited for this. One is the fact that here churches are not state-supported and thus from the earliest days they had to concern themselves with money matters to a greater degree than in Europe. The great missionary movements of the early nineteenth century brought the need of the world to the attention of American churches and called for a more consecrated dedication of possessions to the mission of the church. Others point to the "activist" nature of the American Church as a source of interest in stewardship. Some churchmen in other countries look down on the emphasis as being, "only clever means which practical-minded Americans have devised for raising money."

We shall leave these questions to others to answer and merely admit that special stewardship emphasis is found predominantly in American churches. Its rise did

coincide with the interest of American Churches in foreign missions. The first formal stewardship statement was made by the American Baptist Convention in 1858. The statement presented the doctrine and duty of Christian stewardship. The first official Board charged with this responsibility specifically was also of the American Baptist Convention in 1908. In Lutheran circles the ULCA gave this responsibility to its Lutheran Laymen's Movement for Stewardship in 1918. The Lutheran Church - Missouri Synod formed its synodical Board for Stewardship in 1950.

All of the above might seem to indicate that the concept of stewardship is relatively new, possibly something modern and liberal, something to be looked on askance. The **Something New?** concept of Christian stewardship is as old as Creation. Adam and Eve were made aware of their privilege as God's stewards when God said to them, "Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1: 28. Their life of willing obedience to God was an example of the perfect stewardship to the glory of God.

Stewardship is not a new department of Christian life - it is Christian life itself. Thus, as Dr. T. A. Kantonen writes: "A theology that fails to relate itself to the vital issues of Christian activity shrivels into lifeless intellectualism, a sterile preoccupation with abstract concepts. And a stewardship that is not rooted in clear and sound theological convictions degenerates into shallow activism and loses its distinctive Christian character."

As with all Christian activity and clear, sound, theological convictions, Christian stewardship has as its root and center the Cross of Christ. For the Christian pastor the words of St. Paul hold true regarding any stewardship effort or program, "I am determined not to know anything among you, save Jesus Christ, and Him crucified." I Cor. 2: 2. The more one studies Christian stewardship the closer he comes to the Cross of Christ in every facet of it. We trust that it will remain central in our thinking regarding stewardship in this essay and in our Synod's programs. Therefore we have chosen as the theme of this essay:

THE CENTRALITY OF THE CROSS FOR CHRISTIAN STEWARDSHIP

I In the definition of Stewardship the Cross of Christ is essential. The Greek word **Theme** used in the New Testament is OIKONOMIA, the management of a house or household affairs. In this sense it is used in Christ's parables related to the OIKONOMOS - slave or hired servant - to whom the master entrusts management of the house. It has an economic connotation.

But when the Lord uses it as a metaphor to describe man's management of his whole life in responsibility to God it acquires a spiritual significance. In Paul's epistles it becomes a definitely religious concept. Paul even uses it to define Christ's management or administration of God's plan of salvation in Ephesians 1: 10. Paul uses the term to define his commission as a preacher of the Gospel, speaking of himself as a steward of the grace of God. Peter also refers to us as stewards of the manifold grace of God. I Peter 4: 10. Thus the term OIKONOMIA goes far beyond a trusteeship of earthly possessions; it includes spiritual gifts.

The English term "stewardship" is a fine translation in that it retains the idea of active trusteeship, implying a trust, but also what I do with that which God has entrusted to me.

Definitions Stewardship as it pertains to the Christian has been variously defined by theologians. One thing common to all the definitions is the place of Christ as the center of stewardship for the Christian. An attempt to define our privilege and duty as a Christian steward always will lead to the Cross. Another common denominator in the definitions is the equating of stewardship and the total Christian life. We quote a few of the definitions to demonstrate:

"The theology of stewardship is an interpretation of the Christian meaning of life as a whole."

"It is a believer's life in response to divine truth."

"It is a living expression of one's faith in Christ Crucified."

"It is what I do after I say, 'I believe'."

"Stewardship is using what God has made us and what He has given us out of love for Him."

"It is the practice of the Christian religion."

"It is the action of the indwelling Christ."

Summing it up, one man writes: "In the broad sense stewardship is sanctification." Thus we might say that Christian stewardship is the Christian using himself and what God has given him in grace to accomplish God's saving purpose in the world. It is evident from these definitions that stewardship encompasses our entire Christian being and life. As such it must find its heart and center in the foundation of Christian faith, namely, Christ. As Paul says, "Yet not I, but Christ liveth in me." Gal. 2: 20.

II According to such a definition Christian stewardship can find its Source no other place than in the Cross of Christ. Since the Cross of Christ has its full meaning and basis in the entire doctrine of God, so with Christian stewardship. **In Its Source** The nature of Christian stewardship then is determined by our doctrine of God and His attributes, by God's plan of salvation in Christ, and by His way of bringing salvation to us through the Spirit.

The doctrine of the Sovereignty of God and His creative power is basic to a proper understanding of stewardship. Unless we acknowledge God as the Sovereign Creator **Sovereignty of God** we cannot orient ourselves properly in relation to this world and the things of this world. Creation tells us that everything is the Lord's and belongs to Him. And it is more than mere possession, it is possession for His purpose. Of Christ it is written: "All things were created by Him and for Him." Col. 1: 16. Yes, for Him was the world created. He is the owner and the world is used by Him as an instrument for His divine purpose. The natural world is never an end in itself for God. Thus when He turned over the dominion of the world to Adam He did so that it might be used for His glorious purpose. When He turns over abilities, talents, feelings, and possessions to us, they too are instruments to serve His ultimate purpose. This implies a responsible and active trusteeship on our part. Thus my stewardship touches every phase of my earthly life, everything God has given me while I am here on earth. Luther describes this all-inclusive stewardship of earthly matters with the word "Beruf". My vocation as a Christian in the world is to be a Christian steward.

Our belief in the sovereignty of the Creator does not leave us merely with a legalistic duty to a hard taskmaster. This is a sovereignty of love. The unbeliever also is bound to a trusteeship of sorts. He acknowledges a supreme being to whom he must answer for life and what he does with it. Thus he seeks to appease His God with a percentage of his possessions. Our trusteeship is not based on such natural theology.

Ours is the trusteeship exercised by sons of God. The Cross of Christ has placed us in the relation of sons of God. "God sent forth His Son . . . to redeem them that were under the law, that we might receive the adoption of sons . . . wherefore thou art no more a servant, but a son, and if a son, then an heir of God through Christ." Gal. 4: 4, 5, 7. The world in which we live and of which we possess a portion belongs to God, and we are God's heirs. This puts a different light on our handling of the things of this world. They are to be administered for the welfare of the family of God. Scripture assigns to the Christian steward the

dignity of fellow-worker with God, a partner, yes, even an heir. Christian stewardship is a family affair, a family with a single purpose, the salvation of man.

In His family God has entrusted much to His laborers, His sons. Luther's explanation to the First Article of our Creed lists the earthly gifts with which God has entrusted us: "Giving me my body and soul, eyes, ears, and all my members, my reason and all my faculties . . . all that I need to keep my body and life." God has given me myself and all that I am. He has given me the ability and opportunity to serve. He has granted me the substance with which to serve.

But above all God has given me my soul and what it needs. God's grace is shown in giving us, weak earthen vessels, the Gospel and Sacraments.

Christ's Redemption It is this gift of the Word which shows us the prime source of our stewardship. God's greatest gift to mankind is Jesus Christ. Christ came in the flesh that He might be our Savior. He came that He might not only dwell among us, but after His work of redemption might dwell in us. And this is not a static, passive dwelling, but an active, dedicated living. Christ has made us His own by His sacrifice on the Cross. We, heart and soul, belong to Him who died for us. His entire work of redemption had the purpose that we might be His own. Thus everything I am and have is God's. It was bought with the blood of Christ. The whole creation awaited the redemption of Christ and groans awaiting final redemption at the last day. It all belongs to our Lord who freed it and us from sin. Thus the beginning of stewardship is Jesus Christ, sacrificed to redeem us and all creation. We are bought with a price, the blood of Jesus, the Son of God.

But a sense of Christian stewardship comes only to one accepting Christ as his Redeemer. And this acceptance is the work of the Spirit of God. No man can be a Christian steward until the Spirit leads him to Christ and a personal commitment to Christ. Then alone does he know what possession is and means. Christ frees him from his master, sin, and entrusts his soul-life to him in liberty, liberty to serve as a steward of God in his life. Christ frees his abilities and possessions from a service to sin and gives him the liberty to use them in service to God and good. Christ takes up residence in the heart He has bought and puts it into action. So we can say that faith, the Spirit-worked response to Christ's act of redemption on the Cross, is the spark setting into action the Christian life and the profitable use of the entrusted graces of God, both spiritual and temporal. The life of stewardship begins when Christ frees the soul by His purchase and enables it to use its God-given and Spirit-freed possessions. It begins when Christ begins to live in the Christian. Christian stewardship has Christ and His Cross as its Source.

III In its motive and this life, set into action through faith in Christ, finds its continuing Motivation also in the Cross of Christ. The Christian steward doesn't need to draw on the limited resources within himself to serve His God. Gratitude demands such service, and God supplies the necessary power for it. The Spirit of God provides the power to make the Christian stewardship life "go."

"No man can say that Jesus is the Lord, but by the Holy Ghost." I cor. 12: 3. Saying that Jesus is the Lord is a confession of faith in Jesus as the Savior, but also a confession of faith in His Lordship and ownership because of his purchase of **Life** mankind by His blood. Thus the basic confession underlying all true Christian stewardship, namely, that what we have and are is the Lord's, cannot be made without the Spirit of God. The essential life power comes from God, the Spirit. This, then, is the place where we find the motive power for our stewardship life, in the working of the Spirit in the Word.

The direction of our stewardship life must be given by the Spirit. By nature we are all self-centered. The Spirit of God, revealing to us the Cross of Christ in all

Direction its grace, centers our whole life on Christ who "died for all, that they which live, should not henceforth live unto themselves, but unto Him which died for them and rose again." II Cor. 5: 15. True stewardship life is headed in the right direction, towards the Cross and the purpose it served.

And the strength for this life is also the grace of God in Christ. The treasure and strength of our stewardship is the riches of God's grace freely bestowed upon us in Christ and appropriated by faith as capital for a new life of partnership with God. Unless we receive of God, we have nothing to give and nothing with which to serve. "Gabe," as the Germans put it, must always precede "Aufgabe." And this receiving

Strength is through faith. Through faith the Spirit first gives us Jesus Himself to dwell and work in us. Through faith we receive the love of God that we might bestow love on God and men. Through faith we receive the desire to give as Paul prays for us, "See that ye abound in this grace (of generous giving) also." II Cor. 8: 7. Yes, faith is our connection with God through which His grace is bestowed on us. But our power and ability as Christian stewards lies not in our connection, in our faith, but in Christ with whom we are connected. Through our faith we have access to God's unlimited love and power.

We are wrong, therefore, if we act as though we each have only a limited amount of energy to expend in our stewardship life. Under this false conception many people try to economize their little store of strength lest they use it all up. But being con-

Channels of Love nected with the living Christ we realize we are not receptacles for God's love and power, but channels through which Christ's love is to flow. Hoarding our energy, love, and resources, only clogs the channel through which God would reach mankind. The more the channel is used the wider and freer-flowing it becomes at both ends. If the love of Christ is permitted to flow abundantly into our life, it will seek a generous-sized outlet. Thus our stewardship life has an unending supply in Christ with whom we are connected in faith. God equips us, as we read: "Now the God of peace, . . . make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight through Jesus Christ." Heb. 13: 20-21.

The motivating force for our Christian stewardship truly is God's love in Christ Jesus. Bought by His innocent sacrifice, enlivened by His free Gospel, strengthened by His gracious indwelling, showered with His continuing love, our stewardship life becomes our human thanksgiving for divine goodness and mercy. "The love of Christ constraineth us . . . that we live not unto ourselves, but unto him which died for us and rose again." II Cor. 5: 14-15. To this phase of our Christian life too Luther's words may be applied: "Sinners are not loved because they are lovely; they are lovely because they are loved." Thus our stewardship life becomes something lovely to God because it is the result of the perfect love of His Son Jesus.

IV In its goals this same love of Christ displayed on the Cross is the determining factor in considering the Goals of our stewardship life, our Christian life. These goals could hardly differ from those outlined for the entire Church of Christ. One danger for our stewardship life lies in unclear or careless thinking regarding the functions and purpose of the Church. Superficiality in thinking concerning the goals of our churches will result in superficiality in our personal stewardship life. If our church is an agency to serve only our needs and possibly our pride, our stewardship life will be just as shallow. If our church is merely an outlet for my charitable and respectable inclinations my whole stewardship life will be just as self-gratifying. But the purpose of the Church finds its direction at the Cross, in the direction of the salvation of men everywhere. This then is also the only possible Goal of our stewardship life: glorification of the redemptive work of Christ before all men.

The nature as well as the purpose of the Church has stewardship directives for us.
Salvation Since it is an EKKLESIA we in it are the "called out" ones. We are to be so dedicated to the purpose of the church and so distinctive in

carrying out this purpose that those who have seen our stewardship life can see in it Christ's administration of God's plan of salvation for all men.

The Church is also described as a Flock, a Bride, the Body of Christ, all terms implying implicit obedience to the gentle guidance of the Shepherd, to the loving commands of the Groom, to the intelligent direction of the Head. This is **Obedience** obedience to the basic command of Christ to the Church: to preach the Gospel. Such pictures imply dedication of one's total self, entire service, and whole substance to God's purpose of bringing men to salvation. The Cross of Christ and its goal dominates the Goals of Christian stewardship.

V In its methods the actual practice of our stewardship living and the methods of carrying out our stewardship obligations must have the identical basis as the Source, Motivation, and Goals of our Christian life. We, as Christian stewards, of necessity must plan our Christian living. Here again we go for direction to the Incarnate Word, Christ, not to some human system or our own natural common sense. We shall find that, as with all our Christian life, our approach must be through the Gospel of the Cross, not through the law. Christ is the end of the law. In Him we find our method of living.

Our methods for stewardship must accurately reflect our attitude regarding our **Reflect the Source** stewardship life, its basis in the sovereign love of the Father, in the redemptive purchase of the Son, in the sanctifying power of the Spirit. They must reflect the motivation of gratitude for the manifold gifts of God's grace and of the power received through faith and our connection with the living Christ. They must reflect our Goal of complete dedication to the mission of the church, the salvation of souls.

Throughout, we can say, our methods must reflect the Gospel of Christ crucified. This is reflected directly and in a practical way in the daily living of the stewardship life. Let us take a few instances. If our stewardship is to reflect the Gospel, not **"Tithing"** the Law, "tithing" has no place in our methods as a principle for Christian Giving. Tithing, first of all, need not be distinctively Christian. We find it practiced in many natural religions. It is, in a sense, a product of the natural knowledge of God and His position as the Creator. Tithing merely acknowledges God's right to our possessions. It has its limited use as an incident of giving, even one commanded to the children of Israel under the Law. But it has no use as a principle of Christian giving. The Christian, to repeat a coined word, "centennates," gives 100%, never merely tithes of himself, of his time, of his possessions. The Law demands a certain portion, but the Gospel leads me to give my all to Him who purchased me.

Our stewardship life can accurately reflect our appreciation of the gifts of God's grace when we use the method of dedicating to God a proportionate share of our service and substance by offering it or even pledging it to our church on **Daily Practice** earth. It reflects our awareness of the indwelling Christ, when we systematically serve Him by doing deeds of temporal charity and spiritual service to others either privately or through our churches. It reflects our regard for the position of a steward of God when we help enlist the laity of our churches to carry on the mission of the Church as holy priests of God. It reflects the concern of Christ when we bend our efforts to give more information to as many of our people as possible concerning the need of the Savior in every nation. It reflects our faith in the efficacy of the Cross when we zealously spread the story of the Love of Jesus through planning and supporting a bold program of Missions. It should be apparent to all that we are spending ourselves, our time, and our money for the glory and the story of the Cross of Christ. If Christ and the Cross are reflected accurately in the methods we use, they will be effective and correct ones.

VI In its approach this is the standard to use also in evaluating any approach to

Christian stewardship. Our study of stewardship suggests possible approaches for us as individuals, as congregations, and as a Synod to the stewardship life of our church that might enable us more fully to realize the potential missionary power of our people. We have preached Christ Crucified. We have stressed the redemption of Christ. We have also spoken of the sanctified life worked by the Spirit. But cold statistics indicate what we perhaps all suspect, namely, that our pastors and our people do not always have a vital, burning concern for our stewardship obligations. If it is not our doctrine, or preaching, or faith that is at fault, what could it be? Could it be that we have not approached this facet of our Christianity in ways that make clear to pastors and people how we can fully grasp our privilege as stewards of God? Is it that our approaches have lacked vitality and purpose, system and goal? Are we not clear as to the importance of our stewardship?

An intelligent and well-considered approach is required of us if we are to be faithful. Jesus indicated this in the parable of the dishonest steward. We are to consider carefully the earthly gifts and talents God has given us, and use them in the best possible way for eternal good. No haphazard method or approach to our stewardship life can be condoned. Jesus comments on the parable saying, "If ye have not been faithful in that which is another man's, who shall give you that which is your own?" Luke 16: 12.

Paul and the early Church implied that this approach should be systematic as well as intelligent and considered. It is the early Church that enlisted the laity to assist in various ways. They met and planned mission work. Paul wrote reports and sent news of successes, of needs, and of opportunities. Paul took a systematic offering for the needy and set up principles of giving proportionately and regularly. I Cor. 16: 1-2. In the case of the "slow" congregation he followed up with words of encouragement. II Cor. 8: 1-7. Thus it is not out of place for us to think of and suggest systematic and definite approaches to the stewardship life of our people.

The approach of the individual to his stewardship life can be made only through Christ and with the working of the Holy Spirit. "For it is God which worketh in you both to will and to do of His good pleasure." Phil. 2: 13. Our suggestions as to a Christ-centered approach for the individual are therefore quite general. For the individual it is well to scrutinize again his relationship with God as a son of God, as one whom Christ purchased, as one in whom the Spirit works. He should be urged to pray for a renewed dedication to His Savior and His purposes. He should be encouraged to seek out ways of serving with his time, talents, and treasure. He should be exhorted to cooperate with his congregation and his Synod in planning and carrying out the bidding of the Lord in mission work.

For the pastor and congregation it is well annually to re-evaluate the aims of the congregation by setting up a definite program for the coming year, emphasizing the true purposes of the church. Then a conscious effort in sermons and possibly special mailings should be made to prepare the congregation for this program by reminding them of their position as stewards of Christ. The congregation also has the duty to confront its members with the needs and program of the church so that they may experience a real sense of their God-given responsibility. Opportunity should be given, preferably by means of an every-home visitation, for the individual members personally to hear the full story of the church's plans and opportunities as well as to ask questions. Members should be enlisted systematically so they are granted the privilege of giving of their time as priests of God. Many believe that Christians should have the opportunity of pledging themselves as far as their money is concerned as well, especially since money represents their time and talents, their efforts and sacrifice. Some feel that a more definite sense of responsibility for the church's program can best be elicited by taking a canvass before the final program and budget of the congregation is set up, so that the members

themselves can determine the amount of work to be done and the number of opportunities to be grasped by means of the amount they pledge.

Others favor asking a pledge after the church's program has been set-up and translated into a financial budget. Some feel that a sealed pledge more effectively emphasizes the sacred bond and covenant between God and His steward, the Christian. Others prefer to ask no pledge in the confidence that the Christian heart realizes its obligations whether a pledge has been made or not.

In any case it certainly would not be in keeping with the idea of Christian stewardship on the part of the congregation as a whole if it would not bring its members to the Cross of Christ and relate the Redemption of Christ to their position as stewards; if it would not give its members sufficient information concerning its plans and program of doing Christ's work; if it failed to provide ample opportunity for its members to serve with their time, abilities, and money. Nor should the congregation's program and opportunities to serve be insignificant ones. "Love never faileth." We ought to expect great things of our Christian stewards. The infinite, all-powerful Love of Christ constrains them. Thus our congregation's program should be an all-inclusive one. Its leaders should expend themselves and show it in their program so that the members might expend themselves for Christ in line with His promise: "Whosoever shall lose his life for my sake and the gospel's, the same shall save it." Mark 8: 35.

Our Synod also has a duty as far as the stewardship life of our members is concerned. It has a very definite and blessed function to perform: **For the Synod** train workers and send them out to preach the Gospel. Thus its activities are an integral part of the stewardship life of each of our members. Surely the local pastor, as the shepherd and teacher of the Flock, must bring his people to the Cross for proper motivation for their stewardship life. He must confront them with the Cross as the source and goal of their life and labor.

But the Synod has the duty to display to us all the world-wide spiritual need of the Gospel, which is its concern. It must confront us with the specific needs for the preaching of the Gospel in its mission fields. Opportunities to spread the Word farther must not be hidden from us. The Synod would be remiss in its duty if it did not present these needs as vividly as possible before our people.

The Synod also should explain its program in detail to all of our members so that they may be encouraged to grasp the opportunities presented there for the individual Christian steward. For this same reason its program should be one that calls for progress and positive action, not for a retreat.

Its purpose in entering the stewardship life of our people is to give opportunity for our members to react to the love of Christ for all men everywhere. Here too our methods must reflect the Cross. There ought be no hint of legalism, but a call for love. Proportionate giving by all, even by congregations, should be encouraged, rather than a rigid quota system. Every member of every congregation should be met personally with the challenge of the opportunities and program of our missions. The Synod should assist our pastors and congregations with specific materials with which to confront our people.

Our Synod desires to bring these aids and pertinent material to the attention of our pastors and congregations through a system of District Stewardship Boards. The circuit meetings arranged by these Boards with the lay leaders of each congregation should serve to heighten interest in mission work through a fresh and vital presentation of the opportunities the Lord has given our Synod. These meetings should assist the congregation which has difficulty in awakening the stewardship life in its midst, showing new approaches to the individual Christian. The members of these Boards stand ready to give counsel and aid if a congregation desires. Thus our Synod hopes to meet its

obligation to our pastors and congregations, giving them the information and materials they need to foster the spirit of missions in our hearts. But in all of our Synod's efforts one thing must remain paramount. The Cross of Christ and the Gospel of Grace it symbolizes must always be reflected in the methods and approaches used.

The study of Christian stewardship is the study of Christian living. Thus stewardship emphasis is scriptural and God-pleasing for it is emphasis on the Indwelling Christ in action in our individual lives. Programs encouraging Christian stewardship then are aids to assist us in making better use of the powers and possessions Christ has given us with which to live and work for Him.

But we must never forget that without Christ Crucified there is no true stewardship life. For without Christ Crucified there is no spiritual life to live. Without Christ Crucified there is no spiritual possession to administer.

But with Christ Crucified we are made alive in Him by the Spirit. With Christ Crucified we have the manifold graces of God to use and to administer. With Christ Crucified we cannot but live for Him, for He lives in us. What a force and incentive for the Christian's stewardship life! "Thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." I Cor. 15: 57-58.



II. GOALS OF THE LOCAL COMMITTEE FOR STEWARDSHIP

Jesus' life on earth had a purpose and goal. "For this purpose the Son of God was manifested, that He might destroy the works of the devil." I John 3, 8. The Savior assumed human flesh in order that He might satisfy the judgment of God against us by His innocent suffering and death on Calvary, and thus also defeat the dread power of sin, death and the devil. Blessed Lord! Because He died and rose, we, the guilty can go free and look forward to the unspeakable joys of the heavenly Jerusalem. Throughout His life, and particularly His period of ministry, nothing could divert the Savior from that saving purpose! If, as a lad, He reminded His mother that He must be about His Father's business; during His ministry He continued to make it increasingly clear that no tempting offer of kingly glory would lead Him from His Father's work. Even His disciples were made to hear sharp rebukes when they sought to dissuade Him from entering Jerusalem for the last time. If the Savior had not followed the purpose outlined before His incarnation, and later set His face like a flint towards Calvary's suffering, the redeemed could not sing salvation's song!

It is the will of our Savior, whom we call our Lord, that our individual and congregational lives also have an aim and a purpose. We are to "observe all things whatsoever He has commanded us." It is His will that we use our talents and possession to strengthen and extend His Kingdom. He instructed Peter and, through him, also us: "When thou art converted, strengthen thy brethren." Unless a congregation clearly defines these purposes for its existence, which our Lord has given, it can easily move in circles. There will be no starting place, no stopping place, no direction. And, even as little children, congregations can get tired of riding a merry-go-round.

A few major headings, which outline the purpose of a Committee for Stewardship, are listed. Undoubtedly more purposes for the existence of such a committee could be listed as congregations see fit. These purposes are not intended to meet every situation, nor do they exhaust the directions of God's Word. They are intended to be suggestions rather than the last word on the subject of a Committee for Stewardship. Pastors, councils, stewardship committees can use their own initiative to adapt these purposes to their local situation. Every congregation has problems peculiar to itself and these problems must be given consideration if the best results are to be obtained. For your own program, you may either add major headings, or list sub-headings under the four purposes given.



Suggested Purposes for A Committee for Stewardship

1 →

ENCOURAGE THE MEMBERS TO A GREATER
DEVOTION TO THE SAVIOR AND HIS SAVING
WORK. *By Sunday school*

2 →

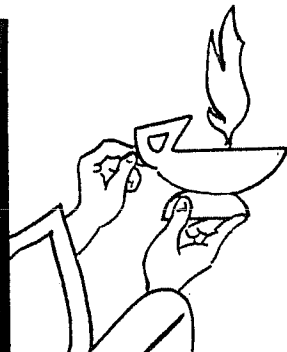
EDUCATE THE WHOLE MEMBERSHIP IN
STEWARDSHIP AS IT APPLIES TO THE LOCAL
CHURCH AND SYNOD

3 →

DEVELOP A PROGRAM THAT WILL ENLIST
THE MANY TALENTS WITHIN THE CONGRE-
GATION

4 →

ENCOURAGE OUR MEMBERSHIP TO SUPPORT
SYNOD IN A GOD-PLEASING, PROPORTIONATE
WAY



III. A PROGRAM TO HELP ACCOMPLISH THESE PURPOSES

In fulfilling the purposes and reaching the goals that have been established for a Local Committee for Stewardship, a well-planned and well-organized program is a great aid. In an article encouraging churches to organize and plan their work, a pastor wrote some years ago; "Some people plan but never work. Others work without any definite plan. Neither get very far. This applies to churches as well as individuals. Some churches are always theorizing. They are regaled with the most ambitious plans for growth and progress, but somehow these plans never materialize. Blueprints and specifications for a congregational forward movement are at hand, but the machinery never gets going. Other churches just keep moving without any definite plan or program and with the resultant loss of much energy and with much wasted power."

System and order are encouraged and even commanded in God's holy Word. The organization of the ancient Hebrew church was by God's own prescription marvelously systematic. In the New Testament era Christians were reminded that all things ought to be done "decently and in order." An organized and planned program for better stewardship, which enlists the talents of the congregation to carry out the Lord's work, is not intended to replace or minimize the power of the Word in accomplishing its divine purpose. As with the Church council, the planning committee, or any other committee, the Committee for Stewardship can be an agency whose program keeps the quickening Word and the great commission of the Lord before the people and thus encourages them to an ever greater consecration of their time and wealth to the Lord's Kingdom.





I. Fixing the Responsibility on a Committee for Stewardship

In order to carry out the purposes which have been defined for a Stewardship Program, the responsibility ought to be pinpointed and fixed upon a Local Committee for Stewardship. This will help to eliminate an ever-recurring complaint, "We decided to go ahead with a program to encourage better stewardship. Why didn't 'they' carry it out?" When responsibility and accountability are pinpointed, then we know whom persons are referring to when the word "they" is used. This will also tend to eliminate the indefinite ideas which suppose that the other fellow is carrying out the decisions.

. . . *Size and Membership* . . .

The size of a Committee for Stewardship may vary according to the size of the congregation. In a smaller congregation, a committee of three members may be sufficient. In larger congregations, a larger committee of eight, ten or twelve members, or even more, is advisable so that the various responsibilities connected with a larger church do not fall too heavily on a confined few. The Committee for Stewardship may, or may not, be composed entirely of members of the Church Council, depending on the wishes of the local congregation. From the viewpoint of actively involving more people in the Lord's work, it is preferable to choose members for this committee from outside the Church Council. If a Finance Committee is in existence, which confines its work to budget matters exclusively, it may be well to delegate the responsibility of the larger stewardship program, outlined here, to this committee.

. . . *Previous Consideration and Presentation* . . .

Before presenting the subject of a Local Committee for Stewardship to the Congregational meeting for consideration, the Church Council will do well to discuss the matter of responsibility and size and then offer its recommendations.

. . . *Schedule for Meetings* . . .

Meetings of a Committee for Stewardship ought to be held at least once a month in order to carefully plan and carry out a God-pleasing stewardship program. It is quite important to have a long-range or yearly program. Occasional or haphazard meetings will not serve adequately to reach the purposes and fulfill the goals which have been outlined.

Incorporating Stewardship Recommendations Into the Local Constitution

If a Committee for Stewardship is decided upon, it is advisable to make the chairman of this committee a member of the Church Council. The chairman's name would then be added to the names which are listed in the Article of the By-Laws pertaining to the Church Council.

Under the Article of the By-Laws which lists the "Duties of Officers," the following may be added:

The Board for Christian Stewardship shall:

- a. Elect its Chairman and Secretary;
- b. Keep a record of its transactions in a book provided for that purpose;
- c. Meet monthly;
- d. Assist the Pastor(s), Boards, and other officers of the congregation in keeping the entire Stewardship Life of time, talents, and treasure before all the members of the congregation;
- e. Make regular reports to the Council and Congregation.
- f. It shall function in advisory capacity.

Suggested Agenda

This could be the program for the regular monthly meetings:

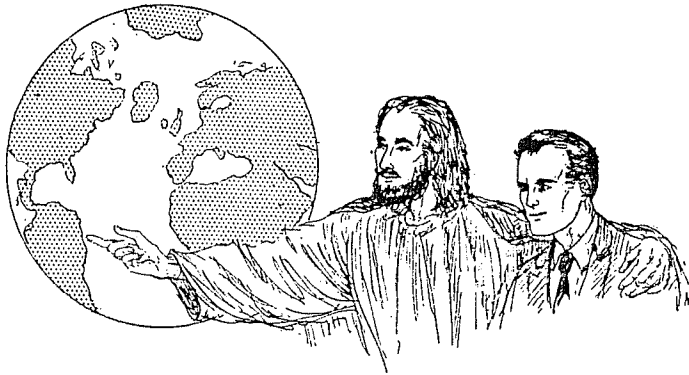
- A. Reading of minutes.
- B. Presentation and discussion of some subject that will broaden stewardship knowledge and inspire greater zeal for a God-pleasing stewardship life. (For source literature on Stewardship consult the Northwestern catalogue and other Lutheran catalogues)
- C. Current Projects: Education pertaining to Foreign Missions, Home Missions, Our Educational Institutions, or the Church Extension Fund. Education concerning Stewardship enlistment and promotion.
- D. Discuss literature and audio-visual releases of Synod's Board for Information and Stewardship and the best way of disseminating this information in the congregation, its societies and educational departments.
- E. Prepare reports for the Council and Congregational meetings. Write articles for the Sunday Bulletin and other Church periodicals. Keep a life of consecration and God-pleasing stewardship before the people.

Suggested Items for the Monthly Agenda

1. Produce a monthly calendar to educate the congregation in some phase of the Savior's work as it is carried on in the Synod and the local congregation. The Board for Information and Stewardship produces bulletin inserts with separate stress on separate phases of the Lord's work each month.
2. Meet with the Board of Education and School Teachers to discuss the best way to impart information to move children and adults to greater love and greater stewardship.
3. Order, collect and study stewardship materials available. Start a library on stewardship.
4. Sponsor a poster-making project among the children and youth which would emphasize love and greater service to Christ.
5. Arrange for an organized effort of personal mission activity. Canvass the neighborhood and visit prospects whose names have been gathered in a "prospect" file.
6. Check to see whether the congregation made its minimum share for Synod's work. Synod's fiscal year ends June 30, and by that time the minimum fair share should be realized.
7. Send out an enlistment folder and review the returned folders occasionally. Enlist new members in the work of the Church for which they have a special aptitude.
8. Arrange for systematic visitation of delinquent contributors to encourage them to greater fervor for His cause.
9. Prepare a large geographical map of your area, using map tacks to give the location of each home in the congregation. There can be red map tacks for families with children, another color for families without children.
10. Assist the Council and Ladies Aid in bringing cheer and Christian comfort to the sick and shut-ins. Arrange for a monthly visit to chronically ill people and supply them with a tape recorded service.
11. Plan a special mission emphasis during the Epiphany season. Use either a mission film, or a film-strip, or guest missionary, or play, etc.
12. Help publicize the annual Mission Festival. Provide each organization and educational agency with special literature for study and informational purposes. Urge liberal support.
13. Help in preparing a spiritualized annual report.
14. If a Family Night is held, provide a place in the program for information or films which pertain to the Lord's work.
15. Help in preparing for the Lenten season. Order special literature and materials directed towards inviting unchurched to the services and gaining them for membership.
16. Take a profile of the congregation, especially of its contributions and soul-saving activity in the local neighborhood.
17. Plan inviting Easter services with appropriate and dignified publicity in the local papers.
18. Study and plan a dignified publicity program. If it exalts the Savior and Him alone, let others know of it.

19. Help the pastor in changing the message on the bulletin board.
20. Visit the newly confirmed and newly accepted members and encourage them in taking an active part in the Lord's program. Don't win them only to loose them!
21. Take a census of the Christian literature and periodicals being read in the homes of the congregation. Encourage and promote bundle or blanket subscriptions to the Northwestern Lutheran. Interest the School and Sunday School in blanket subscriptions to the Junior Northwestern.
22. Screen the list of seventh and eighth graders, as well as the High School list, and make efforts to interest talented young people in the work of the Church. Arrange for a field trip to one of Synod's institutions.
23. Assist in distributing door knob hangers and other invitations for Vacation Bible School. Make small maps for those doing the canvassing.
24. Help the Boys Club or Lutheran Pioneers in their program and handiwork activities.
25. Assist in bringing the communicant and voting membership lists and records up to date.
26. Help in sending literature and special mailings to the members in the armed services. Keep the list up to date and inform the Spiritual Welfare Commission of changes in address.
27. Prepare a Book Display in the hallway of the Church with special emphasis on books pertaining to the family altar. Best results are obtained when a book display is placed before Christmas and the Lenten season. This prevents the danger of over-emphasis.
28. Help in the planning and publicity for the Vacation Bible School. Assist in teacher recruitment.
29. Help arrange for full congregational coverage for the devotional booklet "Meditations" which is published by our Synod.
30. Keep a file of all Audio-Visual releases of the Board for Information and Stewardship. Arrange for showings in council, organizational and congregational meetings.

2. The Committee for Stewardship Prepares for a Program



A. IT EVALUATES

After the Committee for Stewardship has been selected, a great share of the time at its first meetings can be devoted to a thorough evaluation and analysis of the congregation's life and work and particularly of its relation and responsibility to the Wisconsin Synod.

a. It Evaluates the Needs of Synod and the Local Church

In evaluating the needs of Synod and the Local Congregation, it is well to remember the nature of the needs. "The Kingdom of God cometh not with observation: Neither shall they say, Lo here! or, Lo There! for, behold the Kingdom of God is within you." Luke 17, 20-21. From this passage we learn that the Kingdom of our Lord is of a spiritual nature and the needs are therefore primarily of a spiritual nature. Lost souls at home and abroad are yearning for the peace that only Christ can bring, children are seeking the instruction that leads to lasting security, the troubled long for a Physician that will provide a remedy in bodily and spiritual distress. Money is the physical means which we use to carry out the Lord's program of preaching, teaching and helping these lost. In this respect, and this alone, can we, in our evaluation, list money as one of our needs.

When making an evaluation of spiritual and monetary needs, it is quite helpful to have a knowledge of all source material available.

Information and reports on the needs of the Wisconsin Synod can be received from the following sources: Synod's Proceedings, Synods Statistical Report, District Proceedings, The Northwestern Lutheran, the Pastor, Conference Delegates, the Conference Visitor.

Information and Reports on the needs of the Local Congregation can be received from the Pastor, the Church Officers, the Teachers, the minutes and mimeographed reports of council and congregational meetings.

Since many of the "trials and tribulations" of the average congregation can be traced directly to misunderstanding or poor support of the budget, it is quite helpful to rework a cold, perplexing budget, with many dead figures, into a simple, easily understood "spiritualized" budget. This type of budget stresses the Lord's program rather than the dollar and cents figures. Instead of listing briefly "Pastor's Salary" it elaborates "For Preaching the Gospel Among Us," instead of stating flatly "For Education" it enlarges upon this phase of the work by saying "Bringing the Children up in the Nurture and Admonition of the Lord." A sample "spiritualized" budget for the work of Synod and the local congregation is given for reference purposes.

THIS WE PROPOSE TO DO

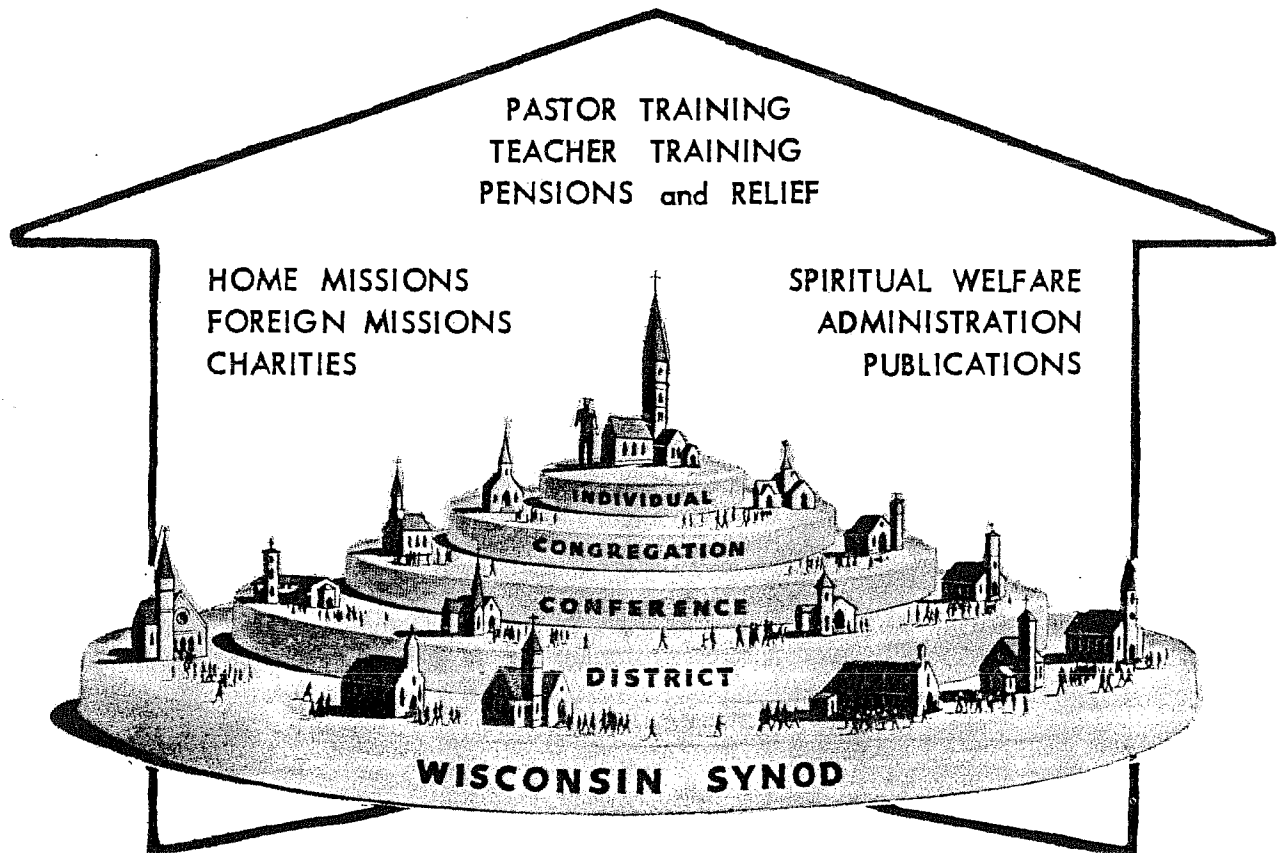
There are 228,129 communicant members in our Wisconsin Synod belonging to nine separate Districts. What our Synod does for Christ depends on what each one of these members contributes to Synod's cause. No one is unimportant since the cumulative effort of all will make it possible to carry out the proposals adopted to extend the Lord's Kingdom. Love for Christ will provide the answer.

This we propose to do . . .

ADMINISTERING SYNOD'S WORK	\$149,500.00
TRAINING PASTORS AND TEACHERS	894,524.89
SENDING MISSIONARIES AT HOME AND ABROAD	1,298,512.42
SUPPORTING AGED AND NEEDY WORKERS	90,870.00
OTHER VITAL AND NEEDFUL WORK	212,418.29

OUR TOTAL GOAL

\$2,645,825.60



Church Extension Fund



BUILDING COST PER STATION IN HOME MISSIONS - 1958

\$7,500

FOR BUILDING SITE



\$35,000

FOR CHAPEL UNIT

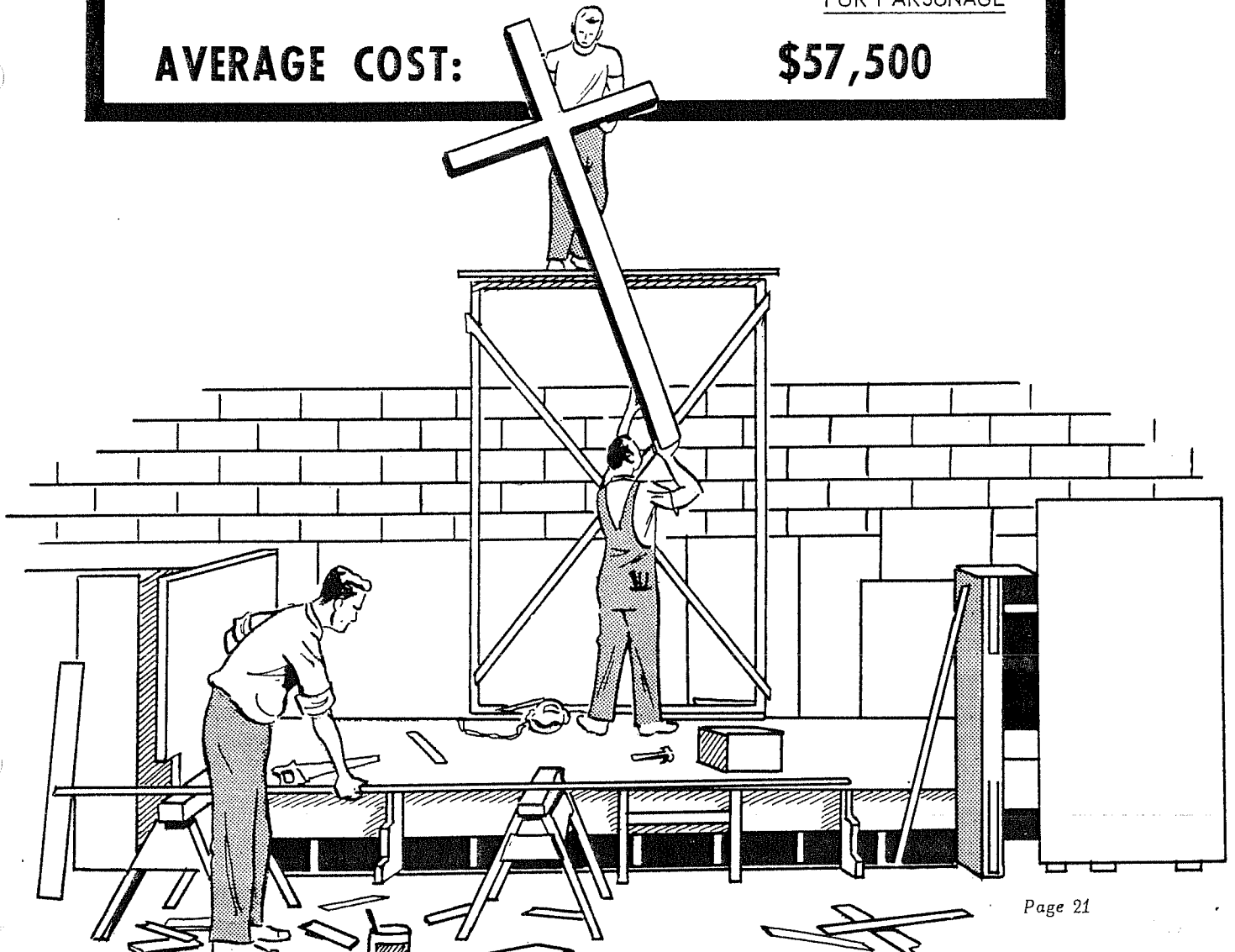


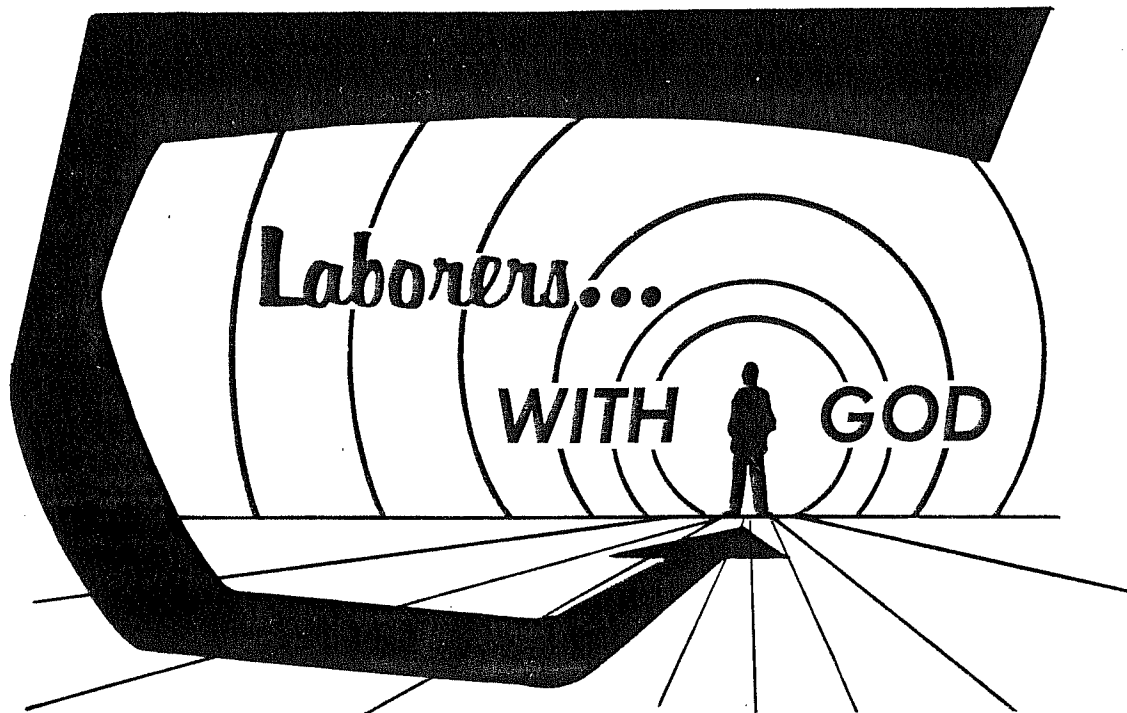
\$15,000

FOR PARSONAGE

AVERAGE COST:

\$57,500





Strange as it may seem, the omnipotent God makes men His partners in the work of extending His saving Kingdom. St. Paul says, "For we are laborers together with God . . ." I Cor. 3:9 Having called us to salvation through the Gospel, He then commissions us to the greatest task in the universe - that of preaching the Gospel to every creature - and will bless us beyond measure when we give back a liberal portion of our time, talent and money for His saving work.

MAN'S PRIVILEGE

GOD'S PROMISE

"Go ye therefore, and teach all nations...

... and, lo, I am with you always . . ."
 Matt. 28: 19-20

"Whosoever shall confess Me before men...

him will I confess also before my Father which is in heaven."
 Matt. 10: 32

"He which soweth bountifully ...

shall reap also bountifully."
 II Cor. 9: 6

REALIZING OUR PRIVILEGE WE PRESENT

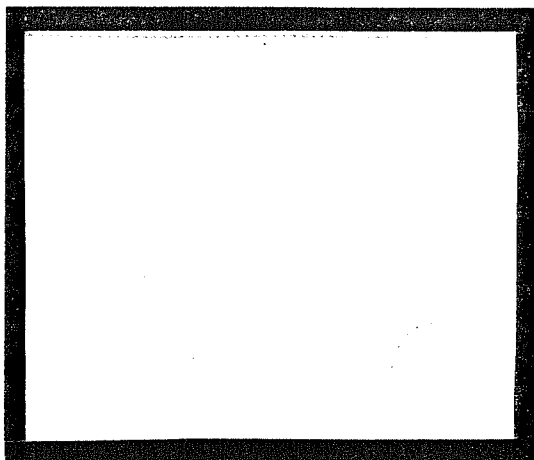
Our Church's Program

(St. Paul's, Middletown, U. S. A.)

first things . . . first

I. B.E. mission

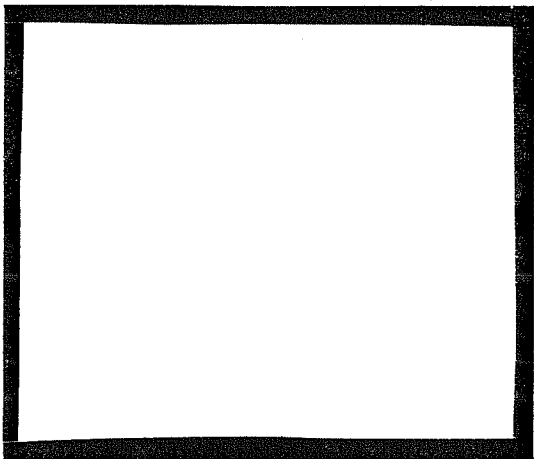
OUR WORLD MISSION



SYNOD AND MISSIONS	\$4,000
OTHER CHARITIES	500
MISSION FESTIVAL	50

\$4,550

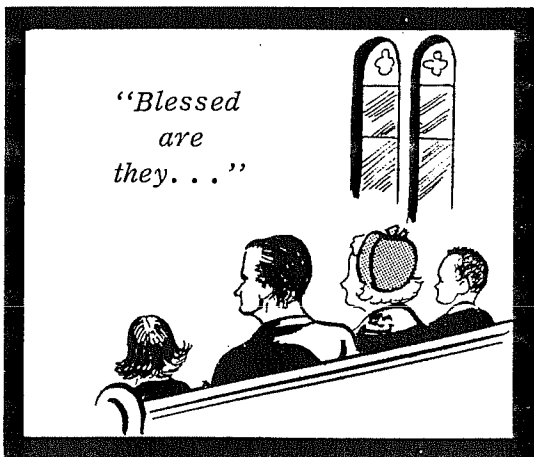
OUR PASTORAL MINISTRY



SALARY	\$4,500
PENSION	400
INSURANCE	100
CAR EXPENSE	500
CONFERENCES	125
VISITING PASTORS	150

\$5,775

OUR WORSHIP & SERVICE



ORGAN and SHEET MUSIC	\$ 200
ORGANIST, CHOIR DIRECTOR	500
SECRETARIAL HELP	500
OFFICE SUPPLIES	500

\$1,700

first things . . . first
OUR CHRISTIAN EDUCATION

TEACHER'S SALARIES \$8,000
MAINTENANCE 250
SUPPLIES 250
SUPPLY TEACHERS 150

\$8,650

OUR CHURCH HOME

CUSTODIAN \$ 800
UTILITIES 2,000
MAINTENANCE 500
INSURANCE 500
MISCELLANEOUS 300

\$4,100

With renewed zeal, and the knowledge of the Lord's help, we will continue to carry out our Savior's will in 1958.

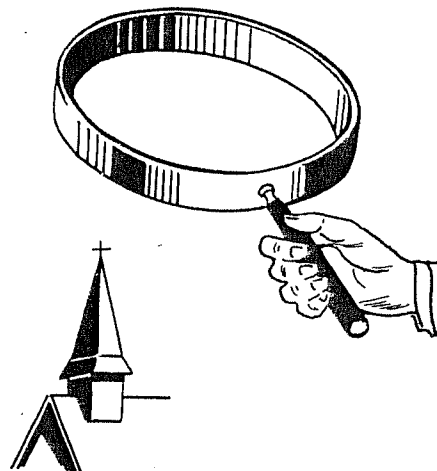
OUR TOTAL GOAL

\$24,775

YOUR COMMITTEE FOR STEWARDSHIP

John Smith, CHAIRMAN

B. The Committee for Stewardship Takes a Profile of the Congregation



Taking inventory is quite a profitable work for those who are in business and commerce. It can be just as profitable in the Church of our Lord. On the following pages are charts which, when filled out, will give a profile of the congregation, its growth, its decreases, and its activities.

The Church, like the individual, should also examine itself before the Lord. Questions that are significant are: What is our congregation like in the sight of the Lord? Have we as a congregation used our time, talent and treasure to the best of our ability in advancing the Savior's cause? Has our Church reached its goals in supporting the work of Synod? When congregations are ready to examine themselves, confess their shortcomings, offer humble gratitude for their advances, and make recommendations and corrections for the future, then they are faithful stewards and can be used by the Lord in a way that will better advance His saving name.

On the basis of the findings recorded when taking a profile of the congregation, a thorough study and analysis of the program, its increases and decreases, can be made. On the basis of the findings, suitable recommendations can then be made to the Church Council and Congregation.

It is advisable for the Committee for Stewardship to take a profile of the congregation four or five months in advance of an Every Member Visitation, Neighborhood or Church Night Program, so that there is time to outline a proposed program. After the proposed program has been drawn up and screened by the Church Council, the most widely accepted time for Stewardship Committees to present the entire program (Including Synodical and Local Needs) to the congregation is either the last two weeks in November or the first week in December.

Measure Your Church

Measure its attendance at worship and Communion

Measure its interest and support

Measure its outreach

Find its
Failings

Search for
Solutions



A PROFILE OF OUR GROWTH

Our Membership

	10 Yrs. Ago	5 Yrs. Ago	Last Full Year	Our Increase
Baptised Membership.....	_____	_____	_____	_____
Communicant Membership.....	_____	_____	_____	_____
Percent of Confirmed Communing ..	_____	_____	_____	_____

ATTENDANCE AT SUNDAY WORSHIP:

Total for the Year	_____	_____	_____	_____
Average per Sunday.....	_____	_____	_____	_____
Percent of Soul Membership.....	_____	_____	_____	_____

ATTENDANCE AT SUNDAY SCHOOL:

Total for Year	_____	_____	_____	_____
Average per Sunday	_____	_____	_____	_____
Percent of Enrollment	_____	_____	_____	_____

ENROLLMENT IN PAROCHIAL SCHOOL:

Total Enrollment	_____	_____	_____	_____
Percent of Church's Children....	_____	_____	_____	_____

PERSONAL MISSION WORK:

A Committee for Personal Mission Activity?... Yes... No

Date of Last Organized Mission Effort..... _____

Date of Last Parochial School Enrollment Program..... _____

Date of Last Sunday School Enrollment Program..... _____

TRAINING PASTORS and TEACHERS:

	Pastors	Teachers
Number Now in Training	_____	_____
Number in Last Ten Years	_____	_____
Number Since Founding	_____	_____

OUR PHYSICAL PROPERTY:

	Date Acquired	Original Cost	Est. Cost to Replace	Insured for
The Church Edifice	_____	_____	_____	_____
The Educational Unit.....	_____	_____	_____	_____
The Parsonage (s).....	_____	_____	_____	_____
The Teacherage (s).....	_____	_____	_____	_____

OUR CAPITAL ASSETS:

Restricted Endowments	Now \$ _____
Capital Funds Accumulated for Special Purposes	Now \$ _____

INDEBTEDNESS:

\$ _____	for _____
\$ _____	for _____
\$ _____	for _____
\$ _____	for _____

Total
Indebtedness

A PROFILE OF OUR GIVING

Offerings

	10 Yrs. Ago	5 Yrs. Ago	Last Full Year	Our Increase
<u>ANNUAL CONGREGATIONAL INCOME:</u>				
For Current Expenses	_____	_____	_____	_____
For Special Local Purposes	_____	_____	_____	_____
For the Synodical Program	_____	_____	_____	_____
For Miscellaneous.....	_____	_____	_____	_____
Loose Plate Offerings.....	_____	_____	_____	_____
TOTAL INCOME	=====	=====	=====	=====
Per Capita, per Confirmed Member	_____	_____	_____	_____

AMOUNT PLEDGED:

For Current Expenses	_____	_____	_____	_____
For Special Local Purposes	_____	_____	_____	_____
For the Synodical Program	_____	_____	_____	_____
For Miscellaneous.....	_____	_____	_____	_____
TOTAL PLEDGED.....	=====	=====	=====	=====
Per Capita, per Confirmed Member	_____	_____	_____	_____

Number of Persons Pledging	_____	_____	_____	_____
Family Units to be Visited in Every Member Visit this Year	_____	_____	_____	_____
Number of Envelope Sets in Use this Year	_____	_____	_____	_____

Expenditures

10 Yrs. Ago	5 Yrs. Ago	Last Full Year	Our Increase
----------------	---------------	-------------------	-----------------

ANNUAL EXPENDITURES:

For Current Expenses	_____	_____	_____	_____
For Special Local Purposes	_____	_____	_____	_____
For the Synodical Program	_____	_____	_____	_____
For Miscellaneous.....	_____	_____	_____	_____
TOTAL EXPENDITURES	=====	=====	=====	=====

Expenditures per Communicant Member Annually: (Divide expenditure by the Communicant Membership)

For Current Expenses	_____	_____	_____	_____
For Special Local Purposes	_____	_____	_____	_____
For the Synodical Program	_____	_____	_____	_____
For Miscellaneous.....	_____	_____	_____	_____
TOTAL EXPENDITURES	=====	=====	=====	=====

Percent of Quota Given for Synodical Purposes.....	_____	_____	_____	_____
Pastor's Salary	_____	_____	_____	_____
Pastor's Car Allowance	_____	_____	_____	_____
Teacher's Salary	_____	_____	_____	_____

The Way We Gave as Individuals

In order to gain a picture of the way the congregation gave per contributor, add up the total gifts for the year of each person or couple to whom envelopes were given. Divide the total by 52 to arrive at the average weekly contribution. If husband and wife contribute through one envelope, divide by two to arrive at the figure for the individual and count the couple as two contributors. An analysis can be made of the total giving for Local Purposes and for Synodical Purposes.

FOR LOCAL PURPOSES	FOR SYNOD
_____ gave..... over \$10.00 per week	_____ gave..... over \$10.00 per week
_____ gave... \$7.51 to \$10.00 per week	_____ gave... \$7.51 to \$10.00 per week
_____ gave... 5.01 to 7.50 per week	_____ gave... 5.01 to 7.50 per week
_____ gave... 4.01 to 5.00 per week	_____ gave... 4.01 to 5.00 per week
_____ gave... 3.01 to 4.00 per week	_____ gave... 3.01 to 4.00 per week
_____ gave... 2.01 to 3.00 per week	_____ gave... 2.01 to 3.00 per week
_____ gave... 1.51 to 2.00 per week	_____ gave... 1.51 to 2.00 per week
_____ gave... 1.01 to 1.50 per week	_____ gave... 1.01 to 1.50 per week
_____ gave... .76 to 1.00 per week	_____ gave... .76 to 1.00 per week
_____ gave... .51 to .75 per week	_____ gave... .51 to .75 per week
_____ gave... .26 to .50 per week	_____ gave... .26 to .50 per week
_____ gave... .05 to .25 per week	_____ gave... .05 to .25 per week
_____ gave... nothing per week	_____ gave... nothing per week
===== TOTAL	===== TOTAL

The Way We Gave as Families

In order to meet the defense some may offer for a low rate of individual giving, it is advisable to give a picture of giving on a family basis also. High School and College students are in the above figures. Combine the giving of all members of the same family and proceed as above.

FOR LOCAL PURPOSES	FOR SYNOD
_____ gave..... over \$10.00 per week	_____ gave..... over \$10.00 per week
_____ gave... \$7.51 to \$10.00 per week	_____ gave... \$7.51 to \$10.00 per week
_____ gave... 5.01 to 7.50 per week	_____ gave... 5.01 to 7.50 per week
_____ gave... 4.01 to 5.00 per week	_____ gave... 4.01 to 5.00 per week
_____ gave... 3.01 to 4.00 per week	_____ gave... 3.01 to 4.00 per week
_____ gave... 2.01 to 3.00 per week	_____ gave... 2.01 to 3.00 per week
_____ gave... 1.51 to 2.00 per week	_____ gave... 1.51 to 2.00 per week
_____ gave... 1.01 to 1.50 per week	_____ gave... 1.01 to 1.50 per week
_____ gave... .76 to 1.00 per week	_____ gave... .76 to 1.00 per week
_____ gave... .51 to .75 per week	_____ gave... .51 to .75 per week
_____ gave... .26 to .50 per week	_____ gave... .26 to .50 per week
_____ gave... .05 to .25 per week	_____ gave... .05 to .25 per week
_____ gave... nothing per week	_____ gave... nothing per week
===== TOTAL	===== TOTAL

B "Neglect not the Gift that is in Thee"

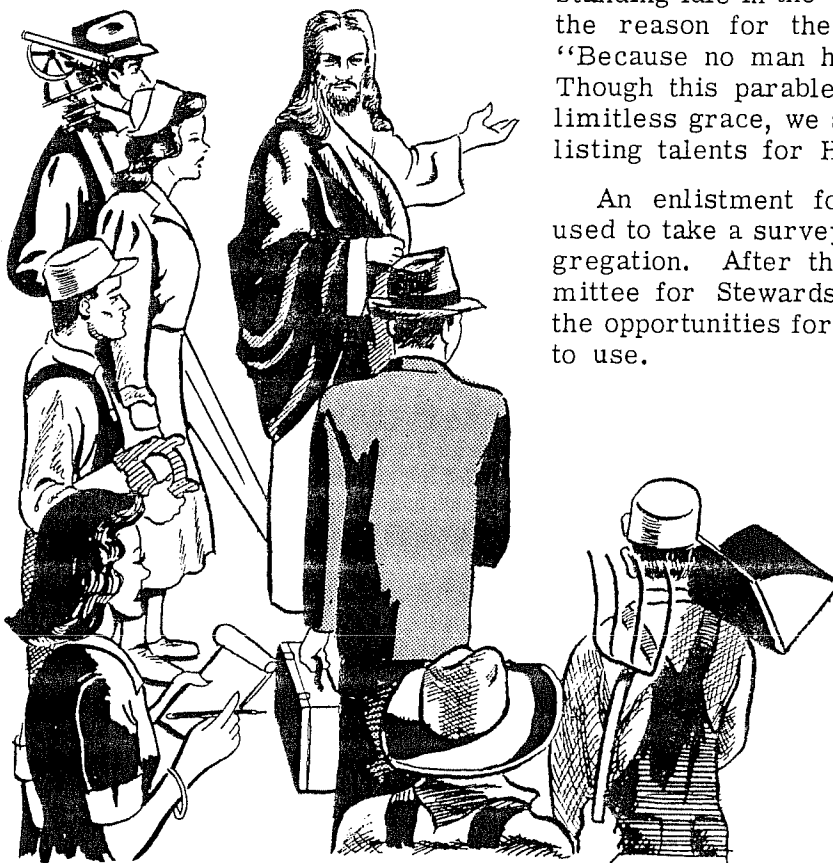
From the many parables of our Lord, which speak of the fruits of faith, we learn that God has given each person in His Kingdom certain talents or gifts. In His unsearchable wisdom, He has varied the number and the greatness of these talents. "Unto one He gave five talents, to another two, to another one; to each according to his several ability." Matt. 25, 15. Though the number varies, no one has been left without a talent. And the Word of God encourages all, whether professional man, manual laborer, or housewife, to use these talents in the Lord's service. Paul wrote to Timothy, who had the special talent of discerning between false and true teaching, and said, "Neglect not the gift that is in thee." I Timothy 4, 14. At His appointed time, the Lord will call all of His servants to give an account of their stewardship of these talents.

It is quite interesting to notice how much has been accomplished for the Lord with even the smallest and overlooked talent. God's strength has been made perfect in the Christian's weakness. Mr. Moon consecrated his talent of blindness to the Lord and published the Gospel in raised type in nearly 200 languages and dialects! All dedicated Christians first gave themselves to the Lord and then, quite naturally, they laid their talents at His feet.

Conversely, it is quite deplorable to notice how much latent talent in churches is not being used. Someone has said recently that only approximately 20% of the members do the work of the church, and 80% are inactive. Complaints of this nature are quite general. In searching for reasons for this, we cannot ignore the indifference of far too many church members. However, a parable of our Lord indicates that many are inactive because the church has not asked them to serve, nor has it guided them in the use of

their talents. When the master approached those standing idle in the market place and asked them the reason for their inactivity, they answered, "Because no man hath hired us." Matt. 26: 6-7. Though this parable was told to show the Lord's limitless grace, we also find in it a lesson in enlisting talents for His service.

An enlistment folder is a tool which may be used to take a survey of the talents within a congregation. After the survey is taken, the Committee for Stewardship can suggest and provide the opportunities for members to put their talents to use.





Enlisting Workers

"Here am I, Send Me"

God's Word has spoken about the use of our gifts for His saving Kingdom. In Romans 12, 6-8 we read, "Having the gifts differing according to the grace that is given us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering, or he that teacheth, on teaching; or he that exhorteth, on exhortation, he that giveth, let him do it "liberally;" he that ruleth, with diligence; he that sheweth mercy, with cheerfulness."

Since I recognize the Savior's will, that both small and great talents be used in the building of His kingdom, my love for Him leads me to offer my talents in His service. I am indicating by check marks the services I am willing to perform under the guidance of my church.

I. CHURCH SERVICES

- Greet visitors
- Serve as organist
- Sing in choir
- Serve as usher
- Bring aged members to church
- Care of altar linens
- Provide flowers for the altar
- Prepare notices for bulletin board
- Provide "Meditations" for tract rack
- Supply new tracts for tract rack
- or: _____

II. EDUCATIONAL AGENCIES

- Teach Sunday School (Nursery to Senior Department)
- Teach Bible Class
- Help in Vacation Bible School
- Serve as a substitute teacher
- Assist with audio - visual aids
- Assist in sending out nursery materials
- Serve as a secretary in the Sunday School
- Visit absentees and sick children
- or: _____

III. MINISTERING TO FELLOW MEMBERS

- Visit the hospitalized or the chronically ill
- Visit inactive member(s)
- Encourage subscriptions to our church papers
- Help arrange a book display
- Serve the sick and bereaved
- Help secure employment for a member
- or: _____

IV. EVANGELISM (Soul-Winning)

- Canvass neighborhood for unchurched
- Bring unchurched prospects to services or Bible class
- Visit prospects and leave tracts
- Give mission talks
- Place and care for church markers
- Place invitations to services in public places
- Help in institutions nearby

V. YOUTH WORK

- Serve as leader in youth groups
- Help enlist all young people in the church's program
- Join young people's choir
- Help with girl's club
- Help with boy's club

Name _____ Address _____

Your Occupation _____ Phone Number _____

VI. ADULT WORK

Help with educational, missionary and charitable activities of:

- Ladies Aid
- Married Couples club
- Men's club
- Parent-Teacher organization
- Mission Society
- or: _____

VII. CHURCH OFFICE

- Help with stenographic work
- Help with church records
- Help with mailings
- Mimeograph bulletins and news letters
- Help with telephoning
- or: _____

VIII. CARE OF CHURCH PROPERTY

- Church cleaning
- Church repair
- Church grounds and landscaping
- Care of drapes and choir robes

IX. LIST YOUR SPECIAL INTERESTS:

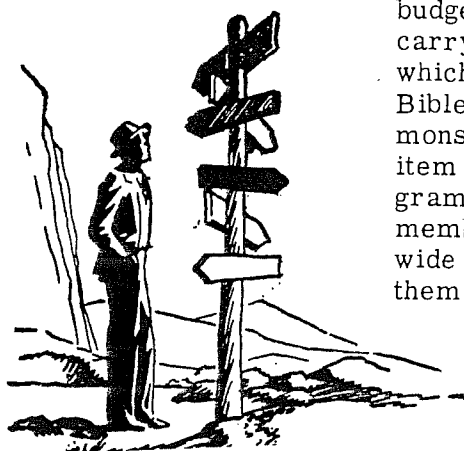
IV. PUTTING THE PROGRAM INTO ACTION

I. Outline Your Program in Advance

After the preliminary work has been done and the Committee for Stewardship fully understands the needs for carrying out the Lord's will in Synod and the local Church, then a stewardship program can be put into action within the congregation. The preliminary work will consist of outlining the program well in advance of the organized effort, be it Every Member Visitation or a Group Presentation.

A. OUTLINE YOUR PROGRAM IN ADVANCE - KNOW YOUR GOALS

It cannot be stated too often that one of the most important factors in the effectual work of a Committee for Stewardship is having a program one can get excited about. Budgets are necessary and must be carefully constructed, but in the final analysis they are the means whereby the congregation carries out its program at home and through Synod. People become enthused and stimulated in their Christian zeal not so much by



budgets but by the Savior's program which the budget helps carry out. When they think of the conscientious pastoral service which meets their deepest spiritual need in instruction classes, Bible classes, bedside ministrations and Christ-exalting sermons, then they will not think of "pastor's salary" as another item on the budget, but as an integral part of the Lord's program and worthy of their most liberal support. When Church members know that the Lord gave a commission for worldwide evangelism, then love for Him, who gave His all, will move them to disregard minimum quota figures and to set aside a generous portion of their income for this soul-saving cause. Whenever the program and the need of the Lord's work, which are represented in the cold figures of a Church budget, are made known effectively, then it is found that congregational members respond with vigor!

General Goals

General goals for a Stewardship Program have already been listed. They are:

Encourage the members to a greater devotion to the Savior and His saving work.

Educate the whole membership in stewardship as it applies to the local Church and Synod.

Develop a program which will enlist the many talents within the congregation.

Encourage our membership to support Synod and the home congregation in a God-pleasing, proportionate way.

Specific Goals

Under the heading "Suggested Items for The Monthly Agenda" many specific goals and purposes are mentioned. It will not be necessary to repeat these. Each Committee can outline its own goals as the need develops locally. Our main specific goal which will be treated at this time is: **DEVELOPING A PROGRAM WHICH WILL INFORM AND PROPERLY MOTIVATE THE ENTIRE MEMBERSHIP TO GREATER LOVE AND SUPPORT OF THE LORD'S PROGRAM IN CHURCH AND SYNOD.**

B. OUTLINE YOUR PROGRAM IN ADVANCE - DETERMINE THE TYPE OF PROGRAM

The major objective of an organized effort by the Local Committee for Stewardship is to tell the story of the work of the church to every member of the congregation, to inspire all to support this work in a God-pleasing way, and, if acceptable to the congregation, obtain either an open or sealed pledge. There are two effective ways of doing this with many variations.



a. The Every Home Visitation

Teams go out two by two to the homes of every member or prospect of the Church, telling the story of the work of the Church by means of prepared literature and flip charts. In most cases where the home visitation program is used, the canvassers receive the signed pledge card at the time of the visit. This can be done because of previous preparatory information supplied to the membership at services and through mailings. Otherwise, the pledge card may be left to be returned on "Program" Sunday. This type of canvass has been widely used, and, if properly executed in conformance with Scriptural principles, can't be beaten.

b. Group Presentations

Many of our Churches are finding that group presentations to educate and motivate members of the congregation are producing outstanding results. These fall into two types:

1. "Neighborhood" Meetings (Also called "Circle" or "Cottage" Meetings)
2. Church Nights

Churches using this type of group presentation organize their visitors to call upon every member of the congregation to encourage them to come out for the Neighborhood Meetings or Church Nights.

1. "Neighborhood" Meetings

Approximately six or seven families living in the same geographical area are brought together in one home in a Neighborhood Meeting. One of the visitors, preferably not the host, serves as leader and tells the story of Church and Synod with the aid of prepared literature, brochure and flip chart. A larger group of members, gathered in this way, contributes to a more lively discussion of the Lord's work and thus strengthens the bond of Christian fellowship by uniting many previously unknown to each other. Many churches, following this practice, have prepared a program for the evening in which a Church officer makes a presentation of the local Church program and new budget. Others show a filmstrip pertaining to Church and Synod work and include it as part of the evening program. Quite naturally and logically, the planned program is followed by dessert and refreshments.

2. Church Nights

Here, the visitors encourage every member of the congregation to come to any one of several dinners which are held, not for money-making purposes, but to tell the story of the Church and Synod at work. This is done through speakers, prepared literature and audio-visual presentations. In many cases, pledge cards are distributed at these meetings. These pledges are not returned until the Sunday devoted to the program and budget. All people who do not come to these meetings generally receive an intensive follow-up with personal visits.

NOVEMBER 1957						
s	m	t	w	t	f	s
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

C. OUTLINE YOUR PROGRAM
 IN ADVANCE -
 SELECT YOUR DATES

The Committee for Stewardship would be wise to select dates for the organized effort in presenting the Church's Program far enough in advance so that all dates are cleared. This will assure that the Every Home Visitation or Group Presentation (Neighborhood Meetings or Church Night) will be the major activity on the Church calendar during this period.

Quarterly visitations of the whole congregation are held by some congregations. Others hold semi-annual or annual visitations.

A widely accepted way of presenting the Lord's work is in semi-annual visitations. A week may be set aside in the last half of November or beginning of December to present the whole program of the local Church and Synod. The proposed budget figures, which should be ready at that time, can then be presented as the means for carrying out the Lord's work.

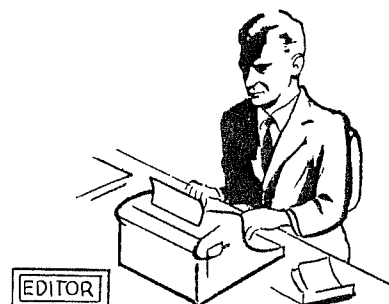
The other home visitation is made during the month of May and stresses an individual item in the Church's program. It concerns itself either with missions, education, the ministry, the Board of Support, etc. The visitation in May will lend itself to special stress on meeting the minimum fair share for Synod before the end of Synod's fiscal year, June 30th. Many congregations need this reminder. They have fallen far behind in meeting their minimum quota.

The important dates in a home visitation program which should be set in advance are for the following purposes:

1. Meeting of Committee for Stewardship and division leaders for the purpose of selecting captains.
2. The meeting of the Committee for Stewardship, division leaders and captains, to select the visitors.
3. First training meeting for visitors.
4. The Sunday on which the captains visit the homes of the workers in the home visitation program.
5. Second training meeting for visitors.
6. The Sunday for the commissioning service and actual home visitation.

D. OUTLINE YOUR PROGRAM IN ADVANCE -
PREPARE LITERATURE AND ORDER SUITABLE MATERIALS

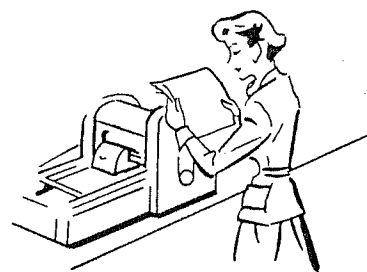
In every home visitation program prepared literature and audio-visual aids are essential. Illustrated brochures, and flip charts, which are easily grasped and have a minimum of script, are the guides for discussion. Film strips are especially helpful in the training meetings for those who are to serve as captains and visitors. A catalog of tools from which the Committee for Stewardship can choose some of these materials is listed later in this manual.



Synod's Board for Information and Stewardship offers folders, describing the work at home and at large, which may be used by the congregation as its main brochures. These brochures are illustrated, simple, and present a spiritualized budget. Instead of relaying dead figures, they stress the Savior's work carried on by means of our contributions. There are blank spaces provided in some of these brochures for local imprinting of the congregation's name, message and proposals in one color.



If the Committee for Stewardship prefers to develop an original brochure, it should select a theme and prepare brief copy written simply and attractively. For greatest effectiveness use a professional layout man; if photographs are to be used, have action shots taken by a competent person or news photographer. For illustrations use a professional artist - one may be a member of the Church. These services may cost a little money but they are worth it. Very often friends or members working at a local newspaper are glad to lend a helping hand.



A sample brochure, which uses simple layout and exalts the Savior and His Kingdom, is supplied on the following pages.

D. OUTLINE YOUR PROGRAM IN ADVANCE -
PREPARE LITERATURE AND SUITABLE MATERIALS

Your Saviour invites you to consider...

FIRST THINGS FIRST



YOU ARE FIRST
WITH GOD . . .
IS GOD FIRST
WITH YOU?

"Seek ye first the Kingdom of God"

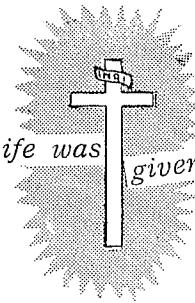
ST. PAUL'S LUTHERAN CHURCH

Middletown, U. S. A.

(Cover for
sample
brochure)

YOU

Thy Life was given for me



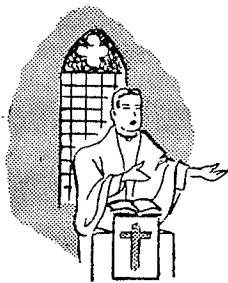
are First with God

- *He has blessed you spiritually by sending His Son to redeem you so that you now possess Salvation . . . the greatest wealth on earth.*

- *He also supplies abundance of food and clothing, plus cars, radios, TV sets, household appliances -- the luxuries you so readily take for granted.*



- *He has blessed St. Paul's congregation with increased attendance, a new school which has increased its enrollment greatly, facilities for organizations, faithful pastors and teachers who continue to nurture your faith by Word and Sacrament.*



- *He has blessed our Synod with purity of doctrine, growth-in membership, (numbering over 339,000 souls), colleges and high schools to train workers for our expanding home and world-wide mission program.*

The LORD'S WORK

at St. Paul's

in 1957 will require

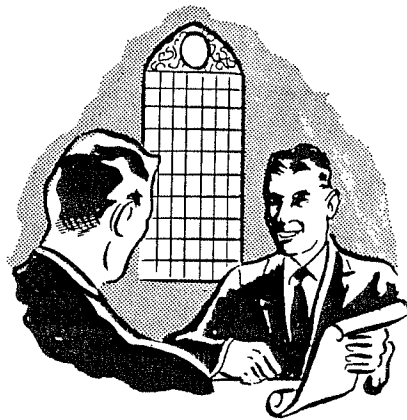
	2	4	6	8	10	12	
1. For Salaries: (5 workers, 1 pastor 2 teachers, 1 secretary, 1 custodian)							\$13,500
2. For the Congregation's share of Pen- sion and Social Security payments.							\$750
3. For Transportation: (Pastor's car al- lowance making over 75 calls per month)							\$500
4. For Operating: (Supplies, Fuel, Utili- ties, Organ Service, etc.)							\$3,300
5. For Publicity: (Hotel and Motel list- ings, Newspapers, Window Displays, etc.)							\$300
6. For Property: (Mortgage payments and Taxes)							\$2,300
7. For Improvements: (10% of a compre- hensive program outlined on next page)							\$1,800
8. For Debt Retirement: (Every 6 months a payment on the School and Parish Hall Debt)							\$10,000
9. For Reserve: (Unforeseen expenses arise and must be paid)							\$1,300
10. For Synod: (World and District Mis- sions, Colleges and Seminaries, etc.)							\$2,500

to carry on the **LORD'S WORK**
in St. Paul's AND IN THE WORLD AT LARGE

OUR CONTRIBUTIONS IN THE YEAR **1957**

MUST AMOUNT TO **\$36,250.00**

We must plan for
the FUTURE
of our Church



SOME THINGS WE NEED TO DO SOON

Cornices and guttering on church

Redecorate the interior of school

Partitions or folding doors for Sunday School use

Repairing of parsonage

FUTURE PROGRESS MAY INCLUDE

New heating system for the church

Surfacing for parking lots

Landscaping area in front of church

New sidewalks from church to school

WHAT SYNOD HAS PLANNED

To expand teacher training facilities

To increase the church extension (For building more chapels in new population areas)

Is GOD

First with you?

First, do you pray for your church and its leaders?

Are you using your talents first for your church?

Are you giving first of your services to the church?

Do you first set aside a proportionate share of your income for the church?

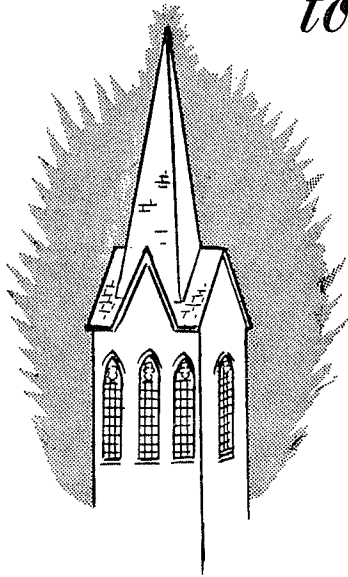
Contributions made to St. Paul's Church in the past years have not always been great enough to meet obligations and opportunities, -- something that regular proportionate giving would remedy

To meet the financial needs of St. Paul's today and for the future, we must have a program of planned Christian giving, giving systematically out of a love which puts Christ first.



What will YOU do??

The **WORD OF GOD** *tells us*
to give proportionately



The Bible tells us that we should give "as God hath prospered" us. 1 Cor. 16: 2. This is proportionate giving.

A proportion is a part set aside before everything else. We do not give a part to God, but His part, the first fruits of our income.

A proportion is also a definite part. This means giving a certain percentage, as God gives to us.

It all adds up to this, that each Christian will set up his own individual goal. It is not possible for us to give proportionately unless we sit down and figure it out. Most Christians will begin by giving at least 5%. Many will want to give more.

What percentage will you put as your goal?

IF I HAVE AN
INCOME OF \$50/WEEK

\$2.50
IS MERELY
5%



IF I HAVE AN INCOME
OF \$125.00/WEEK

\$6.25
IS MERELY
5%



WHAT
PERCENTAGE
WILL YOU PUT
AS YOUR
GOAL?

*Submitted for your earnest
consideration by:-*

COMMITTEE FOR STEWARDSHIP

ST. PAUL'S LUTHERAN CHURCH



Mailings

Since there will be a number of mailings in every Home Visitation Program, the necessary letters can also be drawn up well in advance. Letters will be needed to inform the captains and visitors of the dates of the preparation meetings for the actual home visitation. At least one letter, in addition to the information given in bulletins, Church services and organizations, should be sent by the pastor informing the entire membership of the program. Every mailing can be stimulating for the reader if the letters are short and to the point and yet reflect the far-reaching importance of carrying out the Lord's work. The Committee for Stewardship should bear in mind that each letter is competing for attention with a half dozen other items of first and second class importance in the average home. Meeting Notices should go out early enough before the schedules of the workers are filled with other conflicting matters. Meeting notices should be sent first class mail.

LETTER TO ALL CAPTAINS WHO PREVIOUSLY HAVE BEEN ENLISTED PERSONALLY:

St. Paul's Evangelical Lutheran Church
Middletown, U. S. A.

October 15, 1957

Dear.....

We appreciate knowing that you have agreed to serve as a captain in our Every Member Visit. As a Christian Steward you know that we are only interested in carrying out the Lord's program and supporting it in a God-pleasing way. Because the success of our work depends largely on leadership, we are glad that you have agreed to help in this, the Savior's work.

Given below are a number of meeting dates which you will want to mark on your calendar. Your attendance at these meetings is of paramount importance. We also want you to encourage all the workers, for whom you will serve as leader, to attend each meeting pertaining to their part of the program. We are certain that every effort that you will put forth in this program will bring you the satisfaction of knowing that you have had an active part in Christ's saving work.

Yours in Christ,

THE COMMITTEE FOR STEWARDSHIP

List dates here.

Chairman

LETTER TO ALL VISITORS WHO HAVE BEEN ENLISTED PREVIOUSLY BY THE CAPTAINS:

St. Paul's Evangelical Lutheran Church
Middletown, U. S. A.

October 21, 1957

Dear.....

We are pleased to have you as a member of our visiting organization. The special stewardship effort in which we are now engaged is very important to the success of our work at home and in Synod. A great amount of work has already been completed by your Committee for Stewardship. Now you will participate in a very important part of the program - the every member visit.

In order that you may be fully prepared and instructed for your work, you are requested to be present at the following training meetings. (List day, date, time schedule for training meetings and the Sunday on which the every home visitation is to be made.)

The visits to our member's homes, in which you will take part, will be made on Sunday (List date) and on the days following. A report meeting will be held briefly at the church (Day, date, time). We hope that all your visits will be completed by (date), so that we can report to the congregation on the success of our program soon thereafter.

Surely our labor is not in vain in the Lord.

Yours in Christ,

Chairman

LETTER SENT BY PASTOR TO ENTIRE MEMBERSHIP DURING WEEK BEFORE EVERY HOME VISITATION:

St. Paul's Evangelical Lutheran Church
Middletown, U. S. A.

November 17, 1958

Dear.....

We believe that in God's saving truth we have a possession that is inestimably precious. Our congregation would like to do a better job of making this Gospel available to the lost here in our community and through Synod in our domestic and foreign fields. In order to do this, we have trained some of our members that they might visit each home in our congregation and present the program and needs of church and of our Wisconsin Synod.

Next Sunday the home visitation will take place. There will be a commissioning service in the morning. During the afternoon, or sometime early in the following week, some of your fellow members will call on you to discuss the Lord's program and your part in it. We are certain that you will receive these fellow members with Christian hospitality.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Jesus Christ throughout all ages, world without end. Amen."

Ephesians 3, 20-21

Sincerely yours,

, pastor

2. Put the Program into Action

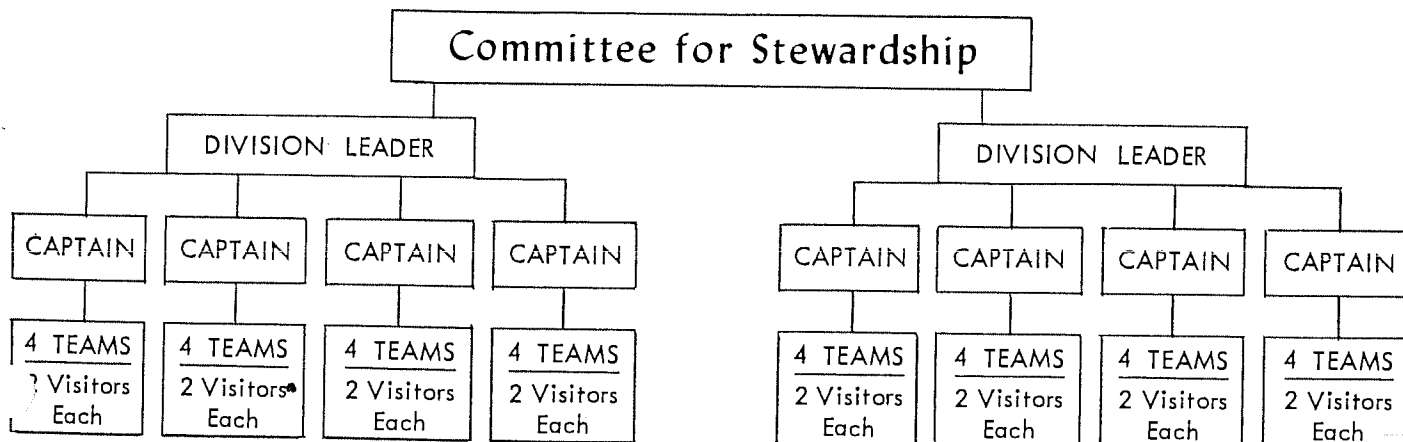
A. ORGANIZE FOR ACTION - SELECT CAPTAINS AND VISITORS

One of the most beneficial results of an organized home visitation effort is that individual meets individual and discusses the work of the Savior. The "law of atrophy" tells us that when muscles are bound so they remain in a stationary position, they become weak and flabby. Exercise is needed to keep them strong. The same truth applies to individuals in the congregation. When we give them the opportunity to work for the Lord by involving them in an organized home visitation program, we find that their zeal and interest in the Lord's Kingdom will be strengthened. This is due to their study and application of God's word and will.



The actual presentation of the Lord's program, or any phase of it, is done by visitors who, after attending two training meetings, then visit families which have been assigned to them. These visitors are selected by the Committee for Stewardship with the aid of division leaders and captains. The number of teams of two visitors each is related directly to the size of the congregation and to the fact that each visiting team makes calls on three or four families. The total number of addresses will be known from the index file which has been prepared. Divide the total number of families or addresses by five and the answer is the total number of teams needed by the Committee for Stewardship to cover the congregation. A captain is then needed to enlist and supervise each four teams. A division leader is needed to help enlist and supervise each four teams.

The teams of two can be made up of either two men or of husband and wife. Many feel that best results are obtained from a husband and wife combination. Where young people are members of the family to be visited, a confirmed son or daughter can be added to the visiting team. This arrangement helps train young people in the work of the Lord and enables them to talk with the other young people in the home. A graph of organization follows.



ORGANIZE FOR ACTION - SELECT CAPTAINS AND VISITORS

The Manner in Which Workers are Enlisted

While it would seem that the easiest way to enlist workers for home visitation is through a general call for volunteers or by telephone, this has proved time and again to be the most expensive way, tending even to hinder or stop the whole program because of lack of response. The most efficient, time saving, and effective way is by making a personal call and enlisting person to person.

As a first step in enlisting the workers, the pastor and Committee for Stewardship study the file of congregational members and together select the necessary number of qualified division leaders. The members of the Committee for Stewardship then proceed to enlist them for their responsibility. Next the division leaders meet with the Committee for Stewardship to select their captains. Each selects a couple of extra names so that he shall be sure to end up with the four captains for whom he shall be responsible. After the selected captains have been contacted and have declared their willingness to serve, the division leader may report the same to the chairman of the Committee for Stewardship. He can then send out the letter to captains included in this Manual under the heading dealing with "Literature and Suitable Materials."

The balance of names in the congregation, after the names of the division leaders and captains have been subtracted, are then mimeographed, complete with addresses and phone numbers, for a meeting of the captains.

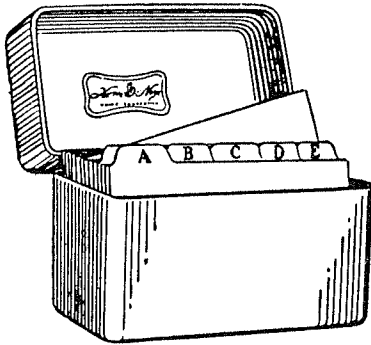
Captains Select Visitors

After carefully explaining the home visitation program to the captains, and after mentioning to them their responsibility in enlisting and encouraging others, the mimeographed list of addresses is handed to each captain. The captains can then be asked to pick the husband and wife or mixed teams. A systematic way of doing this is by having each captain pick a team in rotation until each one has filled his list of four teams. As this is being done, the Committee for Stewardship should record a master list of visiting teams being selected by each captain.

Captains Enlist Visitors and Report Back

A week or so should be allowed for the captains to enlist the help of the four teams which they have selected. A telephone might be a time saver in doing this, but a more effective way of getting the interest and help of the teams is by a personal visit. As the visitors are enlisted, they should also be informed of the training meetings and the dates on which they are to be held.

Before the end of the specified week, the captains can report the response to the chairman of the Committee for Stewardship. If there are refusals, other names can be supplied to complete the teams. After each captain has reported, the chairman can then request the divisions leader to sent out the letter to the visitors included in this manual under the heading "Literature and Suitable Materials."



ORGANIZE FOR ACTION -
PREPARE MEMBERSHIP FILES
AND ASSIGN VISITS

Weeks before enlisting the captains and workers that will carry out the home visitation program, the Committee for Stewardship ought to set up a double file of index cards which would include the entire membership of the congregation. The double file is necessary since cards in one file will be given to the visitors and the cards in the other will be retained for reference purposes by the Committee. Each card in this double file would contain the name, address and phone number of each individual communicant. The names and addresses can be obtained through the pastor's communicant record.

According to the choosing of the Committee for Stewardship, the names of the communicant members in each family can be listed together or separately. In either case, the status of young, unmarried people can be recorded for the information of the visitors in the following manner:

Students in High School (HS)
Students in College (C)
In Military Service (MS)

SAMPLE CARD LISTING
A FAMILY:

Smith, Mr. & Mrs. John C. Address: 916 Hampton Ave. Phone: GARfield 1-8518
Children: Mary (HS) Fred (C) Ralph (MS)
Visited by _____

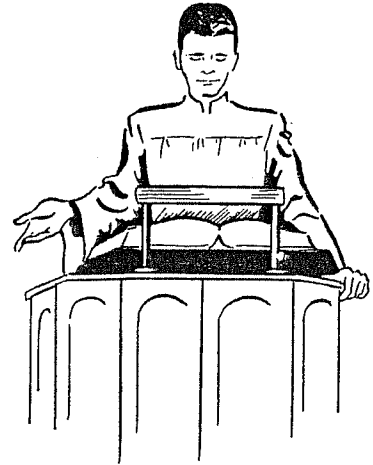
SAMPLE CARD LISTING
AN INDIVIDUAL COMMUNICANT:

Smith, Mary (HS) Address: 916 Hampton Ave. Phone: GARfield 1-8518
Visited by _____

Names of non-resident members, out of town college students and members of the armed services, should be kept in a separate grouping since they would have to be informed of the church's program by correspondence or in some other way.

ORGANIZE FOR ACTION - THE PASTOR'S PART

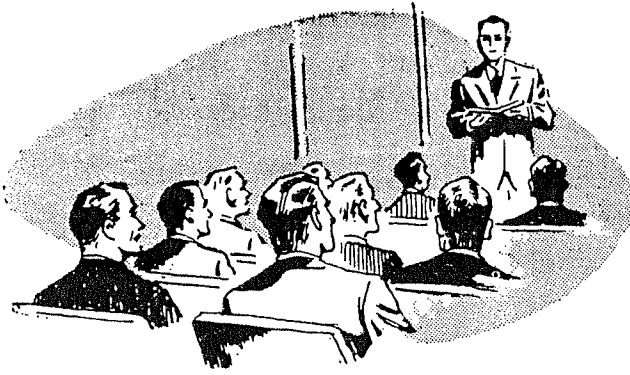
Besides meeting regularly with the committee for Stewardship to help guide and coordinate its program, the pastor can greatly aid the every home visitation in the following ways:



- 1** → By sending at least one letter to inform the congregation of the visits and to encourage them in their love for the Savior and the support of His saving Kingdom.
- 2** → By preparing inserts for the bulletins used on the Sundays previous to the every home visitation. These inserts can have a varied emphasis on the separate phases of the consecrated stewardship life.
- 3** → By helping lead the training meetings for the visitors.
- 4** → By preaching at least one, or preferably a series of sermons which deal with the dedication of time, talent and treasure to the Savior's Kingdom. The Gospels indicate that our Lord spoke a great deal about the relationship of man to his possessions and endowments.

Especially during the period previous to a planned stewardship program, a congregation should hear the teaching of God's Word on some of the following subjects:-

1. God the Creator and Provider
2. Christ, the Redeemer, who became poor that we might become rich.
3. The Holy Spirit as the Source and Sustainer of faith, our great resource.
4. Love for the Savior motivates to unselfish service.
5. Covetousness is idolatry.
6. The nature and purpose of the church.
7. The Christian's real vocation.
8. Systematic and proportionate giving.
9. The Lord's answer to selfishness and liberality.
10. Christ's command to go - either you or a substitute.



B. TRAIN THE VISITORS AND CONDUCT THE HOME VISITATION

Two meetings may be scheduled in order to train the teams of visitors. The first meeting may be held on Thursday or Friday and the second on the following Thursday or Friday. In between this time, usually on Sunday, each of the visiting workers may receive a home call from his respective captain, who will go through the program with him. In this way, each worker has the advantage of having someone visit him and, through the call, gains experience and zeal for his own visits.

Every division leader, captain and visitor ought to be present at the training meetings to gain knowledge and confidence for the forthcoming visits. Training meetings usually begin and end promptly, lasting from 7:30 to about 9:30 P.M. They have a well prepared agenda and are led by the chairman of the committee for stewardship or the pastor.

FIRST TRAINING MEETING

The purpose of the first training meeting is to give information on stewardship, its meaning and motive, to show the relation of stewardship to the local and synodical program, and to train the visitors.

Following the opening prayer, the program might be presented something like this:

1. The Pastor: A short inspirational address. A review of what has been done with gifts and offerings at home and in Synod.
2. Chairman of the Committee for stewardship: Presentation of the church's program and budget with special emphasis on Synod's program. If a brochure relating to the program of the church has been prepared, this may be handed out at this time.
3. Explanation of the visitors kit and other information.
4. Instructions for the visitors.
5. A flip chart demonstration.
6. Round table discussion on "How to Visit Successfully."
7. Announcements and closing prayer.



In General

- * Remember your privilege of serving your Savior in a life of gratitude
- * Be yourself at all times
- * Expect the Lord's help in your visits
- * Know the story of your church well
- * Be sold on your responsibility to the Lord and radiate confidence and good will
- * If pledges are used, decide on your personal pledge or gift first
- * Call on every home assigned to you, even the indifferent

The Approach

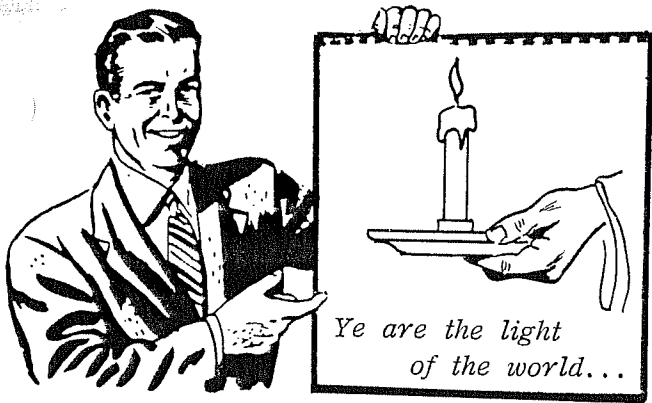
- * Ring the doorbell with confidence
- * Offer a silent prayer for guidance
- * Offer greetings or introduce yourself
- * State the purpose of your call. Be brief

Inside the Door

- * Ask a few general questions indicating interest in the family
- * Urge all members of the family to hear your story
- * Present the whole program of church and Synod with the aid of your flip chart and other tools. Keep love for Christ and His will uppermost
- * After the presentation invite discussion and answer questions
- * Fully explain how the love of Christ constrains us. Urge systematic and proportionate giving
- * If pledges have been decided upon, obtain them
- * Don't argue, be friendly and courteous
- * Ask how the church may better serve its members and meet the un-churched. Note suggestions
- * Offer thanks for the pledges, if obtained, and for the opportunity to present the Lord's program.

After Each Call

- * A silent prayer for God's blessing on your efforts
- * Discuss the visit with your partner. Point up its strong or weak features



Flip Chart Demonstration

Controlled visual presentations and other aids help each visitor to do his work more effectively. Among the most widely used visual aids are flip charts, brochures and filmstrips. The latter involves the use of screen and projector and is more adaptable to group presentations.

A flip chart is used to tell the story of the church's program and its needs when the visitors make their calls. Visitors can take enough flip charts along so that each member of the family has a copy, or they may prefer to use only one. If enough copies are on hand, copies can be left in the home after the visitation. A few suggestions for a successful flip chart demonstration follow:

Make Sure All Visitors Understand the Purpose

Sample purposes for the use of a flip chart are:

- The presentation of the Lord's program in Synod and home church
- The presentation of the needs of Synod and the home church
- The stressing of the constraining love of Christ

Have an Experienced Person Give a Demonstration

Quite frequently we find experienced visitors or business men in our congregations who have already used flip charts. One of these may be selected to give a flip chart demonstration. In this way the visitors will be convinced that the visual tool will make the presentation easier for them because it will -

- * give them confidence
- * let them tell a complete story without memorizing it
- * let them tell a story without fumbling or hesitation
- * permit them to tell a story in orderly sequence, building up to a set goal
- * provide a link between the church, the visitor and the family that is being visited
- * visualize the all important work and needs of the Lord's saving Kingdom.

Explain the Method of an Effective Presentation

1. Read at moderate speed, not too fast or slow.
2. Speak distinctly, suiting the volume of the voice to the room.
3. Keep the voice from dropping off to nothing at the end of the page.
4. Read every word on a page before starting to turn it.
5. Turn pages rather slowly and as quietly as possible.
6. Begin reading each new page as soon as you have turned it.
7. Glance at your listeners frequently. Don't keep eyes glued to the pages.
8. Be pleasant, radiate confidence.

Give Tips for a Smooth Presentation

1. If someone asks a question when the chart is being read, suggest not to answer it until the entire chart has been read, otherwise the story gets interrupted and a discussion might follow.
2. If there are interruptions, such as the telephone or doorbell ringing while the flip chart is being read, recognize the interruption by saying: "Go right ahead, I'll wait." When reading is resumed, start back at the beginning of the page where the interruption occurred.

SUGGESTED PRAYERS

BEFORE ENTERING EACH HOME:

Dear heavenly Father, I am making this visit to help advance the cause of Thy saving Kingdom. Thou hast promised to be with all those who carry out Thy will. Fulfill this promise in me, and bless my presentation of the work and needs of Thy church. I ask this in Jesus' name. Amen.

AFTER LEAVING EACH HOME:

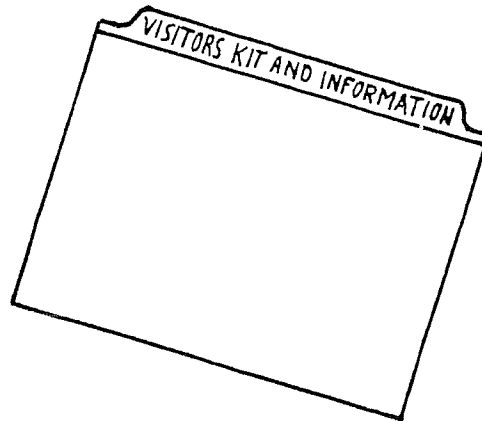
Dear Lord, accept my thanks for the guidance and help of Thy Holy Spirit during my visit. May the words that I have spoken strengthen this family in their zeal and support of Thy saving Kingdom. Hear me for the sake of Thy Son, Jesus Christ, our Lord. Amen.

SECOND TRAINING MEETING

Previous to this meeting the homes of all visitors have been visited by the captains. The emphasis in this meeting therefore is on what has been learned and observed. The program for this meeting may include:

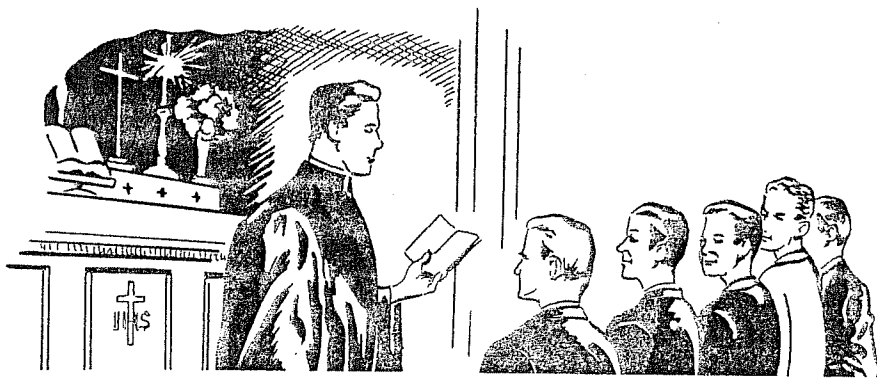
1. Pastor: Scripture reading and prayer. This may be followed by a film-strip pertaining to Synod's work.
2. Chairman of the committee for Stewardship: General discussion and questions pertaining to the home visit and visual presentation. (Flip chart, brochure, filmstrip, etc.)
3. Instructions concerning the commissioning service on the next Sunday, if one is to be held.
4. Distribution of the visitor's kit and information.
5. Lord's Prayer in unison.

Visitor's Kit and Information



Visitor's Kit and Information - a manila folder for the materials needed by the visitors. It may contain the following:

1. Visitor's information cards for homes to be visited.
2. The flip charts to be used as visual aids in presenting the program of church and Synod.
3. Brochures presenting the program and budget of home church and Synod, if these have been prepared. See brochures in this manual.
4. Pledge cards, if these have been decided upon.
5. Instructive leaflets - the material on the previous three pages under the headings "Instructions for the Visitors" and "Flip Chart Demonstration" may be included in the visitor's kit. This information, studied carefully in the training meeting, can later be used for reference purposes.



CONDUCT THE EVERY
HOME VISITATION -
BEGIN WITH A
COMMISSIONING SERVICE

Congregations may begin their home visitation with a commissioning service. If one is held, all visitors are requested to attend the morning worship service on the day of the visitation. The visitors are then commissioned at this service. All members have been given ample notice to expect the visiting teams during the afternoon, and shall therefore be at home.

SAMPLE COMMISSIONING SERVICE

The pastor should make a brief statement about the visit, pointing out its purpose and when and how it shall be held.

Today and during this next week it is the privilege of some of our fellow Christians to go into the homes of our congregation for the purpose of telling the story of our church and its need. These visits are being made to encourage all in dedicating their time, their talents, and money to the Savior's cause. Will those who are to represent our church please present themselves before the altar for the commissioning service.

Then shall follow:

Dear Brethren: You have been called to visit our members in the name of Christ and for the extension of His Kingdom. You have been selected in the faith that you will go forth as consecrated individuals to make wise use of the opportunities that such a visitation affords. As you go into the homes of our congregation it is your privilege to tell others what Christ is doing through the church and what should be our loving, thankful response. I ask you, therefore, in the presence of this congregation, whether you are now ready and willing, with the gracious help of God, to carry out this commission. If so answer, "Yes, I am."

IN ACCORDANCE with your promise, I, as your pastor, do now commission you to visit our members, calling each to a wider and fuller practice of his Christian faith that God's will may be done and that this congregation may become a more effective agent of bringing the Gospel to lost creatures everywhere.

GO, THEN, in His name. May the Holy Spirit guide, direct, and sustain you as you present the program and needs of Christ's Kingdom to your fellow members.

Then shall the congregation be addressed as follows:

AND, NOW, MY BRETHREN of Lutheran Church, I ask you that you receive these persons with Christian hospitality. They have been set apart for this important service to you, this congregation and the Lord. They are your brethren and Christ's servants. Prepare yourselves thoughtfully and prayerfully, therefore, for their visit, and, as they present the great needs in carrying out the Lord's will at home and in our Wisconsin Synod mission fields, may you remember the example of the early Christians of whom it is written that "they first gave themselves to the Lord" and then showed their love by willingly supporting the Lord's work even beyond their power.

TO THIS END let us arise and unite in prayer.

C. CONCLUDE THE PROGRAM

A REPORT MEETING

The first report meeting that comes to our attention in the New Testament era is mentioned in Luke 10, 17. To be sure this was an evangelism mission, but the principle remains the same. We read that the disciples who had been sent out on the mission "returned with joy" and reported their success to the Savior. That spirit is typical of a report meeting. It is a time when every worker rejoices because of what has been accomplished for the Lord's Kingdom. Report meetings have several purposes.

1. The reports and relating of experiences serve for the mutual encouragement of all workers. If pledges are received, the total financial results are tabulated. The figures are then relayed to the congregation by announcements and bulletins.
2. These report meetings make possible the early completion of the visitation by reassignment of cards of people not called upon.

A LETTER OF THANKS TO ALL WORKERS

St. Paul's Evangelical Lutheran Church,
Middletown, U. S. A.

DEC. 10, 1957

Dear

The members of our congregation have been given a deeper insight into the work and needs of our church and our Wisconsin Synod through the recent Home Visitation Program. The results of this effort will manifest themselves in increased zeal, church attendance and contributions. The Lord has promised that if we are not weary in well doing we shall reap in due season.

You had a real part in the success of our Home visitation program. The Committee for Stewardship would like to thank you for your splendid participation.

May the Lord bless our church as we continue to follow His will. May you experience great joy in His service.

Yours in Christ,

THE COMMITTEE FOR STEWARDSHIP

Chairman

V. CATALOGUE OF TOOLS

Printed Aids

The Board for Information and Stewardship is making available certain printed aids to help local committees in presenting the work and the needs of the home church and of our Synod. The following printed materials may be ordered in quantities:

ENLISTMENT FOLDER - A folder with a check list for the various areas of work and activity within a church where help is needed. When properly filled out, this folder can help enlist the gifts and talents of more members in the work of furthering the Lord's kingdom.

MEASURING YOUR CHURCH - A form which can be used to take a survey of the congregation's performance in contributing and building the kingdom. The survey covers a number of years. On the basis of the findings, definite proposals can be made to the voter's assembly.

WORKERS WITH GOD - A brochure which presents a spiritualized budget. The dead figures of the budget are related to the church's all-important work. This brochure may be handed to families in an every member visitation. Blank spaces are left for the local imprint of the congregation's budget.

THE LIVING CHRIST IN THE LIVING CHRISTIAN - This flip chart may be used as the main visual aid in the every home visitation. It presents the motivating love of Christ, who lives and abides in each Christian, together with a detailed description of Synod's program and its financial needs.

BOOKS ON STEWARDSHIP

ADVENTURES IN CHRISTIAN STEWARDSHIP - By R. C. Rein, 100 pages, price \$1.10. A well-organized manual in Christian stewardship, in which the teachings of the Bible are related to the total concept of the stewardship of Christian life and all that pertains to it. These eight stewardship studies are followed by a section of discussion questions and an additional section for further topic considerations. These studies lend themselves for use in organizations, Bible classes, and for private and family study.

STEWARDSHIP IN THE NEW TESTAMENT CHURCH - By Holmes Rolston, 156 pages, price is \$1.00. In this book the Rev. Holmes Rolston covers the wide range of the larger stewardship and centers all of it in Christ, the Redeemer. It is the only complete source book on Christian stewardship on the market, and we recommend it highly to stewardship leaders and pastors - J. E. Herrmann.



Filmstrips

What Are They? Filmstrips are strips of 35 mm safety film with a series of still pictures called frames. In a few cases a reading script accompanies the filmstrip as an aid to the leader. In most cases, a record or tape recording, or the filmstrip itself, carries the continuity. Quite frequently a filmstrip serves a group's needs more effectively than a sound motion picture because the speed of showing a filmstrip is slow and thus the viewers can absorb the presentation.

Conditions Of Loan And Booking Filmstrips that have been produced by the Board for Information and Stewardship of the Wisconsin Synod may be borrowed from the Audio-Visual Aids Committee, Northwestern Publishing House, 3616 West North Ave., Milwaukee, Wisconsin. They may also be borrowed from the pastor that has been appointed contact man in each conference of Synod. There is no charge involved for loaning filmstrips beyond postage. Bookings should be made far in advance to avoid conflicts in scheduling.

Filmstrips may also be borrowed from other sources. In most cases a service charge is made.

I WAS A DELEGATE - 25 mins., 80 frames, colored, with commentary. A delegate's report of the proceedings of the 1957 Wisconsin Synod Convention held in New Ulm, Minnesota.

PLANNING WITH GOD - 26 mins., 72 frames, color, with commentary. A report of the Wisconsin Synod Convention held in Saginaw, Michigan, 1955. This filmstrip can be used to give an overview of Synod's entire program.

WE BUILD - HE PROSPERS - 20 mins., frames, color, with commentary. This filmstrip enables the members of our Wisconsin Synod to "see" the new buildings they have erected on our campuses through contributions to the special collections.

OUT OF THE NIGHT, INTO THE LIGHT - 25 mins., 69 frames, color, with commentary. A picture of the history and wartime experiences of our mission in Germany. Our present congregations and stations are shown.

RHODESIAN BEGINNINGS - 45 mins., color, slide-lecture with sound tape. Tells the story of the beginning of our mission in Rhodesia.

LIFE IN RHODESIA - 35 mins., 89 frames, color, with comentary. A presentation of the social, medical and religious needs among the natives to whom you are bringing the Gospel through your missionaries. Excellent for Ladies Aid groups who are looking for a mission project.

MIT GOTT PLANEN WIR - 26 mins., 72 frames, color, with commentary. A German version of "Planning with God." A report of the 1955 convention of the Wisconsin Synod at Saginaw, Michigan. Can be used to give our German constituency an overview of Synod's work.

FOR A FIRMER FAITH - FOR A STRONGER CHURCH - 20 mins., color, slide lecture, with commentary. Presents a picture of the work done at our Synod's Academies with special reference to Michigan Lutheran Seminary. Good as an aid to promote Christian education.

	ALL OF THE ABOVE FILMSTRIPS MAY BE BORROWED FROM OUR	
	NORTHWESTERN PUBLISHING HOUSE, 3616 West North Ave., Milwaukee,	
	Wisconsin. FOR INFORMATION CONCERNING THE FILMSTRIPS WHICH	
	FOLLOW, KINDLY CONSULT THE AUDIO-VISUAL AIDS COMMITTEE IN	
	CARE OF THE NORTHWESTERN PUBLISHING HOUSE. THIS COMMITTEE	
	WILL INFORM YOU WHERE THEY MAY BE PURCHASED.	

SERIES OF FILMSTRIPS ON STEWARDSHIP - four filmstrips, black and white with titles, produced by Churchcraft, for sale at \$12.00.

1. Why Do We Live - Designed to show the meaning and function of stewardship in the life of the individual Christian. Shows the Bible basis for stewardship and explains what God expects of us in the management of our time, ability, and means. A study and discussion filmstrip. Manual is included. May be purchased individually for \$3.00.
2. Guide for Giving - Covers income, its use for daily needs, the community, government and the Lord's kingdom. Systematic and proportionate giving is encouraged. Manual is included. May be purchased individually for \$3.00.
3. Guide for Living - Presents a discussion of time and its purpose, time as a sacred trust, time in our daily life, our leisure time, our time in God's kingdom. Manual. May be purchased individually for \$3.00.
4. Guide for Serving - Presents discussion of divinely given talents, variety of talents, use in daily life, our talents for service to the Lord and His church. Manual. May be purchased individually for \$3.00.

TEST OF FAITH - 15 mins., 96 frames, black and white, 33 1/3 rpm record. Sale price, \$5.00; rental \$2.50. A young couple about to be married discuss church giving with the young man's parents. The parents show how they began with proportionate giving, also point out the blessings of proportionate giving. Manual available so narration may be adapted.

MY GIFT - Color, produced by Churchcraft, sale price \$5.00, captions on frames. Presents these facts: We are managers for God of our earthly means; we should share regularly, proportionately and sacrificially with God. Portrays the blessed fruits of such sharing. Presents Bible history examples. Manual is included.

Films

NORTHWESTERN COLLEGE - 45 mins., color, 16 mm, sound film. Takes you on a tour of the campus and shows the aim of Northwestern - to impart a liberal education in a Christian spirit and to prepare students for the Lutheran ministry.

NIGERIA REPORTS - 45 mins., color, 16 mm. sound film. A report of Pastor N. Reim of the work of the Synodic Conference in Nigeria. Brings a description of the life and customs in Nigeria and shows the effect of the Gospel on them.

BETHESDA, HOUSE OF MERCY - 20 mins., color, 16 mm. sound film. Shows the work that the Lutheran church is carrying on among the feeble-minded and epileptic at Bethesda Lutheran Home, Watertown, Wisconsin.

NORTHWESTERN PUBLISHING HOUSE - 30 mins., color, 16 mm. sound film. A report on the facilities and work of our Wisconsin Synod Publishing House.

MARTIN LUTHER - 109 mins., black and white, 16 mm. sound film. A feature length movie portraying the Protestant Reformation. Excellent for showings during the Reformation season.

|| ALL OF THE ABOVE FILMS MAY BE BORROWED FROM OUR NORTHWESTERN PUBLISHING HOUSE, 3616 West North Ave., Milwaukee, Wis. FOR INFORMATION CONCERNING THE RENTAL OF THE FILMS WHICH FOLLOW, KINDLY CONSULT THE AUDIO-VISUAL AIDS COMMITTEE IN CARE OF THE NORTHWESTERN PUBLISHING HOUSE. ||

ALL THAT I HAVE - 57 mins., black and white, 16 mm. rental \$17.50. Dr. Grayson proves, when he is unfairly involved in a court trial, that many do not fully understand Christianity or Christian giving.

SALT OF THE EARTH - 50 mins., black and white, 16 mm. rental price \$12.00. Harley, a coal miner in a Pennsylvania community, argues with another miner in the pits. As a result a foreman is injured during a cave-in. Feeling deep guilt for his part in this accident, Harley determines to change his way of life. His faith in the Lord leads him to a consecrated life of Christian Stewardship.

MONEY FOR THE MASTER - 30 mins., black and white, rental price \$9.00. Shows the contrast of a poor elderly woman in her generous giving with her wealthy landlord who is not giving sacrificially. Tells the reaction of a church member as he calls on them in the annual canvass in the interest of the church's program.

ALL FOR HIM - 28 mins., black and white, rental price \$9.00. A young couple, while planning the home budget, discusses giving to church. When the wife becomes hesitant, the husband tells the story of a business man who gives a tithe to the Lord and prospers. Tithing is shown to be good but not the limit of Christian giving. Seek God's righteousness first and other things will be added.