

**THE CHURCH
THE BODY
OF CHRIST**

In Concert

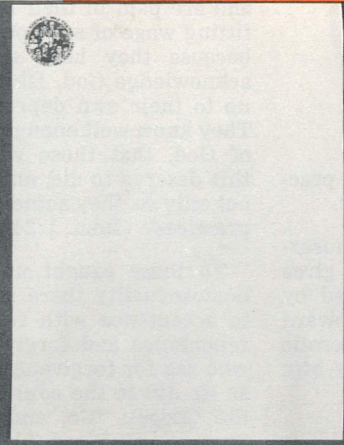
...the church is to be a body of Christ...

In Training

...the church is to be a body of Christ...

IN SHADOWS

...the church is to be a body of Christ...



A Reminder!

...the church is to be a body of Christ...

Walk Together

...the church is to be a body of Christ...

Walk Together

...the church is to be a body of Christ...



THE NORTHWESTERN

Lutheran

November 7, 1971

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BRIEFS by the Editor

God made one man and one woman. God brought this one woman to the one man. And Adam said: "This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." Thus, in brief words, at the very beginning of the Scripture, marriage is outlined as to its participants, as to its essence, and as to its duration. That is God's own prescription of the way in which the two sexes should live together. Sex is God's gift, and it is received with thanksgiving by husband and wife when they live together as God intended.

Our day openly flaunts the order prescribed by God, and the liberal fringe of the church seconds the motion. Thus we have the spectacle which must make every child of God cringe — two men getting "married" in Minnesota, and the "marriage" being performed by a pastor — two women in Milwaukee applying for a license to marry, and finding an attorney to plead their case. Homosexual "churches" have even been established in many of the larger cities and, as far as legislation is concerned, there is a growing trend

to sanction any and all sexual practices between consenting adults.

Perhaps a definition of homosexuality is in place. The dictionary gives this one: "Sexuality characterized by manifestation of sexual desire toward a member of one's own sex; erotic activity with a member of one's own sex."

Is this kind of sexual activity something to which an adult or anyone else may properly consent? The answer is found, in part, in I Corinthians 6:20, which states: "Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." God is not glorified by such who in their sexual life set God's order aside.

In fact, God has condemned such violations of His order. Read the story of Sodom in Genesis 19:1-11. Writing as though he were speaking to our own time, Paul enlarges on this matter in Romans 1. There he says: "For this reason God has given them up to the vileness of their own desires, and the consequent degradation of their bodies, because they have bartered away the true God for a false one, and have offered reverence and worship to created things instead of the Creator who is blessed forever; amen. In con-

sequence, I say, God has given them up to shameful passions. Their women have exchanged natural intercourse for unnatural, and their men in turn, giving up natural relations with women, burn with lust for one another; males behave indecently with males, and are paid in their own persons the fitting wage of such perversion. Thus, because they have not seen fit to acknowledge God, He has given them up to their own depraved reason . . . They know well enough the just decree of God, that those who behave like this deserve to die, and yet they do it; not only so, they actually applaud such practices" (Rom. 1:24-28, 32 — NEB).

To those caught up in the sin of homosexuality there is only one path to acceptance with God, the path of repentance and forgiveness. To those who ask for forgiveness, the Lord says as He did to the adulterous woman in the Gospel, "Go, and sin no more." Study God's Word, plead with Him in prayer, avoid evil company and opportunity, come to the sacrament for strength. That is the way to combat sin — not only this sin, but every sin, also the sin of the self-righteous, elder brother.

Not that resisting sin is easy; it never has been. And especially so in our day and age, when almost everything is sex-orientated, and even the unnatural is portrayed and done on stage and in film without the authorities supplying an effective brake. It's all part of the same pattern, from the liberalization of abortion laws to communes replacing the family. In our day there is a need for every Christian to be a John the Baptist and to call upon men to repent and to return to God's ways also in this area of life. May God have mercy on us and on our nation!

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

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COVER — 1971 FALL STEWARDSHIP MATERIALS

Editorials

The Generation Gap The term "generation gap" is, more often than not, an indictment of those on the far side of the gap. It's all their fault. Young people, like the customers, are always right; the problem is that the older generation does not understand them.

Dr. William S. Banowsky, founding chancellor of Pepperdine University, attributes attitudes such as this to America's obeisance to the youth cult, in which "grandmothers wear mini-skirts; frightened middle-aged executives extend their locks, and the worst of all possible sins is to be thought old-fashioned." He goes on to cite the results of this preoccupation: "Teenagers, wet behind the ears and without benefit of having lived long enough to acquire either judgment or wisdom, become the sages of our time."

There can be no doubt that those who by virtue of their age sit in seats of authority over the younger generation are sometimes high-handed and overbearing, that they tend to resist change, even change for the better, and that they thus become guilty of sowing seeds of resentment in the hearts of those over whom they exercise authority and supervision.

But the solution obviously does not lie in the older generation's abandoning its position and relinquishing its responsibilities in capitulation to a regime of youth. That "there is no substitute for experience" and that "experience breeds wisdom" are universal truths. Experience is the one great advantage which the older generation has over the younger generation, and it is the prime requisite which the younger generation lacks.

In wisdom God therefore exhorts, "Ye younger, submit yourselves unto the elder." He also has something to say to the elder: "Provoke not your children to wrath."

The remedy for a divisive gap does not lie in a reversal of God's order of things between the younger and the elder. It lies in each one's recognizing his respective role and executing it in the fear of God.

Immanuel Frey

What to Call a Spade? "A combat emplacement evacuator" is what the Defense Department calls it. And analysts are telling of "motivational elements predominating in behavioral manifestations." And architects of tomorrow see "psychotherapeutically oriented groups of socio-political creativity predicated on action receivable by people living in the contemporary urban life style."

But just why should anyone want to play that pompous sounding game? Language is meant to communicate. Witness any first-class family fight. Counsel the college youth seeking to "find himself." Give ear to the troubled cries of America. The language you hear is simple, straightforward, down to earth.

The Bible uses that kind of language. Teddy Roosevelt once said: "It isn't what I don't understand about the Bible that bothers me, but what I do understand

that troubles me." Listen: "Thou shalt not steal . . . Be content with your wages . . . Forgive and ye shall be forgiven . . . Adulterers God will judge." People get it alright, but do not want to be bound by it. Rebellion against God grows in the soil of their hearts and they simply refuse to root it out, to repent of it, to part with it.

Sin disguised, sin discussed, sin dressed up in fancy language is still sin. People who refuse to call a spade a spade cannot diagnose the disease, and cannot apply the proper medicine. And people who do not understand the reason for radical surgery will never appreciate the Great Physician who "cleanseth us from all sin."

A touring American professor asked Korean missionary Graham Lee for permission to preach in his small chapel. Lee agreed to serve as interpreter. The learned theologian addressed the toothless grandmothers, ragged farmers and children sitting on the dirt floor: "All thought is divided into two categories, the concrete and the abstract."

Lee translated: "I have come all the way from America to tell you about the Lord Jesus Christ . . ."

Who made more sense?

JOHN PARCHER

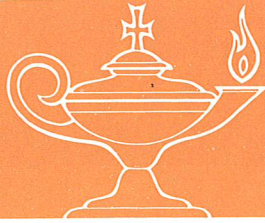
Only 2% When asked by Gallup poll interviewers what they thought was the most important problem facing our country today, 45% of our citizens replied that economic problems were; 25% still mentioned Vietnam; 12% identified crime and lawlessness. Among others, 7% mentioned race relations, 4% youth protests, 2% drugs, 2% pollution and ecology, 2% moral decay and the lack of religion.

America does have an economic problem; else there wouldn't be a 90-day freeze on wages and prices. Many of the members of our congregation are victims of the high cost of living and unemployment. Payments on the house and on the car, college costs, taxes, and medical and hospital bills are understandable concerns.

But only 2% mentioned moral decay and the lack of religion as the most important problem facing this country today. Just 2% felt that there was a problem because the churches are coming apart at the seams, and Americans are becoming more and more godless and religionless; or because one Commandment of God after the other is being discarded like so much garbage. When immorality becomes violent crime, Americans become alarmed, but they do not seem to be greatly disturbed about the nationwide moral pollution and decay that breed it.

If only 2% are concerned about the covetousness and greed that feed our economic ills, the willfulness and disobedience that generate lawlessness and crime, the sensuality and lust that sap the will to resist the evil and to maintain the good; if only 2% consider our unconcern about God a national problem, we are seeing only the beginning of our problems in this nominally Christian country, not the end of them.

Carleton Toppe



Studies in God's Word

Joy, A Fruit of the Spirit

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance (Galatians 5:22, 23).

High on anyone's list of basic human rights would be the familiar trio of "life, liberty, and the pursuit of happiness." So familiar have these become that we perhaps no longer examine them closely; but if we look at the last one, it will strike us that the best that can be offered to men is the right to *pursue* happiness. No form of government and no external circumstances can guarantee happiness.

• Unhappy Parents

For all too many, happiness is an elusive something that they spend their whole life pursuing but seldom obtaining. Wealth, abundance of material things, leisure to "enjoy" temporal things have not produced wholesale happiness. We need only look at the grim faces we see day after day on crowded sidewalks, in the stores, at the office, in the shop. Many eventually weary of the pursuit. We need not cite statistics as to how many despair of it all and resort to suicide.

Unhappy Children

There is a whole generation growing up that has noticed the unhappiness of their parents. Resolving not to get caught in the same web, many of today's youth have left the established patterns of society. But even in their new lifestyle, there is a conspicuous lack of joy. Lacking is the exuberance of youth. Gone is the zest for living. While deploring the way of life that has driven many of their parents to seek release through alcohol, an appalling number of young

people seek that same release through drugs. Both groups betray a deep-seated unhappiness and discomfort with life.

Joyful Paul

What a contrast we find in the joyful enthusiasm of St. Paul! In sheer joy he urges the Philippians, "Rejoice in the Lord always, and again I say, rejoice" (4:4). Had he no reason ever to become discouraged and weary of it all? Read the eleventh chapter of II Corinthians and you will find an impressive list of disasters: "Five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck," and he goes on and on naming "perils" that befell him. Though beatings and stoning were every bit as painful for him as they would be for us, St. Paul describes himself as "sorrowful, yet *always rejoicing*" (II Cor. 6:10).

Source of Joy

How could Paul maintain a joyful spirit in adversity? He himself gives us the answer. Joy is not the result of fortunate outward circumstances. Joy is a *gift of the Spirit*. It is the state of mind of those whom the Spirit has led to know their Savior. "The life which I now live," Paul says, "I live by the faith of the Son of God who loved me and gave Himself for me" (Gal. 2:20b). Love for the Savior, appreciation for His work of redemption, trust in His constant protection all flowed together to make Paul truly joyful despite his many tribulations. "In all these things," he could say, "we are more than conquerors through Him that loved us, for nothing "shall be able to separate us from the love of God, which is in Christ Jesus, our Lord" (Rom. 8:37, 39).

Troubles will come into the life of every child of God, but Christ promises: "Your sorrow shall be turned into joy." Not only does the Lord make troubles bearable even now, but He promises a day of release — not the short-lived escape the world seeks in its mad pursuit after pleasure or in its misuse of alcohol and drugs, but the permanent joy awaiting us in heaven.

You may ask, "Does such looking forward to heaven really overcome sorrow? Does it work for ordinary people?" If you feel that the Apostles are too extraordinary to serve as examples, then look at the life of the hymnwriter Paul Gerhard. In his youth he suffered the rigors of the Thirty Years' War. While he was still young, his father died. In his life he experienced poverty, jealousy on the part of colleagues, persecution for his faith, the death of his wife and four of their five children, yet he could write:

*My heart for joy is springing
And can no more be sad,
'Tis full of mirth and singing,
Sees naught but sunshine glad.
The Sun that cheers my spirit
Is Jesus Christ my King;
That which I shall inherit
Makes me rejoice and sing.*

(LH 528:15)

That kind of joy is a gift of the Spirit. When we who have that same King and that same inheritance find it hard to rejoice and sing, then we do well to ask the Lord to send us a double portion of His Spirit. Also that gift will be granted by Him who has promised: "Ask and ye shall receive, *that your joy may be full*" (John 17:24b).

Armin Panning



The 950 congregations united in the Wisconsin Synod are beehives of activity these last months of the year. Of course, the fall schedule has been launched. But these congregations also must make some kind of preparations for meeting their 1972 budgets. Since the grand total of these budgets throughout the fellowship is approximately \$32.3 million, the task is no small one. And that isn't all. Since most churches raise one-third of their budget in the last quarter, they are busy raising \$10.3 million in this last quarter to meet 1971 budget goals.

These figures include the 1972 budget requirements for the congregations' common ministry carried out through the Synod. The budget adopted by the Synod's August convention calls for about \$6 million in 1972 (two fiscal years overlap). And there is need for another \$150,000 for the programs and program expansion voted but not funded by the convention. All this calls for a minimum of \$500,000 more in subscriptions in 1972, a 10 per cent increase. No one argues this is impossible statistically, just four cents more per week per communicant.



NOVEMBER 7, 1971

Modest Goals

If we look at totals, it is indeed a lot of money our congregations are thinking about in these months. How do we compare with other denominations? Quite modest, really. Our average per communicant contributions per year for all purposes is hovering around the \$100 mark. In a listing of 48 of the larger denominations in the United States, the Wisconsin Synod is 33rd from the top. There are just 15 of these denominations whose per communicant average is lower than the Wisconsin Synod's. That is not written to shame anyone. The ranking only suggests that there is generous room for growth.

It is quite understandable if there is some eloquent oratory in these months about budgets. But the real problem is not budgets. Budgets

IT IS NOT A MERE BUDGET

are not giving incentives. They do not raise offerings. They are not guides for giving. In fact, nobody ever "gave to a budget." Perhaps some have given to a quota system sneaked into a budget, but not to a budget itself. Budgets are helpful. They report a congregation's stewardship of funds. They are a control device. They reveal (as few other things) a congregation's priorities. They determine program scope and cost. Budgets are helpful, but meeting them is not the real problem.

The Real Problem

The real problem is people. It is difficult to mobilize people to act — even in an emergency. In man there is too much of the spectator. It is so convenient "to pass by on the other side." This trait is also found in God's people. In a congregation, how can God's men and women be roused? How can commitment be translated into action? We are speak-



ing of congregations which have the pure Gospel in Word and Sacrament for 52 weeks of the year.

Most of us have been disappointed by a mail appeal (500 envelopes sent out, 127 returned). Most of us have been disappointed with a general appeal during or after the service: "Let's all do something!" There is a burst of generosity by the chosen few and then nothing. Follow the frustrating course of a New Testament plea by St. Paul for an offering (I Cor. 16:1,2 and II Cor. 8 and 9; cp. Rom. 15:25-27). There is no reason to be surprised in the twentieth century!

To move from noble intention to action can usually best be achieved in a formal, structured setting. That means there must be a plan, goals, an organization, information flow, a schedule, and a personal confrontation. In other words, there must be all the elements which, taken together, are called a "program."

Walk Together

The stewardship materials offered to congregations by the Synod's stewardship office this year attempt to confront each member with an opportunity. The program, called



Walk Together, extends over a four-week cultivation period. During these four weeks, the Sundays remind the members what it means to *walk together*. They walk together in joy. They are concerned about the needs of other people. They train the young and old. They share the Gospel so dear to them. These are the four hallmarks of Christian walking together.

The four weeks close with a corps of visiting stewards calling upon their brothers and sisters in Christ, giving them a personal opportunity "to prove the sincerity of their love." There can be many variations of this format. But the motions will always be the same: plan, objectives, organization, cultivation, and an opportunity for personal commitment. These five steps are implicit in any good stewardship program.

Wrong Impressions

Two wrong impressions must be avoided. One — that the program is an end in itself. The program must always be explicitly related to the great objective of Christ's Church: to tell the Good News of Jesus Christ to people everywhere. It is that which is always at stake, not the success or failure of a stewardship program. The second wrong impression — that emphasis on living a responsible life before God is confined to a week or month in fall and then dies for another year. (The same wrong impression can accompany an annual mission festival or an annual thanksgiving day.) No one wants to give that impression and deliberate steps must be taken to avoid it.

All of us, walking together in the Synod, have before us endless opportunities to confess Jesus

Christ of the Holy Scriptures and Lutheran Confessions. Since confessional Lutheranism throughout the world is entering a twilight zone, we could easily deploy twice the resources we have and still not exhaust our opportunities to witness to the changeless Christ. Placed by God's grace in this strategic position, we pray God for the further grace to grasp the opportunity, mindful that all of us shall stand before Him to give account of our stewardship of the Gospel. Which is what life is all about!

Rev. James P. Schaefer
Stewardship Counselor

Pictured on the front cover is a sampling of materials available for fall stewardship programs in the local church. The Walk Together program includes poster, bulletin hangers, stationery, giving plan cards, brochure, appeal brochure, and a 16-minute full-color filmstrip. Tracts are also available for a year-round stewardship program. Order blanks are available from the Synod's Stewardship Office.

The Lodges and Social Membership

"Look, Fred, if you want to get ahead in this town, you'll just have to join the local lodge. Besides, we have a wonderful bunch of guys. Some of the best characters in town already belong. You'll fit right in."

That type of invitation has been received by many of our Synod's members. The invitation is loaded; the implications are numerous. If Fred doesn't join, business might suffer. If Fred doesn't join, he might miss out on some good times. If Fred doesn't join, he isn't one of the best characters in town. If Fred doesn't join, he isn't "with it."

But let's not feel too sorry for Fred. Many a successful individual within our Synod will readily acknowledge that he has gotten along very well without the lodge. God still is up in heaven, and He still watches over His children. The Christian recognizes that even if he isn't successful in the eyes of the world, in the eyes of God he is a jewel.

Objections to Membership

In articles which have preceded this present installment, we have already heard of Scripture-based objections to the lodge. These are some of the objections we have noted: the lodge is not ready to accept the Bible as the inspired Word of God; the lodge teaches that there are

numerous ways of reaching heaven; the lodge doesn't know or confess the Triune God. In view of these obvious departures from God's Word, we have but one course of action open to us. Scripture passage after Scripture passage tells us, "You can't belong and be true to your faith." The well-known Romans 16:17 sums up the matter, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." A committed Christian will not in any way compromise his faith.

It is interesting to note that objections have also been raised against the lodge, which are not at all religious in nature. From time to time it has been pointed out that the lodge has often been guilty of racial discrimination. At times it engages in undemocratic procedures in selecting its members. The exclusiveness of many lodges in catering to the socially elite is also a consideration which the Christian must weigh as he considers membership. Scripture has spoken out on these matters. Haven't we all learned that everyone is our neighbor?

Charges — Fact or Fiction?

The usual countercharge goes like this: "How dare you attack the lodge! You don't know what the lodge is

all about, for it is a secret organization. Have you ever been a member?" The fallacy of this type of argumentation can be demonstrated rather quickly.

Some years ago the writer of these lines had some questions about several lodge-type organizations. He wrote letters to the headquarters of two organizations requesting copies of their constitutions. The replies were interesting, not only because of their content but also because of the spirit in which they were made. The General Counsel of the first group replied, "I appreciate your inquiry of August 5, concerning our group. I'm very glad to enclose herewith its constitution and by laws." The second letter stated, "The purpose for which you desire a copy of our constitution or a brochure describing our organization is not set forth in your letter of August 5." The correspondent then denied the request. Suspicions — which later proved to be correct — were immediately raised about the second organization.

The point in mentioning these letters is simply that information about any organization is available. There is no group, for example, which has never had a defector. Any individual can secure the information necessary to check on a group's principles or teachings.

Simple Social Membership

From time to time, it is true, some of the lodges or lodge-type organizations have undergone organizational changes. Some groups have instituted so-called "social memberships." These groups make the lodge rituals optional for the local chapter and for the individual applicant. Some groups are willing to excuse members from participation in and responsibility for the ritual. May a Christian apply for membership under such circumstances?

At this point, let's go back to Fred and to the first portion of this article for an observation. The objections to membership mentioned there very definitely apply to organizations like the Masons which have not changed, but continue to promote their anti-Christian principles.

But what if Fred received the following type of invitation: "Fred, why don't you join our group? I know you have objections to some of our prayers and our ritual. You won't have to subscribe to anything which you find objectionable. We've made a lot of changes."

Before Fred says, "Yes, I'll join," he had better do some closer checking. Many an individual has joined an organization with enthusiasm only to find out later on that the changes weren't what they were represented to be. This also holds true when we speak of the lodge. Some of the changes which have been made by some of the organizations have been fine; unfortunately, many groups still retain objectionable features, so that Christians joining them would put themselves into situations compromising their faith. Fred has to do some careful checking, for as the old cliché says, "It all depends on what we're talking about."

The Easy Solution?

The easy solution to the problem of "social membership" would simply be to ask, "Why doesn't Fred join the men's club at his church; why doesn't Fred volunteer his services to the church council to work on some special project? Then Fred would be so busy caught up in doing the Lord's work that he wouldn't have time, nor feel the need, to join outside organizations." We certainly hope Fred is busy at his church, but we're also realistic.

Fred may have many interests. His church may come first in his life — but he may also be a fisherman. No one would ever question Fred's right to go fishing. No one would ever question Fred's right to join any organization which is not contrary to Scripture. Fred, of course, may at times even refrain from joining some organization because some people might be offended. So, there's just no easy solution. At any rate, Fred will make sure that everyone understands why he has joined a certain group and that he is not being involved in anything that compromises the principles of God's Word.

Insurance

Though this was an issue in years past, it seldom happens today that someone feels he must join a lodge in order to benefit from insurance programs which the lodge may offer. Careful shopping will show that insurance programs are available which are comparable to the programs offered by any lodge. Members who leave the lodge are in most cases able to retain their insurance benefits without loss.

Summary

We live in an age of doctrinal and spiritual indifference. It's considered impolite and almost indecent to charge anyone with heresy. It's not considered good taste to speak out against any organization, unless we can say that the organization is loaded with Communists or dope addicts.

As true Christians, however, we must speak out whenever deviations from the Word of God are sanctioned. If an individual or an organization does not "teach all things whatsoever I have commanded you," we should be on our guard. But when we speak out, it should always be with love, that is, with the prayer that the deviation be erased and that the Word of God reign in its truth and purity.

These are some of the truths involved when a Christian considers membership, even social membership, in a lodge. Be his name Fred or Harry, be her name Sue or Mary, the committed Christian will remain true to his or her convictions no matter how great the pressures. And with the help of God, it isn't as difficult as many people believe.

God give us the wisdom ever to know His will! God give us the strength to remain true to Him! God give us the will ever to follow Him!

Pastor Gerhardt Cares

We Turn to the Psalter . . .

. . . for Support and Incentive to True Faith — Psalm 93

The opening sentence of the 93rd Psalm is actually its theme — a theme which is heard in one way or another in Psalms 95 through 100. "Thy God reigneth!" is a song of joy repeated by Isaiah (52:7) and by St. John in the Book of Revelation. The latter heard the saints in heaven shouting, "Alleluiah, for the Lord God omnipotent reigneth!" (Rev. 19:6.) What solid support such knowledge gives to the Christian, especially when he finds himself in troublesome times! God is in control. Our divine King will not permit the forces of evil to gain the upper hand. His power as well as His grace will appear on earth over and over again. It has always

been so. With God in charge, things in this world will not get out of hand.

Supporting this miraculous truth even more is verse 2, which reminds us of the eternal nature of our God. He is and always has been and always will be the Eternal One. True, these are old truths, but even Christians benefit richly by renewed acquaintance with what many sometimes tend to lose sight of.

In verses 3 and 4 the Psalmist reminds us that our God will continue to maintain effective control over everything and everyone opposing His will. He can, of course, master the floodwaters that often work great

destruction. But He certainly also knows and controls every force that may seek to challenge His authority. The raging seas spoken of here can be looked upon as "an emblem of hostile power." They remind us that hostility will continue to rage against the Lord and His people, the Church, as long as this world stands. But "the Lord on high is mightier than the noise of many waters" (v. 4). We know that He can guide us through the fierce breakers of life until we finally arrive in the eternal haven: heaven.

Heaven is what the final verse of this Psalm reminds us of. We can be absolutely sure of the eternal truth of God's Word — a certainty which the Lord Himself has given us through faith. The kingdom of the Lord endures forever! We shall be in His kingdom forever, for He has made us His people. As His people we pray that many more sinners will be led to accept in true faith the sure testimonies of our God.

Philip R. Janke

Let's Read About Our Synodical Schools

WISCONSIN LUTHERAN SEMINARY

Installation of Prof. R. Balge

At the opening service in the Seminary chapel on September 14, 1971, Pastor Hoge Bergholz, Acting Chairman of the Seminary's Board of Control, officiated in installing Richard Balge as fourteenth member of the Seminary faculty. Pastor Balge was called to fill a professorship in the fields of Church History and Homiletics, and has begun his classroom work with the opening of the 1971-72 school year. In his address at the opening service Professor John Jeske described "God's Kind of Man for Our Kind of World." He based his message on the Prophet Elijah's words to King Ahab: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word" (I Kings 17:1).

"God's Kind of Man"

God's kind of man for our kind of world is, like Elijah, a man *committed to the Word of his Lord*. Elijah was absolutely committed to the truth which the Savior-God had revealed to him, even though this meant taking a bold and unpopular stand against the established religion of his day. But God's kind of man is also, like Elijah, a man *commissioned to speak for his Lord*. We have been called, first of all, to sound the call to repentance, as Elijah did to his king: "God has called you to seek Him first. I promise you a miserable existence if you seek Him second." But our commission is also to share the wondrous news of God's great act of rescue through the perfect life and the innocent death of Jesus Christ.

Enrollment

In attendance at the Seminary for this school year are 43 Seniors, 58 Middlers, and 49 Juniors. That the total

figure is seven less than at the close of the previous school year is due to the large group of 51 vicars presently engaged in field service and a somewhat smaller Junior class. This does not represent a trend, however. The Seminary looks forward to considerably larger Junior and Senior classes next year.

During the summer the original president's dwelling, in later years used as a residence for the family of the steward, was remodeled into a very fine dormitory unit for eleven seminarians. For the increased enrollment anticipated in the next school year, phase II of an approved dormitory expansion program is to be carried out. It will involve the remodeling of all rooms above the old dining room, which at present are still being used by service staff members and the family of our business manager. This will give our Seminary a ninth dormitory unit for eleven additional seminarians. The guest suite between the two new units can, when necessity arises, house two more students.

Prof. Martin Lutz

During the first full week of the school year the Lord in His perfect yet hidden wisdom brought deep sorrow upon our Seminary. Through a heart attack, He called the third youngest member of our Seminary faculty, Professor Martin Lutz, from his earthly labors into His heavenly presence. Five years ago the Lord through His church had called him to the specialized task of first full-time librarian at our Seminary. This period of service involved many tasks for which no precedents existed and for which programs had to be developed. It meant engaging in graduate study to prepare for some of the technical aspects

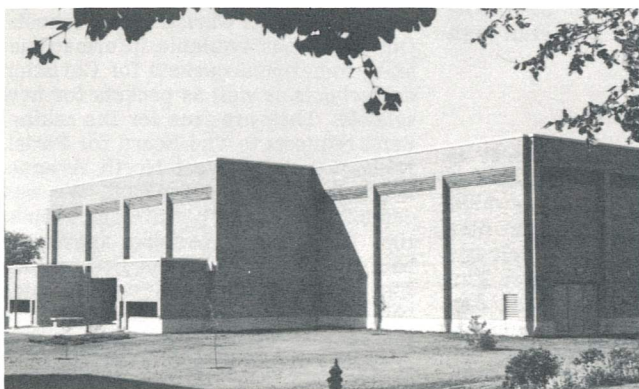
of a librarian's work. It meant carefully and judiciously selecting the furnishings for the new Seminary library building. It meant effectively organizing an accelerated program of building up an adequate theological library. It meant offering leadership in guiding our seminarians to a fuller use of the library in their theological studies. It meant developing a program by which our Seminary library might offer services to our pastors, professors, and missionaries in the field.

With gratefulness to our Lord we wish to acknowledge the God-given ability, diligence, and deep commitment with which Professor Lutz pursued all these tasks during his five years of service. Above all, we wish to acknowledge our colleague's spiritual approach to his calling as part of the public ministry of Christ's Church. To employ Professor Lutz's own words, as they appeared in the service folder at our library's dedication, he saw in the Seminary library an armory, a storehouse of spiritual weapons, a training ground where our future pastors would learn to put on the whole armor of God. This would enable them to fight the good fight of faith as they earnestly contended for the faith which was once delivered unto the saints. Prof. Lutz, or course, also recognized a comprehensive theological library as a place where men would be briefed on the tactics of the enemy, the Old Evil Foe, who throughout the history of the church has stirred up theologians to downgrade God's inspired and inerrant Word and to elevate man's words and thoughts to a position of authority. Our colleague was intent upon impressing on our future pastors the vital need of putting on the offensive as well as the defensive armor of God, the need for engaging the enemy with the Sword of the Spirit, which is the Word of God. The pains of bereavement at the loss of a faithful colleague and instructor at the Seminary are softened by the Gospel promise: "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end."

C. Lawrenz

NORTHWESTERN COLLEGE New Gymnasium

A prominent, recently completed feature of the campus landscape, and one that was quickly explored by students as they arrived this fall, is the fine, new gymnasium. Sizable contributions by the Northwestern College Alumni Society and by congregations of the Central Conference, and smaller donations by many individuals and groups are making it possible to equip the building more completely than had been anticipated. Not surprisingly, then, many students are finding the attractions of the new equipment too strong to resist even while fall still affords fine outdoor weather for sports activities.



NORTHWESTERN COLLEGE GYMNASIUM

NOVEMBER 7, 1971

Music Facilities

The current construction program on the campus is the remodeling of the basement of the old gymnasium to provide facilities for the music department. The project will soon be in the design development stage. When completed, all the facilities and equipment for this department will be housed in the remodeled area, thus freeing several basement rooms in the Chapel-Arts building for general classroom purposes, and vacating the moldering 1875 dormitory, where studios, practice rooms, and department storage areas are presently located.

Registrations were up slightly in the preparatory school (198) and in the college department (286).

Teaching Staff

The dormitory assistants are Martin Stuebs, a Seminary graduate; David Ross, a DMLC graduate; and Ronald Mehler, a Seminary vicar. They were inducted into office in connection with the opening service on September 7.

For the first time in a number of years there were no changes in the permanent teaching staff, although it had been hoped that the 30th professor, authorized for the music department of Northwestern Preparatory School, might be installed at the beginning of the new school year. Calling to fill this professorship is still proceeding.

The year's endeavor was begun in Jesus' name; may He grant that it may well be done to His praise forever.

C. Toppe

DR. MARTIN LUTHER COLLEGE

The opening service of the 1971-72 academic year at Dr. Martin Luther College, New Ulm, Minnesota, was held at 7:30 P.M. on Monday, September 13.

Why Are You Here?

The liturgical portion of the service was conducted by President C. Frey. The Rev. R. Scheele of Hutchinson, Minnesota, delivered the address. His theme was based on the question: Why Are You Here? In his remarks he stressed the word *here*. Why are you, students and faculty, here at Dr. Martin Luther College? In answering, he pointed to the fact that man, created by God, was given an immortal, undying soul. Thus it is concern for the souls of men, of children especially, which brings us to DMLC. The souls of men can be lost. This we wish to avoid. They can be saved. This by God's grace we wish to accomplish. That is why we are here, as a faculty to prepare young people for the work of saving souls, and as students to prepare ourselves for the work of saving souls.

New Faculty Members

During the service Pastor O. Engel of Danube, Minnesota, installed and inducted the new members of the faculty. Their names together with their assignments are as follows: Miss Ruth Eckert (Dean of Women), Dennis Gorsline (Physical Education, Football), Mervin Ingebritzson (Education), Carlton Klemp (Religion-Social Studies), Robert Krueger (Religion-Social Studies), Thomas Kuster (English), John Paulsen (Mathematics), Mrs. Karen Shilling (Women's Physical Education), Morton Schroeder (English), Frederick Wulff (Religion-Social Studies).

Cornerstone-Laying

Following the benediction the congregation and faculty repaired to the library, in order to lay the cornerstone of this new building. The officiants at this rite were Pastors O. Engel and E. O. Schulz, chairmen respectively of the Boards of Control of Dr. Martin Luther College and Martin Luther Academy. Special music was supplied by a brass ensemble and by the Martin Luther Academy choir.

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Mission Day School in Japan

One of the major personal problems that confronts most mission families in foreign countries is the education of their children. Thus the opening of Hope Lutheran School in Tsuchiura, Japan, was special cause for rejoicing for the missionary personnel in Japan.

From East Fork to Japan

Mr. Eric Hartzell, a June 1971 graduate of Dr. Martin Luther College, was installed as teacher-vicar in the opening service held on September 6. Mr. Hartzell is the son of Pastor and Mrs. H. Eugene Hartzell, who are missionaries among the Apache Indians at East Fork, Arizona. He received much of his education in the mission schools at East Fork. Called to teach the missionaries' children at Hope school for one year, he has four students in his classroom, in grades two, three, and seven.

The construction of a multipurpose building at Tsuchiura made Hope Congregation's former church building available for the school. A minimal amount of renovation has converted the former worship area and office into a pleasant classroom and apartment for the teacher.

Opening Service

The opening service was attended by several mission families and Japanese Christians. In keeping with the customs of the land, the Japanese Christians presented Mr. Hartzell with a large bouquet of flowers. The sermon based on Psalm 147 encouraged everyone to "Praise God for the Special Education He is Providing for Our Children." The concluding remarks urged the group to thank God for stirring the hearts of fellow Christians in the United States to provide the missionary children with this school in which they will above all learn to know the only true God and Jesus Christ whom He has sent. Such education, by God's own definition, is eternal life.

H. Johne

Your Christian Day Schools

A topic that received major consideration at this year's Synod Convention was Christian education. The following is taken from the *Book of Reports and Memorials*: "The Board for Parish Education is pleased and thankful to be able to report that continued efforts are being made by congregations, pastors, and teachers to open more Christian day schools and Lutheran high schools and to improve the educational programs in their schools. Some 10-year comparisons will give us a picture of the growth of our Christian day schools. In the 1960-61 school year, 218 congregations conducted Christian day schools; in the 1970-71 school year, 244 congregations conducted Christian day schools. Even though a 17 per cent drop in the birth rate took place during that 10-year period, our Christian day-school enrollment increased by 8 per cent. During that same time, the Lutheran high-school enrollment increased by 59 per cent."

The following resolutions pertaining to Christian school education were adopted by the Forty-first Biennial Convention of our Synod this summer: "Be it resolved that we encourage local congregations, District mission boards, and the General Board for Home Missions to continue to open Christian day schools whenever and wherever it is possible to do so. And, be it resolved that we commend the work of the area Lutheran high schools, requesting the Lord's continued blessing on them, and urge all congregations being served by area Lutheran high schools to support them faithfully and generously."

Both the report of the Board for Parish Education and the resolutions adopted by the Synod are most encouraging. We are grateful for the continued interest and growth in Christian education in our Synod and for the encouragement on the part of the Synod for the promotion of Christian education by means of the Christian day school and the Lutheran high school.

New Schools

Evidence of continued interest is the fact that eight new Christian day schools and one new Lutheran high school opened this fall. The new Christian day schools are: Calvary, Bellevue, Washington; Gloria Dei, Tingley Park, Illinois; Pilgrim, Mesa, Arizona; St. Peter's, Balaton, Minnesota; St. John's, Dakota, Minnesota; St. Matthew's, Spokane, Washington; Bethany, Manitowoc, Wisconsin; and

Ocean Drive, Pompano Beach, Florida. The new Lutheran high school is Shoreland Lutheran High School, Kenosha, Wisconsin. Nine additional congregations have recently asked for informational and promotional materials for Christian day schools. They may open their own schools in the near future.

The total enrollment in the Christian day schools of our Synod is 26,420 — an increase of 350 over last year. The enrollment in the Lutheran high schools is 3,053 — an increase of 141 over last year.

Need for Christian Education

Education is a matter of deep concern to Christians of our day, especially to Christian parents who have children of school age. They are concerned about the philosophy of the schools and teachers that influence the instruction that is given their children day by day. Concerned Christian parents want an education for their children that will fortify and reinforce what is taught them in their Christian homes and in their church. They realize that when the school contradicts the home, children are confused and their faith is put in jeopardy. Christian parents want their children in classrooms where God's Word rules supreme. When they send their children to school to learn about the world, they want them to understand that everything is part of God's great revelation of Himself. They also want them to learn that this sinful earth is but a temporary home and that they are merely passing through on the way to the eternal home which their Savior Jesus Christ has prepared for them by His suffering and death.

God grant that more congregations will endeavor to open Christian schools where children can be brought up in the "nurture and admonition of the Lord." The Board for Parish Education stands ready to assist pastors and congregations in working toward the establishment of Christian day schools. Our board has available informational and promotional packets for Christian day schools as well as packets for new schools. They are free for the asking. Send requests to The Board for Parish Education, 3614 West North Avenue, Milwaukee, Wisconsin 53208. We welcome any inquiries pertaining to Christian education. We also appreciate being informed of school dedications. The Board for Parish Education joins you in thanking and praising our Lord for schools where His saving Gospel is taught and His name glorified.

Adolph Fehlauer

THE NORTHWESTERN LUTHERAN

From Chaplain Roland to Chaplain Karl in Vietnam



Chaplain Roland Ehlke

The Military Services Committee of our Special Ministries Board would like to share with you the thoughts of Chaplains Ehlke and Otto as the duties of the civilian chaplaincy in Vietnam passed from one to the other. This can best be done by excerpts from two letters of Pastor Roland Ehlke dated June 25 and July 19, and two written by Pastor Karl Otto on August 31 and September 30.

To begin with, a digression. Have you ever been in the position of having to prove your marriage after being married some 29 years? This is what happened to Pastor and Mrs. Ehlke. Mrs. Ehlke joined her husband in Vietnam on June 13. When she needed an extension on her visa, Pastor and Mrs. Ehlke had to make a sworn statement before a U.S. vice consul in Saigon to the effect that they are husband and wife. Imagine it! But now let's turn to the letters.

A Smooth Transition

Nearing the close of his one-year ministry in Vietnam, Pastor Ehlke wrote on July 19: "We only pray that God will bring Karl (Otto) safely here. God will bless Karl's work here as He has that of the men whom He has sent previously." Ehlke's prayer was answered, as shown by Otto's letter of August 31: "The ministry to our military in Vietnam changed hands in the past month and your new chaplain would immediately like to thank the Lord and his predecessor that the change was carried out with a minimum of difficulty and a maximum of concern and understanding . . .

"Pastor and Mrs. Ehlke 'waved me in' at Saigon and a new ministry had begun for me. In the days that followed Pastor Ehlke led me and taught me and understood my anxious thoughts and feelings."

Speaking of Pastor Otto's acceptance of the assignment, Pastor Ehlke wrote

on July 19: "The full impact of the assignment to which God has called such a man reaches 'home' about six weeks later." On September 30 Pastor Otto wrote in a similar vein: "The 'freshman' feeling towards this ministry to our military in Vietnam has subsided and has been supplanted by a clearer understanding of where we are going and what we are here to do." It takes a while!

Worship Services

Both men have written in detail about the various services they have conducted. Pastor Ehlke: "Our Saigon service, as you know, has been conducted in the French Reformed Church. The Episcopalians have been sustaining the church during the time that Pastor Hoyer and I have been here . . .

"The Episcopalian minister is leaving the country now and at this time there is no replacement for him. So, we'll be having a service at the church every Sunday evening of the month." On July 19 he also wrote: "Yesterday morning's service at the III Field Hospital was attended by 19 people, six of whom were from our Wisconsin Synod."

Pastor Otto's letter of August 31 informs us: "In the first month I have had the joy of preaching at the chapel of the 3rd Field Hospital in Saigon and at the beautiful Air Force chapel at Tan Son Nhut. In addition to these regularly scheduled services I am continuing the Sunday evening vesper at St. Christopher's French Reformed Church in Saigon. On the first Sunday of the month I will have a Communion service at Long Binh, now the world's largest army base. The opportunities to preach the Gospel are most welcome."

Comfort and Consolation

Both men have written of the comfort they are able to bring to our people. On June 25 Pastor Ehlke wrote of a young sergeant, a member of one of our Ohio congregations, as follows: He "suffered injuries to the abdomen and the head. A mine was the cause of the injuries. A tracheotomy had to be performed and he was unable to speak to me. He did, however, during the first visits respond with his eyes and his head. His good friend was injured by the same mine, losing his right arm and his right leg. The two young men died nine days later within six hours of each other. WHAT A TRAGIC DESTRUCTION WAR IS!" During all this time Pastor Ehlke was in touch with the young man's pastor and family back home.

Pastor Otto in his letter of August 31: "My first military plane ride to Da Nang brought the real purpose of this ministry into clearer focus. For it was at Da Nang that my search

brought me to some of our own men far from the Saigon area who were not only surprised to see me but were most grateful to see Him in His Word and in His Body and Blood, brought by a pastor who seemed like a part of their home and whose familiar and conservative manner brought them an extra measure of confidence." An army colonel assured Pastor Otto: "Pastor, I will do everything that I can to get your men to you. I believe that your visit here is just that important."

The Present Situation

Naturally, there are difficulties, too. The greatest of these is finding the men. Pastor Ehlke wrote on July 19: "At present we are also working at a fresh and manageable list of names and addresses which should be ready when Pastor Otto arrives. With the drawbacks, of course, it is impossible to keep any list up to date. By the way, I'm thinking about bringing my list home for the Committee to see. I think it gives a pretty good picture of what happens during a tour here." In his two letters Pastor Otto wrote concerning this and some other difficulties: "I know that a portion of the reason for the delay lies in the problems of the U.S. withdrawal." And again: "The attendance at our various services remained constant in September as did the count of our Synod in the military here in Vietnam. This latter figure is about 475. The prediction is that in the next months there will be some large downward change. Let us pray that this will come to pass along with the gift of peace."

We join these men in their prayers for men of our Synod, for all in the Armed Forces, for the Vietnamese people, and for ourselves and our chaplain. Thank you, Chaplain Ehlke! God be with you, Chaplain Otto!



Chaplain Karl Otto

Direct from the Districts

Arizona-California

Daughter of Pioneer Apache Missionary and Novelist Dies

Missionary Gustav Harders, early superintendent of the Apache Indian Mission, is well known as the writer of three novels on Apache life: "La Paloma," "Dohaschtida," and "Yaa-lahn" — all of them available from Northwestern Publishing House.

Not as well known is the story of his own life and that of his family. Pastor Harders accepted the superintendency of the Apache Indian Mission in September, 1907, and moved his family to Globe, Arizona. That spring his daughter Irmgard had graduated from the Lutheran High School in Milwaukee. Around Globe there were many Apaches working in the mines and smelters. Superintendent Harders determined to open a Christian day school without delay. His daughter Irmgard agreed to do the teaching. On opening day exactly zero number of pupils appeared. However, by Christmas the school was a going concern with five pupils, ranging in age from 8 years to 44 years. The 44-year-old pupil was Henry Peoria, an Apache Indian, who enrolled both to be instructed in the Christian faith and also to learn to read and write.



Irmgard Harders Abel
in 1913

Miss Harders taught in this school until 1913 when she was joined in holy wedlock with George H. Abel. Missionary Carl Guenther of Peridot officiated. The Abels moved to Glendale, Arizona, in 1921, where in 1928 they became charter members of Grace Ev. Lutheran Church.

Irmgard Harders Abel was born in Milwaukee on August 4, 1890, and was called to her eternal home on July 31, 1971. On the following Tuesday her mortal remains were laid to rest in Resthaven Cemetery in Glendale, awaiting the day of resurrection.

Parsonage at San Antonio, Texas

Our Savior Congregation, San Antonio, Texas, was privileged to dedicate its new parsonage on May 23, 1971. The new home is located on the church site purchased about a year ago with a loan from the Church Extension Fund. The dedication service was held in the grove which covers the rear section of the plot. Pastor Walter A. Diehl, chairman of the Arizona-California District Board for Home Missions, was the guest preacher.

The parsonage is a monument to the God-given zeal of the members of the Wisconsin Synod who have made the expansion of infant congregations possible with their gifts to the Church Extension Fund and their support of missions. The members of Our Savior Congregation, San Antonio, are grateful for the generosity of their fellow members in the Wisconsin Synod.

Walter A. Gieschen Anniversary

Fifty years ago, in August 1921, Walter A. Gieschen was ordained and installed into the public ministry of the Word at St. Andrew Ev. Lutheran Church in Medford, Wisconsin. On October 3, 1971, Good Shepherd Ev. Lutheran Congregation of Albuquerque, New Mexico, celebrated his golden anniversary and honored him with a dinner. Good Shepherd is the first, and so far the only, congregation of our Synod in the entire state of New Mexico. Pastor of the congregation is Paul L. Siegler.

New Christian Day School

On September 7, Pilgrim Ev. Lutheran Church in Mesa, Arizona, opened its Christian day school. Starting this year with grades one through four, the congregation plans to add the upper four grades in September, 1972. Teaching the 18 children enrolled is Miss Dianne Klug, a 1971 graduate of Dr. Martin Luther College. At present

the congregation is utilizing its parish hall as classroom. It already has plans for relocation and new buildings. David V. Schultz is pastor of Pilgrim Lutheran.

Northern Wisconsin

Lake Superior S.S. Convention

The 42nd annual Lake Superior Sunday School Teachers' Convention was held at Zion Lutheran Church of Peshigo, Wisconsin, on Sunday afternoon, September 19, 1971.

The devotions were led by the host pastor, Delton J. Tills. Pastor K. Gurgel, president of the Northern Wisconsin District, presented an essay entitled, "Today's Permissiveness and Bodily Abuses and How a Sunday-School Teacher Can Cope with Such Problems." Pastor D. Fritz of Daggett, Michigan, spoke on "How We Can Interest Sunday School Teachers and Lay People in a Study of Holy Scripture."

The invitation to hold the next convention at Christ Lutheran Church of Menominee, Michigan, was accepted by the group.

Southeastern Wisconsin

Pastor's Wife Dies

Mrs. Reinhard F. Bittorf, the former Martha Kuske, was called to her eternal home on September 4, 1971, at an age of 75 years. She was the wife of the Rev. R. F. Bittorf, pastor of Mt. Olive Ev. Lutheran Church of Monroe, Wisconsin. In ill health since February 1960, she had been bedridden for many years.

Burial services were conducted on September 7 at Monroe and at Zion Ev. Lutheran Church, Osceola, Wisconsin, on September 8.

Surviving are her husband; two sons, Pastor R. E. Bittorf of Milwaukee, Wisconsin, and Pastor H. W. Bittorf of Balaton, Minnesota; one daughter, Mrs. Walter Bock of Appleton, Wisconsin; four brothers and 18 grandchildren. Another son, Pastor V. Bittorf, preceded her in death by three years.

80 Years of Service Noted

Friedens Congregation, Kenosha, Wisconsin, observed a combined total of 80 years of service by its school principal and its pastor on September

THE NORTHWESTERN LUTHERAN

19. The principal is Mr. H. O. Ihlenfeldt and the pastor, the Rev. Adolph C. Buenger. Both began their duties at Friedens in 1946 — 25 years ago.

While a student at DMLC, Mr. Ihlenfeldt served as emergency teacher for one year at Trinity Lutheran Church, Kaukauna, Wisconsin. Graduating in 1927, he was called to Grace Lutheran School, Tucson, Arizona, where he served until 1929. Next followed a principalship at Zion Lutheran School, Columbus, Wisconsin, and then the call to Friedens. This totals 45 years in the teaching ministry.

Pastor Buenger was minister of St. John's Ev. Lutheran Church, West Good Hope Road, Milwaukee, for 10 years before going to Friedens. Add 25 years at Friedens and he has been in the preaching ministry for 35 years.

President O. J. Naumann was the guest speaker in the services in which Friedens Congregation observed the 25 years both of them served the congregation. Their combined service in the ministry totals 80 years.

40th Anniversary as Pastor

Guest speaker at the special service of thanksgiving conducted at Trinity Ev. Lutheran Church, Crete, Illinois, to note the 40th year in the public ministry of Pastor A. T. Kretzmann, was Dr. Siegbert Becker, professor at Wisconsin Lutheran Seminary and lifelong friend of the honored jubilarian.

Pastor Kretzmann has served Trinity Congregation since April 15, 1945. Growing membership caused the congregation to build a new church in 1950. During his pastorate the school enrollment has climbed from 79 in 1945 to 200 in 1971. In 1961, Pastor Kretzmann's concern for purity in doctrine led him to suspend fellowship with The Lutheran Church — Missouri Synod. In 1966 Trinity joined WELS fellowship. It has also been instrumental in founding a daughter congregation, St. Mark's of Sauk Village.

Ninth Grade Added

When Trinity Ev. Lutheran Congregation of Crete, Illinois, began its school year in September it added a ninth grade. In addition to offering all the state-required subjects, all courses which are needed for transferring to our Synodical academies are included in the curriculum. Mr. John Schibbelhut is the principal.

Professor Martin Wm. Lutz 1928 - 1971



Professor M. Lutz

"Speak, O Lord, Thy servant heareth, to Thy Word I now give heed." These words of the hymnwriter express the feelings of family and friends at the death of Prof. Martin Lutz, who died on Thursday, September 23, 1971, at the age of 43. He had suffered a severe heart attack and pneumonia in January, 1971.

Prof. M. Lutz was born on January 24, 1928, at Mauston, Wisconsin, the son of Pastor Wm. Lutz and Erna Hauer Lutz. He attended Northwestern College at Watertown and Wisconsin Lutheran Seminary at Mequon, Wisconsin. Prior to his graduation in 1953 he taught parochial school in Madison, Wisconsin, for one year. The years 1953-55 were spent as tutor at Northwestern Lutheran Academy, Mobridge, South Dakota. He then accepted the call to St. Paul's Congregation in Valley City, North Dakota. From 1959-66 he taught religion and did guidance work at Wisconsin Lutheran High School, Milwaukee. In 1966 Prof. Lutz accepted the call to Wisconsin Lutheran Seminary to serve as full-time librarian. In preparation for this work he earned a Master's degree in Library Science from the University of Wisconsin-Milwaukee. Prof. Lutz was deeply involved in the planning and development of the new library at the Seminary.

Funeral services were conducted on Monday, September 27, at Mt. Lebanon Lutheran Church, Milwaukee. The sermon was delivered by Pastor L. J. Lindloff. Professor Cyril Spaude served as liturgist. Prof. Lutz is survived by his wife Mabel; daughter Annette; his mother, Mrs. Erna Lutz; and two sisters.

Grant, then, O God, where'er men roam

That, when the church bells are ringing,

*Many in saving faith may come
Where Christ His message is bringing:*

*"I know Mine own, Mine own
know Me;*

*Ye, not the world, My face shall see.
My peace I leave with you." Amen.*

L. J. Lindloff

Pastor E. H. Ploetz 1918 - 1971

Pastor Erwin H. Ploetz of St. Paul Ev. Lutheran Church, Dale, Wisconsin, died suddenly of a heart attack on the morning of Sunday, September 19, 1971. He was preparing to conduct services for the first time on that Sunday since suffering a heart attack in May of this year.

Pastor Ploetz was born on June 27, 1918, near Fremont, Wisconsin, and was baptized on July 28. He attended Northwestern College in Watertown, from which he graduated in 1942. On March 19, 1945, he graduated from Wisconsin Lutheran Seminary in Mequon, Wisconsin.

His first call was to serve as pastor of Zion Ev. Lutheran Church, Mission, South Dakota. He also served St. Peter in Wood and St. Paul in White River, both in South Dakota. He was installed as pastor of St. Paul Ev. Lutheran Church in Dale on September 26, 1954.

He is survived by his wife Rogene nee Heckmann whom he married on June 27, 1945; by one sister, and a number of nieces and nephews.

Services were conducted at St. Paul Ev. Lutheran Church on September 22, 1971, with burial in New London, Wisconsin. Officiating were Pastors C. Schlei and E. Stelter. The undersigned based his words of comfort on John 17:24.

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

C. Schlei

Looking at the Religious World

INFORMATION AND INSIGHT

Still "Excommunicated"

Worldwide publicity heralded efforts of the Catholic Church Council of Worms, undertaken on the 450th anniversary of the famous Diet of Worms, to have the Vatican lift the Roman ban of excommunication from Martin Luther. That was last April. Little attention was paid in September to the response of Rome, which amounted to a routine refusal with references to technical difficulties.

Such action, said the Vatican was not an "appropriate means either for expressing effectively the changing Catholic view of Luther or for promoting rapprochement between Lutherans and Catholics." One of the more significant of the scattered reactions pointed out that although Rome "is discovering a new image of Luther, the consequences of this attitude still remains to be seen, especially concerning Rome's position in regard to the 16th Century Reformation."

Our 1971 Reformation observances a week ago were not hindered or dampened by Rome's unwillingness to lift Luther's excommunication. Actually Rome's technical action or inaction about the ban matters as little to us as it does to Luther. One thing does matter — "Rome's position in regard to the 16th Century Reforma-

tion" and the issues of Scripture, grace, and faith.

Lutheran Statistics

Both global and continental figures for 1970 reveal that Lutheran membership has declined for the second year in a row. In North America the number of Lutheran baptized stands at 9,176,846, a drop of 46,370 or .5 of one per cent. Similar world figures are 73,307,479, a drop of 1,816,736 or two per cent.

Gains were registered in Africa, Asia, and Australasia but they were not large enough to offset losses elsewhere, especially in Europe where the drop was over 1,500,000. Lutheranism remains the third largest grouping of Christians in the world following the Roman Catholics and Eastern Orthodox Churches.

In our country, where Lutherans rank below the Baptists and Methodists on the Protestant membership scale, the largest body, the Lutheran Church in America, fell .89 per cent to 3,228,939. The American Lutheran Church fell .63 per cent to 2,543,293. The Lutheran Church—Missouri Synod gained 2,104 members or .07 per cent, its smallest increase in a quarter century, for a baptized membership of 2,877,291.

The News Bureau of the Lutheran Council in the USA, which supplies

these Lutheran statistics, says: "The highest increase of any U.S. body was reported by the Wisconsin Evangelical Lutheran Synod, which gained 5,002 or 1.32 per cent to 381,321 members."

"Year of Indecision"

Dr. Albert Stauderman, veteran Lutheran Church in America editor, who specializes in yearly reviews of religious developments for the Lutheran Editors' and Managers' Association, summed up this year's religious scene by saying, "It was not a bad year, compared to previous ones, and not a good year either." He then characterized 1971 as a "year of indecision" in the churches when "much was discussed, but little or nothing was decided."

Our involuntary reaction may be to think of the Missouri Milwaukee convention which involved discussion in abundance before, during, and after but little in the way of decision. However, it is always more profitable in such a matter to direct our thinking nearer home and our broom to our own door.

We too have had our religious discussions and our convention deliberations. It now remains that we all add to our words and votes for evangelism and confessionalism the appropriate action that will make our 1971 a year of decision.

E. C. Fredrich

AUDIO-VISUAL MATERIALS

Order from: Audio-Visual Aids
3512 W. North Ave.
Milwaukee, Wis. 53208

SLIDES

A SUNDAY SCHOOL COURSE DESCRIPTION FOR PARENTS (S-11-SSC)

20 min. cl. printed commentary
Describes the purpose and goals of the Sunday school course, "The Story of God's Love." It will enable parents of Sunday school pupils to have a better understanding of what their children are being taught in Sunday school. At the same time it will encourage parents to assist their children with their Sunday school lessons. Produced by the Board For Parish Education. (1971)

FILMSTRIPS

WELLS OF LIVING WATER (FS-45-WLW)

13 min. cl. 7½ ips tape
Prepared by the Stewardship Department for use by congregations in encouraging their members to make responsible use of their money, time and talents. This audio-visual enables Christians to see that they are God's workmanship, "created in Christ Jesus unto good works" (Eph. 2:10). A vivid reminder that they are not only saved from something, but also for something. (1970)

THERE IS A FOUNTAIN (FS-46-TAF)

15 min. cl. 7½ ips tape
This brief overview of the work carried on by our Wisconsin Synod's Committee On Relief shows how varied the work is, ranging from aid to flood- and earthquake-ravaged areas throughout the world to food supplies sent to our missions in Hong Kong and Central Africa. (1971)

WE BELIEVE . . . AND THEREFORE SPEAK (FS-47-WBS)

25 min. cl. 7½ ips tape
The 41st Convention of WELS at Northwestern College, Watertown, Wis. With an "Evangelism" theme. See and hear the Synod in convention, "Laity Day", the new buildings and the beautiful campus. (Convention essays on evangelism are also available on cassettes.) Produced by Audio-Visual Aids. (1971)

MY NAME IS LOT LUBABA (FS-49-NLL)

25 min. cl. 7½ ips tape
The life story of a student at the Seminary of the Lutheran Church of Central Africa. Told in the first person, with language simple enough for children, but so moving that adults will rejoice in the fruits of our mission work in Africa. Produced by Audio-Visual Aids. (1971)

LOOK HOW THE BRETHERN FARE (FS-50-LBF)

30 min. cl. 7½ ips tape
The story of our WELS civilian chaplaincy in Southeast Asia, especially Vietnam, the chaplains, and the service men and women whom they serve. Wherever two or three gathered together, the Lord was in their midst by Word and Sacrament. Produced by Audio-Visual Aids. (1971)

WE BELIEVE . . . AND THEREFORE SPEAK IN SOUTH AMERICA (FS-51-SSA)

10 min. cl. 7½ ips tape
A concise, informative report of our Synod's mission survey team to South America. Reveals three probable sites where our Wisconsin Synod may begin its mission thrust on that continent. Produced by the Executive Committee for Latin American Missions. (1971)

FILMS

BY YOU INTO SPAIN (F-109-BYS)

45 min. cl. sound
This production, based on Paul's words in Rom. 15:28, provides an excellent, comprehensive picture of the Wisconsin Synod's mission outreach to Spanish-speaking souls in Southwestern U.S.A., Puerto Rico and Mexico. The film shows how a handful of pastors have brought the Gospel in Spanish to thousands of people with such gratifying results that the 1971 Convention of the Synod unanimously resolved to push ahead into South America to continue this vital effort envisioned long ago by the Apostle. Produced by Board For World Missions. (1971)

RECORDINGS

WE BELIEVE — THE THEOLOGY OF EVANGELISM (CS-1-WBE)

60 min. C-60 cassette
The essay delivered by Prof. Armin Schuetze of Wisconsin Lutheran Seminary at the 41st Convention of Synod. What we believe is what the world needs. What we believe is universally true and unique, powerful and divine. Useful for training evangelism committees. Produced by Audio-Visual Aids. (1971)

THEREFORE WE SPEAK — EVANGELISM IN PRACTICE (CS-2-WSE)

60 min. C-60 cassette
The essay of Prof. Daniel Malchow of Northwestern Lutheran Academy at the 41st Convention of Synod. Points out the three essentials in putting evangelism into practice: preparation, program and passion. Good practical advice for the evangelism committee. Produced by Audio-Visual Aids. (1971)

ORDINATIONS AND INSTALLATIONS

Ordained and Installed

Pastors

Lyon, H. Curtis, ordained and installed as pastor of Zion Ev. Lutheran Church, Torrance, Calif., on July 11, 1971, by P. Heyn, authorized by I. G. Frey (Ariz.-Calif.) (correction).

Installed

Albrecht, Lyle, as Associate Editor of the Northwestern Publishing House, on Oct. 3, 1971, by D. Kuehl, authorized by A. Buenger (S.E. Wis.).

Graf, John, as pastor of St. John's Ev. Lutheran Church, Sturgis, Mich., on October 10, 1971, by R. Frey, authorized by W. J. Zarling (Mich.).

Greve, Edgar J., as principal of Shoreland Lutheran High School, Kenosha, Wis., on Sept. 12, 1971, by Friedel Schulz, authorized by A. C. Buenger (S.E. Wis.).

Seager, David R., as pastor of St. Paul's Ev. Lutheran Church, Prescott, Wis., on Oct. 3, 1971, by A. Zenker, authorized by M. J. Lenz (Minn.).

Voss, Walter, as pastor of Grace Ev. Lutheran Church, Kenton, Ohio, on October 24, 1971, by O. Lindholm, authorized by W. J. Zarling (Mich.).

Teachers

Mallmann, Gerald, as head of the Science Department of Shoreland Lutheran High School, Kenosha, Wis., on Sept. 12, 1971, by Friedel Schulz, authorized by A. C. Buenger (S.E. Wis.).

Otto, Philip, as teacher at Zion Ev. Lutheran Church, Rhinelander, Wis., on Aug. 22, 1971, by D. Kock, authorized by K. Gurgel (N. Wis.).

Pape, Ronald, as instructor at Michigan Lutheran High School, Benton Harbor, Mich., on October 3, 1971, by H. Peter, authorized by W. J. Zarling (Mich.).

Sauer, David A., as principal and teacher of grades 4-8 at St. Mark's Ev. Lutheran Church, Citrus Heights, Calif., on Sept. 12, 1971, by Th. B. Franzmann, authorized by I. G. Frey (Ariz.-Calif.).

CHANGE OF ADDRESS

Pastors

Bartelt, Wayne L.
117 S.E. 10th Ave.
Pompano Beach, Fl. 33060

Bode, David
9436 A Street
Tacoma, Wash. 98444

Bode, Elden
3319 W. 10th Ave.
Kennewick, Wash. 99336

Franzmann, Curtis
1766 Durbridge Rd.
Columbus, Ohio 43229

Frey, R. O.
833 Fairfield Ave.
Battle Creek, Mich. 49015

Groth, L. F.
329 W. Prairie St. (Box 106)
Wautoma, Wis. 54982

Ibisch, John C.
1032 Leith St.
Maumee, Ohio 43537

Knueppel, F. C.
Payne Rd. RD 2
Bethel, Conn. 06801

Lyon, H. Curtis
5004 Vanderhill Rd.
Torrance, Calif. 90505
Tel. (213) 373-3634

Neyhart, Dale P.
Estelline, So. Dak. 57234

Reaume, Hugh
3544 Pueblo Way
Scottsdale, Ariz. 85251
(same house, new number)

Scheele, Martin J.
2247 Roosevelt Ave.
Salt Lake City, Utah 84108

Schroeder, John P.
208 S. Pein Street
Kimberly, Wis. 54136

Seager, David R.
204 Gibbs St. Box 37
Prescott, Wis. 54021

Trapp, John A.
2108 N. 27th
Sheboygan, Wis. 53081

Voss, Walter C.
24 Washington Blvd., Box 172
Kenton, Ohio 43326

Teachers

Helmreich, Roland
159 S. Harmony St.
West Salem, Wis. 54669

Hinds, Mark R.
Box 265, Route 1
Peshtigo, Wis. 54157
Tel. (715) 789-2502

Mallmann, Gerald
4821 19th Ave.
Kenosha, Wis. 53140
Tel. (414) 652-2170

Pelzi, David
2137 15th Court
Eugene, Oregon 97402

OFFERS

Notices of offers and requests will appear in The Northwestern Lutheran only once unless otherwise requested.

Available to any mission congregation: paraments for altar, pulpit, or lectern; two candlelighters and two candelabra. For cost of transportation. Write: Mrs. Minnie Trautman, St. John's Ev. Lutheran Church, Lake Benton, Minn. 56149.

Available: four wooden collection plates. Please contact: Mr. Donald Struck, 16355 Brennan Rd., Oakley, Mich. 48649.

REQUESTS

Emanuel Ev. Lutheran Congregation wishes to hire a business administrator. Anyone interested may send for information and a job description to:

Emanuel Ev. Lutheran Church
900 Lawrence Street
New London, Wis. 54961

EXPLORATORY

RIVER FALLS, WISCONSIN

Exploratory services are being conducted at River Falls, Wis. Anyone knowing of prospective members, interested persons, or university students, is kindly asked to send the pertinent information to:

Pastor Wm. H. Wiedenmeyer
7712 Xerxes Ave., S.
Minneapolis, Minn. 55423

BERGEN COUNTY, N. J.

Mission exploratory services are presently being held in Bergen County, N. J. If you know of someone who might be interested, please notify the undersigned or, if in the locality, call the Jon Ziebers (327-2349).

Pastor G. P. Baumler
155 Milltown Road
East Brunswick, N. J. 08016

NAMES REQUESTED

CONN. AND N. Y.

Wisconsin Synod Lutherans living in southwestern Connecticut or southeastern New York State please contact:

Pastor F. C. Knueppel
Payne Road — RD 2
Bethel, Connecticut 08601
Phone (203) 744-1677 (call collect)

SALT LAKE CITY, UTAH

The Wisconsin Synod Mission in Salt Lake City, Utah, is now holding worship services each Sunday at 10:30 a.m., with Sunday school and Bible class at 9:30 a.m., at the South Salt Lake Auditorium, 2500 S. State St.

If you know of anyone in the Salt Lake City area (including Ogden and Provo) who may be interested in WELS services, please contact:

Pastor Martin J. Scheele
2247 Roosevelt Ave.
Salt Lake City, Utah 84108
Phone: (801) 487-2383

SUPERIOR-DULUTH

Names of students at Superior State College (Superior, Wis.) and at the University of Minnesota—Duluth (Duluth, Minn.) should be sent to the undersigned. Please give the full address of dormitory or apartment.

Pastor Jeff Hopf
Shepherd of the Hills Church
802 Maple Grove Road
Duluth, Minn. 55811

REQUEST FOR COLLOQUY

Pastor W. E. Warnke, of Williams Lake, British Columbia, Canada, formerly LCMS, has requested a colloquy preparatory to entering the WELS preaching ministry. Correspondence is to be addressed to Pastor George Frey, President of the Pacific Northwest District by November 10, 1971.

Pastor W. H. Allwardt of Zion Lutheran Church, LC-MS, Wolseley, Sask., Canada, has requested a colloquy preparatory to entering the ministerium of the Wisconsin Evangelical Lutheran Synod. Correspondence may be addressed to Pastor Arthur P. C. Kell, President of the Dakota-Montana District.

Rev. Wilber T. Niermeier of Harrisonville, Missouri, who, together with his congregation, withdrew from LC-MS, has requested a colloquy preparatory to entering the preaching ministry of the Wisconsin Ev. Lutheran Synod. Any correspondence pertaining to him should be addressed to Pastor M. J. Lenz, President of the Minnesota District.

ARIZONA-CALIFORNIA

ARIZONA-CALIFORNIA LUTHERAN TEACHERS' CONFERENCE

Date: Nov. 11-12, 1971

Place: Redeemer Lutheran School,
Tucson, Ariz.

Thursday, Nov. 11:

- 8:15 Registration
- 9:00 Opening Service
- 9:30 Conference Business
- 10:15 "Our Youth, Our Church of Tomorrow," D. Schultz
- 11:00 "Inhibitions of Our Children — How to Strive for Involvement in Learning," D. Schaumberg
- 11:45 District President's Report
I. G. Frey
- 1:15 Devotions
- 1:30 Report of District Board for Parish Education, School Visitors' Report, Report on Synod Convention
- 2:00 "Institute and Action Workshop — Teacher Development of Audio-Visual and Multi-media Aids for Use in Math and Science," C. Jaehning
- 7:00 Wisconsin Synod Curriculum Study Program, L. Plath

Friday, Nov. 12:

- 9:00 Devotions
- 9:30 Thursday's Minutes
- 9:45 "Evaluation and Interpretation of Test Results," Consultant of Harcourt and L. Plath
- 1:30 Devotions
- 1:45 "Suggestions for Running a Multi-grade Classroom," M. Wiechmann and A. Rupprecht
- 3:00 Secretary's Report
- 3:10 Unfinished Business
- 3:20 Closing

N. Cole, Secretary

DAKOTA-MONTANA

DISTRICT MISSIONARIES CONFERENCE

Date: Nov. 9-10, 1971.

Place: Zion Lutheran, Mission, So. Dak.; W. Bruss, host pastor.

Communion Service: Tuesday at 7:30 p.m.

Agenda: The Dos and Don'ts of Public Relations in Evangelism of a Mission Congregation, M. Putz; Slide Lecture on Foreign Missions and Its Problems, L. Strackbein; Meaning and Use of Matthew 7:5 in a Missionary's Work, P. Knickelbein; The Advisability for a Mission Congregation to have Many Organizations, C. Westhoff.

Please announce to host pastor.

C. Flunker, Secretary

NORTHERN WISCONSIN

FOX RIVER VALLEY PASTORAL CONFERENCE

Date: Tuesday, Nov. 16, 1971.
Place: St. Paul Ev. Lutheran Church, Stephenville, Wis.; D. Nimmer, host pastor.
Time: 9 a.m., Holy Communion.
Preacher: S. Johnson (O. Henning, alternate).
Agenda: Exegesis of James 2, M. Schroeder (James 3, C. Schlei); Homiletical Usage of Advent II Gospel, L. Koenig (Advent IV, A. Hertler); Haggai, R. Muetzel (Malachi, O. Henning); Luther on Predestination and Sola Gratia, J. Behling (Of Other Heretics and Sects, H. Bergholz); Liturgy Supplement Report: R. Zimmermann, R. Muetzel, A. Wood; special reports and questions.
W. Gaulke, Secretary

SOUTHEASTERN WISCONSIN

SUNDAY SCHOOL TEACHERS' INSTITUTE

Date: Nov. 14, 1971 at 2 p.m.
Place: Resurrection Lutheran Church, 213 E. Howard Ave., Milwaukee, Wis.
2:00 Registration
2:15 "The Teacher's Best Use of Time" (panel discussion).
5:00 Fellowship Supper (Tickets: \$1.00).
The Executive Board of the Institute invites congregations not belonging to the Institute to attend the meeting. Please notify the secretary beforehand if you wish to stay for the fellowship supper.

Sylvia Wilm, Secretary
6220 S. Bass Drive
New Berlin, Wis.
Tel. 679-2153

METRO NORTH-SOUTH JOINT PASTORAL CONFERENCE

Date: Nov. 15, 1971.
Time: 9 a.m., Holy Communion.
Place: St. Lucas Ev. Lutheran Church, 2605 S. Kinnickinnic Ave., Milwaukee, Wis. (R. Johnston and C. Leyrer, host pastors).
Preacher: Prof. M. Westerhaus (H. Witte, alternate).
Agenda: Reports on and review of Wisconsin and Missouri Synod Conventions.
V. H. Vogel, Secretary

CHICAGO PASTORAL CONFERENCE

Date: Nov. 16, 1971.
Time: 9:00 a.m. (EST) Communion service; G. Boldt, Preacher (T. Deters, alternate).
Place: Divine Savior Ev. Lutheran Church, Indianapolis, Ind.; T. C. Spiegelberg, host pastor.
Agenda: Exegesis on Jude, T. Spiegelberg; alternate: Hebrews 10:26,27, W. Popp. Essay: The Future of Lutheranism, M. Bartling; alternate: Communion Registration, R. Shekner.
Please excuse to host pastor.
T. Spiegelberg, Secretary

APPOINTMENT

Mr. Donald F. Schuppe of Baltimore, Maryland, has been appointed to serve the unexpired term of Mr. Claude Hesse on the Synod's Coordinating Council. Mr. Hesse resigned because of other responsibilities that at times prevented him from attending the Council meetings.
Oscar J. Naumann, President

1971 PRE-BUDGET SUBSCRIPTION PERFORMANCE

Eight months ended August 31, 1971

	Subscription Amount for 1971	8/12 of Annual Subscription	Subscription and Pension Offerings	Percent of Subscription
Arizona-California	\$ 178,082	\$ 118,721	\$ 114,740	96.6%
Dakota-Montana	170,495	113,663	93,809	82.5%
Michigan	851,976	567,984	517,289	91.1%
Minnesota	880,801	587,201	550,470	93.7%
Nebraska	153,523	102,349	89,201	87.2%
Northern Wisconsin	975,730	650,487	577,449	88.7%
Pacific Northwest	54,142	36,095	30,677	85.0%
Southeastern-Wisconsin	1,222,403	814,936	710,594	87.2%
Western Wisconsin	1,052,686	701,791	645,079	91.9%
Total — 1971	5,539,838(A)	3,693,227	3,329,308	90.1%
Total — 1970	\$5,330,403	\$3,553,602	\$3,255,160	91.6%

Note (A) — The subscription amount for 1971 has been decreased \$11,171.00 to include all revisions received by the Stewardship Department as of June 30, 1971.

CURRENT BUDGETARY FUND

Statement of Income and Expenditures
Twelve months ended August 31, 1971 with comparative figures for 1970

	Twelve months ended August 31			
	1971	1970	Amount	Percent
			Increase or Decrease*	
Income				
Prebudget Subscription Offerings	\$5,335,542	\$5,218,547	\$116,995	22.4%
Gifts and Memorials	54,160	76,611	22,451*	29.3*
Pension Plan Contributions	93,648	93,992	344*	.4*
Bequest	—	6,894	6,894*	
Distribution of Trust Fund Income	33,158	—	33,158	
Income from NWP	6,562	16,562	10,000*	60.4*
Other Income	(357)	5,444	5,801*	
Total Income	\$5,522,713	\$5,418,050	\$104,663	1.9
Expenditures				
Worker-Training	\$1,708,368	\$1,492,885	\$215,483	14.4
Home Missions	1,183,125	1,096,282	86,843	7.9
World Missions	866,850	738,448	128,402	17.4
Benevolences	757,215	749,823	7,392	1.0
Administration and Services	382,781	320,338	62,443	19.5
Total Operations	\$4,898,339	\$4,397,776	\$500,563	11.4
Appropriations	887,830	670,490	217,340	32.4
Total Expenditures	\$5,786,169	\$5,068,266	\$717,903	14.2
Operating Gain	—	\$ 349,784		
Operating Deficit**	\$ 263,456**			

Norris Koopmann, Treasurer & Controller
3512 W. North Ave.
Milwaukee, Wis. 53208

CALL FOR NOMINATIONS

WISCONSIN LUTHERAN SEMINARY

The Board of Control of Wisconsin Lutheran Seminary, Mequon, Wis., herewith invites the members of our Wisconsin Ev. Lutheran Synod to nominate candidates to fill the professorship made vacant by the recent death of Prof. Martin Lutz.

This professor is to serve as librarian and to teach in the field of Theological Encyclopedia and Methodology. It is understood that this theological professor is to be given the opportunity to study library techniques and library services which are required by this assignment. He must also be a man of deep theological insight.

Please send all nominations to the undersigned no later than Nov. 12, 1971.

Pastor Emil G. Toepel, Secretary
641 East St.
Baraboo, Wis. 53913

BOARD OF DIRECTORS — W E L S FOUNDATION

The terms of office of four directors of the WELS Foundation expire on Jan. 1, 1972.

The Board of Trustees requests nominations for the Board of Directors.

All pertinent information on nominees should be in the hands of the Executive Secretary no later than Nov. 19, 1971.

Board of Trustees
Harold H. Eckert,
Executive Secretary

NOTICE!

Pastor Karl Otto — 392-16-6370

Civilian Chaplain in Southeast Asia
Saigon, Vietnam

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

Mailing address:

WELS Box 56, APO SF 96243