



# THE NORTHWESTERN Lutheran

July 5, 1959  
Volume 46, Number 14



# BRIEFS

## by the Editor

**COMMENCEMENTS** at four of our schools are reported in this issue, pages 216-221. We regret to state that the pictures on the Northwestern commencement did not "turn out." Since Prof. Kowalke's retirement as president and Prof. Wendland's retirement from the faculty made this a particularly memorable event, we had hoped to get one very good picture to go with the account.

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*THE DELEGATES* who will represent you at the Synod convention in August are listed on pages 222 and 223.

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A **CONVENTION PREVIEW** will be brought in our next issue. The most important items of business which delegates must weigh and dispose of will be given.

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**MEMBERSHIP GAINS OF MORE THAN 100,000** have been registered by Lutheran churches in Latin America during the past two years, according to a National Lutheran Council news release. The new baptized membership figure is reported to be 856,285. Non-Latin Americans

help to account for this growth. There are 22 congregations of Lutherans from Europe, chiefly from Germany and the Nordic countries, Scandinavia and Finland. These are called "diaspora" (dispersion) congregations.

The greatest concentration of Lutherans is in Brazil, which has 703,944 baptized Lutherans. Here also the two largest Lutheran bodies are found: the Evangelical Church of Lutheran Confession in Brazil, an LWF affiliate, with 600,000 members, and the Evangelical Lutheran Church of Brazil, a district body of The Lutheran Church—Missouri Synod, with 102,289 members.

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*THE FORMATION OF A VOLUNTARY CHOIR* certainly would not be news among us. All the choirs in our churches are voluntary. So it seems rather odd to us that the formation of such a choir in a Lutheran church should create a stir. But the Lutheran churches in Oslo, Norway, had depended on groups of paid singers. Therefore a precedent was set recently when young people of a congregation there were enlisted in a voluntary choir.

A LUTHERAN CATHEDRAL IS SEIZED BY THE SOVIETS, so reports an NLC release. Last month the Soviet government took over St. Mary's Lutheran cathedral in Riga, Latvia. The state turned the church into a "historical monument." It is reported that

this was done to gain control of the cathedral's famed organ, one of the largest in the world. It has four manuals and 124 ranks.

In giving a reason for the seizure, authorities said that the organ and its music should be made available to Riga lovers of organ concerts who would not conscientiously attend a church service or even enter a building still being used for religious purposes. The National Trust, which now administers the use of the building, will permit religious services only in connection with patriotic or political observances. Thus, during the first month of occupancy, services were held on May Day and May 9, the 15th anniversary of victory in Europe; but on Pentecost there was merely an organ concert by an atheist musician.

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**THE PROFESSORS' CONFERENCE**, composed of the faculties of our synodical academies, colleges, and theological seminary, met at Watertown, Wisconsin, on June 15 and 16. Look for a report in our next issue.

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

*The Northwestern Lutheran*

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**THE COVER** — St. Peter's Ev. Lutheran Church, Kekoskee, Wisconsin; Melvin Croll, pastor.

# Editorials

## We Have No Choice

A small but determined group of Christians within the Synodical Conference some years ago founded the Society for the Promotion of Mohammedan Missions. The society supports four missionaries in India. Besides preaching there is also a modest medical mission and the distribution of Christian literature. At several places there are reading rooms. Tangible results have been very small. The work is difficult and expensive.

According to *The Minaret*, the official paper of the society, a writer in another magazine opposed Mohammedan missions with the contention that "the field for mission work is right here in America first and foremost."

To this attack — and that is what it is — the editor replies, "We do not question the need for an expanded and intensive mission program to make disciples of the Lord Jesus out of the millions of unchurched in our land and the need to revitalize the discipleship of millions within the church." But he goes on to say, "Christ's own *commands* and *example* leave us no choice in this matter." (Emphasis ours.)

Not infrequently we hear people say that we have so many mission opportunities in our own backyard that it is folly to spend men and money in the Black Belt, in Apacheland, in Africa, Japan, Germany, etc. If such statements are sincere, the speaker needs to be reminded that we have no choice. The Great Commission of our Lord still stands: "Go ye into all the world."

But sometimes the opponents to *foreign* missions betray a lack of sincere interest in *all* forms of mission work.

*The Minaret* adds another sobering thought: "As we look back over the history of the church, is it possible that our own country has had its full day of grace? . . . Have we perhaps also reached [as Luther prophesied to his beloved Germany] and passed our day of opportunity? If we have, then the best investment we can make in the sowing of the Gospel is to sow it in those virgin fields where dwell the Moslems, the Buddhists, and the sun worshippers, who, because of lack of opportunity, have not yet trampled underfoot the Son of God."

H. C. Nrrz

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**Pacemakers** Few track records are set without competition. The mile runner who is out to break a record needs someone to pace him. When he trains for a meet, he may arrange to have several trackmen to run the mile with him. One runs the first half mile, setting a fast pace; then the other takes over at the halfway point and maintains a similar pace the rest of the way to the finish line. In the championship race the runner counts on the other contestants to pace him. His chances of setting a new record generally depend on the pace his competition sets.

The life of a Christian is also a race. On more than one occasion the Bible uses the figure of a runner or of a race to explain how the Christian strives for victory in the arena of life. The Apostle Paul was fond of this figure of speech. He encouraged the Corinthians to strive for the prize, the Galatians to over-

come hindrances, the Philippians to press toward the goal.

In this race our fellow Christians are, in a certain sense, our competitors. Each Christian runs his race with other Christians, with the members of his congregation. Each congregation, in turn, is matched against other congregations in the Synod. Our fellow Christians are our pacemakers.

That is one of the blessings of congregational life. One member is active in gaining others for the church; another is a generous contributor. This one maintains a cheerful faith despite reverses; that one is always willing to serve when he is called upon. On every hand we see our fellow Christians setting spiritual paces for us. Their virtues and achievements stimulate our spiritual growth; their zeal stirs us up.

God gave us our fellow Christians to help us to grow in faith and good works. Far from envying or despising them, we should be grateful for their example and imitate them.

C. TOPPE

\* \* \* \*

## Double Rewards

A commencement speaker told a class of theological graduates that as prophets of God they would be both loved and hated. He pointed out that Jesus was both loved and hated. That is a timely reminder for all those entering the Christian ministry. Otherwise they may easily be discouraged.

Most members cooperate with their pastor. They show him much love and respect in spite of his own weakness. They accept the Word of God from him. They encourage him when the going gets rough, as it often does. They love and honor him for his work's sake. That is one of the great compensations in the Christian ministry. The true minister will not strive for the commendation of men but the approval of God, but it does contribute to the joy of his ministry to know that he has the backing of faithful members in preaching the pure unadulterated Word of God.

But the true minister will experience also the opposite, not only from the outside ungodly world but also from members within. Jesus said that the servant is not greater than his lord and that he must expect similar treatment. And with how much resistance and opposition and contradiction Jesus met during His ministry! How His enemies ganged up on Him! How they tried to undermine His ministry and to get rid of Him! The Christian minister who hews to the line of God's Word without fear and favor, who insists upon purity of doctrine and resists the introduction of the ways of the world into the Church is bound to have the same experience. The minister or candidate for the ministry who is not willing to take that into the bargain had better change his occupation. He needs the spirit of St. Paul who said: "With me it is a very small thing that I should be judged of you or of man's judgment." His ministry was designed to pass the judgment of God.

(Continued on page 221)

# Studies in God's Word: Deeds or Creeds?

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matthew 5:20-24).

The expression, "Deeds, not creeds," has become quite popular in recent years. Those who use it mean to express their idea that it does not matter what you believe as long as your actions are decent. On the other hand, there was a time when some became so concerned about creeds that they rejected good works as being actually harmful to salvation. In our text from the Sermon on the Mount, Jesus places creeds and deeds into their proper places.

## Creeds

Creeds are simply statements of belief. Creeds are important because faith is important. Jesus said, "Whosoever liveth and BELIEVETH in me shall never die" (John 11:26). The Apostle Paul told the jailer at Philippi, "BELIEVE on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). The Apostle John tells us his Gospel was written "that ye might BELIEVE that Jesus

is the Christ, the Son of God; and that BELIEVING ye might have life through his name" (John 20:31). Faith, to be effective, must have a solid basis. To believe only that something, somewhere, somehow everything will turn out all right is building castles on air. The faith that benefits is the faith that is based squarely on Jesus, the Son of God, who by His death and resurrection from the dead has earned for us a righteousness which exceeds any human righteousness.

Our faith does not earn this righteousness; it only receives it. The ear does not make music. The music is made by an orchestra. The ear is the organ which receives the music, which enables us to enjoy the music, which makes it ours. The eye does not create beautiful scenery. The scenery has been created by our God. The eye is the organ which receives the scenery, which enables us to enjoy the scenery, which makes it ours. Similarly, faith does not earn eternal life. Salvation has been earned for us by Jesus. Faith is the organ which receives this salvation, which enables us to enjoy this salvation, which makes it ours.

Faith in Jesus Christ is important because only through this faith can we receive the assurance of God's friendship, of the forgiveness of our sins, of an eternal life.

## Deeds

But such faith is more than just memorizing the words of the Apostles' Creed or of sections of Luther's Small Catechism. Faith is more than just knowing which doctrines are Scriptural and which are not.

Faith in Jesus includes a love for Jesus and a trust in Jesus. True love must find ways of expressing itself. Love for family or friends will express itself in a kind word, a gift, some service for the loved one. True love for Jesus will do the same. It must do the same. The MUST here is a matter of inner compulsion. I love Jesus; therefore I

will not be content until I have found some way to express that love. I will speak to Him in prayer, not because someone has told me it is necessary for me to do so, but because I want to talk to Him. I will look for ways of serving Him, not because it is my duty, but because I wish to find ways of showing my love.

What can we do to please Him? Many things can be done. Jesus mentions some of them. If we truly love and trust Jesus, we will try to be like Him. We recall that Jesus is concerned about blessing people, not condemning them. Accordingly, we shall not go about calling people names, but will try to speak good things about them and to them. We shall not go about with anger and hatred in our hearts, but shall be eager to forgive even as Jesus is always ready to forgive.

Jesus is serious about this matter. He tells us that if we love and trust Him, if we have really appreciated the forgiveness He has shown us, we shall extend a forgiving spirit to others. He tells us we shall seek the forgiveness of those against whom we have sinned. He says that if we approach Him in worship even while we refuse to make an honest effort to live peaceably with one another, that worship will not be acceptable to Him.

## Deeds or Creeds?

Deeds or creeds? Our Salvation is a free gift of God which becomes ours through faith alone. Our good works in no way earn or win the salvation which has been completely earned for us by our Savior, Jesus Christ. We are saved by faith alone.

But faith which saves is never alone. "Faith is a living, busy, active, mighty thing, so that it cannot help doing good without ceasing. It does not ask whether good works are to be done, but before one asks, it has already done them, and is always doing them" (Luther).

JOHN SCHAADT

# Smalcald Articles

## Part III. Art. III. Of Repentance

### XVII

John the Baptist is not the only one to declare all men alike to be sinners and in need of repentance. St. Paul does the same. Luther quotes two words of his in the following paragraphs.

- 33) *In the same way Paul also preaches, Rom. 3:10-12: "There is none righteous, there is none that understandeth, there is none that seeketh after God, there is none that doeth good, no, not one. They are all gone out of the way, they are together become unprofitable."*

### Notes

In his Epistle to the Romans, Paul discusses the "righteousness of God" as it is revealed in the Gospel. All men stand in need of this righteousness. All by nature are under the wrath of God. The Gentiles know this, although they do not have the written Law of Moses; they know it from their conscience. The works of the Law are written in their hearts, and their conscience testifies to them that they are guilty before God. The Jews have the Law of Moses. Yet it is not enough to know God's commands: only a man who does them is acceptable before God. Thus they are condemned by the Law.

In the verse preceding the summary quotation above, Paul states: "We have before proved both Jews and Gentiles, that they are all under sin." The words with which he summarizes the situation are taken from two Psalms, 14 and 53. Both Psalms begin by saying, "The fool hath said in his heart, There is no God. — Corrupt are they, and have done abominable iniquity: there is none that doeth good" (Ps. 53). Then both Psalms continue with almost identical words: "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God" (Ps. 14). The result of God's investigation is stated in the words which Paul quotes in the above-mentioned Romans passage.

Where, then, are the superfluous good works of monks and martyrs? There are none. There is no one to do any such works. In fact, all men stand condemned as sinners, who are themselves in need of repentance.— To promise indulgences to people on the basis of the Church's "treasury of good works" is pure deception.

Romans 3 is not the only place in which Paul declares all men to be sinners. When on his second mission journey he came to Athens he faced the Greek philosophers on Mars Hill. These philosophers represented the various systems of thought then current among the Greeks. They differed widely in their teachings concerning the best way to attain happiness. What did Paul say to them?

- 4) *And Acts 17:30: "God now commandeth all men everywhere to repent." "All men," he says; no one excepted who is a man.*

It would carry us too far afield to trace the systems of those philosophers even in a brief outline. They all realized that happiness did not come spontaneously; something had to be done about it. But they all taught that it was up to man himself to work out his own salvation, and that he needed guidance in the matter. But, in spite of the voice of their conscience, they all denied any life in the hereafter. They limited happiness to this life. When Paul in his address mentioned the resurrection of the dead, they began to jeer, and the meeting broke up.

Before these philosophers Paul declared that all men are lost by nature. All men must repent if they are to be saved.

### Life of Repentance

When Luther published his 95 theses against Indulgences he maintained in the very first one that Christ wants the entire life of His believers to be one of continued repentance. One great fault of the Roman sacrament of Penance is that it cuts up a Christian's life into a number of pieces. You may have some good works to your credit, while at the same time you commit a sin for which you must do Penance. The Christian's life is not such a crazy quilt; it is a unit.

True, it is a life of constant struggle between our old Adam and our new man. In this struggle we suffer many setbacks. It is a constant surging back and forth and up and down. But it is not something patched together of good works and sins, the ones offsetting the others. It is as Luther describes it in his Small Catechism, where he discusses the significance of Baptism: "It signifies that the Old Adam in us should, by daily contrition and repentance, be drowned and die with all sins and evil lusts; and, again, a new man daily come forth and arise, who shall live before God in righteousness and purity forever."

This unity of a Christian's spiritual life demands that also repentance cannot be a piecemeal affair, but concerns our state before God as a whole. This point Luther now illustrates from various angles.

- 35) *This repentance teaches us to discern sin, namely that we are altogether lost, and that there is nothing good in us from head to foot (both within and without), and that we must absolutely become new and other men.*

### Notes

When reading this paragraph we cannot help but be impressed by the numerous expressions which stress the solidarity both of sin and of the new life: "altogether lost" — "nothing good" — "from head to foot" — "within and without" — "absolutely new."

This truth is here applied to sin: "Repentance teaches us to discern sin." As long as in our repentance we limit ourselves to a reckoning with individual  
(Continued on page 221)



# A Lantern to Our Footsteps

*God's Reply to Our Questions*

**Topic: Why Do We Have Sponsors?**

The Lord has blessed your family with a little child. You immediately want to arrange for the baptism of this child, for you recognize the importance of this Sacrament. One of the first questions that you as mother and father ask yourselves as you arrange for his baptism is this: Whom shall we have as sponsors? Sponsorship is a custom so common in the Lutheran Church, in fact, in Christian churches in general, that without too much thought that question arises. But before you make a choice, it will be well first to ask yourself: Why do I want sponsors for my child? Why do we have sponsors?

## **Do Scriptures Command Sponsors?**

Did Jesus command us to have sponsors? Do the Scriptures make sponsors necessary? No, Jesus nowhere mentions them; there is no reference to sponsors in the Bible. So it is well to remember that there is no command from God making sponsors a requirement. If you should decide that you prefer not to ask anyone to serve as sponsors, if you know of no one whom you may ask, your child can be baptized without them. That is just as Scriptural and just as valid a baptism as one performed with sponsors. Sponsorship changes nothing so far as the baptism itself is concerned. Never deprive your child of baptism because you do not know what to do about sponsors.

## **An Old Custom**

But why then have sponsors? This is a custom that arose very early in the Christian Church. It is first mentioned in connection with child baptism by Tertullian, who lived in North Africa around the year 200 A.D. So it appears to have developed in the century after the Apostles lived. We cannot concern ourselves with the history of this custom through the following centuries. But we do note that at the time of the Reformation it was retained by Luther and his followers as a good custom and has continued in the Lutheran Church.

## **Sponsors Are Witnesses**

One reason sponsors were retained at the time of the Reformation was that they might testify to a child's baptism. An old church order of 1533 put it this way: "Sponsors should be retained, especially on account of the Anabaptists, who now pretend that they do not know whether they ever were baptized or not, so that the sponsors, especially, as well as others, may bear witness, and in the mouths of two or three witnesses every word may be established (Deut. 10)." Important acts, such as marriages, are to be attested to by witnesses; even the government requires that. Surely, it will be well to have official witnesses who can testify concerning an act as important as a person's baptism.

## **More Than Witnesses**

Sponsors, however, are more than witnesses. If you choose someone to serve as a sponsor, he will be asked to promise that he will lend his counsel and aid, especially if your child should lose you, his parents, that your child may be brought up in the true knowledge and fear of God, according to the teachings of the Lutheran Church. You as a Christian father and mother will be concerned about that. You know that Christ told us not only to baptize, but that He also said: "Teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20). You are convinced that all things that Christ commanded are correctly taught in your church, our Lutheran Church. You want your child to be taught the same faith that means so much to you, for you truly believe that your faith embraces the true way of salvation as taught in the Scriptures. But what if something should happen to you so that you cannot carry out this important duty? The sponsors promise that they will then provide for the Christian training of your child in the faith of your church. They also promise that they will pray for your child.

## **Spokesmen for the Child**

Finally, sponsors also speak for the child in the baptismal ritual. We believe that God in and through baptism works faith in the Triune God in the heart of the child. To signify that, to show that we firmly believe that, we address questions to the child which the sponsors answer in the name and in the stead of the child. Those questions addressed to the child and answered by the sponsors for it are a sign to show that we believe that God according to His promise works faith in the heart of the child through baptism, renouncing the devil and all his works, and all his ways. Thus the sponsors participate in this symbolic ritual.

## **Whom Will You Choose?**

Whom now will you choose to serve as sponsors? Sometimes the choice is made in order to honor the person asked. But, surely, the main concern should be that it is someone who will faithfully and can conscientiously fulfill the duties of sponsorship. You want your child brought up in your faith. But ought such a promise be required of anyone who does not fully share your faith? If he is sincere in his faith, and unless he is sincere he would hardly qualify for sponsorship, then you are placing him in a compromising situation by asking him to promise to bring up a child in a faith different from his own. When there is doubt as to whom you should ask, why not discuss it with your pastor before you make any arrangements for sponsors?

*(Continued on page 221)*

# News FROM OUR Missions



## The Ministry to the Sick — A Fruitful Work

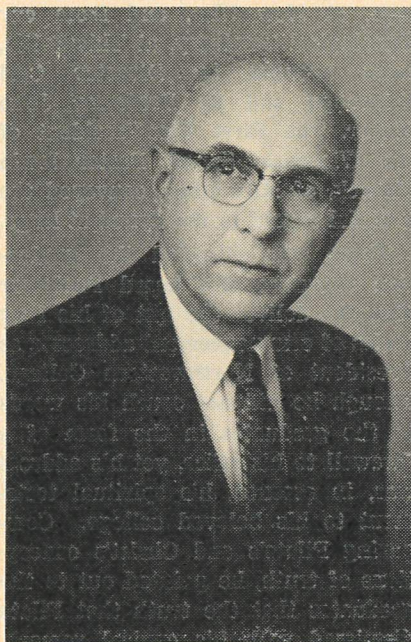
"Preach the Gospel to all creatures," is the divine commission of our Savior. That is done by the preaching and teaching in the congregation to which you belong. It is done by establishing new preaching stations in unchurched areas. It is done when missionaries are sent into countries still in darkness and superstition. That must be done. But another field is not to be left untended. That field represents the hospitals and institutions where people from all areas of the state and beyond seek medical help.

### The Remedy for Sin

The basic cause, as we Christians know, for all our sickness is sin. The surgeon's knife does not remove this cause. The antibiotics that are administered do not deter it. But through them the body is healed under God's blessing. But are we only to be concerned about a body made whole again? The Savior did more than heal the body. He always sought to heal the whole man as he pronounced forgiveness of sin upon the sick. So important is forgiveness that the Savior died for the sins of mankind. And now this message of forgiveness, of reconciliation, is to be preached to all men.

### Calling Sinners to Repentance

Among the sick in our hospitals are faithful Christians who have enjoyed an intimate knowledge of the Savior, but who now, while afflicted, are also spiritually tried and stand in need of the strengthening against temptation which the Gospel alone gives. "Set your affection on things above, not on things on the earth." If these words must be spoken to the faithful ones to remind them that there are blessings in afflictions, then surely they must be spoken to such who have neglected precious opportunities to grow in grace. Now



**Pastor R. C. Horlamus,  
Institutional Missionary,  
Western Wisconsin District**

there is a time for reflection and meditation during illness. The application of the Word to the individual is not without its blessings. How heartening it is to hear that one who neglected precious opportunities to the utmost has kept his promise made in the hospital and has returned to his home church again. And some are through contact with the Word in their sickness brought to the realization of their need and the salvation their Savior has for them. So they return home with the resolve to join the next instruction class and to do what they ought to have done long ago.

### A Letter of Thanks

What does this mean to the patients and the family? We will let a paragraph from one letter of appreciation speak: "May the Lord

bless you and give you His guidance in your wonderful work. Coming from one who has had the experience, what you do in the Lord's name means so much to the sick and dying and also to those of us who have to stay and watch our loved ones suffer and die."

### Your Synod's Ministry to the Sick

The need of these souls far away from home, confined to a hospital bed because of illness or accident, was recognized by your Synod in establishing the Ministry to the Sick in the Madison area of our Western Wisconsin District. Regular calls are made by your missionary in Madison General, Methodist, and St. Mary's Hospitals, at the Wisconsin Neurological Foundation, and the State Psychiatric Hospital (Mendota). At the University Hospitals calls are made when Chaplain Baumann of the sister synod is not available. These calls are all bedside visits.

### "And the Gospel Is Preached Unto Them"

Preaching services are held regularly at Mendota on the second and fourth Sundays of the month in the evening. At the Dane County Hospital and Home for the Aged, one service is held in each institution on the first Sunday of the month. It is always an attentive group that is present, though it may not always be a large group. And we are confident that the seed of God's Word under His blessing will do that whereto it is sent. "It (My Word) shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

R. C. HORLAMUS

# Northwestern College—Graduation and Special Observances



**Professor E. E. Kowalke**

In spite of steam-laundry weather there was a larger crowd than usual on the Northwestern College campus for the two-day activities centering about the commencement exercises on June 11. Places in the college dining hall were at a premium as the alumni gathered there for their annual luncheon the evening before graduation. Many of the visitors were drawn to the campus by a rare event, one that has taken place only twice in the last 88 years of the history of the college. The school's second director since 1869 was retiring from his office. After 40 years of conscientious and effective service as college president, Professor Erwin E. Kowalke was turning over the reins of his office to his successor. Professor Kowalke will, however, continue to be active in the classroom.

At the same time an even longer tenure of office was being commemorated. Professor Ernest A. Wendland was concluding 45 years of genial and patient service in the classroom. Professor and Mrs. Wendland will continue to make their home in Watertown.

After the traditional commencement exercises on Thursday morning,

special recognition was accorded to both veteran members of the Northwestern College faculty. The main speaker, Pastor Waldemar Pless, of Milwaukee, expressed gratitude for the diversities of gifts the Lord has given the Wisconsin Synod through these two men. Greetings from the faculties of Dr. Martin Luther College, at New Ulm, and from our Theological Seminary, at Thiensville, were brought by Director Carl Scheppe and by Professor John Meyer. The First Vice-President of the Wisconsin Synod, Pastor Irwin Habeck, of Milwaukee, conveyed the grateful regard of the Synod at large.

Those who attended the graduation exercises also heard Professor Kowalke deliver the last of his long series of commencement addresses as President of Northwestern College. Though he did not couch his words to the graduates in the form of a farewell to his office, yet his address was, in essence, his spiritual testament to his beloved college. Comparing Pilate's and Christ's conceptions of truth, he pointed out to the graduates that the truth that Pilate dismissed with his cynical remark, "What is truth?" is the Truth that we cherish. It is the Truth to which our school is dedicated, and by which it charts its course. Of this Truth we must never be ashamed because it will never put us to shame. It was fitting that in his concluding address President Kowalke point his college to the rock on which it is founded.

Of the 23 college seniors who received their degrees at these exercises, all except two will continue their studies at the Seminary at Thiensville this fall. There were 38 graduates of the high-school department; two-thirds of these graduates plan to continue their preparations for service as pastors or teachers in our congregations.

It has been to the preparation of such young people for work in the Church that Professor Kowalke and Professor Wendland have dedicated so much of themselves for so many satisfying years. A grateful Synod



**Professor E. A. Wendland**

pays them tribute for work well done; only God knows how to reward it.

C. TOPPE

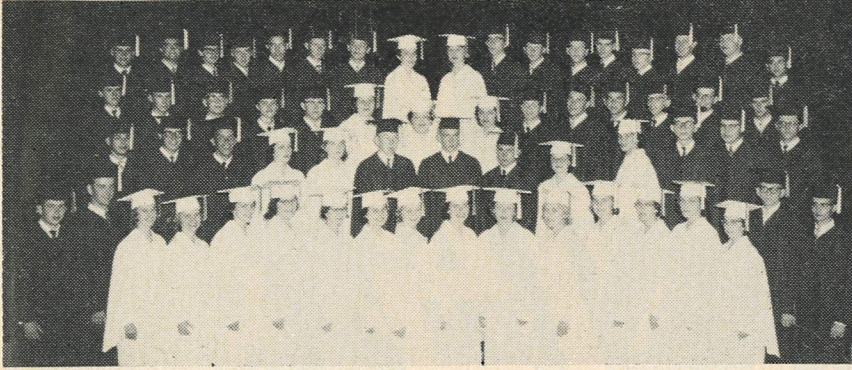
## 1959 Graduates of Northwestern College

Ahlswede, Eugene, Sturgeon Bay, Wis.  
Dament, Jerald, Pembroke, Ont.  
Diener, Ronald, Hartford, Wis.  
Doelger, Marvin, Milwaukee, Wis.  
Franzmann, John, Clayton, Mo.  
Gaertner, John, Neenah, Wis.  
John, Herman, St. Louis, Mo.  
Kock, Christian, St. Paul, Minn.  
Meyer, John, Brillion, Wis.  
Plitzuweit, Jerald, Caledonia, Minn.  
Radloff, James, Milwaukee, Wis.  
Sabrowsky, Daniel, Portland, Ore.  
Schawe, Edward, Beaumont, Tex.  
Schewe, Harold, Milwaukee, Wis.  
Shimek, Richard, Echo, Minn.  
Smith, Lowell, Kenosha, Wis.  
Uitti, Aaron, Jacksonville, Fla.  
Werner, Edward, La Crosse, Wis.  
Westendorf, Daniel, Saginaw, Mich.  
Westendorf, Rollin, Bay City, Mich.  
Widmann, Warren, Moberidge, S. Dak.  
Witte, David, Fort Atkinson, Wis.  
Zwieg, Larry, Watertown, Wis.

NOTE: Lois Foster, of Watertown, Wis., received her B.A. degree at the close of the first semester.



# Graduation At Michigan Lutheran Seminary



Graduating Class, M.L.S.

Sixty-two students received diplomas on June 4 with 1400 relatives and friends joining in the graduation service. The main speaker was the Rev. Fred Zimmermann, pastor of Zion Lutheran Church in Lansing and a graduate of this school 25 years ago.

The class speaker was Herbert Winterstein of Saginaw. The valedictorian was James Westendorf of South Haven. Both of these graduates will continue their studies for the ministry at Northwestern College.

Of more than passing interest is the fact that Herbert Winterstein was awarded a Certificate of Merit by the National Merit Scholarship Corporation which tested nearly one-half million seniors in the United States. This placed him in the top half of one per cent nationally. Another member of this graduating class, David Mielke, was a National Merit scholarship winner, ranking

among the top 700 nationally. He plans to enter Dr. Martin Luther College in the fall. In fact, 38

members of the graduating class plan to continue their education for full-time service in the church.

Annually the Seminary Boosters' Club and the Seminary Ladies' Guild make financial awards to some of the graduates in varying amounts toward educational fees at Northwestern College and Dr. Martin Luther College. Seven graduates received such awards this year.

The 1959-1960 school year will mark the fiftieth year of Michigan Lutheran Seminary's existence as a preparatory school. This will be observed in various ways throughout the school year.

C. FREY



At graduation time (left to right): President Conrad Frey; James Westendorf of South Haven, Michigan, the Valedictorian; Herbert Winterstein of Saginaw, Michigan, the class speaker; and Pastor F. P. Zimmermann of Lansing, Michigan, the main speaker.

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## The Diamond Jubilee At Dr. Martin Luther College

Bright, sunny, but somewhat humid weather greeted the hosts of visitors who assembled on the hilltop campus to celebrate the seventy-fifth anniversary of the founding of Dr. Martin Luther College at New Ulm, and to lend their presence to the graduation exercises, marking the seventy-fifth time the school has formally dismissed groups of young people who have prepared for the service of the church.

The first guests began to assemble as early as Saturday morning, June 6. Alumni, friends, parents and other relatives of the students renewed acquaintances and formed new ones in informal gatherings on the college grounds. Although the last round of final examination was still in progress, an air of expectant excitement began to sweep the campus with the swelling stream of visitors from outstate.

### The Jubilee Service

Our guests worshiped with the college community at our two local churches on Sunday morning. The formal program for the festivities began on Sunday afternoon with the jubilee service in the college auditorium. Visitors filled every available seat early, and several hundred guests were forced to content themselves with overflow accommodations.

Miss Doris Pankow of our music staff was the organist; Professors Albrecht and Backer directed the choirs, and Pastor E. Schaller, chairman of the Board of Regents, was liturgist. An alumni chorus of about 160 voices sang "Rejoice in God, all Christendom," a hymn that had been translated by Mrs. L. Sperling of the Class of 1920. The College and the High-School Choruses sang an uplifting antiphonic arrangement of "Lord, Thee I Love with All My Heart."

Pastor O. J. Naumann, President of our Synod and a former member of our faculty, called attention to the fact that too often we expect our schools to do the impossible with the equipment and the facilities we provide, just as we rely upon God to do miracles in the work of the Church. He asked for a rededication of all in our Synod to the purpose for which the school was founded, so that we may be enabled to provide the teachers, the buildings, and the equipment so much needed to carry out the task our Lord has given us.

The festival sermon was preached by Pastor W. Pless of Milwaukee, who based his discourse on Psalm 78:34, 35. He encouraged the hearers to appreciate the chief aim of Christian education, namely, to train people to remember God. On the basis of his text he showed us our great need of God's help and God's great help for our every need. Israel's history parallels our own, for too often we, like that nation, forget our sinfulness and helplessness in God's sight and attempt to find or to construct other foundations beside those which God has already laid for us. When by God's grace we are mindful of our human helplessness and turn in humble, contrite faith to the saving grace of our loving Father, then we have a Rock and a firm Cornerstone upon which we can successfully build an edifice of true education.

Professor John Meyer, a former member of our faculty and once president of our school, used the text which had formed the basis of the sermon preached at the cornerstone laying in 1884, I Samuel 16:11, "Are here all thy children?" Just as David was to be the center of Israel's political life, so great David's Greater Son must be the center of all true learning in a school that serves Him and His Church. So it



Left to Right: Pastor Werner Franzmann, the speaker; President Carl Scheppe; Professor Cornelius Trapp.

has been with us for the past seventy-five years; so by God's grace we would have it be for the future.

#### The Alumni Dinner

At five o'clock the Alumni and Friends of DMLC sat down to dinner in the College refectory. A capacity group was again in attendance; 350 guests were served. It is interesting to note that our oldest alumnus, Mr. August Hohenstein of the Class of 1891, had come from California to celebrate with us. The gathering was privileged to view the new sound-filmstrip that Synod's Board for Information and Stewardship has just released. Elections resulted as follows: Theo. J. Pelzl, vice-president; Mrs. Delmar Brick, secretary; Miss Esther Buenger and Don Engel, members of the executive committee. The treasurer reported that the sum of \$750 had been gathered for a jubilee gift to the school; the executive committee was authorized to select a project upon which to expend that sum. 1,526 mailings of the *Newsletter* were reported; the executive officers were encouraged to continue the contacts thus established.

#### The Commencement Concert

At 8:15 the annual Commencement Concert was heard, again by more than a capacity audience. The various choruses, the band, and a special brass ensemble to accompany the joint choruses intoned both sacred and secular selections, to the enjoyment of all hearers.

#### The Commencement Service

Monday morning brought us to our seventy-fifth annual commencement. Twenty-one college seniors had bachelor's degrees conferred on them; an additional seven in-service teachers received the same degree in absentia, having fulfilled the requirements during summer sessions. Eighteen young women received their diplomas as three-year graduates, with another being granted her diploma in absentia. Eighty high-school seniors constituted the largest group we have graduated from that department. The larger share of these will continue their work in preparation for service in the church.

To these classes and to the congregation the speaker, Pastor W. Franzmann, made it clear that Christ must be preeminent in every phase of Christian education. He used as his text and theme the words of John the Baptist, "He must increase, but I must decrease." He also showed that these words point to the all-out service of Christ as a blessed service which brings peace and joy to the heart. But in life there is a constant pull and drag away from such blessed service. Among the forces that threaten to keep us from serving in the spirit of John the Baptist, he noted, are these three: our self-indulgent flesh, spurred on by a pleasure-mad world; our lazy flesh or preoccupation with our own ease and comfort; our proud, sensitive flesh, quickly taking offense and making us sulk in our tents.

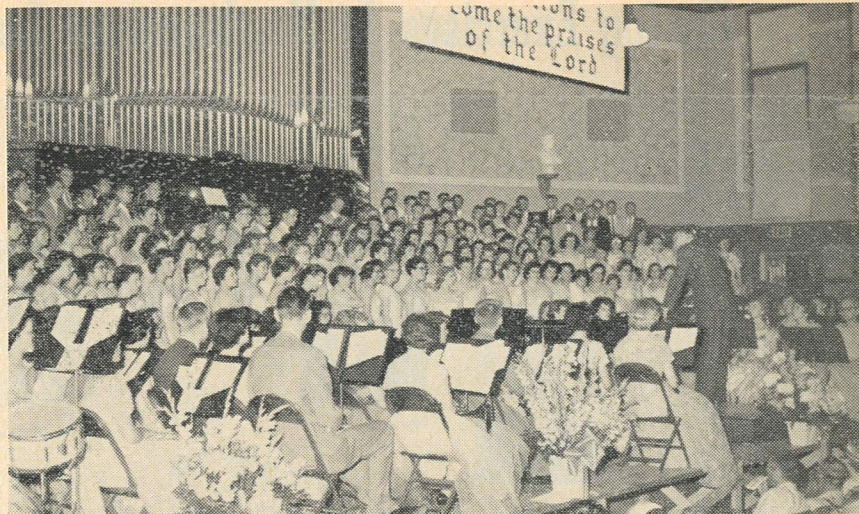
President Schweppe in his remarks to the graduates laid it upon their hearts that the chief word of encouragement for them was the prayer that they might hold fast that which they have in the precious treasure of faith. Trust in the eternal truths of God gives the highest wisdom to the trusting. Here, as in all our life of faith, we hold fast by being held fast. When the Savior holds us fast in His love and mercy, then and then only are we His witnesses, "showing to the generation to come the praises of the Lord."

#### Two Anniversaries Observed

It was noted in the course of the service that Professor C. Trapp was finishing his twenty-fifth year of service to the Church, and that twenty-five years had gone by since Professor C. Schweppe had been called to head the school as its president. We thank God for the blessings He has conferred upon us through the work of these devoted servants of the Word.

#### Summing Up

The jubilee days were uplifting and inspiring. We looked backward with joy and gratitude; we look forward with hope and courage based upon the promises of the Head of the Church. To sum up our thoughts upon this eventful weekend we quote a portion of the prayer of the liturgist for the service:



At D.M.L.C. Commencement Concert

"Almighty and eternal God, Father of our Lord Jesus Christ, before Thee we lift our hearts and voices this day in humble thanksgiving and praise, acknowledging the abundant mercy which established, and for these seventy-five years has prospered in the service of Thy kingdom and the Gospel, this institution for the Christian training of our youth and the preparation of Christian teachers. . . .

"Vouchsafe unto us the continuance of Thy loving care. As darkness deepens upon the world, and many distresses afflict Thy Church, we pray that Thou wouldest affirm unto us Thy promise that Thou wilt grant

the Holy Spirit to them that ask Thee. Graciously maintain and enlarge this school as a mighty voice which sends forth the streams of pure apostolic doctrine, a power that fosters true learning, a fountain which supplies Thy Church with able servants. . . .

"Grant, O Heavenly Father, that we may all become more faithful stewards of Thy goods, dedicating ourselves to the furtherance of Thy kingdom and especially also to the adequate maintenance of this home of Thy Gospel set like a light upon the hill, devoted to Thy glory and to the salvation of souls."

H. A. STTZ

## Where The New Teachers Will Serve

#### Four Year Graduates

Alten, Carol, Detroit, Michigan  
 Bock, Walter, Valentine, Nebraska  
 Breitung, Arnold, Kaukauna, Wisconsin  
 Cloute, Charlene, Omaha, Nebraska  
 Ehlke, Delbert, West Salem, Wisconsin  
 Falck, John, Franksville, Wisconsin  
 Flynn, Joseph, Benton Harbor, Michigan  
 Fuerstenau, Ronald, Milwaukee, Wisconsin (Jerusalem)  
 Greenfield, Gary, Milwaukee, Wisconsin (Siloah)  
 Kramer, Arvid, Sanborn, Minnesota  
 Loeck, Willis, Collins, Wisconsin  
 Maske, Janet, Pigeon, Michigan  
 Morse, Nancy, Bay City, Michigan  
 Ollmann, Jeanette, Mobridge, South Dakota  
 Pautsch, Carl, Waterloo, Wisconsin  
 Raabe, James, Milwaukee, Wisconsin (St. Peter's)  
 Sonntag, Robert, Stanton, Nebraska  
 Vogel, Elizabeth, Bay City, Michigan  
 Wackerfuss, Gretchen, Gibbon, Minnesota  
 Wendland, Luther, Omaha, Nebraska (Gethsemane)  
 Westin, Eric, Mission, South Dakota

#### Three Year Graduates

Albrecht, Marianne, Hemlock, Michigan  
 Daubert, Katherine, Sebawaing, Michigan  
 Grosse, Carol, Monroe, Michigan (Zion)  
 Heier, Marilyn, Minneapolis, Minnesota (Bloomington)  
 Hilty, Kathleen, Kimberly, Wisconsin  
 Jenni, Darlene, Wood Lake, Minnesota  
 Kurth, Elizabeth, West Bend, Wisconsin (St. John's)  
 Miller, Donna, Watertown, South Dakota  
 Paap, Annette, St. James, Minnesota  
 Radichel, Rebekah, Winona, Minnesota (St. Martin's)  
 Radsek, Patricia, Milwaukee Wisconsin (St. Stephen's)  
 Roeber, Marilyn, Flint, Michigan (Emanuel)  
 Ruege, Ruth, Minneapolis, Minnesota (St. Louis Park)  
 Schultz, Carol, Winona, Minnesota (St. Matthew's)  
 Taecker, Faye, Omaha, Nebraska (Gethsemane)  
 Tietz, Elda, Grand Island, Nebraska  
 Voth, Bonnie, Tacoma, Washington (Faith)  
 Wiese, Alyce, Benton Harbor, Michigan (Grace)

# Closing Exercises At Northwestern Lutheran Academy



"It was one of the first closing exercises we have attended here," was a remark commonly heard on our grounds on Friday, June 5. From our conversation with those who attended we know that such comments included every program of the two days, from the alumni banquet and commencement concert to the closing service itself. Our visitors as well as we ourselves enjoyed many happy and edifying moments.

Pastor Edmund Schultz, of Hazelton, North Dakota, reemphasized what every Wisconsin Lutheran has been taught but what not all still remember — that the "fear of the Lord is the beginning of wisdom"

(Ps. 111:10). That truth can never be overemphasized, since it is the very reason for our entire system of Christian education. May the Lord grant all of us willing hearts to make every sacrifice in order that our schools, as respects both personnel and equipment, may be brought up to the needs of our day.

The graduating class of 18, though not the largest we have had, will contribute its part in supplying the Synod with more workers in pulpit and school. There has been a greater awareness among our youth of the needs of the Church, and that is reflected in the higher percentage of those who register for courses

that will prepare them for the teaching or preaching ministry. The harvest is there, and the least we can do is to make provisions for it.

The concert rendered on the evening before commencement under the direction of Tutor Franklin Zabell was exceptionally well received and must stand as a credit to the music department of our sister institution at New Ulm.

Tutor George Tiefel has been assigned to the parish at Bonesteel, South Dakota, and Tutor Rolfe Westendorf will return to the Seminary to complete his studies. Both have served us commendably and leave

us with our best wishes for success in their future work.

Because of the larger graduating classes, unusual losses, and other conditions, we shall have to accept the possibility of a smaller total enrollment for the next year, even though the number of applicants

should hold its normal level. Though some may realistically speak of such conditions as being part of the history of any school, we do view them with concern and therefore urge at this time that our constituents of the Dakota-Montana and neighboring Districts consider well

the kind of education they want their son or daughter to have to serve them as an antidote to the crass materialism of our time and the kind of training they should have to dedicate themselves to the service of God in His Church.

R. A. FENSKE

### EDITORIALS

(Continued from page 211)

There are, sad to say, members who are always nagging and finding fault with the minister, largely over petty and trivial things, so that he gets discouraged and perhaps changes his message. Such members are themselves the losers, for, says Paul, "that is unprofitable for you."

IM. P. FREY

### SMALCALD ARTICLES

(Continued from page 213)

sinful acts, individual thoughts, individual words, individual deeds, real repentance is impossible. Repentance discerns sin as a total depravity, which calls for a complete renewal of the whole person.

#### No Partial Repentance

Luther is still presenting repentance over against the errors in the Roman way of counseling Christian consciences in the sacrament of Penance. Believers were left in the dark; they could never be sure whether or not they had to repent about a certain thought, word, or work. When, however, we recognize our total depravity, as Scripture teaches us, there can be no uncertainty any longer.

36) *This repentance is not piecemeal and beggarly (fragmentary), like that which does penance for actual sins, nor is it uncertain like that.*

*For it does not debate what is or is not sin, but hurls everything on a heap, and says: All in me is nothing but sin (all is simply sin, and there is nothing in us that is not sin and guilt). What is the use of investigating, dividing, or distinguishing a long time?*

Such "investigating, dividing, or distinguishing" merely obscures the terrible fact of original sin, and fosters the idea that there is some good, though perhaps only very little, yet some real good, left in us by nature.

Other points will be taken up, God granting, in our next study.

(To be continued)

J. P. MEYER

### A LANTERN TO OUR FOOTSTEPS

(Continued from page 214)

If, however, you are looking for someone to serve only as a witness, without the added requirements for sponsorship, any reliable person, even though he may not be of your faith, may be chosen.

In general let this be said: Let's not make sponsorship a mere formality, a custom without meaning. Then it is more honest to drop it and have only witnesses. But if we want sponsors, let us follow the custom mindful of its purpose and choose in accordance with it those who are to serve.

A. SCHUETZE

## The Thirty-Fifth Convention of the Ev. Lutheran Joint Synod of Wisconsin and Other States

The Thirty-fifth Convention of the Joint Synod will be held, God willing, at Saginaw, Michigan, in the auditorium of the Michigan Lutheran Seminary, August 5 to 12, 1959. The opening service will be held Wednesday, August 5, 10:00 A.M., at St. Paul's Church, corner of Court and Bond Streets. Pastor Theodore Sauer will preach the sermon.

Daily sessions will be held as follows: morning, 9:00 to 11:45 A.M.; afternoon, 2:00 to 5:00 P.M.; evening, 7:00 to 9:00 P.M.

The closing service will be held in the Convention Hall on Tuesday evening, August 11, at 7:30 P.M. Pastor Walter A. Schumann, Watertown, South Dakota, will preach the sermon.

Requests for housing at Michigan Lutheran Seminary on the part of delegates, advisory delegates, and those having official business at the convention must be made by July 20. Those using Seminary housing facilities

must furnish their own blankets, pillows, and sheets. These may be sent ahead by mail or parcel post, addressed to the sender in care of Michigan Lutheran Seminary, 2128 Court Street, Saginaw, Michigan.

Meals will be served ONLY for bona-fide delegates, advisory delegates, and those having official business at the convention.

Reservations will be made in local hotels or motels for visitors wishing to attend the convention. Those desiring such accommodations are requested to furnish information as to the number in the party, the names of those in the party, the type of lodging desired, the expected time of arrival, and the length of stay. A deposit should accompany the request if arrival will be after 5:00 P.M. Every effort will be made to accede to all requests as long as such accommodations are available.

THEODORE SAUER, Secretary

**ARIZONA-CALIFORNIA DISTRICT**

<b>Pastors</b> Venus H. Winter Gilbert B. Seager H. Eugene Hartzell	<b>Teachers</b> Philip W. Storby	<b>Congregations</b> Redeemer, Phoenix, Ariz. Good Shepherd, Tucson, Ariz.	<b>Lay Delegates</b> Gordon Swanson Dennis Manley
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**DAKOTA-MONTANA DISTRICT**

<b>Conference Represented</b> Eastern	<b>Pastors</b> C. Reiter H. Birner D. Sellnow E. Klaszus K. Biedenbender	<b>Teachers</b>	<b>Congregations</b> Zion, Hidewood, S. Dak. St. Luke, Germantown, S. Dak. Christ, Morristown, S. Dak. St. John, Tappen, N. Dak. St. James, Tolstoy, S. Dak. St. Paul, Hazelton, N. Dak.	<b>Lay Delegates</b> H. Boone H. Schmeling D. Rabenberg H. Wallner K. Trefz G. Weiser
Western				

**MICHIGAN DISTRICT**

<b>Circuit Represented</b> No. 1 No. 2 No. 3 No. 4 No. 5 No. 6 No. 7 No. 8 No. 9 No. 10	<b>Pastors</b> W. Zarling H. Walther A. Maaske Raymond Schultz J. deRuiter A. Walther O. Eckert L. Newman K. Neumann R. Voss	<b>Teachers</b> D. Zimmerman E. Rasmussen L. Thompson	<b>Congregations</b> Grace, Benton Harbor St. Paul, Manistee Trinity, Jenera, Ohio Faith, Dexter Our Savior, Detroit St. Paul, Livonia St. Paul, Saginaw Bethel, Bay City Grace, Flint St. John, Clare	<b>Lay Delegates</b> Donald Spilger Erwin Rhodea Emanuel Wilch Edward Brassow Theodore Wenzel Walter E. Ash Ernest Krieger Frederick Boehringer Raymond Klawuhn William Schaeffer
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**MINNESOTA DISTRICT**

<b>Conference Represented</b> Crow River Mankato New Ulm Redwood Falls Red Wing St. Croix Delegates-at-Large Professors	<b>Pastors</b> Norman Sauer Paul Hanke W. J. Schmidt H. Hackbarth K. Plocher H. Schwertfeger Nathanael Luetke Roman Palmer Louis Meyer W. Kehrberg E. R. Berwald	<b>Teachers</b> V. Roemhildt  D. Knippel W. Bonitz  J. Oldfield C. Trapp	<b>Congregations</b> Salem, T. Greenfield, Loretto St. Paul, St. James St. John, New Ulm St. Matthew, T. Flora St. John, T. Omro St. John, Caledonia Grace, Oronoco Redeemer, St. Croix Falls, Wis. St. James, St. Paul St. Andrew, St. Paul Park St. John, Lake Benton St. John, Fairfax	<b>Lay Delegates</b> Lawrence Bursch H. R. Wiebold Marcus Raasch Vincent Wernher E. Werner Joseph E. Lee Dwain Stolp Emil Mueller Elmer Borgschatz Carl Eppen Louis Meyer Theodore Black
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**NEBRASKA DISTRICT**

<b>Conference Represented</b> Central Colorado Rosebud Southern Delegates-at-Large	<b>Pastors</b> W. A. Wietzke A. C. Baumann W. Bartelt L. Gruendeman V. Schultz W. Siffring	<b>Teachers</b>  R. Pape	<b>Congregations</b> St. Paul, Norfolk, Nebr. St. Luke, Denver, Colo. Zion, Bonesteel, S. Dak. St. Paul, North Platte, Nebr. Gethsemane, Omaha, Nebr. Zion, Clatonia, Nebr.	<b>Lay Delegates</b> Henry Ellenberger Arthur Bade Arthur Jons Eldon Howe Donald Mahnke Henry Riechers
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**PACIFIC NORTHWEST DISTRICT**

<b>Pastors</b> William Lueckel Paul Nitz	<b>Teachers</b>	<b>Congregations</b> Redeemer, Yakima, Wash. Faith, Tacoma, Wash.	<b>Lay Delegates</b> Edward E. Cassidy Walfred J. Antilla
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**NORTHERN WISCONSIN DISTRICT**

<b>Conference Represented</b> Fox River Valley  Lake Superior Manitowoc Rhineland Winnebago  Delegates-at-Large  High Schools & Academies	<b>Pastors</b> Reinhard Ziesemer Edward Krueger Theo. Baganz Arno Voigt A. Hellmann Henry Juroff Armin Roekle R. G. Koch M. Volkmann Norbert Mielke Walter Zickuhr Harvey Kahrs Walter Oelhafen	<b>Teachers</b>  M. Busse F. Mattek E. Leitzke A. Meyer M. Hilger Kurt Oswald Fred. Manthey	<b>Congregations</b> Emanuel, Maple Creek, Wis. Bethany, Appleton, Wis. Immanuel, Kewaunee, Wis. First Lutheran, Green Bay, Wis. St. Paul, Tipler, Wis.  St. John, Gibson, Wis. St. Paul, Millersville, Wis. Zion, Mercer, Wis. St. Lukas, Kewaskum, Wis. St. John, Caledonia, Wis. St. Paul, Eldorado, Wis. St. John, Princeton, Wis.	<b>Lay Delegates</b> Noah Bennetts Ronald Roehl Donald Quistorff George Hildebrandt John Hoffmann  Ed. Kind Arwin Sprenger Harry Herrick Erich Jeske Gordon Wendt Emery Jacobs George Mueller
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**SOUTHEASTERN WISCONSIN DISTRICT**

<b>Conference Represented</b> Dodge-Washington Eastern Milwaukee City Southern	<b>Pastors</b> H. J. Schaar Adolph von Rohr Ernst Lehninger Raymond Wiechmann Gerhard Franzmann Delton Tills  Erich Schroeder Elton Huebner Arthur Tacke George Boldt Frederick Naumann Reinhart Pope	<b>Teachers</b> Ursel Seidl  Robert Kolander Ferdinand Schultz  Arthur Sprengeler Leonard Engel  Albert Nolting Wilbur Hatzung	<b>Congregations</b> St. Paul, Slinger St. John, West Bend Christ, Pewaukee David Star, Jackson (Kirchhayn) Divine Peace, Milwaukee Jordan, West Allis  Bethesda, Milwaukee Atonement, Milwaukee Siloah, Milwaukee Jerusalem, Morton Grove, Ill. St. John, Oakwood, Wis. Our Savior, Zion, Ill.	<b>Lay Delegates</b> Herman Baerenwald Roland C. Landdeck Edwin Vickers Harold Garbisch Lawrence Rosenthal Arthur Rohde  John Jungbluth Clarence Sastkamp Elmer Dittmar Russell Behrens Louis Siegel Rudolph Wellman
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**WESTERN WISCONSIN DISTRICT**

<b>Conference Represented</b> Central  Chippewa Valley Mississippi Valley	<b>Pastors</b> Melvin Smith O. Lemke E. Mahnke K. Bast C. Mischke E. Wendland H. Schaller F. Nitz	<b>Teachers</b>	<b>Congregations</b> St. Mark, Watertown, Wis. Zion, Columbus, Wis. Immanuel, Farmington, Wis. St. John, Fox Lake, Wis. Zion, Cambria, Wis. St. James, Cambridge, Wis. Trinity, Keystone, Wis.	<b>Lay Delegates</b> Adolph Schmidt * Henry Rummier Lawrence Paul Orrin Moldenhauer Lawrence Templeton Carl Buchner
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Southwestern L. Lambert  
 A. Hertler  
 H. Kirchner

Wisconsin River Valley A. Engel  
 T. Bradtke

Delegates-at-Large

St. Michael, Fountain City  
 St. Matthew, Stoddard, Wis.  
 English Lutheran, Viroqua, Wis.  
 St. Paul, Tomah, Wis.  
 St. John, Rock Springs, Wis.

Melvin Conrad  
 Arthur Stellick  
 Richard Mackdanz  
 Paul Kegler  
 Ernest Steinhorst

St. Matthew, Marathon, Wis.  
 Our Savior, Wausau, Wis.

Paul Lemke  
 Carlton Reineman

Paul Kolander  
 R. Sievert  
 Elmer Behrens  
 Elmer Jirtle  
 Adair Moldenhauer  
 Paul Schwartz

\* Name of lay delegate was not received by June 4, 1959.  
 Certification of lay delegates is in the files of the respective District secretary.  
 Lists of alternates are in the files of the Synod secretary.

THEODORE SAUER, Secretary

### CALL ACCEPTED

Pastor Gerhard Franzmann has accepted our call to the professorship made vacant by the retirement of Professor E. Wendland from the faculty.

KURT TIMMEL, Secretary  
 The Board of Regents  
 Northwestern College

### NOTICE OF APPOINTMENT

Pastor Joel Gerlach, 1218 Eighth Street, Douglas, Ariz., has been appointed Visiting Elder of the Gadsden Conference of the Arizona-California District. He replaces Pastor Robert Hochmuth, who has accepted a call into another conference.

E. ARNOLD SITZ, District President

### NOTICE

Western Clergy Certificates will be honored in the eastern zone from July 27 and during the entire month of August to and from Saginaw, Mich.

R. J. PALMER,  
 Railroad Secretary

### SAN FRANCISCO COMMISSIONING

The first Wisconsin Synod missionary to the San Francisco Bay area of California, the Rev. Robert H. Hochmuth, was installed and commissioned in a special service at Good Shepherd Ev. Lutheran Church, Tucson, Ariz., on Sunday, May 31, 1959. President E. Arnold Sitz preached, Pastor Wernor Wagner was liturgist, and Chairman Walter A. Diehl conducted the commissioning. May the Lord, who has granted the reaper after many prayers, now give an abundant harvest.

WALTER A. DIEHL

### ACKNOWLEDGMENT AND THANKS

Northwestern College acknowledges with sincere appreciation the following gifts received since January 26, 1959:

**For the Chapel Organ:** In memory of John Habeck, \$5 from Rev. and Mrs. H. Wicke, and \$62 from classmates; \$15 from St. Paul's at Zachow and \$20 from Friedens, Bonduel, Rev. H. Schewe; \$12 in memory of Paul Sievert from H. Buss, P. Rubel, R. Rubel, E. Laehr, C. Laehr, H. Tamm, and Mrs. Alice Laehr; \$40 from First Lutheran Church, La Crosse; \$3 in memory of Alma Hagedorn from Prof. and Mrs. Rohda and Mrs. C. Klug; \$2 from Wilbert Schuett; \$3 in memory of Mrs. Agnes Moldenhauer from NN; \$3 in memory of O. Messer from Mr. and Mrs. K. Hintz; \$5 from Mrs. W. Haase; \$10 from Mr. and Mrs. L. Vogel; \$25 from Chas. Geiger; \$20 from Jerusalem Church Ladies Guild; \$35 from Mission Circle, Libertyville; \$10 in memory of G. Pederson from Mrs. A. Deters; \$3 in memory of Mrs. Alma Reul from Mrs. E. Walther; \$2 from Prof. and Mrs. E. Wendland, Martha Krienez and Mr. P. Warren; \$30 in memory of Charles Lenz; \$10 from W. G. Welles; \$25 from Gertrude Schlueter; \$23 from Fritz Kaiser; \$41.15 from Lutheran Youth Fellowship, Circuit 2, Central Conference of W. Wis. District; \$50 in memory of Mr. I. Perry from Mrs. Blanche Perry; \$1,000 from Dr. and Mrs. George Shield; \$5 in memory of K. Jungkuntz from Rev. and

### CALENDAR OF CONFERENCES

#### NORTHERN WISCONSIN

##### WINNEBAGO DELEGATE CONFERENCE

The Winnebago Delegate Conference will meet at Redeemer Lutheran Church, Fond du Lac, Wis., at 7:30 p.m., July 6, 1959. The program of work for the Joint Synod Convention will be under discussion.

R. REIM, Secretary

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##### WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet at Redeemer Lutheran Church, Fond du Lac, Wis., July 6 and 7, 1959. The conference will open with a communion service at 9:00 a.m. Pastor W. Weissgerber will be the preacher, Pastor E. Albrecht the alternate.

R. REIM, Secretary

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##### FOX RIVER VALLEY DELEGATE CONFERENCE

Place: St. Matthew Ev. Lutheran Church, Appleton, Wis.

Date: July 21, 1959.

Time: 9:00 a.m.

R. R. WERNER, Secretary

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##### DISTRICT PASTORAL CONFERENCE

Date: Oct. 26 and 27, 1959.

Place: Green Bay Wis., First Lutheran, at South Monroe and Law Sts., Edward Krueger, host pastor.

S. KUGLER, Secretary

#### SOUTHEASTERN WISCONSIN

##### DODGE-WASHINGTON DELEGATE CONFERENCE

Place: St. Paul's Lutheran Church, Slinger, Wis.

Time: July 26, 1959, at 2:00 p.m.

CARL J. HENNING, Secretary

#### WESTERN WISCONSIN

##### CENTRAL DELEGATE CONFERENCE

The Central Delegate Conference will meet on Tuesday, July 28, 1959, at Salem Ev. Lutheran Church, Lowell, Wis., beginning at 9:00 a.m.

Please announce early to our host, Pastor L. Pankow.

O. PAGELS, Secretary

#### ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)  
 Installed

##### Pastor

**Kaniess, Gerhard**, in Peace Lutheran Church, Wautoma, Wis., by W. L. Strohschein; assisted by R. Ziesemer, D. Hallemeier; June 21, 1959.

#### CHANGE OF ADDRESS

##### Pastor

**Kaniess, Gerhard**, 332 River Street, Wautoma, Wis.

#### MISSION FESTIVALS

June 14, 1959

St. Peter Church, Elmwood, Wis.  
 Offering: \$332.95. C. C. Kuske, pastor.

Mrs. R. Schumann; \$5 in memory of Mrs. C. Klug; also in memory of Mrs. Klug, \$3 from Mr. and Mrs. E. Bilse; \$5 from Mrs. F. E. Kosanke; \$5 from Rev. and Mrs. F. Brandt and Jeannine; \$2 from Mrs. W. Schlueter; \$5 from Mrs. E. Evenson; \$5 from Mr. Paul Paerschka and Gladys; \$2 from Rev. and Mrs. W. Zank; \$3 from Rev. and Mrs. G. Kaniess; \$5 from Mr. and Mrs. A. Maegli; \$2 from Mr. and Mrs. G. Seybold; \$27 from members of NWC faculty. On the occasion of the 40th anniversary, \$150 from the class of 1919; \$25 from the Rev. H. W. Schmitt, Pasadena, Calif.; \$5 from Rev. Theo. Eggers; \$8 from Mrs. H. Zurbuchen.

**Miscellaneous:** From Jung Bros. Seed Co., 50 ninebark, 25 lilac and honeysuckle, 2 mountain ash, 4 sunburst locust trees; from the Bank of Watertown, a Burroughs posting machine; from Mr. Linn of Rhinelander, several large bundles of writing paper; cookies for the college table from Trinity ladies, Watertown; 30 dozen eggs from Clarence Zwieg; 45 dozen eggs from Salem Lutheran Church, Rev. O. Henning; 15 pairs draperies from Ladies Aid, Rev. Kujath, Milwaukee; \$5 for slides from Grace Church Couples Club, Waukesha.

**For the Library:** In memory of Rev. H. Anger, \$1 from Prof. and Mrs. E. Schroeder, and \$2 from NN. Also \$17.75 for the library fund from Doylestown and Fall River congregations, Rev. H. Jaster.

E. E. KOWALKE



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