



Marking the Centennial of  
NORTHWESTERN COLLEGE  
1865-1965



# THE NORTHWESTERN Lutheran

Volume 52, Number 11  
May 30, 1965



# BRIEFS by the Editor

FOR ONE HUNDRED YEARS Northwestern College has served the Wisconsin Synod in furnishing the college training of young men preparing for the holy ministry. You have been aware of this fact for some weeks if you read your church-paper with any thoroughness at all. We have carried a series of articles on the history of Northwestern, the concluding installment being found in this issue. There have been notices of centennial year lectures and concerts, of "Centennial Story," the book in which Professor E. E. Kowalke tells the history of Northwestern College, and of the Centennial Day observance on May 31. In the commencement activities a few days later the centennial theme will, of course, be emphasized. The concluding observance of the centennial year will take place at the Synod Convention, set for August 4 to 11, at Northwestern College.

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**A CENTENNIAL OBSERVANCE OF MUCH WIDER SCOPE** than those enumerated above is the one that ought to take place in the hearts of all. All of us in the Wisconsin

Synod have cause to raise songs of thanksgiving to God.

He has been good to us in so governing and guiding our forefathers in the Synod that quite early in its history this source of supply for ministerial manpower was established. It is hard to see how otherwise pastors could have been found for the places to which the traveling missionaries came and in which Lutheran congregations were established. Later on in the Synod's history, how could there have been a sound expansion without this school with its fairly steady supply of able, doctrinally reliable ministers? It is also difficult to see how our Synod could have become a confessionally strong and virile church body, had we not had our own preparatory school and college and seminary where the aim was to train pastors who stood on the Scriptures and the Lutheran Confessions.

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LET US MAKE THE MATTER MORE PERSONAL, however. You, like thousands in our Synod, have been served by pastors whose whole work was devoted to bringing you to

Christ and His cross and to encourage and guide you in living to Him who loved you and gave Himself for you. Your father and mother before you had such a pastor, and so did their parents. If you and your family entered the Synod at a more recent date, you came under the care of such a pastor.

Surely, we ought not take such a blessing for granted. Gratitude for such a spiritual boon should prompt us to ask: Just how did God in His grace bring this about? The answer will be: God gave us and maintained among us the kind of preparatory school and college and seminary where men were purposefully and conscientiously trained for the Gospel ministry. Not we or our fathers by some native, inbred gift for steadfastness and loyalty toward God's truth kept Northwestern College true to its purpose. The preservation of our college as one which trains able ministers for Christ is the Lord's doing, and it is marvelous in our eyes.

We suggest a prayer fitting for such a time as this centennial:

*O Lord Jesus Christ, Thou Head of the Church, who hast held Thy hand in merciful protection and bountiful blessing over our Northwestern College, take it, we pray Thee, into Thy ward and care for the years to come, that it may continue to be a school where the faithful Word of salvation through Thee is committed to faithful men. Hear us for Thine own sake, our Redeemer. Amen.*

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

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**COVER** — A recent aerial view of Northwestern College.

# Editorials

**Seeing Through the Truth** It seems that the more simply a truth is stated in Scripture, the less acceptable it becomes to modern theology.

The basic truths of Scripture are so simple that a little child can understand them: God created man. Man sinned. God's Son died for man's sins. He rose from the dead; He ascended into heaven; and He will come again to judge the living and the dead. These truths are taught even to the beginners in Christian Sunday schools, and they are understood by them.

But many celebrated theologians, apparently operating on the assumption that what is simple cannot be true, feel called upon to discover a new meaning in that which is already clear—and incidentally, not only to complicate it, but to contort it and make it mean something undiscernible by anyone but themselves. For example, the death and the resurrection of Jesus Christ, simply related in the Gospels and easily understood even by preschool children, become "cosmic occurrences, not incidents that took place once upon a time in history." Try that one on your primary class.

Bible-believing people realize that there are "deep things of God." But to the modernistic theologian nothing is simple, and no truth is absolute. Simple statements of the Bible, clear in their meaning, are disassembled, re-examined, demythologized, reinterpreted, brought into new perspective, re-evaluated and restated in forms which Bible-readers do not recognize and few can understand.

When Jesus selected a living model of receptiveness of the truth, He did not introduce a visiting philosopher from Athens nor present a learned scribe from Jerusalem. "He called a little child unto him." And He said, "Except ye become as little children, ye shall not enter into the kingdom of heaven."

If God's way of salvation for lost mankind were as misty and complex as propounded in some of the currently popular religious -isms and -doxies, none of the babes, and very few of the rest of us, would find it. And heaven would be populated exclusively with theologians, who in their surpassing cleverness have outsmarted the Holy Writers and discerned the truth behind the smoke-screen of simplicity.

IMMANUEL G. FREY

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**Youth Without Lust** Now that even higher courts in our land are exhibiting a tolerant and permissive attitude toward obscenity and pornography, alarmed citizens both within and without the church are casting about for ways to control the rising flood of moral filth. Some are pressing for censorship laws that will serve as dikes to contain it; others look to public education to inoculate the minds of the most susceptible, the young, against its pollution. Many church members are counting on a Legion of Decency kind of boycott to dam at least the overflow.

While these solutions are wanting to a greater or lesser degree, they are sensible compared to the suggestions of a news magazine that the most effective answer to the problem of pornography will be taste (one tires of pornography in the end) or a sense of humor (laugh at it).

Pornography delights to defile particularly the hearts and minds of youth. Young people of high-school age are supposed to be conditioned against pornography if they read enough of it to find it dull in the end? Is repeated stealing the solution to the problems of coveting, or frequent fornication to the problem of lust? Overdo it, and then you'll let it alone? But how do you travel from here to there?

And these same young people are being counted on to refrain from sexuality because they have a sense of humor? Bawdiness and dirty sex will not tickle their lust because it will tickle their ribs? Because an adult may find pornography something to laugh at, will a 15-year-old forego sinful experimentation when he inflames his passions by feeding them such moral sewage? And this is juvenile psychology—let the young people read it, they will laugh at it!

Not a word about adults giving up pornography for the sake of those it most defiles and corrupts! Not a suggestion that the Bible has the solution to the problem of dirty sex! Not a hint that God's "thou shalt's" and "thou shalt not's" still are the arbiters of right and wrong! Not a thought that pornography contends with Christ for the souls of men!

CARLETON TOPPE

\* \* \* \*

**Entertaining the Synod** In 1877 the Wisconsin Synod met in Watertown. The chief and almost the only subject under discussion was the proposal of the Synodical Conference that all the synods that at that time comprised the Synodical Conference reorganize as independent state-synods. For example, all the congregations of the Wisconsin Synod, of the Missouri Synod, and of the Norwegian Synod located in the borders of Wisconsin should join forces as a single independent state-synod. The same procedure was to be followed in Minnesota, Ohio, Missouri and in other states where the Conference was represented. The second part of the plan was the establishment of a single theological seminary and a single teachers seminary for all the synods, the whole to be held together by the organization of the Synodical Conference.

Each synod was now to discuss the plan and decide whether the time was ripe for such a reorganization. The Wisconsin Synod voted its approval of the plan if it could be assured that each state-synod would be truly independent and self-governing and not merely a district of some larger synod. It did not, however, approve of the plan to establish a single large theological seminary for all the synods. The debate was carried on at

(Continued on page 173)

# Studies in God's Word: That God ... May Be Glorified

Be ye therefore sober, and watch unto prayer. And, above all things, have fervent charity among yourselves; for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man has received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen. (I Peter 4:7b-11.)

On Memorial Day our nation speaks of its gratitude to those who died for a great purpose: the defense of their country. As we Christians observe this national holiday we cannot help but think of all our fellow saints who through death have joined the ranks of the Church Triumphant. They died that they might join the hosts of heaven singing eternal glory to God, and during their lives they held to the same great purpose: "that God in all things may be glorified." Let us live and die in that same great cause.

## Our Proper Purpose

It is simply a fact that to God belongs all "praise and dominion for ever and ever." His glory can never fade, His power is unsurpassed; the works He has done and the gracious purpose that guided His mighty deeds have seen to that.

This is what we confess when we recite the familiar words of the Apostles' Creed. We can in a few words name the works of God: Creation, Redemption, Sanctification. Or we can elaborate: God Almighty made heaven and earth and all their creatures; of His fatherly, divine goodness He continues to preserve and defend us from all evil. God's Son be-

came true man, and shed His blood to pay the debt of sin we owed; by His resurrection He gives us full assurance of the completed atonement and of His ability to do the work He has planned, the resurrection of all the dead at the last day. The Holy Spirit has graciously worked in our hearts; by the Gospel He called us, enlightened us, and sanctified us, and will keep us in the true faith to eternal life.

These things God has done. Neither by living nor by dying can we add to the greatness of His power or glory. But: "Great is the Lord, and greatly to be praised" (Ps. 48:1). To yield Him thankful worship, to make known His greatness as He has revealed it to us—for these purposes He has given us life. "Ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's" (I Cor. 6:20). We have something to live for every day of our lives, we have a hope and joy to proclaim even as we lie on our deathbeds: Whether we eat or drink, or whatsoever we do, let us do all to the glory of God!

## Our Consistent Conduct

Every kind of human endeavor is plagued by inconsistencies and setbacks. English teachers have been known to misspell words; wise men have made foolish blunders.

Christians too are often inconsistent. But this is not to be dismissed as just some unavoidable accident. It is sin that leads us to conduct ourselves in ways inconsistent with our purpose of praising God. Peter, the Lord's Apostle, identifies for us the kind of conduct that is consistent with our desire to glorify God: soberness, charity, hospitality, and good stewardship.

*Sobriety*, at first thought, refers simply to staying away from intoxication. That is indeed important, though at the same time it strikes us as a sort of empty, negative, unsatisfying admonition. But Peter emphasizes

that a sober Christian does not just stay away from things that would befuddle and abuse his mind and judgment; being sober includes being watchful, alert, active, and diligent in using that unimpaired mind. Sober minds are not empty, but full; full of praise, prayer, plans, and faith.

It is no surprise to be reminded that our brethren in faith share the benefits of God's love with us, and that we bear witness to that love by "fervent *charity* among yourselves." What is striking is the thought that this will "cover" the multitude of sins! Surely, our love for a neighbor can't affect his guilt or forgiveness before God! But our charity *can* do the same thing to him that God does—cover him with the perfect righteousness of Christ. Sin cannot be ignored. Yet once God's admonishing has led to repentance and forgiveness, to efforts to amend, then charity consistent with God's glory will blind us to weaknesses, faults, and failings. Harping on his faults, nagging him for something he regrets as much as we do, would hardly be consistent with charity.

*Hospitality* is widely recognized as a virtue. To speak of hospitality "without grudging" underlines why it glorifies God. Trust in God assures us that we need not be self-centered because He is unselfish with blessings. This enables us to make the world of today marvel at us the way pagans spoke of the early Christians: "Behold how they love one another."

*Stewardship* is another familiar subject. But let us be clear about our reason for being good stewards. Our goal is not just the welfare of our neighbor. Our God-given abilities to speak and to serve will, of course, bring help to our neighbors. But being good stewards fulfills our own needs, too. We need to be faithful in using our talents to glorify God in our daily lives.

May God help us to overcome sloth and sin, to consistently say and do what glorifies His saving name!

Paul H. Wilde



## The Minnesota District Missions

What thoughts come to your mind when you think about the Minnesota District? Would you permit us to read your minds for a few minutes?

You are recalling our *snowstorms* and *floodwaters*. Ten-foot drifts, cold winds, and then fields, cities, and buildings inundated by rampaging rivers, brought devastation to Delano, the home of our District president, to Mankato, where our student house is located, to the Twin Cities, and to other areas. "The Lord God Omnipotent reigneth," the snow and the floods shouted. The snow told us, too, that the Gospel is like snow; it never returns void. And the floods reminded us of the universal Deluge and with it, the notice, "The time is short."

Do you like to *fish*? Willmar, surrounded by many lakes, is the site of one of our newest missions. At Glenwood, to the north, we find another beautiful lake, and nearby, an older mission. Our District slide-and-tape report, "Fishers of Men — in the Land of 10,000 Lakes" will give you a picture of our privilege to be "fishermen."

In the era of *ever-expanding* mission fields our District now reaches down through Iowa into Missouri. Mason City, Charles City, and Cedar Rapids are served by faithful missionaries. In the shadow of St. Louis, once a bulwark against liberalism, we have the southern outpost of our District, Ballwin, Owensville, and a preaching station at Sedalia. Many there have never heard of the Wisconsin Synod. That is not so important, but it is essential that God's pure Word continues to be proclaimed.

When *serious illness* strikes, your thoughts may travel to Rochester, world-renowned for its fine hospitals, doctors, and specialists. Pastor Frederick Werner not only serves our mission, but also visits the referrals in the various hospitals. Hospital work is also done in St. Peter, Willmar, and in the Twin Cities. We are calling a man for this work in St. Paul and Minneapolis. The soul-sickness is much more critical than illness of the body. The Gospel alone is the "Balm of Gilead" that can cure, heal, and strengthen.

Have you heard of the *Golden Gophers*? They may not be quite as golden the past year or two as in former years. The Lord bids us ever to work with pure "gold" tried as with fire. Therefore we are calling a pastor to work among the students in the University. Pilgrim Lutheran of Minneapolis is transporting students to and from church services. In Mankato and Morris our Lutheran collegians are being kept close to their Lord and their church.

How are the *Minnesota Twins* doing? Near their stadium, in Bloomington, we have our largest mission and a flourishing school. The members are planning the erection of a new, urgently needed church building. St. Louis Park has recently dedicated a new addition. Coon Rapids and Burnsville hope to dedicate new chapels this year. St. Paul Park is planning a new school addition. Brooklyn Park is growing. We are also happy to announce that Divinity, St. Paul, is now self-supporting.

Thoughts about Minnesota also travel to a *high hill* in New Ulm. Here the largest school of the Synod

is to be found, Dr. Martin Luther College and High School. For over 80 years God's Word has resounded through these halls and has filled the hearts of future pastors and teachers. President C. Schweppe observed his fiftieth anniversary this spring. In St. Paul our area Lutheran High School, St. Croix, is continuing to grow.

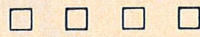
Has God granted you *children*? Then, bring them up as the Shepherd wants His lambs to be led and fed. Four missions have maintained the finest known facility for this purpose, the Christian day school. Three others are using day schools of sister churches.

We finally grow *old*. You will include in your thoughts of Minnesota our Home for the Aged at Belle Plaine. Here Pastors Schlicht, Wehausen, and Bolle gently lead these gray-haired men and women ever closer to their Lord and to their eternal home.

We hope you will stop at times in your busy schedule and think about us in our District also. If you will look at a map, you will see that Minnesota-Iowa-Missouri form just about the center of our favored land and the center of our national mission program. Now the snowdrifts have melted, the cold has turned into the warm breath of spring, the floods have finally receded, but God's Word continues to be proclaimed and the unchanging Lord with His hands of blessing abides over all of His children. For these and all other blessings your thoughts and our thoughts arise to the throne of God and join in saying, "Thank You, Lord!"

JOHN RAABE

What do  
you mean..



# Justification?

SOLELY BY GRACE

## Entirely From God's Heart

If there is any one thing that shows to man the loving heart of God, it is man's justification. This makes the doctrine of justification the heart of our Christian religion. In our New Testament we find the verb, to justify, used no less than 38 times, and in all passages where it is used, one can't help but see that this amazing act on God's part had to have its source in the heart of God. So it is purely by God's grace, with man in no wise being deserving of it or earning it.

## Examples

This is clearly seen from Luke 10:29. There a young lawyer, tempting Jesus and "willing to justify himself," asked Him, and perhaps a bit sarcastically, "And who is my neighbor?" Well, it didn't take Jesus long to set him straight and to make it clear, that no matter what a man does to try to please God, he can never justify himself in the eyes of God. Likewise Jesus, in dealing with the Pharisees, minced no words but delivered the rebuke: "Ye are they which justify yourselves before men; but God knoweth your hearts." They too thought that their justification was something which they had earned, and actually deserved, because of what they considered their impeccable lives, which, though "highly esteemed among men," were an "abomination in the sight of God" (Luke 16:15).

## Entirely Independent of Man's Response or Reaction

So, what man does in no wise effects his justification, because no matter what man does, it is still always tainted and spoiled by sin. Even his best efforts are "filthy rags." Man's justification, therefore, is actually

independent of man's response or reaction to this wonderful declaration of God. This being the case, a large group of conservative Lutheran theologians some years ago formulated this doctrine of justification in the so-called Brief Statement in these words: "Scripture teaches that God has actually declared the whole world to be righteous in Christ; the basic passage being II Corinthians 5:18-21; and also Romans 5:19 and Romans 4:24. Therefore, *not for the sake of their good works, but without the works of the law, by grace, for Christ's sake, God justified, that is, He accounts as righteous all those who believe in Christ, that is, believe, accept, and rely on the fact that for Christ's sake their sins are forgiven.*"

Certainly, this rules out every possibility of man having anything to do with his justification, whether he later on believed it or not. When Christ died upon the cross over 1900 years ago, then and there God declared the whole world of sinners justified, forgiven, by grace and by grace alone!

## Justification Not Redemption

However, we must be very careful that we do not make the redemption of the world identical with the justification of the world. The redemption of the world was a *sacrificial* work; the justification of the world was a *judicial* act. By His sacrifice on the cross, in our place, Christ redeemed us, bought us, freed us, from our sins, and thus became our righteousness.

But the imputation of this righteousness to the sinner through God's declaration is our justification. The payment of the debt is one thing; the giving credit to the debtor is still another thing. But both were by grace!

KENNETH W. VERTZ

## LOOKING AT THE RELIGIOUS WORLD

### Information and Insight

#### THE GOSPEL ACCORDING TO HOLLYWOOD

Many of our readers will soon be confronted with the decision of whether or not they should bother attending Hollywood's latest in a long line of Biblical epics. *The Greatest Story Ever Told*, depicting the life of Christ, opened on Broadway in mid-February and is currently being shown in key theaters across the nation.

To date we've read nearly a dozen reviews of this three-and-one-half-

hour Cinerama movie and encountered a bewildering variety of impressions. Surprisingly enough, the public press has been far more caustic in its criticism than has the religious press. *Newsweek*, *Time* and *The Christian Century* panned the picture unmercifully, while such church periodicals as *Christianity Today*, *The Lutheran Standard* (ALC) and *The Lutheran* (LCA) accorded it generally favorable reviews. Out of sheer curiosity the present writer felt constrained to see the picture for him-

self and pass his findings on to our readers.

Potentially *The Greatest Story Ever Told* could have turned out to be just that. Its director, George Stevens, has proven in the past that he is no slouch. In the film's cast are veteran actors like Claude Rains, Charlton Heston, Jose Ferrer, and Telly Savalas in such key roles, respectively, as Herod the Great, John the Baptist, Herod Antipas, and Pontius Pilate. The role of Christ is played by the fine Swedish actor, Max von Sydow, who gives a dignified, virile portrayal of our Savior—a far cry from some effeminate, pretty-boy portrayals in the past. As a re-

sult, the picture does have its moments; several of its scenes are genuinely moving and impressive, in the good sense of that term.

But all too often Hollywood manages to intrude and spoil things. It seems that Hollywood can never quite resist the temptation to add, subtract, shuffle, and rearrange its subject material at the slightest whim. It's irritating enough when movie producers handle secular fiction in so capricious a manner, but to operate thus with sacred facts borders on the sacrilegious! We heartily concur with *The Lutheran's* reviewer that "to claim poetic license with the core of the salvation story is a precarious undertaking."

Director Steven's aberrations from the Scriptural text are far too numerous to recount in detail; we shall mention only a few of the more flagrant. Whereas the Gospels mention Andrew, John, and Peter as the first disciple called by Jesus, *The Great Story* grants this honor to Judas. Moreover, this traitor's motive for betraying his Lord is changed from one of greed to a sincere desire to guarantee Jesus' safety by having Him taken into protective custody. Apparently suicide by hanging was considered too prosaic an ending for this fallen disciple, so Judas is made to end it all by standing on the brazen altar in the Temple and hurling himself dramatically into the blazing coals.

It was startling to see Lazarus depicted initially as the rich young man whose wealth stood in the way of his following Jesus. Equally startling was the "revelation" that the woman who anointed Jesus in advance of His burial was Mary Magdalene, not Mary of Bethany, sister of Martha and Lazarus, as the Gospels expressly state. Still a third surprise was that of seeing Simon of Cyrene, despite his typically Jewish name, portrayed as a Negro who *volunteered* to carry Christ's cross instead of being forced to do so by the Roman guards. The trial scene in the court of Caiaphas was another disappointment. Instead of a courtroom packed with venomous priests, scribes, and elders, one beheld only a scattered handful of seemingly bored spectators. The false witnesses didn't even appear and the High Priest failed to rend his robe in mock indignation.

It is perplexing to note how many truly dramatic factual episodes were

omitted from the film in favor of fictitious additions, most of which were positively inane! Every now and then a crude attempt at humor was introduced, only to fall flat on its face. Charlton Heston, for instance, hammed up his role as John the Baptist to the point where *The Milwaukee Journal* reviewer was forced to remark somewhat acidly that "Heston's ranting and roaring seemed to justify Herod's order for his arrest, if not lifting of his Actors' Equity card." When Herod's troops arrived at the Jordan to arrest him, Heston dragged a half dozen of them into the river and practically baptized them by force in a wild free-for-all.

After the Crucifixion scene, with its natural emotional build-up, the film's conclusion comes with bewildering suddenness. The confusing impression is given that the Ascension took place on Easter Day within moments after the Resurrection. Amid scenes of helter-skelter activity, the viewer gets a brief glimpse of the Empty Tomb and immediately sees the risen Savior, swollen to gigantic proportions, ballooning upward through space while He intones the Great Commission, plus a snatch of the "Take no thought for the morrow" quotation from the Sermon on the Mount. The risen Lord's appearance to Mary Magdalene, His walk to Emmaus, the Doubting Thomas episode — in fact, all of His triumphant and comforting post-Easter appearances are omitted. It's quite a let-down!

In spite of its many shortcomings, however, this much has to be said in favor of *The Greatest Story Ever Told*: it does present Christ as the Son of God who performed actual miracles, voluntarily suffered and died as mankind's Substitute, and physically rose again from the dead. That's a good deal more than a lot of liberal theologians are willing to say about Christ nowadays!

MARTIN LUTZ

#### "MONTH OF MAY" (MENSE MAIO)

The second encyclical of Pope Paul VI encouraging prayers for peace and for the success of the ecumenical council was issued, as its title indicates, in reference to May so that the requested prayers might have the benefit of the motivation and direction supposedly supplied by that particular month. The encyclical states:

"It is precisely because the month of May is a powerful incentive to more fervent and trusting prayer, and because during it our petitions find their way more easily to the compassionate heart of our Blessed Lady, that it has been a custom dear to our predecessors to choose this month, dedicated to Mary, for inviting the Christian people to offer up public prayers, whenever the needs of the Church demanded it, or wherever danger hovered menacingly over the world."

None of us would want to belittle the cause of prayers for peace in this strife-torn world, but we cannot look for any benefits from even millions of such prayers if they are beamed at Mary. At this time when Rome is working so hard to sell herself as the promoter of unity, the encyclical itself can serve to remind us how deeply entrenched and divisive the Marian heresy is, as the following quotations indicate:

"We are gladdened at the thought of the moving tribute of faith and love which Catholics in every part of the world will soon be paying to the Queen of Heaven. . . .

"In this month, too, the gifts of God's mercy come down to us from her throne in greater abundance. . . .

"Mary remains ever the path that leads to Christ. Every encounter with her can only result in an encounter with Christ Himself. . . .

". . . we place our confidence in her whom we had the joy of proclaiming Mother of the Church at the last session. . . .

. . . Mary Most Holy is His appointed steward and the generous bestower of the treasures of His mercy. . . ."

#### LUTHERAN AND UNITED CHURCH OF CHRIST CONGREGATIONS MERGE

In the Allentown, Pennsylvania, area two congregational mergers involving Lutheran and United Church of Christ congregations recently took place. At Laurys Station the 168-member St. John's Church of the United Church of Christ absorbed the 75 members of what had been a St. John's of the Lutheran Church of America. At Hamburg there was reciprocity when 70 members of a St. Paul's Union Church (UCC) became part of the 180-member St. Paul's Smoke Church (LCA).

The United Church of Christ, in case you are finding it difficult to  
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# Northwestern College Centennial

## III. NORTHWESTERN GROWS INTO ITS DISTINCTIVE CHARACTER

### The Coming of Dr. A. F. Ernst — A Settling Down Process

It is significant that at the 1870 convention Professor August F. Ernst was accepted as a member of the Synod. On August 15, 1870, an announcement of the beginning of a new school year was signed by A. F. Ernst, Inspector. A year later he was signing announcements as president of the school and an administration had begun that lasted until Dr. Ernst retired from the presidency in 1919, 50 years after he had joined the faculty as a young man of 28. Even before he became president, he and Professor Meumann had begun to revamp the program of studies for those intending to prepare for the ministry. The course was now made over to conform to the classical course as it was given in German preparatory schools. The language of the classroom became German, because that was the language that those boys understood best who were preparing for the ministry, and that was the language they would have to use in the pulpit and all of their ministry. English was, of course, still the medium of instruction in all of the classes of the academy. The faculty was now composed of men who agreed well as to aims and methods, there was a more settled climate in the faculty and in the classroom, and the congregations began to show more confidence in the school and to give it more vigorous support. By 1872 the first great crisis had been passed and the school settled down to the business for which the Synod had designed it and which the congregations expected it to perform. The faculty in 1872 was composed of Professors A. F. Ernst, Theodore Meumann, Theodore Brohm, Amos Easterday, and John Kaltenbrunn, the principal of the academy. Within another year Dr. F. W. Notz joined the faculty and became as permanent a part of the school as President Ernst himself. The year 1872 is also memorable as the one in which the first class graduated from the college department. The members of that first class were John Bading, Jr., Otto Hoyer, Erdman Pan-kow, and Franz Pieper.

### The Source of Instructors for Northwestern

During the early years the Synod had very little freedom of choice when it called men to serve as instructors at the College. There were men in the Synod, like Moldehnke, Meumann, and Hoenecke, who had had university training in Germany, but they had not been in this country long enough to gain command of the English language, and in the first years instruction outside of the seminary classes was almost exclusively in English. That accounts for the choice of Adam Martin from Hamilton College and Lewis Thompson from Beloit. The Missouri Synod was already old enough to have produced men who were trained in this country, but at first our relations with that synod were so strained that we would not have called a man from there, nor would he have accepted a call to our College.

Our relations with the Eastern synods were cordial until 1869, and even after that year we still looked to

that source for our supply of professors. There were still pastors in the East who shared our confessional position and who readily cast in their lot with us. A. F. Ernst and F. W. Notz were two such men, both with university training. The two Easterday brothers came to us from Illinois, but until 1883 most of the additions to the faculty came from the Eastern synods. T. Snyder, Joel Smith, William Sadtler, H. Plum, and J. Hantz all came from eastern circles and served only for short periods. After the agreement with Missouri in 1868, three able men came to us from that synod: F. W. Stelhorn in 1869, Theodore Brohm in 1871, and A. L. Graebner in 1875, but they stayed only for relatively short periods and then returned to the Missouri Synod. In 1881 George Keller joined the faculty. He was the first of our own graduates to become an instructor in the school where he had been trained. In 1885 J. H. Ott and William Weimar, both graduates of the class of 1885, were added to the faculty; and from that time on more and more names of Northwestern graduates appear on the roll of faculty members, such as John P. Koehler, A. Schroedel, Julius Gamm, and Otto Hoyer. In the Centennial year of 1965, of the 28 active faculty members and tutors, 18 are Northwestern graduates.

### An Important Curriculum Change

The most important change in curriculum that was made in the course of the 100 years since 1865 was carried out before the school was five years old. When Professor Ernst took over the administration, it had already become clear that in order to survive, the school needed to establish a much closer relation to the congregations and their needs than had been the case up to that time. So long as the College seemed to be administered as a community college, the congregations, which were expected to lend it financial support, saw little benefit for their churches and their parochial schools in such an institution. They wanted teachers in their parochial schools and they wanted German-speaking pastors to fill their pulpits, and when Professor Ernst took over, he began to give them what they wanted and what they needed. The academy course remained what it had always been, a course in the usual high-school branches, taught through the medium of the English. But the preparatory course, both in the high-school years and in the college years, stressed German, Latin, Greek, religion, and history, all taught through the medium of the German. Mathematics, English, and science were taught in English in all classes. That curriculum has remained basically unchanged to the present day, although the medium of instruction has, of course, become English throughout, and more importance has been given to mathematics and science, and less stress has been laid on German.

### The "Commercial Course"

Although under President Ernst's administration the College set its course more directly toward the seminary and the ministry, the academy, or the commercial course,



## Pictures Recall Northwestern's Past

### THE FACULTY OF 1925

Standing, from left: E. Sauer, T. Binhammer, W. Schumann, G. Westerhaus, A. Meier, T. Meibohm, S. Probst, P. Eickmann, E. Wendland, R. Kremer

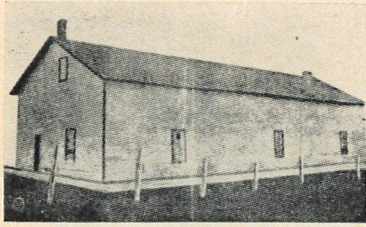
Sitting: A. Hillmer, C. Bolle, T. Schlueter, H. Schmeling, W. Huth, President E. Kowalke, J. H. Ott



### THE FACULTY OF 1965

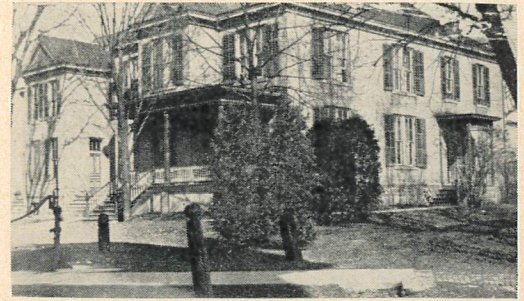
Standing, from left: J. Sullivan, R. Behnke, R. Zehms, J. Westendorf, L. Umnus, P. Kuehl, E. Pieper, O. Schlenner, E. Kiessling, P. Eickmann, E. Scharf, T. Binhammer, E. Schroeder, W. Zell, G. Baer, A. Panning, W. Gabb  
Sitting: D. Rohda, G. Franzmann, President C. Toppe, W. Schumann, G. Westerhaus, E. Kowalke, C. Leyrer, S. Quam, E. Kirst, (Absent: Professors R. Sievert and A. Lehmann)

## Old Grads Remember These

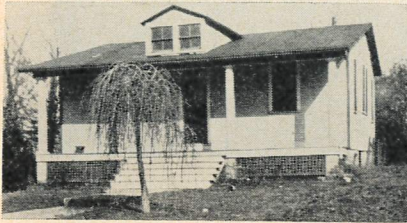


The "Old Shack" or gymnasium, 1877-1911

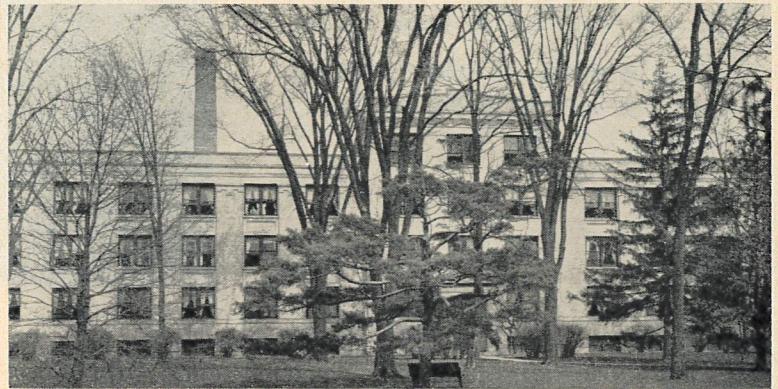
The refectory which served from 1887 to 1956. It housed the dining hall, steward's quarters, and infirmary.



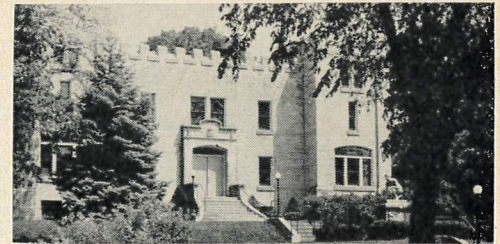
"New Dorm" built in 1905. It is now known as West Hall or "Old Dorm"



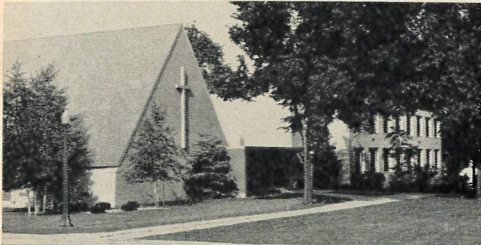
The isolation hospital (dubbed the "Pest House"), 1912-1955



The gymnasium (with the statue of the sprinter) was built in 1912. The building was enlarged in 1950.

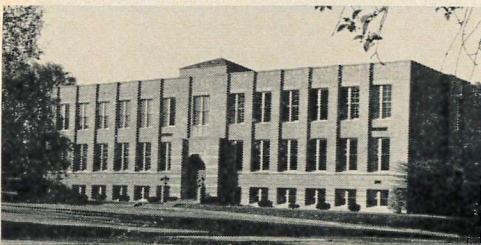
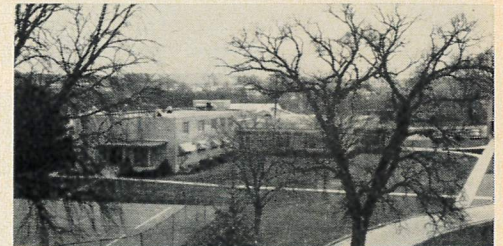


## Old Grads Welcome These

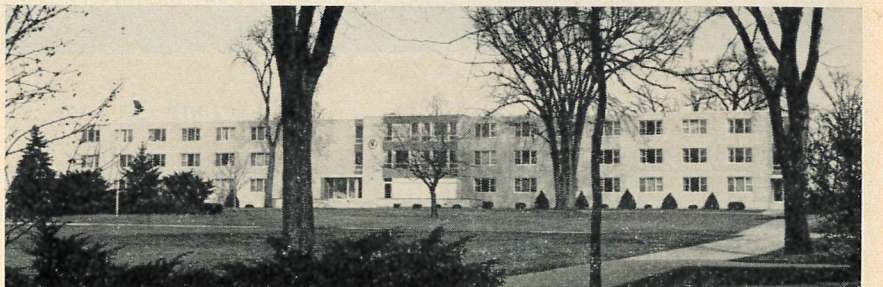


(left) The chapel and classroom building (1956)

(right) The steward's residence and dining hall (1956)



The library and administration building (1950)



East Hall, the collegiate dormitory, was occupied in January of 1956.

as it came to be called, still continued in existence and students were always welcomed who were interested in a general high-school course with no intention of preparing for the ministry. A commercial course extending through the Freshman year of the college department continued to be offered until 1960. It was then discontinued, not because of a change of policy, but rather because interest in a business course had by that time greatly slackened. The chief reason, however, for no longer offering a commercial course and for discouraging enrollment for a general high-school course was the greatly increased enrollment of students wishing to prepare for the ministry or for teaching in our parochial schools. All available room was needed for students preparing for work in the Church. Today there are few students enrolled whose goal is not either teaching or the ministry. The only remaining remnant of the once flourishing commercial course is an optional course in typewriting.

#### **The Early "Normal Department"**

During its first 27 years Northwestern also conducted a "normal department" for the training of teachers for the Synod's parochial schools. When, in 1892, the Wisconsin, Minnesota, and Michigan Synods united to form the Joint Synod of Wisconsin, Minnesota, Michigan and Other States, the normal department was discontinued at Northwestern and transferred to Dr. Martin Luther College at New Ulm, Minnesota. In the high-school classes at Northwestern there are still a considerable number of boys and girls who are preparing for teaching, but at the end of four years of high school they will transfer for the remainder of their training either to Dr. Martin Luther College or to the newly established Milwaukee Lutheran Teachers College.

#### **Steady Growth**

The growth of the school has at no time been spectacular, but it has been steady. In 1945, the total enrollment was 250; in 1964 it was 457, a growth that shows that the Synod and the school are making manifest progress toward narrowing the gap between supply and demand. It is a frequent point of criticism that the College has not produced enough graduates to keep pace with the Synod's growing needs for pastors and teachers. An examination of Synodical reports and of the reports of the president of the College support the contention that the demand, ever since 1865, has almost always been greater than the supply. There were years when students left college to enter the seminary at the end of the Sophomore or the Junior year, and when seminary students accepted calls into the ministry at the end of two or two and a half years, in order to meet the insistent demands of congregations for pastors to fill long-existing vacancies. There was also a time when the Wisconsin Synod conducted a practical seminary alongside the regular seminary course in order to hurry candidates for the ministry through the preparatory course and get them into active service.

There was only one period when there was no shortage. That was in the late 1930's and the early 1940's. Those were years when President Brenner used to begin his address to the seminary graduates on the day when they were to receive their calls with the remark that it was one of the most painful duties of

his office to have to tell the students that, after their long years of preparation, the Synod did not have enough calls for all and that some of them would have to be patient and await the time when they should be needed. A shortage of pastors is bad, but it is much to be preferred to a shortage of places for men who have prepared themselves for work in the Church.

#### **The Plus Side of a Worker Shortage**

As long as the Synod does its work of preaching and teaching with vigor and enthusiasm born of love for the Savior and His Gospel, there will be new ministers, new schools, new demands, and a consequent shortage of pastors, teachers, and professors. That is not an unwholesome situation. Who would want to discourage a boy from studying for the ministry because there were already more ministers than places for them! What pastor has not encouraged his young parishioners with the Lord's plea for workers in the vineyard because the fields were ready for the harvest and the workers were few!

#### **No Shortage of Worker Potential**

There may be a shortage of pastors to do the work that the Synod has undertaken to do in new missions in this country and in foreign countries and in new high schools, but there is not a shortage of boys in our congregations who have the gifts of mind and the means in terms of money to take the course required for this calling.

#### **Not a Good Way to Relieve the Shortage**

It is sometimes urged that the shortage would be relieved if the time of preparation were shortened, if the course were made easier, if this or that language were dropped from the requirements, if the passing grades were lowered, or if the Synod introduced a short, practical course that prepared men quickly without too much insistence on languages and general education. No doubt the supply could be increased, but it is hardly the course of wisdom to lower the standards of education for pastors and teachers at a time when the attacks on Scripture, on Christian education, on moral values and standards are being directed, not by ignorant worldlings, but by churchmen in high places, by bishops, and by some of the most learned and honored people in the land.

#### **Problems to Be Solved in Coming Years**

Supplying the Synod's increasing demands for pastors, teachers, and professors is just one of the problems that our school will have to try to solve in the years that lie ahead. It is not the only one by any means. A difficult decision that will soon have to be made is whether or not to separate the high-school department from the college department and whether or not to locate one of the two departments, and which one, on a different campus. The buildings that were erected in the years from 1950 to 1956 are already proving to be too small for the enrollment; two of the dormitories, one dating back to 1875, the other to 1905, are due for replacement; separation of the two departments, possible relocation of one of them, an extensive building program cannot be delayed many more years.

*(Continued on page 174)*

# Direct from the Districts

## Southeastern Wisconsin

### Missions and Congregations

The alarming budgetary shortage, which was caused in part by the failure of congregations to increase offerings as in the past, must be unveiled as the culprit making the first piece of dismal news in this column. The Mission Board has been forced to pare its budgetary requests, which slammed shut two open doors where we had proposed new missions. They now have been relegated to an "if and when" or "if ever" status.

Three of our veterans with a total of 144 years of service at their present stations still continue to serve on a full-time basis because of the unabating press of the manpower shortage. Their congregations, Peace of Hartford, Zebaoth of Milwaukee, and St. Peter's of Milwaukee, are all calling. Respectively, they are Pastor Adolph von Rohr with 54 years, Pastor Arthur Tacke with 48 years, and Pastor Paul Pieper with 42 years. As our Lord brings the long day to its serene end with a beautiful sunset, so may their eventide be.

Mrs. John Masch, nee Schoenberg, attained the age of 74 years at the time of her death. The Rev. A. Tacke officiated at the funeral services at Apostles Evangelical Lutheran Church, and Pastor H. Witte served as liturgist.

A missionary is being called for New Berlin, and another to serve as a general missionary.

Divine Charity Congregation of Milwaukee and Divinity Congregation of Whitefish Bay have merged. The merged congregations, to be known as Divinity-Divine Charity, will retain the Divinity church and parsonage. The first service of the merged groups was held on May 16, with Alfred Walther being installed as the pastor.

St. Philip's Mission will have its first service in Divine Charity's facilities on June 13. Our Savior's in Grafton, Wisconsin, is in the process of organizing with about 18 communicants.

Epiphany of Delafield, Wisconsin, with about 17 communicants, is seeking for mission status.

St. Jacobi conducts services at two places on Forest Home Avenue. A large room of their new school is being utilized for such services.

### Anniversaries

Mr. and Mrs. Paul Hertel of Resurrection Lutheran Church celebrated their fiftieth anniversary of marriage early this year.

The same event in the lives of Mr. and Mrs. William Ehlers of Zion Evangelical Lutheran Church, Town Theresa, Wisconsin, was celebrated last month. St. Markus Congregation celebrates its ninetieth anniversary on June 13.

### Schools

High School commencement for our Wisconsin Lutheran High School will be on June 11, 8 P.M., for a class

of 209. Pastor Arnold Schroeder, our institutional missionary, will be the speaker. The baccalaureate service for both High School and College will be Sunday, June 6, at 7:30 P.M.

Our Milwaukee Lutheran Teachers College selected for the theme of the Educational Forum held on May 1, from nine to three, "For the Edifying of the Body of Christ." All pastors and teachers were invited. The spring concert by the college was on May 2.

Fifty-two students are in the present graduating class of MLTC. They will be graduated on June 10, at 8 P.M. Pastor James Schaefer, Synod's Director of Public Relations, will be the guest speaker. We are happy to hear that registration continues to be about 33 per cent ahead of last year. At this time last year we announced 100 enrolled freshmen.

The DMLC Choir presented a series of song services in our District this spring. Those who heard them will agree when we call their singing superb.

The following have accepted calls to our WLHS:

Pastor Norman Schlavensky from Tucson, Arizona, to teach religion;

Pastor Helmut Flegel from Faith, South Dakota, to teach religion;

Mr. Reuben Kramer from Lannon, Wisconsin, to teach social studies;

Mr. Waldemar Stindt of Milwaukee to be the guidance director;

Mr. Roy Stuhr of La Salle, Michigan, to teach English;

Mr. Wayne Baxmann of Milwaukee to teach English and speech.

HARRY WIEDMANN

## Dedication of Holy Cross Ev. Lutheran Church and Parsonage

Tucson, Arizona

Holy Cross Ev. Lutheran Church and parsonage, Tucson, Arizona, were dedicated to the service of the Triune God on April 4, 1965. The speaker for the occasion was District President E. Arnold Sitz. Liturgists were the Rev. Walter A. Diehl and the Rev. Immanuel G. Frey. Combined choirs of Grace and Redeemer Lutheran Churches, Tucson, furnished the festival music. Mr. Adolph Wilbrecht served as the organist and the local pastor, the Rev. Norman Schlavensky, performed the act of dedication. An attendance of 204 worshippers rejoiced on this occasion.

Holy Cross is one of the newer mission congregations of the Synod. While the congregation was forming, services were held first in the rented parsonage and later on at a junior high school. Ground-breaking ceremonies were held on October 11, 1964, and the cornerstone-laying took place on December 6, 1964. Building operations progressed rapidly and on January 24, 1965, the first service was held in the new church. The actual dedication of the church was delayed until the parsonage could be completed.

The church is of block construction with laminated arches and a 4-inch cedar decking. The windows are cathedral glass. The church measures 34x67 feet plus side rooms and covered entry porch. The present seating capacity is 108. The building is planned to allow for expansion. It can be expanded to the rear, and rooms can be added to the north (opposite the entry

porch). The approximate cost is \$38,000 for the building, advanced from the Church Extension Fund, and \$4,200 as a Church Extension loan for the pews, chancel furniture, organ, etc. The altar ware, dossal, service books, and so forth, were purchased for an additional \$700 presented as gifts by members and friends of the congregation.

The ranch-style parsonage of brick construction has an overall dimension of 28x84 feet, including carport, with more than 1,700 square feet of living area. It was built with monies advanced from the Parsonage-Teacherage Fund.

May the Triune God use Holy Cross as His instrument for the salvation of many blood-bought souls!

NORMAN SCHLAVENSKY

## Editorials

(Continued from page 163)

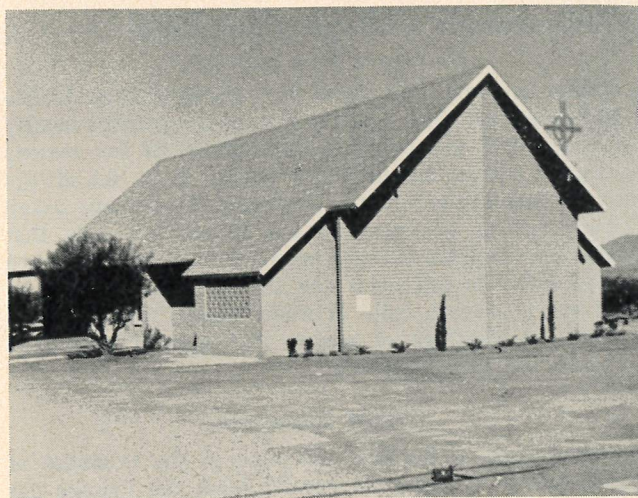
great length and with extreme earnestness. Everyone granted that no effort should be spared to preserve unity of faith and practice among the synods, but it was not so readily granted that where there was unity of faith there must also necessarily follow a physical union of finances, properties, and projects. Nothing came of the proposal to form such state-synods, and the debate in the Wisconsin Synod led to the establishment of its own seminary in Milwaukee after having made use of the St. Louis Seminary from 1870 to 1878. The Watertown meeting was exhausting for the delegates, but the following translation of the account in the *Gemeinde-Blatt* shows that they found some relaxation from their strenuous labors.

"The students of our college provided a special pleasure for us when on Monday evening they presented a program comprising vocal selections, violin-piano duets, declamations, and a series of living pictures portraying the life of Diogenes. The evening's entertainment gave evidence that the fine arts have not been displaced at our college by the learned sciences. Although all of the generous program was presented in a pleasing and wholly satisfactory manner, special mention should be made of the duets of the vocal tenors and the chorus of the Sextaners and Quintaners (ninth and tenth grades) who chanted with piano accompaniment the Latin rules of gender according to Zumpt's grammar. The Diogenes pageant with its accompanying explanation was a display of genuine college humor. It was really a pleasure that provided welcome relaxation after hard work and the excitement of hot debate. We feel deeply indebted to the students. If our pastors and the members of our congregations could have more frequent contacts with the fresh and wholesome, and yet serious and rigorous, life of the students, it would certainly move them to open their hearts and their pocketbooks more readily to the needs of our schools."

Thus ended the great debate. The last sentence reflects the extreme financial need of the Synod in 1877.

ERWIN E. KOWALKE

MAY 30, 1965



HOLY CROSS, TUCSON, ARIZONA, a mission congregation of our Synod, recently dedicated this new church building.



MISS CLARA MIELKE, of Dundee, Wisconsin, who was commissioned on April 4, 1965, as a nurse to serve in our Zambia, Africa, mission field. No picture of her was available at the time the commissioning was reported.

## Northwestern College Centennial

(Continued from page 171)

Another problem that faces the administration is the replacement for four, possibly five, of the present faculty members, who will retire because of age or for reasons of health within the next few years. It is not always easy to find replacements. Professor Westerhaus asked a year ago to be replaced, but of the six calls that have been extended all have been declined, and the board is now about to call for a new list of candidates and to send out a seventh call. It would appear that there is not only a shortage of pastors but also of professors to teach the future pastors.

### A Brief Retrospect

At the end of the first 100 years of the existence of Northwestern College, we wonder what the College has

to show for all its years of teaching and learning. One answer would be that "not many wise men after the flesh, not many mighty, not many noble" are found among the graduates. We have discovered no new truths, we have not grown great and rich and powerful, but we have kept the faith with our congregations and with the Lord of the Church. The things that we have learned from teachers who were faithful to the inspired Word we have endeavored to commit to "faithful men who shall be able to teach others also," holding fast the faithful Word as they have been taught so that they may be able "by sound doctrine both to exhort and to convince the gainsayers." If Northwestern continues to follow the road that the Psalmist calls the "way of truth," whatever its place may be in the opinion of the world, its place in the kingdom of God will be secure. God grant our school that blessing!

Erwin E. Kowalke

## Looking at the Religious World

(Continued from page 167)

keep up with all church mergers, is the union of the former Congregational Christian Churches and the Evangelical and Reformed Church effected in 1957.

Dr. Diets, a UCC mission secretary, is reported to have praised the Allentown area ventures for combating the almost hopeless overchurched rural America by providing more effective ministries and putting needs of families ahead of denominational pride.

We who are committed to the Bible's standards of fellowship will be disheartened by this sad spectacle of Lutherans, in the interests of alleged efficiency and exigency, finding a place in United Church of Christ groups and, in turnabout style, making a place for them.

### THE GRASS ISN'T GREENER

At this time of the year when our parochial schools are graduating and promoting classes just before closing the doors for the summer, we automatically find ourselves evaluating our efforts in this direction, counting the costs, recording the gains, and regretting the shortcomings. Often our thinking involves a comparison with the Roman parochial school system and an envy of its larger enrollments and greater gains, its supposed advantages in teacher supply and efficient operations. Some of our hasty conclusions may be erroneous.

How much is there to the frequently advanced assertion that we could

have many more parochial schools if we had available a supply of teachers at as low a cost as the Roman teaching sisters? A report in *Commonweal*, April 23, shows that the Sisters of Holy Cross, teaching all over the United States, set the annual cost of minimal existence needs at \$3696 per sister and figure an extra \$548 for the training of teaching sisters. Of the \$4244 total, the national order raised \$756 and the local parishes supplied \$3488. The latter figure will not be much lower than the salary of our women teachers.

The current pupil-teacher ratio in Roman elementary schools is 38 to 1, a drop from the 39 to 1 of last year. Our schools report a 28 to 1 ratio this year. For this we should be grateful.

Facts and figures can never supply the motivation for feeding the lambs of Christ. They may dispel erroneous notions that tend to discourage.

EDWARD C. FREDRICH

### BLACKBOARDS AVAILABLE

Nine slate blackboards in good condition are available to any mission congregation for the cost of shipping. Sizes: 3-36"x66"; 1-36"x62"; 1-36"x60"; 1-42"x57"; 3-48"x51½". Contact:

Mr. Robert Mateske  
Montello, Wis.

### CLOSING SERVICE AND CONCERT Wisconsin Lutheran Seminary

The current school year at our Theological Seminary, Mequon, Wis., will close with a graduation service on Tuesday morning, June 1, at 10 a.m.

During this closing service Professor Wilbert Gawrisch will be installed as a member of our Seminary faculty.

The Seminary Chorus will sing its commencement concert on the previous evening, Monday, May 31, at 8 o'clock. Guided tours of the Seminary buildings and grounds will begin at 6:00 p.m. and leave every half hour thereafter.

Weather permitting, both the concert and the graduation service will be held out of doors in the Seminary Court.

Carl Lawrenz, President

### COMMENCEMENT

at

#### NORTHWESTERN COLLEGE

Commencement exercises at Northwestern College will be held on Thurs., June 3, at 10 a.m.

The alumni will meet on Wed., June 2, at 3 p.m. The alumni luncheon will follow at 5 p.m., the commencement concert at 7:30 p.m.  
C. Toppe

### CLOSING EXERCISE

#### Northwestern Lutheran Academy

Northwestern Lutheran Academy will hold its closing exercises at 10:30 a.m., Friday, June 4. Pastor L. A. Dobberstein, Rapid City, S. Dak., will be the guest speaker. On the evening before at 8 o'clock, the year-end concert will be rendered in the auditorium of the Academy. All are invited to attend both the concert and the graduation service.  
R. A. FENSKE

### GRADUATION SERVICE

#### Milwaukee Lutheran Teachers College

The present school year at Milwaukee Lutheran Teachers College will come to a close with the graduation service on Thursday, June 10, at 8 p.m. The service will be held in the chapel-auditorium of Wisconsin Lutheran High School, 330 North Glenview Avenue.

The College invites parents and friends of the graduates as well as all friends of Christian education.

ROBERT J. VOSS, President

### COMMENCEMENT PLANS

#### DMLC and DMLHS

To accommodate the larger graduating classes, the Dr. Martin Luther High School Commencement will be held separately from the College Exercise this coming June. The High School Commencement will begin at 3 p.m. on Wednesday, June 9. The College Commencement will remain as scheduled in the college catalog, 10 a.m., June 9. The Alumni Luncheon to cut your vacation expenses in exchange for your services in conducting the Sunday services at King of Kings Lutheran Church in Garden Grove. We are particularly interested in obtaining help on the first three Sundays in August while the pastor is delegate to the Convention of Synod. The Garden Grove par-

Carl Scheweppe  
Oscar Siegler

### SUPPLY PASTORS WANTED

Pastors, if you are planning a vacation in Southern California this summer we offer you the use of a parsonage in the heart of vacationland to cut your vacation expenses in exchange for your services in conducting the Sunday services at King of Kings Lutheran Church in Garden Grove. We are particularly interested in obtaining help on the first three Sundays in August while the pastor is delegate to the Convention of Synod. The Garden Grove par-

THE NORTHWESTERN LUTHERAN

sonage is located five minutes from Disneyland and 20 minutes from the Newport Beach recreation area. If interested, please write to the undersigned as soon as possible.

Pastor Joel C. Gerlach  
13471 Newhope St.  
Garden Grove, Calif. 92640

#### EXPLORATORY SERVICES Moorhead, Minnesota

Moorhead, Minn.—Fargo, N. Dak., area exploratory services and Sunday school are being conducted regularly in Moorhead, Minn. Location: the "Senior High Area" in East Moorhead at 518 Birch Lane. Time: 8:30 a.m.; Sunday school at 9:45 a.m.

#### CALL FOR CANDIDATES

##### Dr. Martin Luther High School

Because Professor H. Palmbach has asked to be relieved of his duties as professor after the next school year, the Board of Control of Dr. Martin Luther High School is requesting the members of the Synod to nominate men for the science department to replace him. The man to be called should be qualified to teach chemistry. Kindly include pertinent information concerning the nominee.

All nominations must be in the hands of the undersigned by June 22, 1965.

Ervin Walz, Secretary  
Dr. Martin Luther High School  
Board of Control  
17 1st St. NE  
Fairfax, Minn.

#### NEW MISSION AT TRAVERSE CITY, MICH.

The Evangelical Lutheran Synod has begun a mission station at Traverse City, Michigan. The mission congregation, Concordia, meets at the Elsie C. Thirby Building, Washington and Rose Streets. Sunday school is held at 10 a.m. and services at 11 a.m. Please refer Wisconsin Synod people moving into this area to the Rev. Robert A. Moldstad, Box 143, Suttons Bay, Mich. 49682. Phone: BR 1-2271.

#### REFERRALS WANTED

The Evangelical Lutheran Synod has established a mission congregation in Waterloo, Iowa. Please send the names of any Wisconsin Synod families moving into this area to:

Rev. Paul Petersen  
1745 Mitchell Ave.  
Waterloo, Iowa

#### REQUEST FOR NAMES

Christ the King Lutheran Church, Wisconsin Synod, Whittier, California is holding services in the American Savings and Loan Ass'n, 15725 Whittier Blvd., with Sunday school and Bible class at 9:15 a.m. and divine worship at 10:30 a.m.

If you know of prospects in Whittier, La Habra, La Mirada, Brea, Fullerton, La Puente, Hacienda Heights, Norwalk, Pico Rivera, Montebello, Downey, Los Nietos, Industry, Walnut, or surrounding cities, let them know of these services and notify the undersigned of their address. Do not send mail to the American Savings and Loan Ass'n address.

Pastor Gilbert Seager  
661 Rye Avenue  
La Habra, Calif. 90631

#### WISCONSIN SYNOD OPENS MISSION IN CLEVELAND-AKRON AREA

This group is now worshipping in the R. B. Chamberlain High School, located on highway 14 in Twinsburg, Ohio, at 7:30 p.m. on Sunday. For further information, contact Mr. Frederick G. Hurner, 4213 N. Gilwood, Stow, Ohio; Phone 688-7126.

#### CHILDREN'S SUMMER CAMP IN MICHIGAN

Killarney Lutheran Camp, located near Adrian, Mich., offers Christian instruction and outdoor recreation for children, ages 9-14, from Michigan and Ohio. For applications, write Killarney Lutheran Camp, R.R. 1, Onsted, Michigan 49265. Applications for employment at the camp may be directed to Rev. R. F. Westendorf, 1032 Leith St., Maumee, Ohio 43537.

#### NOTICE

##### Board of Trustees Meeting

The next meeting of the full Board of Trustees is scheduled for June 29 and 30, 1965, at Michigan Lutheran Seminary, Saginaw, Mich. Business to be acted upon in this meeting should be in the hands of the chairman of the Board of Trustees or its executive secretary at least ten days before the meeting.

Pastor Norbert E. Paustian, Secretary  
The Board of Trustees

#### CALENDAR OF CONFERENCES

##### DAKOTA-MONTANA

##### WESTERN DELEGATE CONFERENCE

Place: Northwestern Lutheran Academy, Mobridge, S. Dak.

Date: June 15 and 16, 1965.  
Time: 10 a.m., C.S.T. Communion service.  
Prof. R. Buss, preacher (K. Lenz, alternate).

Delegates and pastors are to bring bedding for stay in dormitories.  
D. ZIETLOW, Secretary

##### MICHIGAN

##### DISTRICT

##### PASTOR-TEACHER CONFERENCE

June 15, 16, 17, 1965. Sessions begin at 10 a.m. on Tues.

Michigan Lutheran Seminary, Saginaw, Mich. Holy Communion service, St. Paul's, Tues., 7:30 p.m.

Delegates to Synod should be present on Wed., June 16.

RONALD F. FREIER, Secretary

##### MINNESOTA

##### RED WING DELEGATE CONFERENCE

Date: June 29, 1965.  
Time: 9 a.m. Communion service.  
Place: St. John's Lutheran Church, Caledonia, Minn.; R. Kant, host pastor.  
Preacher: G. Horn (alternate, R. Kant).  
Agenda: How I Teach Social Studies From a Christian Viewpoint, L. Levorson; Review of Reports and Memorials for the Thirty-Eighth Biennial Synod Convention.

NATHAN RETZLAFF, Secretary

##### CROW RIVER DELEGATE CONFERENCE

Date: June 22, 1965.  
Time: 9 a.m., beginning with a Communion service.

Place: Cross, Rockford, Minn.  
Agenda: Study of the Reports and Memorials.  
W. E. NEUMANN, Secretary

##### NEW ULM DELEGATE CONFERENCE

Date: June 24, 1965.  
Place: Tyler, Minn.  
Time: 9:30 a.m.  
Essays: Caesar's Encroachment on Parental Rights, D. Brick; The Order of Service, N. Luetke.

MELVIN SCHWARK, Secretary

##### ST. CROIX PASTOR-DELEGATE CONFERENCE

Date: Tues., June 15, 1965.  
Time: 9 a.m.  
Place: St. Matthew's Lutheran Church, Cady, Wis.; C. Zuleger, host pastor.  
Preacher: O. Schupmann (alternate: R. Weeks).  
Agenda: Has Rome Really Changed Its Doctrinal Position? C. Bolle.  
J. G. HOENECKE, Secretary

##### NORTHERN WISCONSIN

##### MANITOWOC DELEGATE CONFERENCE

Place: Cleveland, Wis.  
Date: July 25, 1965.  
Time: 8 p.m.  
Host Pastor: G. F. Cares.  
S. KUGLER, Secretary

##### DISTRICT PASTORAL CONFERENCE

Place: St. John's, Two Rivers, Wis.  
Host Pastor: T. Stern.  
Date: Oct. 25, 26, 1965.  
(Particulars later)  
S. KUGLER, Secretary

#### SOUTHEASTERN WISCONSIN

##### METROPOLITAN NORTH

##### DELEGATE CONFERENCE

Date: Sunday, June 6, 1965.

Time: 2:00-4:00 p.m.

Place: Gloria Dei-Bethesda Lutheran Church, 9420 West Capitol Drive, Milwaukee, Wis.

LAWRENCE J. MAROWSKY, Secretary

\* \* \* \*

##### DISTRICT PASTOR-TEACHER CONFERENCE

Date: June 15, 16, 1965.

Place: Wisconsin Lutheran High School, 330 N. Glenview Ave., Milwaukee, Wis.  
Opening service with Holy Communion at Good Shepherd Lutheran Church, West Greenfield Ave. and South 100th St., West Allis, Wis., Melvin C. Schwenzen, pastor, at 9 a.m. on Tues., June 15.

Essay: Theory and Practice in Instruction and Confirmation of Children, Pastor Clayton E. Krug.

Sessions will be held Tuesday morning, afternoon, and evening, and Wednesday morning and afternoon. Meals will be served at the High School at nominal prices. Registration fee, \$1.00.

All pastors, professors, and male teachers of the District are expected to attend.

HEINRICH J. VOGEL, Secretary

##### WESTERN WISCONSIN

##### PASTOR-TEACHER CONFERENCE

Date: Monday and Tuesday, June 14 and 15, 1965.

Place: Northwestern College, Watertown, Wis.

Sessions: Opening at 10 a.m. on Monday.

Communion service: At St. Mark's Lutheran Church on Monday evening at 7:30, Prof. E. Kowalke, preacher.

Essay: Examination of the Policy of the World Mission Board as Stated in the Reports and Memorials to Synod 1963, Essayist Pastor Max Herrmann.

Work: Discussion of the Report of the Committee on Teacher-Training Facilities and the Appraisal by the New Ulm Faculties.

All pastors, male teachers, high-school instructors, and professors of the District are expected to attend. Lodging will be provided in the dormitory. Please bring your own bedding. Meals will be served in the refectory beginning with dinner on Monday and ending with dinner on Tuesday.

H. W. WINKEL, Secretary

#### CHANGE OF ADDRESS

##### Pastors

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

Frank, G. B.  
Ixonla, Wis.  
Rt. 1 53036

Holzhausen, Wm. P.  
3404 N. 4th Street  
Milwaukee, Wis. 53212

Janke, Martin P.  
472 E. Merrill Ave.  
Fond du Lac, Wis. 54935

Krueger, Robert G.  
202 W. Prospect  
Lake Mills, Wis. 53551

Lindquist, Edward J.  
Hoskins, Nebr. 68740

##### Professor

Gawrisch, Wilbert R.  
11754 N. Seminary Dr., 65W  
Mequon, Wis. 53092

**WISCONSIN EVANGELICAL LUTHERAN SYNOD**

**Budgetary Operating Statement**

July 1, 1964 to March 31, 1965

	THIS YEAR		LAST YEAR	
	March 1965	Nine Months July through March 1964-65	March 1964	Nine Months July through March 1963-64
<b>Budgetary Income:</b>				
Offerings from Districts.....	\$181,979.50	\$2,120,092.09	\$193,792.01	\$2,099,082.79
Gifts and Memorials from Members .....	3,103.36	35,983.73	2,032.15	10,275.90
Bequests for Budget.....	—	—	—	1,000.00
Trust Funds Income.....	—	—	—	19,516.57
Educational Charges from Educational Institutions .....	45,773.49	511,376.36	25,709.04	435,477.76
Other Income .....	78.37	3,631.41	8,275.67	9,321.17
<b>Total Income .....</b>	<b>\$230,934.72</b>	<b>\$2,671,083.59</b>	<b>\$229,808.87</b>	<b>\$2,574,674.19</b>
<b>Budgetary Disbursements:</b>				
Worker-Training .....	\$184,897.28	\$1,665,649.93	\$160,489.40	\$1,426,898.86
Home Missions .....	75,045.62	657,976.27	69,500.25	688,664.93
World Missions .....	40,854.95	337,521.80	39,226.78	328,459.98
Benevolences .....	31,893.05	207,000.14	16,932.00	152,266.86
Administration and Promotion .....	19,142.56	182,250.32	18,341.06	182,685.73
<b>Total Disbursements .....</b>	<b>\$351,833.46</b>	<b>\$3,050,398.46</b>	<b>\$304,489.49</b>	<b>\$2,778,976.36</b>
Operating Gain or (Deficit).....	(\$120,898.74)	(\$ 379,314.87)	(\$74,680.62)	(\$ 204,302.17)

**Detail of Budgetary Disbursements**

	Nine months 1964-65	July through 1963-64	March Increase
<b>Operations and Maintenance</b>			
Worker-Training .....	\$1,177,803.83	\$ 996,833.35	\$180,970.48
Home Missions .....	539,082.00	519,046.28	20,035.72
World Missions .....	334,226.43	312,398.31	21,828.12
Benevolences and Pension .....	207,000.14	152,266.86	54,733.28
Administration and Promotion .....	171,396.77	172,723.96	(1,327.19)
<b>Total .....</b>	<b>\$2,429,509.17</b>	<b>\$2,153,268.76</b>	<b>\$276,240.41</b>
<b>Fixed Assets — New</b>			
Worker-Training .....	\$ 19,095.10	\$ 13,815.51	\$ 5,279.59
Home Missions .....	94.27	57,118.65	(57,024.38)
World Missions .....	3,295.37	1,203.67	2,091.70
Administration and Promotion .....	1,232.55	340.77	891.78
<b>Total .....</b>	<b>\$ 23,717.29</b>	<b>\$ 72,478.60</b>	<b>(\$ 48,761.31)</b>
<b>Appropriation for Future Capital Investments</b>			
Worker-Training .....	\$ 468,751.00	\$ 416,250.00	\$ 52,501.00
Home Missions .....	118,800.00	112,500.00	6,300.00
World Missions .....	—	14,858.00	(14,858.00)
Administration and Promotion .....	9,621.00	9,621.00	—
<b>Total .....</b>	<b>\$ 597,172.00</b>	<b>\$ 553,229.00</b>	<b>\$ 43,943.00</b>
<b>TOTAL BUDGETARY DISBURSEMENTS.....</b>	<b>\$3,050,398.46</b>	<b>\$2,778,976.36</b>	<b>\$271,422.10</b>

\* Decrease

**1965 Pre-Budget Subscription Performance**

District	Subscription Amount For 1965	2/12 of Subscription	Three Months — January through March		
			Offerings Received in 1965	Per Cent of 2/12 Subscription	Offerings Per Cent Received Increase for 1965
Arizona-California .....	\$ 63,096	\$ 15,774	\$ 10,816.03	68.6	\$ 17,576.94 38.5*
Dakota-Montana .....	106,096	26,524	23,463.45	88.5	27,540.68 14.8*
Michigan .....	424,090	106,022	94,291.41	88.9	112,368.99 16.1*
Minnesota .....	522,213	130,553	132,121.37	101.2	139,346.45 5.2*
Nebraska .....	95,810	23,953	18,551.43	77.4	22,868.57 18.9*
Northern Wisconsin .....	536,902	134,225	144,903.71	108.0	153,133.20 5.4*
Pacific Northwest .....	20,521	5,130	7,336.81	143.0	3,256.43 125.3
Southeastern Wisconsin .....	662,451	165,613	150,424.84	90.8	154,189.90 2.4*
Western Wisconsin .....	596,878	149,220	144,785.95	97.0	149,721.75 3.3*
<b>Total .....</b>	<b>\$3,028,057</b>	<b>\$757,014</b>	<b>\$726,695.00</b>	<b>96.0</b>	<b>\$780,002.91 6.8*</b>

\* Decrease

**Offerings, Gifts, Memorial and Bequests for Other Funds**

First Quarter, 1965

RESTRICTED FUNDS	Amount
Nebraska Lutheran Academy Building Fund.....	\$ 1,837.75
East Fork Lutheran Nursery.....	10,503.28
Books for Missions.....	29.23
Chapels for Japan.....	137.55
Committee on Relief.....	2,094.30
Zambia Medical Mission.....	1,407.16
Bible Institute in Northern Zambia.....	280.00
Mission Canvass Fund.....	150.00
Wisconsin Synod Scholarship Fund.....	3,064.50
Mission for the Blind.....	67.90
Zambia Literature Fund.....	4,968.35
Christian Chinese Lutheran Mission.....	5,220.94
World Mission Film Fund.....	1,061.00
<b>LOAN FUNDS</b>	
Church Extension Fund .....	12,008.01
Parsonage-Teacherage Fund .....	13.75

**BUILDING FUNDS**

Educational Institution Building Fund.....	1,209.50
Wisconsin Lutheran Seminary Thank-offering.....	2.00
<b>TOTAL ALL FUNDS.....</b>	<b>\$ 44,055.22</b>
<b>Total Thank-offerings gathered through March 31, 1965</b>	
Wisconsin Lutheran Seminary, dedicated August 11, 1963..	\$ 94,977.96
Michigan Lutheran Seminary, dedicated April 19, 1964..	11,430.40
Dr. Martin Luther College, dedicated September 27, 1964..	10,991.02
<b>TOTAL THANK-OFFERINGS .....</b>	<b>\$117,399.38</b>

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