



THE NORTHWESTERN
Lutheran

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BRIEFS by the Editor

A CHURCH BUILDING IS RISING INTO THE SKY. That is about all our cover picture seems to tell us. But our purpose in using it is not merely to picture how one of our church structures looked at a certain stage of construction. (This particular one is that of Eastside Ev. Lutheran Church, Madison, Wisconsin.)

* * * *

LET THE PICTURE BE SYMBOLIC of our prayers, our strivings, and the goal of our efforts both for our congregations and our Synod.

Let the steep rise of the beams direct our eyes and hearts heavenward, and thus let us be reminded that all our building must be spiritual.

We can build only with the Gospel, the revelation from above of the Savior from above.

We truly build when God is pleased to use the Gospel preached by us to join us, our children, and many others to Christ by faith and so all "as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (I Pet. 2:5).

We build acceptably and well only when we follow the blueprint of our risen, exalted Lord: "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32) — when we vigorously and purposefully carry out His missionary will.

We build as workers for God as we raise men's sights and souls from earth to heaven.

Let the worker, the crane, and the earthly materials remind us that God indeed is pleased to use the earthly structures we rear — when they serve His heavenly purpose.

Are we to build churches in which the God of our salvation speaks to us of His wondrous works, and we respond with glad offerings of hands and hearts and voices? Of course!

Are we to build and expand structures in which our children are led to build their hope "on nothing less than Jesus' blood and righteousness" and learn how to live to Him who bought them at such great cost? Of course!

Christian high schools, ministerial preparatory schools and colleges, teachers' colleges, theological seminaries — are we to build them that

the Gospel work may be deepened and broadened? Of course!

Mission churches for fellow Americans or for fellow sinners abroad? Of course!

But what about church or school plants that are to outdo neighboring St. Peter's or St. John's, or which are to satisfy local vanity? Of course not!

And what of structures so lavish and ambitious that "the Synod will have to wait a while," that is, the members of a congregation for a number of years cannot participate, except in a very limited way, in the varied Gospel tasks which are carried on beyond its borders? Of course not!

Arise, let us build! Let us build, not according to our poor, earthborn notions, but according to the gracious will of our God, with the Gospel, and let us rear earthly structures which aid and advance the Gospel work!

* * * *

Hark! the Church proclaims her honor,
And her strength is only this:
God hath laid His choice upon her,
And the work she doth is His.

He His Church hath firmly founded,
He will guard what He began;
We, by sin and foes surrounded,
Build her bulwarks as we can.

(LH. 461:1, 2)

[Under "From the Editor's Desk" on page 157, you will find some current items of interest. — Ed.]

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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COVER — See "Briefs" above.

Editorials

A More Comfortable Religion

A bishop of the Church of England recently published a book which is already reported to have sold half a million copies. A book on theology ordinarily does not become a bestseller unless it contains something sensationally different from what we ordinary Christians believe. The popularity of this book derives from the frank admission of doubts that many liberal pastors have long entertained but have been afraid to admit publicly. They themselves did not really believe what the old confessions of faith professed, and they knew that many of their church members did not believe it either. The book lent comfort to churchgoers who did not believe what they customarily heard from the pulpit, but who did not want to sever connections with the church. They wished that the pastor would preach things that they could more easily believe and that they could more readily fit into the kind of life they were leading.

What these people no longer really believed was what was called the traditional religion: the religion of sin and grace, the religion of the Apostles' Creed, the religion of a Triune God, of heaven and hell, of the Creation, the Virgin Birth, and the Resurrection of Christ. That religion, they felt, was no longer suited to the world of Science, of TV, and of Space Travel. They wanted religion, but a religion as earthly and as easy to understand and accept as the wonders of modern travel and communication. A book by an authority now lent support to their doubts and skepticism, and they could feel that their unbelief now had a bishop's blessing.

Something very much like that happened 3500 years ago at the foot of a mountain called Sinai. Moses had been absent for 40 days on the cloud-covered mountain. The people had heard nothing from him and were beginning to feel justified in assuming that he would never come back. "As for this Moses, the man that brought us up out of the land of Egypt, we wot (know) not what is become of him." They had become doubtful about the old leadership that had brought them out of Egypt and decided that it was time to make up a religion of their own. They did not want to be without a religion; so they fashioned a wonderful calf out of their golden trinkets and were content to be told: "These be thy gods, O Israel." Now they had a religion and a god that they could understand because they had fashioned it themselves. That is just the kind of religion that those are asking for today who want a religion but do not want one that offers too strong a contrast to the world about them. They want a religion, but not a religion that interferes with what they wish to believe.

ERWIN E. KOWALKE

MAY 16, 1965

Practical Religion The world today, disdaining traditional forms and goals of religion, demands that religion be practical. This demand usually carries with it the implication, if not the blunt declaration, that the Gospel of salvation, with which most churches called Christian concerned themselves in an earlier day, is not practical. Liberal churchmen, holding up a finger to the wind of popular opinion and eager to oblige, bend their efforts toward meeting the prevalent demand. As they assess the situation, meeting the demand necessitates the formulation of a new and "relevant" message, greater political "involvement," and increased social "concern," to employ several terms high in favor in current religious jargon.

A friend and companion of a clergyman whose recent death by violence made national headlines was quoted in the press as saying of his dead colleague, "He had a great love for people and their needs. He could not have cared less about whether they were going to heaven. He cared where they were going now." This obviously was intended as a tribute to the philosophy of the man whom he was eulogizing; and one could almost hear the cheers as those who preach about heaven and how to get there were thus emphatically, if left-handedly, put in their places.

But this viewpoint, we are sure, would have been impossible to sell to the Rich Fool, who also couldn't have cared less until the night that God required his soul—or to the Thief on the Cross or to the Jailor of Philippi.

As popularly conceived, practical religion concerns itself with adequate housing for the poor, a decent standard of living, and equal rights for all—goals that in themselves are unquestionably practical and worthy. But one wonders how the Gospel of eternal life and salvation become impractical by contrast. Pastors, ministering at a deathbed, find little practical use for the knowledge that the patient is dying under scientific conditions with the right to vote. But they do find practical use for the Gospel, which assures the sinner, "Thy sins be forgiven thee."

The practicality of religion, or anything else for that matter, is measured in terms of its effectiveness in meeting the needs it is designed to meet. The religion of Christ is designed to meet the needs resulting from sin and death—needs that are both actual and universal. So long as sin and death are grim realities, so long will the Gospel, which deals with these realities, be practical and relevant.

IMMANUEL G. FREY

* * * *

Whose Faith Is Naive? The role of glands in body functions is an amazing one. The thyroid affects growth and the motor activity of the body; the parathyroid regulates the important level of calcium and phosphorus in the blood; adrenalin from the adrenal gland affects the blood pressure, the sugar content of

(Continued on page 157)

Studies in God's Word: Cherish The Word Of Truth

Do not err, my beloved brethren. Every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness neither shadow of turning. Of his own will begot he us with the word of truth, that we should be a kind of first fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls (James 1:16-21).

Of all the countless gifts which our gracious God bestows upon fallen mankind, few are as precious and priceless to Christians as the Word of the Gospel, the Word of life and truth. It may be that we too often take it for granted and display an indefensible indifference toward it, but if once the Word of truth were withheld or withdrawn from us, we would soon reveal how much it meant to us and how highly we valued it.

To be without the Word of truth would be a calamity of no little consequence. No worse disaster could befall a person or a people. St. James suggests, therefore, that we

Treasure Its Saving Power

Many Christians cannot remember a time when the Word of God was not a vital factor and concern in their lives. Already in their infancy and childhood they were brought into regular contact with the Word by pious parents in their home and in their house of worship. There really was a time when the Word of truth was the common interest and concern of all the members of a family and of virtually all of the families of the Christian community.

Today, too, though often the members of the family are more widely

dispersed, it is the Word of incarnation of God's own Son at Christmas time, the Word of reconciliation and redemption during Lent, and the Word of justification and joyful victory in the Easter season which are so dearly treasured by all those who have discerned the Father's unspeakable gift and tasted of His boundless love. This is the Word of truth, the Word of the Gospel which St. James assures us is "the power of God unto salvation to every one that believeth" (Rom. 1:16), and "is able to make us wise unto salvation" (II Tim. 3:15). This is the Word of truth, the old-fashioned Gospel which, however belittled and belied by modernists, is able to save our souls and by which the new life is created in us, as St. James here confirms.

Like the Christians at Ephesus we, too, were by nature "dead in trespasses and sins" (Eph. 2:1). Even as all others, we were incurably blind to the grace and mercy of God in Christ Jesus. We had no use for it. It made no sense to us. It was utter foolishness as far as we were concerned.

But through the Word of truth the Holy Spirit quickened us. Through the Gospel of the crucified and risen Christ the Holy Spirit made us alive and responsive to the mysteries of divine grace. Now we can see and behold the glory of the Father's good and most perfect Gift, His only-begotten Son, full of grace and truth. The Word of truth which announced the Father's full and free forgiveness for Jesus' sake is the Word which opens our stony hearts to accept the pardon that it imparts. The Word of truth which offers and conveys to us life and salvation is the Word through which the Holy Spirit bestows these priceless blessings upon us and makes them our very own.

Oh, cherish the Word of truth! Treasure its saving power! And because it has power to save,

Give It the Highest Priority

Strangely and ironically, the Word of truth, so full of life-giving power,

is often treated with an indifference bordering on contempt even by those who have experienced its saving power. It is not only that there are so many demands upon our time and attention in these hectic days of the middle '60s; it is not only that there is so much competition for our listening time in this age of TV, transistors, hi-fi, and stereo that the Word of truth so often loses its priority as the "one thing needful." The truth is that our hearts are still so full of what St. James calls "filthiness" and "naughtiness" that they readily tune our ears to listen first for the cheapest and trashiest of all that is transmitted on waves of sound. Wherefore we need to plead frequently with David: "Create in me a clean heart, O God; and renew a right spirit within me" (Ps. 51:10). For this reason James urges, too, that we lay apart, set aside, or put off that evil inclination, and receive with meekness and readiness the Word that is able to save our souls. "To this man will I look," saith the Lord, "even to him that is poor and of a contrite spirit, and trembleth at my word" (Isa. 66:2).

It may be, too, that we are often slow to hear the Word of saving truth, because it is so easy to give the highest priority to speaking rather than to listening. We find it difficult at times to recognize, or to accept, the fact that it is considerably more essential for us to give ear to the Word of truth from the mouth of our gracious God than to give expression to our own suppositions and preconceived opinions in matters religious. In time of great stress or of heated controversy especially, we are apt to speak our piece before we have listened for the Word of truth or given ear to the truth of the Word.

Recognizing ever more fully the power, beauty, and blessing of the Word of truth, we shall also perceive how presumptuous it were to say: Listen, Lord; Thy servant speaketh, rather than to say with Samuel in fitting meekness: "Speak, Lord; thy servant heareth." MILTON BURK

**Topic: Can We Be Certain
of the Correctness of
Our Confession?**



A Lantern to Our Footsteps

Answers Based on Holy Writ

If we hold to a certain confession, if we confess the Apostles' Creed, or Luther's Catechism, or the Augsburg Confession, we can do that only if we are certain that it confesses the truth. Otherwise it is no confession in the true sense, but we are only repeating words that someone else originated. But can I be certain that a particular confession is true? Can I reject another confession or a particular teaching as false? Shouldn't I respect every confession that *claims* to be based on the Scriptures?

The Basis Must Be Scripture

For a Christian it should be self-evident that his confession must be based on Scripture alone. Scripture will have to be the basis upon which to judge the correctness of what is taught and confessed. When Paul and Silas began to preach to the Jews at Berea, they "received the word with all readiness of mind, and searched the scripture daily, whether those things were so" (Acts 17:11). Even Paul's preaching had to stand up against the test of Scripture, in this case the Old Testament Scriptures, which these Jews had. Was Paul confessing the truth? Scripture had to decide for the Bereans.

Does Scripture Speak Clearly?

The chief question then is this: Does Scripture speak clearly so that one can know what it teaches? Is Scripture sufficiently clear to be used in judging what is taught and confessed? That claim Scripture makes for itself. "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). "The entrance of thy words giveth light; it giveth understanding unto the simple" (Ps. 119:130). "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place" (II Pet. 1:19). An unclear Scripture could hardly be called a light, could hardly give understanding to the simple. It is true, some portions of Scripture are harder to understand than others; some portions may never be fully understood. Peter said about Paul's letters: "In which are some things hard to be understood, which they that are unlearned and unstable wrest (twist), as they do also the other scriptures, unto their own destruction" (II Pet. 3:16). This does not deny, however, that Scripture teaches clearly everything we need to know for our salvation, everything God wants us to believe, teach, and confess.

The Claim to Scripturalness Is Not Enough

Because God has revealed His truth clearly, we are to look not only at the claim that may be made that a doctrine or confession is Scriptural. Scripture itself warns us against false prophets who come in sheep's clothing, making false claims, but in reality are ravening wolves, whose teaching can only destroy.

Apply the Test of Scripture!

Can we then know that we are correct when we confess that God is the Creator of heaven and earth? And that He did that in six days? We can, for the Scriptures clearly say: "For in six days the Lord made heaven and earth, the sea, and all that in them is" (Exod. 20:11). Whoever confesses himself to evolution we know is not basing his confession on the Scriptures, and we can reject his confession as false. Can we know that we are correct when we confess that Jesus is God's only Son, our Lord? We can, because the Scriptures clearly record the words the Father in heaven spoke to Jesus at His baptism: "Thou art my beloved Son; in thee I am well pleased" (Luke 3:22). Whoever, then, denies the divinity of Christ we know has a false confession, no matter how much he may claim that it is based on Scripture. Can we know that we are right when we confess that Jesus has redeemed us from sin, death, and the power of the devil? We can, for Scripture clearly says: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:18, 19). Can we know that we are correct when we confess that Jesus rose again and that the grave was empty? We can, for Scripture clearly tells us that the tomb was empty and records the explanation of the angels who said: "Why seek ye the living among the dead? He is not here, but is risen" (Luke 24:5, 6). Whoever says that we don't really know whether the tomb was empty or not we know is saying something false (and even some Lutherans are saying that).

In this manner we might continue to look at every doctrine that we confess. We confess each doctrine as true because the Scriptures teach it. As we devote ourselves to a study of Scripture, the Word of God itself will work faith in our heart, will convince us of the truth of what it says, will lead us to recognize the correctness of a confession that agrees with it and to reject as false any confession that does not agree with Scripture. Scripture alone will have to lead us to the conviction whether the claim of a confession as Scriptural is valid.

Our Right and Responsibility

As to anyone whose confession is found to be in error, we will indeed respect his right to believe and teach according to his convictions. But we also reserve to ourselves the right to point out error where we see it and to warn against it. That is not only a right, but a responsibility God places upon the believer in the Holy Scriptures.

ARMIN SCHUETZE

Northwestern College Centennial

II. CRITICAL AND ANXIOUS TIMES

Watertown Is Chosen as the Site

President John Bading had already been delegated by the Synod to go to Germany and to solicit contributions from Lutherans in Germany and in Russia for the erection of a seminary and college in Wisconsin. He urged the Synod to take definite steps toward founding such a school so that he might with increased confidence and enthusiasm carry out his assignment. He made the motion to relieve Pastor E. Moldehnke of his duties as itinerant missionary and to establish him in Watertown as instructor of whatever students might present themselves for preparation for the ministry. The motion to locate in Watertown was put to a vote and 45 ballots were cast for Watertown, 19 for Milwaukee. Pastor E. Moldehnke was designated as the professor at the school, to begin his work after he had carried out his commitments in the mission field. He asked to be allowed three months for that work. The Synod then appointed a committee that should examine the applicants for their fitness as students for the ministry. Pastors Muehlhaeuser, Fachtmann, Reim, Streissguth, Dammann, and Ph. Koehler were named.

On the following day Pastor Fachtmann expressed the opinion that the decision to locate in Watertown ought to be reconsidered, since he did not believe that the decision was a wise one and thought the Synod had acted hastily. The Synod decided to reconsider, and on Wednesday the debate was resumed with no new arguments on either side. The vote came out with exactly the same result as Monday's balloting. An amendment had, however, been tacked on to the resolution that the congregations in and around Watertown should show their good faith by raising \$2,000 for the school before building commenced. The \$2,000 were forthcoming in due time, and so the matter was settled. President Bading was sent on his way to Germany with the prayers and blessings of the Synod. Pastor A. Hoenecke was delegated to serve as his substitute in St. Mark's Congregation in Watertown, and Pastor Moldehnke was instructed to move to Watertown in September to assist in supplying the vacancy in the Watertown congregation and to begin "instruction in the seminary and college."

Seminary Plus College — Nothing Else Considered

In the course of the debate regarding location of the school it was never suggested that it might be possible to get along without a college in connection with the seminary. The scarcity of money might have suggested such an economy measure, but the idea does not seem to have occurred to anyone. College and seminary were always knit together in the Synod's plans.

The First Building Erected — "The Coffee Grinder"

The planners were under no illusion about the difficulty of raising the money for their school. The Watertown people had raised the \$2,000 that they had promised. That was a start. President Bading's tour of

Europe had proved to be gratifyingly successful, and even though the Prussian authorities had refused to release the money collected in Prussian territory because of the stand that the Wisconsin Synod was taking against church unionism, the collection yielded a total of \$10,215. That sum now became available for building purposes and for salaries of professors. To meet other expenses connected with operation of the seminary, strong appeals were being made to the congregations. Professor Moldehnke himself went out on a collection tour, and the Synod decided to appoint a full-time collector to make the rounds of the congregations, preaching and acquainting the people with the needs of their school. Money was very scarce, but there was enough in sight to encourage the Synod to proceed at once with the erection of a building. The "Kaffeemuehle," as the first building was nicknamed because of its resemblance to a coffee grinder, was built at a cost of \$16,900. That was \$6,900 more than the Synod had planned to put into a building, but thanks mainly to the European collection, by 1866 there remained a debt of only \$2,741. The building was a rather imposing structure in its day and was conceded to be the finest building in Watertown at the time.

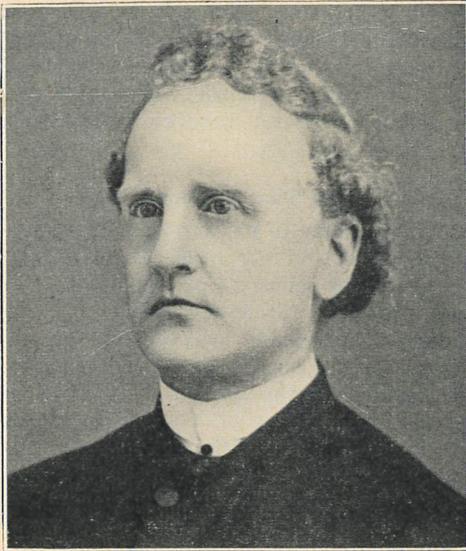
"Northwestern University"

In a formal service on the school grounds on September 14, 1865, the building was dedicated to the service of the Lord and His Church. On the following day the seminary classes were resumed in their new quarters, and the first students of the college were registered. The school was at first referred to only as the Lutheran College. It was advertised in several newspaper advertisements as Wisconsin University but was incorporated in March of 1867 under the name of Northwestern University, a name that it bore until 1910, when it became Northwestern College. In our own circles, however, our Synodical schools are perhaps better known by the name of the city where they are located than by the official name of the institution. When a boy leaves home to "go to Watertown," it is understood that he is to prepare for the ministry at Northwestern College.

Scarcity of Students For the Ministry

During the first years of the operation of the school it could hardly be expected that any of the applicants for admission should be ready for college work, for the very good reason that there were no high schools in the city or in the neighborhood at which they could prepare for college. In 1865, high schools were just being started in the larger cities in the state. Four years after the opening, there were still only seven students in the college department. In the first year of operation, apart from the seminary, 66 students were enrolled, and all were in what was then called the academy and the normal department. The very great majority of these were residents of Watertown, boys and girls who were seeking a high-school education. Of these 66 students,

PICTORIAL GLIMPSES — from Northwestern's Early History



Dr. E. Moldehnke (top, left) was the first professor of the Wisconsin Synod's Lutheran Seminary in Watertown, Wisconsin.

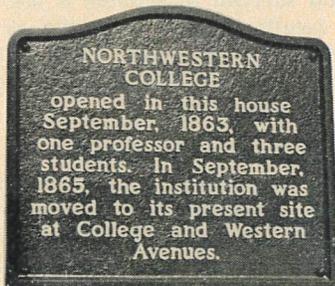
Dr. Adolf Hoenecke (top, right) became Dr. Moldehnke's successor. He was also the first dean of men (then called "inspector").

(Below) The College campus, with the dormitory built in 1875 and the recitation building, dubbed *Die Kaffeemuehle*, as seen from a point on Western Avenue in the late 1870's.

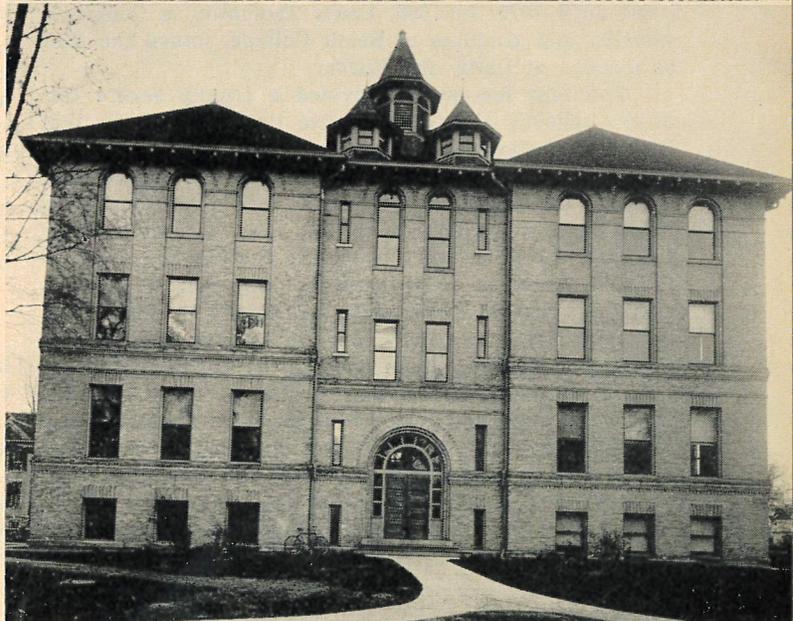
(Below) The Gardner House on North Fourth Street in Watertown, might be called the first home of Northwestern College, although the school that was housed here opened as the Seminary in 1863.



(Below) This plaque, affixed to the house in 1964 by the Alumni Society, gives us additional information regarding the role this building played in the history of Northwestern.



(Right) The Recitation Building served the students of six decades. This roomy structure was built to replace "The Coffee Grinder," which was struck by lightning and reduced to a shell in 1894. The Recitation Building was razed in 1955 to make way for a new building.



not more than half a dozen wished to prepare for the ministry.

In fact, there was such a scarcity of boys of high-school age who wished to prepare for the ministry that for several years after Northwestern was founded, the Synod was negotiating with pastors in Germany with the purpose of founding a preseminary school there, to prepare boys for admission to our college department. The Missouri Synod was subsidizing such an institution and in one year received as many as 19 students who were to continue their studies for the ministry or for teaching in this country. Our Synod was so convinced that Germany's surplus of young men was its only available source of students for the ministry that it sent Pastor Vorberg to Germany with the specific assignment to try to establish a preseminary school there to serve our Synod. It was not the expense that hindered our own boys from offering their services to the Church. The charges for board and room were extremely low, there was no tuition fee at all, and besides, the Synod stood ready to bear any cost that parents were unable to assume. One explanation for this scarcity was that the parents were unwilling to give up the services of their sons while they were struggling to clear their land and to make a living for their families.

The Hard Beginning

The first professor at the college, and its president, was Adam Martin. Professor Martin was a graduate of Hamilton College in Clinton, New York, a nondenominational college, and had also attended Hartwick Theological Seminary in New York City. He was serving as pastor of a Lutheran congregation in Middleburgh, New York, when Professor Moldehnke recommended him for the position as head of the Synod's new school. During the first term Professor Martin was the sole instructor. He was joined in the second term by Mr. Seemann and Mr. John Kaltenbrunn. Little is known of Mr. Seemann except that he left at the end of the first year to accept a teaching position at a school similar to Northwestern. Mr. Kaltenbrunn, a Moravian from Ebenezer, a settlement a few miles from Watertown, had been conducting a successful private school in Watertown and had just the kind of experience in teaching high-school branches that was needed in our academy classes. He remained as principal of the academy and of the normal department until 1873. In 1866, Lewis Thompson, a Congregationalist and graduate of Beloit College, joined the staff as teacher of Latin and history.

The first few years provided a cruelly severe test of the school's ability to survive its babyhood, so that President Bading was moved to remark that he doubted that he and his colleagues would have had the courage to start the school if they had had some conception beforehand of the kind of trouble they were destined to run into. From the very beginning the school had grave financial troubles. The academy managed to pay its own way, because it was attended chiefly by Watertown boys and girls who paid a small tuition fee and who did not have to be housed and fed like the boarding students who were preparing for the ministry. These students paid no tuition, and many of them were unable to pay even the small charges for board and room, so that most of the cost of conducting the classical department and the seminary had to be borne by the congregations. The support that the congregations gave to their school was,

however, pitifully weak. The college board managed to pay the bills owing to merchants, but again and again the salaries of the teachers were far in arrears. The debt, too, was slowly increasing. The debt of \$2,741 in 1866 had risen in 1870 to \$8,600. Although \$4,500 of that debt was caused by the purchase of 30 acres of land adjoining the original college grounds, there still was an accumulating deficit of several hundred dollars each year in the current account.

A Financial Plan That Collapsed

President Martin's scheme to pay the salaries of professors of the academy out of the proceeds of a fund to be raised by the sale of scholarships did indeed pay the salary of one professor for a few years, but the scheme soon collapsed completely because of the unwillingness or the inability of people to pay their pledges. Some relief was provided by the sale of eight acres of land lying along the main street of Watertown, but a general financial crisis in the country stopped up that source of revenue. There was no way out of the money troubles but reliance on the contributions and the good will and confidence of the congregations. But there was little money to be had from that source, because the people had very little to give, however sincere their will may have been. It was a hard pull, but the school did come through, sorely chastened, but still living.

Concordia Seminary Used: 1870-1878

A direct consequence of the financial stringency was that the Synod readily approved of the plan to discontinue operating its own seminary in 1870 and to send its seminary students to Concordia Seminary in St. Louis to complete their training. The Missouri Synod would, in turn, send its preseminary students from Wisconsin and Minnesota to Northwestern for their high-school and college course. That is how it came about that such men as the Pieper brothers, John P. Koehler, Otto Hoyer, Adolf Toepel, William Bergholz, W. Hinnenthal, and others were St. Louis graduates. Part of the agreement was that each of the two Synods should furnish a professor to serve on the faculty of the other synod's school. The Missouri Synod fulfilled its part of the agreement and placed Professor Stellhorn in Watertown. The Wisconsin Synod had hoped to send Professor Adolf Hoenecke to St. Louis, but it could not afford to do so, and Professor Hoenecke in the meantime accepted a pastorate in Milwaukee. In 1872, when Dr. F. W. A. Notz was called to take over the work in St. Louis, Dr. Walther and others thought it better that he go to Watertown instead in order to strengthen the faculty there. Our Synod never did succeed in sending a man to serve on the St. Louis faculty, and in 1878 the agreement was terminated; the Missouri Synod boys left Watertown for Fort Wayne, and the Wisconsin Synod opened its own seminary in Milwaukee.

A General Reorientation

This strange arrangement had been made possible by the doctrinal agreement that was reached between the two synods in 1868. The same agreement, however, that brought about cordial relations between Wisconsin and Missouri meant breaking off relations with the Lutheran synods in the East and with the confessionally indifferent churches of the Union in Germany. President Martin refused to go along with the rest of the Synod

when it severed relations with the General Council. He declared that he had accepted the call to the school in Watertown with the understanding that the Synod took a liberal stand in the matter of fellowship with other Lutheran bodies and he was determined to remain loyal to his brethren in the Eastern synods. In 1869, he resigned from the presidency of the college and severed his connection with the Synod.

The resignation of its president was the occasion for a reconsideration of the purpose of the school and for general reorientation. President Martin had never given up hope of moving at least the college department from Watertown to Milwaukee. When he departed, that question was settled for many years to come. His leaving also marked the end of any reliance on the scholarships as a source of revenue. The ambition to make a university and a community college of the school now likewise receded well into the background. Lewis Thompson, who succeeded to the presidency for a year, was not so ambitious as Adam Martin had been to make the school a servant of the general public, but still, he, as a Congregationalist, could hardly have been expected to show great enthusiasm for making it first of all a servant of the congregations that comprised the Wisconsin Synod.

A Critical Time

The years from 1868 to 1870 were perhaps the most critical time in the hundred-year history of the school. There were glaring spots of weakness wherever one looked. There was no money for salaries; there was

uncertainty regarding the aim and purpose of the school, uncertainty even as to the location of the school; the seminary had moved to St. Louis; the Synod was deeply disturbed by the decision to take a stand for confessional reasons against old and good friends in the East and in Germany; the most prominent member of the faculty had resigned; the congregations were giving the college lamentably poor support; the scholarship fiasco had left a sour taste; the question of English or German as a medium of instruction demanded immediate solution; attendance in pretheological classes was weak. At the meeting of 1870, the Synod with great determination faced the troubles of what it called its "Kind der Sorge," its problem child. On one point all were agreed, pastors and delegates alike: this child should not be permitted to die. At the meeting over \$900 was collected at once so that at least the salaries of the professors might be paid up to date. There was a very frank discussion of the state of the school and much criticism of the administration, but there was also a clear understanding that the school was needed and had to be upheld. The Synod voted annual support of \$4500, which was enough in those days to keep the institution in operation, but it refused to vote for any sort of levy on the congregations, declaring that each congregation should come to the support of the school according to its ability and its interest in the work of preparing pastors and teachers for service in the Church.

(To be continued)

Available Soon!

CENTENNIAL STORY

*The History of
Northwestern College*

This is the story of Northwestern College from its founding up to this present year, the Centennial of the school. It will be available late in May.

The story as told by Professor Erwin E. Kowalke is richly informative. The factors and forces which led to the founding of Northwestern, its ups and downs, particularly in the early years, the settling-down process, important developments and changes in the course of the years, the buildings that almost became personalities to the students, the men who played significant roles — all are treated fully. Giving the book added color is the wealth of detail about the life of the school which the author has woven into the historical presentation.

This is not a "slim-Jim" volume, but a book of 332 pages, in a handsome, even stunning, binding. Included in the book is a 24-page section of pictures. It gives a fine pictorial review of Northwestern's history.

The prepublication price is \$3.75. You may send your remittance with your order to the address given below. Or you may simply write to ask the Centennial Committee to reserve one or more copies for you, and the committee will contact you later.

Northwestern College
Centennial Committee
c/o Professor E. C. Kiessling
509 Tower Road
Watertown, Wisconsin 53094

NORTHWESTERN CENTENNIAL DAY

The Day's Program — May 31

The Centennial Committee of Northwestern College has planned a full day of activities for May 31, 1965, Northwestern Centennial Day.

The campus will be open for browsing and tours throughout the day. A picnic atmosphere will prevail. Visitors may bring their own meals or they may procure them from the Dining Hall at a nominal fee. Refreshments will also be available.

At 1 P.M. in front of the gymnasium the band will play a few selections, several brief tributes will be given by local civic dignitaries, and a short one-act play about the Dedication of the Gymnasium will be presented.

A replica of the old bandshell will be constructed in the Campus Quadrangle. The band will present a concert near the bandshell at 1:45 P.M., and tours will be conducted around the campus.

At 2:45 P.M. a program of brief congratulatory messages from Synod and College officials will be presented. Several formal presentations of gifts to the school will follow, and Professor E. E. Kowalke will be presented the first printed copy of his book, *Centennial Story: A History of Northwestern College from 1865 to 1965*. Then three short one-act plays highlighting the history of Northwestern will be given.

A sham battle after the style of 50 years ago will be presented on the athletic field at 4 P.M.

At 7 P.M. a variety show with community singing will be put on by the students, and at 8:30 P.M. the day's festivities will close with a fireworks display.

We feel that we have planned an enjoyable day for all age groups. We cordially invite everyone to attend and in this way to help us celebrate our Centennial Year.

May 30, 8 P.M., in the chapel — The Milwaukee Lutheran Chorale will sing. Pastor Kurt Eggert is the director.

By the Way

Henry C. Nitz

The Gospel According to LIFE

When *Life* magazine outraged the faith and scholarship of orthodox Christians, it was taken to task from many quarters. The crispest criticism we have seen so far is by Ralph L. Keiper, who in the March 1965 issue of *Eternity* uses the title quoted above and subtitled his article "In Honor of the 'Unknown God.'"

The editor of *Eternity* has granted permission to share this choice piece of writing with our readers.

"No matter how you handle the Bible, you can't get rid of God. You can squeeze it like an orange or wring it out like an old shirt, but God is still in its pages.

"Take for example, the pummeling it took in the exquisite special issue of *Life* magazine on 'The Bible.'

"Esthetically captivating, the issue was a magnificent sweeping panorama of biblical history in Rembrandts, frescoes and photos. Yet content-wise, the issue rivets its attention to the nuts and bolts of the biblical airship without realizing that it can fly.

"Written from the point of view of 19th-century German rationalism, the majority of the articles left very little room for God to have given the Bible through divine revelation. God, like the Bible itself, is shown to be a product of evolution, growing with His people. Jesus is shown as an unknown carpenter's son who made good, rather than as the second person of the Trinity. The miracles are whisked away on a magic carpet.

"Yet after writing off divine authorship, after cutting Christ down to human size and after truncating the miracles, *Life's* writers are still left with a haunting problem. In colloquial terms, 'God still bugs them.'

"Why is man haunted by God? Says *Life*: 'The main reason men cannot forget Him is that, according to the Bible, He controls history and has assigned them a purpose in it. His history is a moral order, with commandments, rewards, judgments for every man and every nation.'

"In this issue, *Life* has erected its monument to the 'Unknown God.' Its God is unknown because its Bible is a frustrating, *cul-de-sac*-filled maze. Rather than depicting God's search

for man, *Life's* Bible is man's search for God. Such a search is necessarily circuitous and confusing.

"*Life's* God is evolving ('In this continuing story of Bible history God seems to develop from one kind of deity to another') as well as childishly immature ('God seems to have acted as much out of anxiety as anger—a strange state of mind for an omnipotent God. It may signify simply that the tradition of Eden as preserved by J had not yet fully detached itself from the world of Mesopotamian myth where gods and men faced each other on a more equal footing').

"*Life's* authors apologize profusely for the Bible's 'internal contradictions and crudities.' In fact, when the Bible was attacked by 19th-century rationalists, it 'underwent so much overdebunking that the casual 20th-century reader may think of it as a myth all the way through.' So assuming the posture of a big boy defending his frail little sister, *Life* brings the Bible back to respectability through revision and reconstruction, scientific research and archeological discovery.

"According to the Old Testament, for instance, God sustained the Israelites on the wilderness journey by supplying them with manna from heaven. No, it really wasn't manna from heaven, the authors hasten to apologize; instead, they come up with a more credible miracle. Turning from God to insects, and from manna to manure, the *Life* magazine account gives us the first miracle whip, Manna, as Big Brother *Life* hastens to correct its little sister, 'comes from insects which gorge on the twigs of the tamarisk bush and excrete a sweet liquid which dries and falls to the ground during the night.'

"In all history there has never been such cooperation as there was between the insects and the Israelite host as both traveled the wilderness together for over 40 years.

"At places in *Life's* biblical panorama, the writers almost allow you to forget the stiletto of destructive criticism which is digging beneath the biblical ribs. There is vivid freshness in the discussions of David and Paul, for instance, which brings these biblical heroes to life. But in the most

crucial areas, *Life's* commentators seem to twist the stiletto for its torture effect.

"Nowhere is this more evident than in its treatment of the life of Jesus. Like the knights in quest of the Grail, modern biblical scholars go searching for 'a historical Jesus.' But of what value is this quest, which is so thoroughly chronicled by *Life*? Chief Quester Albert Schweitzer comments, 'There is nothing more negative than the result of the critical study of the life of Jesus. The Jesus of Nazareth who came forward publicly as the Messiah, who preached the ethic of the Kingdom of Heaven upon earth, and died to give his work its final consecration, never had any existence.' As *Life's* article says, 'The Quest had come to that ultimate blank wall, the Absolute Futility.'

"Theologian Rudolf Bultmann sums up *Life's* 15,000 word quests with these words, 'I do indeed think that we can now know almost nothing concerning the life and personality of Jesus.'

"Never has it been more clearly demonstrated that modern biblical scholarship is groping in the dark for a light it insists upon blowing out.

"Apparently, *Life's* editors were so concerned about analyzing the candle's wax that they neglected to light the wick."

Protestantism Growing Rapidly in Latin America

Bogota, Colombia — (NC) — A Spanish priest has reported here that the Church has lost more people to Protestantism in the twentieth-century Latin America than it did in Europe during the Reformation.

Father Prudencio Damboriena, S.J., professor at the Xaverian University here, said a three-month survey he made in all but three of the Latin American nations (Brazil, Cuba, Haiti) showed the amazing growth and vitality of Protestant missionary activity in Latin America.

Writing in *Revista Javeriana*, Father Damboriena stated: "The Protestant Reform did not fail in Spain. It was simply put off so as to surge triumphantly ahead in its former pos-

sessions across the seas." Latin America, he said, is the only major region of the world where Protestantism is growing faster than the population. The population is increasing by 2.6% a year, while Protestantism grows by 15% annually.

After talking with bishops, religious superiors, pastors, and hundreds of priests throughout the continent, Father Damboriena reported that the spread of Protestantism is not limited to any one part of Latin America. "In many nations the preferred places for Protestant activity are the suburbs of the larger cities. These are far less cared for by the Church and consequently far more open to external influence. . . . But Protestantism is also penetrating the hearts of the cities and making its influence felt in the well-to-do neighborhoods of the continent's capitals."

To show the rapid rate of Protestant growth, the priest noted that in 1914 there were only 100,000 Protestants in Latin America. Their number grew to 1.5 million by 1938 and in 1960 to 10 million. Annual increase, counting converts and those born

into Protestant homes, is around 700,000.

Operation Understanding, May 2, 1965.

Spanish Christian Mission

"Little by little, Spain is being opened to the Gospel. Persecution against Evangelical Christians is disappearing. Christians there are asking for help in opening churches, and especially for copies of Bibles and New Testaments. They are eager to distribute God's Word among their own hungry countrymen. Evangelical Christians in Spain know by experience the power of the Word of God in their own lives."

Thus writes Pastor Zacarias P. Carles, General Director of the Spanish Christian Mission, Inc., "an independent Evangelical faith mission for the evangelization of Spain."

According to Dr. Carles, "Spain is a twentieth-century country with first-century persecution. It is called the most Roman Catholic country in the world; 30,128,000 people needing Christ's Gospel live in Spain." The

number of evangelicals is estimated at 15,000.

The Spanish Christian Mission was organized in 1943. Since that time, over 75 full-time or part-time missionaries have been supported. Some 65 churches and mission stations have been built or organized. Two million Bibles, New Testaments, Gospels and evangelical literature have been printed or bought and distributed free of charge.

In his *Spaingrams*, Pastor Carles reports: "God is moving in Spain. This is just the beginning. As more Spaniards will read God's Word and will hear His Gospel, more precious souls will come from death unto the life which our Lord Jesus Christ purchased with His most precious blood on Calvary's Cross."

This zealous missionary received his training in the University of Barcelona and in the Baptist seminary in the same city. While his teaching is doubtless colored with typical Baptist errors, the statement of faith of the Spanish Christian Mission is solidly Scriptural.

Michigan

Public Relations Workshop

On February 26, the day after a severe snow storm, 75 pastors and lay members from congregations in the Michigan District gathered at Emanuel Lutheran Church, Lansing, for the first Public Relations Workshop. Pastor Kurt Koeplin organized and arranged the program. Following the open devotions led by Pastor Leonard Koeninger, Synod's Director of Public Information was introduced, Pastor James Schaefer. Pastor Schaefer spoke on the following subjects: 'A Theological Basis for Church Public Relations'; 'What's Being Done in Public Relations by the Synod'; and 'Washington: Is Our Religious Liberty Being Eroded?'; and finally, 'How to write a News Story.' Pastor Winfred Koelpin addressed the group on: 'Relation of Local Church and Higher Levels.' Finally, Pastor Donald Meier lectured on the subject: 'The Church and Its Community.' All speakers were very interesting and all who heard them benefited greatly. The Church's work need not be kept secret but ought to be publicized. We have a task of which we need not be ashamed. Closing devotions were

Direct from the Districts

conducted by the District's president, Pastor Norman Berg.

LACE

What is it? Another approach to the old problem of financing church building programs is being provided by "The Lutheran Association for Church Extension, Inc." The idea for the Association probably originated in 1959 at St. Timothy Lutheran Church, Toledo, Ohio. The Association was organized by some of our Synod's bankers, real estate men, and pastors. It is a legally incorporated nonprofit corporation. Its purpose is to tap that reservoir of savings and give people an opportunity to invest those "Savings for Our Savior." In three years the organization has built a capital of \$50,000. This capital is built as people buy certificates in the organization. The certificates pay interest at rates that are reasonably comparable with the interest rates that are paid by banks and savings associations. The interest rates also reflect the excellent security

offered by an investment in furthering the kingdom of God on earth. Since the organization is a nonprofit corporation, a considerable saving in interest rates can be passed along to congregations that wish to finance a building program.

The Lutheran Association for Church Extension, Inc., also offers other advantages to churches. As a church starts to collect building fund monies, the monies can, through the Association, be invested in furthering the work of the Church. Further, as a congregation anticipates a building program within three to five years, the members can begin to prepare by buying certificates in the Association and earmarking the money for their own building program.

The Association also offers advantages to the individuals who buy certificates. For the individual who would like to see his savings serve in furthering the kingdom of God, the Association offers the greater security that comes from having investments

spread over a number of loans, rather than concentrated in a loan to a single congregation. The individual also need not search for another congregation in need, when he wants to reinvest his savings in church work.

The Lutheran Association for Church Extension, Inc., has also been able to provide indirect aid to the Synod's Church Extension Fund. This help is provided by refinancing CEF loans of congregations that have grown from mission status to independence. Recently a church decided to borrow monies from the Association, because the Association was able to offer them a loan at interest rates 2-3% lower than they could get in their own area. Because the interest advantages made the refinancing more feasible, \$23,000 was returned more quickly to the Synod's Church Extension Fund. The \$23,000 has already been reinvested by the CEF in another mission congregation.

For more information write to: The Lutheran Association for Church Extension, Inc., c/o Pastor R. W. Scheele, 5496 Lippincott, Flint 7, Michigan.

"Informing the Congregation"

On March 25, Pastor Winfred A. Koelpin discussed 15 techniques for building the church image, in an address to the Toledo Area Steward-

ship Committee at Arlington Lutheran Church. He stated that congregations should use established procedures to communicate a proper image to their members and their neighbors. His address was titled "Informing the Congregation."

The Toledo Area Stewardship Committee, reportedly the first group of its kind in the area, consists of stewardship committees from seven local Lutheran churches affiliated with the confessional Wisconsin Ev. Lutheran Synod. The newly formed organization will gather and discuss ideas for the improvement of stewardship activities throughout the Toledo area.

Ground-Breaking

February 14 marked the ground-breaking ceremony for a school addition at St. Paul's Lutheran Church, South Haven, W. W. Westendorf, pastor. Included in this addition will be: two classrooms, multipurpose room, kitchen, showers and dressing rooms. The cost is estimated to be \$115,000. It is scheduled for completion around August 31.

Dedication

The recently completed Martin Luther Memorial Home at South Lyon will be formally dedicated on May 16. The Home for the Aged has been in operation since April 15, 1965.

Anniversary

On February 15, the sixtieth wedding anniversary of Mr. and Mrs. George Boehringer, members at Christ Ev. Lutheran Church in Saginaw, was observed during the regular worship hour by the pastor, Herbert Kuske.

† Pastor Emil Wenk †

Pastor Emil Wenk was born on June 4, 1870, in Washtenaw County, Michigan. He entered the Lutheran Seminary of the then Michigan Lutheran Synod at Saginaw, Michigan, from which school he graduated for the ministry in June 1892.

Failing eyesight forced his retirement in 1930. He served the Michigan District at one time as its first vice-president, at another as its treasurer, and the Synod at large as a member of the Board of Trustees.

He passed away on March 18 at the age of 94 years, 9 months, and 14 days. Funeral services were held in Ann Arbor on Sunday, March 21, 1965, with President Norman Berg of the Michigan District as liturgist and Pastor A. H. Baer delivering the sermon based on Philippians 1:23, 24. At the committal in Saginaw Pastors Richard Gensmer and Frederick Jungkunst officiated.

Wernor E. Wagner

GOD VISITS SYNOD OUTPOST WITH NEW FACILITIES

A Combination Sunday School-Parsonage Building

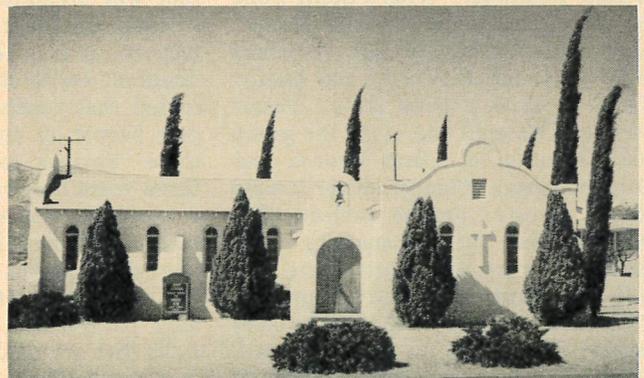
Few Wisconsin Synod Lutherans are acquainted with their two churches along the Mexican border at Douglas and Warren, Arizona. Only infrequently are these churches visited by Wisconsin Synod Lutherans, and the membership rolls list many "converts" to the church or Lutherans from other synods.

Situated a hundred miles, or so, south of Tucson, Arizona, in an area populated by about 50,000 people (including Spanish-speaking on both sides of the border), these two churches, during the past 40 years, have experienced a slow but sure growth. An evidence of this is that Grace Congregation of Warren dedicated a new Sunday school-parsonage building to the Lord on Sunday, February 28, 1965.

Pastor Marcus Nitz of Tucson served as the dedicatory speaker. On the basis of Matthew 7:24-29 he pointed out that "Christian Dedications Are Different," 1) Not because of the building or its functions, but 2) Because of the people who dedicate. Approximately 70 people heard his message.

The new building, built into the side of a hill and thus affording a ground-level entrance to each story, is a 50' by 25' wood-frame, brick-veneered (upper half),

cement-block (lower half) structure, with 17 precast cement beams forming the second-story floor and first-story ceiling. The downstairs area will provide classroom space for up to 60 children. It also contains the pastor's study, a small kitchen, and other facilities. Upstairs, the parsonage includes a living room, a kitchen-



GRACE, WARREN, ARIZONA, presents this view.

dining room, three bedrooms, and one and three-fourths baths. With the screened-in front porch (which could be made into another room very easily) and the garage below, the parsonage has over 1,800 square feet of space.

The total cost of the building is about \$22,000.00, roughly \$14,000 for the parsonage and \$8,000 for the Sunday-school rooms. Most of the work was done by a general contractor. However, the work that was undertaken by the members themselves (drawing up the plans, constructing a retaining wall, welding the beams together, electrical work, and obtaining many of the materials through a member's lumber company) cut down the total cost by about \$2,000.00.

We, the members and pastor of Grace, are indeed thankful that God has visited our church with an increase of souls won for Him and with a new building to serve them and house the pastor. We pray that He will continue to visit us with blessings in the future.

David Redlin, pastor



AT THE WARREN, ARIZONA, DEDICATION the church council and Pastor Marcus Nitz (left) and David Redlin, the pastor of Grace, stood for this picture.

FROM THE EDITOR'S DESK

Northwestern College is observing its centennial. To mark this important observance, we are running a series of three articles under the title "Northwestern College Centennial." The first installment appeared in the May 2 issue. Read Professor Erwin Kowalke's interesting account giving significant highlights in the history of Northwestern.

* * * *

Speaking of Northwestern and its history, we direct your attention to the book "Centennial Story," which will soon be available. For more information see page 153.

* * * *

The first printing of "This Steadfast Word," the Free Conference essays, was soon sold out. A second printing was made, and still the demand is quite brisk. This paperback volume is available from Northwestern Publishing House at \$1.25 per single copy and at \$1.00 each if six or more copies are ordered. Postage is extra, as is the service charge on orders of \$5.00 or less.

* * * *

The "Catechism of Differences," by Harold Wicke has also enjoyed excellent sales. A second printing was made recently.

* * * *

We direct your attention to "An Opportunity," the boxed item below.

AN OPPORTUNITY

to support a cause that is exceptionally worthwhile

The Free Conference to be held in Cedar Rapids, Iowa, July 13-15, 1965, has received some attention in our columns.

Because of its very nature, the Free Conference does not have the support of any synodical body. But contributions by individuals and congregations are necessary to make such a conference possible. Gifts in any amount will be welcome. All donations should be sent directly to the Free Conference Treasurer:

Mr. Robert G. Frick
733 Community Drive
LaGrange Park, Illinois

Editorials

(Continued from page 147)

the blood, and the fluid balance of the body; other endocrine glands, like the reproductive glands, the pancreas, and the pineal gland, are also important members of the endocrine, hormone-producing system.

These glands must work in balance. The thymus gland, it seems, works in conjunction with the thyroid and adrenal glands. The pituitary seems to be the master control of the endocrine system, sending out messages with lightning speed to the other glands when there is a body deficiency or special need for a particular hormone. This key gland is involved in every body function. The complicated interaction between all the endocrine glands determines the amount of cortisone, ACTH, and insulin that constantly circulate throughout the body. In all the operations of the glandular system no single gland runs everything; no gland functions without the others.

Of this marvelous system Dr. Coleman writes: "The endocrine system, with its hormone output, surpasses in its brilliant construction the most intricate electronic computer."

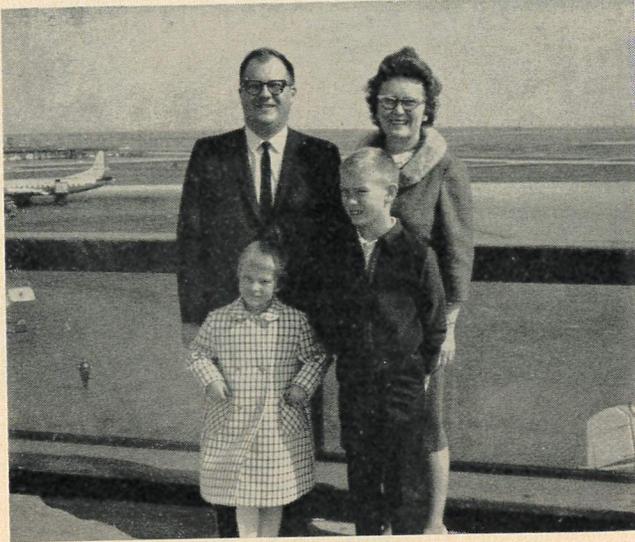
In the human body there are other supercomputer systems for performing and regulating body functions. Some easily come to mind: the amazing circulatory system with its miracle fluid, the blood; the intricate communications network of the nervous system; and the incredibly complex master organ whose mysteries continue to challenge the best research techniques man can apply or devise, the human brain.

Not only one brilliantly constructed system but a number of them, each system amazingly complex in itself, and each one also functioning in exquisite harmony and balance with the others! Intricacy compounded by intricacy!

There are those who call the Christian a fool for believing that God Almighty created man. They ridicule his naive faith; they scorn his childish credulity.

Enlightened people, they say, believe and know that this incredibly involved organism that is man developed by itself. They say environment and chance made man what he is, a creature more complex than many intricate supercomputers interacting with each other. This supercompounded wonder just came about—somehow.

Who is ridiculing whose faith? CARLETON TOPPE



Pastor Marlyn Schroeder Replaces Professor Conrad Frey at Hong Kong

Upon the urgent request and advice of Professor Conrad Frey, the Synod's present Friendly Counselor to

the Christian Chinese Lutheran Mission, the Board for World Missions has assigned its secretary, Pastor Marlyn Schroeder of Zion Ev. Lutheran Church at Arlington, Wisconsin, to Hong Kong on a tentative basis.

Should the Convention resolve to help the Chinese Church in the future and endorse the Friendly Counselor program to keep contact with this mission and to exercise friendly guidance, especially in the seminary, Pastor Schroeder has permission from his church to stay until a permanent man accepts the post, but not later than January 1966.

Our deep appreciation is expressed herewith to the members of Zion Ev. Lutheran Church for releasing their pastor for this work, and to Pastor and Mrs. Marlyn Schroeder for their willingness to serve. The Schroeders left O'Hare Field, Chicago, on April 19 and, after a visit to the Japan Mission Field, expect to arrive in Hong Kong on April 29. Professor and Mrs. Conrad Frey will return on May 13. Professor Frey will then resume his work as president of Michigan Lutheran Seminary at Saginaw. The Board for World Missions and the Synod wish to express their heartfelt appreciation to Professor and Mrs. Frey for the service they have rendered.

EDGAR HOENECKE, Executive Secretary
The Board for World Missions

THIRTY-EIGHTH BIENNIAL CONVENTION

God willing, the 38th Biennial Convention of the Wisconsin Evangelical Lutheran Synod will be held at Northwestern College, Watertown, Wis., whose centennial will be observed this year. The dates of the convention are August 4 to 11, 1965, as determined by the Constitution and Bylaws of the Synod (Section 2.01a).

We call your attention to the fact that "all matters to come before the convention shall be presented in writing to the President not later than the May meeting of the Synodical Council." (This is an amendment to the Bylaws of the Constitution — cf. 1963 Proceedings, page 223, B-1.)

PAUL R. HANKE, Secretary

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

COMMUNION VESSELS NEEDED

Request from a mission

A mission recently begun in Kalamazoo, Mich., has need of Communion vessels. Transportation charges will be paid. Contact: Pastor L. Meyer, 25 S. Woodrow, Battle Creek, Mich. 49015

REQUEST FOR NAMES

Please send to undersigned the names and addresses of Wisconsin Synod people living in or moving to: Stockton, Hays,

Natoma, Plainville, Phillipsburg, Stuttgart, Woodston, Alton, Osborne, Hill City, all in Kansas.

Pastor J. B. Erhart
615 N. 2nd St.
Stockton, Kans.

CHOIR ROBES NEEDED

King of Kings Lutheran Church of Garden Grove, Calif., is looking for 25 used choir robes. Please contact Mrs. Robert E. Evans, 118 Amalfi Dr., Santa Ana, Calif.

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

CORRECTION

WESTERN WISCONSIN

DISTRICT PROCEEDINGS

Western Wisconsin District Proceedings

On page 32 under Subject: Harvey Callies Memorial, the first two Whereases and the following three Resolutions were not adopted by the convention and therefore should not be a part of the District Proceedings. This paragraph should begin with the words, "Whereas, our committee studied, etc."

H. Winkel, District Secretary
Carl H. Mischke, District President

CALL FOR CANDIDATES

Michigan Lutheran Seminary

Prof. Thomas Kriewall has resigned as professor at Michigan Lutheran Seminary, Saginaw, Michigan, to further his education. Therefore the Board of Control herewith invites the members of our Wisconsin Evangelical Lutheran Synod to nominate candidates for this professorship at the Seminary.

Candidates nominated must be qualified to teach high-school physics and mathematics. Laymen should also be considered for this position.

Please send all nominations to the undersigned secretary no later than June 7.

Gerald R. Cudworth
34235 Blackfoot Lane
Wayne, Mich. 48185

SAN DIEGO, CALIFORNIA

A new mission congregation has been founded in the eastern metropolitan area of San Diego. Services are at 9 a.m. at Grossmont College, Fine Arts Lecture Hall. Send names of interested persons living in the suburbs of La Mesa, El Cajon, Spring Valley, Lemon Grove, Bostonia, Santee and Lakeside to:

The Rev. Lowell Smith
4562 Clairemont Drive
San Diego, Calif. 92117

EASTERN SAN DIEGO COUNTY, CALIFORNIA

An independent Lutheran congregation at Alpine, Calif., has applied for membership and is being served by the California Mission Board. Services are at 9 a.m. at the Alpine Woman's Club. Send names of interested persons living in the east county area to:

The Rev. Lowell Smith
4562 Clairemont Drive
San Diego, Calif. 92117

CAMP WILLERUP

Camp Willerup, on Lake Ripley, near Cambridge, Wis., is sponsored by the Milwaukee Federation of Wisconsin Synod Congregations. The two weeks for boys and girls from 8 to 12 will be from July 18 to July 24 and from July 25 to July 31. The week for teen-agers from 13 and over will be from August 8 to August 14. For further information write to:

Mr. A. J. Sprengeler
648 E. Dover St.
Milwaukee, Wis. 53207

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 Gawrlich 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

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 parsonage 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

CALL FOR NOMINATIONS

The Board of Control of Dr. Martin Luther College herewith invites members of the Synod to place in nomination the names of men for the professorship in the department of education.

The man to be called should be qualified to teach methods courses in the teaching of elementary school subjects and to supervise student teaching.

Please include pertinent information with your nomination.

All nominations must be in the hands of the undersigned no later than May 26, 1965.

Arthur Glende, Secretary
DMLC Board of Control
17 South Jefferson Street
New Ulm, Minnesota

REQUEST FOR NAMES Flossmoor, Ill., Mission

Please send to the undersigned the names of mission prospects in the following Illinois communities: Homewood, Flossmoor, Chicago Heights, Glenwood, Hazelcrest, and Harvey.

Pastor Richard Shekner
416 Manchester
Chicago Heights, Ill. 60411

CHOIR GOWNS WANTED

Peace Lutheran Choir of Clark, S. Dak., is looking for 20 used choir gowns. Please contact: Vernell F. Straub, 212 South Grant, Clark, S. Dak.

CALL FOR NOMINATIONS

The Board of Control of Dr. Martin Luther College herewith invites members of the Synod to place in nomination the names of men for the new professorship in the department of music.

The man to be called should be especially qualified in the area of piano instruction.

Please include pertinent information with your nomination.

All nominations must be in the hands of the undersigned no later than May 26, 1965.

Arthur Glende, Secretary
DMLC Board of Control
17 South Jefferson Street
New Ulm, Minnesota

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 will be held at 5 p.m., Tuesday, June 8, to be followed by the Commencement Concert at 8:15 p.m. — also on June 8.

Carl Schweppe
Oscar Siegler

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

WESTERN DELEGATE CONFERENCE

Place: Northwestern Lutheran Academy, Moberidge, 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 22, 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

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 PASTORAL CONFERENCE

Date: May 24, 1965.

Time: 9 a.m. to 4:30 p.m.

Place: St. Marcus, 2215 N. Palmer St., Milwaukee, Wis. P. W. Knickelbein, host pastor.

Preacher: P. Manthey alternate: A. Mittelstaedt.

Agenda: Continuation of Prof. H. Vogel's paper, Messiah Concept of the Old Testament; Exegesis of I John 4, F. Zarling; Reports.

PAUL A. MANTHEY, Secretary

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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

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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

SOUTHWEST PASTORAL CONFERENCE

Date: May 18, 1965, 9 a.m.

Place: Christ Lutheran Church, West Salem, Wis.; W. Paustian, host pastor.

Preacher: W. Schulz (alternate, R. Siegler).

Agenda: Exegesis, Matt. 24:1-28, A. Werner; Constructive Criticism of Phillips' FOUR PROPHETS, D. Kempf; Using Principles and Practitioners of Psychiatry and Psychology, L. Albrecht; Homiletical, The Working and Final Draft of the Sermon, L. Hohenstein.

D. Kempf, Secretary

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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

ORDINATIONS AND INSTALLATIONS

Installations

Pastors

Pope, Reginald, as pastor of St. John's Ev. Lutheran Church, Mequon, Wis., by G. Hoenecke; assisted by Reinhardt Pope, F. Tabbert, M. Smith, G. Kionka; May 2, 1965.

Seager, Gilbert B., as pastor of Christ the King Lutheran Church, Whittier, Calif., by P. Heyn; assisted by A. Keibel, W. K. Pifer, E. Hoenecke, J. Gerlach and L. Smith.

Wendland, Robert, as pastor of St. Peter's Ev. Lutheran Church, Collins, Wis., by S. Kugler; assisted by J. J. Wendland and A. Roekle; May 2, 1965.

CHANGE OF ADDRESS

Pastors

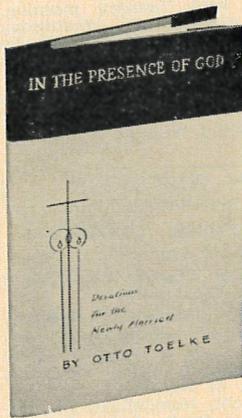
Loeper, Fred W.
3935 West Glenn Drive
Phoenix, Ariz. 85021

Pope, Reginald
1600 W. Mequon Rd. 112W
Mequon, Wis. 53092

Seager, Gilbert B.
661 Rye
LaHabra, Calif.

Teacher

Gerlach, A. E.
414 S. Franklin
New Ulm, Minn. 56073



PLANNING A CHRISTIAN WEDDING

By P. M. KRAUSE

A practical booklet to help young couples plan their wedding and avoid the usual pitfalls. Includes also a list of suitable music. 20 pages. Paper. **\$.50**

FROM THIS DAY FORWARD

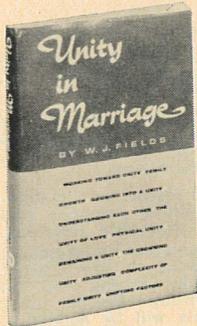
By KENNETH J. FOREMAN

In this booklet the author elaborates upon certain key words from the marriage service, words which are unfortunately often passed over by the young married couple with little thought of the real implications which lie in these words. An excellent booklet for those contemplating marriage, those who are married, and also for pastors in considering the complex problems of marriage from a Scriptural viewpoint. The author bases his discussions upon the Episcopalian form of service. 71 pages. Paper. **\$1.50**

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