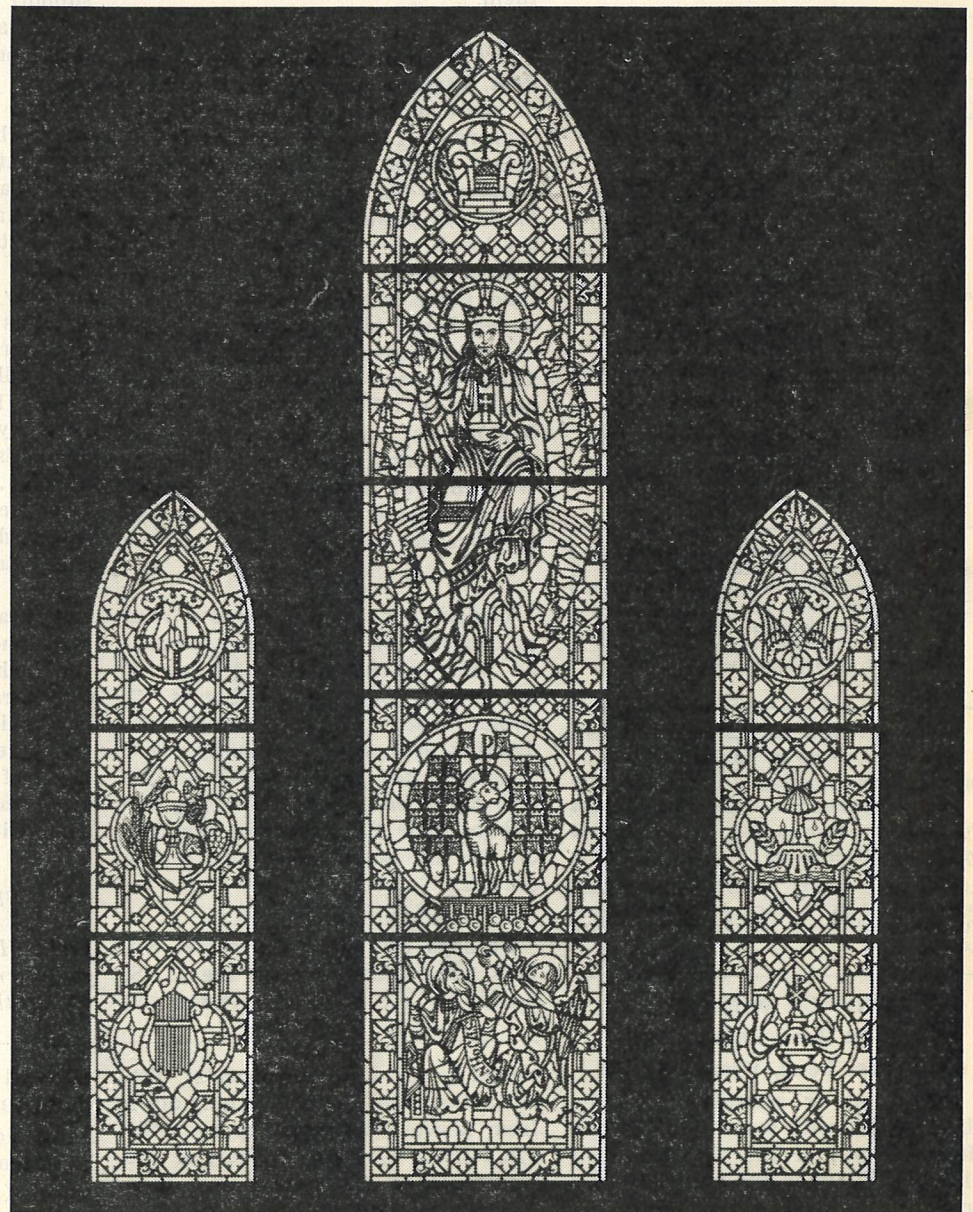


# the Northwestern **UTHERAN**

JULY 10, 1955 • Volume 42, Number 14



*"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 Siftings Lutheran

BY THE EDITOR

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**CHURCH WINDOW**

St. John Church  
West Bend, Wisconsin

The Lamb is standing upon the "book sealed with seven seals" which He took "out of the right hand of him that sat upon the throne." The angel of the Lord is reaching up to pull down one of the seals which only the Lamb is worthy to open.

While the center lancet emphasizes God the Son, we find the Trinity com-

*Another Appeal.* If we are to carry out our cover scheme until the end of the year we will need more pictures of church windows than we have on hand at the present time. Please, take a little time out and have a picture taken of your stained glass windows and send us a gloss print. We will return your pictures if you so indicate. We know that there are many churches within our Synod that have beautiful stained glass windows. Let other people see them.

\* \* \* \*

Argentina, and particularly its president, Peron, has made the headlines of most of the newspapers in our country. A mighty revolution is going on in this Latin American country to the south of us. It is a battle for power between Peron, the president of Argentina, and the Roman Catholic Church. Up to this time Peron seems to still have the upper hand, although he has been excommunicated by the pope at Rome. This, the pope claims, has also put him out of office as president since Argentina's constitution says the president must be a Roman Catholic. With all news coming from Argentina being censored it is difficult to say who has the advantage.

\* \* \* \*

*The Bible must not be used or read as classroom work nor dare prayers be said in the public schools of California. So ruled Edmund G. Brown, State Attorney General. This decision was long in coming and people waited patiently for it. He also stated that the Gideons may distribute their Bibles to children who are on the way to and from public schools.*

\* \* \* \*

Perhaps this will help some: Six bills were introduced in the U. S. Senate by a committee investigating

juvenile delinquency. These bills would be effective in the District of Columbia and at the same time would be a model for the rest of the country. So reports the *Lutheran*. It continues: The ordinances proposed by the Senate committee would allow police to confiscate equipment used to sell or exhibit indecent literature or films, allow private preliminary hearings in juvenile cases to speed up court procedure, set up stricter rules to trap runaway fathers who fail to support their families, and permit courts and social agencies to treat "emotionally mature" juveniles like adults.

\* \* \* \*

Free bus service has been declared constitutional in New Mexico for all parochial school children, reports the "Christian Century" correspondent. He writes, "New Mexico's attorney general has ruled constitutional the recently enacted law permitting counties to use general tax funds to transport pupils to parochial schools. The bill, sponsored by Sen Guido Zecca (Dem.) of Gallup, says counties may contract for 'transportation of pupils attending other than public schools . . . in the same manner and over the same routes of travel as is provided for the pupils attending the state public schools.' As originally drawn, the bill would have made such transportation compulsory, but amendments make it permissive only. Gov. John F. Simms has been under considerable pressure as a result of his signing the bill, particularly from the state's Baptists, who hold on the basis of numerous rulings by both state and federal courts that it is unconstitutional."

\* \* \* \*

A report comes from Surgeon General Leonard Scheele of the U. S. Public Health Service that the divorce rate seems to have dropped by about 4% in the United States in 1954.

pleted in the other two lancets. Top left is the Hand of God reaching down from heaven (indicated by a cloud) symbolizing God the Father, at the top right is the descending dove symbolic of God the Holy Spirit.

The middle medallions in the side lancets symbolize the sacraments of the Church, the Lord's Supper and Holy Baptism. The fish in the

"stained glass water" are an ancient Christian symbol.

The lower medallions in the left lancet and also the right lancet denote praise (symbolized by the lyre with musical notes) and prayer (smoking censer once again surmounted by the ancient XP symbol for Christ).

HENRY LEE WILLET.

## *A Devotion . . .* God's Saints 1 Cor. 1: 2

**P**AUL . . . unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints . . ." With these words the Apostle Paul addresses the Christians at Corinth, formally naming them as the ones for whom his inspired epistle was first of all intended. In doing so he calls them saints. We find the same thing in other epistles of Paul. In the salutations, where he formally addresses his Christian readers, he accords to them the title of saints. In this way he formally addresses the Christians at Colosse, at Philippi, in Ephesus, and in Rome. These salutations are also meant to remind us that as Christians we bear the blessed name and title of saints.

*Rome Has Perverted This Title* On the basis of Holy Scripture the title of saints remained a very common designation for Christian believers in the early Church. In our own midst, however, we today use it only very infrequently in speaking of one another as Christians. This is due to the fact that this blessed name has been very sadly abused by the Roman Catholic Church. In its midst the title of saints is applied to certain people with the erroneous thought that they have done more good works during their earthly life than were necessary for their own salvation and that they can now be implored to assist others with their superfluous merits in the quest for eternal life. Not wanting to be misunderstood as claiming to be saints in such an unscriptural sense, we have largely accustomed ourselves to avoid the use of this designation. Yet as believers we are God's saints. This title, so frequently given to us in Holy Writ, holds out a vital and comforting message for us, which we shall not want to lose. We do well, therefore, to look away from all the false things which errorists have put into this title of saints and to hear anew from Scripture what God has put into it. This will also deepen our understanding of the title where we do still use it, as for example, in the Apostolic Creed, where we define the Holy Christian Church as the communion, the fellowship, of saints. We shall also understand more clearly in what

sense we speak of the Apostles and Evangelists of our Lord as saints.

*Yet We Have Been Called To Be Saints* As we bear the title of saints we are to be reminded of the Holy Spirit's gracious work of sanctification which we have experienced; we are to be reminded that we have been sanctified, that we have been made holy, that we have been separated from all that is profane and set apart for God. The Apostle Paul designates the Christians at Corinth, to whom he gives the title of saints, as "them that are sanctified in Christ Jesus." He reminds them that they were "called to be saints." It was not through their own effort that they became saints, holy and sanctified. It was the result of God's blessed calling. Thus we, too, and all other believers are saints through God's blessed calling which He purposed from all eternity and carried out in time through His Word of Truth, through the glorious Gospel of our Lord Jesus Christ in whom we have redemption through His blood, even the forgiveness of sins.

*Made Holy Through Christ* Calling us sinners through the Gospel, God awakened faith in our hearts in Christ as our Savior. In and through such faith we have been set apart from the world as God's very own. Through Christ's imputed righteousness and holiness, which is ours by faith, our sins are covered and we appear holy and spotless in God's sight. As such saints of God we joyfully confess:

Jesus, Thy blood and righteousness  
My beauty are, my glorious dress;  
In these before my God I'll stand  
And enter heaven, my fatherland.

*Set Apart For A Holy Life* Being saints by God's grace, we also have a desire to live saintly. As we rejoice in faith over the perfect holiness that is ours through Christ's imputed merits, we are moved to conform our thoughts, words, and deeds ever more fully to that which is holy in God's sight. Though we know that we shall never reach perfection in this life, we will as saints nevertheless continue to strive after that which is pleasing to God.

Paul refers to himself as a saint, yes, as the least of all saints, when he thinks of the glorious privilege given to him of bringing the riches of Christ to others. Also when he seeks to enlist others to take a part in this great work, when he urges the Christians at Rome to give aid to a servant of the Church, he appeals to them as saints and bids them to do as becometh saints. Knowing that the grace of our Lord and Savior has made us holy in God's sight, we, too, shall want to do all that we can to bring the Gospel to others that they may become saints of God.

Scripture appeals to us as saints when it urges us to ward off the works of darkness. Paul wrote to the Ephesians: "But fornication, and all uncleanness or covetousness, let it not be once named among you, as becometh saints, neither filthiness nor foolish talking, nor jesting which are not convenient." Scripture points out to us that it becometh us as saints to be patient, patient amidst trials, persecutions, and tribulations. In Revelation, St. John calls special attention to the patience of the saints which makes them ready to bide the time when God will deal justly with those who now persecute, grieve, and oppose his Church. We, too, shall be moved to strive for such patience as God's saints and to draw strength for it by looking hopefully to our future inheritance with the saints in life. As saints we are exhorted to show humility, to find delight in peace and order, to avoid all contention, strife, and confusion, to be prayerful, to exercise ourselves in kindness, hospitality, and love.

It is in this Scriptural sense that we speak of St. John, St. Paul, St. Luke, St. Peter, that we speak of all of the Apostles and Evangelists of the Lord as saints. We mean to say: upon the testimony of God's own Word we know that they were believers, that they were holy through Christ in whom they put their trust, and that in the joy of His blessed pardon and salvation they strove to serve their God and Savior with a holy life. Every Christian believer is such a saint and their entire number forms the Holy Christian Church so that we very properly describe it as the communion, the fellowship, of saints.

C. J. L.

# Editorial

## A Christ-centered Religion Needed

You have without doubt heard people say: It makes do difference what kind of religion you have as long as you have some sort of religion and are sincere about it. As long as you believe in some sort of Supreme Being and try to live right according to your lights, you will come out all right.

That is the popular religion of our day, and the most widespread. They confuse natural religion with the Christian religion, the natural knowledge of God with the saving knowledge of God, two very different things. There is in all men a natural knowledge of God. All men know that there is a God, an almighty and eternal God, without having received any formal religious instruction. All they need to do is to look into the book of nature, and they will read that message there. All men also have a conscience which tells them that there is a holy God to whom they are accountable. That much religion everybody has by nature. That is all right as far as it goes, but it does not go far enough. It does not fill the bill. It does not solve our greatest problem, the problem created by our sins. St. Paul in the course of the first two chapters of his Epistle to the Romans mentions that even the ancient heathen had that natural knowledge of God that they all had a conscience, but indicated that that was not enough, that in spite of that the heathen sank into the lowest depths of moral degradation.

More is needed. Christ is needed if we are to cope with the problem of our sins. That is generally overlooked, otherwise so many people would not fail to see the folly and inadequacy of a religion which leaves out Christ as the Savior who purchased redemption for sinners with His own blood. That is something that Jesus was always trying to get people to realize throughout His teaching ministry. Jesus, in John 12:43-50, a few days before His death, in summing up His public teaching ministry which had now come to an end, showed how necessary it was to come to God through Him. He gave the gist and purpose of all that He had taught and preached in the previous three years in such significant statements as these:

"He that believeth on me, believeth not on me, but on him that sent me."

"He that seeth me seeth him that sent me."

"I am come a light into the world, that whosoever believeth on me should not abide in darkness."

It all counts up to the categorical statement which He made: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Let us have done with a religion with Christ left out. It leaves a great void which nothing else can fill. Let us stop leaving people under the impression that a Christless religion is sufficient and that ours with Christ in it is better only in degree. Christ is vital to a saving religion. If he is left out of it, however glamorous it may look to the human eye, as many Christless religions do, it can only damn. Only a Christ-centered religion will do.

I. P. F.

\* \* \* \*

## The Weather

Everybody talks about the weather but no one does anything about it, it has been facetiously said. No one can do anything about it, because that is God's department. "He maketh

his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." "He giveth snow like wool: he scattereth the hoarfrost like ashes. He casteth forth his ice like morsels: who can stand before his cold?" "He causeth his wind to blow, and the waters flow." God makes the weather.

People may do nothing about the weather, but they do things because of the weather or refrain from doing things because of the weather, contrary to God's will. In periods of drought people long for rain and even claim to be praying for rain, and yet these same people will let the rain keep them from the house of God on Sunday. And it is not just inclement weather which has that effect upon them. The same thing happens when the weather is pleasant, when the sun shines brightly. Then they desert the church for the great outdoors. Just look at the empty pews during the summertime, and you will see plenty of evidence of that. In their eagerness to enjoy the weather they forget their appointment with God.

What it amounts to is, what St. Paul calls, serving the creature more than the Creator. They are unthankful for the good weather which God has given and, what is worse, they are unthankful for the Word which God has given for the salvation of their souls.

I. P. F.

\* \* \* \*

## As We Have Opportunity

People like to do just so much and no more. They are willing to do the normal things but draw the line at anything special. That is especially the case in the sphere of Christian giving. They realize that a congregation needs a certain amount of money from its members in order to meet its bills, and they are willing to pay their fair share, albeit somewhat reluctantly. They are aware that the Synod needs a certain amount of money to carry out its program, and they are willing to dig down for that. They recognize the routine needs, but they resent any extras. If they can manage it without losing face, they will sidestep such giving. They recognize obligation but ignore opportunities.

The Bible speaks a different language. It says: "As we have opportunity, let us do good." It does not say: When you can not evade them, when you can not get out of them, then render services. No, the implication is that we should welcome opportunities to do good, that we should seek them out. That is the proper Christian attitude. The true Christian spirit is not to close our eyes to them but to go out of our way to search them out.

That is what our Lord Jesus did. "He went about doing good." He looked for opportunities to do good. He did not plan and scheme to avoid them. He never counted the cost when there was an opportunity to do good. That was also one of the outstanding traits of St. Paul. That is what Dorcas is remembered for. "To do good and to communicate forget not: for with such sacrifices God is well pleased." "Charge them that are rich in this world . . . that they do good, that they may be rich in good works, READY to distribute, WILLING to communicate." Not how little we can do but how much we can do ought to be our policy. That is the spirit with which the precious things which we have in Christ ought to fill our hearts.

I. P. F.

# ETERNITY

## Resurrection Of The Dead

(Third continuation)

**I**N preparing to present the Christian hope of a coming resurrection Paul from the very start urges that such hope is part and parcel of the Gospel message. He sums up the whole Gospel message in three points: the death of Jesus Christ, His burial, and His resurrection.

The death of Jesus Christ, when viewed in the light of the Old Testament Scriptures, is not merely a fact foretold, perhaps a death by accident or a martyr's death, no, it must above all things be accepted as a sacrificial death, as a death of punishment for our sins, as a ransom death paid to set us free. God looks at Christ's death in this way that when Christ as our Substitute suffered our death in our stead, then He regards us all as having passed through this terrible agony, and as having thus in Christ paid the penalty for our sins in full.

Paul next stresses the burial of Christ as the witness that His death was real, and as a preparation for His resurrection. When Christ's body disappeared from the grave, and when the angel announced that He had arisen from death, there was no danger of mistaken identity. It was not the body of some unidentified person that was missing from the grave and from the grave cloths, it was the body of Jesus of Nazareth, the only body that had been laid there, who had now arisen.

### The Certainty of Christ's Resurrection

As the third basic fact of the Gospel message Paul lists the resurrection of Christ, "that he rose again the third day according to the scripture."

How did the Old Testament foretell the resurrection of Christ? In a number of ways. Let us look at but a few of the prophecies.

In that well-known word of the suffering Job he confidently asserts, "I know that my redeemer liveth." A dead redeemer would have been of no use to Job. In his deep affliction, with which the devil himself tormented him by God's permission, even an ordinary redeemer, though alive, could not help him. What he

needed was a divine Redeemer, and that, naturally, a living one. That was the hope which Job held, and which upheld him in his trials: his Redeemer was living. Ever since Job's days the Church of God has been singing this paean of victory: I know that my Redeemer lives.

When Isaiah prophesied about the suffering Servant of the Lord, who bore our griefs and carried our sorrows, who was brought as a lamb to the slaughter and made His soul an offering for our sin, he said of Him that "he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." Although He died He shall rise again, and as our living and victorious champion He will carry out the work of the Lord.

The 16th Psalm, which sings of the work of our Savior, contains these words: "For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." The second half of this verse is very clear. The Holy One of God will die, but His body will not remain long enough in the grave for decomposition to set in. He will rise again, as St. Paul beautifully explained in the synagogue of Antioch (Acts 13:35-37). — While we are speaking about this Psalm we may add a word about the first half of our text. In our English Bible the preposition "in" is not quite clear. The statement really means that God will not deliver the soul of Jesus to hell, or *into* hell. Christ suffered the agony of hell on the cross, and after that was finished, He commended His soul into the hands of His Father.

In the same sermon in Antioch St. Paul calls attention to another passage of the Old Testament, which not only foretold the resurrection of Christ but spoke of this in such a way that Christ after His resurrection was "now no more to return to corruption," or, as he expresses it in Rom. 6:9, that now He "dieth no more, death hath no more dominion over him." The passage on which Paul bases this confident assurance is taken from Is. 55:3, which reads: "I will make an everlasting covenant with you, even the sure mercies of David." In quoting this passage Paul stresses the word *sure*. If Christ had

died and had remained dead, then the mercies which God had promised to David would have been very insecure, in fact, there would not have been any. In order that they may be sure, Christ must rise again from the dead. By His resurrection He made them known as sure.

When Jesus reprimanded the two disciples on the way to Emmaus because of their foolishness and their slow heart, He said: "Ought not Christ to have suffered these things, and to enter into his glory?" Then He expounded the Scriptures to them. The same evening He said to all of His apostles: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day" (Luke 24:26, 46). — On one occasion Christ even pointed to a story of the Old Testament which symbolized His resurrection on the third day, the story of Jonah and the whale.

Thus the Scriptures of the Old Testament not merely foretold the resurrection of Jesus on the third day, but also impressed on the believers its importance and deep significance.

### Witnesses of Christ's Resurrection

This is the matter which Paul takes up next, in v. 5-10. (We shall not print out the text in full, but refer to it as we go along.)

It is important that an event of such basic meaning as was the resurrection of Christ be well attested. It was one of the chief attacks which the Gentiles leveled against the Gospel in the early years of the Church that they tried to discredit the witnesses of Christ's resurrection. About the year 180 a man by the name of Celsus published a book against the Church, which he entitled the *True Word*. The prophecy of Jesus that He would rise after three days he denounced as "bragging." Because Jesus could not help Himself during His lifetime, how could He arise from the dead? Then he asks the question, "Who saw Him?" and he answers, "A hysterical woman." He adds that the Christians might perhaps mention one or the other of Jesus' band of scoundrels, who either suffered from hallucinations or, more likely, played on the

people's itch for a thrill, or on their gullibility. — Thus Celsus tried to discredit the story of Christ's resurrection.

God saw to it that the resurrection of Jesus is well attested. St. Luke mentions in the first chapter of Acts that Jesus "showed himself alive after his passion by many infallible proofs, being seen of them forty days" (v. 3). Peter adds to this in the house of Cornelius that "God raised him up the third day, and showed

him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead" (Acts 10:40-41).

Jesus Himself had chosen twelve men to be His apostles. They were to serve as His witnesses before all the world. They should proclaim Him as the Savior of the world. If they were to carry out their mission they must be in a position to testify to His resurrection. They therefore are

the men to whom Jesus would show Himself alive after His suffering and death. Jesus showed Himself also to others who were near to Him or who were in special need of His comfort; but above all did He show Himself alive to the pre-appointed witnesses of His redemptive work. To these Paul refers in the verses mentioned above. God willing we shall look at them a little more in our next study.

(To be continued)

J. P. M.

## Your Help Is Still Needed

The program of buying or building parsonages and teacherages is progressing rapidly now and we are in urgent need of additional funds to complete the program.

Will you help in furthering the Mission Work done by your Synod in your name by making funds available to the Synod with a loan paying a good return to you, not only in the light of the interest but also in the light of the satisfaction received in helping this program?

The interest offered is 2½%. The time is for two years or more, with the understanding that in case of emergency the money can be withdrawn before two years have elapsed without any loss of interest. Interest is paid semi-annually. Invest today and receive interest up to the day you withdraw.

It may interest investors to know that the money they have invested has not only been bringing them 2½% interest, but it has already brought \$19,849.69 into our treasury which otherwise would have been lost to Synod. And this is just the beginning of the program. It has also saved Synod money which does not show on the books due to the nature of the program. One mission is in the midst of the joy of building a parsonage-chapel for \$16,000.00 granted from these \$19,849.69. And as soon as this combination is completed this investment will save Synod \$180.00 per month to invest in another mission field. At the rate the money is beginning to revolve through saved rental at the present time we shall be able to grant another mission a parsonage within a month to the joy of the mission and rental saving to Synod.

Indeed, an investment in our Parsonage-Teacherage Fund is more than a sound investment of our money. May the Lord grant that love for mission work will move more of us to put our money to work with interest in our Mission Parsonage-Teacherage Fund in the interest of our mission fields, to the joy and benefit of mission congregations and saving of money by Synod to be spent in greater mission efforts.

For information contact our treasurer at our fiscal office, Mr. C. J. Niedfeldt, 3624 W. North Ave., Milwaukee 8, Wis.

HAROLD H. ECKERT,  
*Executive Chairman,  
Board of Trustees.*

P. S. Since the above article was written an additional parsonage has been approved.

## From A Wider Field

THE problem of racial integration, that is, the merging of white and Negro Christians in the membership of a congregation, became pressing enough this spring within the American Lutheran Church to bring about a special pastoral conference of members of that body in the Detroit-Saginaw area. The tension of race relations, already sharp in the cultural and social life of large sections of our nation, smolders also in the church life of our larger cities. It flared into flame at one point when, on May 15, Pastor Charles Klinksick of Christ Memorial Lutheran Church in Detroit, Michigan, submitted his resignation to his congregation because the members in a congregational meeting refused to accept Negroes into membership.

The deplorable story of this incident may be told in the words of Dr. Bockelman, writing in the *Lutheran Standard*:

"Christ Memorial Lutheran Church . . . is located in an above-average community in Detroit. Several high quality Negro families moved into the area. Pastor Klinksick instructed one of these families some time ago. After the instruction period was over, the head of the family approached Pastor Klinksick and said: 'I would like to become a member of your church, but I don't want to cause you any trouble. If you think your members are not ready for this step, I'll wait.' Pastor Klinksick told the man: 'I have been trying to educate my congregation on the inevitability of race integration, but I don't think they're quite ready as yet. If you don't mind, and are willing to wait a little while longer, I think it will be better.' Sometime

later a second Negro family came for instruction and applied for membership. The pastor felt the time for action had come. Although the majority of the church council approved the application for membership, 60 per cent of those present at the congregational meeting voted against accepting the family as members. Pastor Klinksick resigned immediately. He has no desire to be looked upon as a martyr, but after carefully thinking through the matter he decided that there was no other action possible."

\* \* \* \*

Christians thoroughly trained in the word and spirit of the Gospel will surely agree with the judgment of the pastors who, at their conference in Detroit, declared that what is usually described as a Negro problem could in many instances just as well be called a "white problem" because "it is often the problem of the white man's mind, with its wrong thinking and prejudices. It is the task of the church to educate its people to receive and accept persons of other races."

Yet human weaknesses present in every heart regardless of skin color, as well as existing circumstances, often combine to make such education very difficult and thus suggest a careful approach to the issue of integration. This was pointed out by a speaker at the meeting who is quoted as saying:

"Take Pastor . . . over there. He has a large congregation. If he would force his congregation to accept Negroes immediately and as a result of that action 250 people would leave, would he really be building the Kingdom? These 250

people need pastoral care, too. If this pastor would take a few more years in educating his people so that in 1957 or 1958 even these 250 would gladly accept Negroes, wouldn't he be building the Kingdom in a better way than if he tried to force the issue now?"

In his editorial in the *Standard*, Dr. Bockelman agrees that this attitude is, indeed, Scriptural and evangelical. Let us be frank to admit, likewise, that in a given case it need not necessarily be God's will or command that fellow Christians of varying color become members of the same congregation merely because they happen to live in the same neighborhood.

But it is equally important to emphasize another truth. When Christians after due and patient instruction have been led to see and acknowledge the will of God, yet stubbornly refuse for fleshly reasons to follow it, the time comes for stern and emphatic action. Here Dr. Bockelman's comment is significant and applies with equal force to other situations than the one under discussion here, and to inter-synodical relations as well:

"Having said that, however, one should say with equal conviction that there is a danger of falling into a rut of constantly putting off a decision with the excuse that more time is needed for education. There comes a time when a decision has to be made. One of our troubles is that so often we do not reason on the basis of facts but rather in what we think is true and how we imagine people will react. . . . There comes a time when education has gone far enough so that action must be taken."

E. S.

## As We See It . . . The Norwegian Action

BY E. REIM (Secretary, Standing Committee on Church Union)

BY its unanimous adoption of a lengthy committee report — one that may well become a historic document in the history of Lutheranism in America — the Norwegian Synod at its recent convention, June 20-25, declared the suspension of fellowship relations with the Lutheran Church—Missouri Synod.

The first part of the document relates the events that brought these two synods into fraternal relation with each other and subsequently cemented this into a long and treasured fellowship, one which has continued unbroken through testings and trials for almost 100 years. Then follows a recital of the tragic history

of the last twenty years, the years during which this relationship was strained more and more, until the breaking point was reached. First the 1938 St. Louis Articles of Union, drawn up and accepted as the doctrinal basis for union with the A.L.C. Then the 1944 Saginaw Resolution on "joint prayer" and "prayer fellow-

ship." Next, the appearance in 1945 of the "Chicago Statement" with its unscriptural principles of church fellowship. Then the agreements with the National Lutheran Council on joint welfare work and joint armed service work. Then, the Common Confession, which is termed "a document of compromise which does not in any way reject the errors of the A.L.C. and which is, therefore, inadequate as a settlement of past doctrinal differences and unsatisfactory as a basis for union." And finally, there is a detailed reference to the futile discussions of these issues at the last convention of the Synodical Conference, in East Detroit and in Chicago, in 1954, which "demonstrated that there was no real meeting of minds, nor was there any such 'unity of the spirit' as must underlie all fraternal relations in the Christian Church (cf. 1 Cor. 1:10)."

From this point on we present the rest of the report in its exact wording.

\* \* \* \*

*We feel, therefore, that, as matters now stand, further negotiations by committees will be fruitless; that an impasse has been reached in our fraternal relations with the Lutheran Church—Missouri Synod; and that further negotiations will result in indifference and in compromise of Scriptural doctrine and practice. At this point we can only say that we have testified to the Lutheran Church—Missouri Synod as best we know how and have tried in many ways and for many years to preserve the unity in confession and practice which we enjoyed with them for so many years.*

*As for ourselves we affirm that we want to remain true to the Word of God and the Lutheran Confessions. We want to continue in the old paths in which our fathers walked, together with the fathers of the Lutheran Church—Missouri Synod. Before God, therefore, we feel that we have only one choice. Since the Lutheran Church—Missouri Synod has shown us in its official proceedings that it no longer walks in the old ways with us, we must declare that the Lutheran Church—Missouri Synod has broken the bond that has bound us together for 100 years. The time has come when we must testify by action against the unionism which has become so common*

*in the Lutheran Church—Missouri Synod in recent years. To continue the arguments by word and pen will be more likely to aggravate further than to resolve our differences.*

*THEREFORE WE HEREBY DECLARE with deepest regret that fellowship relations with the Lutheran Church—Missouri Synod are suspended on the basis of Romans 16:17, and that the exercise of such relations cannot be resumed until the offenses contrary to the doctrine which we have learned have been removed by them in a proper manner.*

*It is our firm conviction that we and those who stand with us represent the Scriptural principles and spirit of the Synodical Conference, and that it is the Lutheran Church—Missouri Synod which has departed from them. Therefore we wish to be clearly understood that we have no desire to suspend fraternal relations with those who agree with us in our stand and who testify with us against these present errors and unionistic practices. On the contrary, we wish to continue fraternal relations with them and to labor for re-alignment of Lutherans faithful to the Lutheran Confessions on more realistic lines than those which prevail under the present chaotic conditions in the Synodical Conference.*

*TO THIS END WE HEREBY DECLARE our desire to maintain and establish fraternal relations with those synods, congregations and individuals who are of one mind and spirit with us in matters of Christian doctrine and practice.*

*WE HEREBY AUTHORIZE our synodical officers to inform the proper Lutheran Church—Missouri Synod and Synodical Conference officers concerning our action, and to attend to whatever problems may arise in connection with the work in the Synodical Conference.*

*We realize that in the case of cooperative schools, Bethesda Home, and other institutions of similar nature it will take time to bring about a God-pleasing solution of their problems.*

\* \* \* \*

So far the Norwegian report.

Surely, no one can fail to detect the note of sadness in these words over the loss of a precious and his-

## The Northwestern Lutheran

toric relationship. But also, no one can fail to recognize the sturdy conviction, the bold determination, the simple sincerity of this confession. The Norwegians are a small group, but they have met a major test magnificently. They have measured up!

God grant that we do as well when the time for our decision comes!

### TWENTY-FIFTH WEDDING ANNIVERSARY

The twenty-fifth wedding anniversary of Pastor and Mrs. R. A. Haase of St. Paul Lutheran Congregation in North Mankato, Minnesota was observed by the congregation during the evening of Wednesday, June 22, 1955. A devotional service was conducted in the church by the undersigned, and the congregation joined in singing two hymns: The Lord Hath Helped Me Hitherto and Now the Light Has Gone Away. In this service Mrs. Phyllis Hensel sang two solos: Jesus Lead Thou On and The Lord is My Shepherd. Following the devotional service the congregation gathered in the church for a social gathering. At this time the president of the congregation, Mr. LeRoy Swenson, and the president of the Men's Club, Mr. Henry Von Ohlen, extended congratulations to Pastor and Mrs. Haase. Several accordion selections were played and several hymns were sung together with a reading depicting the married life of the honored couple. Following this informal program, the Ladies Aid of St. Paul Church served lunch.

EMIL F. PETERSON.

### GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Martin Bode, Sr., members of Trinity Church, Nicollet, Minnesota, observed the occasion of their 50th wedding anniversary on June 5. After holding open house in the afternoon, they gathered with their large family and near relatives for a festive meal served in the church basement.

A choir consisting of the children and grandchildren of the jubilarians sang appropriate anthems, and their pastor addressed them on the basis of the words of Scripture in Luke 12:35-38.

E. S.





# News from our Mission Fields

*"Lo, I am with you always, even unto the end of the world."*

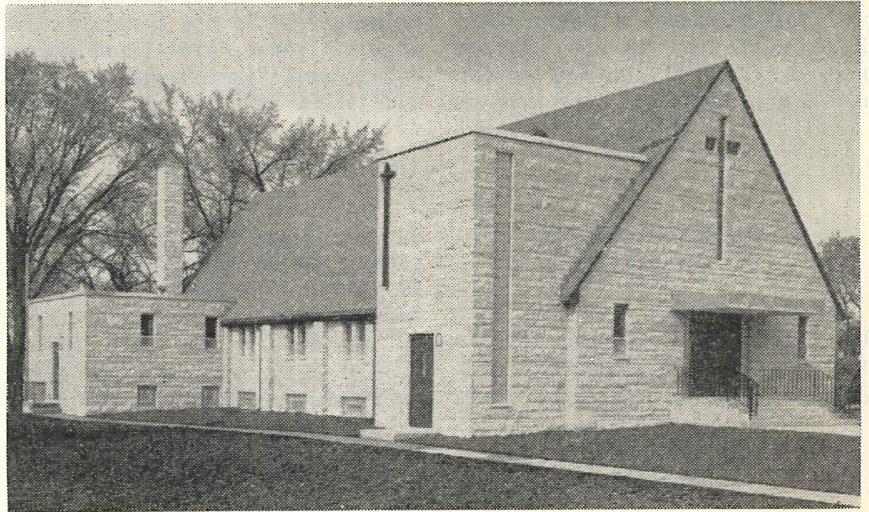
**DEDICATION**

MATTHEW 28, 20

## ST. MARK LUTHERAN CHURCH — MANKATO, MINNESOTA

### Synod Subsidy to Self-support

**I**N August, 1952, St. Mark Mission Congregation joined the ranks of self-supporting congregations. In our Mission News of March 22, 1953, we featured this our former mission, which had as yet no church home of its own. In that article Pastor Martin Birkholz said: "St. Mark's is rich in faith, and the Lord who hath helped us hitherto, will also provide the necessary means for building a house unto His Name." We are happy to report in this column the realization of that hope in the dedication of the new St. Mark Lutheran Church as the pastor has written it in the dedication booklet.



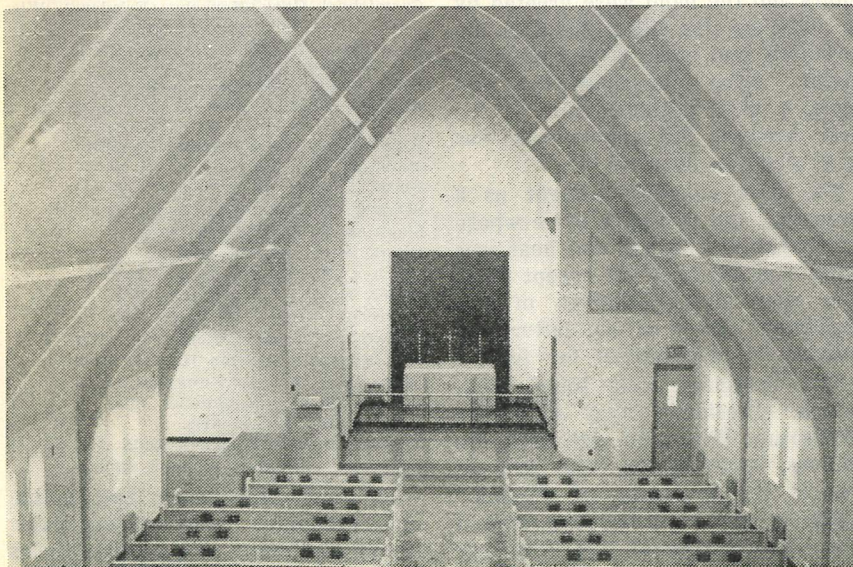
THE NEW ST. MARK LUTHERAN CHURCH  
DEDICATED MAY 1, 1955

### Dedication Services

The new and the first permanent church home of St. Mark Congregation, after 14 years since its organization, was dedicated on May 1, 1955. Professor Carl Schweppe preached the sermon in the morning service.

He spoke on: Job, the Example of the Ideal Christian, on the basis of Job 6:10. President Oscar Nauman addressed the assembly in the

evening service on the basis of Acts 4:12. He used the theme: We Dedicate This House to the Only Name of Our Salvation. A midweek mission service was also held, at which the members of the Mission Board, which organized St. Mark's, were honored guests. Pastor Carl Bolle of St. Paul spoke on: The Work of the Church and Its Proper Motivation. His text was John 21: 15-17.



### Grateful Hearts

Pastor Birkholz led his congregation to give all glory to God and thanks to Synod in these words: "Thus from the beginning to this dedication day the glory and the work of God is manifest in the history of St. Mark's. We are grateful to those fellow Christians of our Wisconsin Synod who through our Mission invested \$11,655.75 in Synod subsidy while we were a mission congregation. We praise and glorify God the Father, Son, and Holy Ghost who has blessed the preaching of His Word and given us willing, talented, devoted and consecrated members who rejoice

"ENTER INTO HIS GATES WITH THANKSGIVING, AND INTO HIS COURTS WITH PRAISE. BE THANKFUL UNTO HIM, AND BLESS HIS NAME." Ps. 100:4.

in the privilege to build this house of worship to the glory of His most holy name.

### The New House of Worship

"Our fine location and the exterior of coursed ashler Kasota stone immediately present a pleasing and inviting appearance. The new church is of contemporary design with side entrance and an office. The traditional churchliness is achieved by low walls and a well-pitched roof with brown asphalt shingles harmonizing with varying shades of Kasota stone. Four steps lead to the spacious narthex. The oak altar and appointments are emphasized by a crimson

velvet dossal curtain in the background.

"The plastered walls of the nave are painted a soft pine forest green and the lofty ceiling is made of acoustical plaster. The oak pews are finished in butternut stain matching the laminated trusses and purlins. The church has a seating capacity of 330.

"There is a full basement, with kitchen facilities, a spacious auditorium for Sunday School purposes, and storage rooms. Of special interest is the unique heating system of low pressure steam, the Iron-Fireman Select-Temp. Each register has its own turbine and fan, and individual

## The Northwestern Lutheran

thermostat, which can also be controlled by the master thermostat.

"The construction cost of the church with furnishings amounted to \$93,000.00. Members of the congregation have put in many hours of volunteer labor to help reduce the cost of construction. They also donated essential items of furnishing, such as draperies, tables, painting of various rooms and landscaping. Thus St. Mark Church, practical for the various activities of a modern congregation, yet above all worshipful and restful, has been dedicated to the glory and worship of the Triune God and the saving of blood-bought immortal souls."

### GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Charles Gauger, members of St. John Lutheran Church, W. Good Hope Road, Milwaukee, Wisconsin, were privileged by God's

mercy and grace, to celebrate their golden wedding anniversary on June 19, 1955. A special service together with the regular service was arranged on this Sunday, in which special mention of the fact was made by the pastor and special prayers of thanks-

giving went to the Lord who has guided them these many years. A large number of relatives and friends joined them on this their special day. Their prayer for the future is: "Lord, abide with us."

MARTIN A. BRAUN.

### COMMENCEMENT

#### Dr. Martin Luther College, New Ulm, Minnesota

THE seventy-first school year at Dr. Martin Luther College came to a close on Friday, June 10. Pleasant weather brought a large number of people to our campus, some of whom had not been here for a number of years. We tried to make all of them feel welcome and comfortable although at every turn we were handicapped by lack of room. We are not exaggerating when we say that close to two thousand were present on Thursday evening and again on Friday morning.

The luncheon for the alumni and friends of the institution was attended by about three hundred. At 4:30 on Thursday these gathered in the gymnasium in Centennial Hall. After a short business meeting, attention was called to our oldest living graduate, Mr. John Pelzl of New Ulm, who was among those present, and who had received his diploma here sixty years ago. Mention was also made of Professor Albert Stindt's fiftieth anniversary and of Professor Victor Voecks' twenty-fifth. Our superintendent of

buildings and grounds, Mr. Adolph Glaesemann, also rounded out a quarter of a century of service at our school.

At 8:15 the concert began. The choirs and the band were greeted by an audience that filled the hall, the corridors, and some of the adjacent rooms. After the close, the rain came, a very welcome rain by the way, because the countryside was very much in need of it.

The next morning brought us a clear sky, and finding a place where one could sit and see and hear was again a problem for all except those who were close relatives of the graduates. Each of the latter was entitled to reservations for four.

The exercises took their usual course. President Oscar J. Siegler of Calvary, Wisconsin, delivered the address, speaking on "the fear of God is the beginning of wisdom." Diplomas were awarded to seventeen who had completed the four-year course and to five who had chosen the three-year one. From our high school course we dismissed seventy-five.

Just before noon, the college graduates were given the calls assigned to them. Their names and the places follow.

Bauer, Karl, Milwaukee (Christ), Wis.  
Carmichael, Gary, Kenosha (Friedens), Wis.  
Dorn, Howard, Watertown, Wis.  
Holzhueter, Donald, Milwaukee (Redemption), Wis.  
Jirtle, Elmer, Wonewoc, Wis.  
Kalfahs, Gustav, Winona (St. Martin), Minn.  
Kolander, Franklin, Arlington, Minn.  
Meihack, Marvin, Hoskins, Nebr.  
Plath, LeDell, Helenville, Wis.  
Schenk, Otto, Stanton, Nebr.  
Steg, Alvin, Red Wing, Minn.  
Frank, Fern, Delano, Minn.  
Kiecker, Myrna, St. James, Minn.  
Miller, Marilyn, Oak Grove, Wis.  
Oestreich, Esther, Phoenix, Ariz.  
Rehwinkel, Beverly, West Bend, Wis.  
Sitz, Elisabeth, Benton Harbor, Mich.  
Bierwagen, Bertha, Kewaunee, Wis.  
Buss, Elisabeth, Kaukauna, Wis.  
Falk, Emily, Bylas, Ariz.  
Frassetto, Carol, Akaska, S. Dak.  
Hoenecke, Margaret, Livonia, Mich.

In addition to these, twenty-nine undergraduates were given calls. About ten more will receive theirs at the close of the summer session.

Our next school year begins on Tuesday, September 6.

K. SCHWEPPE.

"NOW THEREFORE GO, AND I WILL BE THY MOUTH,  
AND TEACH THEE WHAT THOU SHALT SAY." EXODUS 4:12

# DOCTOR MARTIN LUTHER COLLEGE 1955



MARILYN MILLER



ELMER JIRTLE



HOWARD DORN



MYRNA KIECKER



GUSTAV KALFAHS



DONALD HOLZHUETER



ELISABETH SITZ



FERN FRANK



GARY CARMICHAEL



MARVIN MEIHACK



OTTO SCHENK



FRANKLIN KOLANDER



KARL BAUER



LEDELL PLATH



ESTHER OESTREICH



ALVIN SIEG



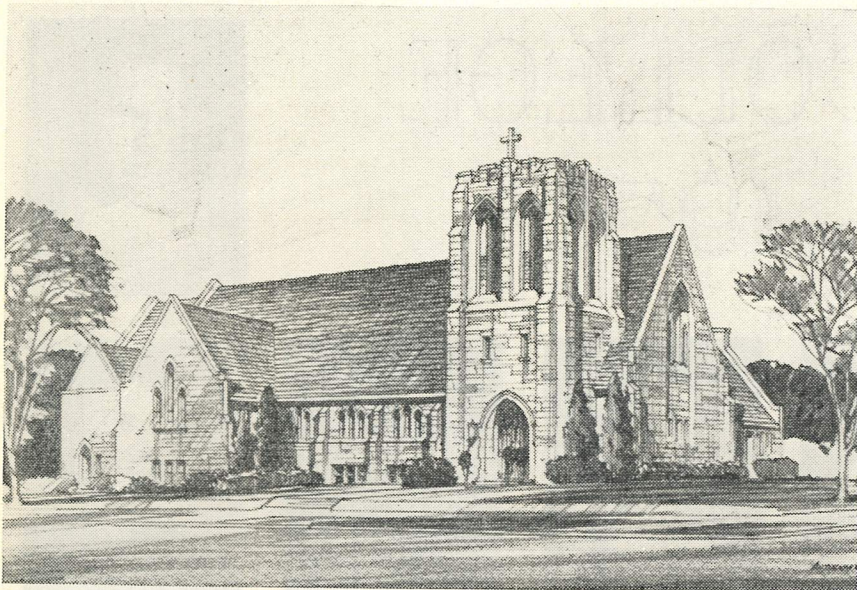
BEVERLY REHWINKEL  
MEYER STUDIO-NEW ULM

## DEDICATION

### St. John Church

#### West Bend, Wisconsin

**A**N impressive new church was dedicated on May 15 by St. John Lutheran Congregation in West Bend. The modified English Country Gothic church, very favorably located on a site one block wide and two and a half long, just south of the large and beautiful high school campus on Decorah Road, is the third new church constructed by



members of the congregation since its organization in 1858.

The services on Dedication Day were attended by 3400 people. Rev. O. J. Naumann of St. Paul, President of the Wisconsin Synod, delivered the dedicatory sermon. At the second morning service the Rev. Rudolph Horlamus, an institutional missionary in Madison and a son of the parish, was the speaker. In the afternoon the sermon was given by Dr. E. C. Kiessling, a professor at Northwestern College, Watertown. Mr. James Engel of Racine and Mr. John Bushman of Marinette served as guest organists. In the evening a service of sacred music featured Professor O. C. Rupprecht of Concordia College, Milwaukee, as the speaker, Dr. Heinrich Fleischer, professor of organ and church music at Valparaiso University, as guest organist, and the Seminary Chorus of Thiensville.

Throughout the week special services were held. On Monday evening Dr. Paul Peters of the Lutheran

Theological Seminary, Thiensville, another son of the parish, delivered the sermon at a German dedicatory service. Rev. Hans Tornow of Sheboygan spoke at a Youth Service on Tuesday evening. On Ascension evening a dinner was served to a group of 300 consisting of the officials of the church and the members of the various service groups in the church. Afterward a stewardship service was held with Rev. Theodore Mueller of Milwaukee as the guest speaker. The week's activities were

concluded with an open house for the public on Friday.

Already in 1943 a Planning Committee for Future Building was appointed and instructed to study and plan for the building needs of the

## The Northwestern Lutheran

parish. The gathering of funds for future building was initiated as the first step in its work. The congregation in 1948 decided to build a new church first. Considerable time was spent in determining the present new location, which lies six blocks south of the old church. Late in 1952, Architects W. C. Weeks of Sheboygan were engaged, and on Sunday, November 22, 1953, groundbreaking ceremonies were held. The cornerstone was placed on June 27, 1954, and by the end of that year the building was under roof and heated.

The exterior of the church is primarily of stone quarried at Sussex, with small quantities of Tennessee quartz and Burlington stone added to give subtle accents of color. The roof is covered with a shaded brown shingle.

The narthex, 24 feet wide and 30 feet long, provides access to the nave, tower room, choir balcony, the pastor's office and study, church council room, an attractive mothers' room and the lower floor.

The nave, which is 42 feet wide and 98 feet long, seats 504 people comfortably in 56 oak pews. A transept opening into the nave on the northeast corner accommodates 60 people.

The balcony contains the fine three manual Moller organ in divided chambers and the organ console. Seating is provided for a choir of 40.

The triple lancet window above the altar is the work of Henry Lee Willet of Philadelphia. The general theme of the window is Luther's



explanation of the Second Article of the Creed which begins with the words "that I might be his own." Mr. Willet largely took his subject matter from the Revelation of St. John the Divine. At the bottom of the center lancet St. John is portrayed, pen in hand, setting down his vision as revealed to him by the Lord's angel. In the upper part of that lancet Christ, the King, is seated upon the rainbow which was "round about the throne."

The altar, nine feet wide and 39 inches high, is of almost pure white Alabama Creme marble. Sixteen communicants may kneel simultaneously at the twenty-seven foot carved oak communicants' rail. Microphones are installed at the altar, pulpit and lectern to carry the speaker's voice to all parts of the church. Adjoining the chancel on the south is a chapel, and adjacent to the chancel on the north is a work sacristy.

The church offices, accessible from the narthex and also from a separate entrance from the west side of the building, include the church office and the pastor's study.

The lower floor contains ample facilities for activities and meetings of church groups. The hall can accommodate 400 people for dining and 500 people for auditorium seating. It has a raised stage on the west, and on the east a completely equipped kitchen.

The church was built at a cost of \$330,000, not including the cost of the location. Only a comparatively small debt remains to be paid. However, the congregation has for five years also been faced by the need for additional classrooms in its third school which was built in 1918. Having four fully adequate classrooms, yet needing seven, the congregation in April instructed its Planning Committee to engage an architect and work toward an acceptable solution.

The blessings of the Lord have rested richly upon the work of building thus far completed in the erection and furnishing of the church. In the confidence of His continuing grace through Christ, our Lord and Savior, St. John Congregation will work on in support of the blessed Gospel.

WALDEMAR P. SAUER.

**A GOLDEN WEDDING GIFT OF GRATITUDE**

Out of gratitude to the Lord for the many blessings, temporal and spiritual, which the Lord bestowed upon them during the fifty years of their wedded life, Mr. and Mrs. Chas. Gruetzman of St. Paul Congregation, Fort Atkinson, Wisconsin, who were privileged to observe their golden wedding on June 1, have given a golden wedding gift for missions in the amount of \$50.00.

May God richly bless the gift and the spirit behind the gift!

H. GIESCHEN.

**CALENDAR OF CONFERENCES**

**DODGE-WASHINGTON COUNTIES DELEGATE CONFERENCE**

Dodge-Washington Counties Delegate Conference meets at St. Paul Lutheran Church, Slinger, Wis., July 31, at 2 p. m.

W. F. SCHINK, Secretary.

**WISCONSIN RIVER VALLEY CONFERENCE**

D. v., the Wisconsin River Valley Delegate Conference will meet at Zion, Stetsonville, Wisconsin (Wm. Holzhausen, pastor), on Monday, July 18, 1955. Sessions begin at 10:00 a. m.

D. W. MEIER, Secretary.

**FOX RIVER VALLEY DELEGATE CONFERENCE**

Fox River Valley Delegate Conference will meet Tuesday, July 19, 1955, at Immanuel Ev. Lutheran Church, Waupaca, Wisconsin, F. Reier, pastor.

Conference begins with devotional service at 9:00 a. m. Preacher, W. Fuhlbrigg (E. Habermann).

Sessions will be devoted to the prospectus of reports and memorials for the Thirty-third Convention of Joint Synod as presented by appointed discussion leaders.

THEO. HARTWIG, Secretary.

**WESTERN WISCONSIN DISTRICT CENTRAL DELEGATE CONFERENCE**

Central Delegate Conference of Western Wisconsin District will convene on Tuesday, July 26, at 9:00 a. m., at St. Stephen Ev. Lutheran Church, Beaver Dam, Wisconsin.

Please announce to the host pastor, L. C. Kirt, as soon as possible.

All members are reminded to bring along their "Reports and Memorials."

OTTO A. PAGELS, Secretary.

**THE THIRTY-THIRD CONVENTION**

of the

**Ev. Lutheran Joint Synod of Wisconsin and Other States**

The Thirty-third Convention of the Joint Synod will be held at Saginaw, Michigan, in the Auditorium of the Michigan Lutheran Seminary, August 10-17, 1955. All credentials of delegates will be cleared through the offices of the District Secretaries, and the names of the lay-delegates chosen by the congregations should be sent directly to their respective District Secretaries.

Further details concerning the Convention will follow.

PROF. WINFRED SCHALLER, Secretary.

**PASTORS' INSTITUTE**

The fourth annual pastors' institute will be held at the Seminary at Thiensville, Wisconsin, Monday through Friday, August 1-5 1955.

Two lectures will be presented each morning and two each afternoon, each followed by a discussion period.

The program for this year's institute includes:

1. Foreign Missions by Prof. O. Lillegard, Bethany Lutheran College, Mankato, Minnesota
2. Luther and the Reformation by Pastor O. J. Eckert, Saginaw, Michigan
3. The Prophet Zechariah by Dr. Paul Peters
4. Hermeneutics by Prof. F. E. Blume

The first lecture begins at 9:00 a. m. each morning, the last lecture ends at 4:00 p. m. each day.

A registration fee of \$5.00 will be required from each pastor attending the institute. An additional charge of \$7.50 will be made for those commuting daily and taking only the noon meal at the dining hall. Those wishing dormitory accommodations for the entire five day period will be charged \$12.50 for room and board in addition to the registration fee. Registration should be made with Prof. E. Reim at the Seminary as soon as possible.

HEINRICH J. VOGEL  
Secretary of the Board.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials) Installed

**Pastors**

**Buege, Richard**, in St. Paul Congregation, Whitehall, Wisconsin, and in St. John Congregation, Arcadia, Wisconsin, by Karl F. Toepel; Second Sunday after Trinity, June 19, 1955.

**Demcak, Robert**, as pastor of Mt. Olive Lutheran Church, Shakopee, Minnesota, by Arthur P. C. Kell; assisted by Luther Voss, L. F. Brandes; Second Sunday after Trinity, June 19, 1955.

**Eickmann, Paul E.**, as pastor of Grace Ev. Lutheran Church, Geneva, Nebraska, by M. W. Burk; assisted by A. W. Fuerstenau, L. Gruendeman, H. Schaller, and H. Kruschel; First Sunday after Trinity, June 12, 1955.

**Hahnke, Lloyd D.**, as pastor of St. John Ev. Lutheran Church, Omro Township, Boyd, Minnesota, by R. Reede; assisted by Lloyd Huebner; Trinity Sunday, June 5, 1955.

**Janke, Martin P.**, at St. John Ev. Lutheran Church, St. Paul, Minnesota, as assistant pastor, by Oscar Naumann; assisted by Luther M. Voss, LeRoy G. Ristow, and Jerome Albrecht; First Sunday after Trinity, June 12, 1955.

**Schubring, Alfred**, as pastor of Immanuel Lutheran Church, Baldwin Twp., St. Croix County, Wisconsin, and of First Lutheran Church of Hersey, Wisconsin, by E. R. Becker; Second Sunday after Trinity, June 19, 1955.

**Schwertfeger, Harold W.**, in St. John Ev. Lutheran Church, Frontenac, Minnesota, by C. Albrecht; in Immanuel Ev. Lutheran Church, West Florence Twp., Goodhue Co., Minnesota, by H. F. Muenkel; assisted by G. Barthels, G. Fuerstenau, K. Roever, and T. H. Albrecht; Trinity Sunday, June 5, 1955.

**CHANGE OF ADDRESS**

**Pastors**

**Buege, Richard, R. R. 2, Whitehall, Wisconsin.**

**Demcak, Robert, 921 Shakopee Avenue, Shakopee, Minnesota.**

**Geiger, Henry, Arlington, Wisconsin.**

**Janke, Martin P., 873 Fremont Avenue, St. Paul 6, Minnesota.**

**Schwertfeger, Harold W., Frontenac, Minnesota.**

**Tessmer, L. A., 3534 South 24th Street, Milwaukee 15, Wisconsin.**

**MISSION FESTIVAL**

First Sunday after Trinity  
St. Paul Church, Tp. Eldorado, Wisconsin.  
Offering: \$158.33. W. A. Wojahn, pastor.

**CORRECTION**

Top line of second column of acknowledgments: "Trinity, Nicollet, \$78.00." This should have read: In memory of Mrs. Alwine Bruns, Nicollet, Minn., \$78.00.

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

The Thirty-third Convention of the Joint Synod will be held at Saginaw, Michigan, in the auditorium of the Michigan Lutheran Seminary, August 10 to 17, 1955. The opening service will be held Wednesday, August 10, 10:00 a. m., at St. Paul Church, corner of Court and Bond Streets. Professor C. J. Schweppe will preach the sermon.

Daily sessions will be held as follows: morning, 9:00 to 11:45 a. m.; afternoon, 2:00 to 5:00 p. m.; evening, 7:00 to 9:00 p. m.

The closing service will be held on Tuesday evening, August 16, 7:30 p. m. District President Oscar Siegler will preach the sermon.

Requests for housing at Michigan Lutheran Seminary on the part of delegates, advisory delegates, and those having official business at the Convention must be made by July 20. Those using Seminary housing facilities must furnish their own blankets, pillows, and sheets. These may be sent ahead by mail or parcel post, addressed to the sender, in care of Michigan Lutheran Seminary, 2128 Court Street, Saginaw, Michigan.

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

Reservations will be made in local hotels or motels for visitors wishing to attend the Convention. Those desiring such accommodations must send a deposit in care of the Convention Committee at Michigan Lutheran Seminary together with information as to the number in the party, the names of those in the party, the type of lodging desired, the expected time of arrival, and the length of stay. Such requests will be honored in the order received and as such accommodations are available.

THEODORE SAUER,  
Secretary, *pro tem.*

### LIST OF DELEGATES TO THE 33rd CONVENTION OF THE EVANGELICAL LUTHERAN JOINT SYNOD OF WISCONSIN AND OTHER STATES

Saginaw, Michigan

August 10 to 17, 1955

#### ARIZONA-CALIFORNIA DISTRICT

##### Congregations

Mt. Calvary, Flagstaff, Arizona  
Redeemer, Tucson, Arizona

Lloyd Heimer  
Roy Gibson

##### Lay Delegates

##### Pastors

Wm. H. Wiedenmeyer  
Walter A. Diehl  
Alfred M. Upleger

##### Teacher

Rupert W. Rosin

#### DAKOTA-MONTANA DISTRICT

##### Eastern Conference

##### Congregations

Bethlehem, Raymond  
Immanuel, Ward

W. Danekas  
John Greenfield

##### Lay Delegates

##### Pastors

W. Lindloff  
B. Borgschatz

##### Pastors

A. Schuetze  
H. Wiedmann  
L. Wurster

##### Western Conference

##### Congregations

St. Paul, Timber Lake  
St. Paul, Rapid City  
St. Luke, Lemmon  
Zion, Zeeland

W. Kellogg  
R. Lewis  
C. Reister  
A. Ottenbacher

##### Lay Delegates

#### MICHIGAN DISTRICT

##### Congregations

Circuit No. 1 Salem, Coloma  
Circuit No. 2 Grace, Eau Claire  
Circuit No. 3 Grace, Tecumseh  
Circuit No. 4 Ascension, Detroit  
Circuit No. 5 Trinity, Saline  
Circuit No. 6 St. Paul, Saginaw  
Circuit No. 7 St. John, Sterling  
Circuit No. 8 Trinity, Elkton  
Circuit No. 9 St. Jacob, Waterloo Twp.

##### Lay Delegates

Robert G. Wendzel  
Eugene Schlegel  
Albert Tonnenberger  
Harold Guerne  
Alwin Burkhardt  
Conrad Fischer  
Tom Bowen  
Edward Bumhoffer  
Ezra Hannewald

##### Pastors

Circuit No. 1 Clifford Kipfmiller  
Circuit No. 2 E. C. Renz  
Circuit No. 3 Walter Voss  
Circuit No. 4 Edwin Frey  
Circuit No. 5 A. W. Hueschen  
Circuit No. 6 Hans Schultz  
Circuit No. 7 James Vogt  
Circuit No. 8 Edwin Schmelzer  
Circuit No. 9 Kenneth Vertz

##### Teachers

Circuit No. 1 Wayne Wieckmann  
Circuit No. 2 Delbert Mey  
Circuit No. 3 A. Schleeft

#### MINNESOTA DISTRICT

##### Crow River Conference

##### Congregation

Zion, Tn. Lynn

John Duesterhoeft

##### Lay Delegate

##### Pastor

Herman Mutterer

##### Mankato Conference

##### Congregation

St. Paul, North Mankato

Emil G. Steinberg

##### Lay Delegate

##### Pastor

Theo. Bauer

##### New Ulm Conference

##### Congregation

Immanuel, Tn. Eden \*

##### Teachers

Paul F. Nolting  
A. E. Gerlach  
Prof. H. R. Klatt

##### Red Wing Conference

##### Congregations

Our Redeemer, Wabasha \*  
Immanuel, Tn. West Florence

##### Lay Delegates

##### Pastor

E. G. Hertler

##### Redwood Falls Conference

##### Congregations

St. John, Vesta  
Zion, Olivia

Edw. W. Wimmer

##### Lay Delegates

##### Pastors

Edw. Birkholz  
G. F. Zimmermann

##### Teachers

A. Glende  
H. Grams

##### St. Croix Conference

##### Congregations

Redeemer, Amery, Wisconsin \*  
Christ, North St. Paul  
St. John, Hastings

Dick Gertjeansen  
John Suess

##### Lay Delegates

##### Pastors

C. F. Bolle  
LeRoy Ristow

Gordon Oliver  
August Pinke

	<b>Pastors</b>	<b>Delegates at Large Congregations</b>	<b>Lay Delegates</b>
G. W. Fischer		St. Paul, Morris	
A. H. Birner		Trinity, Smith's Mill	Alvin Krause
Prof. V. Voecks			

	<b>Pastor</b>	<b>NEBRASKA DISTRICT Central Conference Congregation</b>	<b>Lay Delegate</b>
J. Martin		Hoskins, Nebraska	Lyle Marotz
	<b>Pastor</b>	<b>Colorado Conference Congregation</b>	<b>Lay Delegate</b>
R. H. Roth		Ft. Morgan, Colorado	Kenneth Karrow
	<b>Pastor</b>	<b>Rosebud Conference Congregation</b>	<b>Lay Delegate</b>
L. Wenzel		Winner, South Dakota	Fred Schwant
	<b>Pastor</b>	<b>Southern Conference Congregation</b>	<b>Lay Delegate</b>
G. Eckert		Sutton, Nebraska	Wm. Gratopp
Theo. Schmidt	<b>Teacher</b>		

	<b>Pastor</b>	<b>Delegates at Large Congregation</b>	<b>Lay Delegate</b>
R. Baur		Clatonia, Nebraska	Henry Riechers

	<b>Pastors</b>	<b>PACIFIC NORTHWEST DISTRICT Congregations</b>	<b>Lay Delegates</b>
Robert Dommer		Ellensburg, Washington	Omar R. Doble
George Frey		Zillah, Washington	Dugan Drath

	<b>Pastors</b>	<b>NORTHERN WISCONSIN Fox River Valley Conference Congregations</b>	<b>Lay Delegates</b>
H. Pussehl		Immanuel, Forestville	Frank Pavlik
O. Sommers		St. Peter, Sturgeon Bay	John Weber
E. Zehms		Immanuel, Greenville	Armond Fiested

	<b>Pastors</b>	<b>Lake Superior Conference Congregations</b>	<b>Lay Delegates</b>
E. Albrecht		Beaver *	Fred Eichmann
F. C. Dobratz		Abrams	

	<b>Pastors</b>	<b>Manitowoc Conference Congregations</b>	<b>Lay Delegates</b>
L. H. Koeninger		St. John and St. Peter, Cleveland	Edgar Jacobi
F. C. Knueppel		Zion, Louis Corners	Herbert Pieper

	<b>Pastor</b>	<b>Rhineland Conference Congregation</b>	<b>Lay Delegate</b>
H. Bauer		Hurley	George Prosek

	<b>Pastors</b>	<b>Winnabago Conference Congregations</b>	<b>Lay Delegates</b>
G. Pieper		Grace, Pickett *	Arthur Brandt
C. Krug		Martin Luther, Oshkosh	
M. Drews		Zion, Ripon *	William Albers
H. Wicke		Trinity, Dundee	Theodore Zabel
		St. John, Montello	

**Winnabago Teacher's Conference**

William Kuether, Jr.  
H. Rupprecht  
Q. Albrecht  
J. Bushman  
H. Krenz

	<b>Pastors</b>	<b>SOUTHEASTERN WISCONSIN DISTRICT Congregations</b>	<b>Lay Delegates</b>
Waldemar P. Sauer		St. John, Lomira	Franklin Woldt
W. Reinemann		Trinity, Huilsburg	Edwin Lentz
Melvin Schwenzen		Woodlawn, West Allis	Harold Magadanz
Paul Behn		Trinity, Waukesha	Alhard F. Leisten
H. Woyahn		Trinity, West Mequon	Clarence Strack
Gerhard Schmeling		Divinity, Milwaukee	William Hoppenrath
Erich Schroeder		St. Lucas, Milwaukee	John Pekrul
Richard Stiemke		Ephrata, Milwaukee	George Brandt
Adolph Buenger		St. Luke, Kenosha	Paul Vigansky
Charles Found		First, Lake Geneva	O. L. Bakkom

**Teachers**

Clarence Zimbrick  
M. Dommer  
Roland Hoefler  
Harold Goede  
E. Kirschke

	<b>Pastors</b>	<b>WESTERN WISCONSIN DISTRICT Central Conference Congregations</b>	<b>Lay Delegates</b>
Gerhard Redlin		St. Matthew, Janesville	Theo. Eickemeier
A. T. Degner		St. John, Jefferson	Clarence Frohmader
R. F. Bittorf		Peace, Sun Prairie	Eugene Johnson
Victor Schultz		Zion, Columbus	Walter E. Bock

	<b>Pastor</b>	<b>Chippewa Valley Conference Congregations</b>	<b>Lay Delegates</b>
Erwin Schroeder		Trinity, Keystone	Carl Gerber
	<b>Pastor</b>	<b>St. Paul, Menomonie *</b>	

	<b>Pastors</b>	<b>Southwestern Conference Congregations</b>	<b>Lay Delegates</b>
R. C. Biesmann		St. Luke, New Lisbon	Hugo Martin
Robert Beckmann		St. Paul, North Freedom	Ewald Kleinschmidt
		St. Jacob, Norwalk	Norman Kowitz

	<b>Pastors</b>	<b>Mississippi Valley Conference Congregations</b>	<b>Lay Delegates</b>
Walter Gutzke		Jehovah, Altura, Minnesota	Ed. Brown
J. B. Erhart		St. Peter, Chaseburg	Carl Brinkman

	<b>Pastors</b>	<b>Wisconsin Valley Conference Congregations</b>	<b>Lay Delegates</b>
Alfred Schewe		Christ, Marshfield	Elmer Thuss
Carl Kionka		Zion, Stetsonville	Herman Vircks

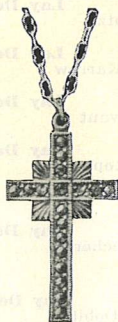
**Teachers' Conference**

Robert Moldenhauer  
Gordon Follendorf  
Carl Finup  
Arnold Lober  
Leslie Kehl

\* Name of lay delegate was not received by June 3, 1955.  
Certification of lay delegates is in the files of the respective District secretary.  
Lists of alternates are in the files of the Synod secretary.

## STERLING SILVER MARCASITE CROSS

Marcasites are sharp-cut steel, highly polished, and are imported from Europe. Mounted on beautiful sterling crosses, rhodium plated to prevent discoloring, they reflect the glow of diamonds. Complete with an 18 inch chain to match, and mounted in a gift box.



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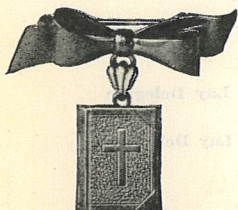
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The rich dignity of simple, reverent lines is combined in this Lord's Prayer Bible Locket with the finest workmanship of the jeweler's art, presenting realistically a Holy Bible with extended corners and suggestive Bible thickness. Locket is very durably made, and has the Lord's Prayer in the inside twin-frames.

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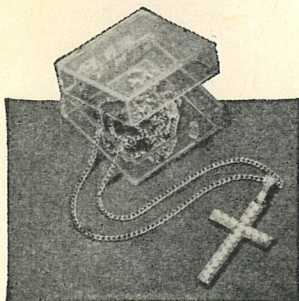
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