

# *The Northwestern Lutheran*

*"The Lord our God be with us, as He was with our fathers, let Him not leave us, nor forsake us." 1 KINGS 8:57*

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## COVER DESIGN

Lutheran Theological Seminary Building, Thiensville, Wisconsin, taken through arch in tower showing North section of Dormitory.

**DO YOU KNOW that** the city of Milwaukee paid special honor to Rev. John Muehlhaeuser, (first president of our Synod), for courageous and faithful service during the dread cholera epidemic in 1855.

## The Treasure Of The Kingdom Of Heaven

Matthew 13, 44

ORDINARILY when mention is made of a kingdom our first thoughts are likely to be directed upon the people and the domain over which someone is ruling. Only in the second place do we usually think of this very activity of ruling. This is only natural when an earthly kingdom is under consideration, for the rule and dominion of an earthly sovereign is generally made great and glorious through the people and the domain over which he is reigning.



When Scripture, however, speaks of the kingdom of heaven, of God's kingdom, it would have us center all of our thoughts upon our Lord and Savior's gracious and heavenly activity of ruling. For His kingdom is great and glorious through what He is and does and bestows upon us. To have a part in the Savior's gracious rule is to live in the most blessed manner. Jesus Himself compares it to the experience of having found a rich buried treasure: "Again, the kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

### A Treasure of Rich Blessing

*The Vivid Picture* The unexpected finding of a buried treasure, treasure, which suddenly raised a man to astounding wealth, fits into the life of the ancient Orient. The many wars and conquests, the frequent and often sudden change of rulers brought insecurity to wealth invested in trade and fixed possessions. This moved many a rich man to bury a great portion of his wealth at some secret place in an open field. Thus it happened that upon the sudden death of the owner also his secret died with him and his rich hoard remained hidden in the ground until someone quite unexpectedly chanced upon it. These are the facts which Jesus sets before us in His parable. Without the slightest expectations a man, probably a laborer digging in the

field, came upon a treasure trove filled with astounding riches. In this uncovered treasure the Savior would have us see a picture of the blessings of His kingdom, of the kingdom of heaven.

*The Blessed Reality* Partaking of the Savior's rule of grace means enjoying all the

blessedness which He has won for sinful men with His vicarious life and death. As our king of grace He blesses us, first of all, with the forgiveness of our sins. Nothing of greater value could be given to us. In the light of God's holy will we all see ourselves loaded down with an enormous debt of sin, of inherited sin and actual sin, of conscious sins and unconscious sins, of sins of commission and omission, of sins committed against God directly and sins committed against the neighbor. There is no statute of limitations which would void and cancel this debt of sin after a lapse of years. We could not escape it by a change of residence. Neither could we throw off responsibility for it by a declaration of bankruptcy. Death, far from wiping out man's debt of sin, is the last summons for payment; it is God's arrest, in which the soul laden down with unforgiven sin will be cast into the eternal debtor's prison. Only one thing can free us from our cursed debt of sin, namely the Savior's free gift of unmerited pardon.

In and with this prime gift of pardon our King of Grace extends and imparts a rich store of further blessings, royal gifts of peace, joy, contentment, security, comfort, and eternal hope. With every renewed assurance of forgiveness He gives new strength and willingness to run the salutary way of His commandments, the strength and willingness of thankful love and of a heart that is freed from fear. He cheers us with the certainty that we are readopted as God's dear children, who stand under the care and protection of His infinite wisdom, power, and love; and whom He will finally receive into the eternal bliss of His heavenly presence.

(Continued on page 294)

# Editorials

**The Wrath Of Cardinal Spellman** Mrs. Eleanor Roosevelt lately felt the fury of the cardinal's wrath. Mrs. Roosevelt made the mistake of pronouncing in the public press that she was entirely in sympathy with the bill introduced in the House of Representatives by Congressman Barden. This bill provides that no federal aid money in education is to be used for the support of private schools. Congressman Barden's bill was in direct opposition to a bill introduced in the Senate by Mr. Taft which would permit each state to use the federal aid money as they use their own money whether for state or private schools. Cardinal Spellman licks his chops over the Taft bill but is deeply incensed over the Barden bill. Knowing the Roman Catholic Church as we do we are not a bit surprised at the ire of Cardinal Spellman. So, when Mrs. Roosevelt expressed herself in favor of the Barden bill the cardinal unleashed a tirade against her that was as immoderate as hers is "bigotted." He labelled Congressman Barden as "a new apostle of bigotry" and Mrs. Roosevelt's views as "unworthy of an American mother." A "bigot" in the sense of Cardinal Spellman is any one who dares to differ with him or the tenets of the Roman Catholic Church, and particularly if money for the support of Roman schools is involved. Let us remember that Mrs. Roosevelt in her column said nothing that could be interpreted to mean that she is adverse to private or parochial schools, not to mention Roman Catholic schools. In fact she conceded the right of parents to educate their children according to the dictates of their own conscience, be it in a public or private school. She even took pains to explain her position that she was not discussing the matter from a religious standpoint. But she did say that she favored the Barden bill. She wanted state and church to be absolutely separate. In this Mrs. Roosevelt had the constitution on her side and Cardinal Spellman opposed that wise provision of the constitution. Still Mrs. Roosevelt's views are "unworthy of an American mother." We could honestly say that Cardinal Spellman's views are unworthy of an American and certainly unworthy of a Christian and a Christian leader at that who ought to know that the Bible distinctly admonishes a Christian to "be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation." Romans 13: 1. 2. Let the cardinal study this Word and apply it as a good Christian ought to and will apply it. Furthermore, no mature Christian will forget himself so far as to resort to namecalling, be the offense whatever it is or he thinks it is. Nothing is ever gained by this method. If the Christian must suffer because of some law of the land the Bible teaches us that then he will be ready to suffer if need be. He will not resist the government, however,

nor will he, especially if he holds a high and honored position among his people, by his actions lead others astray to sin with him.

W. J. S.

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**An Appraisal Without Merit** It seems to us that if one attempts to appraise a thing or a person he or she ought to know something about it. In fact we take for granted that they have more than a smattering knowledge gathered hurriedly here or there. That is at least as it ought to be. That is fair and honest. The writer in *Look* magazine who attempted to give the world a picture of Lutherans and Luther, however, falls dismally short of all such qualifications in regard to Lutherans and Luther. In a feature article this uniformed writer with disastrous results tries to tell the world all about the Lutheran Church. He calls the Lutheran Church a "sect." He writes about the Synodical Conference and seems to be in blissful ignorance that the Synodical Conference and the Missouri Synod are not identical. He tells us that the "Committee of 44" who issued "A Statement" at Chicago some years ago were *young* men (several of them are near 70 years of age) striving for "liberal reform and unity." He claims that the Synodical Conference is composed "mainly of closely integrated German groups located chiefly in the Middle West." He believes that the president of the Missouri Synod is the president of the Synodical Conference. He accuses Luther of splitting the Protestant church. He calls Luther bad names, accusing him of being "irascible," "a theological bully." He accuses Luther of "spinning a delicate theological web" in the doctrine of the Lord's Supper, and claims that the whole Lutheran Church today would admit this. Why a man with such little knowledge and such prejudices pretends to be able to give the world a true picture of the Lutheran Church makes us marvel no end. One would think that the magazine would be more jealous of its reputation than to permit a neophyte to perpetrate such shallow observations on the public in the name of *Look*. Two of the essential principles of a historian are that he must thoroughly know his subject and that he must be factual in his presentation of the matter. This writer lacks both. His treatise on the Lutherans is nothing but a caricature comparable to a child's first attempt at drawing a picture. The overall picture of Lutherans drawn by the author in *Look* is such a hodge-podge that both the informed and uninformed reader will wonder what it is all about. This article again emphasizes the fact that secular magazines had better stick to their lasts and not wander into fields that are strange to them. Let them tell the people the news of the day, appraise secular events, give them fiction and fairy tales to read, but by all means keep out of the affairs of the church, especially the Lutheran Church. Informed Lutherans will appreciate such wisdom on the part of *Look*, and think more highly of it.

W. J. S.

# Siftings

BY THE EDITOR

Today, according to many Lutherans, doctrinal differences are not keeping the large Lutheran bodies apart. Different backgrounds, diverse cultures, smug self-sufficiency, all of these keep Lutherans apart, but never their doctrinal differences. A recent article in *Look* (August 16) — you'll find an editorial on it in this issue of the *Northwestern Lutheran* — keeps alive this bit of historical misinformation. The article states that Lutheran unity was blocked because the interest of the Lutheran "spread as far and no farther than the corn land he plowed. . . . Language problems aggravated the problem." The Synodical Conference is described as "composed mainly of closely integrated German groups located chiefly in the Middle West." These various attitudes, conditioned by cultural inheritances, are the barrier to union. But history fails to substantiate these assertions. The "old Lutherans" withdrew from other groups of Lutherans, not because of different theological heritages, but because of false doctrine; not because of language differences, but because error was tolerated. Differences in language and "theological heritage" did not prevent the Norwegian Synod from joining the Synodical Conference in 1872 from which it later withdrew during a doctrinal controversy. The inter-synodical conferences of 1903-1907 and 1917-1929 failed — not because of language problems or smug self-sufficiency but because there were real doctrinal differences which separated the various synods. The "old Lutherans," particularly of the Missouri Synod, stood off because they were exercising Romans 16, 17: Mark them which cause divisions and offences . . . and avoid them. If that is isolationism and the lowering of an iron curtain, then so be it. For us it is the exercising of a holy duty.

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Readers are beginning to ask what the Roman Catholic ban against the Communists means. The Vatican announced that any Roman Catholic "who enlists in or shows favor to the Communist party" is excommunicated. That might mean 10 million people

are automatically handed over to the devil, according to Roman Catholic teaching that a person who is cast outside the church is certain of damnation. Yet in France this month a well-known Communist presented himself to be a godfather at a baptism, reported the *New York Times*. "He's a good fellow," said the priest. "Why start anything? So I let him act as godfather." The official Vatican newspaper also softens the decree somewhat when it reveals that a Roman Catholic who votes for a Communist may not fall under the ban of excommunication. He may even give money to support Communist candidates and still be safe if he rejects Communist "materialistic anti-Christian doctrine." With these qualifications we predict that there will be very few Roman Catholics handed over to the devil.

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*The pastor of Kensington Lutheran Church of Buffalo, N. Y., has streamlined summer worship services for the convenience of members who like to get an early start to beaches and parks. The worship was cut from the customary hour and a quarter to forty minutes. The pastor deleted from the liturgical service the invocation, confession, absolution, and other parts. He reduced his sermon from 22 to 10 minutes. The pastor reports that the congregation has responded favorably. Shortening the liturgy and streamlining the sermon is not an innovation by any means, it is all too popular, but it is disturbing when people with much fervency pray Luther's explanation to the Second Article, and yet will "respond favorably" only when the service has been shortened and the preaching of the Word cut in half. Nature is beautiful and its call is strong, but let us not worship the creature more than the Creator! Romans 1, 25.*

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This year the scholarly world is celebrating the 200th anniversary of the birth of Johann Wolfgang von Goethe. He is perhaps not too well-known to the general reader of the English-speaking world. He has,

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however, in the field of philosophy and poetry exerted a widespread influence. A recent article in the *Lutheran Companion* calls him a "Lutheran Poet." Goethe, we are sure, would not be flattered. Neither was he a "man of faith" as we understand faith — in Jesus Christ, the Redeemer. Goethe had "faith in man": *Let your striving be for love, but your life be: deeds.* Goethe had no understanding of the real meaning of sin or the grace of God, and were he living today would feel quite at ease among our many fraternal orders. Even on the 200th anniversary of his death the Lutheran Church cannot lay claim to Goethe.

\* \* \* \*

A staunch defender of the faith, a distinguished theologian, a humble Christian, Dr. Theodore Engelder died recently. Dr. Engelder served our sister synod, The Lutheran Church — Missouri Synod, for many years well and his writings were read and appreciated by Lutherans beyond the confines of his synod. He was an unwavering opponent of error and fearlessly took his stand upon Scripture. Dr. Engelder was outspoken in his criticism of any and all unionism; conservative Lutheranism in America has lost an unwavering defender. Dr. Engelder accepted a call to serve as professor at Concordia Seminary, Springfield, Illinois, in 1914. In 1926 he was called as professor to Concordia Seminary, St. Louis, Missouri, where he served until his retirement in 1947. Since that time he had been devoting his time to a translation of Dr. Franz Pieper's *Christian Dogmatics*. His labors were cut short by his death. We pray that his spirit will not be lost in the coming years.

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A University of Iowa professor of religion told a conference of pastors recently: "Hollywood's pictured and practiced concept of romantic, erotic love is fast supplanting the fundamental principle of Christian love between man and woman." The professor is not the first to say it and won't be the last. Luther said it when he explained the Sixth Commandment: *We should fear and love God. . . . That is the starting point for marriage, not Hollywood.*

## The Holy Spirit Creator

V.

### The Call

(Continued)

THE Holy Spirit creates the new life of faith in our hearts by calling us with the Gospel. Not all people, however, who hear the Gospel are brought to faith. Some resist the call and remain in unbelief. Jesus Himself said: "Many are called, but few are chosen" (Matth. 22, 14). What is the cause of this? Is it that the call is not serious and sincere in every case? Is it that occasionally the call is sham?

### The Seriousness of the Call

*A Confessional Statement.* — In the Formula of Concord our fathers took a firm stand against the idea that God's call might ever be sham. They declared emphatically: "That many are called and few chosen is not owing to the fact that the call of God, which is made through the Word, had the meaning as though God said: Outwardly, through the Word, I indeed call to My kingdom all of you to whom I give My Word; however, in My heart I do not mean this with respect to all, but only with respect to a few; for it is My will that the greatest part of those whom I call through the Word shall not be enlightened nor converted, but be and remain damned, although through the Word, in the call, I declare Myself to them otherwise." — Such duplicity God severely condemns and punishes in men. He abhors it. Would He Himself make Himself guilty of it? In the call He expresses His earnest will and desire to see us saved.

*Another statement.* — The Formula of Concord warns us in another place: "This call of God, which is made through the preaching of the Word, we should not regard as jugglery, but know that thereby God reveals His will, that in those whom He thus calls He will work through the Word, that they may be enlightened, converted, and saved. For the Word, whereby we are called, is a ministration of the Spirit, that gives the Spirit, or whereby the Spirit is given, 2 Cor. 3, 8, and a power of God unto salvation, Rom. 1, 16. And since His Holy Ghost wishes to be efficacious through the Word, and to strengthen and give above

power and ability, it is God's will that we should receive the Word, believe and obey it."

*Scripture passages.* — The statements of our Confession, which we quoted above, are clear. But what do the Scriptures say? Do they perhaps leave room for some "jugglery" in matters of the call? They are as clear and emphatic as is our Confession, in fact, our Confession merely echoes the truth as presented in the Scriptures.

If we turn to 1 Tim. 2, 4, we read about our Savior that He "will have all men to be saved and to come unto the knowledge of the truth." Note the verb *will*. This is what God *wants*. He has set His mind on it. He appointed His only begotten Son as Mediator, and He "gave himself a ransom for all" and sent His Gospel "to be testified in due time" (v. 6). There can be no doubt about God's seriousness.

Sometimes, when we see the world wallowing in wickedness and God apparently taking no notice of it, we become impatient and begin to think that God is lax in His righteousness. When God thus defers His judgments the cause is not slackness, but a burning desire on His part that the wicked might be brought to repentance. 2 Pet. 3, 9: "The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance."

Can any doubt remain in our mind when we hear how God takes a solemn oath on Himself in this matter? "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way, and live" (Ezek. 33, 11).

*The cause of unbelief.* — The question still remains, If God so earnestly desires the salvation of all men, why are not all who hear the call brought to faith? Why do some continue in their unbelief?

It is a fact, not only attested by our daily observation, but openly acknowledged in the Scriptures, that some are not brought to faith by the Gospel call. We heard one passage

number of chosen ones in comparison with the great number of the called. Compare also Rom. 10, 16: "They have not all obeyed the gospel." 2 Thess. 3, 2: "For all men have not faith."

The fault is their own. Listen to the bitter complaint of Jesus: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matth. 23, 37). St. Stephen charges his unjust judges in a similar way: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye" (Acts 7, 51). They let themselves be blinded by the devil. "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4, 3, 4). A brighter and more glorious light than the Gospel of Christ can nowhere be found; but the devil prevents it from getting even to dawn in the hearts of them that are lost.

A very serious warning not to neglect the Gospel, nor to hear it in vain.

### The Efficaciousness of the Call

*Is the call efficacious?* — Here, as in other places, the sad fact disturbs many people that not all those who hear the call come to faith, and that of those who did come to faith not a few later on fall away again and turn their back on Christ. If the call is really efficacious, should then not each and every one who hears it be compelled thereby to accept his Savior in faith? And if the call is efficacious, how is it possible that some of those who were once brought to faith fall away again? Does this sad fact not indicate clearly that something else must be added to the call to make it efficacious?

*Do we contribute anything?* — If any Christian honestly examines himself whether he cooperated with God when He called him to repentance, whether he prepared himself to listen to God's call and to accept it, or whether he at least for the moment suppressed his natural aversion to

things spiritual sufficiently, so that God could reach his ear, he must answer with a definite no. He did not prepare himself for the call, he did not apply himself to it, he did not cooperate with it. It was God, and God alone, who through His powerful call brought him to faith. Not in the least did we by our own reason or strength come to Jesus or believe in Him. — Yet there have been theologians who argued that since the call is universal, and there can be no contradictory wills in God, it follows that there must be some cause of difference in us, why Saul should be rejected while David is accepted. That is, there must be some dissimilar conduct in the two which produces this different reaction: either David contributed something of his own, or Saul failed to do something which it was within his power to do; either David was a little better than the average, or Saul a little worse. Yet such is not the case. Those that are saved are saved by the power of the call alone, and those that are not saved by the call are lost through their own fault alone. The call is always efficacious.

*The efficacy of the means of grace.* — Since God calls us through the means, the efficacy of the call is the same as the efficacy of the means. We recall to mind only a few passages that speak of the power of the Word. St. Paul in Rom. 1, 16, calls the Gospel the power of God unto salvation, of which he is not ashamed. The Epistle to the Hebrews (chap. 4, 12) compares the Word to a two-edged sword, and says that the Word is even sharper. Jeremiah (chap. 23, 29) likens the Word to a fire and to a swinging hammer, which crushes the rocks. In Isaiah 55, 10, 11, we read the beautiful promise: "As the rain cometh down and the snow from heaven, and returneth not thither but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall the word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the things whereto I sent it."

So efficacious is the Word, so efficacious is the call which God issues to the world through His Word.

The call is universal, but in connection with the universality of the call there is very much to say, so that we must defer the consideration of this question to a special study.

J. P. M.

## The Treasure Of The Kingdom Of Heaven

(Continued from page 290)

### Ours By A God-Given Finding

*A Hidden Treasure* All of these rich blessings of the kingdom of heaven man by nature knows as little as did the man in the parable before he had made his unexpected discovery. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." The blessings of God's kingdom are hidden in the revelation of His Gospel given in His blessed word and the holy sacraments. Yet even there man cannot find this spiritual treasure with his own reason and strength, for "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

*Found By Faith* God Himself must grant the finding, which is faith. It is through faith that we receive and enjoy forgiveness of sins and all the other blessings of the kingdom. Yet toward such faith we ourselves have contributed as little as did the man in the parable toward finding the treasure hidden in the field. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." It is the Holy Spirit who through the Gospel message awakens such faith, and it is also He alone who can strengthen, nourish, and preserve it. Thus we have already learned to confess in Luther's Catechism explanation that God's

kingdom comes to us "when our Heavenly Father gives us His Holy Spirit, so that by His grace we believe His Holy Word, and lead a godly life here in time, and hereafter in eternity."

### Of Incomparable Value to the Finder

Concerning the treasure in the parable we read: "...the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." In the happy finder we detect not the slightest trace of doubt or uncertainty concerning the supreme worth of his newly found treasure. In his boundless joy he had only the one concern of keeping it as his own. Having found it the treasure was his. The owner of the field knew nothing of it. Yet the happy finder took no chances of running into hindrances in taking possession of the treasure trove. Hiding it for the moment he unhesitatingly sold all that he had to buy the field that he might enjoy his treasure in peace.

Applied to the kingdom of heaven this hiding and this joyful selling and buying implies this that having come to the knowledge of our Savior by faith we, too, will see in His blessings our supreme treasure and gladly give up everything that might in any way deprive us of them. It means that to embrace His pardon we will renounce all righteousness of our own as well as everything that is sinful in God's sight. It means that we will suppress every vain thought and objection which our own proud reason raises against God's word to rob us of its blessed assurance. The strength to do so can only come from God through His word. To the world and our own flesh such self-denial, humility, and circumspection is indeed distasteful; but according to the new man in him, whom God engenders and nourishes the Christian knows only of gain, even as St. Paul confesses: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and count them but dung, that I may win Christ."

C. J. L.

## Convention Of The Norwegian Synod

THREE days after the close of our own Synodical Convention, our brethren of the Norwegian Ev. Lutheran Synod assembled at Bethany College, Mankato, Minnesota, for the opening of their annual Delegate Synod meeting.

Thirty-three pastors and twenty-six delegates represented their body at the convention; but the actual attendance at the sessions was far greater than the roll call would indicate. Many delegates and pastors had come accompanied by their wives and families. The assembly chapel showed a generous participation of women members and younger Christians; and it was gratifying to observe the close and eager attentiveness accorded the proceedings by this unofficial audience, which did not gather in the corridors or stand in the shady nooks of the campus to visit, but ignored the oppressive August heat to follow the doctrinal and practical presentations of their Synod's work.

Their interest was shared by guests from other circles. Pastors of the Missouri and Wisconsin Synods enjoyed the fellowship of their brethren and were accorded the privilege of advisory membership in the deliberating body.

The urgency of our times, the difficulties and strains which are besetting the confessional Church of the pure Word and doctrine in these days, were plainly sensed by the delegates and visitors alike and were reflected in the Agenda of the Convention.

### Doctrinal Essays

In the first of two doctrinal essays presented to the assembly, Pastor Geo. Lillegard of Boston found his topic in an expression much favored by certain unionists within the visible Church, who have found cover for their activities by defining their joint working with errorists as "Cooperation in Externals." Pastor Lillegard reviewed this practice exhaustively and frankly by enlarging upon the following four declarations:

"1. Unionism is joint worship, or joint church work, with those who do not confess the true faith in all respects.

2. If orthodox Lutherans cooperate, or associate, with heterodox Lutherans in any phase of the Church's

work, such as Education, Missions, Charities, etc., they disregard the fact that joint church work with false teachers is unionism just as much as is joint worship.

3. The test of so-called externals in church work is whether they may properly be carried on with all manner of churches and religious or civic organizations.

4. Since the National Lutheran Council, as well as the Lutheran World Federation, was organized to promote co-operation in church work between all Lutherans, without regard to doctrinal differences, we object to them as unionistic organizations and refuse to take any part in their activities."

### Morning Devotion

The spirit of uncompromising loyalty to Scriptural confessionalism breathed by Pastor Lillegard's essay found expression in many other ways at this convention. Thus in the first morning devotion, conducted by Pastor S. E. Lee of Minneapolis, appointed convention chaplain, "The Faithful Church" was appropriately defined in the light of Acts 2, 42.

Some of the statements of Pastor Lee's sermonet resounded as echoes of the struggle against liberalism and doctrinal indifference now engaging the attention of our beloved Lutheran Church. As quoted in the Convention Sentinel, he said:

"Even as we possess the precious Gospel, we should fight to defend and preserve it. . . . The devil seeks hard to lead away from the Truth by mutilating the Gospel. . . . The most dangerous opposition of the Christian is not the out-and-out unbeliever, but the compromisers and weaklings within the Church itself. . . . When we become tolerant of any error of doctrine, we shake the very foundations of our faith. . . . Those who criticize rigid fundamentalism do not see the Church as soul-saving, but as something else. . . . The early Christian Church was interested in preaching and preserving the Gospel, so we look hard to find public-relations men and 'social-gospelers' there. . . . Churches that seek outward glory deny the Gospel."

### Essay By Pastor S. Dorr

How precious the pure Gospel truly is, how infinitely blest are

they that possess and retain it in believing hearts, could hardly have been more beautifully set forth than was done in the portrayal of "The Royal Priesthood of Believers." This essay, read by Pastor S. Dorr of Tracy, Minnesota, deserves a lengthy review for which our space is not adequate.

In the light of the unconditioned Gospel, the believers stood exalted as priestly Kings and kingly Priests before God, utterly independent under God in spiritual things, needing no human regency, no human advocate or mediator, subject to no human domination in matters of faith, fearing no wrath of men and no power that would interpose itself between them and the love of God in Christ.

### Four Pastors Join the Ranks

People who thus appraise and enjoy their kingly, priestly privileges will labor with zeal in their appointed task as princes of the Kingdom. The convention reviewed its work in the Lord, heard reports of Synod's activity and planned for the future. Four new pastors were formally accepted into membership: two who had left other church bodies for reasons of conscience, and two who completed their seminary training at Bethany in 1948.

### An Unusual Beginning

Particular attention was called to the birth and growth of the newest mission congregation to be added to the list of the Synod's parishes. Organized with 23 baptized and 15 communicant members, this mission at Elk Rapids, Michigan, had its beginning in a rather unusual way. It was started by First Lutheran Church of Sutton's Bay as its seventy-fifth anniversary project. The men's club of First Lutheran canvassed the field, and services were first held last September as part of the mission festival of the mother church, which presented its labors to God and Synod in gratitude for the help and strength received in past years. This eminently practical manner of discharging vows of thanksgiving is reported here as an example for the consideration of others where opportunity for similar missionary enterprises present themselves.

Looking forward to the observance of its one hundredth anniversary, the

Norwegian Synod voted an expansion program of some \$150,000 for Bethany College, to be completed for the centennial year of 1953. A gift of \$750 from the treasury for Colored Missions was extended to the new St. Philip's parish of the Synodical Conference in Minneapolis.

The thirty-second annual convention of the Norwegian Synod was adjourned at noon on Wednesday, August 17. Let us bid our brethren God-speed and pray that the beauty of the Lord our God be upon them, establishing the work of their hands.  
E. S.

## In The Footsteps Of Saint Paul

### At Paphos, The Roman Headquarters

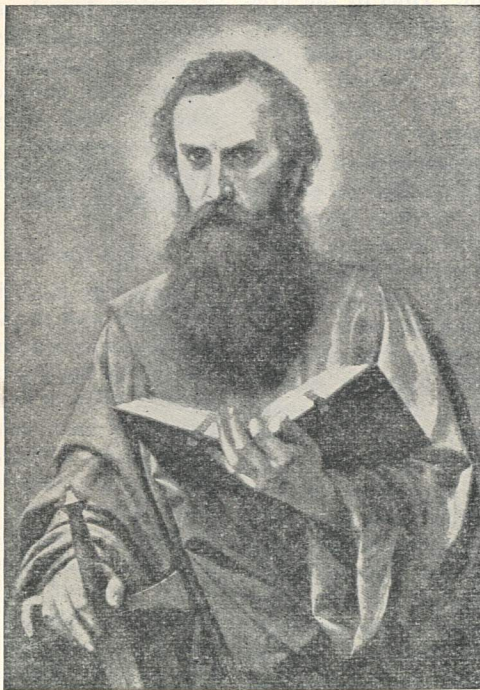
BY DR. HENRY KOCH, MORRISON, WISCONSIN

**B**RIEFLY the sacred historian Luke informs us that Paul and his companions traversed the whole island of Cyprus on their way from Salamis on the east coast to Paphos on the west coast, a distance of a little more than one hundred miles by the shortest route. Their final goal was Paphos, known as New Paphos. The ancient city of Paphos had been

houses, a haunt of fishermen spreading their nets for the booty of the high seas. It is known today by the name of Baffa.

#### Meaning of Proconsul

Luke informs us that Sergius Paulus was the proconsul of the island at the time of Paul. In our Authorized Version he is introduced as a deputy.



destroyed by an earthquake about 15 B. C. Caesar Augustus had the city rebuilt about six miles to the northwest of the ancient site in a lovely vale bordering the seashore. To this rebuilt city of Paphos Paul and his fellow missionaries came. At that time Paphos was the headquarters of the Roman government. Today Nicosia is the capital city and Paphos is but a small village with only a few

The proper translation for the Greek original would be 'proconsul,' the one who takes the place of the highest official, who rules in the place of the consul in Rome.

At first sight it would seem as though the title 'proconsul' were a misnomer, for no longer did the once powerful Roman senate rule, but the mighty hand of the Caesars. To give the senate a semblance of power

## The Northwestern Lutheran

Caesar Augustus had permitted some provinces to continue as senatorial provinces, which were ruled by the senators. Such senatorial provinces had no military force to sustain law and order. As long as they succeeded in maintaining peace and order they could continue as senatorial provinces. The highest official of such a senatorial province was called proconsul. Unruly provinces, which needed military forces to keep the natives in subjection were ruled by the emperor himself through governors and were responsible to him alone. Such an imperial province was Syria. Cyrenius was governor of Syria in the days of the birth of our Savior. Pontius Pilate was procurator of Judaea under Vitellius, the governor of Syria, in the days of the crucifixion of our Lord. When Paul and Barnabas together with Mark visited the isle of Cyprus, it was a senatorial province and therefore the title 'proconsul' is correct.

#### Its Importance to Us

This title of proconsul given to Sergius Paulus has been the subject of a prolonged controversy. We shall relate its essential facts, because valuable light is shed on our doctrine of verbal inspiration with reference to historical matters. We Lutherans believe that every word of Holy Writ is inspired by the Holy Ghost and therefore infallible. This belief includes the accuracy of the Word of God in historical matters. Jesus says: "Scripture cannot be broken." A wonderful corroboration for this our stand we find in the word designating the official title of Sergius Paulus 'proconsul.'

For a long time critics of the Bible had tried to prove that Luke is an inaccurate historian. They pointed to a statement of the Greek historian Strabo, who lived in the days of Augustus, in which he said that Cyprus was ruled by a propraetor and thus was an imperial province. If Strabo is correct, then Luke, who speaks of Sergius Paulus as being a proconsul, an official of a senatorial province, is incorrect. Quickly and hastily they went on with their unproven conclusions wishing to cast doubt not only on Luke, but on the whole Bible. One of the men who was very critical of the historical accuracy of Luke was the English scholar Sir William Ramsay, to whose ingenious interpretation of "the



whole island of Cyprus" we have already referred. The more he studied Luke the more did he marvel at his accuracy in historical matters until he finally claimed that never was there a more reliable historian than Luke in the long list of sacred and profane historians.

#### Luke's Critics Are Wrong

How was the truth of Scriptures corroborated? A Roman historian of the second century after Christ, Dio Cassius, said that Caesar Augustus had changed Cyprus into a senatorial province in the year 22 B. C. Then the title 'proconsul' is correct and Luke is right and his critics are wrong. The critics never stopped to ascertain whether Strabo wrote of an earlier period or that he too might have been inaccurate. In their opinion only the sacred writers are in the wrong and all other historians are correct. They will jump at any conclusion, if they can only prove the unreliability of Scriptures.

#### Cesnola's Testimony

The Lord has His way and times to bring the truth to light. From 1865-1877 Cesnola served as consul-general on the Isle of Cyprus for our United States. During that time he made numerous archaeological discoveries on the island. Near the city of Soloi on the north coast of Cyprus

he found a massive marble block with an inscription closing with the words: "In the proconsulship of Paulus." Cesnola identified Paulus with the proconsul Sergius Paulus. Cesnola later became director of the Metropolitan Museum of Art in New York, where most of his archaeological discoveries are deposited.

#### The Stones Cry Out the Truth of Scripture

Other excavations were made at Antioch in Pisidia in Asia Minor, to which city Paul came after he had left Cyprus. There at Antioch an inscription was found referring to a Lucius Sergius Paulus the younger, whom Ramsay believes to be the son of Sergius Paulus, the proconsul of Cyprus. Thus the stones cry out the truth of Scriptures, when seemingly wise men try to discredit its accuracy in historical matters. We rejoice that the Lord permitted this corroboration of our faith in the truth of Scriptures also in historical details. Our faith is not based on such later findings. It is based solely on the Word of God itself, which time and again reveals its intrinsic power, but such findings are also the work of the Lord and tend to corroborate, to strengthen our faith in the Word of God. Here we have another case where the spade of the archaeologist became a tool for the corroboration of the truth of Scriptures.

no German schools for their children. By attending the free English schools the children were becoming estranged from their German parents. In these schools the children received no instructions in the Word of God. The adults either did not go to church at all, or they attended the churches of the sects, especially the churches of the Methodists.

These reports filled many Christians in Germany with grave concern. They held that something must be done for the Germans in America, and a society was formed for the purpose of providing the poor and



neglected Germans in America with pastors and teachers. The society was called the Langenberger Verein because most of the members resided in the city of Langenberger, not far from Barmen.

#### Work Is Begun

The society soon succeeded in finding two men who were willing to go to America. The name of one was Oertel. He had just finished his studies for the ministry. He was to preach to the Germans in America. The name of the other was Johannes Muehlhaeuser. He was to serve as teacher.

Oertel and Muehlhaeuser boarded ship at Bremen on August 17, 1837. They arrived in New York on October 3.

Muehlhaeuser was to start a German Christian school in New York. But "man proposes, and God disposes." The school Muehlhaeuser opened very soon closed its doors. Only for a very short time Muehlhaeuser was a teacher. Then he became a pastor. All this we learn

## Johannes Muehlhaeuser, Founder Of The Wisconsin Synod, Comes To America

FROM February, 1829 to October, 1832, Johannes Muehlhaeuser, the baker's apprentice, had been one of Christian Friedrich Spittler's pilgrim missionaries ("Pilgermissionare"). As pilgrim missionary he brought the saving Word of God to many in Austria, Hungary, and Bohemia. The enemies of the Word of God did all they could to stop him from spreading it. From March until October, 1832, he was held in prison in the city of Bruenn in Bohemia.

When he was released from prison he returned to the home of his parents in Netzingen, Wuerttemberg. His days as a pilgrim missionary were over. But that did not mean that it was no longer his ardent desire to

make known to sinners the glad tidings of salvation.

#### A Change of Plans

In 1835 he entered the mission school in Barmen, a city about 25 miles northeast of Cologne. It was Muehlhaeuser's intention to study at this school for a year or two and then to do the work of a missionary among the Negroes in Africa.

But he did not get to Africa.

The Christians in Barmen and elsewhere in Germany received reports about the Germans who had emigrated to America. These Germans, they were informed, did not earn so well as they had expected. They had to live in miserable huts. There were

from a most interesting letter he wrote to Germany on January 22, 1838. In this letter he says:

#### A Letter Home

"Our New York friends, Mr. Graebe, Mr. Noltenius, Mr. V. Post, Mr. Achelis, Mr. Victor, and Pastor Strobel, deliberated on ways and means. The result was that these men declared themselves willing to act as a little mission society and to try to raise the necessary funds among their friends. And, provided with a writing by Pastor Strobel which set forth the purpose of my coming to America, they went collecting. . . .

"I have rented a small attic room in the home of a poor but respectable Germany family. I pay \$3.50 a week for the room and board.

"In order to get acquainted with the people and to gain children for the school, there was nothing left for me but to call at the homes. Every evening, except when I was too tired, I entered notes in my diary. Here are some of the most interesting of these notes:

#### Their Dire Poverty

"Of the twenty families I visited today, all were poor both in body and in soul. Such people rarely attend church, if ever. It is not so difficult to get the men to come. But the women cannot be made to attend — not until they have hats and shawls to wear. To go to church without a hat is something most unusual in America. Often the poorest people appear in such finery that one does not recognize them.

"The excessive drinking of brandy is a common vice among our countrymen. When a German has earned some money, he can think of no better business to go into than that of a tavern. And then, in every way possible, he seeks to rob the poor of their few pennies. And there (in the tavern) the poor comfort one another with the hope of better times and get themselves drunk so that for a brief while they may forget their poverty.

"A school was opened and soon closed again because of lack of money and because of indifference.

#### Preparation for the Ministry

"The little mission society had a meeting at which it resolved to drop all plans with regard to a school.

Believing that under the circumstances the society in Germany (Langenberger Verein) would not object, they expressed the wish that I prepare for an examination (theological), that I be ordained in spring, that I accept a parish somewhere, and then, as pastor, be active among young and old. Since I feel that in the presence of God I can say that I have done for the school as much as I possibly could, and that there are no prospects of a change in the school situation, therefore I accept this unlooked-for dispensation with a grateful heart. . . .

"I will gladly be a school teacher if that is what the Lord wants me to

be. And I will gladly be a preacher if it is the Lord's will, although I am aware that the work of the preacher is the more difficult. Often, to His praise, I have found that for whatever purpose the Savior wants to use one, He will also give the necessary grace. And having nothing else, I will let the grace of the Lord be sufficient unto me: His strength is made perfect in weakness."

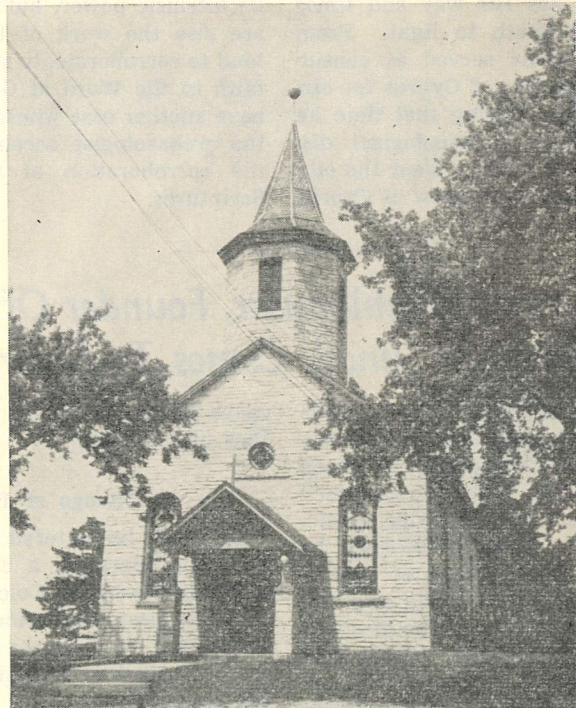
And so Muehlhaeuser studied diligently and prepared himself for the ministry. He was examined by Pastor Strobel. He passed the examination and was called to a congregation in Rochester, New York.

— *St. Marcus Messenger.*

## A Rare Hundredth Anniversary

ON the first Sunday after Trinity, on June 19th, 1949, the congregation "Zum Kripplein Christi" in Town Herman, Dodge County, Wis., was privileged to celebrate its hundredth anniversary. In three services

Morrison, Wis., in the German language in the evening. Mindful of the blessings of the past, rejoicing in the message of the forgiveness of sins the congregation humbly and gratefully gave thanks unto God with



it praised the glory and grace of the Lord of the Church, who had protected and guided it so graciously in the past. Pastor M. Nommensen of Juneau, Wisconsin, preached the sermon in the German service, Pastor A. von Rohr of Hartford, Wis. in the English service and the undersigned from

hearts and hands uplifted for the many years of the pure Word and the Sacraments.

Already a hundred years ago a small congregation existed, which was served by Pastor Boekel of neighboring Town Hubbard. The constitution dates back to the year

1849, recording the name "Zum Kripplein Christi". To our knowledge no other Lutheran congregation in this country bears this beautiful name, which to all appearances goes back to the congregation served by the faithful pastor in Posen Germany, Valerius Herberger, the writer of the choral "Farewell I gladly bid thee false world farewell."

The church seen in the picture has served the congregation for the last 85 years. With its thick walls of three feet, reminding one of the old German village churches that used to serve as fortresses in times of war, it has withstood the ravages of time. Built by its own members in pioneer fashion it has been embellished in the interior and exterior. Due to the fact that so many of the young people move away and into the cities the growth of the congregation has been hampered. Thus the old structure, renewed and modernized, is still serving the congregation well.

For a time the congregation also maintained a Christian Day school. In the earlier days congregations called a teacher to instruct their young, were served by neighboring pastors, and when they were strong enough in numbers, they called their own pastor. Four teachers served the congregation. Today the pastor instructs the youth in a summer school lasting three months. The children receive their instruction in the truths of the Word of God both in the German and the English language and also learn how to read and write in German because of the staunch German background of the congregation. There is little tendency within the congregation to obliterate the past as is the desire of only too many today. In our opinion this congregation is a rare jewel in the diadem of older congregations of our Synod.

In its beginnings the congregation belonged to the Missouri Synod, our sister synod. Since 1866 it is a member of our Wisconsin Synod. Since the drawing up of its charter twelve pastors have served the congregation. One of the first pastors of our Wisconsin Synod to be called was Pastor C. Gausewitz, the father of the author of our Lutheran Catechism. During his days the bell, which still invites the parishioners to the services, was hung in the church steeple. The pastor serving the congregation for the longest time was Pastor Adolph Toepel. The faithful servant of God, who labored within the congregation for 36 years, lies buried within the shades of the church, in which he preached to his flock, awaiting the glorious day of resurrection with those, to whom he preached.

Since 1925 the present pastor, Pastor Gotthilf Bradtke, is serving the congregation faithfully and with much self-effacement. Almost 25 years of his own ministry have been spent within the jubilee congregation. The fruits of his fine evangelical preaching can be observed in the very good church attendance, in the wonderfully kept church property, a veritable gem among our smaller rural congregations, and in the outstanding contributions for synodical and mission purposes, hardly to be equalled proportionately by any other congregation of our Wisconsin Synod. May the fine spirit for the church at large and for missions, fostered by pastor and congregation alike, continue in its midst and serve as an incentive for all of us. May it ever remain the goal of every member to have his or her name written in heaven, in the Book of Life, as it was the desire of Valerius Herberger, after whom the congregation named its church. To God alone be all glory!

HENRY A. KOCH.

#### NINETIETH ANNIVERSARY

St. Paul's Ev. Lutheran Church  
Dale, Wisconsin

Grateful members and interested friends of this oldest Lutheran congregation in Outagamie County gave expression to their gratitude for ninety years of Gospel blessings in a jubilee service on June 19. On this occasion Pastor E. Benjamin Schlue-ter of Oshkosh, president of the Synodical Conference, pointed out that the glory of the Holy Christian Church is Christ, who is the Church's foundation. A thankoffering taken at this service was used in part to meet the congregation's share of the Synod Building Fund Collection.

The following evening Pastor Frank Reier of Waupaca, pastor of St. Paul's from 1918-1931, addressed a reunion of confirmands. He urged those in attendance to remain faithful to their confirmation vows. A social gathering in the church basement after the service provided a splendid opportunity for these confirmands to renew old acquaintances.

A third service, also a reunion of confirmands, was held on Tuesday evening of the same week. Pastor Waldemar Zink, who served this congregation from 1931-1943, addressed the large gathering, stressing how blessed they are that God has called them by the Gospel. Again a social gathering was held after the service.

This three-day celebration served to remind the members of St. Paul's that it is of the Lord's grace and mercy that they have been privileged to enjoy the blessings of the pure Word and unadulterated Sacraments for ninety years.

Since its organization in 1859, St. Paul's has been served by the following pastors: Gottlieb Fachtmann, Carl Waldt, Theodore Jaekel, Otto Spehr, H. J. Haack, Traugott Gensike, Albert Kluge, John Hacker, and G. E. Boettcher. All these years the Dale congregation had no pastor of its own, but was served as a sub-charge from Neenah, New London, and Hortonville. Pastor L. Baganz became the congregation's first resident pastor in 1913. He was succeeded by Frank Reier in 1917 and he in turn by Waldemar Zink in 1931. Norbert Reim was St. Paul's pastor in 1944-45. When he accepted a call to Nigeria, West Africa, the congregation called Gerhard Franzmann, who has been pastor of St. Paul's for the last four years. From its humble beginnings of a handful of pioneers, the congregation has grown to its present size of 450 souls.

G. FRANZMANN.

#### GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Edward Zurofsky  
Manistee, Michigan

Mr. and Mrs. Edward Zurofsky, faithful members for over fifty years of St. Paul's Ev. Lutheran Church of Manistee were privileged to celebrate their Golden Wedding Anniversary on August 16, 1949. The occasion was observed by the congregation on August 21 at a special service and a reception in the church basement in their honor. The pastor based his address at the service on Is. 46, 4.

May the Lord bless them with His grace and peace for the remaining years of their life.

R. W. SCHEELE.

#### TWENTY-FIFTH ANNIVERSARY

Pastor Waldemar P. Sauer

On Sunday, August 14, in three forenoon services arranged for this occasion by a special committee St. John's Congregation, West Bend, Wisconsin, observed the twenty-fifth anniversary of the ordination of its pastor, the Rev. Waldemar P. Sauer. Two classmates of the jubilarian conducted the services and delivered the

sermons. Pastor E. P. Pankow, Hustisford, officiated in the 8 A. M. English and in the 9 A. M. German service. Pastor W. Schink, Woodland, in the 10:30 A. M. English service. The former based his message on 2 Cor. 5:19, the latter on Jer. 3:15.

In the course of the afternoon, under the auspices of St. John's Congregation and the Dodge-Washington Counties Pastoral Conference a reception was held in the parochial school. Pastor H. Cares of Milwaukee serving as toastmaster called upon the brethren and members of the parish for short addresses. Pastor Schink, secretary of the conference, conveyed congratulations and a gift of the conference to the jubilarian. Mr. Sager, president of St. John's, spoke in the name of the congregation and presented its gift to the pastor. It is interesting to note that among those present for the occasion were Pastor Martin Sauer, Milwaukee, father of the jubilarian, and Pastor Oscar Kaiser, also of Milwaukee, who twenty-five years ago officiated at the ordination in Brillion, and Pastor F. Zarling, Iron Ridge, who assisted at the installation of Pastor Sauer in Beaver Valley, Minnesota. May the Lord grant Pastor Sauer many years of service in His kingdom!

W. F. SCHINK.

### DEDICATION

#### Park Lutheran Church Denver, Colorado

On June 26 Park Hill Lutheran Church of Denver, Colorado, was privileged to dedicate its new chapel to the glory and service of the Triune God. Two well-attended services were held, one in the afternoon with



Pastor I. P. Frey preaching, the other in the evening, the Rev. E. C. Kuehl of Pueblo delivering the message.

Park Hill Lutheran Mission was begun in June of 1947, when a mis-

sionary was called to serve the rapidly growing eastern part of Denver. Upon acceptance of the call the Mission Board purchased a new home which was centrally located and could serve the missionary as living quarters and also as a place of worship. Since no vacant buildings were to be found for miles around in this entirely new district and it was also impossible to rent a building for both parsonage and church purposes, the purchase of a home seemed to be the only solution, if services were to be held. After several months were spent in converting the basement of the home into a chapel and a canvass of the neighborhood had been made, the first church service and Sunday School session was held on September 7, 1947.

The mission has gradually grown from two communicants, the missionary and his wife, to 20 communicants at the date of this writing. The Sunday School enrollment is 30, with three teachers who all are adult confirmands; the average church attendance is 25. These may seem to be small numbers. One needs to remember, however, that only five of the eighteen additional communicants are releases from sister congregations. The Holy Spirit by His mighty Word has thus won thirteen souls from the world of sin and death into His everlasting Kingdom of righteousness and life! This is a large number when one considers that each soul won is a tremendous miracle equal to the resurrection from the dead; for all men by nature are dead in trespasses and sin.

Some difficulty was encountered in purchasing a site for our chapel. The strict zoning board regulations demanded a site no less than 125 by 150 feet for the erection of a church building. At the same time the mission had to cope with extreme reluctance to sell on the part of many money-minded land owners, who would rather sell the land for homes than for a church building. A very strict Denver building code also demanded that the building be of masonry, brick, stone, or stucco. A frame building was forbidden under any circumstances. These requirements were all happily met in the erection of a stucco over cinder block building, built at a cost of \$9,850.00. With \$3,000 paid for the lots and \$300 spent for furnishings and fixtures, the total cost amounted to \$13,150.

## The Northwestern Lutheran

The over-all size of the structure is 54 by 24½ feet with a full basement. The building will seat 125 people comfortably. Provisions were made for future expansion on the property, if such need should arise.

The mission and its pastor are grateful to Synod for seeing the need of mission work in this district and granting us a large church extension loan for the field. At the present time there are, conservatively estimated, 3,000 completely new homes in this section with no other church besides our own within it. The nearest Lutheran church of any Synod is two miles away in every direction. We are sure that we have a field white unto harvest into which the Lord would have us go as His trusting laborers.

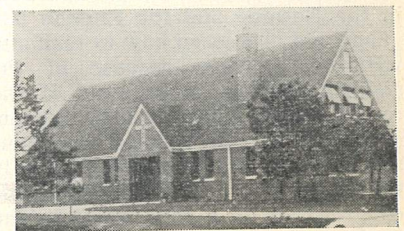
N. LUEDTKE.

### CHURCH DEDICATION

#### Palos Heights, Illinois

#### The Place

Palos Heights is a suburb of Chicago, lying about 25 miles southwest of the loop. Consisting of about 400 homes — with almost every home owned by the family living in it — the community is closely restricted as to building.



The area covered by Palos Heights is one square mile, with room for about 1,000 homes. Adjoining it is Palos Park, a much older settlement, having a population of perhaps 800 people.

It is from these two areas, chiefly, that the congregation draws its members.

#### The Dedication

On May 15, 1949, Palos Ev. Lutheran Church dedicated its new building to the glory of God. In the morning service the chairman of the Southeastern Wisconsin District Mission Board, Pastor Jonathan Mahnke, delivered the sermon. The Rev. Gerhard Redlin of Watertown, Wisconsin, spoke in the afternoon; and in the evening service Pastor Melvin Blume,

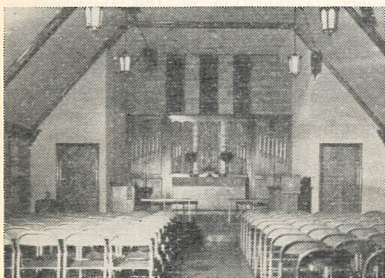
of neighboring Evergreen Park, preached.

Soloists sang in both the morning and afternoon services, while the choir of Zion Church, Crete, under the direction of Adair Moldenhauer, sang a fitting hymn of praise in the evening.

The total attendance for the day was 534, with 257 present in the afternoon.

#### The History

Services were begun in a store building on the first Sunday of 1944. When the lease was lost Sunday School and the worship services were transferred to the local public school, thanks to the kindness of the local school board. It was here that they were continued until Christmas Eve of 1948, when among lumber and other building material the children's Christmas service was held in the church.



Although there was no mother-church to transfer a goodly number of communicants as a nucleus to start the new congregation, as is so often the case, the congregation, nevertheless, numbers about 50 communicants and ten voters today, has 55 children in Sunday School with a staff of eight teachers, and altogether has about 120 souls. The contributions and the attendance at Holy Communion show an earnest and understanding zeal on the part of the members.

#### The Property

The lot on which the church is built is bounded on three sides by streets — one a state highway. The lot itself is 88 by 222 feet, but for all practical purposes this is increased to about 290 by 115 feet, since that is about the size from road to road.

The entrance to the church is about 175 feet from the highway. It leads to the doorway, over which is a glass-block cross which can be lighted. The building is of pressed brick on the outside, and of cement block laid in random ashlar pattern on the inside.

Though the walls are only eight feet in height the peak of the roof is about 25 feet high.

The outside dimensions are 68x28. The church is able to seat about 225 when fully used. Although there is no basement, it is equipped with a pump room, a boiler room, two wash-rooms, a shower, a kitchen, two rooms next to the chancel, and four closets. It is so arranged that it furnishes living quarters for the pastor. Folding doors make a division possible so that the entire building need not be heated or disturbed for smaller meetings.

The building is heated through base-board radiation surrounding the entire building by an automatic oil, hot-water furnace. The concrete floor is covered with asphalt tile. The windows are Flemish-patterned cathedral glass, except for the three windows in the chancel. These are of art glass, in the main of deep blue, each bearing a symbol of a person of the Holy Trinity set in brilliant red.

All chancel furnishings are of flame-grained walnut, while the rest of the woodwork is stained to a walnut color. The dorsal curtain is of red and gold brocade with appropriate symbols. The altar ware is of highly polished brass. It was only by very generous gifts that many of the things that make the church truly beautiful were made possible.

The church plans were drawn by a Chicago architect, Mr. Adolph A. Hanson. The cost with all the furnishings is about \$23,000. Slightly over \$18,000 came from the Church Extension Fund. This is your fund and an invitation is therefore extended to all of you, whenever you are in the Chicago area, to visit Palos Heights, to see where the money went; if you come on a Sunday you are invited to worship with us the great God and our Savior who has made all this possible and for whose Kingdom we seek lost souls. IRVIN W. WEISS.

#### † PASTOR ARTHUR F. KRUEGER †

On Sunday, July 17, 1949, the Lord of life and death called to eternal rest His faithful servant, Pastor Arthur F. Krueger, at the age of 48 years, 10 months, 14 days. The cause of death was a cerebral hemorrhage on July 15.

The deceased, son of the late Henry Krueger and Emilie, nee Sonnemann, was born in Milwaukee on September

3, 1900, was baptized and confirmed by the sainted Pastor H. Bergmann. He attended the Christ Lutheran Christian Day School, Milwaukee; Concordia College, Milwaukee, our Seminary in Wauwatosa. After his ordination on August 6, 1922 he served the following congregations: Friedens, Carlock, S. D. (1922-1923); Bethlehem and St. Paul's, Stanton, Nebr. (1923-1926); Resurrection, Milwaukee (1926-1949). He was the first resident pastor of the last named congregation, a mission which became self-supporting during his pastorate.

On August 9, 1922 Pastor Krueger married Miss Elizabeth Haeusler of Milwaukee. This union was blessed with three sons: Arthur, Jr., Wilbert, and Kenneth. Arthur, Jr. preceeded his father in death in 1935.



At the funeral service on July 20 Pastor Arthur Tacke preached on Phil. 1, 21; the undersigned conducted the altar service; Pastor Luther Voss read the obituary; Pastor Harry Shiley committed the mortal remains to the grave at Woodlawn Cemetery, Milwaukee. Other fellow ministers were pall bearers and members of the Resurrection Church Council were honorary pall bearers.

The survivors beside the afore mentioned widow and two sons are the sister Anita Krueger; the brother Alford; the parents-in-law, Mr. and Mrs. George Haeusler; two brothers-in-law; two sisters-in-law; and other relatives.

Pastor Krueger was a humble laborer in our Savior's vineyard, making good use of the talents and gifts entrusted to him. He was a blessing to many. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. Dan. 12, 3.

W. K.



Sermon: G. Boldt (F. Gilbert).  
 Papers: H. Heckendorf, Lc. 9:62: Does Christ here refer to our calling as pastors and teachers?; G. Boldt: Communism and the Church; W. Schink: Exegesis, Gen. 2:24ff.; E. Weiss: Exegesis, 1 Cor. 1; H. Schaar: Phil. 4, 12 in comparison with Lc. 22, 35 (continued); Discussion of President Dahlke's essay on Koinonia by a leader selected by the Essay Committee.  
 Kindly announce!  
 W. F. SCHINK, Secretary.

**MINNESOTA DISTRICT SPECIAL CONVENTION**

Pursuant to the approved recommendation of Joint Synod's committee in re "The Mehlberg Case" (quote): "The committee recommends the return of this appeal to the Minnesota District, which promises immediate action on the same," a special convention of the entire Minnesota District is hereby called for Tuesday and Wednesday, October 25 and 26, 1949, at St. John's Ev. Lutheran Church, Margaret and Hope Streets, St. Paul 6, Minnesota, O. Naumann and J. Plocher, pastors. The first session is to begin at 10 A. M.  
 It is urgently requested that every pastor, teacher, and lay-delegate make an effort to attend, and be prepared to remain at least two days.  
 Those unable to provide for their own lodging in the cities are asked to notify the host pastor, Oscar J. Naumann, 727 Margaret Street, St. Paul 6, Minnesota, no later than October 1.  
 M. J. LENZ, Secretary.

**NORTHERN MICHIGAN PASTORAL AND DELEGATE CONFERENCE**

Place: Elkton, Michigan, E. E. Rupp, pastor.  
 Time: Monday and Tuesday, September 19 and 20, beginning at 9 A. M.  
 Work: A report on Synodical Convention; Study of 1 John 1, 1-10, E. Anderson; The Ascension of Christ — its significance for Christ; its significance for us, W. Steih; What do our confessional writings say as to the scope of what the Law reveals and how should this revelation be applied, A. Schultz.  
 Speaker: J. Roekle (R. Schaller, alternate).  
 Note: Lay delegates are required to be present the first day only.  
 The host pastor requests that announcements for meals and quarters be made immediately.  
 J. VOGT, Secretary.

**WINNEBAGO PASTORAL CONFERENCE**

The Winnebago Pastoral Conference will meet September 26 and 27 at St. Luke's Church, Kewaskum, Wisconsin. First session will start at 9 A. M.  
 Topics: Is gambling a sin?, G. Schaefer; Matthew 13, 24ff., E. Reim; Sermon Study P. Bergmann; Micah, W. Gawrisch; Hebrews 7, E. Albrecht; Holy Communion — Should Holy Communion be celebrated every Sunday? When are the Boy and Blood actually present? Is Self-Communing Objectionable?, W. Schaller.  
 Preacher: G. Maas.  
 Pastors wishing to stay overnight are asked to announce with the host pastor, Gerhard Kanies, Kewaskum, Wisconsin.  
 OSCAR SIEGLER, Secretary.

**LAKE SUPERIOR PASTORAL CONFERENCE**

Place: Dagget, Michigan (Pastor G. Schaller).  
 Date: September 27 and 28.  
 Opening sessions begins at 9:30 A. M. (C. S. T.). Please announce to the host pastor.  
 Papers Due: Genesis 12, Th. Zaremba; 1 Corinthians 16, A. Schabow; Isagogics of Nehemiah, K. Geyer; History of Homiletics, C. Krug; Strikes in the Light of Scripture, Th. Thurov; Continued Essay on Communism, G. Tiefel, leader.  
 Assigned Papers: Paper on Adiphora, m. Lutz; Catechesis on "I believe that I am not by my own reason or strength, etc.," R. Pope; Genesis 13, A. Schabow; Corinthians 1, C. Krug.  
 Conference preacher, Th. Hoffmann; alternate, C. Krug.  
 HERBERT G. WALTHER, Secretary.

**CROW RIVER PASTORAL CONFERENCE OF THE MINNESOTA DISTRICT**

Place: Buffalo, Minnesota, Pastor E. R. Berwald.  
 Date: September 27 to 28. Opening session at 10 A. M.  
 Essays: Exegetical Paper on Acts 20, 28-35, with particular application to the pastor's call, H. C. Duehmeier; The technique of pastoral counseling, A. Frey; Paper on Prayer Fellowship, M. J. Lenz.  
 Speaker: P. Hanke (H. Gieschen).  
 Kindly announce to host pastor.  
 P. R. HANKE, Secretary.

**MANITOWOC PASTORAL CONFERENCE**

Time: Tuesday, September 20, 1949, beginning at 9 A. M.  
 Place: St. John's Church, Newtonburg (Pastor F. Kneuppel).  
 Preacher: C. Thurov (R. Ehlke).  
 ROLAND EHLKE, Secretary.

**CENTENNIAL SERVICE**

The congregations of the Central Conference of the Western District of our Synod will celebrate the centennial of our Wisconsin Synod in a service to be held on the campus of Northwestern College at Watertown, Wisconsin, on October 9, 1949. The service will begin at 3 P. M. Pastor Walter E. Pankow of New London has accepted the invitation to deliver the sermon. All choirs of the Central Conference congregations, adult and children, should plan to participate. Arrangements for the singing are being made by Prof. H. Oswald and Mr. O. W. Jungkuntz.  
 The Committee,  
 R. A. SIEGLER,  
 2514 E. Mifflin Street,  
 Madison, Wisconsin.

**ANNOUNCEMENTS**

The Missionary Board of the Synodical Conference has resolved to offer gratis to the congregations of the constituent Synods the remaining copies of a booklet containing a brief history of the origin, development and work of the Synodical Conference as prepared for its Diamond Jubilee.  
 When ordering use a plain post card. Indicate the amount of booklets desired and to whom shipment should be made. A refund of packing and shipping charges would be appreciated. Mail your request to  
 THE MISSIONARY BOARD OF THE LUTHERAN SYNODICAL CONFERENCE  
 3553 S. Jefferson Avenue  
 St. Louis 18, Missouri  
 THEO. F. WALTHER, Chairman.

**THEOLOGICAL SEMINARY Thiensville, Wisconsin**

On Tuesday, September 13, the new school year of the Theological Seminary will be opened with a special service to be held in the Seminary Chapel, beginning at 10:00 A. M.  
 All friends of our institution are herewith cordially invited to attend.  
 JOHN P. MEYER, President.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials) Installed

**Pastors**  
**Petrie, Jackson**, in the Norwalk-Wilton, Wisconsin, parish, by J. Carl Bast; assisted by M. Hillemann; Third Sunday after Trinity, July 3, 1949.  
**Nickels, Wm.**, in St. John's Church, Mazepa Township, Grant County, South Dakota, by Herman W. Winkel; Tenth Sunday after Trinity, August 21, 1949.  
**Volkman, Marvin**, in Zion Church, Colome, South Dakota, by L. Wenzel; assisted by O. Kuehl and G. Marg; in St. Paul's Church, McNeely, South Dakota, by L. Wenzel; Ninth Sunday after Trinity, August 21, 1949.  
**Teachers**  
**Huhn, Armin**, in St. John's Congregation, Barre Mills, Wisconsin, by H. E. Paustian; Ninth Sunday after Trinity, August 14, 1949.

**Bunkowske, Gerald**, as teacher in Immanuel's Lutheran School, Acoma Township, McLeod County, Minnesota, by W. G. Voigt; Ninth Sunday after Trinity, August 14, 1949.

**Pankow, Benjamin**, as teacher in Mt. Calvary School, Westowne, Waukesha, Wisconsin, by W. J. Zaring; Eleventh Sunday after Trinity, August 28, 1949.

**CHANGE OF ADDRESS**

**Pastors**  
**Petrie, Jackson**, Norwalk, Wisconsin.  
**Volkman, Marvin H.**, Colome, South Dakota.  
**Teacher**  
**Bunkowske, Gerald**, R. F. D. 3, Box 85, Hutchinson, Minnesota.

**ACKNOWLEDGMENT AND THANKS**

The Music Department of Dr. Martin Luther College, New Ulm, Minnesota, acknowledges with sincere thanks the following gift and Memorial Wreaths: \$10.00 by Mr. and Mrs. Herman Kremin, Milroy, Minnesota, as a thank offering on their golden wedding anniversary May 2, 1949. W. G. Geiger, pastor; \$6.00 as a Memorial Wreath in memory of Mr. Herman Kremin, Milroy, who died June 26, 1949.  
 \$5.00 as a Memorial Wreath in memory of Mr. and Mrs. Max Friederich, New Ulm, Minnesota, W. J. Schmidt, pastor.  
 \$2.00 as a Memorial Wreath in memory of Mr. Hugo Reese, Saginaw, Michigan, O. and O. J. Eckert, pastors. Total: \$23.00.  
 EMIL D. BACKER,  
 Music Department.

We herewith gratefully acknowledge the receipt of two Memorial Wreaths from the Rev. and Mrs. Arthur P. Voss and from Mr. and Mrs. Wm. Prahl, Milwaukee, dedicated to the memory of Mrs. Emma Schaller and designated for the Seminary Library at Thiensville, each of the wreaths being in the amount of \$5.00.  
 ADALBERT SCHALLER, Librarian.

In memory of Mrs. Emma Schaller the sum of \$11.00 was received for the Seminary Gift Fund. It was contributed by Mrs. Pauline Staudy and Mrs. Martha Voland of Thiensville; Prof. Wm. H. Manthey, Milwaukee; Mrs. Lena Seifert, Mankato; Mr. and Mrs. Bruesehoff, Watertown, Wisconsin. Gratefully acknowledged.  
 JOHN P. MEYER, President.

**MISSION FESTIVALS**

**Third Sunday after Trinity**  
 St. Luke's Church, Germantown, South Dakota.  
 Offering: \$165.11. Herman W. Winkel, pastor.  
**Fifth Sunday after Trinity**  
 St. Peter's Church, Weyauwega, Wisconsin.  
 Offering: \$961.94. Irwin J. Haback, pastor.  
**Sixth Sunday after Trinity**  
 New Salem Church, Sebewaga, Michigan.  
 Offering: \$415.00. Carl H. Miller, pastor.  
**Eighth Sunday after Trinity**  
 Zion Church, Morrison, Wisconsin.  
 Offering: \$1,861.13. H. Koch, pastor.  
**Ninth Sunday after Trinity**  
 Salem Church, Veeffind, Wisconsin.  
 Offering: \$1,095.75. Adolph Schumann, interim pastor.

**REQUEST**

Zion Lutheran Church of Colome, South Dakota, is in need of a church bell, medium-small size. Any congregation having such a bell for sale, please contact:  
 REV. M. VOLKMANN,  
 Colome, South Dakota.

**WANTED**

Communion Ware for newly-formed mission congregation. Write:  
 REV. JULIAN G. ANDERSON,  
 4000 Columbus Avenue,  
 Minneapolis 7, Minnesota.

# THE CENTENNIAL BULLETIN SERIES

provides a weekly bulletin service for the Centennial Year, beginning with the first Sunday in August (August 7, 1949), and continuing for 52 Sundays to the last Sunday in July, 1950. This weekly bulletin service was prompted by the opportunity which the occasion of our Centennial presents for a more intensive program of information concerning the history and work of our Synod.

Each of the 52 bulletins offers a different message concerning the work of our Synod. Together with an appropriate cover design, the two inside pages are blank for duplicating your own message or announcements. Size of bulletin is 8½×11 inches flat.

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C. F. Medfeldt

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