

# 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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For The Mountains Shall Depart,  
And The Hills Be Removed,  
But My Kindness Shall Not Depart From Thee,  
Neither Shall The Covenant Of My Peace Be Removed,  
Saith The Lord That Hath Mercy On Thee.

Isaiah 54:10

## HOW THE INSPIRED APOSTLE BIDS US TO VIEW THE CREATED THINGS ABOUT US

Romans 8, 19-22

**W**HEN we think of vacation we are very likely to think of it in terms of being close to God's creation at some quiet lake or other scenic spot. Quite properly do we take an interest in the created things about us, for Scripture repeatedly points out to us that they are to remind us of the wisdom, power, and goodness of our God. Yet as we observe the creature world about us we note not only beauty and beneficence but also become aware of thorns and thistles, of destructive insects, parasites, and blights, of devastating forces, fierce struggle, corruption and decay. In our text the Apostle Paul, however, lets us Christians see also these things in a light in which they may serve to remind us of our eternal hope.

### God's Creation Is Intimately Bound Up With Man and His Welfare

*It Was Thus in the Beginning* Any one who reads the record of creation in the opening chapters of Genesis certainly comes to realize that God did not make heaven and earth and all the plants and animals for their own sake. He made them for man's sake. God's interest at creation was centered upon man. Upon him God wished to lavish all the love of His heart. To man God gave dominion over the birds of the air, the fish of the sea, the beasts of the field, and over all the trees and plants. All these things as God had made them were to let man feel God's great love toward him as they satisfied his needs in a perfect way and afforded him boundless joy and delight.

*Man's Fall* We know from God's Word, however, that man fell into sin, thereby spurned God's rich love and brought God's wrath and judgment upon himself. Still God did not destroy man. His free and faithful love went out to His fallen creatures. Immediately after the fall God promised a Savior to sinful mankind; and in the fullness of time He sent Him in His Son

Jesus Christ, who has delivered us from sin and all its curses: This redemption from sin God proclaims to sinful man in His Gospel. With it He has awakened saving faith in our hearts, whereby we have become His pardoned and readopted children. To these readopted children He holds out the hope of eternal fellowship with Him in heaven. These believers in Christ are the "sons of God" of which Paul speaks when he says: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." With their "manifestation" he means their blessed reception into the glories of eternal life, the hope which we have by faith in Christ.



*What Now?* What about all the created things which at the beginning were so intimately bound up with man and his well-being? Was that relation forever dissolved when man sinned? Has God now some independent plans concerning the creature world, which did not sin — plans according to which it is to continue forever, or plans according to which it will eventually come to an end, yet quite apart from sinful man and his destiny?

*Paul's Answer* The Apostle tells us that "the earnest expectation of the creature waiteth for the manifestation of the sons of God." Thereby he assures us that in spite of man's fall into sin the whole inanimate and irrational creature world is still intimately bound up with man and his welfare, not, of course, with the ungodly who shall perish in hell, but with the believers who have been called to eternal

life. With earnest expectation the creature world waits for the fulfillment of the eternal hope which the believers have in Christ. The vivid expressions which Paul uses in the original depict a waiting in which one stretches out his head and leans forward to get the first glimpse of something coming into sight; they depict a waiting in which one refuses to tire or give up or be distracted until the thing awaited appears. Picturing it to ourselves is difficult, of course, for the lifeless things in the creature world and also the irrational creatures cannot engage in a conscious, thoughtful waiting. Yet the fact of their waiting for the hope of God's children, which Paul so vividly asserts, stands and serves a comforting purpose. How can we doubt that we are dear to God when we are told that the whole vast and magnificent creation is bound up with our eternal welfare? How can we doubt that our Christian hope of eternal life shall finally be fulfilled when God Himself tells us that He has made the entire creature world to wait for it?

### God's Creation Has Been Subjected to Vanity

*A Radical Change* The Apostle also describes the true condition of the creature world while it awaits the hope of God's children. He tells us: "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope"; and again: "For we know that the whole creation groaneth and travaileth in pain together until now." The creature world was not subjected willingly, that is, it did not bring curse and destruction upon itself because of guilt which it incurred through a sinful act of its own will. God subjected it to vanity when man fell into sin. A calamity struck the whole creature world when its head Adam fell into sin and death. Now it could no longer fulfill the function originally set for it by God. For in man's sinful condition life here in this world simply could no longer be a blissful paradise for him. The only thing that it could now be was a time of grace, a time given to him in which to hear and embrace God's saving grace in Christ unto eternal life.

(Continued on page 231)

# Editorials

**Governmental Theology** Within the week there has issued from the postal department a stamp which teaches us a number of things. But its most significant teaching is this, that *governmental theology* is a thing no serious-minded Christian will want to make his own. "But has the government really entered the field of theology?" you ask. It most certainly has when it presumes to tell us who hath immortality and also what "interfaith in action" is.

The stamp in question shows three U. S. chaplains surmounting the half-sunk S. S. *Dorchester* in the North Atlantic. The superscription reads: "*These Immortal Chaplains.*" And out in the upper right-hand corner of the stamp are the words: "*Interfaith in Action.*" It is rather a striking picture, and no doubt many will hail this as a most fitting way in which to honor the memory of these men who went to their graves in the ice-cold waters of the wintry Atlantic, surrendering their life-belts to other passengers.

That it was a noble gesture which was made by these men at a time when self-preservation would have been the first concern of the vast majority of men, no one will deny. For this we are ready to pay them due honor. And let no one say that it was not willingly done. We have every reason to believe that they acted just as sincerely as they acted nobly.

But it becomes quite another matter when such an act of self-sacrifice is made the basis for a claim to *immortality*. That word is, of course, oftentimes used in an inexact way to indicate that which will not soon be forgotten. But the word has a most sacred meaning in Holy Writ, referring to that state into which they alone shall enter who here in time have accepted Him in humble faith as their personal Savior of whom Paul says (after having spoken of Christ as "the only Potentate, the King of kings, and Lord of lords"): "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen" (II Tim. 6:16).

There is but one way for us mortals to attain to immortality, and that is not by works of righteousness which we have done, but by grace through faith in the Son of God and the Son of man as our Savior from sin, death and hell. It is the blessed Christ, and He alone, "who hath abolished death, and hath brought life and immortality to light through the gospel" (II Tim. 1:10). It is still true that without Christ (no matter what deeds of heroism I may have performed) I am an alien from the commonwealth of Israel, and a stranger from the covenants of promise, having no hope, and without God in the world (Eph. 2:12). Immortality means "*everlasting life.*" And He who Himself is the *truth* has testified: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). No Jewish rabbi, if he remains true to his confession (chaplain or no chaplain) can lay claim to life eternal while rejecting Him who alone can grant it.

And as for "*interfaith in action*" — well, we have heard much concerning it which doesn't exactly ring true to the faith which was once delivered unto the saints (Jude 3). My prayers will not be acceptable to my heavenly father if I, in my imagined broadmindedness, make common cause with those who rely more upon their wonted "Ave Maria" than upon the merits of Him who has taught me that: "Whatsoever ye shall ask the Father *in my name*, he will give it you" (John 16:23). There simply is no such thing as *interfaith in action*. The only faith which will perform any action pleasing to God is a faith which trusts alone in the merits of Christ. And the only prayer which will be heard in the high courts of heaven is the prayer which arises from the heart nourishing such faith.

NORMAN A. MADSON.

Norman A. Madson was a chaplain in the first world war. His observations in the foregoing article are those of a man familiar with the work of army chaplains. — Editor.

— *Lutheran Sentinel*

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**Comic Books** America is rebelling against the cheap, demoralizing "comic" books. The publishers and venders of this trash sinned particularly against the children. These are their clients and customers. A more shameful and daring traffic in souls has never been invented by the devil and his dubs, the unprincipled, money-crazed individuals. They have made money their god and they will stoop to anything to get it. For a long time they have had their own way turning out their filthy comic books at neck-break speed, glorifying crime, rape, and vice. They are put out cheaply and they are put on the market at a small prize. Children of almost all ages buy them and read and re-read them. In the homes, in the street-cars, on the play grounds, one can see them eagerly devouring the poison offered them in these "comic" books. We have seen children on the sick-bed surrounded by a dozen of them. Careless and indulgent parents found them useful to keep the sick child contented to remain in bed, neither the parents nor the child, of course, realizing the insidious, deadly potion.

For many years these traffickers have had their way unmolested and unhampered. They displayed their wares brazenly and openly at all news stands and the Five and Dime stores. Suddenly an aroused public became suspicious of these "comic" books. People began to investigate their character and to doubt their value; ministers, churchmen, editors and publishers in every section of our country began to raise their voices against this "comic" book traffic; legislators have taken it up and are threatening legislation to stem the tide of their publication. In some cities, due to public revolt, book stores and corner venders have voluntarily agreed not to offer these "comic" books for sale in the future. As a result of this mass protest something, no doubt, will be done to get them off of the open market.

All this is well enough, and we are glad that we have men who are concerned about the morals of our people but let those people who call themselves Christians and permitted these "comic" books a place in their homes (and other questionable books of our day), consider this movement a well deserved

rebuke. Such trash has no place in a Christian home where Christ ought to be the head of the house. Where He is enthroned and where His Word is the controlling force such stuff will find no entrance. His people judge all this rightly and cleave to that which is good. W. J. S.

## IN THE FOOTSTEPS OF SAINT PAUL

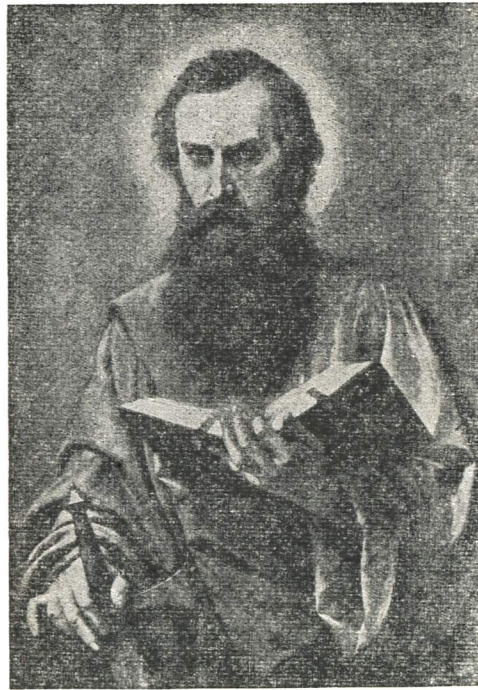
### DIVINE PREPARATIONS FOR THE SPREADING OF THE GOSPEL

BY DR. HENRY KOCH, MORRISON, WISCONSIN

**B**EFORE we can follow Paul on his missionary journeys, we want to call attention to some of the divine preparations made for the rapid spreading of the Gospel. We have already seen how in a negative way the persecutions of the Jews on the part of the Roman government granted the Christians in Jerusalem and vicinity a period of peace. It was the Lord, who restrained the Jews in their efforts to destroy the following of the Nazarene. In a positive way the dispersion of the Jews throughout the whole Roman Empire served as a means of the spreading of the Gospel. The scattering of the Jews throughout the empire and the universal Greek language were to become of the greatest importance in the rapid growth of the early Christian Church. They had to serve as a means to a great end: the spreading of the Christian Church throughout the vast Roman Empire and from there on to other countries and climes.

The dispersion of the Israelites began in the year 722 B. C., when the Ten Tribes were driven into captivity by the Assyrians and were forced to leave their home land. The Lord had warned them through His prophets and reminded them of the words once spoken to them through Moses, that He would scatter them among all nations, if they failed to keep His commandments and continued to worship other gods. They refused to heed the warnings and God, who will not be mocked, carried out His threat. None of the Ten Tribes returned. Most of them went to Assyria and from there on, most likely, to other countries. Some went to

Egypt (Hosea 9:6). Just as there were about 7,000 souls who did not bend their knee before Baal in the days of Elijah, we can also assume that among the dispersed Israelites there were some devout children of God who suffered the same fate of dispersion with the ungodly. It was only too natural for them to worship their



Lord in distant lands. Thus this dispersion of the Ten Tribes already served a higher purpose beside the punishment of the wickedness of the greater portion of Israel.

Even though it is very difficult to trace the effects of the first dispersion, that of the Ten Tribes, for they disappear in the course of history, we can trace the effects

of the sending of the tribes of Judah and Benjamin into Babylonian captivity under Nebuchadnezzar (606 B. C.). Some of the Jews in the southern kingdom fled into Egypt and took Jeremiah along with them. Most of the Jews were brought to Babylon. Here in the midst of an idolatrous people they were cured of their idolatry. Here too we can imagine that the Jews came together for joint worship of Jehovah in synagogues. Here the sect of the Pharisees originated. The one and only thought of the faithful Jews was the return to the home land. Only about 49,000 returned. The others remained in Babylon or spread out from there, thinking that they could make a better living elsewhere. It was the Lord, who scattered the Jews throughout the then known world. With this dispersion came the erection of synagogues. These places of worship served as stepping stones for the apostles in their far-spread mission endeavors. How widely the Jews were distributed throughout the Roman Empire can be seen from the catalogue of Jews (Acts 2) mentioned in connection with the festival of Pentecost.

The Greek geographer Strabo (64 B. C. to 19 A. D.) wrote that the Jews had invaded every city in his day and that there was hardly a place, where this race was not to be found and where they were not in perfect control. Already in 233 B. C. Antiochus the Great had brought many Jews from Babylon and Palestine to the coastal cities and regions of Asia Minor. 63 B. C. Pompey had taken Jewish captives to Rome. In the days of Saint Paul there were about 6,000 Jews in Rome. The Roman emperor Nero, who ruled over the Roman Empire in the latter days of Saint Paul, massacred 10,000 Jews in Damascus alone. The Jewish philosopher Philo, living in Alexandria in

Egypt, reports that in his day there were about one million Jews in Egypt. It is to be assumed that many of the early Christians in Egypt once had been members of Jewish congregations. Egypt once was studded with Christian congregations. This is no longer true. The Mohammedan crescent now dominates, where once the Cross of Christ reigned. Thus the Lord used the dispersion of the Jews and their synagogues as a means toward the blessed goal of spreading the Gospel throughout the ancient world. In the Jewish synagogues visitors were accorded the privilege of commenting on the Scripture lesson of the day. Jesus took advantage of this in Nazareth and proclaimed that in Him the Scriptures were fulfilled (Luke 4). Paul and the other apostles followed in the footsteps of their Master and availed themselves of the same opportunity. Thus they won souls for Christ by pointing to the same fulfilment of Scriptures in Christ.

Another factor plays an important role in the divine preparation of the world for the spreading of the Gospel. In the dispersion the Jews soon forgot their own Hebrew language. Only the older Jews, the Pharisees and the rabbis still made use of the ancient Hebrew in their study of the original Old Testament. The younger generation learned and spoke the universal language of that time, Greek. The official language of the Roman government was Latin, Greek was the common speech throughout the empire. In Jerusalem and Rome, where one ordinarily would expect a different tongue, we find synagogues, where the Hellenists or Greek-speaking Jews assembled. The missionaries did not have to acquire the different native languages, but could use the Greek language in their conversation and preaching.

A parallel today would be the common use of the English language throughout the world. In smaller European countries it is deemed necessary to learn the English language beside the native one in order to be able to converse and to deal with the outside world. Any stranger coming to them can converse with them in the English tongue. The smaller nations embodied in the vast Roman Empire experienced a similar situation. Beside their

native tongue they learned the Greek. Greek was the universal language and in this language our New Testament originally was written.

Little did Alexander know that he was ultimately serving the Lord in the spreading of His kingdom, when he conquered one country after the other, adding the realms of the East to those of the West. Wherever he went, he introduced the Greek language as the official language. Through him it soon came to be the universal language. His one great ambition was to weld all the nations he had conquered into one world. Already in the days of Alexander the Great and even before him this phantasy had gripped the mighty rulers of the day. Just as Alexander was not able to realize this vain ambition, the mighty rulers of today are also seeing their day dream of one world vanishing in mid-air. The United Nations created to serve this very purpose rule only in name and find it increasingly difficult to solve their world problems. This rebuilding of the Tower of Babel too will end in utter confusion, one nation against the other, a grim struggle of all against all.

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## REV. A. R. KRETZMANN KICKS BACK

THE following item taken from the June number of the *Milwaukee Lutheran* shows the same insidious response to the criticisms voiced against the *Lutheran Men Organization*, with which we were attacked in the public press some time ago.

"Rev. A. R. Kretzmann, pastor of St. Luke's Lutheran Church (Mo.) of Chicago, was the speaker at the May 28 meeting of Lutheran Men in America of Oshkosh. . . . Touching on a recently issued pamphlet criticizing Lutheran Men in America, Rev. Kretzmann said: 'The measure by which you are to be judged un-Christian, un-Lutheran and uncharitable is to be found in the Bible, not in synodical regulations, decrees of committees and commissions, or the opinions of self-appointed critics.'"

Those who have read the above mentioned tract published by our Northwestern Publishing House and which was adopted

By making Greek the universal language spoken and written, Alexander unwittingly helped in preparing the way for the writing of the New Testament in the Greek tongue and the translation of the Old Testament in the same tongue. He also helped to pave the way for the apostles and missionaries, so that they could use the Greek language as their means of preaching the Gospel truth to a morally bankrupt and dying world. Every one and everything must serve the glory of the Lord and the building of Christ's kingdom. It was thus in the days of Christ and Saint Paul. It is still true today.

Thus the Lord prepared the way for the spreading of the Gospel in the fulness of time. As in a prism we see all things united in Paul. He was a Jew and became a Jewish Christian. He spoke the Hebrew and Greek language. He was a Roman citizen. He was molded by the Lord Himself to become His chosen vessel to spread the Christian religion over the then known world in the world language and in the world empire of the Romans. "God moves in a mysterious way His wonders to perform."

unanimously at a special meeting of all Church Boards of our Milwaukee, Wisconsin, Synod Conference, will understand how misleading Pastor Kretzmann's refutation to our position is. We did judge the organization by its own Constitution in the light of *God's Word* and the Confessions of our Lutheran church.

God Himself has set up every Christian as one who is to "try the spirits whether they are of God" (1 John 4). There are no Synodical resolutions concerning the matter nor do we need such. We are bound ALONE by God's Word in matters of doctrine and practice not by Synodical resolutions. Every Lutheran knows this. If the Rev. Kretzmann considered our Lutheran Confessions synodical restrictions then he would not be honest with himself in the light of his ordination vow nor with his Lutheran brethren.

(Continued on page 231)

# Siftings

BY THE EDITOR

The General Assembly of the Presbyterian Church, U. S. A., in its annual sessions in Seattle, Washington, unanimously adopted the following statement: "When any minister resigns or retires, he should cease to perform such pastoral functions as funerals, baptisms and weddings unless invited to do so by the pastor of the church." While this resolution was aimed especially at one of their ministers who officiated at the marriage of the many times divorced Lana Turner and "Bob" Topping, Hollywood film stars, yet it was accepted as a general principle. It ought not be necessary for a church body to adopt such a resolution; retiring or retired ministers ought to know their place. A minister without a congregation has no more right to perform public ministerial acts than any layman in the church. Those who do are "busybodies in other men's affairs."

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The churches in Germany are trying to help themselves and their less fortunate fellow-countrymen. The Evangelical Church of Westphalia has a definite program of social work and relief for refugees. An appeal has been made to each parish to build a house for at least one refugee family during the current year. The parish will make sites and space for gardens available. The church authorities have issued an appeal to parishioners to contribute not only the building materials but also the labor required to erect such houses. It is said that the grandson of "Father" Bodelschwingh, founder of the famous Bethel social service center, is interested in the project and will advise the parish planning committees on erecting the houses.

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In St. Louis, Missouri, the American Civil Liberties Union brought action in circuit court before Judge William K.

Koerner, to halt the weekday schools of religion sponsored by an interfaith committee. The judge in his opinion stated that the "schools" are unconstitutional even though the classes in religion were not held on school property. The school board, however, disregarded the opinion of the court and by a vote of 11 to 1 decided to permit the committee to continue to operate the weekday classes. Heretofore the absences were reported to the public schools. This will be discontinued. The sponsors of the religious classes are planning to take the case to the state and federal supreme courts and have it tried on its merits. At the time the injunction was issued, 22,000 children were attending the weekday classes. 11,000 of them in classes supported by the metropolitan church federation on an annual budget of \$40,000. The interfaith committee is planning to carry on its program after school hours next year. This, we believe, is the only honest way out.

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The matter of union or re-union between the General Assembly of the Presbyterian Church, U. S., and the "brethren of the Presbyterian Church lying mainly north of the Mason and Dixon line" —? The Assembly decided to delay the whole matter of union for another five years. "This action was taken unanimously and with real enthusiasm." The opponents of the union hope that within the next five years the cause of union will die of itself. A motion, however, was adopted to encourage a spirit "of acquaintance and cooperation" during the five-year period. And so another attempt at union was dissipated.

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The Roman Catholic Church in Hungary lost out in its attempt to keep control of the schools and by this means to promulgate its doctrines at public expense. The Hungarian parliament,

The Northwestern Lutheran

on June 16, voted to take over 4,813 church schools and nationalize them. The Roman Catholic Church fought the Hungarian government plan to the last minute. The Roman Church had threatened to excommunicate any Roman Catholics who "make laws or pass decrees or resolutions against the church's freedom or rights." Says Matyas Rakosi, deputy premier, "Democracy's fist will immediately strike anyone violating its laws." It is estimated that at least half of the members of the Hungarian parliament are Roman Catholics. In Budapest riots occurred as Catholics protested the action of the parliament. Mothers of school children marched in the streets, shouting, "Wait until September. Then they will see what we mean. The schools will shut. Our children will be taught at home." The Roman Catholic schools number one-half of the country's total. It will be interesting to watch Rome's next move in September.

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"Luther was a journalist, the first real publicist and outstanding model for Christian journalists." That is the opinion expressed by Dr. Carl Dyrssen in Goslar, Germany, at the first meeting of the Association of Protestant Writers and Journalists, as reported by the "Lutheran." To quote again, "Luther spoke clearly on the social and political problems of his day. . . . Christian journalists today must crusade against the widespread fear and 'apocalyptic psychosis' of the present time, and help to create a positive attitude toward society." How men can compare Luther and his day with the position the Church holds in our day is a miracle. Luther had to build, not only the Church, but the state as well, from the ground up. Let us remember that and avoid confusion as to the part that Luther had to play in his day and time. If Luther lived today we are sure that he would not be doing what many churches are doing in the social field.

## HOW THE INSPIRED APOSTLE BIDS US TO VIEW THE CREATED THINGS ABOUT US

(Continued from page 226)

*The Bondage of Corruption* Thus God also brought changes upon the creature world which would enable it to serve in making this life a true time of grace for sinful man. God subjected it to vanity; He put it under the bondage of corruption; He cursed it for man's sake. He so disturbed and disrupted its previously wholesome, beneficent, and harmonious functioning that it would give man constant reminders of his sin and its curses. He let the creature world bring forth thorns and thistles, death-dealing germs, plagues, and poisons. He let devastating earthquakes, floods, typhoons, tornadoes and famine-spreading droughts arise in the midst of the creature world. He let the hawk pounce upon the dove, and the tiger tear the deer asunder. As we view the created things about us God wants us to be conscious of their subjection to vanity. Then we will not be disturbed by the many calamities which we behold in the world of nature. We will know that God, who has put the creature world under the bondage of corruption, lets these things take place to humble the sinner, to make him conscious of the wrath of God upon sin that he might flee for refuge to the saving grace which God holds out to him in Christ. We, too, need such reminders because of our flesh, which tempts us to self-sufficiency and to indifference toward God's grace and help.

Furthermore God permits sinful men to exploit the creature world to all kinds of baneful purposes. He permits sinful man to use the resources of the earth to manufacture ever more hideous and devastating weapons for injustice, violence, and bloodshed. The metals and chemicals were not created for this purpose. That they are being thus used is a subjection to vanity. Again God permits men to eat and drink to excess of the good things of this earth unto their harm and destruction. They were not meant to be used thus. That the creature world is thus abused and misused is a subjection to vanity. Yet instead of wondering how a righteous God can ever let such things

go on we are to understand that the Lord permits these things to happen to give man a vivid preachment of the stark reality of sin and human depravity, and how it destroys all happiness. Such a preachment serves to crush man's self-righteous pride and haughty self-sufficiency. Because of our flesh we Christians, too, are ever in danger of thinking lightly of sin, tempted to think of sin as something which we could fondle and play with. We need these vivid preachments to keep us from falling into fleshly security.

On the other hand we frequently see just those who still spurn God's saving Word and grace flourish and prosper and enjoy the remaining benefits and beauties of this world. This, too, is subjection to vanity. These blessings were not originally meant for such as would live estranged from God; they were meant for His dear children who would use and enjoy them with heartfelt appreciation and thanksgiving. Yet instead of letting doubts arise as to whether we, who are less prosperous, really enjoy God's favor, we are to remember that God has subjected the created things to vanity also in this respect to give sinners ample time for repentance. God is exceedingly patient and longsuffering, yet if sinners continue to spurn His Word and grace they will finally meet their doom.

### This Subjection Is Not to Continue Indefinitely

*Subjected in Hope* The Apostle writes: "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." In its present subjection to vanity the creature world awaits a liberation, which will come about when God's children in Christ finally realize their glorious hope on the day of judgment. Just how also the creature world will then experience a liberation we do not fully know. We do know that the present form of this world will pass away. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with

fervent heat, the earth also and the works that are therein shall be burned up." The Apostle Peter, who wrote these words, adds, however: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Such a renovation and transformation is also clearly implied when the Apostle Paul speaks of the deliverance of the creature from the bondage of corruption into the glorious liberty of the children of God.

*A Stimulus For Us* The form which this renovation will assume for our eternal bliss we shall be content to leave to the wisdom and love of our God. The very mysteries of its beauties and glories may, however, serve to deepen our longing to have a part in it all and tend to make us all the more earnest in our Christian faith and hope. As we enjoy the good things of God's creation with humble appreciation and thanksgiving let us ever remember that there are even greater beauties and blessings in store for us through Christ in the new heaven and new earth, in which no longer sin and death but righteousness shall dwell.

C. J. L.

## REV. A. R. KRETZMANN KICKS BACK

(Continued from page 229)

Again we warn our members of the evil of UNIONISM, which is indifference toward the clear teachings of God's Word, which is now "with deep guile and great might" encroaching upon our Lutheran heritage, and which has always spoken as Rev. Kretzmann does above. Let the *Lutheran Men* refute our criticism on the basis of Scripture and we shall be glad to listen. But to generalize in a refutation, as is done above, without any Scriptural basis convinces us that misguided laymen encouraged by unionistic pastors are now determined to make a success of their venture at all costs. They no doubt will lead some unwary into their fold. The Lord may even use the organization as a means of trying our love for His Word.

We ask the laymen of the Synodical Conference: Now that the U. L. C. and

the A. L. C. men are so anxious to join hands with the Synodical Conference men, are these churches now dealing with such members who had excommunicated themselves from our churches by joining ungodly lodges, and are they now refraining from accepting such members? Let us beware of the leaven which has for many decades been working in the liberal so-called Lutheran bodies in our country! A little leaven leaveneth the whole lump! The lump never destroys the leaven. So Jesus tells us to "beware!"

and the apostles admonish to "avoid!" To be consistent in carrying out the argument of cooperating to the extent that we agree in doctrine is finally to make Christ and the devil bedfellows, for both agreed that there was a God and that the Scriptures were God's Word (Matthew 4). Remember also that not every church which calls itself Lutheran is Lutheran. To be Lutheran means to teach the Word of God in truth and purity and practice according to it and it alone.

G. W. FISCHER.

## NORTHERN WISCONSIN DISTRICT CONVENTION

KAUKAUNA WISCONSIN

June 14-17, 1948

**T**HE Fourteenth Convention of the Northern Wisconsin District opened on June 14 at Kaukauna, Wisconsin, with a communion service, in which President I. J. Habeck preached on "Purpose of Heart" from Acts 11, 23. The delegates were urged to put forth their efforts for the work of the Kingdom of God without consideration of personal views or human ambitions.

This convention was called in the year of the 100th anniversary of Wisconsin's statehood. This occurrence was pointed out later in the day by the president in his official message, as he reenunciated the principle of separation of church and state and showed the gain which the church has from good government.

### Memorial Service

On June 15 a memorial service was held for departed workers of the District. Pastor Kurt Geyer of Peshtigo, Wisconsin, preached in memory of Pastors G. E. Boettcher and John Masch, Mr. A. J. Herrmann, and Mrs. F. C. Weyland. Giving solace and promise concerning the sainted ones the preacher developed the theme "Through Cross and Tribulation to Crown and Glory," basing his remarks on Rev. 7, 13-17. At the same time the audience was reminded of the time of grace allotted to all in the coming biennium.

### Missions

Since the missions of the church are its work, much time was devoted to reports

from various fields. Besides the printed reports on General Synod mission work — Negro and African mission, Indian mission, Refugee mission, and Spiritual Welfare — reports of a more personal and immediate nature were made. The District Mission Board reported on the status of missions in our own midst and presented the missionaries to the convention. Much growth was indicated in the city missions, and especially warming was the help and encouragement given these new churches by the larger churches in the community.

Pastor E. G. Behm reported for the Lutheran Deaf Mute Institute of Detroit, Michigan, which this year is celebrating its seventy-fifth anniversary. The need for expansion was shown and assistance solicited for providing the necessary room.

A well-rounded picture of the entire District was presented when the various visitors reported on their activities for the past two years. The District treasurer personally reported the financial condition and the collections in the District. The general picture was a great increase over the past period, although it was in relation with the general rise in all costs and prices. In view of the fact that no one can with certainty predict the peak of the present inflation, it was resolved that congregations be encouraged, not only to meet their quotas, but to exceed them. This was felt necessary, because of the fact that the budget has been exceeded

## The Northwestern Lutheran

in past years. It was also the specter of continually rising prices which moved the convention to urge upon all congregations that they finish the collection of the additional money needed for the Building Fund as speedily as possible.

The Northwestern Publishing House maintained an exhibit in conjunction with the convention to provide delegates with an insight into the variety of material handled. Mr. Herbert Schaefer, the business manager of the Publishing House, reported personally to the convention and provided a much better understanding of the publicity side of Synod's work. He acquainted the delegates with the difficulties which faced him and his staff at the outset, especially the need which arose to relocate the entire business. His on-the-spot explanations did much to clear up the difficulties and mishandlings which some customers had experienced in the past. His plans for the future give promise of much more efficient and convenient service from our Publishing House.

### Youth Interest

The nation-wide interest in the problem of youth was also reflected in the deliberations of the District. Christian elementary education has been accepted in Synod for some time as being the desirable thing wherever practicable. The rate, however, in which delinquency has increased, and so temptation also for our own Lutheran youth, has convinced many members of the necessity for installing the next higher link — a Christian high school education. This district convention was also concerned with this venture. While opinions differed on the exact method of carrying out such secondary education, how it should be maintained, etc., the prevailing sentiment was that it was needed in some form. General Synod is accordingly petitioned to assume responsibility for providing qualified Christian high school instructors for these schools wherever they may be organized. Even though there may exist a shortage of supply, it was felt that such organizations should receive the same encouragement as our elementary schools, which face a similar shortage.

A study was also urged for our present synodical institutions and the advisability



of separating the preparatory departments from our colleges. Since our District at present has no synodical school within its boundaries, this District requested priority in the establishment of the next school or academy which may be planned.

Of course, not every locality would very soon be in position to found such a Christian secondary school. Another

point of doctrine and practice which separate the Synodical Conference, the American Lutheran Conference, and the United Lutheran Church of America. The essay was an answer for many minds why union between us and the American and United Lutheran Churches is such a difficult and distant thing. It was the wish of the convention that the essay be

were reelected for the coming two year term: President, Pastor I. J. Habeck, Weyauwega; First Vice-President, Pastor F. M. Brandt, Appleton; Second Vice-President, Pastor E. G. Behm, Kiel; Secretary, Pastor F. Reier, Waupaca; Treasurer, Mr. Gerald Herzfeldt, Appleton. Delegates were also chosen for the Synodical Conference, which meets this



method of dealing with youth and keeping it for Christ was presented in an essay by Pastor A. Koelpin of Caledonia, Wisconsin. His paper, "Why A Bible Class?" dealt with the problem of making the Bible Class a more effective educational agency among us, and presented specific details for organizing, promoting, and conducting such classes.

**Lutheran Groups**

The principal essay was actually a substitute for the announced essay, but it was received with great enthusiasm and interest by the delegates, and proved to be very timely. Pastor Harold Wicke of Hortonville, Wisconsin, read his "A Popular Catechism on the Differences Between the Various Lutheran Bodies." In a series of questions and answers — questions which the average and perhaps puzzled Lutheran of today might ask himself — the essayist outlined the various

made available to the delegates in the near future in printed form.

**Elections**

The closing service was held on the evening of June 16 when Pastor Paul Gieschen of Maribel, Wisconsin, preached from Ezekiel 47, 1-12, on "The Waters Issuing from the Temple — Our Cause of Rejoicing as We Approach Synod's Centennial." The preacher reminded the delegates that the next time that the District would convene would be to celebrate the one hundredth anniversary of Synod. He urged that our departure from the convention be motivated by the coming celebration, showing how also in the case of the Wisconsin Synod the prophecy from Ezekiel fulfilled itself.

In the matter of elections, Pastor O. Siegler of Calvary, Wisconsin, was chosen to fill the vacant post of recording secretary. The other administrative officers

summer in Milwaukee, and for the General Synod Convention next year.

The convention expresses hearty thanks for the hospitality received from Pastor Paul Oehlert, Trinity Congregation, its Ladies' Aid, and members who contributed to the comfort and convenience of the delegates. REINHART J. POPE.

**OUR ONLY HOPE**

Have you often violated  
God, the Father's Holy Will?  
Do you feel your sins' great burden?  
Come to Calvary's holy hill.

There, below the cross, may gather  
All the souls that are distressed;  
There the weary find true comfort,  
And the sin-sick souls find rest:

There the out-stretched arms of Jesus  
Welcome all who would despair;  
And the holy voice of Jesus  
Begs forgiveness for them there.

But there is no place on Calvary  
For self-righteousness or pride:  
Therefore, Jesus, keep us humble,  
That we may in Thee abide.

May we see in Thee, dear Jesus,  
Our only Hope and Rest,  
Our Substitute and Savior,  
Our only Righteousness.

— ADELIN WEINHOLZ

## THE PACIFIC NORTHWEST DISTRICT CONVENTION

**T**HE Sixteenth Biennial Convention of the Pacific Northwest District convened June 8 at Grace Lutheran Church, Yakima, Washington, T. R. Adascheck, pastor. Despite the fact that flood conditions in the Pacific Northwest at this time made traveling in some areas very hazardous and necessitated several detours, all eighteen pastors of our District were able to attend, and thirteen congregations were represented by lay delegates.

Sessions were formally opened at 3:00 P. M. Tuesday with a devotional service conducted by the local pastor. District President Lueckel then read his report describing the activities of the District during the past two years. In his introductory remarks, picturing general church conditions, President Lueckel emphasized the folly and futility of attempting to effect an outward church union without true doctrinal unity. In hearing the description of the conditions within our particular District we could not but humbly acknowledge how graciously the Lord has used us as instruments to extend His kingdom. On the other hand there were incidents that occurred which had to be viewed with sorrow and regret. This served once more to emphasize our human limitations, the insufficiency of our ability to carry out to perfection the momentous tasks assigned to us. It was clear that in our work we could not glory in our personal achievements, but rather that the sinful pride of our flesh still stands as one of the greatest obstacles that must be overcome in doing the work of the Lord. All of us present at the convention were impressed with the need for placing our full trust in the Lord of the Church, His Truth, and the means which He has given us, and that through these, despite our mistakes and shortcomings, He will cause His kingdom to grow among us both in its inward and outward manifestations.

The convention was very fortunate in having as its guest essayist Dr. Paul Peters of our Theological Seminary. He favored us with the reading of his essay, "The Abrogation of the Mosaic Law." In carrying out his theme Dr. Peters dwelt particularly on what the New

Testament has to say regarding the outward abrogation of the Mosaic Law; what Luther taught on the outward abrogation; and how Christians, for whom the Law is abrogated, are to act. Throughout his essay Dr. Peters emphasized the fact that Christians are no longer bound by the precepts of the Old Testament Law in its Mosaic form, that this form of the Law was given for the Jews and not for the Gentiles. The Christians have the law as taught by Christ and His apostles in the New Testament. The essayist carried out his arguments with clarity and thoroughness and thus directed our minds to a proper evaluation of a subject about which we are inclined to think too little. The convention thanked Dr. Peters for his work and requested that he supply the delegates with printed copies of that portion of the essay which had not already appeared in print.

Dr. Peters also preached the sermon for the convention service, which was held Tuesday evening. He used as his text Numbers 6:22-27. Correlating Jacob's vision of the ladder to heaven with his text, Dr. Peters pictured the different phases of the Aaronitic blessing with the separate rungs of the ladder in Jacob's vision. Emphasizing the spiritual nature of these blessings, he pointed out how they belong to the Christian in their fullest meaning, even to their eternal salvation, because God chose to bestow the greatest of all blessings, Christ, the Savior.

In addition to the all-important doctrinal phase of the convention much time was of necessity devoted to purely routine business matters. Outcome of the

elections was as follows: President, Rev. William Lueckel (Pastor Lueckel made his acceptance of the District presidency contingent upon the concurrence of his congregation in his acceptance of this office); First Vice-President, Rev. Walter Amacher; Second Vice-President, Rev. Elmer Zimmermann; Secretary, Rev. Gilbert Sydow; Treasurer, Mr. Fred Peterson; Doctrinal Recorder, Rev. George Frey; Mission Board, Rev. Tim Adascheck; School Board, Rev. Elmer Zimmermann, Mr. Ralph Solberg, and Mr. Gottlieb Winckler; Board of Support, Rev. Ewald Kirst; Student Aid, Rev. Frederic Stern; Historian, Rev. Louis Krug; Delegates to Joint Synod in 1949, Rev. Vernon Greve and Rev. Theodore Stern, lay delegates from Trinity, Spokane, and Grace, Seattle; Delegates to Synodical Conference convention, Rev. F. Stern and lay delegate from Good Hope, Ellensburg. Rev. A. Sydow was chosen as convention chaplain.

Particular notice was taken of the fact that Trinity Congregation of Omak and Withrow Lutheran became self-sustaining during the preceding biennium. Congratulations likewise were extended to Trinity, Spokane; Grace, Seattle; and Grace, Zillah, on the dedication of their new houses of worship. Anniversaries in the ministry which were acknowledged were the fortieth of Rev. A. Sydow, the thirty-fifth of Rev. E. Kirst, and the twenty-fifth of Rev. W. Lueckel.

Sessions closed Thursday afternoon, June 10. We particularly enjoyed the gracious hospitality of Grace Church. Pleasant lodging and excellent meals were provided without cost to any of the guests. May the zeal for the Lord's work expressed during these convention days continue in our day by day labor in His Vineyard. G. FREY.

## MINNESOTA DISTRICT INSTITUTIONAL MISSION

**F**IRST communion was celebrated at the Settlement Mission on Easter Sunday. Twelve attended, including the class of four adults confirmed that day. A wife and mother, who was baptized and confirmed on this day, later sent Institutional Missionary A. E. Frey the follow-

ing letter, which we are presenting to our readers without any changes.

*My Dear Pastor:*

I didn't find an opportunity on Easter Sunday to thank you properly for the Holy Sacraments you administered to me in Jesus' name. I have received a definite

uplifting since receiving them. I feel that I now belong in God's family in reality.

I felt that Baptism was necessary, but I didn't realize its importance until you talked about it in the class. I want to tell you how grateful I am for the opportunity given me to join your church through these classes.

For the past five years I have desired to belong to a Christian group, but I just never seemed to find the opportunity.

Until about eight years ago I had no interest in the things of God, but the Holy Spirit touched my heart and made me so dissatisfied with my aimless wandering through life without Jesus that it became unbearable. About seven years ago I started going to the Mission and hearing the Gospel preached. I learned as much as possible about the way of salvation by reading and hearing the Word. I suppose you have heard the same story over and over, when I say I found everything

I needed to make my life complete, when I learned of Jesus' love and mercy.

I want to tell you the reason why I was never baptized, nor had any formal religious instruction other than what I have had in the past few years. My father was an atheist, such as those you spoke of in your classes, one who believed in his own righteousness. He was a good man in the eyes of the world — he worked hard, paid his debts and lived what the world calls a good life. But he had no place for God. He always grasped every opportunity to argue against God and His works. My mother had been a church member and an active Christian worker in her earlier years, but she had fallen away from it. I am glad to say she has changed in later years and has received her old faith again.

As a result of all this I was brought up in ignorance of God's Word, save the little I heard at the Mission when some

of the children took we with them on Christmas or Easter. Something seemed to keep me from becoming an atheist in spite of hearing all those arguments against God. I always felt that somehow those teachings were wrong. As I look back, it seems that even then the Holy Spirit was near, waiting for me to accept Him. I am so glad I have learned to know and love the Lord as my Savior. I thank Him for being patient with me and allowing me to become one of His own. My one regret is that I missed all the years of fellowship with Him before I knew Him.

I am enclosing a small offering for the work you are doing and I only wish it could be more.

Please accept my sincere gratitude for your administering the Holy Sacraments to me.

Gratefully,

A . . . . . J . . . . .

## THE CENTENNIAL OFFERING

### WHAT ABOUT THE NEEDS OF THE ACADEMY AT MOBRIDGE?



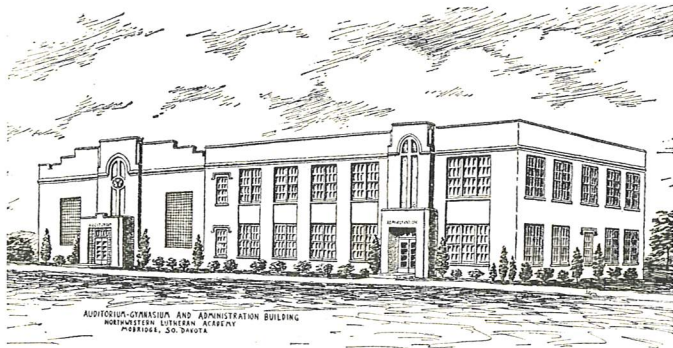
**T**HE question of needs at the Academy doubtless has been troubling both pastors and laymen within the Synod, and there is a reason for the question. In 1945 the needs were plainly listed, and

every one felt that they were indeed great. Since that year, the enrollment has been increased to an all-time high, yet the Academy has not been forced to close its doors. What has become of the needs?

Do they still exist? If they do, how is it possible for the Academy to continue its work?

When a family of nine lives in a two-room house, no one will say that that is

as it should be; yet in the time of emergency the family of nine may have to continue to live in their crowded quarters. There is the ancient myth of the Hydra, a monster with nine heads; when one head was cut off, two others would grow in its place. These simple illustra-



tions will show what we did about our needs at Mobridge, and with what success.

In 1945 our needs could have been summarized in two words: no room. Today we find ourselves in exactly the same dilemma. To provide more dining room space, we moved the dining room and the kitchen into two of our class rooms. That left us short on two class rooms and with the necessity of moving the science room. As a temporary measure, we built a cement block house to the rear of the White Building and moved the science room into the library. To provide room for the book stacks, we moved them into a small room off the faculty room. Again, to provide room for library additions, we stack the books in the faculty room, in which, by the way, we also store the band instruments and other equipment.

Now when we look at the result of all this shifting, we find ourselves just about where we began — we are still a family of nine living in a two-room house. The cement block class rooms are so cold and poorly ventilated that any well-functioning health authority would have condemned them long ago. The science teacher must bring his chemicals and equipment from the dining room, the only place where they can be stored, and the janitor must be instructed to furnish him with a bucket of water every day, since there are no water connections to the "new" science room. Library facilities have practically been deactivated. There is still no sick room, no acceptable quar-

ters for the stewardess and her help, no gymnasium for indoor recreation during our long winter months, no proper class rooms, and no auditorium to accommodate our ever-increasing gatherings at public functions. We have relieved the Hydra of several heads, but the monster

is still very much alive. We have met the emergency but not the needs. The members of the faculty and of the board, who intimately know the conditions, are amazed at the fact that we are still able to function.

Of course we know the economic circumstances of our times, and we are blaming no one. But if the constituency of the Synod is laboring under the impression that our needs have been met, that impression needs to be corrected, and we must all labor more zealously than ever to bring the building program to a successful conclusion.

R. A. FENSKE.

### CHURCH DEDICATION MT. CALVARY EV. LUTH. CHURCH Flagstaff, Arizona

Against the background of the majestic San Francisco Peaks, the highest mountains in Arizona, whose foothills are clothed with the Coconino National Forest, stands Mt. Calvary Church in the city of Flagstaff at an elevation of 7,000 feet.

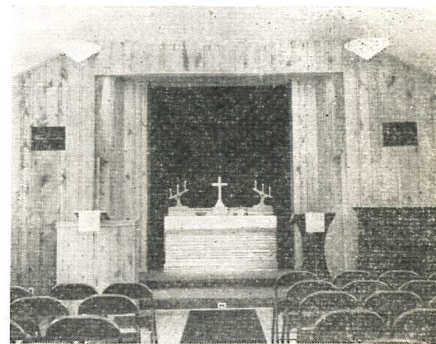
Majestic as is the background and idyllic the natural setting, it nonetheless calls to mind Isaiah's sentence that, "the mountains shall depart and the hills be removed," while our church, with its red-wood cross held high against that setting, proclaims what nature cannot: "but my kindness shall not depart from thee, neither shall the covenant of my peace be

## The Northwestern Lutheran

removed, saith the Lord that hath mercy on thee."

On June 6, the second Sunday after Trinity, members and friends of our mission congregation assembled at the doors of the first Lutheran church ever built in Flagstaff. They heard the prayer, before the doors were unlocked, that the Lord set apart Mt. Calvary this day to be His House, and for all members and addd who may yet worship here — a gate to heaven.

The pastors and the church council carried the lectern Bible, the sacred vessels, candelabra and altar cross as they led the procession into the church. Pastor John Schaefer of Winslow, the first missionary to conduct services in Flagstaff, was the first to preach the Gospel from



the pulpit of the newly dedicated church. On the basis of 1. Cor. 16, 9 he chose as his dedication theme "A Great Door, Effectual and Open."

At 4 o'clock a vesper service was held at which the Rev. E. A. Sitz of Tucson was the guest speaker. Basing his sermon on Eph. 2, 19-22, he said: "The dedication of this new church turns our attention to the true Church, 1. We inspect the gorundwork; 2. We view the superstructure; 3. We seek the Architect and Builder. 200 souls were present in these two services, the largest audience by far to attend a Lutheran service in this city.

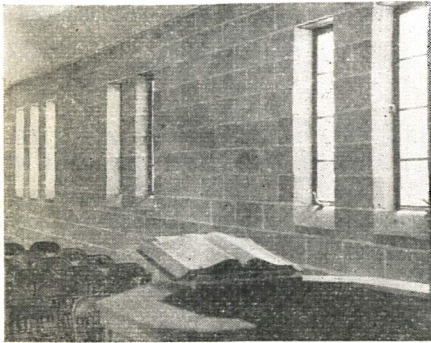
Though modest in design, our chapel, 66 by 25 feet, is churchly and a thing of beauty.. Its walls are of 12-inch cinder blocks, made from the red volcanic cinders which color our country and give the edifice the appearance of having grown on the spot. The interior partition-paneling is of native knotty pine, tinted to match the red cinder block sidewalls.

Unique is the stone altar, built from the ground up, designed by a member, and

built by a Hopi Indian. The beautiful Ash Fork stone of various thicknesses is variegated, pastel shades of rose predominating. The altar cross, candelabra, and lectern were also designed and built by a member.

The entire building project has cost us \$14,500, exclusive of the six corner lots, 150 by 140 feet, purchased a few years ago for \$1,200. The necessity of blasting for every inch of footing through native malapai rock (of course we have no basement) increased the normal cost of the first phase of building, but still a substantial saving of several thousand dollars was effected in the entire project through donated labor and the fact that a member was our general contractor.

Were it not for Synod's Church Ex-



tension Fund, which first made \$1,200 available to our Mission and later \$12,500 for the chapel, and were it not for Synod's mission funds which subsidize our congregation at the rate of \$175 per month, there would yet be no Ev. Lutheran church, nor a resident missionary in this northern Arizona city of 9,000 population, the fourth largest city in the state.

It was not until December, 1940, that the first Lutheran services were conducted here by Pastor John Schaefer after a preliminary survey had been made by the Rev. F. Stern, then missionary at large for Arizona. In November, 1945, Waldemar Hoyer was called as the first resident pastor, whereupon neekly services were inaugurated in a rear room of the public library.

Inasmuch as the building was carried out at a time of frequent shortages and rising costs in the midst of a mission congregation, which is yet of a tender age and still small, numbering 35 communicants and 14 voting members, we marvel

the more at the goodness of the Lord giving us His grace and His gifts to build this church.

Even we who by the sweat of our brows helped along must say with the Psalmist as we view our dedicated church: "This is the Lord's doing: it is marvelous in our eyes. This is the day which the Lord hath made: we will rejoice and be glad in it."

As we look to the future of Mt. Calvary and the part it is to play in the building of His Kingdom in this community, we pray: "Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity."

W. R. HOYER.

**NOTICE!**

Pastors officiating at the ordination and installation of candidates for the ministry and teaching profession are requested to submit the new address of such candidates as soon as possible — no later than September 1. In sending this information please use the following form (corresponding to the listing in our Annual and Kalender):

Name .....

Address .....

Post Office .....

State .....

Pastor .....Professor .....Teacher .....

**Congregations:**

Name .....

City .....

(If rural parish give distance and direction from nearest town.)

Address .....

Preaching Stations .....

**OBITUARIES**

† REV. F. E. TRAUB †

Though the Church is earnestly praying, "Lord, send laborers into Thy vineyard," the Lord called another laborer unto his rest. Grace Mission at LeSueur, Minnesota, and the Institutional Mission at the State Hospital, St. Peter, Minne-

sota, suffered a great loss. God had graciously permitted Pastor Traub to dedicate a new basement church on June 13, but on the last day of that week the mission congregation, a host of fellow pastors, members of former congregations, relatives and friends gathered with his family to lay him to his rest.

Pastor F. E. Traub was born in Peoria, Illinois, the son of Rev. Gottlieb Traub and his wife Maria. It was his desire in early youth to become a servant of the Word. After the preparatory course at Fort Wayne, Indiana, he completed his theological training at Concordia Seminary, St. Louis, Missouri, and was or-



ained July 28, 1912. In the fall of the same year he was installed at Heyburn, Idaho. Four years later he followed the Lord to Eden, Idaho. It was to this charge that he brought his bride, Lottie Jaus, united in marriage October 31, 1917. The call to Elgin, North Dakota, was accepted August 4, 1918. Two years later another call took him to Bowdle, South Dakota. His next charge was Eden Township, Brown County, Minnesota, from where he was called, November, 1929, to be professor at Northwestern Lutheran Academy, Mobridge, South Dakota. After seven years of able service he was called to St. John's Congregation, Wood Lake, Minnesota. From here he was called by the Minnesota District Mission Board to become the first resident pastor of the newly organized mission at LeSueur, Minnesota, and to serve as the institutional missionary at the St. Peter State Hospital. He was installed November 5, 1944.

He was one upon whom the church

could count. He understood the history, doctrine, life, and practices of his church and stood by them. The brethren often called upon him to declare unto them the whole Word at conference or convention. Laborers of such untiring faithfulness and understanding leadership are a great need in our church. Because of his special gift 260 souls at the State Hospital depended upon his ministry. This still left a goodly number whom he had not yet been able to reach.

Before he reached the "three score years and ten," which the Psalmist sets as the measure of our lives, the Lord suddenly called him home. We do well to remember that the omniscient Lord does not always wait until we poor mortals are so weary that we volunteer to depart this life.

Pastor Traub is survived by his faithful wife; two daughters, Mrs. Eloise Oberg and Mrs. Dorothy Olson; two sons, Robert and Herbert; one grandchild and three sisters.

The funeral sermon was delivered by the undersigned, based on Rev. 14, 13. President A. A. Ackermann spoke in behalf of the pastors and congregations of the Minnesota District. The Rev. M. Schuetze had charge of the services. Interment took place at Sunset Memorial Park, Minneapolis, the Rev. Oscar Nauman having charge of the committal service.

"I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

W. J. WEHAUSEN.

### † MRS. ANNA M. LIEBERUM †

With implicit trust in her Savior, Mrs. Anna M. Lieberum, beloved wife of Rev. Karl L. Lieberum, departed this life on May 25, 1948, at the age of 72 years, 6 months, and 10 days. She was a daughter of the sainted Pastor Christian Probst and his wife, Barbara, née Foerster. Since early childhood she suffered from a painful eye affliction, a cross which she carried patiently and with willing submission to the good and gracious will of her Lord. She was a humble Christian,

who loved the Word of God and always attended the church services unless most urgently detained. She was also an exemplary housewife, a faithful and devoted helpmeet to her husband in his ministerial duties, and a consecrated mother whose prayers and efforts were ever concentrated upon giving her children a Christian education and training. The grief of the bereaved is assuaged by the knowledge that her soul is with her Savior and that "He hath torn and He will heal us; He hath smitten and He will bind us up" Hos. 6:1.

She received a Christian burial on Friday, May 28, 1948, in Hartford, Wisconsin, where she formerly resided. Pastor Victor Brohm conducted the burial services. The text of his address of comfort was Acts 21:14: "The will of the Lord be done." She will be held in loving memory by all who knew her.

N. N.

## ANNIVERSARIES

### TWENTY-FIFTH ANNIVERSARY PASTOR M. W. CROLL

Manitowoc, Wisconsin

Pastor Melvin W. Croll was ordained into the holy ministry on June 24, 1923, at Manitowoc, Wisconsin, by Pastor Machmueller. His first field of activity was the East Fork mission field in Arizona, where he served his Savior for three years. From 1926-1941 he served the mission congregation at Florence, Wisconsin. Since that time he has served St. Paul's Congregation at Greenleaf, and St. Bartholomew Congregation at Town Kasson, Wisconsin. He has also served the Fox River Valley Conference as Visitor for two years.

The twenty-fifth anniversary of Pastor Croll's ministry was observed in a special jubilee service held at the Kasson church on the evening of June 7. Pastor C. J. Henning of Ellington preached the sermon on the basis of Hebrews 6, 10-12. Pastor W. E. Pankow of New London conducted the service. Gifts were presented to the jubilarian by the pastors of the conference and by the two congregations. A reception was held in the church basement after the service.

May the Lord of the Church continue to bless the labors of His faithful servant.

G. W. FRANZMANN.

## ANNIVERSARY FIFTY-FIFTH WEDDING MR. AND MRS. ED. SCHILDBACH

Helenville, Wisconsin

Mr. and Mrs. Edward Schildbach, members of St. Peter's Ev. Lutheran Congregation of Helenville, Wisconsin, were by the grace of God privileged to observe the fifty-fifth anniversary of wedded life on April 6 in the family circle. A few words on the basis of Ps. 106, 1 were addressed to the jubilarians. An offering for Northwestern College was gathered, which amounted to \$14.15. May the Lord through His Word continue to lead them in the future.

A. NICOLAUS.

## ANNOUNCEMENT

Delegates to the Synodical Conference Convention — August 2-6 at Milwaukee, Wisconsin — desiring accommodations, will please send their request for such reservations to the undersigned by June 15, stating time of arrival.

REV. ARTHUR H. OSWALD,  
1512 S. 16th Street,  
Milwaukee 4, Wisconsin.

## PASTORAL INSTITUTE AT THE LUTHERAN RETREAT AT MOUNT MORRIS, AUGUST 23-27

Lecturers will be Prof. Ad. Haentzschel, Ph. D., Valparaiso, Indiana, on "Pastoral Psychology," and the Rev. H. C. Duwe, Evanston, Illinois, on "Theology of Emil Brunner."

Additional information will be given by the Camp Manager, the Rev. Geo. Pape, Wautoma, Wisconsin.

## CENTRAL DELEGATE CONFERENCE

Date: Tuesday, July 20, 1948.  
Place: Sun Prairie, Wisconsin, Wm. Wiedemeyer, pastor.

Paper: The Proper Procedure at the Calling of a Pastor, by Pastor L. C. Kirst.

Remarks: Kindly announce and give number of persons wishing to attend.

H. GEIGER, Secretary.

## THE EV. LUTHERAN SYNODICAL CONFERENCE

will open its fortieth convention on August 3 with a communion service at 10 A. M. in Trinity Ev. Lutheran Church, 1047 North Ninth Street, Milwaukee, Wisconsin, the Rev. Henry Grueber, D. D., pastor. The first business session will begin at 1:30 in the afternoon. Essayist: Pastor Henry Koch, Ph. D., of Morrison, Wisconsin. The theme: "The Church." On Wednesday evening, August 4, at 8 P. M., there will be a special service at Humboldt Park commemorating the seventy-fifth anniversary of the founding of the Synodical Conference.

GEORGE V. SCHICK, Secretary.

## ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)  
Installed

### Pastors

**Kurth, P. R.**, in Salem Church, Stillwater, Minnesota, by C. P. Kock; assisting: A. E. Frey, O. J. Naumann, E. W. Penk, E. J. Zehms, G. C. Haase, C. J. Nuernberg; second Sunday after Trinity, June 6, 1948.

**Lenke, Martin**, in Zion's Church, Lynn Town., McLeod Co., Minnesota, by A. C. Krueger; assisting: A. Koehler, Carl Plocher, Henry Gieschen; Sunday June 15, 1948.

**Miller, Carl**, New Salem Church, Sebawaing, Michigan, by G. R. Martin; assisting: L. O. Spaude, M. R. Toepel, E. E. Rupp, A. W. Hueschen; Pentecost Sunday, May 16, 1948.

### Teacher

**Kuether, Wm.**, as teacher and principal of St. Paul's School, Algoma, Wisconsin.

CHANGE OF ADDRESS

Pastors Lemke, Martin, Hutchinson, Minnesota. Grams, Leland, W. 2827 Crown Street, Spokane, Washington. Miller, Carl, Sebewaing, Michigan. Teacher Kuetner, Wm., 508 Mill Street, Algoma, Wisconsin.

ACKNOWLEDGMENT AND THANKS

Upon request for donations for a new mimeograph machine and other materials necessary to continue publishing our school papers at Michigan Lutheran Seminary, Saginaw, Michigan, many congregations and individual persons have responded very generously:

New Salem Ev. Luth. Young People's Society, Sebewaing, Michigan, \$5.00; Zion Luth. Mission Society, Monroe, Michigan, \$25.00; Zion Congregation, Iva, Michigan, \$15.00; Trinity Ev. Luth. Ladies' Aid, Elkton, Michigan, \$5.00; St. Luke's Ev. Luth. Ladies' Aid, Saginaw, Michigan, \$5.00; St. Stephen's Ladies' Aid, Adrian, Michigan, \$5.00; St. John's Ev. Luth. Young People's Society, Saginaw, Michigan, \$10.00; Mr. and Mrs. Walter Dowell, Grace Church, Flint, Michigan, in loving memory of their deceased son, Walter Dowell, Jr., \$2.00; Rev. R. G. Koch, Zilwaukee, Michigan, \$2.00; Mr. Herman Kittelohn, St. John's, Zilwaukee, Michigan, \$5.00; Trinity Luth. Ladies' Aid, Bay City, Michigan, \$15.00; Trinity Luth. Ladies' Aid, Saline, Michigan, \$10.00; St. John's Ladies' Aid, Saginaw, Michigan, \$10.00; St. Paul's Ev. Luth. Ladies' Aid, South Haven, Michigan, \$25.00; Grace Ev. Luth. Ladies' Aid, Flint, Michigan, \$5.00; Grace Ev. Luth. Young People's Society, Flint, Michigan, \$5.00; Hope Luth. Church, Men's Club, Detroit, Michigan, \$15.00; Emmanuel Luth. Ladies' Aid, Flint, Michigan, \$10.00; St. John's Ladies' Aid Society, Allegan, Michigan, \$10.00; St. Paul's Ev. Luth. Ladies' Aid, Livonia, Michigan, \$10.00; St. Paul's Men's Club, Saginaw, Michigan, \$10.00; Zion Ev. Luth. Ladies' Aid Society, Toledo, Ohio, \$25.00. Total: \$230.00.

To all these kind donors our heartiest thanks. G. R. MARTIN.

Michigan Lutheran Seminary Library, Saginaw, Michigan, received a donation of \$100.00 from Salem Lutheran Ladies' Aid, Owosso, Michigan. We sincerely thank the donors for this gift. L. SPAUDE, Librarian.

Dr. Martin Luther College gratefully acknowledges a gift of \$100.00 from Mr. and Mrs. George Hookstead, Milton, Wisconsin. C. L. SCHWEPPE.

During the past school year we have received many gifts of potatoes, beets, eggs, milk, cream, cucumbers, squash, onions, carrots, rutabagoes, cabbages, corn, poultry, meats, flour, and a great variety of canned goods, comforters, towels, dish cloths were also received. In addition to money gifts for sundry purposes, we have also received money in lieu of vegetables. We are heartily thankful for the generosity shown toward our school and are confident that our friends will again remember us when the next school year sets in.

Congregations and pastors contributing are the following: Akaska, R. Gehrke; Aurora, Bruce, B. Hahn; Bison, Date, Athboy, M. Herrmann; Carrington, Windsor, H. Birkholz; Clark, H. Hempel; Clear Lake, Altamont, F. Schultz; Esteline, Dempster, E. Bode; Faith, Dupree, Ridgeview, H. Rusow; Faulkton, Ipswich, H. Birner; Flasher, Carson, Paradise, North Dakota, E. Otterstatter; Gary, South Dakota, H. Hempel; Goodwin, Havana, A. Hellmann; Hendricks, Arco, Minnesota, R. Bretzmann; Henry, Florence, South Dakota, W. TenBroeck; Isabel, Timber Lake, M. Hanke; Rapid City, Sturgis, Piedmont, H. Sauer; Willow Lake, Hague, Bryant, W. Zickuhr; Mandan, North Dakota, P. Kuehl; Reeder, Marmarth, North Dakota, E. Semenske; Terry, Circle, Montana, A. Walther; Valley City, Kelly School, North Dakota, J. Wendland; Trail City, South Dakota, K. Sievert; Argo, R. Reede; Elkton, Ward, W. Lindloff; Grover, H. Rutz; Mazeppa, R. Steffenhagen; Raymond, R. Beckmann; Rauville, B. Borgschatz; South Shore, (vacant); Watertown, W. Meier; Bowdle, P. Albrecht; Elgin, Burt, Leith, North Dakota, H. Ellwein; Mound City, Gale, South Dakota, T. Hartwig; Zeeland, Hague, North Dakota, W. Herrmann; Hazelton, North Dakota, G. Ehlerst; Moberidge, Glenham, South Dakota, K. Bast; Lemmon, White Butte, W. Schumann; Roscoe, H. Lau; Morrirstown, Watauga, Miner, McIntosh, C. Koepsell; Tolstoy, R. Gehrke; Jamesstown, North Dakota, O. Heier; Tappan, North Dakota, (vacant).

The following moneys were received from donors directly or through their pastors: J. Wendland, Valley City, North Dakota, \$2.00; R. Koepsell, Morrirstown, South Dakota, \$5.00; H. A. Hempel, Gary, South Dakota, \$2.00; K. G. Sievert, N. N., \$50.00; E. Bode, Esteline, South Dakota, \$45.00; R. Beckmann, Raymond, South Dakota, \$2.00; Mr. Fred Beskow, Summit, South Dakota, \$10.00; H. Lau, Roscoe, South Dakota, \$10.00; W. Meier, Watertown, South Dakota, \$2.00; W. Zickuhr, Willow Lake, South Dakota, \$27.00; Western Conference: 032.55; B. Hahn, Aurora, South Dakota, \$10.00; F. Schultz, Clear Lake, South Dakota, \$4.00; W. Lange, Gary, South Dakota, \$4.00; W. Schumann, Lemmon, South Dakota, \$25.00; A. Hellmann, Goodwin, South Dakota, \$10.00; Eastern Pastoral Conference, \$18.50; H. Rutz, Hazel, South Dakota, \$39.00; E. Semenske, Reeder, North Dakota, \$12.00; W. Lindloff, Elkton, South Dakota,

\$68.25; W. Sprengeler, Hoskins, Nebraska, \$17.00; R. Reede, Argo, South Dakota, \$9.00; W. T. Meier, Watertown, South Dakota, \$5.00; E. Ploetz, Mission, South Dakota, \$20.00; Mr. A. J. Geisler, Murdo, South Dakota, \$250.00; Mrs. M. F. Schumann, Onaka, South Dakota, \$20.00; Lutheran Ladies' Aid, La Crosse, Wisconsin, \$10.00; H. Rutz, Hazel, South Dakota, \$5.60; Eastern Pastoral Conference, \$38.09; Rhoda Arndt, Doris Frey, Dorothy Frey, Rhoda Lau (students), \$15.00.

Memorial Wreaths: H. Sauer, Rapid City, South Dakota, \$7.00 and \$2.00; Emily Vandrey, District Treasurer, \$5.00; Wayne TenBroeck, Henry, South Dakota, \$5.00. R. A. FENSKE.

MEMORIAL WREATH

In memory of August Metke the following Memorial Wreaths were given for the Lutheran Hospital, Beaver Dam, \$21.00; for the Children's Home, \$10.00; for the Lutheran Hour, \$5.00. H. LEMKE.

MISSION FESTIVALS

First Sunday after Trinity St. Matthew's Church, Tp. Cady, St. Croix Co., Wisconsin. Offering: \$150.00. August Saremba, pastor. Third Sunday after Trinity First English Lutheran, Aurora, South Dakota. Offering: \$170.20. B. R. Hahn, pastor. St. Paul's Church, Tp. Eldorado, Wisconsin. Offering: \$186.10. W. A. Wojahn, pastor. Zion Church, Essig, Minnesota. Offering: \$127.64. N. E. Sauer, pastor. Fourth Sunday after Trinity St. John's Church, Newtonburg, Wisconsin. Offering: \$575.20. F. C. Kneuppel, pastor. St. John's Church, Tp. Weston, Wisconsin. Offering: \$320.00. August Saremba, pastor. St. John's Church, Tp. Rib Falls, Marathon Co., Wisconsin. Offering: \$280.00. Oscar Lemke, pastor. Fifth Sunday after Trinity Our Savior's Church, Jamestown, North Dakota. Offering: \$457.00. O. W. Heier, pastor. Trinity Church, Clear Lake, South Dakota. Offering: \$164.20. F. Schulz, pastor. Zion Church, Tp. Rib Falls, Marathon Co., Wis. Offering: \$235.00. Oscar Lemke, pastor.

REQUEST

Anyone having a Communion set to donate or sell to our Lincoln Park Mission in Spokane please write the undersigned. Rev. Leland Grams, W. 2828 Crown Street, Spokane, Washington.

TREASURER'S STATEMENT

July 1, 1947 to May 31, 1948

Table with Receipts: Cash Balance July 1, 1947 \$ 76,518.66; Budgetary Collections: General Administration \$505,551.87; Educational Institutions 75,720.79; Home for the Aged 4,484.26; Spiritual Welfare Commission 2,947.40; For Other Missions 415,214.28; Indigent Students 5,935.45; General Support 16,519.21; School Supervision 1,359.47; Revenues 131,841.27; Total Budgetary Collections and Revenues \$951,552.00; Non-Budgetary Receipts: From Trust Funds for Seminary residence 12,000.00; Payments on Mortgage Receivable 2,600.00; Total Receipts \$966,152.00.

Table with Disbursements: Budgetary Disbursements: General Administration \$ 57,508.55; Theological Seminary 49,405.22; Northwestern College 107,201.73; Dr. Martin Luther College 154,794.16; Michigan Lutheran Seminary 61,795.53; Northwestern Lutheran Academy 56,920.95; Home for the Aged 14,909.52; Missions - General Administration 578.59; Indian Mission 62,998.78; Negro Mission 29,893.25; Home Missions 298,735.14; Poland Mission 9,585.62; Madison Student Mission 1,974.62; Spiritual Welfare Commission 4,535.85; Winnebago Lutheran Academy 2,750.00.

Table with Disbursements: General Support 47,893.98; Indigent Student Support 825.00; School Supervision 5,350.54; Total Budgetary Disbursements \$907,054.83; Non-Budgetary Disbursements: Capital Advance to Northwestern Publishing House 75,000.00; U. S. Government Bonds Purchased 50,000.00; On West North Avenue Property 26,450.00; Total Disbursements \$ 1,018,484.83; Cash Balance May 31, 1948 \$ 24,185.83.

P. S. The report of collections for May from the Minnesota District and the requisition from the Northwestern Lutheran Academy, were not received in time for this report. C. J. NIEDFELDT, Treasurer.

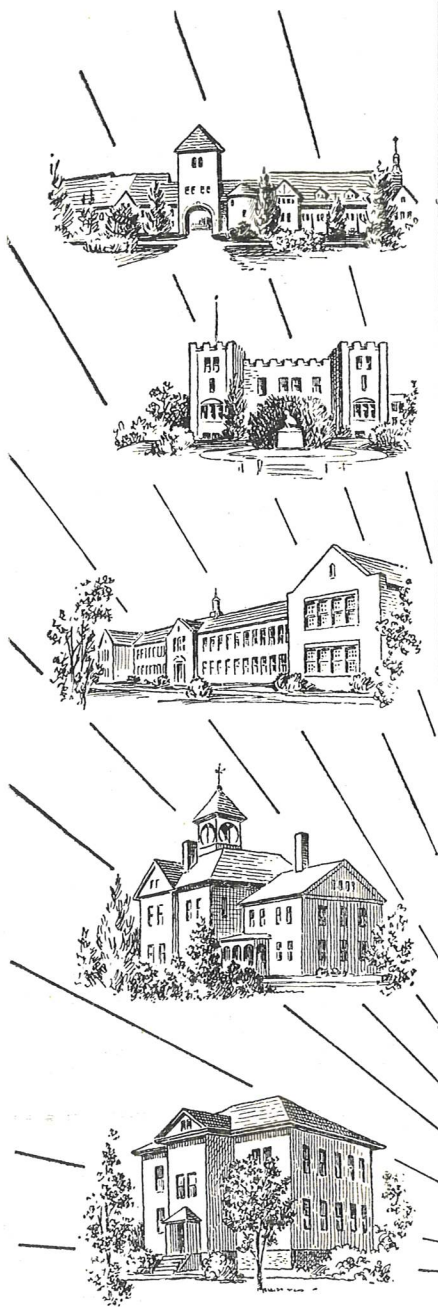
DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

Table with Donations: For Spiritual Welfare Commission: Carl J. Greif, Mesa, Arizona \$ 1.00; Michigan Federation of A. A. L. 15.00; Herbert Van Amstel 1.00; Total \$ 17.00. For Missions: Prof. em. J. Monich \$ 1.00; Zion Lutheran Day School, Valentine, Nebraska 6.00; Total \$ 7.00. For Church Extension Fund: Memorial Wreath in memory of Wm. Niedfeldt, of Bangor, Wisconsin, from Lucile Buuck 5.00; Memorial Wreath in memory of Mr. and Mrs. Louis Hallauer by the children 100.00; Memorial Wreath in memory of Adolph Wehausen by the Hugo Ploekelmann family 6.00; Total \$ 109.00.

C. J. NIEDFELDT, Treasurer.



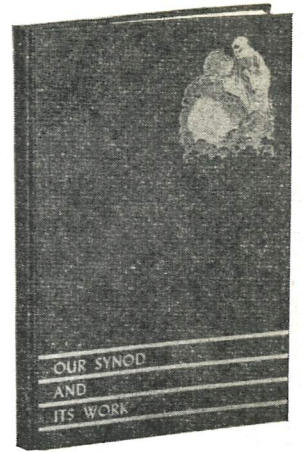
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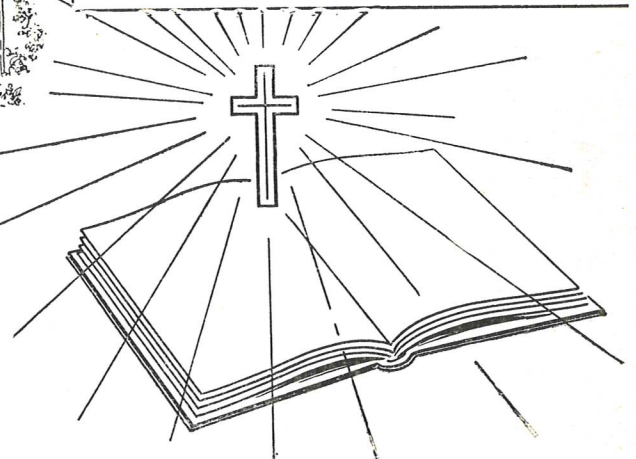
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