

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 High School, Milwaukee, Wis.

Photo by Mel Scherbarth

DO YOU KNOW that three pastors organized the Joint Synod of Wisconsin and Other States and that today, 100 years later, we number 833 pastors?

An organization of women is going to attempt to make an impact on the designers and manufacturers of women's dresses. They call their organization, *Supply the Demand for the Supply*. This organization's ambition is to do something about the strapless evening gowns, two-piece bathing suits and the low necklines in women's apparel. The organization is composed of mostly Roman Catholic women but is not closed to other women, so we understand. The aim is a good one but whether they will get anywhere is another thing. Secular organizations have attempted to do something about the dress of women but have accomplished nothing up to this time. We fear that nothing will be accomplished. Our hope is that Christian women will heed what Paul writes to Timothy 2:9, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety." The world will always be the world; let the Christian act the part of a Christian — women especially in their mode of dress and the world will not hurt us.

* * * *

A special representative of the Canadian government at the Vatican is what the Roman Catholics in Canada are striving for. According to reports 100,000 Knights of Columbus members of Ontario are urging their government to take definite action in this matter now, during the "Holy Year" of the Roman Catholic Church. The Knights of Columbus said that "most right-thinking non-Catholics" will be in full agreement with this plan and will support it so that Canada may "assume its rightful place" at the Vatican. We do not want to judge the temper of the non-Catholics in Canada; but if the temper of the non-Catholics in the United States is any indication of the feeling of the non-Catholics in Canada we can guarantee them that Canada will not have a special representative at the Vatican with their stamp of approval.

While talking about the Roman Catholics and the "Holy Year," here is an item taken from the "Lutheran" concerning the Lutheran Church being established under the very nose of the pope. We quote: "Not all the visitors to Rome were going to the churches marked out by the Pope for 'Holy Year' pilgrimages. Some, such as Dr. Charles Puls of Madison, Wisconsin, had gone to see the Lutheran Church. Dr. Puls (Wisconsin correspondent for the "Lutheran") was impressed by progress of Lutheranism in Italy. Ten congregations organized a synod in Italy last year. It has 3,320 members. Dean Erich Dahlgrun, Lutheran leader in Italy, said the church is gradually making a transition from use of the German to the Italian language. Some Roman Catholics are entering the Lutheran Church. "Give us ten more years," exclaimed Pastor Dahlgrun. An Italian catechism is to be prepared at the pastoral conference this month. Efforts are being made to create a hymnal. Funeral sermons in the Lutheran churches are now preached in Italian. An official church paper was recently begun and has 2,000 subscribers. The Lutheran congregation in Rome was established in 1817. It has 500 members. Its baptismal font was designed by Thorwalsen. The church in Venice has a Christ picture by Titian."

* * * *

This year is the 200th anniversary of the famous Lutheran musician Johann Sebastian Bach. Wherever Lutheran hymns are sung and studied the name of this prolific composer of church music is known. No other composer of church music has done so much for the "singing church" as has Johann Sebastian Bach. His compositions are incomparable. Bach was little appreciated during and immediately after his lifetime. It was at about the turn of this century that men began to delve into his compositions and recognize their true worth. Johann Sebastian Bach was a special gift of God to the Lutheran Church and we honor his memory. Perhaps in a later issue of the *Northwestern Lutheran* more will be said about this great man of God.

In Affliction Humble Yourself Under The Mighty Hand Of God

I Peter 5, 6-11

WHEN troubles and sorrows of one kind or another come upon us the natural pride of our heart tempts us to murmur and complain. The only proper attitude of heart is,



however, one of humble submission. For what just claims could we possibly raise as creatures before God's sovereign majesty? We have not first given to Him, so that it should be recompensed unto us again. Far from having any claims to make before God we are of ourselves sinners in His sight, by nature and by our daily lives, and thus have fully merited any affliction that could come upon us. Yet as Christian believers we know that God has graciously forgiven us all of our sins for Jesus' sake and in pure grace raised us to the blessed position of His dear children. No wonder that the Apostle Peter exhorts us to humble ourselves gladly and willingly under the mighty hand of God in every affliction.

Note The Blessed Purpose Which God Has In Mind

When we humble ourselves under the mighty hand of God, whom we know as our dear Father in Christ Jesus, we are above all to think of His hand as mighty in directing and controlling the suffering and sorrows which He sends upon us. We have our Savior's assurance that not a hair shall be able to fall from our head without the will of our Father which is in heaven. Our afflictions will go no farther nor last any longer than our Heavenly Father purposes and desires. And it is a most blessed purpose for which He would have us humble ourselves under His mighty hand, for His Apostle exhorts us to do so "that he may exalt you in due season."

To the impenitent sinner troubles and sorrows indeed come as punishment, as evidences of God's righteous wrath, but not to the Christian

who through faith has been cleansed of his guilt by the Savior's blood. For him all things, also afflictions, must work together for good, for his final exaltation. This blessed goal the children of God have ever kept before their mind as a sustaining comfort while they humbled themselves under the mighty hand of God. The exaltation may come in part already in this life as it did for God-fearing Joseph, when God finally raised him to great joy and honor in Egypt. Most assuredly will this exaltation be realized in the life to come as poor Lazarus enjoyed it when after many afflictions borne in humble faith he was received into Abraham's bosom. Through manifold crosses God teaches His children to despair in themselves and to realize that all earthly things have been subjected to vanity through sin and He fixes their souls firmly upon His Savior's grace revealed in His Word. Also for the welfare of others does He often lead them through much tribulation to final glory. The many sufferings which the Apostle Paul bore in patient submission still serve to glorify the power and comfort of God's grace before our souls.

Follow The Method Which God Himself Suggests

Also the Christian does not find it an easy thing to suffer affliction, to bear crosses. Pain, sickness, toil, want, suffering, sorrow, grief, losses, disappointments, are all indeed very real in their unpleasant aspects. This is equally true also of the suffering which comes upon us specifically as Christians, the enmity, opposition, slander, scorn, and derision to which we may find ourselves exposed as we faithfully confess our Savior in word and deed and conscientiously cling to His Word. All these things threaten to arouse an endless chain of anxieties, worries, fears, and perplexities. Also God in His Word does not deny that these cares are a heavy burden. On the contrary He freely admits that they form a burden which is much too heavy for us to

bear of ourselves. For this very reason His Apostle, in exhorting us to humble ourselves under the mighty hand of God, bids us to do so by "casting all your care upon him for he careth for you."

In true humbleness we will, of course, never despise the regular means which God has ordained for our health, wellbeing, and protection, for our honor and for peaceful relations with our fellow man. Yet if with all regard to these means we must nevertheless cope with suffering and affliction, we shall want to cast all our cares upon the Lord who cares for us and not give way to anxious worries, which are a futile borrowing of trouble. Not to do so would mean to reveal a shameful lack of confidence in His fatherly love, which He has so firmly assured to us in Christ Jesus; it would mean losing sight of the perfect wisdom and power with which He is able to exercise His love in our behalf. Even when we cannot understand His ways let us confidently commit our cares to Him who says "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands." Is. 49, 15, 16.

Appreciate The Dangers Which You Are Escaping

There is one who is ever on the look-out for murmuring, dissatisfied, despondent, and despairing Christians. It is "our adversary the devil," who "as a roaring lion, walketh about, seeking whom he may devour." His wicked joy lies in drawing souls down into his kingdom of darkness; he ever singles out those who seem to offer opportunity for a successful onslaught. Such a chance he sees in the Christian who is confused and puzzled in the midst of affliction, who does not confidently humble himself under the mighty hand of God. The devil will tempt such a Christian through his own flesh or through unbelievers about him to give up his trust in God altogether, to give way to the thought that all of his prayers have remained unheard, that there can be no fatherly love of God guiding and shaping his life.

To this end Satan may move the Christian to think only of his own sin and guilt and to look away from

(Continued on page 199)

Editorials

Can Lutherans Get Together? In an article entitled: "Can Lutherans get together?" by Dr. E. E. Ryden of the Augustana (Swedish) Lutheran Church, as published in the *Christian Century* of May 24, we find a reference to the Joint Synod of Wisconsin.

In recent discussions concerning Lutheran unity in the church press, the name of our Synod has usually been conspicuous by its absence. In presenting his views of the over-all picture of Lutheranism, however, Dr. Ryden could hardly avoid mention of our church body, though he was quite unable to make it an "honorable mention."

He dismisses the Wisconsin Synod as "an irreconcilable body, which is more and more gaining the rather unenviable distinction of being unable to agree with any other Lutheran synod on anything." Another descriptive adjective used by the author is "intransigent," which our readers may look up in their dictionaries if necessary.

This description of the Wisconsin Synod is somewhat inaccurate and misleading. No doubt the lack of space available to Dr. Ryden required brevity and betrayed him into an overstatement which is not according to truth. Since we have adequate column space here, we feel free to assist in keeping the record straight.

It is a matter of documentary evidence that the Wisconsin Synod is able to agree most heartily with certain other Lutheran synods on quite a number of things. Specifically, since Dr. Ryden so freely and expressly offers his views of the attitude of our sister Synod of Missouri, we feel quite happy to be able to say that we wholeheartedly agree with many of the decisions and resolutions adopted by Missouri in the past with regard to Lutheran union. When in 1947 Missouri set aside the utterly inadequate 1937 doctrinal basis for union and unanimously reaffirmed her unqualified endorsement of the Brief Statement, Wisconsin shared Missouri's decision in these instances down to the last punctuating period. What Dr. Ryden deplors as "the negative attitude which Missouri continues to take regarding membership in the National Lutheran Council," Wisconsin very vigorously supports and would be willing to go a step farther by urging cessation of all cooperation with the Council, even "in limited areas that are 'mutually agreeable'."

These are but a few of the past and present convictions which we share so felicitously, not only with Missouri, but with the Norwegian and Slovak Synods as well; and Wisconsin would truly feel disinclined toward any suggestion of yielding them. Our trust is that our sister Synods, bound with us by the loyalty of faith in the pure Word of God, will continue to share this "intransigency" with us despite certain wishful predictions to the contrary.

On the other hand, Dr. Ryden's characterization of the Wisconsin Synod as an "irreconcilable body" is shown to be grossly unjust in that Wisconsin has become quite reconciled to the enduring of sustained abuse on the part of those who ridicule "doctrinal polemics," or controversy in behalf of the Truth, as an outgrown medieval indiscretion, and who so ruthlessly insist upon outward church union without inner confessional unity. E. S.

A Graduation Thought At the close of another school year pastors and teachers are thankful to our Lord for having had the opportunity for giving daily instructions in God's Word to the pupils attending the Christian Day Schools.

What Luther wrote to the parents and preachers of his day applies equally to us. Luther writes that before their very eyes Satan himself "is attacking and assaulting the Christians in every conceivable way. When the devil cannot destroy the faith of parents of this generation then he will do everything to hinder the progress of the Gospel and arrest the ascendancy of the Church in the next."

The greatest among the devil's insidious schemes to destroy the Gospel and harm the Church is to cause the common Christians to become indifferent toward the need of Christian schools and of carefully training of the young.

It is by means of such masterpieces of trickery and of devilish art that a new generation will arise in the Church which will not understand clearly all that they need to know to maintain a strong faith — a faith which can resist in their own lives and in that of the Christian congregation the assaults of Satan, of error, and of unbelief.

There is nothing that can take the place of careful training of the elementary level. Our children need the best possible schools where good foundations are laid for all knowledge. A child that has not learned to read well will be handicapped in all its later studies. So also is it necessary that during the same elementary school years our children be carefully trained in the fundamental teachings of God's Word. Only on a good foundation can one build a good superstructure!

Since our children are God's children the proper spiritual food given in right proportions is as important for their later life as is the proper bodily food for their later physical well being.

We pray that many more parents in many more congregations of our Synod will see the need of good Christian Day Schools for their children and that they will help to establish and maintain such schools and send their children to these from Kindergarten on. Only then can we have the promise of a bright future for our Church and our Synod. May the Lord preserve and prosper our present Day Schools. G. W. FISCHER.

Great Churches The *Christian Century* is running a widely acclaimed series of articles on, what are regarded, as the greatest Protestant churches or congregations in America. Those being written up were selected because they received the largest vote in a poll. The methods by which these churches achieved "greatness" are described in considerable detail.

One of the standards applied in measuring the success and greatness of a church, at least judging by the churches treated to date, is size and numbers. If a congregation has a membership of around 5,000, that in itself seems to prove its greatness, and if a church is to be judged as a business establishment is judged, that certainly does prove its greatness.

But God has different standards of judgment. "The Lord seeth not as man seeth." Nowhere in the Bible is a church called great just because it is big and outwardly impressive. A little church in the backwoods which never breaks into the papers and is unknown outside of its own community but which quietly preaches the Word and thoroughly indoctrinates its members, thus carrying out the assignment of its Lord, is greater in the sight of God than the church which has 5,000 members or more but is busy with all sorts of things which the Lord never assigned to His Church.

The churches hailed as great also seem to be without exception departmentalized churches, churches which teem with societies and organizations and clubs, in which there are dozens of meetings every week and in which there is something doing all the time. The parish hall is the important thing, and the Sunday service is more or less a minor adjunct. That is a danger which faces our own Lutheran Church. It is getting to be so that many members take a lot of interest in the social doings which the church offers during the week, while the regular church service and Bible study is looked upon as a rather dull and dreary affair. Participation in such society and club affairs is regarded as church work, and regular church-going is given a minor rating. And yet Jesus said that Mary in sitting at His feet and drinking in His words was doing the "one thing needful." The Lord never gave His Church any other instructions but to teach and preach the Word.

We are given the impression that a church can be great regardless of what its doctrinal position is, regardless of whether it is liberal or conservative in doctrine, whether it teaches Scripture or human philosophy. The

Lord has a different standard of judgment. A church can not cast aside or suppress any part of His Word and still be acceptable in His sight. Jesus had words of praise for the church in Philadelphia, and His praise was this: "Thou hast kept my word and has not denied my name." If that can be said of us, we need not be bothered by the fact that we are not making a splurge and do not amount to anything in the eyes of the public.

Another standard of church greatness seems to be its participation in community affairs and its influence upon "moral" legislation. Even fundamentalist churches look upon that as a vital part of their calling. Social injustices and economic inequalities must be removed by political pressure on the part of the church. But Jesus said: "My kingdom is not of this world." "Who made me to be a judge and divider over you?" We can take the bottle away from the drunkard by legislation and yet not bring him a step nearer the kingdom of God. The Church's business is not mere outward reformation but regeneration.

There are, of course, also some things about these so-called great churches that put us to shame. One of these is the personal activity of the members to win new members. It is pointed out in nearly all the cases that the members are not idle but are busy trying to win others. That is where we are falling down. There is a tendency to leave everything to the pastor. And yet Jesus meant not only the pastors but all Christians when He said: "Ye shall be witnesses unto me." Let every member regard that as his assignment from the Lord. Let us be busy not indeed in all sorts of things but in showing forth the praises of Him who has called us out of darkness into His marvelous light.

I. P. F.

Mission To Open In California

THE Wisconsin Synod's first two missions in Los Angeles, California, are ready to open.

For four years the Arizona Mission Board had been considering the possibility of extending its mission district into neighboring southern California. Six months ago two men were called to study the field for the purpose of starting two churches in metropolitan Los Angeles. They contacted local Missouri Synod district officials, who had no objection to the proposed entry of the Wisconsin Synod.

The missionaries are Pastors Frederick G. Knoll of Tucson, Arizona, and Armin C. Keibel of Milwaukee. They made an extensive two-month survey of greater Los Angeles to determine where it would be most advisable to begin.

The City of Los Angeles was founded in 1781 with forty-four inhabitants. It is today the third largest in the United States, with a population of

4,000,000, including suburbs. This is one million more than it was ten years ago.

In the midst of this wide-spread populace, there are 177 Lutheran churches: 69 of the Missouri Synod, 108 of other bodies — all fairly well distributed throughout the city. However, their coverage is by no means complete, because the city is geographically so extensive (50 by 30 miles) and because housing development is so tremendous (21,000 homes a year).

Into this rapidly-growing center of men, women and children, the Lord has called two of His servants, who have concentrated their attention upon areas in which there are no Lutheran churches. In two such locations the Wisconsin Synod is at this time opening missions for the preaching and teaching of the pure Word of God to sinful human beings.

F. K. — A. K.



From A Wider Field

AT the 31st annual meeting of the Associated Church Press, Mr. Douglas Auchinloss, religion editor of *Time* magazine, urged church editors to make their periodicals "more stimulating." The first item in his recipe called for the placing of "greater stress on foreign news. Report actions and points of view of religious forces in other countries. Attention to foreign news gives American readers 'a more positive frame of reference'."

We are not quite sure we know what this means; but since it is always wise to consider advice from an expert, one looks around a little to see what the "religious forces" in other countries are doing. It so happens that the first batch of tid-bits that came to hand had plenty of "force," but not much "religious." Our readers may try them on their "frame of reference" for size.

* * * *

The treasurer of the Presbyterian Board of Foreign Missions, Mr. Daniel Pattison, got back from South America recently and announced that Protestants are being persecuted in Colombia. There the city mayors belong to the conservative political party, and the conservative party is the agent of Roman Catholicism.

Dr. Rolf Syrdal, foreign mission secretary of the Evangelical Church (Norwegian) chimed in to say that the mayors in Colombia employ the police, who direct mobs in destroying Protestant chapels and looting the personal property of missionaries. Native members of congregations have fled their homes and are living in caves of forests.

All this sounds like an echo of Hebrews 11, 37-38.

* * * *

So perhaps we should not go south for church news. Would north be better? Our next headline comes from a place in Quebec, Canada, by name of Shawinigan Falls.

Here a mob of about 2,000 people stoned a meeting place of the Christian Brethren Church while forty of its members were inside and did not dare come out for some hours. Windows were shattered and a barrage of stones, ice, empty bottles and eggs was laid down. Later, some rioters

entered the building, broke up chairs, tables and pulpit, carried out Bibles and hymnals and tore them to shreds in the streets.

A subsequent report, issued by an official of the Christian Brethren Church, states that the violent attack was a case of mistaken identity. It seems that the persecutors had confused the Brethren with Jehovah's Witnesses, who are not in very good standing in Canada because they are outspoken opponents of the Roman Church. The mob got its sects mixed. Evidently it is always open season on Jehovah's Witnesses in Shawinigan (or is it Shenanigan) Falls.

* * * *

While we are in Canada, and before we flee thence, there is a little good news as antidote.

An independent congregation, called the People's Church and evidently not affiliated with any particular denomination, performed the amazing feat of bringing a mission offering of \$160,000.00 on one Sunday. We are told that many of the members are tithers, giving ten per cent of their incomes. Some give much more.

This one church supports 235 missionaries in various fields. We ask ourselves breathlessly what would happen if all the congregations in our Synod were to develop such a spirit of giving.

* * * *

If we go east, we find ourselves quite helpless in a struggle to avoid mentioning the doings of the so-called Holy Year. But this is what passes for religion in so much of the Old World that we cannot ignore it. So let us sum up the spirit of the festivities by reporting as briefly as possible three major events:

1. A heavy, 8-foot cross is being carried by eager pilgrims from Aachen in Germany to Rome, and is due to reach there by July 19. Great crowds escort the cross. The Bishop of Mainz called it "an impressive demonstration of our faith, our penitence and atonement, and our love for the Holy Father."

2. With solemn ceremonies, the Cross of Jerusalem is still on tour

from place to place in Europe. It is supposed to contain a piece of the Cross on which Jesus died. Right now the relic is in Portugal.

3. On May 1 a relay race started in Western Germany in honor of the Virgin Mary. Two boys lit a candle each at the Altenburg Cathedral. Then one headed north, the other south. The end of the run is Flensburg, the south run goes to Passau on the Danube.

Theme of the race is: "Roman Catholic Youth greet the Mother of God in May."

That should serve to provide our "frame of reference." And now that we have seen how the other half lives, we are ready to turn to our own problems gratefully, richly content with our lot because we are privileged to walk in light with the torch of the Truth, and the crosses we bear yield a peaceable fruit.

* * * *

If we have among our readers any drug store owners or operators who have not recently scanned the contents of their magazine racks and pocket-size book counters, it is for their benefit as well as for the sake of all who are interested in the moral well-being of their communities that we quote a front-page editorial in the *Catholic Review* of the archdiocese of Baltimore and Washington.

This publication recently scored those "pocket-size, quarter-priced capsules of sex information and sex experience" which are sold in huge quantities to teen-agers for profit. More particularly, the article wonders about drug store owners who, as respectable merchants taking pride in their contribution to the well-being of the community, seem utterly blind to the havoc they create by their sales of corrupt reading material.

"It may not occur to the purveyors of such poison for petty profit," says the editorial, "but it ought to be clear to parents interested in the moral health of their children that stores conducted on so unethical a standard are not too trustworthy a source for food and refreshment, let alone medicine."

The gentleman has a point there.

E. S.

In Affliction Humble Yourself Under The Mighty Hand Of God

(Continued from page 195)

the grace of our Lord Jesus Christ which has cleansed him. Yet our adversary is exceedingly wily and may also seek success in the very opposite direction by inducing the Christian to lose sight of his own utter unworthiness so that he harbors and nourishes the thought that he is suffering unjustly, suffering much more than he deserves. Therefore the apostle exhorts: "Be sober, be vigilant." Let God's word expose all the snares of Satan to you. Resist this mighty adversary who would devour you in the midst of affliction by being "steadfast in the faith." Cling to Christ as He reveals Himself to you in His Word, look to His redeeming grace and to the sure and eternal love and favor of God which He has won for you. In such faith nourished by God's Word you will find willingness and strength to humble yourself under the mighty hand of God.

Be Cheered By The Companionship Which You Enjoy

... "Knowing that the same afflictions are accomplished in your brethren that are in the world." When a Christian is sorely afflicted, especially also when to a marked degree he much bear the reproach of Christ, the thought easily forms in his mind that nobody in the world is suffering quite in the same manner, that his case is exceptional. Thus we are bidden by the Apostle Peter to take note of the rich companionship that we are enjoying in our crosses. Cross bearing is a characteristic mark of the church militant, of the believers while they sojourn here on earth. God's Word not only reminds us that "we must through much tribulation enter into the kingdom of God" but it has also recorded for us the heavy afflictions of a great host of Old Testament and New Testament believers. They were all dear children of God through faith in His grace, and their afflictions had a salutary end and indeed served and still serve a wholesome purpose, though it was in many cases hidden to them while they humbly bore their crosses. In our own cross-bearing let us therefore seek out their companionship in Holy Scripture for our comfort and strengthening.

Rejoice In The Strength That Is Ever At Your Side

"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion forever and ever." The Apostle's prayer once more reminds us of the salutary purpose of the afflictions which God places upon us. The Lord lets us suffer a while in order to perfect, strengthen, and establish us in our

faith. Yet the very designation of God as the God of all grace is a rich earnest of His abiding help and strength. A further pledge for it we have in the gracious work that He has already performed in us, that He has brought us to faith, effectively called us to His eternal glory by Christ Jesus. He who has made us heirs is also intent upon bringing us to the full enjoyment of our inheritance. Through Word and Sacrament He will complete His gracious work in us. C. J. L.

The Holy Spirit Creator

X CONVERSION

WHEN a sinner is brought to faith by the Holy Spirit this means a complete change of his heart, that is, a complete change of his basic personality. The heart takes an altogether different attitude over against God. By nature he stood over against God as a slave stands over against the slave driver, as a buyer stands over against the seller, as an employee over against the employer. These people are dickering with one another. They may not be trying to outwit one another, they may not be trying to drive a sharp bargain: but bargaining they are with one another, against one another. One may fear the other, or may even hate the other.

The relation of a son to his father is altogether different. The two are joined together by a common interest. The father's estate is his son's estate. What the son does for his father's business he is really doing for himself. A common interest unites them, a relation of mutual love and trust.

Similarly, when a sinner is brought to faith, a new relation toward God is established. No longer does he try to deal with God, and win His favor, on the basis of his own works, but he trustingly accepts God's free forgiveness, and in gratitude tries to lead a God-pleasing life. He is not yet perfect in this new attitude, the old errors still cling to him and hamper him; but he fights against his old trends, and basically leads a life of faith and love, though marred by many lapses.

A word which is found very frequently in the Scriptures for this change is

CONVERSION

Literal Meaning

Both the Hebrew of the Old Testament and the Greek of the New use a word which literally means to *turn*. And just as the English language sometimes uses the word *turn* in the intransitive sense, meaning to change one's own direction, sometimes in the transitive sense, meaning to cause some one else to change his course, or in the passive voice of being forced into a different direction: so also the Greek and Hebrew equivalents.

This ordinary sense of turning is applied in cases where a literal turning does not occur. For instance, when God has spoken a word He says that it shall not "return," meaning that He will not "take back" what He said. Or, when a man repossesses his lost property, he is said to "return" to it, or also, the property "returned" to him.

This literal and metaphorical sense is, then, applied to spiritual things.

Starting Point and Aim

When speaking about a turning, two points are of the utmost importance, one is the starting point, the other is the new direction or the new aim. Some one may be going in the wrong direction. Then, the farther he travels, the farther he will be removed from his aim. The only thing that will help him reach his goal is a complete about-face to

travel in the very opposite direction from the one followed before. In this case a turn will be beneficial, in fact, it will be the only thing to save the traveler. But if a person is traveling in the right direction, then a turn will carry him away from his goal. Turning alone will not help a man, it must be the right kind of turn that he executes.

Starting Point

We shall not list any passages that speak about a turning in the wrong direction, a turning away from God. We shall cite only a few passages that speak about the right kind of turning, pointing out the starting point.

1 Kings 8, 35: "if they . . . turn from their sin."

Jer. 15, 7: "I will destroy my people, since they return not from their ways."

Jer. 18, 8: "If that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them."

Acts 14, 15: "We preach unto you that ye should turn from these vanities" (idols).

Acts 26, 18: "To open their eyes and turn them from darkness to light, and from the power of Satan unto God."

The New Aim

In the last quoted passage the new direction is stated in the words: "unto God" and "to light." Here are a few more.

Deut. 4, 30: "If thou turn to the Lord thy God, and shalt be obedient unto his voice."

1 Sam. 7, 3: "If ye do return unto the Lord with all your heart."

Acts 26, 20: "That they should repent and turn to God, and do works meet for repentance."

1 Pet. 2, 25: "For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls."

We add a few passages in which neither the starting point nor the new aim is mentioned directly.

Jer. 3, 12: "Return, thou backsliding Israel, saith the Lord." Both points, though not mentioned, are very clear.

2 Chron. 6, 24: "If thy people Israel . . . shall return and confess thy name, and pray and make supplication before thee."

Same As Repentance

If we now turn back and compare what we found concerning the starting point and the new aim in repentance, we shall find that both are the same as in conversion. Conversion and repentance, starting from the same point and leading to the same goal, are merely two different names for the same process. Repentance speaks of it directly, while conversion uses the figure of a way.

When the Prophet Jonah preached destruction to the city of Nineveh, the king was moved and proclaimed: "Let man and beast be covered with sackcloth and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands" (chap. 3, 8). Then God saw that "they turned from their evil way" (v. 10). — When Jesus referred to this same story He used the word *repent*. "The men of Nineveh shall rise up in the judgment with this generation and shall condemn it: because they repented at the preaching of Jonas" (Matth. 12, 41; Luke 11, 32).

Faith

The essence of conversion is the kindling of faith. God may work for a long time on a sinner, trying to bring him to repentance; the sinner may feel the drawing of the Lord and may become uneasy under it: yet as long as he is not brought to faith, conversion has not taken place. For instance, the godless King Herod "feared John" because he *knew* well "that he was a just man and an holy," yes, he even *observed* him and *did* many things, and heard him *gladly*. Yet he refused to repent. Similar effects may be observed in many cases, indicating how seriously God is trying to win a soul.

Only when faith has been kindled can conversion be said to have taken

place. A Scripture passage which says this in just so many words in Acts 11, 21: "A great number believed and turned unto the Lord." The Greek original brings out the connection between believing and turning more clearly by subordinating the former to the latter: A great number by coming to faith turned unto the Lord.

Conversion Including Sanctification

Good works are always clearly distinguished from repentance as its fruit. But conversion is frequently spoken of in such a way as to include the good works. Jeremiah complains that Israel did wrong in the sight of the Lord by being unfair to their brethren. Then he continues: "And ye were now turned and had done right in my sight" (chap. 34, 15). Acts 26, 20, combines repentance, conversion, and good works in the following way: "that they should repent and turn to God and do works meet for repentance."

God the Author of Conversion

It is God alone who converts a sinner. The sinner himself can contribute nothing. He cannot, for instance, by leading a clean life, so to say, prepare himself for conversion, or make it easier for God to convert him. Yes, it is even harder to convert a Pharisee than to win a publican or a harlot. God turns our heart without any assistance on our part. We cannot do even so much that we decide to give God a chance to see what He can do with us.

God performs conversion through the Word of the Gospel. The Word of the Gospel is Spirit and life, it is a power of God unto salvation.

When a sinner is not converted, it is his own fault. God called him with His sweet and powerful Gospel, but he resisted the Holy Ghost. He simply would not come, would not be converted. In conversion God changes a sinner from an unwilling one into a willing one; but He does not use force. If the sinner persistently refuses His grace, God will give him over to his own lusts.

May God graciously preserve us in the faith. J. P. M.

In The Footsteps Of Saint Paul

Paul Is Stoned At Lystra

BY DR. HENRY KOCH, MORRISON, WISCONSIN

The Plot

ONLY with great difficulty had Paul and Barnabas restrained the pagan population of Lystra from worshipping them as gods. After Paul had appealed to them successfully, they became conscious of having put themselves into a very embarrassing position. Being in such a state of mind, it was comparatively easy for some Jews, who had come from Antioch and Iconium, to fill their hearts with hatred against the messengers of Christ. Bent on revenge they wanted to make sure that Paul and Barnabas would not escape stoning this time as at Iconium (Acts 14:5).

Slander

In order to arouse the populace to a necessary pitch of fury for such a stoning the Jews resorted to slander. We are not informed as to the nature of the slander spread by the Jews "to persuade the people," but it surely is not difficult to attempt a reconstruction of their line of argumentation. We can imagine them telling the superstitious townsfolk that Paul had only told them a half-truth, when he had said that they were no gods. Had they not healed the lame man with divine power? They were no gods, to be sure, but rather sinister magicians gifted with an evil eye and accomplices of evil spirits. Had not the Jews accused Jesus of the same crime, when they spread the slander that He did not perform his miracles with the help of God, but rather with the aid of Beelzebub, the prince of the devils? These men were no benefactors of mankind as they had been led to believe, but rather base criminals, whom the Roman magistrates of Antioch had expelled from their own borders. Now they were continuing their evil work at Lystra and were abusing the good will of the people. With such and similar slanderous statements they soon infuriated the fickle masses. Their sinful purpose was to have the Lystranians commit the act of stoning for them. Then they could blame the people for

the overt act, if Roman magistrates would seek to establish the cause of death. Had not the high priests, scribes and elders of Israel committed a similar crime, when they instigated the rabble to shout: "Crucify Him!"

Paul Is Stoned

Seemingly all was planned well, but man proposes and God disposes. Just how long it took the



Jews to arouse the Lystranians to the desired pitch of frenzy, we do not know. We are also unable to say, why Paul was singled out and Barnabas was left unharmed. It has been surmised that the mob sought and found Paul at his workshop in the Jewish ghetto and then dragged him to the market place. Having arrived there they hurriedly picked up stones and hurled them at him. One of the stones must have quickly rendered Paul unconscious. Swooning he fell to the ground, apparently dead. Then the very same people, who had silently led away their sacrificial victims to their own chagrin, dragged their new victim before the gates of the city and left him lying there to serve as a lesson of

quick justice and a warning to all. Soon the mob dispersed. All this did not quite develop as the Jews had planned it, for a Jewish stoning had to take place outside of the gates of the respective city. They rejoiced nevertheless, for their greatest enemy was dead. The mob was satisfied that they had meted out justice to a criminal intruder and impostor.

Paul Survived The Stoning

As soon as the mob had dispersed, the Christian disciples who had been won for Christ by the preaching of the Gospel gathered around their martyred herald of the Gospel to accord him a Christian burial as other disciples had formerly done with the body of Stephen after his stoning. Great was their surprise to discover some signs of life in Paul. Soon he began to stir and regain consciousness. Then he rose to his feet to the great joy of all present. This was clearly an act of divine providence. Paul was not to die the death of stoning at the hands and the instigation of his kinsmen. God disposed another kind of death for his faithful witness. The disciples immediately hurried the bleeding apostle back into the city to wash and dress his wounds. Conscious of the intense hatred of both the Jews and the pagan populace the disciples knew that a longer stay of the missionaries in the city was impossible for the time being. Thus we find Paul and Barnabas leaving the "inhospitable" city on the next day for nearby Derbe.

Memories

What must have been the thoughts of Paul, when he was being dragged to the market place and when he saw the stones kying toward him? Had he not also dragged his victims back to Jerusalem before the Sanhedrim? Had he not guarded the clothes of the witnesses at the stoning of Stephen and thereby also consented to their death? Now he himself was a victim for the same Christ, whom both he and Stephen had preached. In his Second Letter to the Corinthians (11:25) Paul refers to this stoning in Lystra, when he recalls his many labors and sufferings for Christ: "Once I was stoned." Ever so often Paul was near death and every time he was reminded of his Savior, who had died for him on the Cross. To the Corinthians he writes (2 Cor.

4:2-11): "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken, cast down, but not destroyed, always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." As long as Paul lived, he bore the scars of that stoning and of other tortures on his body. To the Galatians he wrote (Gal. 6:16): "I bear in my body the marks of the Lord Jesus." Paul suffered much for Jesus' sake as the Holy Spirit had told Ananias he would (Acts 9:16).

Was Timothy A Witness?

It has been conjectured that the wounds of Paul were dressed in the hospitable home of Lois and Eunice, the grandmother and mother of Timothy. Even though it is highly probable that they were won for

Christ during the first visit of Paul to Lystra, it cannot be proven conclusively. It has also been claimed that Timothy witnessed the stoning of Paul. This has been deduced from the words of Paul to Timothy (2 Tim. 3:10-11): "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me." From these words of Paul it can but be inferred that he knew of them, not that he definitely was an eye witness. Timothy must have been a very young lad at the time. If the wounds of Paul were washed and dressed in the home of Lois, Eunice and Timothy, he surely could not have found a more hospitable home in this otherwise inhospitable city. Deep must have been the regret, heavy the hearts and the eyes of all the disciples filled with tears, when Paul and Barnabas had to take leave of them on the next day.

learned, and avoid them") applies to all errorists, whether Lutheran or not, then this constitutes the very danger against which Scripture warns so earnestly. Offense has been given, and must be removed — not because someone is annoyed or irritated thereby, but because a wrong example has been given, which others can only follow at their peril.

That is the gist of the letter. It is an earnest appeal to a sister synod in a difficult situation.

Too Serious A View?

The question will be asked, of course, whether we are not taking too serious a view of minor matters? As for instance when Lutheran laymen try to get together, even though their church bodies may not be in complete doctrinal agreement. What's wrong with that? — But when we see these "get-togethers" developing into a planned religious program like the Lutheran Retreat at Green Lake, culminating in a Sunday Service of joint worship, and when we see a prominent educator of our sister synod lending himself to the occasion, then surely this is no longer a minor matter.

A correspondent asks whether our Point Two is well taken, whether cooperation of welfare agencies is really "inseparably" associated with spiritual implications. He points to the use we have made of the services of agencies like Lutheran World Relief in shipping supplies abroad. This point we will concede without a moment's hesitation, without, however, departing from our position on the real issue about which we were concerned, namely the situation that obtains in those instances where spiritual factors are clearly involved. This would include the spiritual counseling which is necessary in problems of juvenile delinquency, the spiritual judgment called for in child placement work, the spiritual quality of the offerings of Christians, which should be fruits of their faith. This is involved in the plan of associating the Lutheran Charities of the various metropolitan areas. And this is certainly not a minor matter.

Nor is it a minor matter, perhaps merely a bit of "cooperation in externals," when our sister synod does its Refugee Mission work in Britain in close conjunction with the National Lutheran Council. It must likewise have come as a tremendous shock to

As We See It

The Gist Of The Letter

BY E. REIM

IN an earlier issue of the *Northwestern Lutheran* (April 9, 1950) we brought the text of a letter addressed by our Wisconsin Synod to the coming convention of the Synod of Missouri, and dealing with a number of problems which have placed a definite strain upon our intersynodical relations. At that time we stated that we would take up the several points raised in that letter and discuss them in subsequent articles of this series. Other matters have come between, matters of such importance that they seemed to justify a postponement. But now it is almost convention time, and the occasion for preliminary remarks will soon be past. We shall therefore simply treat the gist of the letter, as we see it.

The Gist of the Letter

The reader may recall that the letter consisted mainly of six questions, dealing with six different

issues: the intersynodical laymen's movement; intersynodical cooperation among welfare agencies, in mission work, and in youth work; the program for devotions and worship at European conferences; the interpretation of Romans 16:17. Each question raises a point, and then asks what will be done about the matter. These are by no means unrelated incidents. They all come under the general heading of "unionism," and merely represent different phases of that same trend.

There is another factor which they have in common, that of offense. For the public nature of these incidents, together with the fact that they have so frequently gone unrebuked, is more likely to create the impression that all is well with these new methods, and to inspire quick imitation. And yet, if we are right in holding that Romans 16 ("Mark them which cause divisions and offences contrary to the doctrine which ye have

our brethren in the Free Churches of Germany (who for generations have accepted and are bearing the humiliation of their minority status that resulted when for conscience' sake they separated from the State Churches of Germany) to find (at the First Bad Boll Conference) their position discredited by a program in which Missouri shared the devotions with representatives of the State Churches, and which even included a Sunday Service conducted by a bishop of a Church of the Union (*Unierte Kirche*). And so we might go on.

The Most Important Matter

The most important thing, however, is that there be assurance as to the interpretation of Romans 16, quoted above. This is the chief proof passage against unionism in Missouri's own *Brief Statement*. It has been challenged as not being applicable to other Lutherans, even though there be doctrinal differences involved. This claim has found considerable support among our brethren, even in high places. It is reassuring, therefore, that a recently published study of this passage, which is even now being submitted to the Missouri Synod by its president, takes a firm stand on the old, conservative interpretation. We hope devoutly that this will be accepted by the Convention without reservations. That would be an important step in the direction of reaffirming the principles which must be applied in order to remove the offense that has been given.

The Principle of Equal Publicity

We have also been asked why we say at least in one of our points that only a *public* disavowal of the offense will remove it. The reason is, of course, that we are not speaking of private or restricted offense, but of public matters that have been given wide publicity, and that will stand as an accepted way of doing things, inviting and inciting imitation, unless *equal publicity* be given to the official repudiation of such acts. This is an accepted principle among Lutherans. We ask only that it be applied.

Our letter is in the hands of our brethren. We know that their Convention will have a tremendous amount of work before it. We do not ask for an immediate, full, and final disposition of all these cases.

That would be demanding the impossible. But we do hope for an answer which will indicate that the dangers of these instances of public offense are being recognized, and that

we stand together in regard to the need for their public correction. That will indeed "result in a strengthening of the ties which unite us."

Closing Service At The Seminary

Class of 14 Receive Calls

THE school year 1949-50 came to a close in the usual manner on June 1. A service was held in the Seminary Chapel, followed by a light lunch in the dining room. On the evening before, the customary closing concert was given by the Seminary Chorus.

many vacancies existing in our Synod. Here is a list of the candidates together with the places to which they were assigned.

Placements

- Jerome Albrecht, Tutor, New Ulm.
- Norman Barenz, White Sulphur Springs, Montana.



A class of 14 was graduated and thereby presented to our Synod as candidates of the Holy Ministry. About three weeks earlier the Assignment Committee of our Synod, consisting of the Presidents of the eight synodical Districts under the chairmanship of the General President, met to apportion the men in as equitable a way as possible to the

- Robert Dommer, Tacoma, Wash.
- Rupert Eggert, Tutor, Watertown.
- Edgar Greve, Nigeria, Africa.
- Elton Hallauer, Courtland, Minn.
- Theodore Horneber, Tutor, Saginaw.
- Philip Janke, Zeeland, No. Dak.
- Frederick Kempfert, New Ulm, Minn.
- Charles Schlei, Milwaukee, Wis.

Martin Stern, Tutor, Moberge.
 Robert Voss, Tutor, Watertown.
 William Winter, Lemon, So. Dak.
 Arden Wood, Willow Lake, S. D.

The five tutors listed above are merely replacements for candidates of past years who till now served in those positions. They were assigned to pastorates this year.

Milton Burk, Platteville, Colo.
 John Hoenecke, Ishpeming, Mich.
 Roland Kolander, Valley City, N. D.
 Herbert Kuske, Kenosha, Wis.
 Winfred Nommensen, Sugar Bush, Wis.

District Meeting

The next event to which we are looking forward in the Seminary is the convention of the Southeastern Wisconsin District, which will meet here, God willing, from June 19 to 22.

A Preview

Our next school year will open on September 12. Of the graduating class in Watertown sixteen have applied for admission into the Seminary. Besides our regular students we expect two young men of our Refugee Mission, who during the past year were studying in Oberursel. Our Refugee Mission Board made arrangements for them to spend a year in America and become personally acquainted with our work. Two students of our Seminary spent the past year in Oberursel. — Also a man from the Baltic provinces has been accepted as a guest student for next year.

Interruptions

During the past year five students of our Seminary interrupted their course to help out in various fields. It is too early to say how many will be called out next year in a similar way. Our enrollment seems to be increasing slowly. At present the prospects are that our dormitory will be filled to capacity two years from now; and in 1953 we shall have to be ready for an overflow.

The Lord who instructed us to pray for laborers in His harvest also expects us to prepare and to place the men whom He gives us in answer to our prayers. May He preserve His Gospel among us in its purity, and fill our hearts with willingness to proclaim it.

J. P. M.

Congregation Completes Fifth Year With A Fine Church Home

Grace Lutheran Church
 Benton Harbor, Michigan

ON Sunday, May 21, Grace Lutheran Church, Benton Harbor, Michigan, enjoyed the privilege of observing its fifth anniversary. The Rev. H. C. Haase, who conducted the service in which the undersigned was installed five years ago as missionary in East Benton Harbor, preached the festival sermon. On the basis of Matthew 16, 13-18, he showed that the promise of Christ to build His Church is the assurance that our efforts in the interest of the Kingdom of God will be blessed.

Grace Lutheran Church was started as a mission endeavor in East Benton Harbor on May 20, 1945. A hall of the Berrien County Welfare Building was rented, and services were held there until February 2, 1947, when a basement-church was erected at a centrally located site of the mission field. Following a rapid increase in membership the need of building the superstructure became pressing. On August 28, 1947, it therefore was decided to build. Because of diffi-



Grace Lutheran Church
 Benton Harbor, Michigan

culty in getting materials the church was not completed until November, 1949. Its dedication took place November 27, 1949.

The church is a brick veneer structure, 90 by 36, including chancel and vestibule. A wing, 25 by 18, extending to the east, gives the building a pleasing appearance. Provisions have been made to add a wing on the west side when the need arises. The seating capacity is 350. The contemplated second wing will increase this to 450.

The design of the church is very simple, its lines being of such proportions that they are restful to the eyes. Surrounded by towering elm trees its very simplicity reflects dignity and majesty.



The Interior,
 Churchly In Its Simplicity Of Design

The interior, by its simplicity of design, reflects the same dignity and majesty. No attempt was made at gaudy decorations. Stained art glass windows, simple in design and conservative in color; pews with straight lines; altar, pulpit, and baptismal font, also in simple design; the beautiful Wurlitzer organ console — all this blends together with the lines of the interior in such a way that the idea of dignity and majesty is conveyed.

The cost of the structure is about \$55,000.00. With this sum added to the cost of the basement built in 1947 the total cost of the entire church approximately \$75,000.00. The estimated value of the entire church property, including the site and all equipment, is about \$90,000.00.

At the present time the congregation has 315 communicant members. Of these 70 are converts, 140 are such who, though having been brought up in Lutheran circles, were without church affiliation, and 105 are transfers from various Lutheran congregations.

During the five years 53 adults and 124 children were baptized. 87 adults and 59 children were confirmed. The Sunday School enrollment is 153 with 14 teachers instructing. Ten children

attend neighboring parochial schools, the congregation paying the tuition.

The Lord indeed has bountifully blessed Grace Lutheran during its five years of existence. This was fittingly acknowledged by the members on the day of the fifth anniversary, when they assembled in their house of worship to return thanks to God for His goodness and mercy.

E. J. BERG.

CONFIRMATION DAY AT RHINELANDER

Confirmation Sunday, May 21, was somewhat of a record Sunday for Zion of Rhinelander. A group of sixty



was confirmed and seventeen baptisms were performed during the course of the day. The large number of confirmands, the largest in the history of the congregation, was prepared for confirmation in three classes. An eighth-grade class of fifteen, graduates of the Christian Day School, completed a two-year course of instructions. A high-school class, numbering twenty, had spent two evenings a week together over a period of two years. An adult class of twenty-five spent thirty-five evenings together during the months from September to May, completing the study of the Catechism and Bible History. Seven of the last group were baptized in the public service of which their confirmation was a part. In a private service in the afternoon, ten children between the ages of three and fifteen, relatives of several members of the adult groups, were baptized.

ERWIN SCHARF.

JOINT CENTENNIAL OBSERVANCE

The congregations of the Eastern Conference of the Dakota-Montana District observed Synod's Centennial with a joint service on April 30. Although the day was rather cool and the ways were wet, many members from the 26 congregations of the Conference assembled in the City

Auditorium at Watertown, South Dakota, for the morning worship. The estimated attendance was 2,100. Pastor Wm. Lindloff of Elkton, South Dakota, served as liturgist. Prof. C. L. Schweppe of New Ulm preached the festival sermon pointing out that we owe all to God's work of grace for the outward and inward growth of our Synod, and that only with God, with His true and pure word of grace, can we continue to proclaim His wondrous works in the future. A special choir from Dr. Martin Luther College sang three appropriate selections under the direction of Prof. E. Backer. One of the choir members served as organist. The offering for the Synod's Building Fund amounted to \$1,118.63. St. Martin's Congregation of Watertown served a luncheon to the worshippers after the service.

H. E. RUTZ,
Conference Chairman.

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. John Tomhave
Goodhue, Minnesota

Mr. and Mrs. John Tomhave, members of St. Peter's Lutheran Church, Goodhue, Minnesota, were privileged to observe their golden wedding anniversary on May 21. The undersigned conducted a brief service in the presence of their immediate family, speaking to the jubilarians on the basis of Psalm 103, 1-5. May the Lord who has graciously sustained them in the past and kept them in the one true faith, continue to be with them and bless them in their life's eventide.

C. MISCHKE.

† PASTOR EMIL G. FRITZ †

Emil Gustav Fritz was the son of Christian Fritz and his wife Augusta, nee Wehr. He was born in New Ulm, Minnesota, on July 14, 1873. He was baptized by Pastor G. Reim.

His schooling began before the days of the Christian Day School in New Ulm. When that school was established, his first teachers were Teachers Abele and Paul Luebker. He was confirmed on April 3, 1887, by Pastor C. J. Albrecht. The same fall he entered the newly founded Dr. Martin Luther College in New Ulm. In 1892 upon the advice of the faculty because of the great shortage of pastors, he entered upon the work in the theological department of the

college. When in the next year Dr. Martin Luther College was changed to a teacher training school, he transferred to the new seminary at Wauwatosa. He graduated in 1895.

Pastor Fritz was first called to serve a large mission field in the northeastern part of South Dakota. He lived in Mazeppa and later in Grover. In 1899 Pastor Fritz accepted a call to the congregations in Tp. Omro and Oshkosh in Yellow Medicine County, Minnesota. From 1901 to 1903 he served Tp. Omro and Taunton. In 1905 he began a preaching station in Boyd and during the winter months of 1909-10-11 he preached in Tp. Barton. On August 18, 1912, Pastor Fritz was installed in Emanuel Lutheran Church of Tp. Wellington near Fairfax, Minnesota, and served with God's abundant blessing for 36 years until his retirement on July 11, 1948. Thereafter he made his home with his daughters in Tp. Wellington and in Spring Valley, Wisconsin, and with his half-sister in New Ulm, Minnesota. During the winter after his retirement he served the Hatchville-Cady parish near Spring Valley, Wisconsin, during a vacancy.

On August 27, 1891, while serving at Grover, South Dakota, Pastor Fritz was joined in marriage to Clara Luek of New Ulm, the ceremony being performed by Prof. J. Schaller, assistant pastor at St. Paul's Lutheran Church. Their home was blessed with seven children, three of whom preceded their father in death, an infant daughter, a son of four years, and Edmund in manhood. Mrs. Fritz died on February 22, 1944.

Besides in his pastorate, Pastor Fritz was privileged to serve the Lord in a wider field as follows: The Redwood Falls Conference as visiting elder and financial secretary; the Minnesota District as secretary, student supervisor, vice-president, member of the Mission Board and as superintendent, as financial secretary, and as treasurer of the Emergency Fund; our Wisconsin Synod as trustee and as a member of the Board of Regents of Dr. Martin Luther College since 1923, and as president of the board.

Pastor Fritz has been distressed periodically with stomach trouble for many years. In July of 1949 and again in November he was operated. Though it was discovered that he had

cancer, his pains were not severe and his strength was such that he could be up part of the day until his death. The immediate cause of death was probably a blood clot. He died at the home of his daughter in Spring Valley, Wisconsin, on Saturday morning, March 18, 1950. The time of grace allotted to him was 76 years, 8 months, and 4 days.

Pastor Fritz leaves to mourn his death his daughters Lydia, Mrs. Wm. Fritz, of Spring Valley, Wisconsin; Irma, Mrs. Gust. Mahlke of Fairfax, Minnesota; Esther of Minneapolis; and a son, Victor of Fairfax; two sons-in-law, a daughter-in-law; 6 grandchildren, 7 great-grandchildren; a half-sister, Miss Lena Fritz of New Ulm, Minnesota; many more distant relatives, the members of the parishes he served, and many other friends.

Funeral services were conducted in the Hatchville Congregation by Pastor K. Nolting and at Tp. Wellington by the undersigned. Prof. C. L. Schweppe preached at Tp. Wellington on the text chosen by Pastor Fritz, 1 Cor. 15, 9a. 10a. Pastor Im. Albrecht spoke briefly in German and Pastor W. Dorn spoke for the conference. The remains were laid to rest beside those of Mrs. Fritz at New Ulm, Minnesota.

In thankfulness to God for the many gifts bestowed on him and through him and others and in loving memory of Pastor Fritz, memorial gifts for various church purposes have been dedicated in the amount of over \$400.

The Lord has taken His messenger home, but He bids us learn of him still when He tells us, Hebr. 13, 7: "Remember them who have spoken unto you the word of God; whose faith follow."

G. F. Z.

DISTRICT CONVENTIONS

MICHIGAN DISTRICT

The seventy-fifth convention of the Michigan District will be held from June 19 to 23, 1950, in St. Matthew's Church, Benton Harbor, Michigan, E. Wendland, pastor.

The opening session will be held on Monday afternoon at 2 P. M.

The opening service with Holy Communion will be held on Monday evening. Prof. O. J. R. Hoenecke will deliver the sermon.

Two essays will be read to the convention: "The Hundred Years of Our Joint Synod: An Historical Survey," by Prof. Walter Schuman; and "The 'Outward Growth and Inner Development of the Michigan District in the Century Past,'" by Pastor Oscar Frey.

The closing service, which is dedicated to Christian Education, will be held on Thursday evening. Pastor Theodore Sauer will preach the sermon.

All memorials and other communications which are to come before the convention are to be in the hands of the District President, Pastor K. F. Krauss, by June 10.

The credentials of the lay delegates, stating the place and name of the congregation and bearing the signature of the President and Secretary of the respective congregation, should be delivered to the District Secretary at the opening of the convention.

Requests for lodging and meals must be in the hands of the host pastor, Pastor E. Wendland, 125 Kline Avenue, Benton Harbor, Michigan, no later than June 5.

THEODORE SAUER, Secretary.

A display by our Northwestern Publishing House will be available to convention delegates.

NORTHERN WISCONSIN DISTRICT

The Northern Wisconsin District of the Ev. Luth. Joint Synod of Wisconsin and Other States will convene, God willing, June 19 to 22, 1950, in St. Paul's Ev. Lutheran Church, N. Morrison and E. Franklin Street, Appleton, Wisconsin, Rev. F. M. Brandt, pastor.

The opening service will be held at 10 A. M. with the celebration of the Lord's Supper. The District President, Rev. I. J. Habeck will deliver the sermon.

The essay for the convention "Early Christian Congregations and What We Can Learn from Them" will be presented by Rev. Wm. Lutz.

The credentials of the lay delegates, stating the place, name of congregation, and bearing the signature of the chairman and secretary of the respective congregation can be mailed to the undersigned.

St. Paul's Ladies' Aid will serve dinner and supper for a nominal price.

Everyone is requested to provide for their own lodging. If impossible to do that contact the local pastor.

F. A. REIER, Secretary.

A display by our Northwestern Publishing House will be available to convention delegates.

SOUTHEAST WISCONSIN DISTRICT

The Seventeenth Biennial Convention of the Southeast Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held, D. v., at the Theological Seminary at Thiensville, Wisconsin, June 19 through June 22, 1950.

The opening service will begin at 10:00 A. M., Monday, June 19. First Vice-President of the District, Pastor Herman Cares, will deliver the sermon.

A closing service with the celebration of the Lord's Supper will be held in Salem Ev. Lutheran Church, Tp. Granville, on Wednesday evening, June 21. Pastor A. Schuppenhauer of Arizona will preach the sermon.

The essay for the convention is entitled "The Absolute Authority of the Word of God," and will be presented by Professor Carl Lawrenz.

Credentials of all lay delegates and alternates should be sent to the undersigned district secretary on the mimeographed form provided by the District not later than June 10, 1950.

ADOLPH C. BUENGER, Secretary.

MINNESOTA DISTRICT

The seventeenth biennial convention of the Minnesota District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held at the Dr. Martin Luther College, New Ulm, Minnesota, from the morning of June 19 to the evening of June 22, 1950.

A Centennial Service on Sunday, June 18, at 4 P. M., will precede the opening session of the convention on Monday, June 19, at 10 A. M. The pastor communion service will be held on Monday evening.

The closing service on Wednesday evening, June 21, will feature mission and memorial sermons.

Convention preachers are: Chairman O. J. Naumann; H. Schaller or H. A. Scherf, confessional address; Paul E. Horn or R. Ave-Lallemant, memorial sermon; speaker to be selected for sermon on missions.

Pastor Karl Gurgel will present the convention essay on "The Effective Approach to the Problem of Christian Education in our Congregations."

Applications for membership from congregations, pastors, and teachers, accompanied by the proper credentials, and all overtures or other communications relative to the business of the convention should be addressed to the District President in due time. Congregations which have translated or changed their constitution are asked to submit a copy to the Committee on Congregational Constitutions before this convention. All circuit secretaries are reminded to bring their conference minutes.

Detailed information about registration, meals, and lodging; and forms for the credentials of lay-delegates will be sent to all pastors at a later date.

M. J. LENZ, Secretary.

A display by our Northwestern Publishing House will be available to convention delegates.

NEBRASKA DISTRICT

The seventeenth convention of the Nebraska District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held June 21 to 26 in St. Paul's Lutheran Church, Norfolk, Nebraska.

The opening service with the Lord's Supper will take place at 10:30 A. M. On Sunday, June 25, two Centennial Services will be held in the Norfolk City Auditorium.

All memorials and applications for membership shall be in the hands of the District President, the Rev. Im. P. Frey, by June 10.

Essays: 1. Essay by Prof. Carl Schweppe; 2. "The Christian Home," by Pastor W. Sprengler.

All delegates are to register at the school upon arrival. Meals will be served at a nominal price.

HEROLD A. SCHULTZ, Secretary.

WESTERN WISCONSIN DISTRICT

The Western Wisconsin District will meet in convention at St. Paul's Lutheran Church, Menomonie, Wisconsin, the Rev. H. A. Pankow, pastor, from June 12 to 15, 1950.

The convention will begin with a service of worship on Monday afternoon, June 12, at 2 o'clock. The District President, Pastor Henry C. Nitz, will preach the sermon. Roll call and organization of the convention will follow immediately after the service.

On Wednesday evening, June 14, at 8 o'clock, a Centennial Thanksgiving Service will be held. The Rev. Professor H. A. Fleischer will preach the sermon. The Sacrament of the Lord's Supper will also be served at this service.

An essay on the subject, "The Leaven of the Sadducees," will be read to the convention by Pastor Walter Wegner. The reading of the essay will begin on Tuesday morning.

Any business that is to come before the convention, which has not as yet been listed with the district president, will kindly be brought to his attention immediately.

Pastors, teachers, and lay-delegates will please register for the convention by means of the registration forms sent to each parsonage and teacherage. The proper registration fee will also kindly be sent along. Application for meal tickets may also be made by means of the registration forms.

Lay-delegate credentials may be sent to the district secretary before June 6, or may be handed to the registration committee before the opening service on June 12.

G. C. MARQUARDT, Secretary.

Received May 29, 1950.

A display by our Northwestern Publishing House will be available to convention delegates.

WISCONSIN SYNOD SOUTHEAST WISCONSIN DISTRICT CENTENNIAL SERVICE

Wednesday Evening, June 21

Salem Church, West Granville, Wisconsin
The District Communion services have been transferred from Calvary Church to

Salem Church, the cradle of the Wisconsin Synod. Pastor A. Schuppenhauer will preach the sermon and Pastor Wiechmann, Salem Church, will serve as liturgist.

All memorials for the Southeast Wisconsin District Convention must be in the hands of A. Halboth before the opening of the convention, June 19, Lutheran Seminary, Thiensville, Wisconsin.

A. HALBOTH.

CALENDAR OF CONFERENCES

EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA

The Evangelical Lutheran Synodical Conference of North America will meet at Fort Wayne, Indiana, for its forty-first convention, beginning with an opening service at 10 A. M. on Tuesday, August 8, 1950. All overtures must be submitted in triplicate to the President of the Synodical Conference, the Rev. E. Benj. Schlueter, 904 Nebraska Street, Oshkosh, Wisconsin, not later than

June 15 in order to be included in the convention's printed agenda, copies of which should be in the hands of each delegate prior to the convention. All further details in connection with the convention will be announced later.

GEORGE V. SCHICK, Secretary.

INSTALLATIONS

(Authorized by the Proper Officials)

Pastors

Fuhlbrigge, Wm. G., in Christ Church, Tp. Liberty Grove, Wisconsin, by Melvin W. Croll; assisted by O. Henning and T. F. Stern; Rogate, May 14, 1950. (Christ Ev. Lutheran Church is 74 years old and had been affiliated with the American Lutheran Church. The members agreed unanimously to call Pastor Fuhlbrigge and also applied for admission into membership with the Joint Synod of Wisconsin and Other States.)
Zimmermann, E., in Trinity Church,

Omak, Washington, by M. J. Witt, assisted by V. Greve; Cantate, May 7, 1950.

CHANGE OF ADDRESS

Pastor

Zimmermann, E., 110 W. 4th Street, Omak, Washington.

ACKNOWLEDGMENT AND THANKS

We herewith acknowledge the receipt of a donation in the sum of \$25.00 from the Senior Bible Class, Zion Lutheran Church, Rhinelander, Wisconsin. We are indeed deeply grateful to the members of the Bible Class for this generous gift and assure them that it will help to relieve a special need at this time.

ADALBERT SCALLER, Librarian, Lutheran Theological Seminary.

MICHIGAN DISTRICT

October 1, 1949 to December 31, 1949

Southwestern Conference

Reverend	Budgetary	Building Fund	Non-Budgetary
L. Meyer, Allegan.....	\$ 381.58	\$	\$
J. Brenner, Battle Creek.....	79.26		
E. Berg, Benton Harbor.....		250.00	
E. Wendland, Benton Harbor..	2,585.15	16.00	
R. Gensmer, Coloma.....		55.00	
E. Lochner, Dorr.....	127.45		
C. Kionka, Dowagiac.....	299.70	115.75	
E. Lochner, Hopkins.....	747.96		
A. Hoenecke, Muskegon Heights	324.00	100.00	
A. Fischer, Sodus.....	1,000.00		
W. Westendorf, South Haven..	526.81		
H. Zink, Stevensville.....	1,414.10	10.00	
H. Hoenecke, Sturgis.....	405.51	86.40	
W. Bodamer, Rocky Ford, Colo.	95.00		
Pastors of Southwestern Conference			10.00

Southeastern Conference

A. Baer, Adrian.....	947.15	1,458.50	
H. Buch, East Ann Arbor.....	145.67		
C. Kipfmiller, Belleville.....	140.16		
E. Frey, Detroit.....	450.58	72.00	*54.65
E. Zell, Detroit.....	226.06		
N. Engel, Detroit.....	235.01		
C. Frey, Detroit.....		552.45	
H. Hackbarth, Dexter.....	75.00		
Findlay, Ohio.....	203.24	2.50	
A. Tiefel, Greenwood.....	125.00		
W. Voss, Jenera, including \$50.00 from Sunday School and \$50.00 from Lutheran Society.....	2,110.00	1,000.00	*7.00
K. Krauss, Lansing.....	3,797.76	200.00	
F. Zimmermann, Lansing.....	162.55		
T. Sauer, Livonia.....	506.22	117.25	
S. Westendorf, Monroe.....	1,522.14	525.50	
A. Schultz, Monroetown.....	229.55	211.00	
A. Maas, Northfield.....	936.52		
E. Hoenecke, Plymouth.....	1,266.73	56.00	
C. Schmelzer, Riga.....	540.00	8.00	
H. Engel, Saline.....	165.85	495.60	
A. Wacker, Scio.....	299.66		5.00
A. Maas, South Lyons.....	128.94		
J. de Ruitter, Tecumseh.....	173.47		
R. Timmel, Toledo.....	100.00	100.00	
W. Koelpin, Toledo.....	224.00	311.00	
P. Heyn, Van Dyke.....	135.25		*21.60
A. Bloom, Waterloo.....		5.00	
G. Press, Wayne.....	1,155.14		*77.46
J. Westendorf, Williamston....	96.00	80.00	
A. Tiefel, Yale.....	129.83		

Northern Conference

M. Schroeder, Bay City.....	571.38	759.00	5.00
J. Vogt, Bay City.....	181.30		
A. Westendorf, Bay City.....		5.00	
E. Kasischke, Bay City.....	437.07		
H. Schultz, Brady.....	743.87	66.15	
D. Metzger, Broomfield.....	202.11		
E. Schultz, Chesaning.....	621.62		
E. Leyrer, Clare.....	133.60	50.00	
N. Maas, Durand.....	65.67		
E. Rupp, Elkton.....	98.36	154.00	
R. Holtz, Flint.....	735.10		
B. Westendorf, Flint.....	598.55	185.00	
A. Kehrberg, Frankenmuth, including \$22.00 from Rohn-			

Nuechterlein Wedding			
Money Sent Direct	300.20	119.35	*68.00
A. Schwerin, Freeland.....	348.70	664.00	
G. Schmelzer, Hale.....	119.61	178.00	
R. Frey, Hemlock.....	343.23	150.00	
R. Scheele, Manistee.....	374.22	59.59	
R. Schaller, Mayville.....	154.97	27.50	
K. Vertz, Owosso.....	1,083.59	1,690.85	
F. Schroeder, Pigeon.....	1,477.58		
D. Metzger, Remus.....	59.99	71.50	
O. Frey, Saginaw.....	579.45	27.00	3.00
H. Eckert, Saginaw.....	413.17		
O. and O. J. Eckert, Saginaw...	2,141.36	515.50	2.00
E. Renz, Scottville.....	91.54		
E. Renz, Sheridan.....	58.50	19.30	
C. Miller, Sebawaing.....	7.00	741.25	
T. Frey, Sterling.....	133.56		
C. Leyrer, St. Louis.....	566.35	55.00	55.25
N. Maas, Swartz Creek.....	21.00		
J. Roekle, Tawas.....	804.43	118.85	32.00
W. Kehrberg, Vassar.....	179.24		
R. Koch, Zilwaukee.....	403.95	10.00	
Students of Michigan Lutheran Seminary		66.42	
Totals	\$ 38,022.27	\$ 11,537.19	†\$ 356.96

* Direct

† Of the Non-Budgetary money there were \$61.00 for Church Extension Fund, the balance was for Non-Synodical activities of which \$228.71 was sent directly to the institutions.

Memorial Wreaths

(Included in above monies)

In Memory of — Sent in by	Amount
Henry C. Barg, Bay City, Bethel.....	\$ 2.00
Mrs. Bertha Pinske, Bay City, Bethel.....	2.00
Mrs. Arthur Wuggazer, Sr., Bay City, Bethel.....	3.00
Ida D. Kiester, Bay City, Bethel.....	2.00
Fred Rose, Bay City, St. John.....	5.00
Alfred Wendzel, Coloma.....	35.00
John P. Hansen, Coloma.....	20.00
Herbert Meida, Flint, Grace.....	9.50
Mrs. Anna Mikolicik, Frankenmuth.....	1.00
Martin Kern, Frankenmuth.....	11.00
Otto Matzke, Frankenmuth.....	5.00
Fred Weber, Frankenmuth.....	16.00
Adam Veitengruber, Frankenmuth.....	5.00
No Name, Frankenmuth.....	2.00
Mrs. Anna Habke, Frankenmuth.....	2.00
Mrs. Renata Gugel, Frankenmuth.....	1.00
Karl Riess, Frankenmuth.....	5.00
William Marquart, Jenera.....	50.00
Ben Redick, Jenera.....	79.25
Emil Roskey, Manistee.....	28.00
William Houke, Northfield.....	5.00
William Geiger, Northfield.....	5.00
Owen Steffe, Northfield.....	5.00
Mable C. Hoffman, Saginaw, St. Paul.....	2.00
Herman Grosshans, Scio.....	3.00
Albert Greiffendorf, South Haven.....	3.00
Henry Goetz, Riga.....	8.00
Adolf Baur, St. Louis.....	10.00
Frank Mueller, Tawas City.....	5.00
Dean E. Anderson, Tawas City.....	2.00
F. A. Reupert, Tawas City.....	5.00
Mrs. Arthur Wuggazer, Sr., Tawas City.....	20.00
Hattie P. Hoffmann, Waterloo.....	5.00
John Gauss, Pastors of Southwestern Conference.....	10.00
Mrs. R. Jedele, Saginaw, St. John.....	3.00

ALWIN R. BURKHARDT, Treasurer.

Jan 51

Our Synod And Its Work

The story of the founding of our Synod, the development and growth of the Synod during the past 100 years, the organization and functioning of the various departments of Synod, the story of our institutions for the training of pastors and teachers, our Mission work at home and abroad, and our various charitable endeavors — that is the story of our Synod and its work. The numerous illustrations complete a picture which should be familiar to every one of our members, young and old.

223 Pages, Maroon Cloth Binding

Price: \$1.50



88-N
Rev. Armin Engel
R. R. 1 Box 44
26 Larsen, Wis.

Centennial Plaque

NO. 3616

Size $4\frac{3}{4} \times 7\frac{1}{2}$ Inches



This plaque, cast in relief in modeler's plaster, is designed to remind us of the blessing bestowed upon our Synod by our Lord during the past one hundred years, through the Means of Grace. The upper left hand shows the baptismal font and the upper right hand corner the symbolic cup and host of the Eucharist. Between these is a scroll bearing the words: "Sola Scriptura" upon which is set an adaptation of Luther's coat of arms. Entwined through all is the Vine, representing Christ through whom alone we receive life eternal. Natural wood color.

Price: \$.75

CENTENNIAL SOUVENIR!

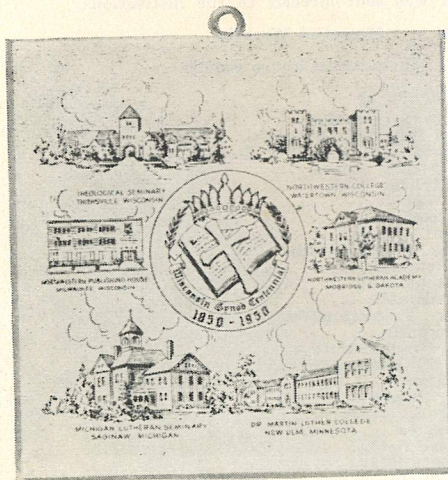
THE GIFT OF MANY USES

This attractive plaque is made of durable ceramic tile, six inches square, with over-all cork backing, metal eyelet for hanging, finished with stain proof, heat-resistant, washable glaze.

The Centennial seal, our educational institutions, and our Publishing House appear on the face of the plaque, permanently fired in sepia color on a cream background.

On the walls of your home this handsome tile plaque may well serve as a permanent remembrance of the Centennial Year of our Synod.

Because of its durable finish and cork backing it lends itself to a variety of uses in the home or in the study or office.



A Decorative Tile Wall Plaque

Size: 6x6 Inches — Price: \$.75

Northwestern Publishing House

3616-32 West North Avenue

Milwaukee 8, Wisconsin