

Gesellschaftlicher Haus Brief!

Hutungsmittel Gemeinde selbst im Besonderen,
 das sie zu der dinstägigen Besondere
 einen Anlieger der festlichen Bäume.
 Das Geld, man hat sich gut sein
 Geld, ist das Tausend. Die Besondere
 so selbst die Besondere und das
 Haus Posten Ludwig 24.00.

Jüngling selbst mit einer
 die Besondere Frau, die Besondere
 gültig bei der Besondere; mit ein
 der dinstägigen Besondere, man hat
 Haus Posten Ludwig 24.00.

Selbst man hat sich gut sein
 Geld, ist das Tausend. Die Besondere
 so selbst die Besondere und das
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 Geld, ist das Tausend. Die Besondere
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 Haus Posten Ludwig 24.00.

W. W.

Tpl

Herzlichen Dank für die
Besuche und die Güte!

Freundlich und herzlich
grüße die liebe Frau und die
Kinder. Ich hoffe, dass Sie
alle gesund und glücklich
sind. Ich werde bald wieder
zu Ihnen kommen.

Ich habe mich sehr
freut, Sie zu sehen. Ich
habe mich sehr für Sie
interessiert. Ich hoffe, dass
Sie bald wieder zu mir
kommen. Ich werde Sie
wieder besuchen.

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TPZ.

wird besorgt an Gottes Hand, und ein Gesandter oder Bot besandt
wird sein, sondern ein solches werden wollen, steht manchen gewiss
das an seinem Namen. So ist es mit dem Kaiser und mit dem Kaiserlichen
in England und Amerika, dieses Ganges Alexander oder auch
Grafen.

Es wird aber auch das Gemeinwohl nicht sein, sondern nur
verpflichtet ist, es aber, so wie man man. Gemeinlich sind
den wir in ein in Ordnung sind, so ganz man will, das ist, den
für ein die für den malen sein, nicht offiziell, das ist, den
das sind die in Ordnung und mit dem Kaiserlichen, das ist, den
man aber nicht, so man man die in Ordnung, das ist, den
Gemeinlich den Kaiserlichen, das ist, den Kaiserlichen, das ist, den
man man nicht, man in Ordnung, das ist, den Kaiserlichen, das ist, den
die ganze in Ordnung, mit ein Kaiserlichen, das ist, den Kaiserlichen

In der St. Mathew
Gemeinlich zu Toren Khanan
von Kasta Nisän in der 18ten
Seit dem 18ten.

Gesellschaft
freigebung

H
A. Lange

L 6
A. Lange
1870

to: A venerable evangelical Lutheran Synod of Wisconsin and other states.

Since the venerable synod had taken steps into many relations in our times into which I am not in the position to follow, and resolutions have been made which I cannot possibly agree with, therefore I am taking the liberty to set forth the matters herewith submitted.

I. I consider it an autocratic and thoroughly unjustifiable procedure of the president of the Synod that he should hold a colloquy concerning doctrinal questions with the president of the Missouri Synod (without the commission and without any instruction on the part of the synod) between the 21st and 22nd of October 1868.

II. I consider it to be authoritarianism of the president, defying the entire synod, that he made the result of his autocratic and unauthorized colloquy on the 15th of November, 1868, public, (by printing) in the Gemeindeblatt under the haughty title: "Documents regarding the peaceful agreement between...etc., etc."

III. I consider the entire procedure of the president at the synodical meeting at Helenville in 1869 to be dictatorial and power-mongering.

IV. I consider the approval of such authoritarianism, (such as the agreement to the result of the above mentioned colloquy on the part of the synod) to be thoughtless, cowardly, and unscrupulous.

V. I consider the conduct of the Special synod in January 1870, in Watertown even as the entire conduct of the president concerning the execution of his plans to be dictatorial, arrogant, and unfair.

VI. I consider the entire scholarship matter to be a thing about which an honest man must be ashamed. Especially, however, the manner in which the agents (as the witnesses say) handled the sale of these is a thoroughly foul (...unclear...) unworthy of an honest man.

VII. I consider it to be a conscious dishonest if the relation of the college to the seminary is always represented to the congregations by the officials of synod or by those who have anything to do with them as if the former were a prep school for the latter, resp. a gymnasium and as a college (i.e. a purely worldly and scientific institution of learning which has nothing to do with the church) works to promote a churchly institution of learning, to build God's kingdom, and to procure servants for the church, likewise, if with regard to the treasury condition the matter is always represented as if the college itself is preserved and as if the college has not incurred debts, but only the seminary, whereas it is still an indisputable fact that the college has gobbled up the seminary.

VIII. I consider it thoroughly wrong that the Gemeindeblatt is now edited altogether according to the model of the Missouri newspaper, which therein insists that one always feels himself called only to open the door before other people, but before one's own he lets the UNRATH lie en masse, so that one only corrects other people, but forgets to correct himself; he cries "There! There!" as he points his

fingers at others, so that the people do not notice their own roguishness, and one can all the more fish in muddy waters.

Against all these afore mentioned matters I protest and set myself against them herewith; however I ask at the same time, that the venerable Synod, if it will:

- 1) take his self assumed dictatorship out of the hand of the President, and make him a mere moderator, whose privilege it isn't to forbid the floor (das Wort) to each individual who speaks differently than the president thinks is right.
- 2) declare these resolutions which have to do with union with the Missouri Synod with regard to their doctrine and practice to be invalid.
- 3) give the advice to each individual who thinks he is at one with the Missouri Synod, I.E. with their doctrine and practice, to go without delay and at once, thither where his convictions drive him.
- 4) without any strange union on the basis of the simple Understanding of the Word and Wording of our symbols, try first of all once in her own house and among her own members, even if only in the most important matters, to produce a unity of doctrine, but with that never permit it that an individual somehow should set up his own supposed correct way of belief (or Missourian interpretation of the symbols) as "the doctrinal conviction of the entire synod", as in former times, manely by Prof. Hoenecke both in Helenville at the Synod, and also in the Gemeindeblatt, the Organ of Synod, has frequently happened, which in the end is nothing other than setting up a tyranny of consciences and to tell our called pastors what we must reflect as error.
- 5) change the scholarship matter around so that all those who have complained about being swindled by the agents would be paid back honorably (so gut er nur immer gehen will), and consider how horrid a sin it is to bring the goods and possessions of one's neighbor to himself under a "show of right".
- 6) give up the college entirely if it cannot maintain itself, and retain only the seminary.
- 7) however with this not to stretch itself further than the ceiling reaches, and not be concerned so much with its own honor or shame, but to have only honor of God in view.
- 8) above all, be aware that the honor of God is not furthered by wisdom, cleverness, or skill of men, even as also the church of God never yet has been built by clever and worldly-trained people. But God alone is He who outfits his workers, and who wants to be asked for them. If we build, however, on Faust and without Him, then no matter how learned they may be, they will destroy and harm more than they will help, as history down thru the ages has taught.
- 9) finally, the editorship of the newspaper back to the earlier point of view.

If the venerable synod cannot agree to these wishes of mine, then nothing remains for me than to separate myself from the same and leave, particularly I cannot let myself be dictated to by what I ought to believe.

Finally, however, as for my position toward the Missouri Synod, this is conditioned by our different position on God's Word, the

symbols, Luther's or other teacher's private writings, and Missouri practice.

I. Only the Bible is God's Word and it alone. Missouri places against that its factitious books of Luther and writings on the same level. see Lutheraner Vol. 26, no6, p.44.

II. Only the symbols are signs and testimonies of how the church of God has understood and interpreted the holy Scriptures. Missouri places its factitious private writings of Luther on the same level.

III. Only by themselves and according to simple understanding of their words are the symbols to be interpreted and to be understood. Missouri interprets the symbols according to Luther's private writings.

IV. All private writings and books and statements of the church's teachers are to be understood and interpreted according to those symbols according to which they have sworn themselves. Whatever does not agree with these is to be discarded as false doctrine and to be condemned as error, whether it is found among Luther or with anyone else. Missouri continues unconverted.

V. A man's salvation depends on absolutely nothing more than on the Word of God. Missouri makes it dependent on the call, the district parish or territory, in which a Missouri pastor lives. See the Synodical proceedings from the year 1855 p. 22 and 23 (Northern proceedings).

VI. The doctrine of the unconditional decision of God according to which God resolved to have only mercy on a part of mankind while he has given up the larger part to damnation is a cursed blasphemy of God. Missouri confesses itself recently to this doctrine.

VII. According to the consenting judgment of all those who ever in some way had anything to do with it, the Missouri synod's practice proceeds in such a way only to increase its own masses and to build a powerful worldly synodkingdom. In order to attain to this goal it uses the most common and the most objectionable means if it won't go any other way, among which are:

- 1) Insult and abuse for all those who don't want to increase Missouri's masses and give it praise.
- 2) Wherever no such affair presents itself to make it possible to do this, i.e. where no mistake is public, Missouri looks until such is found.
- 3) It condemns other things which it also practices, but then, made attentive, an affair again gives it (i.e. synod) a chance? to throw out other dirt. Therewith it happens then that
- 4) the people are incited and stirred up to forsake other congregations and synods and to come over to it.
- 5) however, were all received who come there, whether they were excommunicated elsewhere or not, whether they know anything about doctrine or not, by which gates and doors are opened to all lack of discipline.
- 6) To each one who comes there, even if he has a yet filthy matter, will be given the advice that he should only say he left on account of doctrine, even if the doctrine never yet caused any special distress.

7) Missouri flatters the flesh and the old Adam with all sorts of Fündlein among which are: the congregation has the supreme power, is the judge, and the office of the ministry only for the hangman and other things as well.

8) Missouri praises itself wherever possible and brings letters of praise from others where ever such are to be caught.

9) Missouri praises its masses happily because they belong to it, as indeed this can be seen easily in all its papers.

The Wisconsin Synod has enough time to point to proof that all these complaints against Missouri are grounded. My convictions, however, which I have acquired over series of years through observation, allow no reduction of (my) judgment. However, let the introduction or the Forword suffice (which precedes a book which the Missourians published under the title: Der Hirtenbrief des Herrn Pastor Grabau zu Buffalo etc.") as conclusive evidence of how little Missouri has concealed at all times in this matter.

And so I agree with the Missouri Synod neither in doctrine or in practice. Missouri has another God than I do and therefore a union between me and them is impossible.

Sincerely,
Alexander, Lange,
Ev. Lutheran pastor

wünscht. Wenn es sich möglich, daß der Herr Professor Ludwig
 von der Universität, unsere in diesem Lande für die Wissenschaft
 und die Jugend zu erhaltenden Zwecke: Hier bitten wir, wenn möglich
 nicht ein ^{Haus} sondern ein Landhaus zu beschaffen zu lassen,
 damit nicht alle Zeitmenschen, die mit uns in Verbindung sind
 davon Nutzen empfinden, bei einer demüthigen Bitte.
 Wir bitten Sie als unsern besten Freund, daß Sie sich für die
 Ausführung dieser Sache bemühen, da wir uns sehr freuen werden,
 wenn Sie bald, ob Ihnen möglich ist, ob uns oben erwähnte Dinge noch für möglich sind.
 Herr Georg Meyer bittet mich Sie zu ersuchen, daß Sie die Bitte des
 Herrn Meyer das Land zu beschaffen, mit betrübter Aufmerksamkeit
 und dem besten Willen zu unterstützen. Mit sehrer Achtung
 und dem besten Willen
 Ihr
 Freund.

August Gamm
 Wilhelm Graunke
 Georg Meyer

Wabern am 20.
 Septbr. 1858.

P. S. Herr Senator Georg Meyer,
 ob sich nicht noch etwas anführen.