

The Northwestern Lutheran

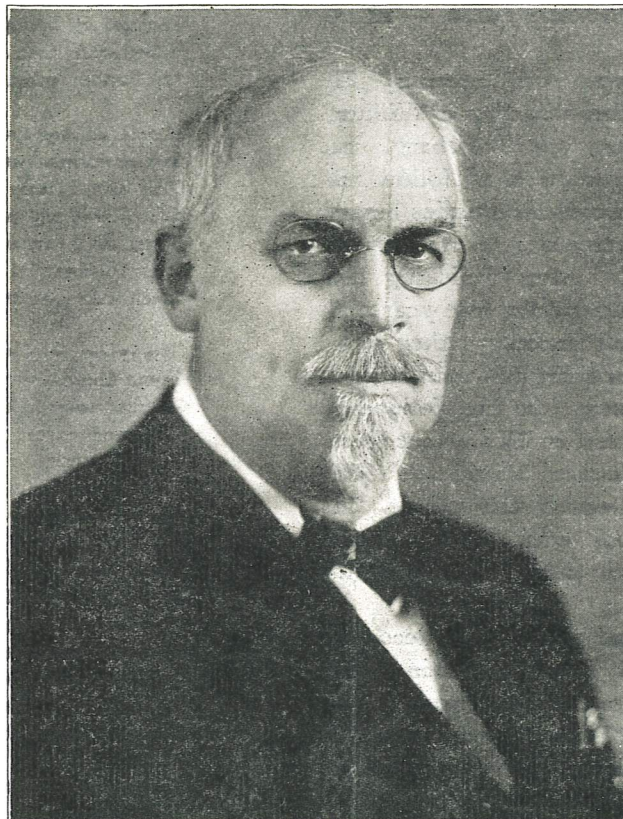
The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:43

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Jan 33
Rev C Buenger
5026 19th Ave



† Pastor Otto Hagedorn †

IT has pleased Almighty God, the Sovereign of life and death, to call from this vale of tears to His eternal blessedness Pastor Otto Hagedorn. The deceased had suffered a stroke during the last Christmas holidays. On his partial recovery, he went to Hot Springs, Arkansas, for a stay of several weeks, in order to restore his health, if so it should please God. After his return, while yet his strength was not fully restored, still was he able now and then to preach to his people and to occupy his place in the meetings of the editorial committee of the "Gemeinde-Blatt," of which he was associate editor. On Thursday, June 23, he was subject to another stroke which soon after was followed by death. The sum of his earthly sojourn was

60 years, 3 months, 28 days. On Monday, June 27, his mortal remains, followed by a large concourse of people, were brought to their final rest.

Beside his family and his congregation, the "Gemeinde-Blatt" will sorely feel his departure, coming, as it does, so shortly on other losses suffered by this organ of Synod in recent years. During his twenty-four years of work on the editorial staff, Pastor Hagedorn proved himself a congenial associate, delighting in service, willing, able, of a rich imagination, an optimist, of a marked sense of humor, most even-tempered, peaceable, and wide-hearted. For a Christian, such as Otto Hagedorn certainly was, to keep the mastery where such a wide diversity of gifts is provided and to accord to each its proper place

where it is to serve with others, is no easy thing. Only by continued warfare with self is victory possible. By the help of God he triumphed, as the products of his pen, particularly during his last years, amply set forth. We, together with many others, shall miss him. The meetings of our small editorial circle were always so agreeable that our departed friend, in spite of his physical infirmity, could not resist the urge to attend; he came. Bergmann is no more; Gausewitz and Henkel have gone to their rest; and now Hagedorn's place has become vacant. Yes, that is a marked trait of our life here below — all is passing.

Otto Herman Hagedorn was born February 25, 1872, in Neenah, Wis. His father was Pastor William Hagedorn, his mother, Sophie, née Bakeberg. In view of the fact that he was sometime to follow his father in the ministry, he continued the studies begun at Forest and Lakemills by attending Northwestern College at Watertown, Wis. After finishing his course here in 1891 he taught school for one year and in 1892 entered the Theological Seminary, then situated at Wauwatosa. After finishing his course here in 1895 he entered the ministry. In the following years he served as follows, Bethel in Milwaukee from 1895 to the middle of 1898, Jordan, Minn., till 1900, from then on till his end, Salem at Milwaukee. In 1895 he entered holy wedlock with Miss Minnie Schulte of Watertown. Death called her from his side on March 9, 1925.

In addition to his work as pastor the deceased served his Synod in various other capacities. He served the "Gemeinde-Blatt" twenty-four years. He was associate editor of the "Junior Northwestern." For many years he was a member of the Committee for Northwestern Publishing House. For the last year he shared the labors of the Hymnal Committee — on which, too, members of our sister Synod Missouri are serving — to which has been allotted the task of preparing a new English hymnal.

Members of the Church Council served as pallbearers for their pastor at his interment. Pastor W. Sauer delivered the funeral address and Pastor Emil Schulz conducted the rites at the grave. Pastor Hagedorn's next of kin are his five children, Eric, Paula, Gerhard, Elsa Schmoe, and Ralph; two brothers, Bernhard and Rudolf; a sister, Emma; two daughters-in-law, a son-in-law, two grandchildren.

—W. Hoenecke in "Gemeinde-Blatt" tr. by G.

— We must look on prayer as pre-ordained from all eternity by God to be a law, a force in the world, as much as any other force in nature or in history. Prayer is a link in the wonderful chain fixed in God's own love, on the one hand, and in man's action on the other.

— Selected.

IN CONTRITION

I will return unto the Lord
From pathways of transgression.
My God, to me Thy help afford,
Hear Thou my heart's confession.
Let Thy blest Spirit's strength divine
Create anew this heart of mine;
Grant me, through grace, this blessing!

Man fails to see His wretched plight, —
So blind is his condition.
Without Thy Holy Spirit's light,
Sin leads him to perdition.
Corrupt in thought, and word, and deed,
Filled with distress, I come, and plead:
"O Father mine, relieve me!"

Knock at my door, and make me feel
My sinfulness and blindness.
The evil I have done reveal,
Win Thou my heart with kindness.
Then, as I comprehend my woe,
Dear Father, let my cheeks o'erflow
With tears of true contrition.

Thy grace in Christ hath rescued me,
From flames of hell I'm riven.
Naught have I lacked. Thy love so free
All good to me hath given.
That I might be forever Thine,
Thy faithfulness, O Father mine,
Spared not the rod to save me!

Lord Jesus, to Thy wounds I flee,
In this blest shelter hide me!
Thy anguish was endured for me,
My guilt has crucified Thee!
On Thee was laid the world's vast load
Of sin, and Thou, blest Lamb of God,
Most willingly didst bear it.

Garbed in Thy robe of righteousness,
The Father will receive me.
In love's paternal tenderness
His counsel He will give me.
He knows the traps the world doth lay,
He knows that Satan day by day,
Doth labor to ensnare me.

Henceforth from evil will I flee,
And shun the world's temptation.
Let Thy blest Spirit dwell in me,
Revealing Thy salvation.
His strength can stem the pow'r of sin,
Whate'er displeaseth Thee within,
May I forever banish.

ANNA HOPPE,
Milwaukee, Wis.

(Translated from the German)

— Be content to bear the cross; others have borne it before you. You have need of patience, and if you ask, the Lord will give it; but there can be no settled peace till our will is in a measure subdued. Hide yourself under the shadow of His wings, rely upon His care and power.

— John Newton.

THE THIRTY-FOURTH PSALM

(Continued)

Verses 12—15

Happiness and Prosperity of Those Who Fear God

"What man is he that desireth life, and loveth many days, that he may see good?"

"Keep thy tongue from evil, and thy lips from speaking guile.

"Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry."

Happiness and prosperity in this world are not the Christian's ultimate scope of desire. Those who fear God have a higher goal; the things they aim at and struggle for are of vastly greater value than mere earthly happiness and prosperity. Not material success, but eternal interests occupy their soul. Knowing that they are created not for this life only, but for a future and better life, — for eternal life, Christian believers would not be wise, if they looked only, or even chiefly, to their well-being in this world, where comparatively but a small portion of their life is spent. The eternal welfare of their soul, a happiness which shall be theirs in all eternity, must to them be their highest goal.

But that does not imply that we who look beyond this life on earth can be or should be indifferent to our happiness here below. Indeed, we all desire to be happy even in this world. It is a natural and universal desire deeply graven in our hearts. From the cradle to the grave, from childhood to old age, we long for happiness. We all desire, for instance, to escape pain and troubles of every sort, where this is possible, and to enjoy peace and prosperity, if this can be done without sacrificing or imperilling our hopes of eternal happiness, which is the infinitely greater good.

Now the way to secure our welfare here and hereafter is a life of godliness or in the fear of God. That, and that alone, has God's favor and the promise of His blessing. It is this thought the sacred poet gives expression to in our Psalm. Having called our attention to the fear of God as the essential of true happiness, the Psalmist proceeds with these words: "What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry."

These words of our Psalm are considered of such importance, that they are taken notice of even in the New Testament. St. Peter, in his first epistle, quotes them almost verbatim, and that, too, as an excellent prescription for a happy and prosperous life in this quarrelsome and troublous world.

But why does the Psalmist put the question, "What man is he that desireth life, and loveth many days, that he may see good?" Certainly not because he supposes that there were any who did not desire life, or did not wish to enjoy a life which is happy and prosperous, but rather to fix the attention on the inquiry, and to prepare the mind for the answer which was to follow. We take the question also to convey this thought that it is lawful to desire life, and to wish to see many days. All men naturally love life, and all naturally desire to live long. Life is in itself a good, — a blessing to be desired; indeed, it is the most valuable earthly gift God has blessed man with, and which man esteems as such. On the other hand, death, the dissolution of life, is in itself an evil, — the greatest of evils in this world, and a thing to be dreaded; and there is nothing wrong, in itself, in loving life on the one hand, and dreading death on the other. Equally proper is it to wish not to be cut down in early life, but to enjoy a reasonable number of years. Psalm 102:24, we hear the man of God praying, "I said, O my God, take me not away in the midst of my days."

So the whole question of the Psalmist seems to point to this: Who is he that would desire to understand the way by which life may be prolonged to a reasonable age, and by which it may be made happy and prosperous? The answer is given by the Psalmist in what appears to be the results of what he has experienced and observed. He says, "Keep thy tongue from evil, and thy lips from speaking guile."

At first sight, this seems to be a strange answer to the question, in what manner man may attain a happy and prosperous life. Shall the tongue and the lips decide the question? Is a happy and prosperous life dependent on these two members of the body? We would not venture to advance this statement. Yet if we look at the negative side of the question, and consider what evils the tongue and the lips may be productive of, when wrongly used, what unhappy lives they may cause among men, we may understand, in a measure, why keeping the tongue and the lips in check will serve as a means which will tend to prolong life, and to make it happy. Behold the misery produced by an evil tongue! "The tongue is a world of iniquity," says St. James. Someone has said, there are as many sins of the tongue as there are letters in the alphabet. Here is a catalogue of these sins. Speaking becomes sinful, when it is hasty, rash, unseasonable, excessive, clamorous, senseless, unchaste, impure, filthy, prevaricating, quibbling, quarrelsome, unfriendly, spiteful, deceitful, lying, slanderous, tattling, babbling, backbiting, detractive, reproachful, opprobrious, flattering, seductive, betraying confidences, revealing secrets, awakening groundless suspicions, talebearing, railing, reviling, boastful, scorn-

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ful, murmuring, foolish, egotistical, vain, proud, malignant, bitter, resentful, cursing, profane, blasphemous. And the results? Sins of the tongue lead to torments of conscience, loss of peace of mind, to broils, quarrels and bitter contentions; to fightings, stabbings, shootings and murders. Perhaps no form of sin more terribly destroys personal, domestic, social and public, peace and prosperity. Untold miseries are brought about by sins of the tongue. Many a happy and prosperous life is wrecked thereby.

What, then, will materially contribute to a life of happiness and prosperity? David says, "Keep thy tongue from evil," that is, from speaking wrong things, from committing those sins the tongue is liable to. Would we pass comfortably through this world, and out of the world, our constant care must be to keep a good conscience; and that involves, not only that we bridle our tongue, and be careful what we say, but that we always give utterance to truth, and truth alone. Godliness, that is, a life in Christ, finds its very essential in speaking the truth; and we who have heard the word of truth, the Gospel of Christ, are especially called upon to speak the truth. Says St. Paul, Eph. 4: 24-25: "Put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth to his neighbor: for we are members one of another." As it is unnatural for the members of the body to deceive each other instead of doing by one another according to their true and actual wants, whatever these may be, so also is it unnatural for Christians to deceive each other. The spirit of truth by which they are governed moves them always to speak the truth with every one they come in contact with.

It is such truthfulness in speaking as well as in the whole conduct of man, which truthfulness is a fruit of the fear of God or Christian faith, that will make for a happy and prosperous life. Scriptures time

and again assert this. Listen to some of the promises the Lord gives in His Word: "A man shall eat good by the fruit of his mouth." Prov. 13:2. To this a commentator adds the following remark: "If that which comes from within, out of the heart, be good, and from a good treasure, it will return with advantage. Inward comfort and satisfaction will be daily bread; nay, it will be a continual feast to those who delight in that communication which is to the use of edifying. Again in the verse following in Prov. 13, we read: "He that keepeth his mouth keepeth his life." Keeping one's mouth, thinking twice before one speaks, especially in matters of consequence, is keeping one's soul from a great deal both of guilt and grief, and saving oneself the trouble of many bitter reflections on himself, and others upon him. Furthermore, Prov. 12: 14, it is said: "A man shall be satisfied with good by the fruit of his mouth." By the good a man does with his pious discourse and wholesome conversation he shall gain comfort and that inward pleasure which is truly satisfying.

"What man is he that desireth life, and loveth many days, that he may see good?" Let him keep his tongue from evil, and his lips from speaking guile. Let him fear God, and that will secure him from many things that would jeopardize the happiness of his life, and secure to him a long and prosperous life. For "the fear of the Lord prolongeth days," says Scriptures. "By me thy days shall be multiplied, and the years of thy life shall be increased," says the Lord, Prov. 10, 27, 9, 11.

What a pleasant world this would be, if men would follow the prescription given by the Psalmist! We often hear the saying, the world is beautiful, if only the people were different from what they are. Following the prescription of the Psalmist, how happy many a home would be; how pleasant to associate with men in society; what agreeable and blessed, relations would exist between brethren in the church, in the Christian congregation, in the synod! How well the Kingdom of God on earth would fare!

One more point the Psalmist would impress on our minds in answer to the question, what constitutes a happy and prosperous life. "Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry." If we would lead a quiet and peaceable life in all godliness and honesty, we must depart from evil on the one hand, and do good on the other. Evil, sin, vice, crime, in any form is incompatible with a life in godliness, and therefore also with a happy and peaceful life. It is therefore, imperative on us, that we renounce sin, the world, the flesh and the devil. We must combat continually and overcome these enemies of our soul through faith in our Lord and Savior. "This is the victory that overcometh the

world, even our faith." 1 John 5:4. That is the safe way that leads to happiness.

But we would proceed only halfway to happiness, should we stop here. What is needed, furthermore, to make for a happy and prosperous life is, that we do good, — good in the sense Scripture describes, Micah 6:8: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Do good, which comprises the whole realm of sanctification, the life in faith, in other words, doing good would imply a life in godliness. Such a life does indeed yield good results and contributes to a peaceful and prosperous life in the enjoyment of a good conscience, while doing evil can only produce evil results and hinder human happiness. Such a life will induce us to seek peace, — that necessary requisite which makes for a happy and prosperous life both with the individual, the home, the community, the church, and the nations of the world.

All this is the divinely appointed way which leads to happiness, for it is the way under God's supervision and care. "The eyes of the Lord are upon the righteous, and his ears are open unto their cry."

J. J.

COMMENTS

Good Advice The graduating classes have held the center of the stage for another commencement period and have filed off to take their places in life. Their dismissal from the discipline of the school to the harder and more exacting discipline of life was in most cases marked by the customary commencement address. Perhaps you heard one or more of them. How did they impress you? Some of them, no doubt, were innocuous, for they were but stilted nonsense; others were vicious because they suggested a wrong philosophy of life. We have heard such and pitied the speaker for his poverty; but we are not about to expatiate on an address of that order. We wish to mention one of which we read and we speak of it with commendation. It was made at Tusculum College in Greenville, Tenn. The orator was Frank J. Loesch, Chicago attorney and a member of the Wickersham commission. He told the commencement audience that America's greatest "national defect" was its people's inclination to lawlessness. He urged upon his hearers obedience to law "as it is," but added, "When you are convinced that a law has failed of its purpose and is the cause of more evil than good, work earnestly to secure its repeal or modification." (Milwaukee Journal.) Taking into account his service on the Wickersham Commission, we can make a fair guess as to which law he referred to. That was sound advice.

Another feature of his address, however, deserves

higher commendation. He admonished the graduating class to "find their greatest strength in a frequent study of the Bible, in silent meditation and in prayer." We venture to say that such advice was not the feature of many commencement addresses at this time. We heartily endorse the speaker's words.

In a general way his words are endorsed by what the News Bulletin reports from New York in the following:

Judge Thomas C. Kadien of Queens County, N. Y., points to the church as one of the influences which must turn back crime and advocates a return to religion as the cure for the present reign of the youngsters in lawbreaking.

Judge Kadien, noting the same condition which appears to be a universal observation among Queens' judges, remarks that the criminal of to-day is young and that the number of young people caught breaking the law continues to increase.

Certainly getting the younger people back to the churches will not lead to offending the law.

And who is to "get the young people back to the churches?" Obviously this duty does not fall to the lot of the boy and girl movements so prominent in our time, but to the home, to the parents. Here example is far more effective than admonition. The lambs generally follow their elders. Children who go to church every Sunday with their parents rarely fall under the ministrations of the missionaries who visit the industrial schools for boys and girls. After all, it is the parents to whom God has entrusted the children as a sacred trust and it is of the parents that God shall ask an accounting. G.

* * * *

Of What Faith, Doctor? Not to enter into the discussion on the atheistic tendencies of our great universities, which discussion has now, at least in Wisconsin, taken on a political cast, but as a fair example of the modern scientific mind trying to reconcile a faith in a God with the modern Baal, science, we quote the confession of faith made by Dr. Frank of the University of Wisconsin in his baccalaureate sermon, as reported by the Chicago Tribune.

President Frank said: "I believe in God. I believe in a God living and breathing in every atom. I believe in the religion of Jesus of Nazareth. I believe religion must be social as well as personal."

Then Dr. Frank read paragraphs from the Bible depicting the skepticism and belief of its characters. The will to believe has produced saints, while the will to doubt has produced scientists, he said, and "neither alone can make for a complete life or a complete leadership."

The saint is inclined to act upon impulse while the scientist is afraid to act because of his doubt of everything. True leadership and scientific advancement rest with men who have both skepticism and

faith, he said. There is no contradiction between the two.

What Dr. Frank and his ilk do not realize is that matters of faith and matters of science lie in two separate and very different fields. The one accepts the revelation of God for the guidance of his conscience and the life of his soul as found in his heart and more clearly shown in the written testimony of God in the Bible, while the other, rejecting this revelation, tries to solve the riddles of the universe by dissecting all things and explaining them by human reason alone. The one takes the word of God simply and humbly against a world of human wisdom and research, the other accepts nothing that his human reason does not understand or approve. And as the revelation of God in His word is superior to and above human reason, nay goes counter to and defies human reason, as we read in 1 Cor. 1:19-25, no man by his intelligence alone, or by human effort of research, can find the truth of creation, much less discover the mystery of God's salvation for men. It is all very well to dissect the body of a creature into the component parts, or to dissolve matter into the smallest possible elements, or by pure reasoning and logical deductions and by fine distinctions try to explain the origin of man and matter, but all these processes of the mind bring the doubter no nearer to the truth as revealed by God Himself.

The will to believe the revelation of God is not inherent in man, nor has he a free choice either to believe or to doubt, but he is by his sinful nature a born unbeliever. 1 Cor. 2:14. It is only by the grace of God alone and through His Gospel of salvation that man is reborn in his nature and faith is granted to him as a pure gift of grace. Thus and thus only is man regenerated morally, so that his intellect, heart and will are in accord with the eternal will of God. Science cannot further this belief and re-birth, but it can and does hinder it. In spite of the vociferous claims of the present day scientists, the results of human research by pure reason and the valid claims of pure revelation cannot be reconciled. The one is purely physical, material, of the flesh, the other truly moral, of the soul and spiritual.

Among the passages from the Bible that Dr. Frank read, did he read St. John, chapter three, recording the meeting of Jesus, the Christ, and Nicodemus? We wonder. Nicodemus was a teacher and respected leader in Israel, and yet is convicted of crass ignorance in matters of faith by our Lord. Or did he read in the same Gospel of the doubting Thomas in chapter twenty? Here was a scientific doubter if there ever was one. He would not be satisfied of the truth that his Lord was risen from the dead until he had scientifically examined the body. Does he arrive at faith in his savior by this examination or by the word of

his Lord? Make your own conclusions from the word of Jesus: Blessed are they that have not seen and yet have believed. John 20:29.

We fear that President Frank, in common with all believers in pure science, talks about faith in the truths of religion like a blind man speaking of colors. If the doubting Thomas and the believing Abraham could be combined in one and the same person and state of mind, what a misleading and misguided leader he would be!

When Dr. Frank goes on to say that, although he believes in the religion of Jesus Christ, he is "not touched by many interpretations of it," he evidences the ignorance of the real unbeliever as well as his horror of creeds. In this he stands on common ground with most modern preachers of the day. The religion of Jesus Christ to them is not the preaching of Christ and Him crucified, 1 Cor. 2:2. He is not to them the very Son of God given to the sinful world as a sacrifice for sin, but only a moral teacher and leader in outward social righteousness. Dr. Frank expressed it thus: "Religion must be social as well as personal if it is to serve its purpose."

As a confession of faith, while it is illuminating, this must be most unsatisfactory to every believing Christian. It is nothing more than the old rehashed pantheism of the pagan world, with which we are well acquainted, and which cannot serve a disintegrating world nor save it from the corruption that has seized upon its vitals. Only a clear-cut confession of a firm belief in that Christ who saved the world by His suffering and dying can do that. Z.

* * * *

What Will the Harvest Be? Youth is the seedtime of life. Parents and guardians as a rule strive to train their young in the ways of their fathers. Very often a profession, a calling, a trade, becomes a sort of heritage in a family, being handed from father to son for generations. Where such is the case it naturally serves as an incentive to strive for high ends and by faithful, honest service in one's walk in life to keep up tradition, if not to add lustre to the family name before the eyes of observant fellow-men.

Times are rapidly changing. Tradition goes by the board. The old is thrown aside for the new, because it offers a thrill. The old is not studied with the intent of improving upon it, something entirely new must supplant it.

Paraguay is an instance in point. Communistic activities down there have been the subject of investigation. The inspection has shown that from outside a number of communist "scholarships" have been endowed. "The winners go to Montevideo headquarters in groups of four to get finishing touches in the art of disrupting social order, after which they

return to Paraguay to organize a campaign of 'social sapping'." (Chicago Tribune.)

The endowment referred to has its well-source in Moscow. Of course, it is a well-known fact that the Russian Soviet does not confine its activities to such little out-of-the-way countries as Paraguay. The Soviet aim is to disrupt the social order of the whole world. It were well that all nations be on their guard. The grave conditions confronting us throughout the world should make us Christians doubly careful regarding the rearing of our young. Let us remember the injunction of our Lord: Ye are the salt of the earth.

G.

OBSERVATIONS AND IMPRESSIONS OF CHURCH AND RELIGIOUS LIFE IN EUROPEAN COUNTRIES

Paper read at the Synodical Convention of the
Southeast District of the Wisconsin Synod

By J. Jenny

The subject of the paper which I present to you this morning, at the suggestion of the chairman, is an unusual one for discussion at a Lutheran Synodical Convention. It is neither doctrinal in character nor has it any direct practical bearing on our synodical work. Moreover, the observations I shall present in course of my address, will often prove, I fear, disappointing, giving little or no reason for joy on our part. I trust, however, that a presentation of the subject matter before us will not be found wanting in giving some valuable information on the present status of Church and religious life in European countries, principally in the Protestant countries, England, Switzerland, and Germany, and in offering an incentive for us, vigorously to contend for our Christian faith and faithfully to continue in the blessed work of the Lutheran Church in spreading its pure doctrine for the salvation of many. It is on these grounds, and for this reason only, I have consented to relate before this body my observations and impressions of Church and religious life in European countries I have visited during last year, asking you to bear in mind, however, that these are only my personal observations and impressions, and as such naturally only have relative weight.

The Starting Point

In relating my observations along the lines stated I shall proceed from certain viewpoints which in the course of history have become fixed, and which may assist us in judging religious conditions now existing in those Protestant European countries I have visited.

I begin with an incident I witnessed in Switzerland. While at Geneva I had occasion to view a monument which is not only unique in its designs and execution, but which is considered as a significant memorial of

Protestantism. It is the new International Monument of the Reformation, which was begun in 1909 and finished in 1917, the year of the 400th anniversary of the Reformation.

To me as a Lutheran this monument is typical not only as to the world conception of the Reformation, but typical also of the spirit which pervades and governs the entire Protestant world outside the Lutheran Church. After viewing this monument I ventured to enter the following brief criticism into my diary: "A truly Calvinistic and secular presentation of the Reformation." Small wonder! Without the knowledge of the Gospel as brought to light by the Reformation it is impossible to produce even a proper and adequate monument of this great historical event. How bigoted and narrow the so-called leaders of Protestantism are who attempt any such representation without having conceived in spirit the real issue of the Reformation under divine Providence.

But let us look at this monument, for a moment, and convince ourselves of what it stands for.

It is located in the Promenade des Bastions, a prominent public place in Geneva, and consists of a stretch of rampart, about 300 feet in length, with a small moat in front of it and a series of statues and reliefs along its face. To the right and left of this monument wall stand two quarry stones about three feet high — the one bearing the inscription "Luther," the other "Zwingli." In the center of the rampart between these two corner stones — which probably are twenty or more feet apart, stands a group of prominent figures carved into the tan colored rock of the wall as the most notable features of this monument. They are the gowned figures of Calvin, Beza, Farel, and Knox. These figures are of more than ordinary size and in their pose and drapery carved in stone present an effective picture and are visible from afar. The other statues alongside of this central group, much smaller in size, represent William of Brandenburg, William the Silent, Admiral Coligny, Roger Williams, Oliver Cromwell, and Stephen Bockskai — a list that sufficiently indicates the internationalism of the International City's monument to Protestantism. One of the reliefs depicts the signing of the Pilgrim's Compact on board the "Mayflower"; others depict historical instances of the Reformation, but I failed to notice any reference to Luther's nailing of the 95 Theses to the door of the Castle Church at Wittenberg on the 31st of October, 1517 — the birthday of the Reformation, nor to Luther's stand at Worms, the establishment of the Reformation.

This monument of the Reformation at Geneva is justly called international. It is international in the sense the so-called Protestant world conceives and accepts the Reformation — a Reformation in the Calvinistic sense pure and simple.

Let us get clear on this before we proceed. Just what does the Calvinistic conception of the Reformation imply? It is not only a purely intellectual conception of the Reformation, but it secularizes the whole work of the Reformation. It believes in world restoration instead of the Reformation of the Christian Church. It stands in marked contrast to the Lutheran conception — the restoration of the Christian Church by the preaching of the Gospel as the only means of salvation, with a church completely separate from the civil domains of this world, a spiritual Kingdom of God on earth, not relying on any civil powers for its support and upbuilding, nor guided and governed by any secular law, but relying wholly on, and governed by, the Word of God only.

Not so Calvinism. That would unite all the moral, social, civil and political forces to establish the Kingdom of God on earth. It would secularize the Church.

This secularization of the Reformation finds its expression in Internationalism, in world powers, in the brotherhood of man, in the peace of the world, in disarmament conferences, in the Federal Council of the Churches of Christ, in "World Conference on Faith and Order," "Conference on Christian Politics, Economics and Citizenship," in short, in utilizing all the moral, social and political forces to make this a better world.

This is the Calvinist conception of the Reformation of to-day. It is in a word, as we say in German, die Diesseits-religion.

Conception Verified in the Church and Religious Life of England

Now my friends, it is this very conception of the Reformation as memorialized by the International Monument of the Reformation in Geneva, I found materialized in Church and religious life particularly in England, as I also find it in the bulk of American Protestant Churches.

I traveled through England, making the major part of my abode there in London, and what did I observe? It cannot be denied there is much in the religious life of the English people that impresses one. A quiet, serious Christian life is noticeable. Public services are being held in various churches not only on Sunday, but also during midweek in the daytime, and the people attend them. And it is peculiarly charming to listen to the beautiful chimes of the English churches, both in cities and country, calling the parishioners to worship, who respond to such calling in large numbers.

But much of the Christian life among English people is rather of the Puritan type. It consists to a great extent in externals, in Sunday observance, in refraining from participating in public amusements on the Lord's Day, — London and other cities I have visited, for instance, are comparatively quiet places on

Sunday — in abstaining from the use of alcoholic drinks, in leading a life of public decency and morality, etc. That all this does not constitute the essentials of Christianity, but rather prove to be legalistic features of the Calvinistic system, is obvious.

But let us enter one of the churches in London and become silent observers of what is being done there. One Sunday morning I happened to attend services in the so-called City Temple, an old church of considerable dimensions. The church was well attended, and the congregation assembled still listened to the reading of the Old English Bible of King James version. Old English songs together with the chanting of Psalms were rendered beautifully by the audience. But the sermon, held by one of London's famous preachers, was, in my opinion, typically Calvinistic and modern. Basing his sermon on the words of Christ spoken at His capture in Gethsemane, where the Roman soldiers had sought Him, and whom He had approached asking them: "Whom seek ye," and they had answered: "Jesus of Nazareth," in reply to which Jesus said: "I am He" — basing his discourse on these words: I am He! this preacher set forth before his audience nearly every great problem that agitates the world to-day, both morally, socially and politically, and the One Who can solve these problems is He Who says: "I am He — Jesus of Nazareth." He spoke wonderful things about Christ, but as to who Christ is, whether He is the eternal Son of God, or only the purest and mightiest among men, we were left in doubt. Nor did this apparently learned man make mention of the gravest of all problems — the problem of sin and its only solution through the atoning sacrifice of Jesus Christ the Savior of sinners; he failed to see and set forth the very point at issue revealed in the text before him, Christ entering death to solve the great problem of sin and death for all men.

This was one of London's most famous preachers. In passing, I would remark right here, in most of the sermons I heard abroad there was a certain indefiniteness of expression. Traditional words and terms often moved in the vague realm of generalities, that one was left in doubt, what was really meant by them. Extolling Christ is not enough if He is not confessed in definite words that He is true God and the Savior of the world. Speaking of the excellency of the Gospel is not sufficient, if one is not told what that Gospel really is. What is needed to-day, is a clear and definite statement of truths. Nothing else will do.

But there is more of the Calvinistic spirit we have noticed prevailing in the English Church and community. Englishmen are proud of their nationality, and a specific national characteristic of English Christians is to nationalize their church. That is closely allied to their nation and its history. In fact, profane history is often embodied in English churches. Glar-

ing examples for this statement are Westminster Abbey and St. Paul's Cathedral in London; as well as the Chapels of Windsor Castle, of Cambridge, and Oxford Colleges. The whole history of England from its earliest date down to modern times is incorporated in Westminster Abbey, probably the most interesting cathedral in the world. Aside from its beautiful main auditorium it is one large museum, in which there are not only famous historic chapels like the Chapel of Edward the Confessor, where lie the bodies of no fewer than six kings and six queens, the Chapel of King Henry VII and other chapels, but in which there also stand hundreds of tombs and statues of royalties, of statesmen, orators, generals, admirals, scientists, artists, poets, authors, and saints and peers of the church from every period of English history side by side of each other. Even evolutionists and atheists of fame have been immortalized here by tombs and statues.

What does all this mean? It means not only that the Church of England is strongly nationalized, but that it has become a means for the perpetuation of English history. Moreover, we find here a glaring example of commingling things spiritual and things secular, of amalgamating the Kingdom of God and the kingdom of the world, of mixing Church and State.

Such intermingling of Church and State affairs is a peculiar feature of both the ecclesiastical and governmental domain in England. All functionaries of the Empire and the courts and Parliament and the municipal government are sanctioned by the authorities of the Church. It was my privilege to witness a solemn service at the Westminster Abbey on Michaelmas Day on which the Lord Chancellor, the judges and members of the legal profession renewed their annual oath in the presence of a large audience before the Dean of the Abbey.

Apparently the principle of complete separation of Church and State is an unknown quantity in England. The Church of England is one of the estates of the Kingdom, and its relation to the state is one of dependence, the sovereign being the supreme governor and Parliament its highest legislative body.

We cannot leave England, however, without paying a brief visit to the English Lutheran Mission of the Synodical Conference type in London. There are two mission congregations here which are affiliated with the Saxon Free Church in Germany. The house of worship I visited is an insignificant chapel. But during all my travels in Europe it was the only church in which I heard a purely Lutheran sermon. It is a pity that in this great world metropolis of 7,500,000 inhabitants there are only one or two small English Lutheran missions adhering to the Augsburg Confession. Why does the Church of the Reformation mean so little to the English people? There was a time when Lutheranism had wellnigh

gained a foothold in the British Isles, as in the days of Robert Barnes, who was converted by Luther's writings and became a frequent messenger between Henry VIII and Luther, furthermore, of Tyndale and Miles Coverdale, the translators of the English Bible, who both had accepted the doctrines of Luther, of Thomas Cranmer, who had translated Luther's Catechism into English for the use of his people, and other divines who had cast their influence in favor of accepting the Lutheran confession. But since King Henry VIII, who had refused to accept the Augsburg Confession without the changes he had demanded, had established the Anglican State Church, in which the spirit of Calvinism finally became predominant, England has been the hotbed of Calvinism ever since, the spirit of which now permeates and governs the entire so-called Protestant world, not indeed to its spiritual blessing, but to its moral and social collapse, as present world conditions would indicate which, in the last analysis, are but a result of Calvinism in placing human reason above the divine Word, man's intellect above the wisdom of God.

(To be continued)

"WHICH IS CHRIST'S TRUE CHURCH?"

(Continuation)

If the One Holy Christian Church is invisible, some one may ask, how do you explain that the Bible speaks of "the church of God which is at Corinth," "the churches of Galatia," "the church of the Thesalonians," etc. We find the answer in expressions connected with such greetings like these: "To all that be in Rome, beloved of God, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's"; "to the saints at Ephesus, and to the faithful in Christ Jesus"; etc. These groups, or congregations, are called churches on account of the presence in them of those who through faith in Christ were true members of His Church. To these believers belonged all the precious promises of God, a hypocrite in the group having no share in them, and these believers were in their city preaching the Gospel by the command and under the authority of their Lord Jesus Christ. In Rome, in Ephesus, in Corinth, everywhere, it was one and the same ministry when Christians preached the message of the cross. There was no divinely instituted form of church government to unite them. They were one only in their faith in Christ: "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

The Church is founded on the sacrificial death of Jesus Christ, by which the entire world was justified before God and reconciled unto Him. Christ's work

is complete in itself, no further priesthood with its mediation and sacrifices is required. There remains only to carry the glad tidings to conscience-stricken sinners. That is the "ministry of reconciliation" of 2 Cor. 5. And the same text declares as means of this ministry "the word of reconciliation." That word is also in the sacraments of Holy Baptism and the Lord's Supper. So the only work Christ committed unto the Church is that of preaching the Gospel and administering the sacraments. Where this is done, the Church is at work and is being edified in Christ.

Christ did not commit this ministry to Peter and to his "successors," the popes of Rome. Matt. 16, John 21, and the other texts quoted in support of the papacy, do not teach a "visible head of the Church, a vicar of Christ on earth." Search your New Testament through and through, and you will not find a pope. But you will find that Paul, 2 Thess. 2, warns the Christian "that the mystery of iniquity doth already work," that the spirit is already extant that will later find its expression in papacy.

Nor did Christ commit the ministry to the bishops, the apostles and their successors. True, the apostles were the leaders of the Church in their days, but not by virtue of a certain office they held. They were the inspired men by whom God completed His revelation to the world. John 17, Jesus says: "Neither pray I for these alone, but for them also which shall believe on me **through their word.**" In Eph. 2, we are told that the believers are built upon the "foundation of the apostles and prophets, Jesus Christ being the chief corner stone." Here, too, it is not a certain office but **the word which God gave the world through them**, that is of importance. Of the first Christians we read, Acts 2:42: "They continued steadfast in the apostles' doctrine." That is what Paul means when he, 1 Cor. 1:12-13, chides the Corinthians: "Now this I say, that every one of you saith, I am of Paul; and I of Apollos, and I of Cephas, (Peter); and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized into Paul?" And, 3:5: "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?"

That the Ministry of the Keys is given to the Church, to all believers, is clear from John 20:21-23, Matt. 18:15-20, 1 Peter 2:9, 1 Cor. 1:3-4, 3:21-23, etc.

Therefore the Church of Christ is not known by such marks as the pope, the episcopacy, forms, ceremonies, ecclesiastical government, etc. The only true mark of the Church is the preaching of the Gospel and the administration of the sacraments according to Christ's command. Where we find this mark, the Holy Ghost is at work, men are led to faith in Christ, and the Good Shepherd is by such teaching feeding His flock.

But Rev. O'Brien in the Catholic "Our Sunday Visitor" calls attention to the many divisions among those who preach Christ. He invites comparison. To which of the existing churches does Christ direct me? is now the question. Wherever the Gospel of the cross is preached, men are saved, though also error is taught. But false doctrine is a sin against God and a constant danger to saving faith. So Christ most certainly directs us to that church which in its teaching and its practices is faithful to the written Word, the Holy Scriptures, and so is truly apostolic.

The Catholic writer asks, "Whom shall we believe, Christ or Luther? . . . Is not the authority of Jesus Christ greater than any of these men, and of the other human individuals who set up creeds of their own in contradiction to the plain teachings of Jesus Christ? If the authority of Jesus Christ is greater, then there is no escape from the conclusion that the Church which He Himself founded is to be accepted by all men as the one and only true Church of Christ on earth."

"Christ or Luther!" In the days of the Reformation they tried to show that this was the alternative. They failed dismally; they will ever fail. Luther did not "set up a creed of his own." He proclaimed the truth that Christ and His apostles and prophets taught against a church that had drifted so far away from the Scriptures that its head is rightly called the antichrist.

The situation has not changed; it is the same today. Space forbids that we make the complete comparison here. We shall content ourselves with just a few examples.

Canons and Decrees of the Council of Trent, chapter 16, canon 5, the pope says of **original sin**: If any one saith, that, since Adam's sin, the free will of man is lost and extinguished; or, that it is a thing with only a name, yea a name without a reality, a figment, in fine, introduced into the Church by Satan; let him be anathema.

The Bible says, Eph. 2:5: "We were dead in sins." John 3:16: "That which is born of the flesh is flesh." See also 1 Cor. 2:14, Rom. 8:7.

Luther says: "I believe that I cannot by my own reason or strength believe in Jesus Christ or come to him."

Chapter 16, canons 11 and 12, the pope says of **justification**:

If any one saith, that men are justified, either by the sole imputation of the justice of Christ, or by the sole remission of sins, to the exclusion of the grace and the charity which is poured forth in their hearts by the Holy Ghost, and is inherent in them; or even that the grace, whereby we are justified, is only the favor of God; let him be anathema.

—If any one saith, that justifying faith is nothing else but confidence in the divine mercy which remits sins for Christ's sake; or, that this confidence alone is that whereby we are justified; let him be anathema.

The Bible says, Eph. 2:8-9: "By **grace** ye are saved through **faith**; and that not of yourselves; it is the **gift of God**; **not of works**, lest any man should boast." Rom. 8:33-34, 5:16, 3:23. 24. 28. 10:10-11, 5:1, 4:5-6.

And Luther? Can any one deem it necessary to quote from his writings to show that he teaches this Bible truth? By grace through faith — why, it was the very preaching of this truth that brought him into conflict with papacy. He teaches it in the class room; he proclaims it from the pulpit; he confesses it in the face of bitter persecution and death; he sings it in his hymns; he makes it his hope in the hour of death.

Luther is in this central doctrine of Holy Scriptures fully in accord with Christ and His prophets and apostles, while the pope, though teaching our need of the Savior, denies the grace wrought by Christ by his demand of meritorious works and so strikes at the very foundation of the Christian faith.

Take your Lutheran Catechism and the Bible and continue the comparison, and you will arrive at the same results in every instance. While papacy departs from the Scriptures in its teachings, of papacy, of the temporal power of the pope, of the priesthood, of the mass, of purgatory, of communion under one kind, etc., etc., you will find the confessions of the Lutheran Church to be nothing more and nothing less than a confession of the truth taught by Christ and His inspired prophets and apostles. He who follows Christ will not turn towards Rome.

J. B.

THE WEST WISCONSIN DISTRICT

The eighth regular district convention of the West Wisconsin District was held in Immanuel Church, North La Crosse, from the twenty-fourth to the twenty-eighth of June. The delegates were hospitably entertained by the congregations of Immanuel and Mt. Calvary Churches. The keynote of the session was given in the opening sermon, which was delivered by the Rev. H. Kirchner of Baraboo and based on Philippians 4:13: "I can do all things through Christ which strengtheneth me." This service was conducted by the Rev. Julius Bergholz, pastor of Immanuel Church.

On Tuesday evening the choir of the church under the able direction of the pastor gave a sacred concert. The selections sung were not only inspiring, but the masterful execution of some of the difficult Bach numbers also proved to all present what a choir can do toward enhancing the service, if both they and the conductor are willing to put forth every effort in preparation and then sing to the glory of God.

The Elections

The elections brought the following results: President Wm. Nommensen, Columbus, was re-

elected although he had asked to be excused because of his health and the work in his large congregation. Under existing conditions, however, it was held advisable that he retain the office, and he was prevailed upon to accept the re-election. For the offices of vice-presidents Rev. J. Mittelstaedt, Menomonie, and Rev. H. Kirchner, Baraboo, were re-elected. In the place of Rev. F. Stern, Watertown, who for a number of years had served faithfully as secretary, but had recently accepted a call into another district, Rev. Paap, Johnson's Creek, was elected. Rev. H. Geiger, was re-elected as assistant secretary. Mr. H. Koch, Columbus, was again chosen as district treasurer.

Rev. Wm. Fischer, Merrill, who for many years had faithfully served, as a member of the Mission Board, asked to be excused from this work. The district together with the other retiring officers gave him a vote of thanks and in his place elected Rev. H. Schaller, Medford. The other members Rev. Julius Bergholz, Rev. E. Walther, Mr. Adolf Toepel, and Mr. George Isenberg were re-elected.

The Messrs. H. Zeidler, H. Ihlenfeld, and H. Baumgarten, all of Columbus, will serve on the auditing committee. The Pastors Paul Froehlke, Winona, Rudolph Korn, Lewiston, and Carl Siegler, Bangor, are members of the Committee for Indigent Students. The Rev. Paul Lorenz, Watertown, served as chaplain for the sessions. Pastor Theo. Mueller, La Crosse, had charge of the newspaper reporting.

The Peace Resolution

After the "Peace Committee," elected by Joint Synod, had presented their findings and had offered their suggestions, the district unanimously adopted the following resolutions:

I. The Fort Atkinson Case

- a) After hearing the report of the committees, verbal as well as written, as presented by their spokesmen, President Gauss and President Nommensen, we find that there are certain points of disagreement between the two committees as regards historical facts, the truth about which facts can be determined by reference to the original documents.
- b) Although historical facts presented by President Nommensen were not disproved, and his report therefore still stands as correct, we nevertheless recommend, as conducive to a peaceable solution, that these two spokesmen meet alone during the course of the year to verify all statements made on both sides to define exactly for the Joint Synod those points which still may remain in controversy.

II. On the Watertown Resolution of November, 1927

- a) The Watertown resolutions must be understood in the light of the occurrences of the day on which they were made: The Beitz paper was read and interpreted by its author, and the Seminary professors then offered their critique. Pastor Beitz in his answer refuted none of the charges made, but took his stand firmly on his paper as a message from God that must be taken or left as-written, thus himself making his document a confessional writing in the technical sense. Then, after lengthy consideration, there followed the two resolutions which are under discussion.
- b) It was not then, it is not now, the intention of the West Wisconsin District by these resolutions to raise the "Gutachten" to the status of a confessional writing.
- c) Those who laid this false interpretation on these resolutions were in duty bound to secure full information from the officials of the District before passing judgment.
- d) The District does not insist upon the present wording of these resolutions. If for the sake of peace a change should be considered desirable, any change is agreeable that leaves the original intention of the district clear and unmistakable, namely, to disavow the Beitz paper as containing, according to its tenor and according to its interpretation given by its author, slanderous statements, uncharitable accusations, and false doctrine.
- e) The West Wisconsin District holds that the inclusion in the second resolution of the phrase, "Und darin beharren," and the subsequent appointment of special committees constitutes sufficient evidence of the intention of the District to deal patiently and in order with those who took their stand with Pastor Beitz on the paper that had been disavowed.

The District also passed the two additional following resolutions:

The second part of the above report, Number 18, is to take the place of, or to be submitted for, the second part of the answer of the committee selected by President Nommensen and read before the District.

Because of differences obtaining on the application of principles as pertaining to the Beitz paper, this District petitions the president of Joint Synod, Rev. G. E. Bergemann, to appoint a committee to look into these differences and principles before the next general Synod, and to send a statement of the findings of said committee to the Districts and finally to have them read to the general body.

Closing Service

The closing service together with the celebration of Lord's Supper was held Wednesday evening. The sermon, with Isaiah 40:31 as text, was preached by Pastor Paul Froehlke. The Rev. F. Loeper, White-water, had the confessional address based upon Psalm 39:7.

Thou comforter of priceless worth,
Give one mind to Thy flock on earth,
Stand by us in our final strife,
And lead us out of death to life.

Note: We hope to bring a report of the Inner Mission work of the District in the near future.

Gervasius W. Fischer, Corresp.

SIXTH CONVENTION OF THE DAKOTA-MONTANA DISTRICT

Rauville Township, Watertown, South Dakota,
June 15 to 20, 1932

By God's grace seventy pastors and delegates were permitted to attend the Sixth District Synod meeting at Rauville Township in the congregation of the Rev. J. B. Erhardt, from June 15 to 20. President G. E. Bergemann of Fond du Lac, Wis., delivered the opening sermon. Nine sessions were held; two being devoted to the reading of a doctrinal essay, seven to discussion of business affairs. All sessions were opened with short devotional services conducted by Rev. W. Lindloff.

Doctrinal Essay

Prof. F. Brenner of our Theological Seminary at Thiensville, Wis., read a most soul edifying essay. The entire forenoon sessions were given over to his reading of the "faith pictures" shown us in Hebrews 11. The essayist showed the marvelous power of the glorious faith portrayed in that chapter, and applied the same very properly to our present age wherein "slowness and smallness" of faith has become a mark of the generation. All present had reason to extend thanks for this strengthening of faith.

Financial Report

President G. E. Bergemann lectured at length on the present financial status of Synod. He explained why a reduction of twenty per cent in the administrative and ten per cent in the missionary departments of Synod was necessary. Synod pays more than \$100.00 per day interest but in the past months has reduced its indebtedness more than \$124,000.00. Here are the figures:

Budgetary Receipts from January 1 to	
May 31	\$155,912.37
Every-Member Canvass, cash as of May 31	151,658.87
Every-Member Canvass, pledges above cash	89,344.52
Total Receipts	\$396,915.76

It was the avowed purpose of the Board of Trustees to retire our bank loans, \$256,000.00 as promised. At the time of this writing the bank debt has been reduced \$132,000.00. President Bergemann further explained: "With grateful hearts we accept these gifts from the hand of God. Many of them are real sacrifices on the part of our Christians. It would be a mistake to figure the outcome of the Every-Member Canvass collection in dollars and cents only. The educational feature of the campaign was of immense value in that it brought home to all of us the importance and the needs of our synodical work. It has brought about a new consecration to the task assigned to us."

Rev. E. R. Gamm and the Treasurer read their reports of the collections received in each field. It is worthy of note that good cooperation prevails in our District, proven by the fact that all but one pastor had reported on the Every-Member Canvass.

Report On Missions

Rev. Theo. Bauer of Akaska, So. Dak., read a very fine report on every mission field within the District. While no sensational growth was recorded, a marked progress in general was apparent. The committee on this report recommended that the two fields make strenuous efforts to raise more for the missionaries salary. A further recommendation to re-divide two fields and place a missionary at Gary, So. Dak., gives promise of gaining another new field. A new mission was opened at Jamestown, No. Dak. The Rev. H. Mutterer is the pastor.

Divine Services

Beside the opening sermon by President Bergemann, services were held at the Rauville church on Friday evening with all the pastors partaking of Holy Communion. Pastors W. Krueger and G. Schlegel delivered the sermons for that occasion. Sunday morning, June 19, Synod Sunday was observed with Pastors E. Schaller and H. J. Schaar preaching the Word. The closing service was held at Lake Kampeska with Rev. W. Sprengeler encouraging the pastors and delegates to greater missionary zeal in their respective communities.

News

Rev. E. Schaller of Mound City, So. Dak., declined the call to the Elgin-Burt, No. Dak., parish. The Mission Board has now extended this call to the Rev. P. Kuske of Brockway, Mont.

Rev. A. Lenz has resigned his pastorate at the South Shore, Germantown, So. Dak., parish. The Rev. H. Sprenger accepted the call to Marshall, Minn. The parish at White, So. Dak., has not yet extended a call. A vote of thanks was given the Rev. J. B. Erhardt and his congregation for the Christian hospi-

ality shown the convention. Special mention should be made of the excellent meals served in the mess hall.

District Officers

The Rev. E. Hinderer, our efficient chairman of the election committee, reported that the following officers were elected by the convention for the coming biennium:

President: Rev. J. P. Scherf, Roscoe, So. Dak.

First Vice-President: Rev. A. Birner, Hendricks, Minn.

Second Vice-President: Rev. S. Baer, Zeeland, No. Dak.

Secretary: Rev. H. Lau, Aurora, So. Dak.

Recording Secretary: Rev. D. F. Rossin, Goodwin, So. Dak.

Treasurer: S. E. Johnson, Watertown, So. Dak.

Financial Representative: Rev. E. Gamm, Moberg, So. Dak.

Board of Auditors: Pastors E. Gamm, W. Sprengeler, H. Michaels.

Mission Board: Pastors T. Bauer, W. T. Meier, W. Sprengeler, Mr. J. Klein and Mr. J. Heiden.

District Correspondent: H. J. Schaar, Morrystown, So. Dak.

School Committee: Pastors J. P. Scherf, E. Schaller and Mr. Mehlberg.

Supervisor of Subsidies: Rev. W. Lindloff, Elkton, So. Dak.
H. J. Schaar.

† MRS. MARTIN DENNINGER †

On the 27th of May, Maria Denninger, beloved wife of Pastor Martin Denninger, died in the Lutheran Old People's Home at Wauwatosa, Wis., in the faith of her Savior. After a brief service in the Lutheran Old People's Home, conducted by the chaplain of that home, the Rev. E. Albrecht, the mortal remains of the departed sister were taken to Sheboygan, Wis. Funeral services were conducted in the church of her nephew, Rev. E. Krause, and the undersigned preached at the request of the deceased on the words of the text in Ps. 27, verse 5: "Commit thy way unto the Lord; trust also in him and he shall bring it to pass." These words were particularly dear to the departed sister because they had been used at her confirmation and marriage. Pastor Krause read the obituary and addressed a few appropriate words to the assembled congregation. Her mortal remains were then placed into the bosom of the earth in the firm conviction of the resurrection of all flesh on the day of Judgment.

Maria Mittenzwey was born on the third day of December in the year 1857 in Collinsville, Ill. For many years the departed served as a nurse and performed her duties with a faithful and cheerful heart. About eight years ago she entered the bonds of Holy

Matrimony with Pastor Martin Denninger. Particularly in the last years she was a great help to her husband, since the Lord had visited him with blindness.

The departed sister was a true disciple of the Lord Jesus and with childlike faith and trust she sat at His feet and listened intently to His precious Word. During the days of her severe sufferings she looked up to the hills from whence cometh the help and trusted implicitly in her Savior who would do all things well. She has now received the crown of eternal life.

She leaves to mourn her husband, Rev. Martin Denninger, Geo. Denninger and family, sisters and brothers and friends. May her memory remain a blessing among us. A. Halboth.

FROM OUR CHURCH CIRCLES

Lack of space compels us to hold over some reports that would come under this head for our next number. Ed.

Synodical Conference Convention

The Synodical Conference of North America will meet, D. v., at Mankato, Minn., Rev. A. Ackermann, pastor, August 10 to 15. All delegates will kindly conform with the regulations of Synodical Conference and procure a three-fold copy of their credentials, signed by the president and the secretary of their synod or district synod, and mail one to Dr. L. Fuerbringer, the president of the Synodical Conference, 801 De Mun Avenue, St. Louis, Missouri, one to Rev. A. Ackermann, 213 S. Spring Street, Mankato, Minnesota, and one to the undersigned secretary. Arrangements that must be made by the president for the convention require that the secretaries of the synods or district synods send to him a list of the delegates from their synod body as soon as possible. Applications for quarters should be in the hands of Rev. Ackermann at an early date.

Prof. J. Meyer, Thiensville, Wis., will read a paper on "Christ Our King." Herm. Gieschen, Secretary,
2131 N. 72nd St., Wauwatosa, Wis.

Central Delegate Conference

The Central Delegate Conference will meet at Juneau, Rev. M. Nommensen, on Aug. 2 to 3, 1932.

Paper: Ist das Geben ein wesentliches Stueck der Heiligung?

Sermon: Rev. G. Fischer, Prof. H. Fleischer.

Confessional Address: Rev. A. Mennicke, Rev. Ad. Dornfeld.

Remarks: It is the wish of the conference that each pastor bring a delegate of each of the congregations that he serves, whether they be members of Synod or not. Also timely announcement is requested of pastors and delegates. All announcements should be in not later than

the Friday before. Also kindly announce whether night's lodging is requested or meals only.

H. Geiger, Secretary.

Fox River Valley Conference

The Fox River Valley Conference will meet at Dale, Wis., Rev. W. Zink, July 19 and 20, 1932.

Papers: W. Gieschen, 2 Mos. 34: 29-35; E. Schoenecke, Matt. 5: 17-19; C. Auerswald, Matt. 12: 31 f.

Kindly announce early. F. A. Reier, Sec'y.

Wisconsin River Valley Delegate Conference

The Wisconsin River Valley Delegate Conference will meet on July 19, at 9 o'clock at Zion Church, Stetsonville, Wis., the Rev. G. O. Krause, pastor.

The following papers are to be read: E. Otterstaedter, Wodurch schliesst sich ein Glied von einer christlichen Gemeinde aus?; A. Dornfeld, Faith-Cure (or Faith-Healing); O. Kuehl, Unionism in the Church and its Detrimental Influence; G. Fischer, Our Synod and its Work.

Timely announcement is requested.

G. C. Marquardt, Sec'y.

Twenty-fifth Anniversary

On the fourth Sunday after Trinity, the congregations of St. John and St. James at Reedsville, Wis., celebrated a special jubilee festival. Twenty-five years had passed by since the Rev. Henry Koch had been installed pastor and spiritual guide of this church. God's word and sacraments are precious gifts of God to those who are children of the Lord. Thus the realization of having enjoyed these blessings again for twenty-five years prompted the congregation to arrange this special jubilee festival. Children of God also remember with appreciation the many tokens of love shown them by a faithful pastor and therefore wish to manifest their gratitude for the same. So also here! At the close of the celebration a special gift was handed to the jubilarian by the representatives of the congregation and those of the Ladies' Aid Society, as also by individual members. The sermon, very appropriate for the occasion, was delivered by Rev. Reinh. Koch, son of the jubilarian. The house of worship was well filled, and, as it seemed, almost every member of the congregation participated in the celebration.

In a short address at the close of the service, Pastor Koch expressed his gratitude to the Lord, the Head of the Church, and also to his beloved congregation for all the mercy that had been bestowed upon him, and all the deeds of love that had been showed to him from the beginning to the end of these twenty-five years. May the Lord bless shepherd and flock in the future as He has done in the past.

F. K.

TREASURER'S STATEMENTS

May 30, 1932

Receipts Distributed and Disbursements

	Collections	Revenues	Total Receipts	Disbursements
General Administration	\$ 79,621.71	\$ 30,313.05	\$109,934.76	\$ 45,551.12
Educational Institutions	34,734.69		34,734.69	
Theological Seminary	6,929.39	4,155.30	11,084.69	21,416.98
Northwestern College	7,535.73	19,875.94	27,411.67	55,780.57
Dr. Martin Luther College	5,805.17	14,104.10	19,909.27	47,391.48
Michigan Lutheran Seminary	1,705.43	3,735.36	5,440.79	13,830.80
Northwestern Academy	870.34	2,050.40	2,920.74	10,805.84
Home for the Aged	2,391.63	1,064.50	3,456.13	4,761.21
Missions, General	55,651.99	10.00	55,661.99	1,587.42
Indian Missions	16,434.09		16,434.09	30,897.17
Negro Mission	8,300.31		8,300.31	
Home Mission	28,316.71		28,316.71	100,123.84
Poland Mission	4,391.13		4,391.13	9,096.80
Madison Student Mission	690.44		690.44	2,983.45
General Support	10,697.18		10,697.18	20,254.91
Indigent Students	3,601.50		3,601.50	9,619.32
To Retire Debts	10,347.42		10,347.42	
Total Collections and Revenues	\$278,024.86	\$ 75,308.65	\$353,333.51	\$374,100.91
Collected by Rev. Brenner			2,967.53	
			\$356,301.04	356,301.04
Deficit				\$ 17,799.87

Every-Member Canvass

Receipts

Pacific Northwest	\$ 100.51
Nebraska District	3,086.07
Michigan District	13,480.37
Dakota-Montana District	3,384.40
Minnesota District	15,058.84
North Wisconsin District	35,313.95
West Wisconsin District	22,959.30
Southeast Wisconsin District	50,131.52
Miscellaneous	30.00
Total amount received May 30, 1932	\$143,544.96

We acknowledge with thanks sums remitted to the Treasurer direct from the following donors:

Sums previously reported	\$ 1,309.28
Poland Mission Collection	86.25
Home for the Aged Collection	2.00
	\$ 1,397.53

Received from Mr. Albert Voecks, Treasurer, \$100.00 offered as a memorial for Mrs. Elizabeth Radtke by Mr. Herman Radtke, Barron, Wis.

Memorial Wreath for E. A. Grabowski, reported last month, was received from Rev. C. F. Doehler and Family.

Debts

Debt on July 1, 1931	\$696,916.65
Debts made	170,377.12
	\$867,293.77
Debts paid	223,855.82
Debt on May 30, 1932	\$643,437.95
Decrease	\$ 53,478.70
Debt on December 31, 1931, was.....	\$752,649.69
Paid since to May 31, 1932.....	109,211.74
Debt on May 31, 1932.....	\$643,437.95

THEO. H. BUUCK,
Treasurer.

The Northwestern Lutheran

TREASURER'S STATEMENTS

Cash Account

May 30, 1932

Accretions

Cash Balance July 1, 1931	\$ 14,680.88	
Collections for Budget (Regular)	278,024.86	
Collection by Rev. Brenner	2,967.53	
Every-Member Canvass Collection	143,544.96	
Revenues	75,308.65	\$514,526.88
Church Extension Accounts Paid	8,402.05	
Church Extension Revenues	339.40	
Trust Funds previously reported	1,486.50	
Home for Aged Entry Fee	1,000.00	
Memorial Wreath, West Wisconsin	6.00	
Memorial Wreath, North Wisconsin	10.00	
Accounts Receivable paid	1,105.69	
Annuities	3,000.00	15,349.64
		\$529,876.52

Liabilities

Accounts Payable made	\$ 36,071.68	
Accounts Payable paid	42,941.41	
Minus		*\$ 6,869.73
Notes Payable made	\$129,061.66	
Notes Payable paid	178,103.02	
Minus		*\$49,041.36
Non-Budgetary Collection	\$ 5,243.78	
Non-Budgetary paid	2,811.39	
Plus		\$ 2,432.39
		*\$53,478.70
Net cash to account for		\$476,397.82

Disbursed Therefrom

Budget Disbursements	\$374,100.91	
Church Extension Loans	52,295.80	
Church Extension Expense	52.62	
Annuities Paid	550.00	
Inheritance Tax	95.00	
Dakota-Montana Bank Loss	1,289.35	
Trust Funds paid to July 1, 1931	7,211.65	
Trust Funds paid to March 30, 1932	1,474.50	
		\$437,069.83
Cash Balance May 30, 1932		\$ 39,327.99

Receipts and Allotments

	Collections	Allotments	Arrears
Pacific Northwest	\$ 1,271.28	\$ 2,469.61	
Nebraska	8,579.78	11,360.47	
Michigan	24,646.55	38,302.11	
Dakota-Montana	9,045.80	13,875.07	
Minnesota	56,454.40	78,759.67	
North Wisconsin	56,768.68	98,561.87	
West Wisconsin	60,614.50	96,182.02	
Southeast Wisconsin	59,246.34	109,518.31	
Total Collections from Districts	\$276,627.33	\$449,029.13	\$172,401.80
From Direct Sources	1,397.53		1,397.53
From Rev. Brenner	\$278,024.86		\$171,004.27
	2,967.53		2,967.53
Revenues	\$280,992.39	77,916.13	\$168,036.74
	75,308.65		2,607.48
Budget Deficit	\$356,301.04	\$526,945.26	\$170,644.22
Budget Disbursements	374,100.91	*374,100.91	152,844.35
Deficit	*\$17,799.87	\$152,844.35	*\$17,799.87

THEO. H. BUUCK,
Treasurer.