

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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THE ONE HUNDRED AND FOURTH PSALM

Verses 1 — 5

The Great Hymn of Creation

Do not expect us, kind reader, to present an exhaustive exposition of this Psalm. To do this would require searching libraries, studying voluminous works on creation, on the universe, nature, light, astronomy, the natural history of the earth, vegetable and animal life, man's labor and calling, and above all, the grandeur of God's creative power, wisdom and goodness.

The Psalm is indeed one of, if not the most complete and impressive picture of the universe. One looks in vain for such a magnificent and beautiful ode on nature and its Creator in all literature outside the Bible. The German poet and writer Herder is quoted as saying about the beauty of this Psalm: "With what an eye of gladness does the poet survey the earth! It is a green mountain of Jehovah, which He lifted above the waters; a paradise which He established for the dwelling place of so many living creatures above the seas. The series of pictures which the poet here displays is in fact the natural history of the earth. Indeed, we find here the whole universe — the heavens and the earth — sketched with a few bold touches in a limited compass." It is, therefore, with not a little anxiety we attempt an exposition of this Psalm.

The general subject of this ode is creation. It is the great hymn of creation. Its keynote is struck in the twenty-fourth verse: "O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy wisdom."

There are several points in the Psalmist's treatment of his subject which deserve special notice.

In the first place, we find here the distinct recognition of the absolute dependence of the universe, as created, upon the Creator. What St. Paul says of the eternal Son of God in Colossians 1:17: "He is before all things, and by him all things subsist," is applied throughout the Psalm. It forms the very basis, the main thread of the poem.

Secondly, it will appear from the Psalm that the great work of creation is not a matter of the past only, but that its continued existence is entirely dependent on the Creator. God did not make the world and leave it to itself. It depends absolutely upon His

will and power for the continuance of its existence. He who made, "renews the face of the earth," verse 30. It is the same profound view of the relation of the creature to the creator, which Paul exhibits in his sermon on Mar's Hill. "God," he says, "that made the world and all things therein, . . . giveth to all life, and breath, and all things." This certainly implies, that God did not leave the work of His fingers; the exercise of His Omnipotence and love and care for all His creatures were not checked or stayed; on the contrary, every part of His creation rests at every moment on His hands.

Finally, there is another aspect of the Psalm to be noticed. No careful reader of this ode will fail to see that it follows the story of creation contained in the first chapter of Genesis. That manifestly is the source whence the Psalmist drew. Meditating on that sublime thought he finds in it his subject and his inspiration. It will be noticed, however, that while the story of Genesis is the record of a past and finished creation, the Psalm is a picture of the ceaseless activity of God's creation in the varied and wonderful forms of being — on the land, in the air, and in the waters, and in the continuous display of the majestic beauty of the heavens or firmament above. Accordingly there are in this Psalm allusions to the work of the six days, as contained in Genesis 1.

We would, however, not enlarge on the six days' work specifically, but rather point out some distinctive features of God's creation as contained in our Psalm. The first feature is the majesty of God as exhibited in the creation of the universe.

Majesty of God Manifested in the Work of Creation

"Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honor and majesty.

"Who coverest thyself with light as with a garment;

"Who stretchest out the heavens like a curtain;

"Who layeth the beams of his chambers in the waters; who maketh the clouds his chariot;

"Who walketh upon the wings of the wind;

"Who maketh his angels his spirits; his ministers a flaming fire;

"Who laid the foundations of the earth, that it should not be removed forever."

Jan 33
Rev. C. Buenger
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We may well say, the first verse sums up the whole of the creation act in one great thought. "O Lord my God, thou art great; thou art clothed with honor and majesty." In the act of creation the invisible God has arrayed Himself in splendor and glory, making visible these inherent attributes. Do you ask, what is the deepest meaning of creation? Is it not to manifest God's greatness, splendor and majesty? And these are invested in the universe as in a garment.

This becomes the more apparent, when we consider what the Psalmist says in the following: "Who coverest thyself with light as with a garment." This refers to the first work of creation. Genesis 1:3, we read: "And God said, Let there be light, and there was light." Light is the first-born of heaven, the first manifestation of God. He seemed at once to have put on light as his robe. Nor need we wonder at this. In comparing the light to a robe, the sacred poet would indicate that though God is invisible, yet His glory is manifest. It is true, God dwells in light inaccessible, but inasmuch as He illuminates the whole world with His glory, this is a robe wherein He in some measure appears to us as visible, who in Himself had been hidden.

"Who covereth thyself with light as with a garment!" How little do we comprehend the beauty and grandeur of God's garment — light! What should produce the most vivid impressions concerning it, has been too much deadened by our familiarity with it from childhood on. Yet it is true, what an old French poet of the latter half of the 16th century, Du Bartas, has said in a poem on creation:

"No sooner said he, Be there light! but, lo,
The formless lump to perfect form 'gan grow.
All hail, pure Light, bright, sacred and excelling,
Sorrow and care, darkness and dread dispelling, —
God's eldest daughter: O, how thou art full
Of grace and goodness! O, how beautiful!"
—(Translated by an English poet of the 16th century.)

And Milton, who it is said, owes much to this French poet, says in his "Paradise Lost":

"Let there be light, said God; and forthwith light
Ethereal, first of things, quintessence pure,
Sprung from the deep; and from her native east
To journey through the aery gloom began,
Sphered in a radiant cloud, for yet the sun
Was not; she in a cloudy tabernacle
Sojourned the while."

But more than this. Who will say, that there is no relation between the ethereal or created light and the eternal Light?" God is light, says the Scripture, 1 John 1:5, He is "the Father of lights," James 1:17, and "He dwells in light," 1 Tim. 6:16, and the Son of

God says: "I am the light of the world," John 8:12. It is hardly going beyond the scope of our Psalm in asserting that the sacred writer, under divine inspiration, is beholding God, aside from the garment of ethereal light, also in the robe of eternal light, that is, the light of righteousness and love, — the light of the Gospel which He has revealed in His dear Son Jesus Christ, which light truly illumines the world. As light dispels darkness and gives life, so has this eternal light of God dispelled all spiritual darkness and given life to a world dead in sin. Such light truly is the most beautiful robe God has vested Himself with, for in this robe He has come out of the Infinite to the Finite, from the light which is unapproachable to the light in which we see Him in His glory.

Depicting God's majesty in the work of creation the Psalmist proceeds: "Who stretchest out the heavens like a curtain." While the preceding clause commemorates the work of the first day of creation, Gen. 1:3-5, this, with the three verses following, alludes to that, of the second day, as described, Gen. 1:6-8: "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament heaven."

In plain terms the biblical record relates the second day's work: God made the firmament; and the manner in which He made it, is described as separating the waters above from those beneath the firmament. We will not try to explain this matter here, inasmuch as it has given rise to much scientific discussion. But must we not marvel at how the Psalmist depicts this second day's work of creation in one stroke: "Who stretchest out the heavens like a curtain?" Where are the Michael Angelos, and Raffaelos and Giotto's and Leonardo Da Vincis and Peruginos, and all the artists of the world who can picture such a scene? And who can produce such a magnificent picture, as God here daily exhibits before our eyes, in stretching out the heavens like a curtain. That vast expanse of the firmament above us, who can measure it? "Who hath laid the measures thereof, if thou knowest?" asks the Lord Job of old, "or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" Job 38:5-7. See, then, the majesty of God in the work of creation! "The heavens declare the glory of God; and the firmament declareth his handywork," Psalm 19:1. And this creative act of stretching out the heavens like a curtain was not done once for all, but is going on still and always. Daily the great God unfolds the vast expanse above us like a curtain; and it costs Him little effort

to do so. What labor and toil and continued effort it costs travelers, for instance, to spread out a tent to cover them at night during their travels! Not so with God. He spreads out the roofs of heaven with ease by His creative design.

Our admiration for the Lord's majesty increases, as the sacred poet enlarges on this creative act of God, saying, "Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot; who walketh upon the wings of the wind." What a bold figure, "laying the beams of his chambers in the waters!" God has His chambers, His upper rooms, so the word signifies, an exalted abode, as if raised above all other edifices, or above the world, as Amos has it, chapter 9:6: "It is he that buildeth the stories in heaven." The beams of these His chambers He lays in the waters, that is, the waters that are above the firmament, as He has founded the earth upon the seas and flood, and the waters beneath the firmament. Though air and water are fluid bodies, yet by the divine power, they are kept as firm in the place assigned them, as a palace is with beams and rafters. How great a God is He, whose chambers are thus built, thus firmly established!

And He whose palace is in the heavens, makes the clouds His chariot, in which He rides far above all, out of the reach of any opposition, where at any time He will, by uncommon providences, intervene in the course of human activities, in the government of this world. Who will reach Him there? What power on earth can obstruct His course of action? And He walks upon the wings of the wind, making His angels spirits, His ministers a flaming fire. Wind, storm, lightning, weather, seasons, water, fire, are not mere chances of nature, as some are wont to look upon them, but they stand in the service of Him

"Who freest courses maketh
For clouds, and air, wind,
And who care ever taketh
A path for thee to find."

All the elements of nature, whether in the air or on the earth or in the sea, are but messengers of God to carry out His will in the government of the world; they act as God's angels. Thus, whenever we look round about us, we are reminded of these most glorious and holy beings, the servants of God, and we behold in the very elements of nature, even in the minutest of them, as the raindrop or the atom, the glory and majesty of the creator.

J. J.

(To be continued)

We praise God at intervals with our words, but our whole life should be a ceaseless song of praise to Him.
— Augustine.

COMMENTS

Well Said Throughout the Christian world the but very recent past saw many young men depart from the lecture rooms of their respective seminaries to take up their life duties in the white harvest-fields of the Lord. As is natural, their departure was accompanied by words of wise counsel from those who had been tried in the school of experience and service and were therefore well qualified to direct the untried. Such a well-meant counsel, by which all our readers may profit, is presented in the following item taken from the News Bulletin. It is entitled A Timely Warning.

Addressing the ordination candidates of the Pennsylvania Ministerium, the Rev. Dr. John A. W. Haas, President of Muhlenberg College warned that the modern pulpit often becomes a superficial and ineffective means of bringing the Gospel to men by a substitution of preaching of modern philosophy and new invention for the truth of God. He insisted that ministers should represent the New Testament, by speaking the spirit-filled word, by living the spirit-filled life, by perpetuating the spirit-filled purpose.

"Men seek their themes in the world about them instead of seeking them out of the mind of the spirit. The American pulpit in the large has been very much degraded and become either a forum for the discussion of modern topics or a platform for a mere ethical lecture.

"We must beware of the humanism which is hidden in many of the appeals, and special days that come to us from outside the church. One of the outstanding examples of this sort of appeal is that of Mother's Day. In no wise would I care to detract from the high estimate of a good mother, but to exalt human virtue in place of Jesus Christ is not our business. If we allow the glory of Christ to shine into human relations it is a fine thing, but it is our duty to avoid wasting the opportunity, and lowering the high mission of the pulpit, into a place for all sorts of ideas and discussions."

We said above that all our readers might profit by reading this counsel. With a little thought the manner will immediately become apparent. Take the matter of calling a pastor. What should a congregation seek in the shepherd who is to assume the grave responsibility of ministering to their souls? The answer is implied in the above. Then further, what should you demand of your pastor, once you have him? We do not doubt that many a pastor's life is made miserable by the insistent and frivolous demands of some of his people for something new, something with a thrill. When the old Gospel no longer satisfies it is time to pause and ask, What am I seeking in the church, anyway? G.

* * * *

"Are College Students Godless?" "Are college students godless?" asks Director of Religion James M. Yard, Northwestern University, Evanston, Ill., and gives his answer in the Christian Advocate. He admits that students are not turning to religion. "You couldn't get ten students together for a prayer meeting. If they came out

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of a sense of duty or loyalty to the Y. W. C. A. or Y. M. C. A., they would not understand the language."

We find in his article an indictment both of the home and the college. He says: "The trouble is that many grown-ups hope the youngsters will be more pious than their parents." He tells us that when the freshmen in Liberal Arts were required to read the Bible, many found it a complete puzzle in many parts." They simply did not understand it. All of which means that they had practically no religious education either in their homes or in the churches. With no religious background to start with, it is not surprising that the agnosticism and cynicism of a university chilled whatever religious life they thought they possessed. The present generation has only the vaguest conceptions of such terms as God, sin, and love."

Of the influence of the university he says:

In the old days we came to our doubts gradually. Evolution and biblical criticism disturbed us perhaps toward the end of the junior year. Now the freshman gets jarred the first week — in zoology or English or history — by some chance remark that is the ordinary conversation of the professor. The very atmosphere of the university is critical of almost everything. Professors do not take for granted in these days the sanctity of the Church, the Bible, or the Republican Party. Before the first month is over, many freshmen are confused.

College professors have put the supernatural in the museum of historic relics. It plays very little, if any, part in their thinking. Science has taken the place of God. You may think such things happen only in Russia. The only actual difference, I suspect, is that the Russians blatantly proclaim that they have scrapped the supernatural and enthroned science. We do not advertise that in America, but science is our God, and the scientific method is His high priest. I am not commenting on these facts, I am merely reporting them.

All this creates an atmosphere in which it is not easy or natural to be an enthusiastic devotee of any old type of religion.

Yet he has hope for the future. He does not find the students flippant. "They are serious. I think

usually more serious about morals and life than the majority of their elders."

But we are sorry to say that we cannot share his hopefulness on account of what he says about the direction the interest of the students takes. Dr. Ernest F. Tittle is quoted: "The students are feeling their way into a religion which will be in harmony and accord with the latest discoveries of science as to an ethical and social basis." There is a statement of President Lowell, of Harvard: "College students today take greater interest in the welfare of mankind than did those of the past generations."

The writer himself sums the situation up as follows: "The students are turning away from agnosticism and negative things, and reaching out for faith. They are demanding a cause for which they can give their lives, and they are finding it as they dedicate their lives to the 'welfare of mankind' in the fight against race hatred, militarism, and the paganism of our social and industrial life."

The direction this "religious" interest takes is not towards God but towards humanity. It does not aspire to heaven but is content with attempting to make this world a "better place to live in." Human reason, not the Word of God, is to light the way. Knowledge takes the place of faith.

There is no sense of personal sin and guilt, no trembling before the wrath of a holy and righteous God. Therefore the need of a savior is not felt, and the gracious message of the Gospel finds no room in this religion. Instead of the redemption wrought for lost men by the Son of God through His blood shed on Calvary we have the service man renders to mankind.

For his moral life man does not seek the sanctifying power of the Spirit who glorifies Christ in the heart; he seeks to achieve everything by the powers naturally inherent in him.

This is paganism pure and simple. It is false and futile. The Scriptures declare: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Jesus says: "Without me ye can do nothing." We Lutheran parents may well take a little time for self-examination and reflection. Do we expect our children to travel the path of holiness and righteousness without us as companions, yes, leaders? Does our home fall under the indictment that it sends children out into the world without a conception of God, of sin, of grace?

If so, it is high time to repent and with the help of God amend our ways, making our home positively Christian in teaching and in life. Then we will prize our Lutheran Christian day schools as a blessed aid God affords us in the training of our young according to His will. And then there will be no question as to the college to which we will entrust those who have

so been brought up in the fear and admonition of the Lord. We will send them to the high schools and colleges maintained by our church, thanking God daily that we have such schools.
J. B.

* * * *

A Long and Useful Life In the death of Dr. Henry Eyster Jacobs at Philadelphia in his 87th year the United Lutheran Church loses its most prominent member and the Nestor among its theologians. From his obituary and words of appreciation in the current number of the Lutheran we cull some of the outstanding facts in his busy life. Son of Rev. Michael Jacobs, D. D., professor in Pennsylvania College, this gifted man was soon employed in the work for which he seemed most fitted, that of a teacher at the higher schools. He served as teacher at Thiel College, Gettysburg College, and since 1883 as professor of Systematic Theology at the Philadelphia Seminary, where he has been secretary of the faculty, dean, and its president.

Numerous were the books from Dr. Jacob's pen. He was especially active in translating some of the old Lutheran works on systematic theology or dogmatics from the Latin into English. Mutter's Compend of Lutheran Theology and Schmid's Doctrinal Theology of the Lutheran Church deserve special mention. His labors on the field of translating The Book of Concord are very valuable.

He was at Gettysburg during the conflict between the Northern and Southern armies. He saw and heard President Lincoln deliver the Gettysburg address. As a chaplain assigned to the Christian Commission, he ministered to the soldiers in the closing months of the great struggle. He knew as a participating citizen the problems of reconstruction.

In the controversies between the former General Synod and the former General Council, he was an active figure. In the earlier years he contended for the position championed by the Council, succeeding Charles Porterfield Krauth in the seminary established in 1864 by the conservatives. But as time passed and the discussions became less and less partisan, Dr. Jacobs threw his great influence in favor of the reunion. He was of great aid in bringing about the merger which resulted in The United Lutheran Church of America.
Z.

* * * *

Church Conventions In a recent number of the Presbyterian we read a commissioner's report of the Denver Assembly of the Presbyterian Church of this year. On the question of the Presbyterian body withdrawing from the Federal Council of Churches in Christ he has this to say:

"Overtures O and E carried, and are now part of our constitutional law. In the matter of the overture

against the Federal Council, some commissioners collaborated in an effort to get it across. They did not, of course, expect it to carry, yet they made some impression on the Assembly, so much so, indeed, that I regret to report Dr. Robert E. Speer (who was not a commissioner to the Assembly) was called in as a 'dernier ressort' (a last resort). Though reminded, inter alia, of Dr. Fosdick's sermon on "The Peril of Worshipping Jesus," given over the Council hook-up, yet he pleaded for the Council, and carried the Assembly, saying that the radio could be better used; and that, by remaining in the Council, we could join in cultivating that agency along evangelistic lines. To my mind, this recalled the words of Shakespeare: "I can call spirits from the vasty deep." "And so can I, but will they come?" Several entered an emphatic dissent and protest in the minutes, disclaiming, in toto (altogether) all responsibility in the matter."

So far the commissioner. It may help to understand how it was possible that a religious body, like the Presbyterians, who still maintain a fairly orthodox stand, could be inveigled into remaining with the Federal Council, when we glance over the main matters under discussion at Denver. In another issue of the Presbyterian we find a list of the matters that were before this body. There were resolutions on Peace, War, and Compulsory Military Education, on Sabbath Desecration, on Sunday Newspapers — which were condemned — on Tobacco Advertising, and the like.

A program of this calibre stamps this Assembly as one with the Federal Council of Churches in the aim of bringing about an outward kingdom of God by outward observances. The Federal Council was founded for the purpose of making the world a Christian world, not, indeed, by the simple preaching of the Gospel of salvation — that is much too slow a process — but by force of numbers to exert pressure upon public opinion and thus upon the government for the passage of so-called Christian legislation. Doctrine has very little to do with it. If the Presbyterians are to sever their connections with the Federal Council they must first undergo a change of heart in the matter of the nature and true purposes of Christ's Church on earth. As long as they agree on the main objectives of the Council they will be more effective, in an external way, with them than without them. Its the Calvinistic way of doing things.

Compare these matters agitating the Assembly at Denver with our synodical meetings. It is indeed true that we do not at our meetings spend as much time on doctrinal discussion as formerly. This is to be deplored, but has come about by the press of other business. Still our other business, on which we deliberate so long at our Synod meetings, is the Lord's business of the church proper, its weal and woe in the upkeep of our schools, missions and other interests

closely related to the preaching the Word. May the day never come in our circles when we spend our time on discussions and resolutions on world-war or peace, Sabbath observance, use of tobacco, and the like. Lutheran bodies in the East who live in close connection and brotherly amity with the Reformed Church bodies have not been able to cure the Calvinistic tendencies of the Federal Council stripe, but have rather come to adopt some of their views on the ways of spreading Christianity. Let us take warning from their fate in this matter. Z.

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

(Continued)

Impressions Received In Switzerland

In the Swiss country, at least in the German Protestant section of the same, I had occasion to observe not so much the influence of Calvinism, as that of Zwinglianism.

Zwingli, you know, was a contemporary of Luther, and is regarded as the Swiss Reformer and the founder of the Swiss Reformed Church. During the month of October last year I had the opportunity of attending the celebration of the 400th anniversary of Zwingli's death, at the Muenster of Basel.

This anniversary was celebrated in conjunction with the 47th annual convention of the "East Asia Mission" which took place from the 4th to the 7th of October in Basel. Hence the headline of the program for this festival read "Reformation and Mission."

To be sure, it was a great gathering filling the large auditorium of the Muenster almost to its capacity; and the ceremonies coupled with splendid singing of chorals on the part of the assembled congregation and the rendering of a Zwingli-Cantate by a large and well-trained mixed choir was most impressive.

But pondering the words of the Zwingli-Cantate rendered (which was printed in full on the program), and listening to the address held by the officiating pastor from the pulpit, the peculiar Swiss Reformed spirit at once became apparent. Pointing to the significance of this anniversary in commemoration of Zwingli's death which had occurred on the battlefield at Kappel on the 11th of October, 1531, the speaker made the following words his theme: "Die Brueder leiden Not, ich muss zu ihnen," spoken by the Swiss Reformer before taking up arms in defense of the Protestant Cantons Zurich and Bern against the assaults of papal Cantons. Enlarging on these words, explaining the cause for which Zwingli entered the

battlefield, graphically depicting the manner and ghastly circumstances of his death, — all for the love of his people, the Swiss preacher made this the very plea for Christians of his country to engage in missions with the same sacrificing love to their brethren in heathen lands. A strange plea, to say the least, for carrying on mission work among the heathen, and a strange mixture, indeed, of a mere historical event of a semi-political-ecclesiastical nature and the missionary calling of the Christian Church.

That was the celebration of the 400th anniversary of Zwingli's death in conjunction with the annual convention of the East Asia Mission.

It would be unfair, however, and it would certainly produce a wrong impression with many to judge the religious conditions in Switzerland from the viewpoint of this celebration. All is not modernism or liberalism in the Swiss Reformed Church, as this celebration might indicate. I must ask you, therefore, to give your attention to further experiences I made.

During my three months' stay in Switzerland I had occasion to visit quite a number of Swiss Reformed Churches. I attended services at Lucerne, Glarus, Ennenda, at New Muenster in Zurich, the Muenster, Elizabethen and Paulus Kirche in Basel. The services were characterized by Reformed simplicity which does away with every mark of liturgy,— the minister appearing and remaining throughout the service only on the pulpit, which fortunately is large enough to be seated in, — no altar visible in the church, excepting the large choir or altar space in the Muensters of Basel, Bern and others. Yet the congregational singing — and mark well, besides Reformed hymns, they also sing old Lutheran Chorals — was, especially in Glarus, surprisingly beautiful and impressive, because of the fact that the entire singing on the part of the congregation is four part singing assisted by the choir. The attendance on the part of women was good, but less so on the part of men, while the absence of young people was noticeable almost everywhere.

What about the sermons preached? I heard at least one or two outstanding sermons which particularly impressed me, one at the Basler Muenster by its chief minister, Pastor Thonhiesen, of which I would make particular mention. He preached on Jeremiah 1:16-19, where the Lord addresses these words to Jeremiah: "I will utter my judgments against touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshiped the works of their own hands. Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the

kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee, for I am with thee, saith the Lord, to deliver thee." Basing his sermon on these words this Swiss divine set forth "Jeremiah in his steadfast and immovable faith — a man we need in our perilous world-shaking times." Applying the grave situation of Jeremiah's time to that of our own, pointing to the powers of darkness, the various movements of atheism and godlessness which exert their influence by press and organizations to undermine and destroy Christianity and the Church, and all the ordinances of God, this witness of Christ proclaimed in unmistakable terms that the Gospel of Jesus Christ the Son of God and the Savior of the world was the only salvation for the nations of Europe and the world at large, not only in these distressful times, but at all times. It was a timely sermon and a glorious testimony, and I was gratified, indeed, to hear such a testimony from a Swiss Reformed pulpit.

Other sermons I heard were rather of a pietistical type, placing in Zwinglian fashion Christian life and religious experience above doctrine with little or no stress on the use of the means of grace, the Word of God and the Sacraments. Life, not dogma, is the main thing with pietistical Christians, Christian charity goes before mere faith in the Word with many. In this sense undoubtedly many sermons are being preached by clergymen of the Swiss Reformed Church, like as it is done in American Protestant churches.

Still others are pronounced liberals in their theological views, as I had occasion to learn from a conversation held with a liberal minded pastor in Canton Glarus. The gentleman, by the way, was very kind and considerate to me as a foreigner, offering me almost a whole day of his time in showing me some of the beautiful sceneries of his home Canton. It developed, however, in his talk that he was a man of liberal views. He related, in the first place, that he had studied theology at Berlin, if I am not mistaken, under such liberals as Adolph Harnack and others. He further stated, that students of theology in Switzerland are at liberty to choose any university for their studies, not only in Switzerland, like the university of Basel, of Zurich and Geneva, but also in Germany, England and even America. He finally said — and to me that was the most striking statement — that under the ruling of the Swiss Church candidates for the ministry were not pledged at their ordination, to any specific established confession of the church, that each one has the right to chose any confession, be it the confession of the Swiss Reformed Church, or the Augsburg Confession of the Lutheran Church, or any other confession. I told this clergyman right then and there that such state of affairs would be impossible

in our Lutheran Church in America; that candidates of theology must make their theological studies at a recognized theological seminary of our church body, and that pastors, at their ordination and installation are pledged to the Book of Concord, which contains all of the confessions of the Lutheran Church.

That is the deplorable situation of the Swiss Reformed Church, that conservatives and liberals are tolerated in the same church body, even in a large local congregation, where more than one pastor officiates. It is unionism of the rankest kind.

The spirit of unionism was also an outstanding feature of the East Asia Mission which held its annual convention at Basel. Let us return to that convention, for a moment which has been mentioned before. To avoid a misunderstanding it will be necessary to distinguish this mission from the old Basler Mission. The latter is the Evangelische Missions-Gesellschaft zu Basel, the one in question is called; Allgemein evangelisch-protestantischer Missionsverein. The first is conservative, the latter liberal.

There were several lectures given during the days of the session at the Muenster convention hall. Here is a list of them: "Wandlungen in der Religionsgeschichte und die Mission," Prof. Dr. D. J. Witte, Berlin. "Der Auferstehungsglaube im alten Orient," Prof. Dr. W. Baumgartner, Basel. "Der Missionsgedanke in der protestantischen Theologie," Prof. Martin Werner, Bern. "Buddhismus und Christentum auf vorder-asiatisch-antiken Boden," Dr. Phil. W. Wues, Ph. D., Muenchen-Solln. "Erdbeben im japanischen Geistesleben," Missionsinspektor Pfarrer Rosenkranz, Heidelberg. "Freuden und Noete unsrer Japanarbeit," Frau Pfarrer Dr. G. Weidenger, Tokio.

Some of these lectures I had the pleasure to listen to. Among these was the one by Dr. J. Witte, Professor at the University of Berlin, and Director of Missions: "Wandlungen in der Religionsgeschichte und die Mission." I really heard this learned man twice during that convention. At one time in a popular lecture he held at Paulus Church in a Sunday evening service, at which he spoke on mission work principally among Buddhistic people in East Asia. The Buddhists, he claimed, have a culture and morality of a high grade; they furthermore practice self-sacrifice, often even more than Christians do; they also engage in charitable work in a high degree. So far as their culture and morality, and their charitable work are concerned, these people are in no need of the Christian religion. They even excel Christians in many respects. However, over against all this Dr. Witte maintained that we Christians have something better to offer to those people than mere culture and morality, and that is the Gospel of Jesus Christ, in whom God Himself has come to us men. Nowhere and in no other religion is this great truth revealed

outside the Christian religion he said. Buddha could never say, "I and the Father are one; whosoever seeth me, seeth the Father." This is the reason why we Christians should do mission work among the Buddhist peoples of East Asia.

So far, so good, was my impression, though again an indefiniteness in expressing the real truth at issue was noticeable.

But now imagine my surprise and complete disappointment at hearing the same lecturer making a statement in one of his lectures before the conference, which totally invalidated his first statement regarding the Christian religion. After analyzing the transformations and developments of the various religions in the world, he made this startling statement: After all, we cannot say that the Christian religion is the only religion; it is only one among many religions in the world, a species of these.

So here you have the modern idea of religion. All religions are good and serve a purpose; the Christian religion, though the highest in ideals, is only one of them. Clearly a case of modernism, which is a characteristic feature of this joint evangelical-protestant mission society, and which was evinced also by other lectures I heard at this convention. These people do not dare to make the frank confession, that the Christian religion which teaches salvation through faith in the merits of Christ is the one religion, the only religion which saves; all others are false and subversive to the cause of salvation.

May I add here, that on my homebound voyage from Naples to New York, at a service I was asked to conduct — it was on the Sunday after New Year — I took occasion to stress this point in particular: Salvation through Christ is complete and a universal salvation including all mankind, and therefore the only salvation: and the Christian Church proclaiming this salvation, it follows with a certainty, that the Christian religion is the religion, the only religion which saves, precluding all other religions as false; these have no salvation to offer; the ways of salvation they teach are based on law and morality, but by the law no man is saved.

All told, there are two distinct religious factions in the Swiss Reformed Church, which came under my observation, the Conservative and Liberal. My observations of religious life in the Swiss Republic, however, related here, would hardly be complete without acknowledging with due reverence the sober, moral and Christian life of the Swiss Reformed people in general. As a matter of fact, among those with whom I came in contact personally, a quiet unassuming Christian life was agreeably noticeable; and I cheerfully believe there are many devout Christian believers in the land of my ancestors, who hold fast to the old Gospel.

(To be concluded)

J. J.

MICHIGAN DISTRICT SESSIONS

The Michigan District of Synod convened in St. John's Church, Bay City, Michigan (Pastor A. F. Westendorf), June 24 to 29, 1932.

The opening service was held Friday morning. Prof. A. Sauer delivered a masterful sermon on the text: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom," Luke 12: 32. Other services were held as follows: Sunday morning, English, Pastor H. C. Richter; Sunday evening, German, Pastor E. Wenk; Monday evening, English sermon on Christian education, Prof. W. Schaller; Tuesday evening, English confessional address, Pastor E. Lochner.

Nine sessions were held; two being devoted to the reading and discussion of the doctrinal essay, seven to the transaction of business affairs. All sessions were opened with a short devotional service by the chaplain, Pastor C. Binhammer. 56 pastors, 8 teachers, 36 lay delegates, and 3 guests were in attendance.

Pastor G. Luetke of Toledo, Ohio, read the doctrinal essay on the timely subject: "The Divine Call of a Pastor." The essayist presented his subject in his usual vivid and interesting manner, evoking a spirited and fruitful discussion. The District voted to have the essay published in forthcoming issues of the Northwestern Lutheran, and it is herewith recommended to all readers for study and edification.

Synodical affairs were thoroughly discussed. Our institutions, missions, and finances were reported on by their respective representatives and boards, these reports being referred to committees for consideration. A few words about our institutions and missions will suffice to express the sentiment of Synod. As regards finances, not much need be said, because this matter is closely connected with our institutions and missions. Besides, there is usually too much said, and not enough done, with reference to finances.

The various reports showed that the health, conduct, and diligence of most of the students at our institutions during the past year was good. The Lord enabled the professors and tutors, with few exceptions, to instruct uninterruptedly during the year, carrying on their work in a conscientious and faithful manner. In spite of economic conditions, two of our institutions, the Theological Seminary and our Michigan Lutheran Seminary, could record an increase in enrollment. The cost of maintenance of most of our institutions has materially decreased.

While we are happy to note the increase in enrollment at our Theological Seminary, we must nevertheless deplore the fact that so many of our candidates are left without calls this year. What is the cause of this condition? Have we too many students at our institutions? Are we suffering from "overproduction"? Not when we consider the complaint and com-

mand of our Lord: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." These words were true in His day, they are true to-day, and will always be true. When we consider the millions upon millions of unsaved souls in this world of sin and damnation, when we gaze upon 70,000,000 unchurched souls in our own country, can we presume to insult the Lord by talking about an overproduction of pastors? The fields were white unto the harvest; we prayed the Lord of the harvest for laborers, and He heard our prayer. He gave us young men who entered our institutions to prepare themselves for the sacred task of winning more souls for Christ. But what did we do? We left these willing laborers standing idle in the marketplace by our sins of omission and neglect. What is the matter?

The means for carrying on the God-appointed work of the Church are lacking. Lacking, not only now in these days of depression, but already in the golden days of prosperity. In the days of prosperity, when God showered His superabundance upon us, we plunged Synod into debt, because we did not contribute to the Lord's treasury according to our ability. That, and that alone, is the reason why these young candidates for the ministry must stand idly by, while the fields are white, yea, rotting with an abundant harvest. What a call to repent and to return to our first love!

The report of our District Mission Board was gratifying insofar as existing mission places are concerned. But the deplorable fact stares us in the face: No new fields could be opened! Sometimes, I wonder whether we have not made a mistake in the past in conducting our mission work, particularly in the cities. It seems that it was always the policy to erect an attractive chapel as soon as possible. Is this really essential to properly conduct mission work? Within the past years I have seen any number of mission churches of the sects spring up in our cities. I am thinking particularly of the Nazarenes. They grow and flourish without chapels or church edifices. One feature about them does not pass unnoticed: the personal testimony on the part of the people. Is this perhaps the secret of their success in establishing new congregations? After all, real mission work is done among those in the streets and lanes of the city, in the highways and byways, where are the unchurched, the spiritually poor and maimed and halt and blind, who know not and have not Christ. It is time that we refrain from making this the first question when we consider the opening of a new mission field: "How many Lutherans are there in the vicinity?" No! how many unsaved souls are there?

At the same time one wonders whether the practice

of planting a mission church every mile or mile and a half in our cities is the correct one. The old argument of distance is still being raised among us. But distance, to-day, is not a question of miles, but a question of time. Could not larger churches be supplied with an additional pastor, so that more intensive mission work may be done within the congregation, and more extensive mission work carried on among those beyond the pale? These are only my humble opinions; but they might furnish food for thought and consideration.

A fine spirit was displayed during the Every-Member Canvass in our District. Not only were we well organized, but the cooperation of pastors and congregations was commendable. With few exceptions, every congregation was visited by one or more Visitors. The writer can personally state that the response was splendid. He had the privilege of visiting nine congregations, and the first response in almost every instance was the question: "Why did you not tell us these things before?" All our congregations want is the information. To that end the organization as we had it in the Every-Member Canvass should and will be maintained. The District unanimously resolved to continue the organization. Conferences should not neglect to appoint a few lay-visitors. During the Every-Member Canvass it was my privilege to hear an appeal made by a lay-visitor which would have done credit to a pastor. Only good can come from the appointment of lay-visitors.

Besides, the plan inaugurated by the Southwestern Conference of our District is worthy of consideration and emulation. This conference conducted a series of afternoon meetings for pastors and lay members within a smaller circuit of probably five or six congregations. Our District adopted this plan and instructed the Visitors to perfect the organization.

The election of officers resulted as follows:

President: Pastor J. Gauss, Jenera, Ohio.

First Vice-President: Pastor F. M. Krauss, Lansing, Mich.

Second Vice-President: Pastor A. F. Westendorf, Bay City, Mich.

Secretary: Pastor Karl F. Krauss, Lansing, Mich.

Recording Secretary: Pastor A. Lederer, Saline, Mich.

Treasurer: Pastor E. Wenk, Saginaw, Mich.

Visitors, Northern Conference: Pastors A. Westendorf, A. Kehrberg, E. Wenk, O. J. Eckert, C. G. Leyrer.

Southeastern Conference: Pastors H. C. Richter, Karl F. Krauss, R. Timmel.

Southwestern Conference: Pastor E. Lochner.

Mission Board: Pastors O. Eckert, Chairman; A. Maas, Secretary; E. Lochner, Mr. Wm. Schmittling, Mr. Wm. Petz.

School Committee: Pastors O. Peters, A. W. Huschen, Prof. W. Schaller.

Finance Committee: Pastors H. Hoenecke, Chairman; B. Westendorf, Secretary; Edgar Hoenecke.

Auditing Committee: Pastors O. Frey, O. J. Eckert; Teacher C. Mueller.

Student Support: Pastor H. Zapf.

Karl F. Krauss.

CONVENTION OF THE NORTH WISCONSIN DISTRICT

Two congregations of Green Bay, First Lutheran, Rev. Rud. Lederer, and St. Paul's, Rev. Walter Gieschen, were generous hosts to the pastors, teachers and delegates of the North Wisconsin District on the occasion of its convention in that city June 21 to 24. The opening service on Monday evening preceding the first day's sessions were conducted by the Rev. F. Schumann of Sawyer, first vice-president of the District. Other services were held Wednesday and Thursday evening with sermons by the Pastors H. Kleinhans of Oshkosh and E. Behm, Wautoma.

After the reading of the President's report Synod acted on his recommendation and resolved to devote as much time as possible to reports covering the various phases of Synod's work. The report of the Board of Trustees with its welcome information on the results of the Every-Member Canvass provoked a thoroughgoing discussion. The District heartily endorsed the suggestion that a recurrence of an emergency effort such as this Canvass can now be forestalled by a concerted effort to do the work in hand, to raise the current budget. The suggestion that the organization that functioned throughout Synod during the Every-Member Canvass be preserved intact, and that it be further strengthened by a standing committee to be appointed by each congregation to serve as point of contact between Synod and its members was accepted in the same spirit. It was felt that in this manner congregations meeting with difficulties in assuming their obligation toward Synod might effectively be assisted.

The various missions of Synod received their full share of attention. In the case of Home Missions within the District the report of the Board was supplemented by additional information given by the missionaries present. In this connection the District went on record as advising against any further reductions in the various subsidies. At the opening of its sessions Synod had been informed of the loss it had suffered in the death of Mr. E. Grabowski of Escanaba, Mich., a valued member of the Mission Board. The District took occasion to express its appreciation of the service that had been rendered by the departed. The same was done in the case of the chairman of the Board, Rev. Oehlert, who asked to be relieved of

further responsibility in connection with this work.

In hearing reports from the different educational institutions of Synod the problem that called for most serious thought was, of course, that of the "surplus" of candidates now available for work in the church. The District supported a recommendation that opportunity for post-graduate work be offered at both our seminaries so that talented students might further prepare themselves for their calling. It was likewise pointed out that there are quite a number of congregations that have contented themselves with the services of teachers who have never been properly prepared for work in our Christian schools. It was felt that such schools should avail themselves of the present opportunity to place well trained teachers in their schools. A committee was also appointed to make a survey of the District and aid in the establishing of new schools wherever opportunity may offer. Another resolution of Synod in this connection favored the reestablishing of the office of school superintendent.

An exhibit that drew considerable attention consisted of two charts prepared by the District's representative on the Board of Trustees, Mr. W. Mueller of Appleton.

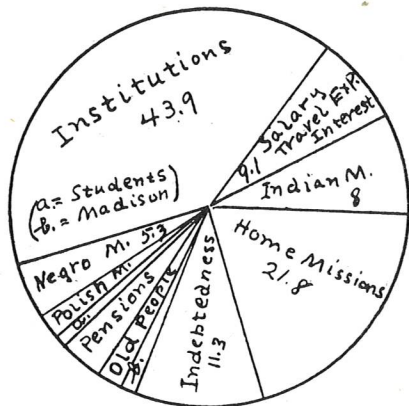


The first is based on statistics supplied by a government bureau in Washington, showing among other things how small a portion of the national income is used for church purposes. The proportion will of course be greater in the case of people who are active members in some church body, but even there it surely is not excessive.

The second cut shows how Synod's funds are being apportioned to different activities. In striving for economy we are sometimes prone to exaggerate the importance of some of the minor activities and therefore over-estimate the savings that could be effected in that quarter. In general these charts served to crystallize the opinion that our efforts must now center on raising the budget rather than seeking to cut further where cutting already has gone to the quick.

As several members of the District had asked for a reconsideration of the resolution supporting the sus-

pension of Pastor Paul Hensel a committee was charged with the duty of examining all matters pertaining to the case. Synod acceded to the recommendation to deal further in the matter and referred it to the same committee, to act in conjunction with the officials of the District. Another memorial offered a resolution that no new buildings be erected by Synod in the future unless 95% of the necessary funds have been supplied. The District decided to forward this to Joint Synod with its recommendation.



Treasurer Albert Voecks submitted his report on collections sent in during the biennium: for budget \$123,088.84, other purposes \$3,267.64, Every-Member Canvass \$39,200.93, a total of \$165,557.41.

Representatives were heard in behalf of the Milwaukee Lutheran High School and Winnebago Lutheran Academy in Fond du Lac. In regard to the latter institution the District specifically encouraged the gathering of collections within its territory for the support of this school.

The following officials were elected:

- President: E. Benj. Schlueter.
- First Vice-President: F. Schumann.
- Second Vice-President: R. Ziesemer.
- Secretary: G. E. Boettcher.
- Recording Secretary: O. Hoyer.
- Treasurer: Albert Voecks, Appleton.
- Auditing Committee: Mr. John Behnke, Appleton, Chairman.
- Mission Board: Mr. Rud. Schwartz, Escanaba (to fill unexpired term of Mr. Grabowski), Rev. Rud. Lederer, Mr. Alb. Abendroth, Rhinelander.
- Committee for Student Support: L. Kaspar, E. Redlin, E. Schneider.
- Member of Board of Trustees: W. Pankow, E. Reim.

MINNESOTA DISTRICT CONVENTION

June is the month of conventions. The two great political parties of our country assembled and the proceedings of these meetings were published throughout the land by every means of publication available. The

people were eager to be informed of the things accomplished there because they felt that the material welfare of the nation to some extent depended upon the outcome of these gatherings, and it is fitting and proper that our citizens should be interested in the welfare of their nation. During the same month the eight districts of our Joint Synod held their regular biennial conventions. The world and the secular press took but little note of these church gatherings and even some of our Christians show but little interest in them. Nevertheless we know that these meetings are of the greatest importance in the history of the church and the proceedings should hold the interest of all of our members. We, therefore, present a brief sketch of the proceedings of the Minnesota District Convention. Upon the first roll call on June 27, 150 delegates were present. The proper valuation of doctrinal knowledge was manifested by the presentation of three papers of practical importance in our church life. Prof. R. Albrecht's topic was "The Efficient Christian Day School." He very ably set forth what an efficient Christian day school is, and then urgently appealed to the churches to establish such schools everywhere. Pastor A. C. Haase followed with a paper in which the need of conscientious care over the youth of the church was urged. The Christian home, the Christian congregation with all its facilities must cooperate to keep within the fold the souls of the children given to the church by holy baptism. Pastor E. Birkholz presented a very interesting discourse on the Augsburg Confession. He described its origin and gave a brief outline of its contents. We Lutherans have reason to be proud of this great declaration of principles which has stood the attacks of four centuries without being convicted of a single unbiblical statement. Let us study it diligently and be loyal to its great truths.

Two inspirational services were held during the time of the convention, one in St. Paul's Lutheran Church, in which the sermon was delivered by President Im. F. Albrecht and the confessional address by Pastor R. Heidmann, the other in the chapel of the College, where Pastor H. C. Nitz preached a school sermon and Pastor A. W. Koehler a pastoral and missionary sermon. The blessings of God for the deliberations were humbly asked for in the devotional services conducted at the opening of every session of the convention.

From the business proceedings we note the following. The officers elected for the ensuing two years were:

- President: Pastor Im. Albrecht.
- First Vice-President: Pastor A. C. Haase.
- Second Vice-President: Pastor H. C. Nitz.
- German Secretary: Pastor A. W. Koehler.
- English Secretary: Prof. R. J. Janke.

Recorder for the Doctrinal Sessions: Pastor Herbert Lietzau.

Treasurer: Mr. H. R. Kuth.

Member of Mission Board: Pastor R. Ave-Lalle-mant.

Indigent Students: Pastor R. Heidmann.

Board of Support: Pastor J. Dysterheft.

Finance Committee: Pastors M. Wehausen and E. Hempeck.

The President's report referred to the inscription found on the District Seal, Psalm 133:1: "Behold how good and pleasant it is for brethren to dwell together in unity." We are glad to mention that all sessions were governed by this sentiment. The statistics embodied in the President's report gave ample proof of the manifestations of spiritual life within our church.

The committee on schools recommended that the present system of school visiting having proved itself beneficial should be continued for the next two years and also the publishing of the school bulletin four times a year. This recommendation was adopted.

The reports on our educational institutions were discussed very carefully and the recommendations of the various boards as presented in the printed report folder were found satisfactory to the assembly. Let us pray to the Lord of the harvest that He will move the hearts of our Christians to provide funds for the sending of laborers into His harvest.

As was proper, the mission work of our District was discussed at length. "We feel constrained to express our thanks to God on High for the spirit of courage, endurance and self-sacrifice manifested by our missionaries in these trying times." Because of the present financial situation throughout our country, it was impossible to expand our missionary program. This is deplorable, because mission work is the life-blood of the church, as Pastor A. Koehler also showed in his sermon on Thursday evening. To quote the committee: "We appeal to all of our pastors and congregations to give more ample support to our home mission work, because it is that very activity through which our Lutheran Church enjoys a healthy outward growth." This appeal dare not be left unheeded. This is work that must be extended and expanded rather than curtailed. And God's blessing rests upon it. The pastors in our mission congregations reported in person as to the work and progress of their particular fields, and we find that we have indeed much to be thankful for. As our superintendent said: "The past biennium has not been all clouds." One congregation, that at Amery, Wis., has become self-supporting within the past two years; it has shouldered its own indebtedness, thereby setting an inspiring example for others. One new field came to us without causing any expense — Island Lake, about 15 miles from Tyler. Pastor Martens has there already bap-

tized 19 children and 8 adults, and confirmed 9 children and 13 adults. By Amery's becoming self-supporting, the Church Extension Fund has been repaid in full the loan of \$2,850, and Synod's treasury has been relieved of a subsidy of \$610 a year. The parsonage of Pastor Bast's charge has been paid for in full. Our Minnesota District has at present 17 mission fields with 20 stations. The value of our mission's properties totals \$222,516. Our mission stations contributed for parish purposes \$34,569 and for synodical purposes \$6,457.35. We owe \$61,079.18 to the Church Extension Fund, but this debt is being reduced at the rate of \$6,070 a year. Thus we see that the opportunity for mission work still exists; neither does God's Word return void, and the love of Christ constraineth us to be mission-minded.

In connection with these missions it must also be said that the District voted to request Joint Synod for permission to carry on its home missions and the support of widows, orphans, pensioners and indigent students independent of Joint Synod, since it is felt that in this way more efficient and intensive work can be done.

The Indian Mission, the Polish Mission, the Negro Mission and the Twin City Mission were also given careful consideration. Here, too, there is much to be done and much to be thankful for. Mounting deficits made expansion in these fields impossible, but, nevertheless, there was visible progress. Also for these "more interest, intercession and sacrifices of our Christians are necessary."

The Board of Trustees of Synod was commended for the earnest effort to meet the financial demands made on our treasury, so that, certainly, the situation did not grow worse. About 200 congregations have as yet not reported their success with the Every-Member Canvass, but results so far give us every reason to thank God for the offerings brought in these days of financial stress. About \$250,000 have been reported up to June 15. The District voted to urge all congregations to participate in this canvass as soon as possible.

St. Paul's Congregation of New Ulm presented a plan for improving Synod's finances. This proposal was adopted by the District. It is directed chiefly toward the necessity of having each congregation realize the responsibility it has with regard to supporting the work of the Church.

Our District Treasurer's report was distributed in printed form. A copy was available for every delegate; hence, nothing further need be said about it here.

While deliberating upon the matter of General Support it was noted that indigent former servants of the Word were being assisted very inadequately. It was decided to present definite plans of support to the next session of Joint Synod so that "no accusa-

tions of neglect of duty can be made because of our having permitted our brothers and sisters to suffer bodily want through our indifference."

Regret was expressed that our *Gemeindeblatt*, our *Northwestern Lutheran*, the *Missions-Taube* and the *Lutheran Pioneer* are not read more extensively. Would it not be possible for each congregation to devise some way of placing a copy of one or the other of these in every house?

Closing as we had begun, with singing and prayer, we adjourned at 3 o'clock on Friday, July 1. — A. C. H. from report of District Publicity Committee.

SOUTHEAST WISCONSIN DISTRICT CONVENTION

The Southeast Wisconsin District met in biennial convention at Gethsemane Lutheran Church, the Rev. R. Buerger, June 27 to July 1.

Two synodical services were held. Both sermons, the English sermon by Vice-President Diehl and the German sermon by Pastor H. Ebert, stressed the Church's heaven-given task, the salvation of blood-bought souls through the preaching of the Gospel. Every session of the convention was opened with a brief devotional service at which the brethren Bradtke and Ruege served as chaplains.

Two essays were presented. Prof. F. Brenner delivered a timely and scholarly paper on "Glaubensbilder nach Hebraer 11." By resolution of Synod this paper will appear in our synodical organs, the "*Gemeindeblatt*" and the "*Northwestern Lutheran*." Pastor J. Jenny, just returned from an extended visit of several European countries, read an interesting and illuminating paper on "Observations and Impressions of Church and Religious Life in European Countries."

The following officers were chosen to serve District for the coming two years: President: The Rev. C. Buenger; First Vice-President: Pastor Hy. Diehl; Second Vice-President: Pastor Wm. Sauer; English Secretary: Pastor W. Keibel; German Secretary: Pastor P. Bergmann; Recording Secretary: Pastor E. Sponholz; Treasurer: Mr. Chas. E. Werner. The Pastors Pankow and Ruege with Mr. F. F. C. Schroeder were elected to serve on the Mission Board. The Auditing Committee is made up of the following: E. Hase, G. Heckendorf, C. R. Jeske and H. Ungrodt. The members of Synod can lighten the arduous duties of these men by giving them their utmost confidence and full cooperation.

Indicative of the trend of the times are the resolutions which were passed as a result of the memorial presented to Synod by the Good Shepherd English Lutheran Church, to wit: 1) That the language of the doctrinal papers be optional to the essayist. 2) That Synod elect one English and one German secretary, but that the English minutes be the official

minutes of Synod's meetings. 3) That equal rights be given to both languages on the floor of Synod. 4) That all motions must be given in both languages by the chairman. 5) That all committee reports be given in both languages. 6) That all daily devotional services be conducted alternately in German and English. 7) That the language of the divine service be optional.

The Mission report submitted by the chairman of the Mission Board, the Rev. Wm. Mahnke, occupied a goodly share of Synod's time. This is as it should be, for missions are the life-blood of the Church, and every evidence of deep interest in mission work is therefore gratifying. Although economic conditions forbade the establishments of new missions there was much in this report to cheer the hearts of those interested in the progress on the Lord's saving Gospel among the children of men. With but one or two exceptions all missions could report a steady, in some few instances an almost phenomenal development during the past biennium. It was particularly gratifying to note that many missions reduced their subsidy requests. The District is to-day active in 26 fields, in which 18 pastors are serving 5,300 souls, 2,456 communicants and 677 voting members. Seven pastors, six male and seven lady teachers are instructing 582 lambs of the Good Shepherd in the various Christian Day Schools, while the Sunday Schools show an enrollment of 1,635, the Bible classes, attended chiefly by adults, of 624. It is an exceeding pity that we cannot take full advantage of the golden mission opportunities of the present hour.

Even as the exigencies of conditions prevented mission expansion in the inner mission field, so also in the work among the Apache Indians of Arizona and in our only transoceanic field, in Poland. In these fields the Gospel has again demonstrated its inherent dynamic power for there has been a noticeable inner growth. It was particularly gratifying to hear that our schools among the Apaches again showed a marked increase in attendance.

There is a very close connection between our missions and our schools. Their one purpose is to train workers for the Lord's work. The industrial depression with its attendant unemployment has been felt by our institutions. Reports submitted by the respective institutional boards show the following enrollment: Seminary, Thiensville, Wis., 72; Northwestern College, Watertown, 217; Dr. Martin Luther College, New Ulm, Minn., 181; Michigan Lutheran Seminary, Saginaw, Mich., 77; Northwestern Lutheran Academy, Mobridge, S. D., 27.

The report of the District Treasurer, as well as the report of the Board of Trustees, showed that our offerings for the last year were far below normal. This falling off in income was responsible for the

Every-Member Canvass of a few months ago. Since this canvass has not yet been completed it is impossible to give a final report. The figures up to May 31 are: Cash, \$151,658.87; subscriptions over and above cash, \$89,344.52. Not a few congregations have not yet completed their canvass, so there is a reasonable hope that this amount will be materially increased. The Board of Trustees closed their report with the pertinent words, "May God in these trying times graciously protect us from hysteria, imbue us anew with the spirit of zeal and faithfulness in His work, and make us ready and willing to sacrifice for His glorious cause, so that many blood-bought souls may be gained for Him who became poor that we through His poverty might be rich." Many other matters having a vital bearing upon the kingdom of the Lord's Anointed were discussed. The Synodical Report will bring a fuller report.

FROM OUR CHURCH CIRCLES

Notice

Lack of space compels us to hold over some contributions for our next number. G.

Notice — Directory List of Northwestern Lutheran Annual and Gemeindeblatt Kalender

Pastors, professors, teachers, lady teachers, who have changed their address since the last Annual was issued are requested to report their new address by the first of October; later corrections cannot be considered.

In reporting correction use a postal card and state—
Your full name.

Whether you are pastor, professor, etc.

Your place of residence (street and number if possible).

Your post-office.

R. F. D. No.

County and State.

Of which synod are you a member?

Do you reside in a rural district?

If the latter is the case, which is the nearest city?

In which direction is it from your place of residence?

How far is it away?

This notice also applies to such as have so far not held office and were therefore not listed.

Address your card to

Northwestern Publishing House,
935-937 North Fourth Street,
Milwaukee, Wisconsin.

Northern Conference of Michigan District

The Northern Conference of Michigan District meets at Sebawaing, Michigan, in New Salem's

Church, Pastor G. Schuelzer, on August 23 and 24.
Assignments: Weissgerber, Binhammer, Schroeder, Wenk, Frey, Westendorf, Schuelzer.

Sermon: Krause, Leyrer.

Confessional Address: Wachter, Schroeder.

Sermon Texts: Mk. 9:43-50; Phil. 2:12-13; Jer. 15:19-21; Mt. 16:13-20.

Confessional Texts: Ps. 25:18; Is. 44:22; Jer. 31:25; Jer. 14:7; Dan. 9:18.

Service Tuesday evening. A. J. Fischer, Sec'y.

St. Croix Pastoral Conference

The St. Croix Pastoral Conference meets at Cady, Wis., August 26 and 27. First session 10:00 A. M.

Papers: Church and State, Pastor Pieper; The Christian Home, Pastor Franzmann; The Church Year, Pastor Penk.

Sermon: Pastor Meyer (Pastor Michaels).

Confessional: Pastor Saremba (Pastor Pieper).

Please register with Pastor Zimmermann, Spring Valley, Wis. H. E. Lietzau, Sec'y.

Red Wing One Day Delegate Conference

The Red Wing One Day Delegate Conference will meet at West Florence, Minn., September 13, 1932, 9 A. M. sharp.

At least two lay-delegates from each parish.

E. C. Hertler, Sec'y.

Dr. Martin Luther College

The new school year in Dr. Martin Luther College, New Ulm, Minn., begins September 7. Our school offers a four years' high school course for such that desire to become teachers or pastors and a three-year normal course. However, we desire to call the attention of our parents to the fact that we also enroll scholars who merely desire a general high school course given from a distinctly Christian view-point.

It may be noted that for the coming year board in the high school department will be \$120.00 for boys, in the normal department \$100.00. For girls the charge remains as it was in the past, \$180.00. There will be no tuition charge in the coming year for those who prepare for service in the church.

Catalog, enrollment blank and information can be obtained by applying to

E. R. Bliefernicht,
213 South Jefferson Street,
New Ulm, Minnesota.

Northwestern College

The new school year at Northwestern College will begin on September 6. At nine o'clock on the morning of that day new students will be enrolled and assigned to their rooms in the dormitory and to their classes. Those students who have been notified that

they have examinations to write must also report on September 6. The opening chapel exercises and the first regular recitations will take place on Wednesday, September 7.

The cost of board for the coming year will be \$120. Students preparing for the ministry pay no tuition; others pay \$50 annually in the preparatory department, \$100 annually in the college department.

Requests for information and announcements of new students should be directed to: E. E. Kowalke, President, 814 Richards Avenue, Watertown, Wis.

Lutheran High School of Milwaukee, Wis.

God willing, the new school year of our Milwaukee Lutheran High School will begin on Wednesday, September 7. In the last school year more than three hundred students enjoyed the blessings of a truly Christian training in this institution. To such boys and girls as have been graduated from the eighth grade thorough four-year academic and commercial courses are offered. For further information address the Principal, E. H. Buerger, Lutheran High School, 1859 No. 13th St., Milwaukee, Wis.

Michigan Lutheran Seminary

The new school year at Michigan Lutheran Seminary, Saginaw, Mich., is to open September 6. New scholars are to report the day before.

All pastors and teachers in our district are asked to make every effort to win new scholars that are willing to prepare themselves for work in the Church. If we fail to do so now, we shall soon again be complaining about shortage of workers in the Lord's vineyard.

Please announce new scholars early to: Otto J. R. Hoenecke, 2200 Court St., Saginaw, Mich.

Thirtieth Anniversary

On July 31 the members of St. John's Lutheran Church at Pardeeville, Wis., celebrated the thirtieth anniversary of the dedication of their church building. Speakers were the former pastor of the congregation: Rev. L. Kirst and Rev. H. Pankow. The Lord our God continue to be with us as He was in the past.

A. J. Engel.

Twenty-fifth Anniversary of Ordination and Holy Wedlock

On May 24 St. John's and St. Peter's Congregation of Rib Lake and Greenwood, Wis., celebrated in a special service the silver anniversary of their pastor's ordination and wedding anniversary of Rev. and Mrs. Kammholz. It was on May 29, 1907, when Prof. Dr. Ernst performed the ordination and installation of Pastor Kammholz in St. Paul's Church of Ixonia.

It is a cause for rejoicing to be able to look back upon a period of twenty-five years of uninterrupted service in the holy ministry and blessed married life; and the Rib Lake-Greenwood Congregation arranged a jubilee service in which the Chippewa Wisconsin River Valley Conference was invited to partake. In the beautifully decorated church Rev. Kammholz was escorted by the Church Council to the altar. Rev. E. Walther preached an impressive sermon, based on Genesis 31, "The brothers envied Jacob whose service God had blessed." Hereupon Rev. J. Mittelstaedt conducted the jubilee service of twenty-five years blessed holy wedlock of Rev. and Mrs. Kammholz. The church was filled to the last seat. A choir sang from Psalm 91. A conference purse and also one from the congregation, as also many silver presents were given to Rev. and Mrs. Kammholz. Thanking for the love and esteem the jubilarian humbly rendered due honor to God for permitting him to serve in the ministry for a quarter of a century. A reception in the decorated church parlors followed the service. A delicious lunch was served and the evening was spend in singing and speeches. In the twenty-five years of uninterrupted labor the charges of the jubilarian were in succession Ixonia, Oakfield, Trenton and Rib Lake. Rev. E. Dornfeld of Watertown, Wis., Mrs. Lindeman of Oconomowoc, Wis., and Mr. and Mrs. Kieck of Ixonia were present and many congratulations were received. May the Lord, who has prospered the labor of His servants in the past continue to bless the pastor, his faithful helpmeet and congregation in the future.

Notice

Mr. S. E. Johnson of Watertown, So. Dak., is the new-elected treasurer of the Dakota-Montana District.
J. P. Scherf, President.

Installation

Authorized by the Rev. J. P. Scherf, President of the Dakota-Montana District, the undersigned on Sunday, July 17, installed Candidate E. Kuehl as pastor of mission parish of Brockway, Watkins, and Cohagen.

Address: Rev. E. Kuehl, Box 474, Brockway, Mont.
Paul R. Kuske.

Memorial Wreaths

In memory of Mr. Albert Dennin who died at Dempster, South Dakota, the following, Mr. and Mrs. R. L. Chambers, Mr. Frank Fuhlbrigge, Mrs. Johanna Fuhlbrigge, Rev. W. G. Fuhlbrigge and Miss Adele Schempf donated the sum of \$5.50 to the Dr. Martin Luther College at New Ulm, Minn., to be used for teaching apparatus.
Rev. L. G. Lehmann.

In memory of Pastor Alexander B. C. Korn, who was called home August 18, 1931, his widow, Mrs. Clara Korn, and daughters dedicate the sum of five dollars to the Church Extension Fund.

Wm. P. Holzhausen.

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In memory of Mrs. Herman Nohrenberg, whom the Good Shepherd relieved from great suffering by death June 6, \$12.00 were dedicated by loving relatives for the Building Fund of our Negro Mission.

Henry Albrecht.

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In memory of Mr. Michael Gollnick, whom the Lord called to His eternal home June 29, the sum of \$15.00 was given for the Church Extension Fund by his wife and children.

Henry Albrecht.

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In memory of Mr. H. Tisch departed on May 19, 1932, the sum of \$11.00 was dedicated to the Lutheran Orphanage of Bay City, Mich., by Mrs. H. Tisch, wife of the departed and by the children, Mrs. G. Schlenker, Herman Walter and Emmanuel Tisch, and Mrs. E. Lehmann.

R. G. Koch.

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In memory of Robert Allen, who calmly fell asleep in Jesus on the first of July at the age of 14 years, memorial wreaths were given amounting to \$9.00 as follows: Confirmation Class of June 12, \$6.00 for Home Missions; St. John's School, \$3.00 for Foreign Mission. Robert, the only child of his parents attended St. John's School and confirmation instructions for two years, being the blessed fruits of mission work. The invitation goes out to all parents: Bring your children to Jesus, who says: "Feed My Lambs."

Wm. A. Baumann, Neillsville.

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In memory of Mrs. Louis Frank who died July 12, 1932, at the age of 34 years, the sum of \$21.50 was dedicated for the "Colored Mission Building Fund" by St. Paul's Ladies' Aid, Prescott, Wis., relatives and friends of the deceased.

E. W. Penk.

Change of Address

Rev. Wm. P. Holzhausen, R. F. D. 2, Gresham, Nebr.

Rev. E. Wenk, 2000 Ames St., Saginaw, W. S., Mich.

MISSION FESTIVALS

First Sunday after Trinity

Omro Township, near Boyd, Minn., St. John's Church, Henry Albrecht, pastor. Speakers: Gerhard Schuetze, Paul Albrecht. Offering: \$133.00.

Fourth Sunday after Trinity

Morton, Minn., Zion Church, J. Carl Bast, pastor. Speakers: A. C. Haase, Edw. Birkholz. Offering: \$141.25.

Sixth Sunday after Trinity

Cataract, Wis., St. Paul's Church, Theo. H. Mahnke, pastor. Speakers: W. Gieschen, F. Gilbert. Offering: \$48.00.

Seventh Sunday after Trinity

Amery, Wis., Redeemer Church, O. P. Medenwald, pastor. Speakers: J. Krubsack, J. Williams. Offering: \$118.96.

Taunton, Minn., Bethlehem Church, Henry Albrecht, pastor. Speakers: J. Brauer, Alfred Martens, Carl Schrader. Offering: \$37.00.

Rauville Township, Watertown, So. Dak., St. John's Church, J. B. Erhart, pastor. Speakers: W. Lindloff, L. Lehmann. Offering: \$100.19.

Woodville, Wis., Immanuel Church, M. C. Michaels, pastor. Speakers: E. G. Fritz, J. Pieper. Offering: \$74.00.

Eighth Sunday after Trinity

Pigeon, Mich., St. John's Church, G. F. Wacker, pastor. Speakers: H. Heyn, C. Clabuesch. Offering: \$206.62.

Ninth Sunday after Trinity

La Crescent, Minn., Immanuel Church, E. G. Hertler, pastor. Speakers: H. Hupfer, P. Froehlke, E. G. Hertler. Offering: \$95.70; Ladies for dinner, \$54.30; total, \$150.00.

Powers, Mich., Grace Church, H. A. Kahrs, pastor. Speaker: W. G. Haase. Offering: \$19.50.

Hermansville, Mich., Trinity Church, H. A. Kahrs, pastor. Speaker: W. G. Haase. Offering: \$19.30.

BOOK REVIEW

The Gospels. A Synoptic Presentation of the Text in Matthew, Mark, Luke, and John With Explanatory Notes. By John Ylvisaker, Professor of Exegetical Theology, Luther Seminary, St. Paul Minn. Published originally in the Norwegian language, 1905 and 1907. Augsburg Publishing House, Minneapolis, Minn. Price: \$5.00.

Regarding the writer, or rather compiler, we had best introduce him in the words of the publisher's note: "Prof. Johs. Ylvisaker died in the year 1917 after thirty-eight years in the chair of New Testament Interpretation at Luther Seminary. In the year 1904 his Alma Mater, Concordia Theological Seminary, St. Louis, conferred upon him the degree of Doctor of Divinity as a recognition of signal services in the Lutheran Church. "The Gospels" was published in the Norwegian language in the years 1905 and 1907 by resolution of the Norwegian Synod. The English version is the result of collaboration between the Board of Publication of the Norwegian Lutheran Church and Augsburg Publishing House and comes in response to an urgent request on the part of graduates and former students of the Seminary, to whom the author's labor of love was originally dedicated."

In "The Gospels" Dr. Ylvisaker proposed to offer the student Synopsis, Harmony, Explanatory Notes. His long experience as a teacher of this very branch of study, his wide reading together with his exegetical ability made him rarely fit to carry his proposition through to its realization. In its 790 pages "The Gospels" offers to the student a wealth of assistance to a clear understanding of the many real or supposed difficulties of the four evangelists. The spirit of the writer, we believe, is revealed when he says, page 784, "Where Scripture remains silent, we should not speak nor make an effort to be wise above that which is written." We hope the book will be a help to many.

G.