

# 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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## IN TIMES OF TRIBULATION

(Wisconsin Synod German Hymnal 543:  
Herr, der du vormals hast)

Thy grace looked down in ages past  
Upon a captive nation,  
And Thou didst send release at last  
In mercy and compassion.  
O Lord, Thy boundless Father-love  
The guilt of sinners could remove,  
And grant them free forgiveness.

Oft we perceived Thy zealous wrath  
Pass on, that well would rend us,  
And in the calm, sweet aftermath  
Thy kindness would befriend us.  
O Heart of Love, our Help art Thou!  
Haste to remove the burden now  
That grieves us, and oppresses.

Into the fountain of Thy grace  
Let fall Thy indignation.  
Restore our joy, our guilt erase,  
Grant us Thy consolation.  
Wilt Thou be wrathful evermore?  
And shall Thy floods of anger pour  
Upon us without ceasing?

Dear Father, wilt Thou not again  
Give us the balm we treasure?  
And shall Thy Light no more remain  
To give us holy pleasure?  
O grant us grace from Heav'n above!  
Pour down the blessings of Thy love  
Upon our habitations.

O that we could but hear again  
The Word of comfort swelling;—  
That peace o'er all the earth should reign  
Where Christians make their dwelling!  
Remove, we pray, the scourge of war;  
Let cruel weapons slay no more,  
And end our tribulation.

If but these evil times would end  
And better days delight us!  
Great is the grief our hearts doth rend,  
Fain would despair affright us!  
But still Thy help is nigh at hand;  
Thy grace doth ever firmly stand  
For all who love and fear Thee.

With pious hearts we plead release;  
We know that Thou wilt hear us.  
Thou canst bid war and tumult cease.  
If Thou abidest near us  
Our land Thine honor shall declare,  
Make known Thy glory everywhere  
And evermore adore Thee.

Then love and faithfulness shall meet  
Saluting one another,  
And righteousness and peace shall greet  
And fondly kiss each other.  
True loyalty shall bloom with joy,  
And holiness without alloy  
Shall shed its beams from Heaven.

Abundant riches Thou wilt give;  
The land its fruits shall render,  
And they who of its bounty live  
Shall praise Thee, gracious Sender.  
Thy righteousness shall stand secure,  
In fulness function and endure  
To praise Thy Name immortal.

Translated from the German.

Anna Hoppe.

## "THIS DO IN REMEMBRANCE OF ME"

An Exposition of the Lord's Supper Suggested by the  
recent Eucharistic Congress

(Continued)

### The Benefits of the Lord's Supper

Now, what purpose does the Lord's Supper serve? What benefits and profit do we derive from it? By receiving the body and blood of Christ in the sacrament, we appropriate to ourselves Christ's blessings — **the forgiveness of sins, righteousness, and salvation.** Jesus Himself, in the words of institution, issues the gracious promise and assurance: "Given and shed for you for the remission of sins." This promise clearly defines the purpose of the Lord's Supper and the benefits to be derived from its reception. It assures us that in the sacrament the forgiveness of sins, life, and salvation are given us through these words: "for where there is forgiveness of sins, there is also life and salvation." When we receive the Lord's Supper and hear Jesus' words: "Given and shed for you for the remission of sins," each communicant has the full assurance that his sins are forgiven, **because Jesus died for him.**

Verily, there can be no greater gift and blessing than the forgiveness of sins! Sin is the one obstacle between man and heaven, the barrier placed before the gate of Paradise by our first parents in Eden, shutting off all access to God. **If sin is forgiven, life and salvation are sure.** Our happiness in this life, our hope in the hour of death, and our salvation in the world to come, all depend on the forgiveness of sins. The Lord's Supper positively assures us of the efficacy of the bitter sufferings and death with which our Savior purchased and won our redemption on the cross.

Truly, here is just that which we weak helpless mortals need for the strengthening of our feeble faith! It is not without meaning that the pastor, as he gives you the body and blood of the Savior, says: "This strengthen and preserve you in the true faith unto everlasting life." And being thus assured of God's merciful remission of your sins, you will be the more ready freely and gladly to forgive those who trespass against you.

There is no doctrine more comforting to the true Christian than that of the Savior's presence with him. And nowhere is He more eminently present than when His people are gathered around the table in the communion of His body and blood for the forgiveness of their sins and the strengthening of their faith.

#### The Reception of the Lord's Supper

Worthy reception presupposes true preparation. St. Paul says, touching this point: "**Let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.**" 1 Cor. 11:28-29.

#### Bodily Preparation

The apostle urges all communicants to examine themselves before they partake of the Lord's Supper. What does this mean? Some people abstain from all food on the day they appear at the Lord's Table until they have received the elements. Fasting and bodily preparation is a fine outward custom and discipline. But it is not essential, not imperative. In the Church of Rome it is law. Before a Roman Catholic may commune he must observe certain rules of fasting and bodily preparation. When people obey such man-made laws in a servile way, hoping thereby to merit God's special grace and favor, they do wrong. We want no such laws, for the Truth has made us free. But it is not wrong, if you think such outward preparation will be helpful to your devotion. However, if you attach to it the least thought of merit, you bring tremendous harm upon your soul.

#### For Sinners Only

Paul says, "Let a man examine himself." He was moved to this admonition by the abuse of the Holy Supper by the Corinthian congregation. They had come to regard the Supper as a sort of community love feast or ceremony of fellowship, and disregarded its true nature and value, as instituted by Christ. Paul wants to say: "Don't you know what the Lord's Supper is, what it is for, and how to regard it? It was instituted for you. It is Christ's own body and blood, given and shed for you for the remission of sins." "For you": **for sinners.** Does this apply to you, dear reader? "Let a man examine himself." You must realize and feel that in God's sight you are sinful, depraved, guilty, unworthy.

If you would properly realize this, study the Ten Commandments; they will enable you to see what is

wrong with your heart and life. It would be well, before coming to the Lord's Table, to put to yourself these heart-searching questions: "Have I always feared, loved, and trusted God above all things? Have I never put myself, my family, my job, my friends, my treasures, or my pleasures first? Have I never cursed, sworn, practiced superstition, lied or deceived by His holy name? Have I always called upon it in every trouble, prayed, praised, and given thanks? Do I pray at all? Have I always remembered the Sabbath Day to keep it holy? Have I always loved the house of God and entered it for worship, prayer, and faithful hearing of His saving Word? Have I been a Martha, too busy with earthly concerns and connections to heed the presence of Christ in the gospel, too busy to seek and lay hold of the "One Thing Needful?" Have I always loved, honored, and esteemed my parents and superiors? Have I always loved my neighbor as myself? never spoken to or treated him unkindly? always befriended and helped him in every time of need? Have I never succumbed to the "lust of the flesh, and the lust of the eyes, and the pride of life?" Have I always been honest in my dealings with my fellow-men? Has covetousness never found a place in my heart?" Oh, if you will honestly face these reflections, you must acknowledge that you are **wretched, naked, blind,** and cry with the publican: "**God be merciful to me a sinner!**"

The sacrament was instituted for sinners. Jesus wants sinners to come to Him that they may hear the assurance of pardon and peace; for He lovingly said: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Thus we must come: not secure in our own goodness, merits, and deeds, but downcast and oppressed in soul, crushed by the consciousness of sin and unworthiness; not with unruffled self-satisfaction, but with mortification and self-reproach, offering nothing, resting on nothing, expecting nothing, but what God in His merciful goodness will give. At best we are very sinful beings, much greater sinners than we know; and we must never for a moment think otherwise. We are poor sinners all; without any claim whatever upon God's favor; and in that character we must come, if we would be accepted.

I do not come because my soul  
Is free from sin, and pure, and whole,  
And worthy of Thy grace;  
I do not speak to Thee because  
I've ever justly kept Thy laws,  
And dare to meet Thy face.

I know that sin and guilt combine  
To reign o'er every thought of mine,  
And turn from good to ill;  
I know that when I try to be  
Upright, and just, and true to Thee,  
I am a sinner still!

but,

There is a fountain filled with blood  
Drawn from Immanuel's veins,  
And sinners, plunged beneath that flood,  
Lose all their guilty stains.

#### For Believers Only

"This is My body, given for you; this is My blood, shed for you." Grace is held out to you in these blessed words; pardon is offered you, unconditional pardon for all your sins. Do not spurn this grace, but accept it in faith, trusting the love and power of your Maker and Redeemer who would save you from sin, death, and hell. "For you": for you who believe and trust. That person who does not believe in Jesus Christ, God's Son and the world's Savior, or who will not accept the teaching of the Bible concerning the sacrament, is unprepared and unworthy of the Holy Supper. Some people believe in Christ, but are often troubled with fears and doubts; their faith is weak. This, however, does not make them unfit for Holy Communion. They, above all, ought to come, to hear, again and again, the blessed assurance of forgiveness for the strengthening of their faith.

The Lord's Supper requires faith, nothing less; faith, that Jesus Christ is able to perform in you what the words of institution promise. He gave His body and shed His blood to redeem you. He offers you His body and blood in the Holy Supper for the remission of sins. "For you." What a word of boundless love! Who would not believe, who would not trust, who would not rejoice, who would not abide, in this blessed word!

Lord, I believe in simple trust,  
Strength in my weakness give me,  
For I am naught but sinful dust,  
Nor of Thy Word bereave me!  
Thy Baptism, Supper, and Thy Word,  
My consolation are, O Lord,  
For they contain my treasure.

Am I truly worthy of receiving the blessed sacrament? What an intensely personal question! And it suggests several further questions.

Am I worthy, if I harbor in my heart enmity and hatred for my neighbor? Christ speaks a significant word here: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5:23-24. John says: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." "First be reconciled to thy brother!"

Do I partake of the Holy Supper as a mere matter of form or custom, entirely disregarding and neglecting its spiritual power and blessings? Do I regard

the sacrament as a pretty ceremony, which it is well to observe, at least once a year, to keep up appearances?

Do I come to the Lord's Table in a trivial, thoughtless manner, more concerned about my clothes and outward appearance than about the inward state of the heart?

Do I regard the Lord's Supper as a sort of charm against sickness and death? Do I desire it when I am ill as a preparation for a blessed end, or as a restorative of health?

Do I go to church only when I go to Communion? Can I come to the Holy Supper once a year and stay away from God's house the rest of the year, and profess to be a child of God? "He that is of God heareth God's Words."

**"Let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body!"**

Who does unworthy here appear,  
Does not believe, nor is sincere,  
Salvation here he cannot find:  
May we this warning bear in mind.

Help us sincerely to believe  
That we Thy mercy do receive,  
And in Thy grace do find our rest,  
Amen. He who believes is blest.

Karl F. Krauss.

(To be continued)

#### COMMENTS

##### Chicken and Sauerkraut

##### "MISSIONFEST"

"At ..... Grove, Sunday August 8th"

##### "CHICKEN DINNER AND SAUERKRAUT SUPPER"

A friend sent us the paper from whose columns we take the above announcement.

Was the make-up man of the paper in question moved by the spirit of mischief; did he blindly follow the sweet appeal of the chicken and the sauerkraut; or, did he, gifted with a sense for the eternal fitness of things, purpose to express a criticism? At any rate, he assigned this notice of a mission festival a place in the columns for amusements, right above a movie ad, and almost next door to an invitation to a band concert, dance and dinner at a popular picnic and amusement park.

Now, it is not at all wrong for a congregation to serve meals to those who attend its mission festival, in order to make it possible for them to remain for all the services. It may even be considered a favorable sign when the celebration of this festival under local conditions assumes to some extent the character of a "Volksfest" that brings the neighboring congregations together.

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All depends on how the thing is done. The dignity of preaching and worship must by all means be upheld. The spiritual appeal must never yield to the natural. Our people should attend the mission festival to hear the Word of God and not to eat chicken dinners and sauerkraut suppers and to enjoy the social pleasures of the day.

If it is at all necessary to announce the festival to the general public, we must be particularly careful lest the character of our church as a witness of Christ in the world suffer in the eyes of the public. Our church should be known for its message and not for the excellency of its chicken dinners and sauerkraut suppers.

One need only think of the European Kirmess to be reminded how a religious festival so easily degenerates into a mere "Volksfest" with its material pleasures.

Better by far, fifty faithful Christians that come to hear the Word than a vast concourse attracted by a chicken dinner and a sauerkraut supper. J. B.

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**The Internationalism of the Y. M. C. A.** Not long ago some of the newspapers and civic organizations took alarm at the cabled reports attributed to Sherwood Eddy, a member of the international committee of the Y. M. C. A. This committee was visiting Russia and at some public gathering at which it was officially welcomed by government representatives, Mr. Eddy added to the customary idiocies that are spread over such occasions some idiocies of his own. The most offending statement in his address was found in such phrases: "I am glad to see a nation which stands as a challenge to the rest of the world, to nations ruled by swollen, selfish capitalism. . . . Yours is a country where man no longer exploits man. In its great daring ideal it is the only nation which challenges the world."

Mr. Eddy seemingly is, if not deep red yet quite pinkish. He is a wealthy man and that explains in part his high standing with the Y. M. C. A. and as a

wealthy man he can afford the luxury of flirting with the radicalism of Russia, which, if put in practice, would quickly reduce him to the level of the rest of us.

Criticism of his utterances was based on the obvious impropriety of publicly committing his organization to views which are abhorrent to its supporters. Capitalism, as socialists and other radicals use the word, is the very element that creates and supports institutions such as the "Y." If the "Y" ever turned on its wealthy friends it would cease to exist. Its work has been spreading from year to year; in some communities it has attained the dignity of a clearing house for all the churches and for all the civic organizations. It has gone far beyond its original program of serving young working men (and young working women) and is gaining influence over the whole youth of the land by making its buildings the play centers for children as soon as they are old enough to play and by organizing and conducting gymnastics and recreational games for all men and women.

It is a big program and it takes money. The money comes from the business world. The business world is not red, nor it is even pink. Mr. Eddy blundered badly. It was necessary for other Y. M. C. A. men to hurry into print with such disavowals as they could find courage to utter. And poor Mr. Eddy whose interpretation of the Y. M. C. A. altruism went a little further than volley ball courts and swimming pools is a little the worse for wear and tear.

The American public might learn from this incident that the glory of its Y. M. C. A. (and other similar institutions) is of most unsound and unstable quality because it is really an interloper and meddler, and an irresponsible interloper, which is crowding in between parents and children, between churches and their members, between the state and its citizens, and now even between its government and other states. In its origins and in its later successful expansion the Y. M. C. A. was intended to be a means of relieving some of the hardships that attended the young laborers in crowded industrial centers and so make them somewhat more content with their unenviable lot. On this basis the "capitalists" fostered it and financed its expansion and on this basis they are still financing it.

The "Christian" character of the organization was a pure accident, due to the person of its founder, who was a typical London Calvinist. That character has had nothing to do with the Y. M. C. A.'s expansion and it has worn off wherever it proved to hinder the main purpose, which was to render the laborer more content. In Mohammedan countries its Christianity is non-existent, for example.

Far more than Christian, the Y. M. C. A. is "capitalistic," if you choose to employ that word. For that reason its supporting public is violently agitated over the heretical speeches of Mr. Sherwood Eddy,

its representative. When the "Y" utters anti-Christian heresies there is scarcely a ripple.

Eddy's critics can not impress us with their high patriotic regard of national integrity; that isn't the reason they are so exasperated with his internationalism. The great crime was that he meddled on the international stage with questions that affect bank balances and those who have them.

We are in the odd position to be compelled to disagree with the Y. M. C. A. because it meddles with people, young and old, in relations that belong to the church and to the home; we disagree with Mr. Eddy, because he is meddling with international relations that are neither his concern as a representative of the "Y" nor as a touring American citizen; we disagree with Mr. Eddy's critics as to their sincerity, because they let out a yelp as soon as the "Y" or Mr. Eddy happen to tread on their favorite golden bunion but wrap themselves in smug and not always silent approval at the far more offensive indiscretions to which the "Y" is habitually committed. H. K. M.

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**And Then We Wonder** And then we wonder how it comes about that tender youth is often found so confused in matters of right or wrong.

A fifteen year old girl recently died by her own hand because her father on account of lack of funds refused to permit her to go back to school again. At the burial service a speaker "pronounced the benediction — a hope that the little girl had not killed herself in vain." He is quoted as follows:

Her death has a lesson for our whole city, a lesson which has a deep meaning to parents, children and teachers alike. Her death was necessary to awaken our citizens to the fact that youngsters who want education are being denied that despite our excellent school system and the high taxes we pay to maintain it.

She thought that life without an education was not worth living. Finding that she was not to have an education, she chose death. It is not for us to question that decision.

Conditions which made it impossible for her to go to school were to blame for her death — not she.

Horrible! A human sacrifice at the shrine of the idol "education!" "Life without 'education' not worth living." What did education mean to this poor misguided little girl? An aid to a higher, nobler life? Then mere earthly knowledge is of no avail. "The fear of the Lord is the beginning of wisdom." A Christian school can help us greatly, but the work of the Gospel is not confined to the school. We learn its lessons best when we by its sustaining and comforting power submit our own will to that of the Father when he denies us what we think would give us joy or when he even lays on our shoulder the heavy burden of the cross.

Was education to her the means to escape the drudgery of manual labor and so to material success in life?

No task is mean or noble in itself. A Christian maid by the spirit in which she works makes a noble thing of the household labor she performs; an unspiritual man will make a base thing even of the highest art. If education is considered merely as a means to an easy life, its value is none other than that of dollars and cents.

And as to even that success; "Except the Lord build the house, they labor in vain that build it; except that Lord keep the city, the watchman waketh but in vain." "Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat of the labor of thine hands: happy shalt thou be, and it shall be well with thee." To the young God points out the way to true success: "Honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth."

A frank justification of suicide. "She chose death. It is not for us to question that decision"; and then the conditions which made it impossible for her to go to school are made responsible for her act of self-destruction. A fine lesson, the lesson that those present at the burial service and, thanks to the kind services of the press, many thousand others learned: If you cannot have your way in life, kill yourself. If your home is not happy, kill yourself. If your business is not prosperous, kill yourself. If mother will not buy you that new dress, kill yourself. You will not be held responsible for your act; the responsibility rests on the conditions that have brought it about, though God says, "Thou shalt not kill." If suicide, why not murder, or adultery, or robbery? And if we are no more bound by the law of God, why respect the law of the land? This is, indeed, self-expression with a vengeance. How can parents expect to train their children when such doctrines are brought to their young hearts?

"A lesson to our entire city, to parents, children and teachers," the revelation that even in our day not all children can go to school as long as they would like to. What about it? Are parents of large families to feel guilty if they are not able to produce an income sufficient to send all their children through high school? Or, are they to break the laws of God and nature in order to limit the number of their offsprings? Or, is the community to undermine the spirit of independence and the self-respect of such parents by affording them financial aid in order to enable them to give their children a higher education?

With men uttering such sentiments and with a press broadcasting them, is it a wonder that our boys and girls no more know what is right or wrong?

J. B.

**The Cradle Snatchers** Since the days, not long ago, when the boy scouts, campfire girls, and the juvenile departments of the Y. M. C. A. became the vogue with children and were tolerated and encouraged by their unthinking parents, every organization has suddenly pounced on the defenceless child as an outlet for its more or less altruistic ministrations.

Such civic clubs as the Kiwanis and the Rotary, and others, too, for all we know, have been adopting children promiscuously, either by singling out certain ones for their support or by announcing programs of "child betterment" of one sort or another. In these cases the relationship between the children and the patron club is not always offensive, though it is bound to become so in the end.

The lodges are affected by the same phenomenon in popular psychology and have gone gunning for children on their own account. The Moose were perhaps the pioneers in this field. They founded Mooseheart and have made it one of the chief features of their program. Having a member of the presidential cabinet as one of their high officials they are getting abundant publicity. They emphasize the "non-denominational" character of their enterprise, having provided for "all" divisions of religion in the care of their thousand orphans at Mooseheart. They have adopted the convenient division into three parts: Roman Catholic, Protestant, and Jewish — which ought to suit the Jews and the Romanists. But Mooseheart is only the peg on which the Moose organization hangs its children's program; it has the Mooseheart Legion, the Junior Moose, an auxiliary and what not. By catching the young Moose young enough and weaning them away from their homes and their churches the future of the Moose may not be quite as precarious as the future of these shallow social-humanitarian clubs and lodges usually is.

The Masonic order has gone in for the Order of the De Molay; in spite of everything that is said officially this is nothing but a training school for the senior order. Its activities are not quite as publicly displayed to the gaze of the vulgar, non-Masonic public as those of the more plebeian Moose, but its euphonious name is heard now and then.

Now comes the order of the Knights of Pythias. They felt the need of getting their share in the general cradle-snatching and have put over quite a stroke in choosing the new name. The junior Pythians will be known as Princes of Syracuse. What boy could resist the lure of that name? And if the Pythians furnish costume and regalia in consonance with the name, it will quite likely prove to be one of the most prosperous juvenile orders.

There is but one consolation in this frantic organization of immature youth. The multiplicity of opportunity will somewhat dull the eagerness of chil-

dren and their parents to indulge their fondness for hocus-pocus; but one must not hope for too much. The only errors ever made in prognosticating the foolishness and gullibility of the public are made by those who underestimate. In passing one might remark that the very people who are constantly berating the Christian churches for their divisions and their rivalries and are constantly advocating the great get-together are the ones who are far more than the churches multiplying their own petty differences and starting not only two lodges to accent the differences between tweedledum and tweedledee, which would seem to exhaust the mathematical possibilities, but actually start a half dozen.

In view of all these efforts to mortgage the future lives of our children by committing them in their childhood to the meaningless fatuities of lodgery, our church can still do no better than to devote itself with more fervor and energy than ever before to its Christian schools. You will not safeguard your children by trying to ape the cradle-snatchers in their madness for organizations for children and youth; establishing counter-organizations is not a successful argument against lodgery, on the contrary, it is an admission of defeat. Just tacking the name Lutheran, or your church's name to a club does little more than restrict its membership, it does not safeguard its members against the ideas destructive of Christian faith that are always lurking in the background of special organizations and are sometimes blatantly pronounced. You can breed gang spirit that way but you cannot breed confessional sturdiness. It is often hoped that by rounding up certain groups into societies, the leaders may gain the opportunity of inculcating sound ideas. Experience will show that more often the leaders are led to make concessions to the same spirit which they wished to combat. The trend is to descend to the level of the objectionable groups; it is never entirely away from them.

There is but one way to make a complete Christian, an independent Christian, a member of the Body of Christ, and that is by making the Gospel of Christ the only means by which his heart, his mind, his habits, his practices are guided. This is not an academic pronouncement. If looked at without imagination it might be so construed, but if looked at in the light of Christian experience and Christian life it means that all other devices to strengthen the Christian life in young or old are at the very best but neutral and that the Christian church with its preaching and teaching and the Christian home with the watchful care of Christian parents is the only means given to us by which we can do our full duty; by adding to this anything else we weaken our strength. Practically, it means that everybody, man, woman, or child, is better off as a Christian if he "goes it" alone in his church and in his home than if he belonged to

the best of church organizations which proposes to accomplish ends which ought to be accomplished by its members before ever the charter is thrown open for membership, if it is to have any meaning.

Is there any danger, if that higher ideal were followed consistently, that any of the work that still remains to be done by the church would be neglected? None whatever. Very likely it would be better done. There are certain groups within the church now that are making it their business TOGETHER WITH ALL OTHER LUTHERANS of their group to do certain tasks. Such are the Kinderfreund Gesellschaften and the Bethesda Lutheran Home, for example. In the simplest manner imaginable the work that is to be done is carried out; membership in these organizations in no wise differs from non-membership, all are helping to do what all want to do, and some few are assuming the necessary responsibility. Membership is a mere formality. All necessary work that could not be done by the churches directly could be done as successfully. All other work is likely to be duplication and might even embarrass the regular and orderly performance of necessary tasks.

In calling attention to the unwarranted interference in spheres where the promoters have no business, such as the juvenile lodges and organizations, we are not making the silly mistake of saying: They are bad, ours are better. We are, on the contrary, saying: Those others are bad and intolerable for us, we must not countenance them; we do not propose to combat them by our own, for we see that our own can only be tolerated as long as they remain free from the influences and tendencies that make those others undesirable. Furthermore, our societies are only tolerated because their members are of us before they joined them, not because they were improved by joining them.

H. K. M.

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**"Mothers and Fathers!"** "Mothers and fathers!" Talk to your sons and daughters and know their companions. In court we can only deal with the situation when it is too late and the heartaches exist. There are many other conditions and offenses to be dealt with, but this (moral laxity) is the worst in after effects." — Judge Cordes of the Milwaukee Juvenile Court.

This judge knows whereof he speaks. He is acquainted with the conditions. He finds the state of morals among our boys and girls so appalling that he is compelled to raise up his voice in appeal. To whom does he appeal? Very rightly to the mothers and fathers of our youth.

Mothers and fathers, the responsibility is yours, not the community's, not the church's. From your hands God will demand your child on judgment day.

Mothers and fathers, yours is the opportunity. Your church can only lend you aid. The court can

deal with your child only when its life has already disturbed the peace and wellbeing of the community. If the home no more recognizes its responsibilities and neglects its sacred duties, all other agencies will fail.

Fathers and mothers, awake!

J. B.

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**Timely and Practical** Reporting on the meeting of the Wisconsin District of the Ohio Synod, the Lutheran Standard says:

A more practical and timely subject was treated by Professor M. F. Rolf of Michigan City, Indiana, on "How to further the cause of parochial schools in the Wisconsin District," which aroused a lively discussion. The immediate result of this discussion was that the District appoint a committee of three to draw up more definite plans for establishing and maintaining parochial schools.

Timely, indeed, for it is still time, and it is high time, to work for the furtherance of the cause of Christian education. Practical, most assuredly, for no work a church can do will achieve better and more permanent results than that of the Christian training of the young.

We read many reports on conventions that deliberated on the question, What can we do for our church? It is refreshing to turn from such reports to this one that gives so practical an answer. We hope the discussion of the parochial school will bear abundant fruits.

J. B.

**BIENNIAL MEETING OF THE SYNODICAL CONFERENCE**

Lockport, New York, August 18—23

The biennial meeting of the "Evangelical Lutheran Synodical Conference" of North America, was held at Trinity Church, Lockport, N. Y., the Rev. Herman Meier, Pastor, August 18 to 23, 1926. The Conference, which is a general Church body, incorporated in the State of Wisconsin, comprises the Lutheran Synods known as, "The Synod of Missouri, Ohio and Other States," "The Joint Synod of Wisconsin and Other States," "The Norwegian Synod," and "The Slovak Synod of America." The Conference is a union of Church bodies that are united in the Lutheran faith, and its purpose, as stated in its Constitution, is: "an expression of the unity of the spirit existing among the respective synods; mutual encouragement as to faith and confession; promotion of unity as to doctrine and practice, and the removal of any threatening disturbance thereof; co-operation in matters of mutual interest; an effort to establish territorial boundaries for the synods, provided that the language used does not separate them; the uniting of all Lutheran Synods of America into one orthodox American Lutheran Church."

The sessions of this Synodical Conference were opened with a solemn divine service, in which the Rev. G. E. Bergemann, President of the Joint Synod of Wis-

consin and Other States, preached the sermon. In the afternoon of the same day, the Conference was called to business order by its President, and duly organized. The old officers were re-elected, namely, the Rev. Carl Gausewitz, of Milwaukee, Wis., President; the Rev. Prof. Ludwig Fuerbringer, D. D., of St. Louis, Mo., Vice-President; the Rev. H. M. Zorn, of Indianapolis, Ind., Secretary; and Mr. Albert Gruett, of Merrill, Wis., Treasurer. The following Trustees were also re-elected, Prof. H. Runge, of Merrill, Wis., the Rev. G. A. Gullixson, of Chicago, Ill., and the Rev. J. Bradac, of Whiting, Ind. Chaplains were elected: the Rev. J. Halboth, of Cascade, Wis., for the German morning devotion, and the Rev. Prof. P. E. Kretzmann, D. D., of St. Louis, Mo., for the English afternoon devotion.

The morning session, as is usual, were devoted to doctrinal discussion. The Rev. Prof. John Philip Koehler, of the Lutheran Seminary at Wauwatosa, Wis., submitted a treatise on the subject: "Faith, the primary principle of Christian life." In a very able and finely differentiating manner he emphasized that the faith which God Himself implants into the human heart when He creates a Christian through the incorruptible seed, which is the Word of God, is the beginning of a new life that visualizes God, the God and Father of our Lord Jesus Christ, and that that faith, and it alone, actuates the Christian in all his Christian thinking and Christian doing. The unbeliever is not and cannot be inspired or moved by this principle of which he is void and ignorant. The Christian, in the proportion that he submits to the promptings of the flesh that still adheres to him, is misled and in danger. In this world, in which there are so many without God and without hope, there is restlessness and indecision everywhere, and out of this the world conditions grow and are developed. These world conditions and problems the Christian understands and solves by the faith that is in him. It is his sure and infallible guide, and following this primary principle which is continually nourished and normalized by the infallible Word of God, it is in him the faith that in all respects is "the victory that overcometh the world." The Conference thanked the essayist for his masterful and comprehensive paper.

The afternoon sessions were devoted to the business matters of the Conference. By far the greatest portion of the time was given to the discussion of the work of the "Colored Mission Board," which had submitted a very exhaustive printed report of the status of its work among the Freeman of the South, as well as of its needs. This work has experienced signal blessings in the past two years. The Conference, by a rising vote of silent devotion, gave expression to its gratitude to the Lord of the Harvest, and voted a special resolution of thanks to its missionaries, as well as the officers and members of the "Colored Mission Board," for their devoted services to this cause. A

memorial in behalf of Immanuel College, Greensboro, N. C., received very favorable consideration. This College, for more than twenty years, has served the cause of Colored Missions in the South through its ministerial course, and also by the training of young men and young women both in religious and in secular life. The Conference resolved to continue Immanuel College with its present aim and purpose, and voted an appropriation of \$35,000.00, for a new building and for improvements. Alabama Luther College, at Selma, Alabama, has outgrown its equipment, and an appropriation was voted for an addition to the present building. The Conference accepted the policy of establishing strong Mission Parish Schools at strategic points and voted appropriations for Greensboro, Charlotte, Monroe and Pomona. The sum total of appropriations for buildings and for the regular running expenses aggregated \$350,000.00. The Board was empowered to establish an Emergency Fund for cases of urgent action between the sessions of the Conference.

The Golden Jubilee of the Conference's Colored Mission work is to be celebrated in the course of the year 1927, and the Board was authorized to initiate and to conduct ways and means to invite and secure the largest possible participation on the part of the Synods in a proper and suitable observance of the event. The zeal and the love for missions of the colored congregations that presented chapels to our Missions in India and in China, and that petitioned the Conference to begin mission work among the negroes in Africa, presenting an offering of \$2,500.00 for this purpose, which they themselves contributed out of their poverty, roused the Conference to eloquent expressions of recognition, and the request was referred to the Board for the purpose of investigation with the view of suitable recommendations to Conference at its next session. "The Lutheran Pioneer" and "Die Missionstaube," publications of the Conference in the interest of missions, particularly, Negro Missions, are to be continued, and the Board was urged to make continued efforts to increase the circulation of these periodicals.

A number of services were held in the course of the convention. In a service on Friday evening, the Rev. C. F. Drewes, Director of Colored Missions, delivered a very pleasing and instructive illustrated lecture on the Board's work in the Southland. On Sunday morning the delegate pastors preached in the pulpits of our churches at Lockport, Buffalo, Rochester and the vicinity. On Sunday afternoon a great mass meeting was held in a public hall in Lockport. Nearly two thousand people attended. The Rev. Prof. P. E. Kretzmann, D. D., of St. Louis, Mo., delivered an address on "The Spiritual Unity of the Synodical Conference," in which he emphasized that this unity does not consist in a union without real unity, or, in other



words, in an agreement to disagree; neither, in an outward, superficial amalgamation or merger, with majority imposed organization, and boards of bristling secretaries and efficiency experts; not in uniform ritual or ceremony; but, rather, in a common attitude toward a common Lord; the common attitude brought about by God's grace toward the revealed Word of God, that accepts every Word of the Scriptures as the inspired Word of God, which is able to make men wise unto salvation through faith which is in Christ Jesus. The Rev. Paul E. Horn, of Morgan, Minn., spoke on "The Spiritual Unity of the Synodical Conference in Action," and showed how this unity of the spirit was fruitful in good works. This mass meeting was pronounced a memorable occasion by the hosts that were there. The Press commented on the excellency of the choral music, especially on the powerful mass singing culminating in "A Mighty Fortress is our God." The convention came to its close on Monday evening in a Communion service, in which the Rev. Carl Schmidt, of Chicago, Ill., delivered the confessional address, and the Rev. H. Meyer, President of the Minnesota District, Synod of Missouri, preached the sermon.

As is usual in our circles, the Conference was quartered and entertained in the homes of our Lutheran Church members. The noonday and evening meals were served to delegates and visitors in a body, in the school hall of Trinity Church, by the Ladies of the Lockport and of the neighboring congregations. The weather was unusually cloudy and cool, but it could not affect the manifest cordiality of the brethren. Again and again one heard references made to the genial brotherly spirit that prevailed in session and out. Also the votes of thanks to the Conference's various hosts were marked by emphasized sincerity and many brethren seemed inclined to linger to express their joy for blessings received. May God preserve the unity of spirit that was so pleasingly expressed in this meeting of the Synodical Conference.

H. B. Hemmeter.

#### ADDRESS AT THE FUNERAL OF PASTOR HENRY GIESCHEN, SR.

Milwaukee, Wisconsin, September 2, 1926

In Christ Jesus, our Lord and Savior dearly beloved members of Jerusalem congregation, brother pastors and fellow-Christians and especially you dear mourners.

Pastor Henry Gieschen, Sr., is dead. This was the news which came as a thunderbolt out of a clear sky last Sunday evening and has caused consternation and deep sorrow not only to the immediate circle of relatives and friends but also to the Lutheran church in our and in the neighboring states. Pastor Henry Gieschen, Sr., for 40 years on the very day pastor of various congregations, to which he was called, for 25 years the Secretary of our Synod has suddenly been called to his eternal reward.

Pastor Gieschen, an earnest, conscientious and faithful pastor, a fearless champion of our Christian day school, a warm and sympathetic friend of the various missions and charitable institutions of our church, has come to the end of his labors. Pastor Henry Gieschen, a kind and loving husband, father and brother has suddenly been taken away from his loved ones. Pastor Gieschen, our Christian friend and dear brother has answered the call of his Lord and Master. And we are here to weep with the mourners and to lament with them their great loss. "Know ye not that there is a prince and a great man fallen this day in Israel!" 2 Sam. 3:38. Ah, great is the loss and heavy sorrow has fallen upon us all.



† Pastor Henry Gieschen, Sr. †

But thank God, we weep and mourn not as those who have no hope. Into this dark and gloomy hour of sorrow there comes a bright ray of light bringing comfort, hope and patient submission to the will of our heavenly Father. Hear what God says in His holy Word of such a death.

Psalm 116, verse 15: Precious in the sight of the Lord is the death of his saints.

Let us consider this word of God for our comfort and instruction. Not every death is precious in the sight of the Lord, only the death of his saints. And Pastor Gieschen was a saint and died as a saint, this is our sincere hope and belief. No, he was not a saint by birth or by his own merit or worthiness nor by anything he did or accomplished. Pastor Gieschen by his birth was born of sinful parents and had his share of our sinful flesh with all its pervertedness and depravity. But by the grace of God Pastor Gieschen was made a saint through the preaching of God's holy Word and through the washing of regeneration in the blessed sacrament. God the Holy Ghost worked faith in his heart and by

the blood of Jesus Christ his sins have been washed away and thus he was made a saint. The Lord had called him into the holy ministry, his Lord has sustained him in the many trials and tribulations of his calling, his Lord has blessed his labors so abundantly. His preaching and his life was a living testimony of the faith that was within him by the grace of God. His life was in the Lord and when death overtook him last Sunday afternoon he was in the Lord and died in the Lord. After preaching on Sunday forenoon on the 40th anniversary of his ordination, he retired to his study suffering severe pains for several hours. Suddenly his head dropped and his sons carried his lifeless body to bed. Oh, what a blessed death, dying thus in the Lord, and what a blessed comfort for you bereaved mourners. Yea, "A voice from heaven says: Blessed are the dead that die in the Lord from henceforth, Yea says the Spirit that they may rest from their labors and their works do follow them." Rev. 14:13. Verily, precious in the sight of the Lord is the death of his saints: the time and place, the manner of their death. Death to them is no more that stern tyrant that commands them to follow, but an angel of God beckoning the weary wanderer home and opening wide the portals to the eternal mansions of bliss and happiness on high. This comfort is indeed a soothing balm for your sore stricken hearts.

He is dead, called to his reward. He rests from his labors in the vineyard of the Lord. One laborer less — but the harvest truly is great — who will carry on the work?

The call goes to you the members of his congregation. Your pastor has sown the seed with prayerful pleading and patience, you are to show forth the fruits of the seed which he has sown. You are to carry on the work from which your pastor has been called away. Your church and school, for which he has labored so faithfully, these priceless treasures, you are to cherish and nourish that they may thrive and prosper. "Hold that fast which thou hast, that no man take thy crown." Rev. 3:11. "Remember them which have the rule over you, who have spoken unto you the Word of God, whose faith follow, considering the end of their conversation." Heb. 13:7.

The call goes to us his brother pastors and co-workers. He stood in the foremost ranks of the soldiers of the cross, holding the banner of Jesus high in the fight against the many powerful and deceitful enemies which threaten our church. It is up to us to step forward and fill the breach, pluck from his lifeless hand the banner of Jesus and His Word and carry on the banner fighting in the mighty battles of our Lord, the champion of our salvation.

The call goes to all of us as fellow-Christians. We are still in this life surrounded by enemies—Satan and the wicked world and within us our own sinful nature. Ours is a glorious heritage, a precious death in the sight of the Lord. It is up to us to lay hold on eternal life and fight the good fight of faith, so that when death over-

takes us we may also be in the Lord and die in the Lord and come to that eternal rest. "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called and hast professed a good profession before many witnesses." 1 Tim. 6:12.

The call goes to you the members of his immediate family. Cherish the memory of your sainted husband, father and brother in his home life, let his shining example of a true Christian husband, father and brother ever be before you, that you may follow his footsteps, obedient to the faith your beloved departed taught and lived before you.

So may you and we all be found faithful unto death and receive the crown of life and a blessed reunion in heaven. And so indeed:

Precious in the sight of the Lord is the death of His saints. Amen.

C. Buenger.

Note: A sketch of Rev. Gieschen's life will follow in a later issue.

#### FROM OUR CHURCH CIRCLES

#### 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,  
263 Fourth St., Milwaukee, Wis.

#### Winnebago Pastoral Conference

The Winnebago Pastoral Conference meets, D. v., from September 20th to 22nd in Markesan, Wis., at Rev. W. Pankow's. The first session is to be on Monday evening at 7:30 o'clock.

Pastors who have papers to read are: Pankow, Koeninger, Dasler.

Sermon: Im. Uetzmann (H. Kleinhaus).

Confessional sermon: J. Dowidat (J. Schulz).

Don't forget to let the local pastor know whether you are coming or not. H. C. Klingbiel, Sec'y.

#### Fox River Valley Conference

The Fox River Valley Conference will meet in the church of Pastor A. Habermann at Bonduel, Wis., September 21st and 22nd. The following papers are on the program:

Exegesis of the Epistle lesson for Easter Sunday, Rev. A. Schlei (Rev. F. Schumann, Exegesis of a text of his own choice).

Life of St. Paul, Rev. G. Dettmann.

Dogmatical Theme, Rev. E. Sterz.

Sermon, Rev. Ad. Spiering (Rev. E. Sterz).

Confessional address, Rev. Phil. Froehlke (Rev. Aug. Herzfeldt). E. F. Sterz, Sec'y.

#### Lake Superior Delegate Conference

The Lake Superior Delegate Conference will convene, God willing, on September 21st and 22nd in the midst of Pastor George Schroeder's congregation at Menominee, Michigan. First session at 9 a. m. Services on Tuesday evening. Sermon: Rev. Doehler (Rev. Eggert). Confessional address: Rev. Geyer (Rev. Gutzke). Kindly make announcements to local pastor at an early date.

Herbert C. Kirchner, Sec'y.

#### Southeastern Delegate Conference of Michigan

The Southeastern Conference of the Michigan District will convene as Delegate Conference on October 19th and 20th in the congregation of the undersigned. Papers to be presented by the following: H. Hoenecke, Wm. Bodamer, and O. Eckert, Sr. Confessional address: Strasen. Sermon: Wenk (Peters).

Please announce! Alfred F. Maas, Sec'y.

#### Chippewa Valley Mixed Conference

God willing, the Chippewa Valley Mixed Conference will meet at Rusk, Wis., in the congregation of Rev. W. Baumann on the 5th and 6th of October. Timely announcement is requested. Essays: Wuebben, Martens, Braem, Juneau, Wahl, Keturakat, Gehm, Beitz. Preachers: Buck, Burgdorf. Confessional speakers: Bubeck, Mueller. H. Mueller, Sec'y.

#### Manitowoc Pastoral Conference

The Manitowoc Pastoral Conference will meet at Maribel, Wis. (Rev. P. Kionka) September 27th (evening) until September 29th (noon). The following papers are on the program:

Geschichte des Epheserbriefs: Rev. O. Gruendemann.

Exegesis of First Chapter of Ephesians: Rev. W. Haase.

Other papers: Rev. P. Hensel, Rev. G. Hoenecke. Sermon: Rev. O. Gruendemann.

Kindly announce or excuse yourself to Rev. P. Kionka, Maribel, Wis.

G. Hoenecke, Sec'y. pro tem.

#### Mississippi Valley Conference

The Mississippi Valley Pastoral Conference will convene, D. v., in St. Michael's Congregation, Fountain City, Wis., Aug. Vollbrecht, pastor, October 5th and 6th. Sessions will open Tuesday at 10 a. m. Services Tuesday evening. Confessional address: A. Hanke (J. Gamm). Sermon: Fr. Ehlert (H. W. Herwig).

Papers will be read by Pastors Bodamer, Kurtzweg, Limpert, and Palechek.

The brethren will please inform brother Vollbrecht of their coming resp. not coming at an early date.

Rud P. Korn, Sec'y.

#### Celebration at Fort Atkinson, Wis.

St. Paul's Lutheran Church at Fort Atkinson, Wis., was filled to its utmost capacity on the evening of Tuesday, July 20th, when the congregation carried out its plan for a two-fold celebration in honor of its beloved pastor, the Rev. A. F. Nicolaus.

In the first place, just forty-two years had elapsed since he had been ordained to the ministry, and installed in his first congregation at the city of Baraboo, Wis.

The other reason for a fitting demonstration of the love for their pastor was this that, to their regret, their pastor had announced his intention, on account of advanced years, of retiring from the ministry at that place, after having served the congregation for over thirty-two years.

The teacher of the congregation, Mr. E. W. Schumacher, presided at the organ, and also contributed largely to the beauty of the services by directing the mixed choir in rendering appropriate selections. The undersigned, visiting officer of the district conference, who forty-two years ago had ordained and installed the Rev. Nicolaus, delivered the sermon in German and also made a short address in the English language, choosing for his text the words of the Apostle Paul: "By the grace of God I am what I am."

Before the conclusion of the services, the various representatives of the congregation at large, and of the separate organizations therein, took occasion to express their well wishes to the pastor and his worthy helpmeet.

The president of St. Paul's, Mr. Fred Reu, spoke in a few well selected words, suitable to the occasion, assuring the pastor of the esteem in which he was held to the last by his parishioners, and as a token of their appreciation of his past services, and of their sincere prayers for his future welfare, presented him with a

money donation amounting to \$1,100, which sum was considerably increased by later contributions by individual members.

The Ladies' Aid society had delegated the president, Mrs. Wm. Bartelt, to voice their desire for helping to enhance the solemnity of the hour, they increased the cash offerings with the sum of \$100.00.

Mr. Harry Kowalke, acting in the name of the young people's society (Walther League), handed over to their spiritual leader, as a proof of their high respect, another \$25.00. Mr. Edwin Kellenbenz made a short address for the choir, and as an illustration of their feeling for their retiring pastor and his dear wife, placed into his hands a most beautiful bouquet, consisting of forty-two American Beauty roses, the number signifying the forty-two years of service in the vineyard of the Lord. Other individuals stepped forward and by the grasp of their hands and by a few kind words showed their feeling towards the departing couple.

After the church services a social celebration on the lawn was enjoyed up to a late hour of the evening.

May the Lord of Hosts be with the Rev. Nicolaus and his wife in all their future life, and may He finally grant to them and to us all a gracious reception into the kingdom of glory, for Christ's sake.

Chr. Sauer.

#### 70th Anniversary

On June 6th St. John's Lutheran Congregation at Newville, Town Lake Mills, Wis., was privileged to celebrate the 70th anniversary of its existence.

Two services, German in the forenoon and English in the afternoon, were held. The speakers were: Rev. Philip Koehler and Rev. L. Kirst. St. John's Church Choir of Waterloo, directed by Mr. E. W. Ebert, rendered several appropriate songs which helped to beautify the services. An offering for the Synod's treasury was taken up in both services.

The following pastors have served the congregation: Winter, Kaltenbrunn, Killian, Uecke, Off, Gollammer, Schnell, Haese, Weimann, Petri, Meyer, Hagedorn, Pankow, Geiger, Herman, Finck, Brackebusch, and the undersigned.

May the Lord continue to shower His blessings upon St. John's Church and let her remain a haven of refuge for weary souls tossed about in a world of sin.

J. Henning.

#### Pastors' Anniversary

On August 3rd the Central Conference convened at Helenville and there celebrated the 25th anniversary of two of its brethren: Rev. E. Fredrich of Helenville and E. Dornfeld of Watertown. This would have been in order the year previous, but had been overlooked. As soon as this oversight became generally known

their brethren bestirred themselves and in conjunction with the deacons of St. Peter's Congregation at Helenville arranged for a fitting celebration.

This was carried out, as heretofore stated, on the above date. Rev. J. Bernthal preached the Jubilee sermon, basing his discourse on 2 Cor. 12:9. He showed both jubilarians that they had every reason to laud the grace of God, which had called them to labor in His vineyard and which had accompanied them in their labors, and pointed them to this same grace as the source from which they should draw every new strength and comfort in their future endeavors. After the sermon the president of the congregation stepped forward and proffered Rev. Friedrich the felicitations of his flock, which he had served faithfully for well-nigh 23 years, and Mr. Wm. Gorder, Sr., of Watertown, representing the Bethesda Home, to which Rev. Dornfeld had been giving faithful service a number of years, brought to its co-worker the greetings of the Board of said institution together with a tangible remembrance. Rev. F. Stern spoke in behalf of the Conference and delivered to both a donation from the brethren. Rev. Theo. Thurow read the different congratulatory letters which had been sent, and the undersigned conveyed to the local pastor the congratulations of St. John's Congregation at Jefferson, his mother church.

With feelings of deep emotion both jubilarians responded, praising that grace of God which had called them to the glorious work of saving souls. "Soli Deo Gloria" was their theme.

The services ended, all betook themselves to the Town Hall, where the Ladies' Aid served refreshments and other entertainment was provided, and spent a few hours more in happy, jovial Christian fellowship.

May God crown all labor of our two brethren which they may still do here, with His choicest blessings, and let them be a blessing unto many! O. Kuhlow.

#### Laying of Cornerstone

On September 5, 1926, St. Paul's Congregation of Dale, Wis., was privileged to lay the cornerstone of its new church. A German address was delivered by the undersigned, and an English address by the Rev. Ph. Froehle of Appleton, Wis. Rev. Ad. Spiering of New London, Wis., assisted at the ceremonies. May God bless the work begun in His name. F. A. Reier.

#### Installations

Pastor Martin L. Buenger, formerly of Florence, Wis., was installed as assistant pastor and teacher of the High School of Friedens Ev. Luth. Church, Kenosha, Wis., on the 29th of August, 1926, by the undersigned. May the Lord bless his work.

Address: Rev. Martin L. Buenger, 65 N. Ridge St., Kenosha, Wis. C. Buenger.

Mr. Herbert Hauch, a graduate of our normal school at New Ulm, Minn., was installed Sunday, August 22nd, as teacher of the day school of Bethany Lutheran Church of Kenosha, Wis. May the Lord prosper his endeavors unto the salvation of our children.

Address: Mr. Herbert Hauch, 570 Wayne Ave., Kenosha, Wis. Victor Brohm.

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August 29th, 13th Sunday after Trinity, Paul G. Kolander was inducted into his office as teacher of the upper grades of St. John's Ev. Luth. School at Waterloo, Wis.

May the Lord lead him to realize more and more that he is "Feeding the lambs of Jesus" wherever he teaches, and cheer him on in his arduous task with the proffered "Crown of glory that fadeth not away!"

Address: Mr. Paul G. Kolander, 173 Jefferson St., Waterloo, Wis. G. M. Thurow.

**Ordinations**

Authorized by President G. M. Thurow, Candidate Otto C. Henning, was ordained by his father at the Ev. Luth. General Joint Church in Eagleton, Wis., on the 12th Sunday after Trinity, August 29th, assisted by the pastors, W. Baumann and L. Witte.

J. F. Henning.

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Authorized by President E. B. Schlueter the undersigned ordained his son, Waldemar Heidtke, in Grace Church, at Crivitz, Wis., on the 14th Sunday after Trinity. The assisting pastors were C. C. Henning, Geo. Schroeder and K. Geyer.

Address: Prof. W. M. Heidtke, 241 Elm St., Fond du Las, Wis. W. C. Heidtke.

**Request**

Our mission congregation at Morrystown, South Dakota, is in need of church furniture. Perhaps some congregation has an old pulpit and altar it would be willing to donate.—Rev. H. J. Schaar, Morrystown, South Dakota.

**Change of Address**

Rev. B. Westendorf, 507 Genesee St., Flint, Mich.

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Rev. E. Pankow, Green Lake, Wis.

**School Building Bonds**

The erection of the new school of St. Paul's Ev. Luth. Congregation at Cudahy, Wis., Paul J. Gieschen, Pastor, the cornerstone of which will be laid September 26th, 1926, is being financed partly by an issue of \$25,000.00 of 5½% First Mortgage Bonds. The value of the property to which this mortgage is applied is upwards of \$50,000.00, and the congregation possesses additional property, such as a brick-built

church and a parsonage of frame, free of debt. The bonds are issued in the denomination of \$100.00 and bear interest semi-annually, January 15 and July 15, for a term of ten years.

The bond issue has the approval of Mr. Ernst Von Briesen, counsel for the Wisconsin Synod, and may be had upon application to Mr. Edward C. Petri, 920 Packard Ave., Cudahy, Wis.

Early participation of interested parties is solicited. Bonds bear interest from the day of sale.

**MISSION FESTIVALS**

**Little Black, Wis., St. John's Church,** M. Glaeser, pastor. Speakers: H. Schaller, G. Neumann. Offering: \$54.00.

**Elgin, N. D., Emmanuel Church,** A. W. Lenz, pastor. Speakers: G. G. Koslowske (German and English), F. Geske (German). Offering: \$100.00.

**Sixth Sunday after Trinity**

**Woodville, Wis., Immanuel Church,** J. C. A. Gehm, pastor. Speakers: H. C. Hinz, Prof. A. Schaller (English). Offering: \$119.23.

**Rauville Tp., S. D., St. John's Church,** Otto E. Klett, pastor. Speakers: M. Michaels, Aug. Pera. Offering: \$260.00.

**Seventh Sunday after Trinity**

**Watertown, S. D., St. Martin's Church,** W. F. Sauer, pastor. Speakers: W. J. Schulze, W. Meier. Offering: \$177.56.

**Eighth Sunday after Trinity**

**Sebewaing, Mich., New Salem Church,** G. Schmelzer, pastor. Speakers: Prof. E. Berg, C. H. Schmelzer. Offering: \$191.22.

**Ninth Sunday after Trinity**

**Cady, Wis., St. Matthew's Church,** J. C. A. Gehm, pastor. Speakers: C. W. Nickels, O. Medenwald (English). Offering: \$124.00.

**Town Fremont, Mich., St. John's Church,** Otto J. Eckert, pastor. Speakers: J. F. Zink, K. F. Rutzen. Offering: \$75.00.

**Wilmot, Wis., Friedens Church,** S. A. Jedele, pastor. Speakers: Prof. H. Fleischer, W. Huth, A. Hillmer. Offering: \$153.93.

**Riga, Mich., St. John's Church,** O. Eckert, pastor. Speakers: H. Richter, E. Manske. Offering: \$155.77.

**Arcadia, Wis., St. John's Church,** Rud. P. Korn, pastor. Speakers: A. Berg, J. Bittner. Offering: \$126.16.

**Tenth Sunday after Trinity**

**Cream, Wis., Zion's Church,** Rud. P. Korn, pastor. Speakers: Im. Brackebusch, E. Abelmann. Offering: \$184.18.

**Eleventh Sunday after Trinity**

**Greenville, Wis., Immanuel's Church,** L. Kaspar, pastor. Speakers: W. Naumann, A. F. Zich. Offering: \$130.35.

**Town Clayton, Wis., Immanuel's Church,** L. Kaspar, pastor. Speakers: W. Naumann, Paul Lueders. Offering: \$48.79.

**Caledonia, Wis., Trinity Church,** F. Koch, pastor. Speakers: C. Leskow, P. Brockmann, F. Esemann. Offering: \$176.00.

**North Fond du Lac, Wis., St. Paul's Church,** L. H. Koening, pastor. Speakers: K. Toepel, H. K. Moussa. Offering: \$168.15; Sunday School, \$35.00.—Total: \$203.15.

**Nodine, Minn., St. John's Church,** A. Eickmann, pastor. Speakers: Wm. Limpert, A. Krueger (German and English). Offering: \$291.80.

**Scio, Mich., Salem Church,** W. Bodamer, pastor. Speakers: H. Zapf, K. Lederer, G. Luedtke. Offering: \$800.00; Ladies' Aid, \$100.00.—Total: \$900.00.

**Cochrane, Wis., Christ Church, and Buffalo City, Wis., Martin Luther Church,** H. R. Zimmermann, pastor. Speakers: E. Abelmann, K. J. Plocher. Offering: \$290.05.

**Twelfth Sunday after Trinity**

**Manistee, Mich., St. Paul's Church,** E. E. Rupp, pastor. Speakers: G. F. Wacker, H. J. Storm. Offering: \$101.00.

**Remus, Mich., St. Paul's Church,** A. J. Clabuesch, pastor. Speakers: Prof. A. Sauer, B. H. Succopp (English). Offering: \$101.69.

**Town Lynn, near Hutchinson, Minn., Zion's Church,** Henry Albrecht, pastor. Speakers: F. Weindorf, Wm. Lehmann. Offering: \$243.00.

**Menominee, Mich.,** George E. Schroeder, pastor. Speakers: H. Kirchner, F. Schumann. Offering: \$420.00.

**Eagleton (Bloomer), Wis., "Ev. Luth. General Joint Congregation,"** J. F. Henning, pastor. Speakers: C. H. Auerswald, W. Baumann. Offering: \$273.64.

**Thirteenth Sunday after Trinity**

**Clatonia, Nebr., Zion's Church,** E. C. Monhardt, pastor. Speakers: M. Lehninger, G. E. Bergemann, W. Holzhausen. Offering: \$493.00.

**Florence, S. D., Mission Charge,** Otto E. Klett, pastor. Speakers: F. Kolander, O. Klett. Offering: \$123.14.

**St. Charles, Minn., St. Matthew's Church,** Karl Brickmann, pastor. Speakers: O. Hensel, Theo. Schoewe. Offering: \$126.00.

**Colome, Mich., Salem Church,** C. Binhammer, pastor. Speakers: A. Westendorf, K. Timmel. Offering: \$132.66; Ladies' Aid, \$13.00.—Total: \$145.66.

**Sheridan-Seaforth, Redwood Co., Minn.,** J. C. Bade, pastor. Speakers: A. Netzke, P. Horn, A. F. Brandes. Offering: \$140.40.

**Tolstoy, S. D., St. James Church,** P. G. Albrecht, pastor. Speakers: Paul W. Spaude, F. Traub. Offering: \$70.00.

**Bangor, Wis., St. Paul's Church,** C. W. Siegler, pastor. Speakers: H. Pankow, C. Berg (English), I. M. Brackebusch (English). Offering: \$453.67.

**Hortonville, Wis., Bethlehem Church,** G. E. Boettcher, pastor. Speakers: Phil. Sprengling, A. E. Schneider, H. C. Klingbiel. Offering: \$220.93.

**Tawas City, Mich., Emmanuel's Church,** A. Kehrberg, pastor. Speakers: Prof. W. Schaller, L. Mielke. Offering: \$168.85.

**Cedar Mills, Minn., St. John's Church,** A. Baur, pastor. Speakers: E. G. Fritz, E. Gade, Carl Schmidt (English). Offering: \$544.00.

**Stetsonville, Wis.,** M. Glaeser, pastor. Speakers: Wm. Fischer, H. Schaller, Gerh. P. Fischer. Offering: \$130.00.

**Fourteenth Sunday after Trinity**

**Town Eaton, Brown Co., Wis.,** E. H. Kionka, pastor. Speakers: F. Uetzmann, E. H. Kionka. Offering: \$49.40.

Rev. D. F. Rossin, Lemmon, S. D. ....	10.00
Rev. J. C. Siegler, Olivia, Minn. ....	65.00
Rev. F. Manteufel, Balaton, Minn. ....	10.00
Rev. R. C. Timmel, Sodus, Mich. ....	100.00
Rev. G. E. Boettcher, Hortonville, Wis. ....	444.10
Rev. P. H. Hartwig, Hartland, Wis. ....	22.00
Rev. A. C. Haase, St. Paul, Minn. ....	500.00
Rev. A. C. Krueger, Minneola, Minn. ....	50.00
Rev. F. W. Weindorf, Oronoco, Minn. ....	11.00
Rev. A. Eickmann, Dakota, Minn. ....	25.00
Rev. L. Kasper, T. Greenville, Wis. ....	40.00
Rev. A. F. Herzfeld, Black Creek, Wis. ....	67.00
Rev. J. Klingmann, Watertown, Wis. ....	281.50
Rev. E. Hoenecke, Marathon, Wis. ....	6.00
Rev. J. F. Guse, Litchfield, Minn. ....	82.00
Rev. C. Strasen, Plymouth, Mich. ....	113.00
Rev. H. Brandt, Neillsville, Wis. ....	215.75
Rev. G. Fischer, Hutchinson, Minn. ....	10.00
Rev. J. H. Schwartz, West Salem, Wis. ....	10.00
Rev. W. Krenke, Paradise, N. D. ....	27.50
Zion's, Chesaning, Mich. ....	20.00
Rev. A. E. Schneider, East Bloomfield, Wis. ....	12.00
Rev. W. F. Schink, Rhinelander (Deleg. Conference)	25.00
Rev. H. E. Heyn, Detroit, Mich. ....	50.00
Rev. H. C. Westphal, Marinette, Wis. (Mission S.)	10.00
Rev. M. J. Wehausen, Johnson, Minn. ....	13.00
Rev. G. A. Schmelzer, Sebawaing, Mich. ....	39.00
Rev. Wm. F. Lutz, New Lisbon, Wis. ....	30.50
Rev. J. Frey, Graceville, Minn. ....	33.00
Rev. H. Monhardt, T. Franklin, Wis. ....	63.00
Rev. G. Vater, Cataract and Little Falls, Wis. ....	24.00
Rev. Paul Monhardt, South Ridge, Wis. ....	55.00
Rev. A. P. Sitz, Wisconsin Rapids, Wis. ....	25.00
Rev. G. Hinnenthal, New Ulm, Minn. ....	45.00
Rev. R. J. Palmer, Willow Lakes, S. D. ....	5.90
Rev. Henry Albrecht, Hutchinson, Minn. ....	10.00
Rev. A. G. Hoyer, Princeton, Wis. ....	300.00
Rev. D. M. Metzger, Dorr, Mich. ....	21.55
Rev. D. M. Metzger, Hopkins, Mich. ....	12.00
Rev. G. Fischer, Savanna, Ill. ....	20.00
Rev. Ad. Spiering, New London, Wis. ....	325.00
Rev. M. F. Sauer, Brillion, Wis. ....	50.50
Rev. Theo. Thurow, Sun Prairie, Wis. ....	91.69
Rev. Joh. Dowdat, Oakfield, Wis. ....	55.00
Rev. M. F. Rische, Kirchhayn, Wis. ....	125.44
Rev. C. Gausewitz, Milwaukee, Wis. ....	50.00
Student Body, N. W. College, Watertown, Wis. ....	26.00
N. N., Beaver Dam, Wis. ....	100.00

\$ 3,758.93  
 379,849.62  
 \$383,608.55

**Expenses, August, 1926**

Northwestern Publishing House .....	\$ 12.00
Frieda Kempf, Secretary .....	17.60
	\$ 29.60

**RECEIPTS FOR THE NEW SEMINARY AND LIQUIDATION OF DEBTS**

**Month of August**

Rev. Wm. Petzke, Frontenac, Minn. ....	\$ 5.00
Rev. E. H. Sauer, T. Goodhue, Minn. ....	8.50
Rev. A. Habermann, T. Hartland, Wis. ....	16.00
Rev. H. C. Klingbiel, T. Forest, Wis. ....	2.00

**FINANCIAL STATEMENT**

June 30, 1926

Collections	Receipts	Budget	Cost of
	1 Year	Allotments 1 Year	Home Mission 1 Year
Pacific Northwest .....	\$ 963.60	\$ 1,341.87	\$ 9,767.90
Nebraska .....	10,463.20	7,749.30	9,839.88
Michigan .....	21,648.86	29,521.14	7,144.49

Dakota-Montana .....	12,422.51	9,560.82	17,761.51
Minnesota .....	45,867.97	56,291.45	16,425.79
North Wisconsin .....	51,890.84	75,916.30	7,192.61
West Wisconsin .....	60,537.70	78,029.74	11,502.81
Southeast Wisconsin .....	51,435.02	77,056.88	13,824.82
<b>Total Receipts—District ..</b>	<b>\$255,229.70</b>	<b>\$335,467.50</b>	
From other sources .....	838.40		
	<u>\$256,068.10</u>		
Revenues: Institutional ..	73,476.46	74,203.00	
<b>Total Budget Cash .....</b>	<b>\$329,544.56</b>		
Budget Provision .....		\$409,670.50	
Disbursements .....	405,278.46	405,278.46	
<b>Deficit .....</b>	<b>\$ 75,733.90</b>		
Budget Prov. not drawn..		\$ 4,392.04	

**Receipts Distributed and Disbursements**

	Receipts	Disbursements
Synodic Administration .....	\$100,822.32	\$ 32,986.80
Educational Institutions .....	117,171.72	200,236.21
Home for the Aged .....	5,376.47	6,904.72
Indian Mission .....	23,268.57	36,889.52
Home Mission .....	58,006.55	97,319.98
Negro Mission .....	11,601.86	11,601.86
Polish Mission .....	829.62	5,378.99
General Support .....	12,467.45	13,960.38
	<u>\$329,544.56</u>	<u>\$405,278.46</u>
		329,544.56
<b>Deficit .....</b>		<b>\$ 75,733.90</b>

**Statement of Debts**

Balance of "Old" Debts July 1, 1923..	\$172,604.95
Received from Sem. Bldg. Com. ....	25,744.64
Remaining 1921-23 Debt .....	\$146,860.31
1923-1925 Debts .....	77,293.06
<b>Total "Old" Debts .....</b>	<b>\$224,153.37</b>
Debts made since July 1, 1925 .....	23,896.05
<b>Total Debt on June 30, 1926 .....</b>	<b>\$248,049.42</b>

**Cash Account**

Cash Balance on July 1, 1925 .....	\$ 12,526.04
Less 1923-1925 Funds remitted to Rev.	
Brenner .....	2,507.20
	<u>\$ 10,018.84</u>
Funds to be remitted to Gamm .....	\$ 3,715.74
Funds to be remitted to Brenner .....	10.00
Funds to be remitted to Negro Mission	3,248.18
From Seminary Bldg. Com. ....	25,744.64
Jubilee Collection .....	52,091.98
Sale of Property, Rice, Arizona .....	100.00
Church Extension Funds .....	4,717.27
	<u>\$ 89,627.81</u>
	\$ 99,646.65
Deficit as per statement .....	\$ 75,733.90
Cash Advances .....	720.69
Debts Paid .....	8,479.70
	<u>\$ 84,934.29</u>
Cash Balance in banks .....	\$ 14,712.36

THEO. H. BUUCK, General Treasurer.

**THE EVANGELICAL LUTHERAN JOINT SYNOD OF WISCONSIN AND OTHER STATES  
COMPARATIVE BALANCE SHEET**

**Fixed Assets**

FIXED ASSETS —	June 30 1926	July 1 1925	Increase	Decrease
Land and Land Improvements .....	\$ 117,432.42	\$ 116,093.23	\$ 1,339.19	
Structures and Attached Fixtures .....	578,440.35	539,360.68	39,079.67	
Furniture and Fixtures .....	52,081.71	50,167.14	1,914.57	
Machinery and Equipment .....	7,721.58	4,269.63	3,451.95	
Hand Tools and Sundry Equipment .....	1,089.70	1,086.45	3.25	
Vehicles and Livestock .....	5,598.31	4,538.31	1,060.00	
Libraries .....	18,592.00	18,467.00	125.00	
Laboratory Apparatus .....	3,185.84	2,852.98	332.86	
<b>Total Fixed Assets .....</b>	<b>\$ 784,141.91</b>	<b>\$ 736,835.42</b>	<b>\$ 47,306.49</b>	

**CURRENT ASSETS —**

Cash in Banks .....	\$ 14,712.36	\$ 12,526.04	\$ 2,186.32
Church Extension Accounts Receivable .....	195,890.72	187,096.08	8,794.64
Permanent Funds .....	208,640.61	208,640.61	
Cash Advances .....	725.00	525.00	200.00
Notes, Bonds and Accounts Receivable .....	1,935.69	1,415.00	520.69
Inventories — Supplies .....	3,793.10	3,673.05	120.05
<b>Total Current Assets .....</b>	<b>\$ 425,697.48</b>	<b>\$ 413,875.78</b>	<b>\$ 11,821.70</b>
<b>Total Assets .....</b>	<b>\$1,209,839.39</b>	<b>\$1,150,711.20</b>	<b>\$ 59,128.19</b>

Liabilities			
FIXED LIABILITIES —			
Land Contract (Van Dyke) .....	\$ 20,000.00	\$ 25,000.00	\$ 5,000.00
CURRENT LIABILITIES —			
Notes Payable to Banks .....		22,500.00	22,500.00
Notes Payable to others .....	209,459.48	189,827.11	19,632.37
Non-Budgetary Coll. ....	5,837.02	6,449.09	612.07
Inmates Deposits .....	5,789.00	5,789.00	
	\$ 241,085.50	\$ 249,565.20	\$ 8,479.70
PROPRIETARY INTEREST —			
Church Extension Fund .....	\$ 169,433.82	\$ 164,525.85	\$ 4,907.97
Permanent Funds .....	212,689.16	208,973.42	3,715.74
Net Proprietary Interest .....	586,630.91	527,646.73	58,984.18
	\$ 968,753.89	\$ 901,146.00	\$ 67,607.89
Net Worth .....	\$ 968,753.89	\$ 901,146.00	\$ 67,607.89
Total .....	\$1,209,839.39	\$1,150,711.20	\$ 59,128.19

#### Accretions to and Diminution of Proprietary Interest

Net Proprietary Interest on July 1, 1925 .....		\$ 527,646.73
ACCRETIONS —		
Collections for Operation and Maintenance .....	\$ 273,794.42	
Revenues for Operation and Maintenance .....	73,628.07	
Collections for Building Operations .....	7,846.93	
Jubilee Collection .....	52,101.98	
By Adjustment in Church Extension Division .....	8,459.67	
Total Accretions .....	\$ 415,831.07	
DIMINUTIONS —		
1921-1925 Funds remitted to Rev. Brenner .....	2,507.20	
Operation and Maintenance .....	354,339.69	
Total Diminutions .....	\$ 356,846.89	
Increase of Proprietary Interest .....		\$ 58,984.18
Net Proprietary Interest on June 30th, 1926 .....		\$ 586,630.91

#### Analysis of Budget Deficit

Disbursements for Operation and Maintenance .....		\$ 354,732.35
Collections and Revenues for Operation and Maintenance .....		318,618.74
		\$ 36,113.61
Excess of Operation Cost over Collections .....		\$ 47,526.54
Building and Equipment Costs .....	\$ 47,526.54	
Collections for Building Operations .....	7,749.25	
1925-1926 Building Deficit .....		\$ 39,777.29
		\$ 75,890.90
J. V. Tfr. Operation Charge to Church Extension Charge....	\$ 400.00	
J. V. Tfr. Altenheim Revenue to Altenheim Fund .....	243.00	
		157.00
		\$ 75,733.90

THEO. H. BUUCK, Treasurer.

#### AUDITOR'S REPORT

To the Board of Trustees of the  
Evangelical Lutheran Joint Synod of Wisconsin and  
Other States,  
Milwaukee, Wis.  
Gentlemen:

I have audited the books of accounts and records of your Treasurer, covering the fiscal year ending June 30, 1926, and herewith submit my report together with a comparative Balance Sheet as of June 30, 1926 and 1925, and analytical statements of the Proprietary Interest and Budget Deficit.

I have followed my usual audit procedure in verifying the

accounts and I am pleased to report that the books and records are, in my opinion, in excellent condition.

The Treasurer's report, covering the period under review, has been carefully scrutinized by me and found to be entirely in agreement with the accounts, and I therefore certify that the attached Balance Sheet is properly prepared and, in my opinion, correctly reflects the financial position of your synod as at June 30, 1926.

Respectfully submitted,

ARTHUR C. HARTMAN,  
Public Accountant and Auditor.

Milwaukee, Wis., August 31, 1926.