

The Northwestern Lutheran

Jan 33
Rev C Buenger
5026 19th Ave

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.

Vol. 19.

Milwaukee, Wis., August 28, 1932.

No. 18.

THE ONE HUNDRED AND FOURTH PSALM

(Continued)

Verses 5—9

Creation a Matter of Faith

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

"Thou coveredst it with the deep as with a garment; the waters stood about the mountains.

"At thy rebuke they fled; at the voice of thy thunder they hasted away.

"They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

"Thou hast set a bound that they may not pass over; that they turn not again to cover the earth."

To the Christian the creation of the world is not a matter which can be discovered by human reason, but a matter of revelation and faith. In this as indeed in all matters of faith the Christian believer stands in incompatible contrast with the modernist. Speaking to the latter of the origin of things he will either contend that the world has existed from eternity, or that it has evolved from pre-existent matter. We know the theory evolutionists teach. Millions of ages ago, they say, the illimitable space was filled with nebulous matter. This indefinable something gradually cooling and contracting, threw off, in obedience to mechanical and physical laws, successive rings of matter, from which subsequently, by the same laws, were produced the several planets, satellites and other bodies of the solar system.

It is not within the scope of our meditation to enter an argument on this matter. We could only state, that the evolutionary theory concerning the creation of the world not only is found wanting in every particle of conclusive evidence, but that it is discarded by prominent scientists themselves. Says Dr. Etheridge, fossiologist of the British Museum: "Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. This museum is full of proofs of the utter falsity of their views." Notable books bearing on the subject which have appeared in recent years present arguments against evolution which must carry conviction to any unprejudiced mind, like the book entitled "Collapse of Evolution," by Prof. L. T. Town-

send, or "No Struggle for Existence; No Natural Selection," by George Paulin, or "At the Death Bed of Darwinism," by Prof. E. Dennert, and others. It is said that even Alfred Russell Wallace, a follower of Darwin, was honest enough to state, before his death, that there is a gulf which evolution cannot bridge, which revelation must supply.

Science cannot answer the questions: Whence did the nebulous matter, mentioned above, come? Where did the laws of nature originate? How did they work? Nor can human reason fathom or know the beginning of things. "Where wast thou when I laid the foundation of the earth?" God asks Job, and in him man himself, Job 38:4. It is true, when contemplating nature the light of reason tells us that of itself, by accident, this world could not come into being. It must have had a rational, supernatural, wise, divine author, even as St. Paul says, Rom. 1:20: "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." So by the things that are made human reason can know that there is a Creator. Further than this, however, reason cannot argue. How this universe was made reason cannot fathom. No human learning can discover or find, how all things were made to be.

It follows, then, that the doctrine of the creation of the world is an article of faith. This is clearly proven from Scriptures: Hebrews 11:3, we read: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." The worlds are, of course, the universe, the upper, middle, and lower regions of the same; and these we understand to have been framed through faith. Through what faith do we understand this? Through faith in the Word of God which tells us plainly of the creation of the world. Thus Genesis 1:1: "In the beginning God created heaven and earth," and the majestic words of our Psalm: "Who laid the foundation of the earth."

The phrase, "In the beginning" precludes every evolutionistic notion of the eternity of matter. This world of ours had a beginning. The creation of the world was the actual beginning of this world's history, the beginning of all things, the beginning of time; and it was God who framed the world in the beginning of time. God brought this world into being by

His Word, by His almighty creative power. "He spoke, and it was done; He commanded, and it stood fast." Ps. 33:9.

This we believe, upon this we rely, and are thus divinely certain as to how this world was created, all the vain bobblings of science falsely so-called to the contrary notwithstanding. Our Creed stands firm: "I believe in God the Father Almighty, Maker of heaven and earth." We Christians cannot and will not make any concessions to discoveries or statements made by scientists which clash with the Bible. Scientists are but fallible men; God, who speaks in the Scriptures, is infallible; and He, the Creator, knows more about His handiwork than all the scientists of the world.

Yes, God is the Creator of the world; this is our Christian belief. And how wonderfully did God create the world!

God's Wonderful Creation

"Who laid the foundation of the earth, that it should not be removed forever." Literally this means, He has founded the earth on her basis. When men build structures of any kind, they base them on a solid foundation. God, however, has founded the earth, as we read in the book of Job, on nothing. For thus we read, "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." Imagine this wide world pending in the air without any material support! Yet it rests on the surest foundation. God has built the earth upon her basis, so that it should not be removed forever." It cannot be shaken out of its place. It is fixed and permanent, and abides the same from age to age — the most stable object of which we have any knowledge. Truly, the stability of the earth is most admirable. Nothing is more stable from creation to this day. There is no jolting or disturbance here.

Consider furthermore, God's wonderful control of the sea, His mighty power exerted on the waters of the earth, in separating the land from the sea.

"Thou coverest it with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hastened away; They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth."

Undoubtedly the whole of this passage refers to the work of the third day of Creation. Genesis 1:9, we read: "And God said, Let the waters under heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good."

At the time of the creation, before the gathering of the waters into seas and oceans, all that appeared of the earth was a wide waste of waters. *Though already formed, the earth is completely enveloped in the water. Do we not find reference to this state of things made by St. Peter, saying in his second epistle, chapter 3:5: "By the word of God the heavens were of old, and the earth standing out of the water and in the water?"

But now behold, how beautifully and majestically the Psalmist pictures the following scene in which the mighty Creator disposes the waters of the deep. God, he says, covers the deep, which strikes terror by its vastness, is yet as a beautiful garment to the earth. But now the waters, which stood even above the mountains, are directed into their proper places. "At thy rebuke they fled; at the voice of thy thunder they hastened away." This vast, swelling, tumultuous sea hears the "rebuke" of God and the voice of His thunder, and sinks to its appointed place. The "rebuke" of God and the "voice" of his thunder are, of course, His command. That is irresistible, and at that the waters of the deep covering even the highest of mountains fled and hastened into regions designed by the Creator, and thus the earth appears, emerges from her watery covering, and shows her surface divided into magnificent mountains, and beautiful plains and valleys, — land and sea are separated and established for all times. "Thou hast set a bound that they may not pass over; that they turn not again to cover the earth." The boundaries between land and sea are firm and not to be removed. The waters are forbidden to pass over the limits set them. There was only one time when they did break through their boundaries, — at the Deluge, because God Himself bade them, but never since; God now forbids them, having promised not to drown the world again.

What a sublime picture the Psalmist here presents! To our mind even the scene of God creating light on the first day of creation does not surpass this in sublimity and grandeur. Even God Himself glories in this instance of His power. Speaking to Job He says: "Who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddlingband for it, and brake up for it my decreed place, and set bars and doors, and said, Hither to shalt thou come, but no further; and here shall thy proud waves be stayed?"

There is one thing more which arrests our attention in particular, says the Psalmist of the waters of the deep, verse 8: "They go up by the mountains, they go down by the valleys into the place which thou hast founded for them." Connecting this clause with the preceding: "At thy rebuke they fled; at the voice of thy thundering they hastened away," and considering

the force with which the waters took their course at God's thundering voice and rebuke, — is it difficult to conceive that this act of creative power must have been attended by a tremendous convulsion of the exterior of the globe, breaking the rock formations of the mountains, upheaving certain portions of the land, and depressing others thereby leaving out hollows and gorges into which the waters diffused over the earth's surface receded, and within which they were confined? It is surely not impossible that traces of violent action which the surface of the earth exhibits, as the rugged mountains with their strata of rocks lying obliquely above each other, and other irregular and broken appearances in nature, may be in part ascribed to this great event, to the agency of which the present condition of the earth's crust in the distribution of land and water must be in a great degree referred.

Walking on the famous Axen-Strasse, one of the most remarkable highways of the Swiss Alps alongside of huge mountains on the east side of the Vierwaldstaetter See, we were amazed at the stupendous strata of rocks lying obliquely above each other, while at the same time sinking perpendicularly into the waters of that lake. And throughout the Alpine world we noticed that all rock strata were heaped obliquely upon another, giving evidence of some violent action nature had suffered. While at that time we could not account for this strange phenomenon, we are now, by an after reflection, at least reminded of the words of our Psalm: "At thy rebuke they (the waters) fled; at the voice of thy thunder they hasted away. They go up the mountains; they go down by the valleys unto the place which thou hast founded for them."

We marvel and stand in awe at God's wonderful creation, exclaiming, "O Lord, thou art very great."

(To be continued)

J. J.

THE EFFICIENT CHRISTIAN DAY SCHOOL

(By request of the Minnesota District of the Joint Synod of Wisconsin and Other States)

We have in the last years of our district meetings now and then discussed the Christian day school. We have heard sermons preached in which the importance of the Christian day school has been emphasized. In the last meeting of our district we have introduced a plan of supervision for our schools to make their work more effective. In spite of all this we have in the past years not **increased**, but **decreased** the number of schools in our district, and there is danger of losing still more. There seems to be an attitude of indifference, even of enmity toward them. What is the cause of this attitude? Do the members of our congregations not appreciate Christian education? Is

the factor that the Christian day school is too costly for some of our Christians a reason that it has been abolished in some of our congregations? Be that as it may; it is not my aim to investigate, but it is my sincere prayer that this essay may help to create an interest for the Christian day school.

In discussing the topic "The Efficient Christian Day School," let us first see what we mean by an efficient school, and then what we mean by an efficient Christian day school.

Herbert Spencer defines education as follows: "Education is the preparation to live completely." Our American educators seem strongly partial toward this definition. Spencer explains this definition at length, when he says: "How to live, that is the essential question for us. In what way to treat the body; in what to treat the mind; in what way to manage our affairs; in what way to bring up a family; in what way to behave as a citizen; in what way to utilize all those resources of happiness which nature supplies — how to use all our faculties to the greatest advantage to ourselves and others — how to live completely." This is the general aim of education.

If we stop to examine this definition of Spencer, we shall see that it contains three specific aims: 1) physical education, 2) intellectual education, 3) moral education.

Accordingly, an efficient school will be such that will provide for a course that will train the child to take care of his body. It will teach him what is beneficial as well as detrimental to his health. It will provide for the necessary physical exercises. The school will be provided with proper classrooms, light, desks, and ventilation.

An efficient school provides for intellectual education. Knowledge, mental discipline, and applying what one knows are the three aims of intellectual education. These three aims are not separated in practice; they operate at the same time. Acquiring knowledge involves mental discipline, and it is important that knowledge be applied, for by proper application will knowledge become clear and permanent.

To reach the highest efficiency in intellectual education the school has a carefully worked out course of study. The course of study, general in its provisions, leaving room for the exercise of judgment, tact, and common sense on the part of the teacher, guides the school to the goal which it is to reach. It provides material wisely selected and carefully arranged as to be suited to the developing needs and capacities of the pupils. It secures order in the school work; it furnishes a definite standard of progress which serves as a basis for classification of pupils.

The course of study prescribes six groups of studies represented in every school year of the elementary

The *Northwestern Lutheran*, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter December 30, 1913, under the Act of March 3, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of October 3, 1917, authorized August 26, 1918.

Address all news items to Rev. F. Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Address all communications concerning the editorial department to Rev. Fred Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wis.

course: 1) language and literature; 2) science; 3) mathematics; 4) history; 5) art; 6) motor activities. Because of lack of time I cannot go into detail to describe the importance of these studies, but shall shortly explain what is contained in each group. Language is studied in reading, spelling, writing, composition, literature, and grammar. Science includes some nature study, geography, and physiology (health lessons). Mathematics includes number work and arithmetic. History in the form of myths, folklore, legends, stories, and biographies finds a place during the first four years, and history proper begins with the fifth grade. Art includes singing and drawing. These subjects are neglected in some schools on account of lack of time. The efficient school realizes the importance of these subjects and manages to find time to include them in its course. Through some form of motor activities the dangers of fatigue are lessened.

To obtain efficiency in intellectual education a school must have a good daily program. This is a plan of the daily work for every member of the school, including the teacher. Teachers realize that without a systematic schedule of recitations and study periods there would be great loss of time and energy. A good program is a great aid in the easy control of the school, for when pupils know just what their work is, just when each lesson is to be recited, there is no excuse for idleness and no time for mischief. In the so-called mixed schools, in which the teacher teaches all the grades, it will be necessary to alternate some studies and combine some classes, so that there will not be too many classes. For example, the fifth and sixth geography classes may be combined, studying one-half of the subject matter in one year and the other half the next year, thus alternating every year. The same plan may be carried out in history and reading classes.

To make the program effective, it is important that its provisions are not violated. A teacher is tempted

to prolong the recitations of the subjects he or she likes best. This is poor policy. The purpose of the daily program is to regulate the recitations and the seat work of the pupils, and by "running over time" the entire room may be thrown into disorder. Adhering strictly to the program is in itself not without beneficial influence upon the children, for this helps to train them in punctuality as well as in responsibility.

Furthermore the school, if it is to be efficient, must be equipped with sufficient blackboard, supplementary readers, work-books, and a library. The book plays an important part in the school of to-day. In former years the child used one reader during the year. To-day he uses three or four. In the old school oral reading was emphasized. To-day silent reading is placed on equal terms with oral reading. The aim in reading is to extract thought from the written page and to do this in the least time possible. The modern readers are prepared to meet this demand. Another aim is to train the child to appreciate good literature. The school can accomplish this only if the child reads good books. A school library is necessary. Geographic and historical readers are a valuable asset to enrich the pupil's knowledge in geography and history. A list of school library books was recently published in the *Minnesota School Bulletin*. This equipment is especially valuable in the so-called mixed schools, to assign busy work to grades that do not recite.

Having now shown you that an efficient school provides for physical as well as intellectual education of the child, we must now mention the third aim: moral education. The child must be taught what is right or wrong, that he will choose the right. He must learn to respect the right of his neighbors; he must be a good citizen. His conduct and manners must be such that they have the stamp of approval by the community. This aim the efficient school tries to attain by teaching the pupil good manners, by presenting models for a moral life from history, stories, and the like.

If a school seems to attain the aims as stated, many a Christian is inclined to say that is an efficient school. But can we be satisfied? We could be, if this life were the be-all and end-all. If that were all a Christian day school had to offer, we need not spend the money to maintain such a school; yes, Synod need not maintain our Dr. Martin Luther College in New Ulm. An efficient Christian day school does more for its pupils. The efficient Christian day school seeks to prepare the child "to set his affection on things above, and not on things on this earth," Col. 3:2. The motto of the efficient Christian day school is "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you," Matth. 6:33.

Spencer and his adherents prepare the child for this life, which is temporal; the efficient Christian day school does this, too. It is selfevident. The efficient Christian day school wants to prepare the child so that he will become efficient in some trade, to be an efficient merchant, farmer, banker, doctor or lawyer. But how much more does the efficient Christian day school do for the child? It prepares him for a life that is **eternal**. This is in the spirit of our Savior, when He says, Matth. 6:19-20, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal"; and again, Matth. 16:26, "For what is man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

Spencer and his adherents say the aim of education is to prepare the child to live completely. The child must be taught that he will know how to care for his body; he must be intellectually trained, must be able to make a living; he must respect his neighbor's rights and be a good citizen. It is the all-important feature of the religion of the world — **doing something** — that is emphasized, thereby to attain the complete life. We Christians, however, know that a complete life is not a result of deeds, but of faith. That is the same as Paul says, Romans 3:28, "Therefore we conclude that a man is justified by faith without the deeds of the law." This assures us that we have salvation only through faith in Christ Jesus; not what we do, but what Christ has done gives us salvation. This faith, which God already has given His children in Holy Baptism, must be kept alive and strengthened by God's holy Word, so that the good deeds will naturally follow. This is what the efficient Christian day school teaches.

The Christian day school does not neglect physical education. But its guiding lines are entirely different from other schools. Let us examine the ideas prevailing about physical education. Colgrove in his book "The Teacher and the School" says, "A sound mind in a sound body is a famous old maxim which Locke declared is the short but complete definition of happiness of this world." Another writer says, "Since vigorous health and its accompanying high spirits are larger elements of happiness than any other things whatever, the teaching how to maintain them is a teaching that yields in importance to no other whatever." Mr. Search says, "Basic to every other consideration good health must be recognized as the essential condition and the fundamental aim of all education." According to the above quotations health is the chief source of happiness. Whereas the efficient Christian day school does not consider health as the

chief source of happiness, it nevertheless stresses the importance of health. The efficient Christian day school teaches the children to realize that if they find themselves afflicted with ill health, they bear this as a tribulation which a loving God has considered beneficial to them and for which they praise God and be happy in spite of it. The children in the Christian day school are taught to know that their bodies have been formed and given them by their Creator. They are acquainted with all the parts of the body, they know the functions of the different organs, and they see the wonderful work of God and glorify Him. At the same time they are taught to avoid all evil habits, intemperance of any kind, for Scripture says, 1 Cor. 6:19-20: "Know ye not that your body is the temple of the Holy Ghost which is in you which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." And lastly the Christian school instructs the children that since God has given them a healthy body, they should ever be grateful and use their body and mind in the service of the Lord. These are the guiding lines of physical education in an efficient Christian day school.

The efficient Christian day school takes good care of the intellectual end of the child's training. It not only teaches reading, writing, spelling, arithmetic, history, and the like, thoroughly (I say "thoroughly," for this testimony is given it by the state itself, as the average number of pupils passing the state examinations from the Christian day school is just as great as that of the public schools), but it teaches the child the one thing that is needful, namely the way to salvation. The child learns to know his God who loves him, who has made him and provides for him, who has saved him that he may have eternal life. But that is not all. In the efficient Christian day school the religious and secular studies are harmoniously blended. In this way all of the studies will not only provide for a growth of the intellect, but they will direct the emotional as well as the volitional side of the soul into those paths into which God wants them directed. Let me illustrate to show what I mean. In teaching geography the child not in our school learns that geography is the study of the earth as the home of man. The child learns that millions of years ago the earth evolved out of something. What that something was, no one knows. The earth was not as it is today. It has gone through different stages of evolution and gradually developed into this beautiful earth. The child is led to admire the beauty of nature, to stare at the idea that through the different stages of evolution the earth and all the inhabitants thereof have become so beautiful as they are. How does the child study geography in our school? In our school the child learns to know this earth as a temporal home of

man, which God has created for him. He sees how God provides for man in all parts of the earth. He sees in nature the beautiful home which God has provided for him, and the truth, **God is Love**, is deeply impressed upon him. When history is studied, the child does not learn what man by his own reason and strength has accomplished, but that God rules over the destinies of nations and everything is carried on for His glory and for the salvation of man. Thus all the studies serve to teach the Gospel for our children's salvation.

Realizing that God's love toward sinful man is so great that He gave His only begotten Son that man may be saved, the child's relation toward his God will be as John expresses it, 1 John 4:19, "We love him, because he first loved us." What is the fruit of this love? John says, Chapter 5:3, "For this is the love of God that we keep his commandments, and his commandments are not grievous." This is the basis of moral education. The child has learned to love his God. He sees God before him at all times, and when tempted to sin, he says like Joseph, "How can I do this great wickedness, and sin against God?", Gen. 39:9. He loves his neighbor as himself, because it is God's wish. He is a good citizen and obeys his government for God's sake. That is the moral training the child gets in the efficient Christian day school.

(To be continued)

WHY CAN WE NOT FELLOWSHIP WITH THE UNITED LUTHERAN CHURCH AND THE AMERICAN LUTHERAN CHURCH?

Paper read before the Crow River Delegate Conference, Buffalo, Minnesota, June 8, 1932, and published at their request

I. Christians Cannot Fellowship With Unbelievers

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness?", 2 Cor. 6:14. "TRY the spirits. Hereby know ye the Spirit of God: everyone that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof we heard that it should come," says God Himself, 1 John 4:1-3. And He also plainly tells us what the coming of Jesus Christ in the flesh is when He adds (verse 10) "that He loved us and sent His Son to be the propitiation for our sins." It's the bloody Gospel, the offence, stumbling-block, and foolishness to Jews and Greeks.

This puts Jews, Unitarians, religious fraternal orders, Mormons, Spiritists, Theosophists, Christian Scientists, and the like, outside the pale of Christianity, regardless of the fact that they use the name of

Christ and make much use of the words of the Gospel. They are all headed away from Calvary. To walk with them in any kind of religious fellowship would, for a Christian, be like trying to walk north and south at the same time, to use the words of an Indian Christian, 'Tis an impossible stretch. Christians cannot fellowship with unbelievers.

II. A Consistent Christian Cannot Fellowship With Erring Brethren

But now there are in Christendom — the visible body of confessing believers — scores of organizations and millions of individuals who pass the test of confessing that Jesus Christ came in the flesh, and who trust in Him as the propitiation for their sins. And inasmuch as they do this they are members of the "Holy Christian Church, the Communion of Saints." They may have a mutilated sacrament of the altar; they may have unscriptural views about the means of grace; may cling to an unscriptural form of church government; may have legalistic views about the sabbath; tithing, eating, drinking; may zealously hold a belief in an imminent, physical, millennial reign of Christ on earth; may be antagonistic to those who insist on pure doctrine and who therefore refuse to fellowship with all Protestants, and the like — yet they trust only in the merits of the vicarious atoning sacrifice of the Son of God for their salvation. They are our brethren in the faith; for there is but "one body, and one Spirit . . . one Lord, one faith," Eph. 4:4f.

But they are *erring* brethren. They may be eternally saved in spite of their errors. No doubt — glory be to God — many of them are saved. But they are NOT saved through their erroristic teaching and confession, but because of what Dr. Pieper in his dogmatics likes to call their "blessed inconsistency" (selige Inkonsequenz), inasmuch as they do not actually believe what they may zealously defend and confess. Dr. J. Gresham Machen, speaking of Liberals in the Church, says, "There is sometimes a salutary lack of logic which prevents the whole of a man's faith being destroyed when he has given up a part."

We are not to judge the hearts of such erring brethren.

Nevertheless, even a little error is a dangerous thing. It is like a misplaced decimal point or a forgotten comma. A little leaven leaveneth the whole lump. A tiny scratch in the skin may bring on tetanus, death. Furthermore, doctrinal errors are not only dangerous, they are sinful. Every erroristic teaching, conscious or unconscious, is an abomination unto the Lord. Paul admonishes Timothy to "hold fast the FORM of sound WORDS," 2 Tim. 1:13. Christ says, "If ye continue in my WORD then are ye my disciples indeed." And in the last chapter of the last book in the Bible the Lord gives a most

solemn warning to those who will add to, or detract from, the words of prophecy.

Notwithstanding all this, can we not still fellowship with all evangelical Christians? Why emphasize the points of difference? Why not rather seek for brotherly contacts on the points of agreement? Do the differences finally matter so much after all? Should we compete with other evangelical bodies? Is it not pharisaical, separatistic, to remain aloof in fellowship with those who share with us the confession of the fundamental evangelical doctrines?

Aloofness because of difference in doctrine is not uncharitable. To gloss over doctrinal differences is disloyal to God and really uncharitable to an erring brother. It is like giving a sick man a clean bill of health. And I expose myself to infection. Since doctrinal error is such a dangerous matter, and so serious, we dare not overlook it. If we know, on the basis of the Word of God, that a man believes, teaches, and confesses anything out of harmony with the Word of God, we cannot join him in worship and thereby give testimony to the world that we are either agreed, or that the differences really "make no difference." If we really believe, with divine authority, that all false teaching is sinful, then, by fellowship with an erring brother — that is, by giving a public manifestation of apparent unity in faith and practice — we become guilty of that deed against which Paul warns Timothy, "Neither be partaker of other men's sins," 1 Tim. 5:22.

This refusal of fellowship does not mean that we pass judgment on the personal faith of an errorist, nor do we thereby necessarily call their leaders wolves in sheep's clothing by impugning their sincerity, nor do we pride ourselves on BEING BETTER than others because of our possessing, by the grace of God, the pure Gospel and having a truly scriptural understanding of it. Our refusal of fellowship does not say, "I am better than you." But it does say, "I HAVE something better than you have."

By shifting the scene to the medical field we gain an illuminating analogy. Supposing a physician has by truly scientific diagnosis established that a sufferer has a cancer of the stomach and must submit to an operation for relief. Now a thoroughly sincere chiropractor insists that all that is necessary is the realignment of a certain subluxated vertebra; a Christian scientist practitioner says the ailment does not in reality exist at all but can be remedied by prayer; a bio-chemist or a homeopath says a tiny dose of a certain basic salt will surely help; an experienced druggist says a certain patent medicine will certainly effect a cure. Should, or would, these various medical "authorities" go into consultation over the patient, or belong to the same medical association, or hold forth in the same office, or go to the same conventions, or

contribute articles to the same journals? Would they fraternize (even for an occasional Thanksgiving service!) as if there were no fundamental difference, or as if their differences were after all of no account?

We cannot, if we want to be consistent and conscientious disciples of Jesus Christ, by public fellowship create the impression as if we ignored or minimized doctrinal differences. To do so would make us guilty of unionism.

(To be continued)

THE EIGHTH BIENNIAL CONVENTION OF THE MINNESOTA DISTRICT

The Eighth Biennial Convention of the Minnesota District of the Joint Synod of Wisconsin and Other States met from June 27 to July 1, at the Dr. Martin Luther College, New Ulm, Minnesota. On Monday afternoon, June 27, the President, Im. F. Albrecht, opened the meeting in the usual manner. The preliminary remarks of his report were based on the inscription given on the official seal of our District: Psalm 133:1: "Behold, how good and pleasant it is for brethren to dwell together in unity." It was brought forth that all our church work whatever it may be should bear this stamp. The members of the District, who are all of one and the same mind, should do the heavenly Father's business in proclaiming the name of the Lord, in giving our youth a Christian training, in maintaining missions and educational institutions, in publishing and distributing Christian periodicals and books, and in exercising Christian discipline. Thereupon followed the report of various statistics concerning deaths, releases, installations, dedications, admissions, anniversaries, etc. Since the last biennial convention, three members of the District were called home to their heavenly rest: Prof. M. Wagner, Prof. Ad. F. Reim, and the Rev. F. Wiechmann. The two former men were once teachers at our Dr. Martin Luther College.

The Rev. A. C. Haase was elected as chaplain for the devotional services of each session. The forenoon exercises were conducted in the German language, and the afternoon exercises in the English language. The predominant language on the convention floor was English.

On Tuesday morning, Prof. R. Albrecht, of New Ulm, delivered his essay on "The Efficient Parochial School." It was brought out here that we understand by an efficient school something altogether different or rather more than is considered in the ordinary sense. An efficient parochial school or better Christian Day School is permeated through and through with the Gospel of Christ. The school uses the Gospel methods instead of the legal. In this paper, our attention was again called to our responsibility

toward our children. We were reminded of the great advantages derived from a regular, five-day Christian school. It was decided that this essay appear in the Northwestern Lutheran, for the benefit of the whole Synod. On Tuesday afternoon, the election of officers took place. The following men were chosen to man the affairs of the District:

The Rev. Im. F. Albrecht, President.
 The Rev. A. C. Haase, First Vice-President.
 The Rev. H. C. Nitz, Second Vice-President.
 The Rev. Arth. W. Koehler, German Secretary.
 Prof. Rich. J. Janke, English Secretary.
 The Rev. H. Lietzau, Recording Secretary.
 Mr. H. R. Kurth, Treasurer.
 The Rev. R. Ave Lallemand, Member of Mission Board for four years.

Mr. Wm. Stelljes, Member of Mission Board for four years.

The Rev. R. Heidmann, Administrator of Students' Aid.

The Rev. A. Jul. Dysterheft, Administrator of Board of Support.

The Revs. M. Wehausen and E. A. Hempeck, Members of Finance Committee.

It was resolved that, during the following two years, the present system of school visitation as well as the publication of a school bulletin for four times a year be retained. The Minnesota system of school visitation seemed to the convention to be very satisfactory and economical, at the present time. Nevertheless, our schools appear to be without a shepherd. We hope that, in the future, a regular superintendent will replace the school visiting committee. Our school visitors were re-elected. It was earnestly recommended that Christian Day Schools be established wherever it is possible. The Christian Day School has no true substitute at all. All other systems are merely makeshifts, just like the crutches for a lame man. We would do a good deal better in our entire Synod, if every congregation had a Christian Day School instead of a makeshift. Like a lame man who can do without crutches; he can walk easily and naturally. All other systems outside the Christian Day School are merely veneered wood. The Rev. H. C. Nitz who delivered a sermon on education, Thursday evening, at the College Auditorium, attracted further attention to this subject. In speaking on the Four R's in education, he rightly maintained that religion is the most important of these.

On Wednesday morning, the Rev. A. C. Haase presented another important paper: "After Confirmation—What?" This essay brought to our realization that we must give a great deal of time, prayer, effort, and direction to the young people of our congregations. We must do this kind of work not only before confirmation, but also after confirmation. It was

decided that this essay, too, appear in the Northwestern Lutheran, for helpful guidance of all Christian parents concerned. On Friday forenoon, Pastor E. C. Birkholz read his essay on the Augsburg Confession, which proved both profitable and inspiring to the assembly.

The reports regarding our educational institutions at Thiensville, Wis., Watertown, Wis., New Ulm, Minn., Saginaw, Mich., and Mobridge, So. Dak., were accepted by the District. An exception was made in the case concerning the Mobridge institution. A special committee is to be appointed to report to the next General Synod convention on the advisability of continuing that institution. The various reports also showed that in all of these institutions retrenchments have been made wherever possible, without impairing the work.

The mission work of our District was discussed at length, and rightly so. From the reports heard, we should be thankful to God for the spirit of courage, endurance, and self-sacrifice manifested by our missionaries in these trying times. The District could not expand its missionary program, because of the present financial situation throughout our country. We deplore this fact. It is a sad, sad affair in the church when the missionary efforts must be curtailed. How many a soul might be saved for the kingdom of Christ, were the means only available; Mission work is the life-blood of the church. Without any increase in mission work, the church is on the down-hill road. The Mission Committee made this statement: "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." As a District we have no right to ignore this appeal, at all. The command of the Lord Jesus still holds good, namely, to extend and to expand instead of curtailing this work. It is the Lord's work, not ours in the sense that we may do with it as we please. And above all things, we can then only expect God's blessing upon our church work, whether it be in the home congregation or in the mission field, when He has found us faithful stewards in the labors of His vineyard. Our Superintendent of Missions, the Rev. W. Schulze, reported: "The past biennium has not been all clouds." There was also some sunshine, in the work. Several of the missionaries gave personal reports of the work and progress of their particular fields. Many things were mentioned that should cause us to be grateful to the Lord of the harvest. The congregation at Amery, Wis., has become self-supporting within the past two years. This congregation has shouldered its own indebtedness, thereby setting an inspiring example for others to imitate. A new field, Island Lake, about 15 miles north of Tyler, came to us without

causing any expense. Pastor Alfred Martens has there done considerable work already: He has baptized 19 children and 8 adults, and confirmed 9 children and 13 adults. The parsonage of Pastor Bast's charge in Minneapolis has been paid for in full. Our Minnesota District has, at the present time, 17 mission fields with 20 stations. The total value of our mission properties amounts to \$222,516.00. Our mission stations contributed for parish purposes \$34,569.00 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 \$6,070.00 a year. Thus we see for ourselves that the opportunity for mission work still exists. Why? Because, first of all, the Word of God does not return void, empty; and secondly, many of our Christians have the love of Jesus Christ in their hearts, that constrains them to be mission-minded. In connection with mission work, our District voted to request the Joint Synod for permission to carry on its own home mission work and the support of widows, orphans, pensioners, and indigent students independent of the Joint Synod. The District feels that, in this wise, more efficient and intensive work can be performed. The other missions, like the Indian Mission, the Colored Mission, the Polish Mission, and the Twin City Mission, were discussed carefully. Here, too, mounting deficits hindered the expansion of the work, but, nevertheless, the Lord caused visible progress on the fields, for which we must thank Him again. For these missions, too, we need more interest, prayers, and sacrifices of our Christians.

With regard to the Every-Member Canvass, the District voted that all our congregation be urged to participate in this canvass as soon as possible. The Board of Trustees of Synod was commended for the earnest effort to meet the financial demands made on our treasury. It was reported that about 200 congregations have as yet not reported their success with the Every-Member Canvass. It is hoped that these will soon do their part that the Lord requires of them. Up to June 15, about \$250,000.00 have been given to relieve our financial stress. To help matters to success, the St. Paul's Lutheran Church, New Ulm, presented a plan. This proposal was adopted by the District. According to the plan, every congregation of the District must realize its responsibility with regard to the support of the work of the Church of Christ.

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 plans of support to the next session of our Joint Synod, so that "no accusations of neglect of duty, can be made because of our having permitted our brothers and sisters to suffer bodily want through our indifference."

Since our synodical papers, like the Northwestern Lutheran, Gemeindeblatt, Lutheran Pioneer, and Missions-Taube are read very little, it was urged that our people read them more extensively. Without a church paper in the home, a Christian cannot become an intelligent soldier of the cross. He must be informed to do good work for His Lord.

With regard to divine services, during the convention, several were held: Holy Communion was celebrated Monday evening at the St. Paul's Lutheran Church. Then President Im. F. Albrecht delivered the convention sermon; the Rev. R. Heidmann gave the confessional address. On Thursday evening a divine service in the College Auditorium was conducted by the Rev. A. C. Haase, while the Pastors H. C. Nitz and Arthur W. Koehler preached. Christian education and missions were properly stressed, at this service. The convention closed its sessions, with singing and prayers, Friday, July 1, at 3:00 P. M. During the entire convention, we were again refreshed, admonished, and encouraged in our contact with the brethren to continue the good work that the Head of the Church has begun.

The Rev. Paul W. Spaude, S. T. M., M. A.

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,
935-937 North Fourth Street,
Milwaukee, Wisconsin.

Notice

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

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.

**Wisconsin-Chippewa River Valley
Pastoral Conference**

The Wisconsin-Chippewa River Valley Pastoral Conference will meet at Minocqua, Wisconsin, Pastor I. J. Habeck, September 13 to 14. The first session will begin at 10 o'clock on the 13th.

The following essays are to be read: Scriptural Proof of the Divinity of the Call, G. Neumann; Social Activities in the Church, Wm. Baumann; The Interpretation of Such Passages of Scriptures Which Promise Temporal Blessings, O. Hoffmann; The Anti-Christ According to 2 Thess. 2, E. Kolander; Church and State, R. Hillemann; Synergism, E. Prenzlöw; The Doctrine of Satan, J. Henning, Jr.; Old Testament Exegesis, H. Schaller; Exegesis of 1 John continued, F. Senger; What Can A Pastor Do to Make the Most of His Sunday School, G. Marquardt.

Conference service in the English language, September 13, at 7:30. Sermon by E. Otterstaedter (H. Schaller). Conference address by A. Dornfeld (W. Gutzke).

Announcement pertaining to intended presence or absence ought to be made no later than September 4.
G. C. Marquardt, Sec'y.

Winnebago Pastoral Conference

The Winnebago Pastoral Conference convenes, D. v., September 20 to 21, 1932, at East Bloomfield, A. E. Schneider, pastor loci. The meeting will open at 9 o'clock A. M., and close Wednesday at 5 P. M.

Papers: Neutestamentliche Exegese ueber Titus 1:1ff, Im. Uetzmann; A History of the Augsburg Confession (continued), K. A. Timmel; Der 7. und 8. Paragraph der Augsburgischen Confession (continued), O. Theobald; A Biography of the Apostle Paul as Pastor and Missionary, E. Benj. Schlueter.

Sermon: Rev. G. E. Bergemann (E. Benj. Schlueter).

Confessional address: E. Reim (F. Schroeder).

Early announcement is requested.

F. C. Weyland, Sec'y.

Southwest Pastoral Conference

The Southwestern Pastoral Conference will meet at Cataract, with Rev. Th. Mahnke, Tuesday and Wednesday, September 13 and 14, at 9 A. M.

Papers: Rich. Siegler, L. Witte, M. Glaeser, H. Schwartz, J. Glaeser, H. Paustian.

Sermon: J. Glaeser, A. Looch.

Confessional address: H. Kirchner, Phil. Lehmann.

Remarks: Service Tuesday evening in English. Announcement to be made by September 10, also if night lodging is requested. G. Vater, Sec'y.

Notice — West Wisconsin District

Pastor H. Paustian, West Salem, Wis., has been appointed as member of the Mission Board of the West Wisconsin District in place of the departed Pastor Julius Bergholz. The Board has elected Pastor E. Walther, 251 9th Ave., No., Wisconsin Rapids, Wis., as its chairman.

Wm. Nommensen,

President of the West Wisconsin District.

Our Seminary at Thiensville

The new school year at the Lutheran Theological Seminary at Thiensville will begin on September 7. Opening services will be held in the chapel at 10:00 A. M. You are cordially invited to attend.

F. Brenner, 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. Bliefert, Jr.,
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.

1872-1932 — Ebenezer

We give thanks unto the Lord, for He is good and His mercy endureth forever. And, in all humility the members of Immanuel Lutheran Church of La Crescent, Minn., have reason to say: We are not worthy of the least of all the mercies and of all the truths that Thou, O Lord, hast shown us. For sixty years the only soul-saving Gospel of Christ the Crucified has been regularly preached and heard. It was still in the 60's that Rev. Reiz located at Brownsville, Minn., and from there served the scattered German Lutherans of Houston County as a pioneer missionary. He was also directed by the gracious Lord to call on a number of Lutheran families hidden away in the hills and valleys west of La Crescent. After serving these people for several years to the best of his ability he prevailed upon them to organize a congregation, to elect officers, and to call a pastor, who would serve them regularly. The Pastor Ph. Schmidt was called. The following officers were elected: Wm. Winsky, Friedrich Lemke, Ferdinand Schumacher. Two acres

of land were donated by Wm. Winsky. A two-story combination parsonage and church was erected and all was set for the Lord to bestow His innumerable blessings upon those who would come unto Him in true faith. Appropriately these pioneer farmers of Southern Minnesota's rugged scenery named their newly organized congregation: Immanuel, i. e., God with us! Assured that the Triune God was with them, there was no need to fear. They could face the joys and woes of life in cheerful hope and heart content, firmly convinced that the Lord their God was in their midst and that no evil could befall them. This Immanuel Congregation, born in 1872 was permitted to celebrate its 60th anniversary on the 24th of July with its annual Mission Festival. The weather was fine. The roads were good. And a great number of friends appeared to rejoice with us.

The names of the men that were privileged to serve Immanuel Congregation as ambassadors of Christ during the 60 years are the following: Ph. Schmidt 1872-1877, John Koehler 1877-1886, P. Hinderer 1886-1890, H. Hupfer 1890-1899, R. Fehlau 1900-1901, F. Wiechmann 1901-1916, and since 1916 E. G. Hertler.

In the year 1902 it became evident that the old combination building was no longer adequate — that it had served its purpose. Plans were made to build a new church and parsonage. These plans were carried out as circumstances permitted. The new church was erected in 1902, thus we observed the 30th anniversary at this time. The following year the new nine-room parsonage was built. Since 1916 both the parsonage and the church have been neatly renovated, so that the congregation to-day is in possession of a church property over which it has just reasons to feel proud, especially due also to the fact, that Mr. Henry Grafert purchased and donated a half acre plot that is being used as a park.

But, a beautiful church property, even though properly located is of no spiritual value, if the One Thing Needful is not found there. The pure unadulterated Word of God still can be heard from the pulpit, as a warning to hardened sinners, and as a sweet comfort and consolation to the truly penitent. Infants are being brought to Jesus in holy Baptism. The youth is being instructed in the chief doctrines of the Bible. An opportunity is given them to express their faith in their Savior on the day of Confirmation. The Lord's Supper is being offered regularly to those who come seeking forgiveness in the body and blood of the Crucified Lord. The sick and the dying are called upon to glory in the Cross of Christ. The deceased are given a Christian burial. The scoffer will be forced to confess on the Day of Judgment: "The Gospel was preached in my community, but I thought I knew better." His damnation will be just.

Indeed, we had reasons to rejoice and to glorify God, who has been with us these sixty years granting us His love and mercy. Two services were held. Pastor H. Hupfer, em. of St. Paul, Minn., and a former pastor of the parish, spoke on the text chosen from Job 32:7: "Days shall speak." He permitted the days to speak and remind us of the undeniable fact that the Lord has been with us and is, indeed, still with us in His holy Word and Sacraments. Rev. P. Froehle of Winona delivered the Mission Festival address. Miss Edith Hupfer, R. N., born and baptized here, sang two solos to assist in beautifying our services. The local pastor spoke in the English language reminding not only of the many blessings bestowed upon us by the Lord, but also of the great dangers with which we are beset. There are many dangers from within and without our Immanuel. From without we are beset with the cursed teachings of Modernism, Atheism, Evolutionism, and worldliness. From within we are in danger of being destroyed by the sins of indifference, false security, spiritual ignorance, petty jealousies, and lack of love for one another. We have reasons to fear that the holy and just God would sever His relations with us and go where His Word would be appreciated more than among us. We have reasons to fall on our knees and sincerely repent for past shortcomings with a: Lord, be gracious unto us sinners — and to beseech Him to abide with us with His power and might that we might overcome our weaknesses. This can be done with the words of our beloved friend, Miss Anna Hoppe:

Beneath the banner of Thy cross
Thy battling host has gathered.
Lord Jesus, guard from every loss,
Let none of Thine be scattered.
Help us to rally, Lord, with Thee,
And meet the foe defiantly!

That we may ever keep Thy Word,
That we with joy may hear it,
And thus be blest, O dearest Lord,
Grant us Thy Holy Spirit.
For all Thy mercies, evermore
Thy Holy Name we shall adore.

Lord, grant that the members of Immanuel Congregation remain faithful and loyal, despite all the forces of darkness. May all remain true to the vow:

Then here, my Church! my dear old Church!
Thy child would add a vow
To that whose token once was signed
Upon his infant brow:—
Assault who may, kiss and betray,
Dishonor and disown,
My Church shall yet be dear to me,
My father's and my own! E. G. Hertler.

Fiftieth Anniversary

By the grace of God the Emanuel Congregation at Tawas City, Mich., was permitted to celebrate the 50th anniversary of its house of worship, July 3 to July 10 — nine various, well attended services were held throughout the week. Sermons were delivered by former pastors of the congregation, and pastors who were confirmed in the congregation. They were: Pastors John Karrer, C. C. Henning, Aug. Kehrberg, O. J. Eckert, Geo. Luedtke, Wm. Wojahn, Henry Wojahn, Emil Kasischke.

May God's blessing continue to rest upon the congregation in the future as in the past, in proclaiming God's truth in its sanctuary. W. C. Voss.

Twenty-fifth Anniversary

The St. Paul's Congregation at Lake Mills in conjunction with the Central Conference celebrated the 25th anniversary of their pastor, the Rev. Martin Raasch, on the evening of July 28. The Rev. L. Kirst of Beaver Dam delivered the German sermon on 1 Cor. 4:1-4, and the Rev. O. W. Koch of Lowell preached the English sermon on Gen. 32:10. Both sermons were an encouragement not only for the jubilant pastor but also for all the brethren to become more and more zealous in their ministry of Christ. After the sermons gifts and congratulations were extended to brother Raasch by Dr. J. B. Bernthal in the name of the Central Conference and by Mr. Topel in the name of the congregation. The letters of congratulation that had been received were read by the secretary of the conference. The words then spoken by brother Raasch were an expression of sincere thanks and appreciation.

After the service all the congregation and guests assembled in the church basement, where all were pleasantly entertained by short speeches, the Rev. Kirst acting as toastmaster. A luncheon was served by the ladies of the congregation. H. Geiger.

Installation

Authorized by Pastor J. P. Scherf, President of the Dakota-Montana District, the undesigned installed Pastor Paul R. Kuske as pastor of Emmanuel's Congregation, Elgin, No. Dak., and Zion's Congregation of Burt, No. Dak., on Sunday, July 24.

Address: Rev. Paul R. Kuske, Elgin, No. Dak.
W. F. Sprengeler.

Ordinations

Authorized by Pastor J. P. Scherf, President of the Dakota-Montana District, the undersigned ordained Hilton Oswald on the 11th Sunday after Trinity, August 7, at St. Paul's Church, New Ulm, Minn.

Prof. A. Schaller and Prof. Edw. Sauer assisted. May the Lord bless and prosper our brother's work.

G. Hinnenthal.

* * * *

Authorized by President J. P. Scherf, the undersigned ordained candidate Ernst Kuehl in St. Paul's Ev. Luth. Church at Mound City, So. Dak., on July 10, 1932. Pastor P. Albrecht assisted.

E. Schaller.

Ordination and Installation

Authorized by Pastor J. Witt, President of the Nebraska District, the undersigned ordained and installed Candidate Fritz Miller as pastor of St. Paul's Ev. Luth. Church at McNeely, So. Dak., on Sunday, August 7, 1932. Pastor L. Tessmer assisted.

Address: Rev. F. Miller, Colome, R. 1, So. Dak.

R. F. Bittorf.

Bequest

Miss Katharine Reisenweber, a faithful member of St. John's Ev. Luth. Congregation in Lomira, Wis., who died September 29, 1931, bequeathed the sum of \$500.00 to the Ev. Luth. Children's Friend Society in Wauwatosa, Wis., \$50.00 to the Bethesda Lutheran Home for Feeble-minded and \$500 to the St. John's Ev. Luth. Church of Lomira, Wis., which latter sum the congregation turned over into the treasury for general missions of our Synod.

Surely a good example and it should find many followers. The Apostle says: "And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end. That ye be not slothful, but followers of them who through faith and patience inherited the promises," Heb. 6: 11. 12.

R. F. W. Pietz.

Memorial Wreaths

In memory of Johann Hinrichs, who died July 10, 1932, the sum of \$2.50 was set aside for Church Extension Fund by Henry Bargsten, J. H. Banitt, Mrs. A. Sommers, J. N. Banitt and Emil Born.

Paul E. Horn.

* * * *

In memory of Walter Riebe, born July 3, 1930, died at Watertown August 9, 1932, the following have donated the sum of \$10 to be used for mission purposes: his greatgrandparents Wm. Degner and Family, John Degner, Hilda Schuett, Elsie Kuester, Herbert Degner, Frieda Schuett, Amalia Degner, Alfred Degner, Gerhard Degner, Leona Kohloff, Theodore Degner, Rev. Alvin Degner.

Pastor J. Klingmann,
Pastor W. A. Eggert.

In memory of Mrs. Emilie Krell, who died July 31, 1932, her grandchildren devoted the sum of \$13.50 to our Seminary in Thiensville. P. Burkholz, Sr.

WEST WISCONSIN DISTRICT

May, 1932

Rev. A. Berg, Sparta.....	\$ 100.00
Rev. C. E. Berg, Ridgeville.....	12.19
Rev. J. W. Bergholz, La Crosse	5.00
Rev. A. Dasler, Fox Lake.....	5.50
Rev. A. G. Dornfeld, Hubbleton.....	16.17
Rev. A. G. Dornfeld, Richwood.....	31.26
Rev. Gerhard Fischer, Mosquito Hill.....	2.25
Rev. Wm. Fischer, Merrill, R. 1.....	30.00
Rev. E. C. Fredrich, Helenville.....	44.56
Rev. W. Gutzke, McMillan.....	75.00
Rev. W. Gutzke, March.....	30.00
Rev. I. J. Habeck, Woodruff.....	13.14
Rev. P. Janke, Fort Atkinson.....	335.72
Rev. P. Janke, Fort Atkinson (Walther League)....	19.38
Rev. L. C. Kirst, Beaver Dam.....	41.50
Rev. O. Kuehl, Rozellville.....	16.50
Rev. O. Kuehl, Green Valley.....	7.00
Rev. H. Kuckhahn, St. Charles.....	22.00
Rev. F. W. Loeper, Whitewater.....	87.07
Rev. A. W. Looock, Shennington.....	5.07
Rev. Theo. Mahnke, Little Falls.....	26.79
Rev. G. C. Marquardt, Hurley.....	16.26
Rev. P. Monhardt, South Ridge.....	26.00
Rev. Wm. Nommensen, Columbus.....	143.15
Rev. E. E. Prenzlow, Cornell.....	26.00
Rev. J. M. Raasch, Lake Mills.....	270.35
Rev. A. W. Sauer, Winona.....	210.14
Rev. Chr. Sauer, Ixonia.....	15.60
Rev. H. Schaller, Medford.....	4.50
Rev. H. C. Schumacher, Milton.....	25.00
Rev. H. C. Schumacher, Brodhead.....	9.68
Rev. F. H. Senger, Bruce.....	100.00
Rev. G. M. Thurow, Waterloo.....	319.48
Rev. F. Weerts, Cambria.....	25.00
Rev. A. Werr, Wilson.....	6.97
Rev. A. Werr, Ridgeway.....	23.23
Rev. Wm. A. Baumann, Neillsville.....	200.08
Rev. J. W. Bergholz, Oconomowoc.....	49.40
Rev. A. Dasler, Fox Lake.....	18.00
Rev. A. G. Dornfeld, Richwood.....	.75
Rev. J. Gamm, La Crosse.....	425.00
Rev. F. Gilbert, Whitehall.....	18.10
Rev. M. J. Hillemann, Marshall.....	38.60
Rev. J. Klingmann, Watertown.....	66.85
Rev. R. P. Korn, Lewiston.....	93.27
Rev. W. C. Limpert, Altura.....	30.30
Rev. J. Mittelstaedt, Menomonie.....	96.92
Rev. M. J. Nommensen, Juneau.....	28.36
Rev. A. W. Paap, Johnson Creek.....	30.00
Rev. H. A. Pankow, Hustler.....	23.47
Rev. H. A. Pankow, Indian Creek.....	24.92
Rev. H. A. Pankow, Indian Creek.....	14.98
Rev. M. Taras, Lebanon.....	6.00
Rev. W. E. Zank, T. Deerfield.....	58.00
Rev. W. E. Zank, Newville.....	62.00
Rev. E. Zaremba, Wausau, R. 1.....	40.90
Rev. H. R. Zimmermann, Randolph.....	37.94

Every-Member Canvass

Rev. A. Berg, Sparta.....	75.75
Rev. J. W. Bergholz, Onalaska.....	25.00
Rev. J. W. Bergholz, La Crosse.....	200.00
Rev. J. B. Bernthal, Ixonia.....	65.00
Rev. A. Dasler, Fox Lake.....	51.50
Rev. A. C. Dornfeld, Marshfield.....	38.50
Rev. A. G. Dornfeld, Hubbleton.....	33.75
Rev. A. G. Dornfeld, Richwood.....	65.75
Rev. F. F. Ehlert, Eitzen.....	55.00
Rev. A. J. Engel, Pardeeville.....	56.50
Rev. E. C. Fredrich, Helenville.....	200.00
Rev. I. J. Habeck, Minocqua.....	28.00
Rev. I. J. Habeck, Woodruff.....	9.50
Rev. J. Henning, Prairie Farm.....	234.00
Rev. J. F. Henning, Bloomer.....	99.00

Rev. R. C. Hillemann, Eau Galle.....	253.50
Rev. O. E. Hoffmann, Beyer Settlement.....	26.00
Rev. O. E. Hoffmann, Elk Mound.....	8.00
Rev. L. C. Kirst, Beaver Dam.....	103.50
Rev. J. Klingmann, Watertown.....	567.50
Rev. E. Kolander, Marathon.....	125.50
Rev. R. P. Korn, Lewiston.....	1,065.25
Rev. G. O. Krause, Little Black.....	17.05
Rev. G. O. Krause, Little Black (Ladies' Aid).....	25.00
Rev. G. O. Krause, Stetsonville.....	25.00
Rev. O. P. Kuehl, Rozellville.....	66.37
Rev. W. C. Limpert, Altura.....	70.50
Rev. A. W. Looock, Shennington.....	5.25
Rev. P. Lorenz, Watertown.....	30.00
Rev. M. J. Nommensen, Juneau.....	300.00
Rev. Wm. Nommensen, Columbus.....	239.82
Rev. E. J. Otterstatter, Tomahawk.....	25.25
Rev. A. W. Paap, Johnson Creek.....	225.95
Rev. H. A. Pankow, Indian Creek.....	355.25
Rev. H. A. Pankow, Hustler.....	235.75
Rev. J. H. Paustian, Barre Mills.....	115.00
Rev. E. E. Prenzlów, Cornell.....	39.00
Rev. A. W. Sauer, Winona.....	462.00
Rev. Chr. Sauer, Ixonia.....	25.00
Rev. H. Schaller, Medford.....	279.15
Rev. H. C. Schumacher, Milton.....	124.00
Rev. J. H. Schwartz, West Salem.....	60.00
Rev. F. Senger, Rice Lake.....	25.00
Rev. C. W. Siegler, Bangor.....	35.00
Rev. E. Walther, Wisconsin Rapids.....	44.00
Rev. A. Werr, Ridgeway.....	100.00
Rev. A. A. Winter, New Lisbon.....	1.00
Rev. A. A. Winter, Summit.....	2.01
Rev. A. A. Winter, Mauston.....	59.25
Rev. R. F. Wolff, Cambridge.....	15.00
Rev. E. Zaremba, Wausau, R. 1.....	30.00
Rev. H. R. Zimmermann, Randolph.....	25.00

Budgetary	\$3,456.30
Every-Member Canvass	6,448.09
Non-Budgetary	55.00

Total for May, 1932.....\$9,959.39

* * * *

June, 1932

Rev. L. C. Bernthal, Trenton.....	\$ 23.00
Rev. A. G. Dornfeld, Richwood.....	3.68
Rev. M. Drews, Oak Grove.....	40.00
Rev. F. Ehlert, Eitzen.....	122.87
Rev. A. J. Engel, Pardeeville.....	118.25
Rev. Gerh. Fischer, Savanna.....	140.00
Rev. Gust. Fischer, Schofield.....	117.95
Rev. Gust. Fischer, Wausau.....	50.00
Rev. Gust. Fischer, Ringle.....	42.82
Rev. P. Froehлке, Winona.....	18.79
Rev. Henry Geiger, Leeds.....	26.03
Rev. I. J. Habeck, Minocqua.....	23.65
Rev. J. Henning, Jr., T. Dallas.....	20.21
Rev. J. Henning, Jr., Prairie Farm.....	49.23
Rev. P. Janke, Fort Atkinson.....	69.56
Rev. F. Kammholz, Rib Lake.....	6.12
Rev. L. Kirst, Beaver Dam.....	58.12
Rev. J. Klingmann and W. Eggert, Watertown.....	365.78
Rev. O. Kuhlow, Jefferson.....	421.47
Rev. Phil. Lehmann, T. Westfield.....	12.15
Rev. F. W. Loeper, Richmond.....	82.00
Rev. F. W. Loeper, Whitewater.....	51.52
Rev. G. C. Marquardt, Hurley.....	30.26
Rev. A. L. Mennike (Young People), Doylestown..	12.95
Rev. T. J. Mueller, La Crosse.....	23.00
Rev. G. E. Neumann, T. Rib Falls.....	9.07
Rev. G. E. Neumann, Rib Falls.....	25.54
Rev. G. E. Neumann, T. Stettin.....	13.76
Rev. Wm. Nommensen, Columbus.....	148.90
Rev. M. J. Nommensen, Juneau.....	76.62
Rev. E. J. Otterstatter, Ogema.....	3.00
Rev. J. M. Raasch, Lake Mills.....	182.09
Rev. H. Schaller, Medford.....	30.14
Rev. J. H. Schwartz, West Salem.....	40.00
Rev. C. W. Siegler, Bangor.....	25.00
Rev. F. E. Stern, Watertown.....	30.76
Rev. G. M. Thurów, Waterloo.....	105.70

Rev. G. Vater, North Freedom.....	28.05
Rev. Aug. Vollbrecht, Fountain City.....	59.23
Rev. L. A. Witte, Dorset Ridge.....	8.55
Rev. L. A. Witte, Kendall.....	36.74
Rev. W. E. Zank, T. Deerfield.....	30.75
Rev. W. E. Zank, Newville.....	40.35
Rev. E. Zaremba, Wausau, R. 1.....	102.60
Rev. H. R. Zimmermann, Randolph.....	22.77

Every-Member Canvass

Rev. A. Berg, Sparta.....	\$ 127.75
Rev. A. Dasler, Fox Lake.....	24.00
Rev. A. C. Dornfeld, Marshfield.....	37.00
Rev. A. G. Dornfeld, Hubbleton.....	24.50
Rev. A. G. Dornfeld, Richwood.....	41.25
Rev. M. F. Drews, Oak Grove.....	82.00
Rev. Gerh. Fischer, Savanna.....	110.00
Rev. Gerh. Fischer, Mosquito Hill.....	50.50
Rev. G. W. Fischer, Madison.....	103.00
Rev. Wm. Fischer, Merrill, R. 1.....	32.20
Rev. Gust. Fischer, Ringle.....	23.25
Rev. Gust. Fischer, Wausau.....	50.50
Rev. P. Froehлке, Winona.....	329.00
Rev. J. Gamm, La Crosse.....	1,842.58
Rev. G. Gerth, Merrimac.....	20.00
Rev. J. G. Glaeser, Tomah.....	1,164.35
Rev. I. J. Habeck, Woodruff.....	30.00
Rev. I. J. Habeck, Minocqua.....	69.00
Rev. J. F. Henning, Bloomer.....	90.00
Rev. O. E. Hoffmann, Elk Mound.....	54.00
Rev. O. E. Hoffmann, Beyer Settlement.....	50.00
Rev. O. E. Hoffmann, Iron Creek.....	4.00
Rev. F. Kammholz, Rib Lake.....	20.00
Rev. L. C. Kirst, Beaver Dam.....	141.00
Rev. J. Klingmann and W. Eggert, Watertown.....	547.45
Rev. R. P. Korn, Lewiston.....	32.00
Rev. G. O. Krause, Little Black (Young People)..	25.00
Rev. G. O. Krause, Stetsonville (Ladies' Aid).....	50.00
Rev. G. O. Krause, Stetsonville (Sewing Circle)...	35.00
Rev. O. Kuehl, Rozellville.....	18.50
Rev. O. Kuehl, Green Valley.....	2.00
Rev. P. Lehmann, Ableman.....	19.00
Rev. F. Loeper, Richmond.....	85.00
Rev. A. Looock, T. Lincoln.....	17.09
Rev. A. Looock, Shennington.....	3.50
Rev. A. Looock, T. Knapp.....	2.00
Rev. A. L. Mennike, Doylestown.....	83.75
Rev. A. L. Mennike, Fountain Prairie.....	30.75
Rev. J. Mittelstaedt, Menomonie.....	700.00
Rev. P. Monhardt, South Ridge.....	194.00
Rev. Theo. Mueller, La Crosse.....	103.75
Rev. G. E. Neumann, T. Stettin.....	102.00
Rev. G. E. Neumann, Rib Falls.....	29.00
Rev. G. E. Neumann, T. Rib Falls.....	61.00
Rev. M. J. Nommensen, Juneau.....	150.00
Rev. Wm. Nommensen, Columbus.....	216.00
Rev. E. J. Otterstatter, Tomahawk.....	12.00
Rev. E. J. Otterstatter, Ogema.....	25.00
Rev. E. J. Otterstatter, Prentice.....	10.00
Rev. J. H. Paustian, Barre Mills.....	130.00
Rev. Chr. Sauer, Ixonia.....	65.00
Rev. C. W. Siegler, Bangor.....	17.00
Rev. F. E. Stern, Watertown.....	137.50
Rev. G. Vater, North Freedom.....	10.50
Rev. E. Walther, Wisconsin Rapids.....	29.00
Rev. F. Weerts, Cambria.....	134.00
Rev. A. Werr, Ridgeway.....	100.00
Rev. A. Werr, Wilson.....	100.00
Rev. A. A. Winter, Mauston.....	25.75
Rev. A. A. Winter, New Lisbon.....	14.00
Rev. A. A. Winter, Summit.....	2.00
Rev. R. F. Wolff, Cambridge.....	7.00
Rev. W. E. Zank, Newville.....	16.00
Rev. W. E. Zank, T. Deerfield.....	10.00
Rev. E. Zaremba, Wausau, R. 1.....	20.00
Rev. H. R. Zimmermann, Randolph.....	93.00

Budgetary	\$ 2,943.03
Every-Member Canvass	7,984.33

Total for June, 1932.....\$10,927.36

H. J. KOCH,
Treasurer.

TREASURER'S REPORT
Receipts and Disbursements
June 30, 1932

Department	Receipts	Disbursed	Capital Investments	Operation	Maintenance
General Administration	\$ 83,458.34	\$ 59,236.29	\$ 16.20	\$ 59,123.59	\$ 96.50
Educational Institutions	36,091.54				
Theological Seminary	7,108.73	22,617.33	172.20	21,113.03	1,332.10
Northwestern College	8,033.11	59,472.66		52,540.75	6,931.91
Dr. Martin Luther College	6,074.85	50,037.38	62.91	48,147.40	1,827.07
Michigan Lutheran Seminary	1,885.63	14,929.02	281.55	12,855.85	1,791.62
Northwestern Lutheran Academy	909.46	11,302.55	2,071.62	8,854.14	376.79
Home for the Aged	2,471.76	5,684.57		5,645.97	38.60
Missions, General	58,447.49	1,814.77		1,814.77	
Indian Mission	16,923.82	33,075.96	400.00	28,798.05	3,877.91
Negro Mission	8,669.65				
Home Mission	29,626.81	108,970.17		108,970.17	
Poland Mission	4,474.27	9,998.45		9,998.45	
Madison Mission	719.95	4,383.45		4,383.45	
General Support	11,549.43	22,049.91		22,049.91	
Indigent Students	3,663.12	11,759.92		11,759.92	
To Retire Debts	11,482.17				
Total from Districts	\$291,590.13	\$415,332.43	\$ 3,004.48	\$396,055.45	\$ 16,272.50
Coll. by Rev. Brenner	3,524.73				
Every-Member Canvass	175,021.93				
Revenues	\$470,136.79				
	80,029.94				
Less Every-Member Canvass	\$550,166.73				
	175,021.93				
Net for Budget	\$375,144.80	375,144.80			
Deficit		\$ 40,187.63			
Debts					
Debt on July 1, 1931			\$696,916.65		
Debts made since			171,934.18		
Debts paid			\$868,850.83		
			256,051.01		
Debt on June 30, 1932			\$612,799.82		
Decrease				\$ 84,116.83	
Debt on December 31, 1931					\$752,649.69
Debts incurred from July 1, 1931 to December 31, 1931				\$ 55,733.04	
Paid on debt as of July 1, 1931				84,116.83	
Total paid for debt					\$139,849.87
Debt on June 30, 1932					\$612,799.82

THEO. H. BUUCK, Treasurer.

TREASURER'S STATEMENT
Receipts and Allotments
June 30, 1932

	Collections	Allotments	Arrears
Pacific Northwest	\$ 1,291.23		
Nebraska	9,413.42		
Michigan	25,648.71		
Dakota-Montana	9,696.94		
Minnesota	59,486.11		
North Wisconsin	57,487.33		
West Wisconsin	63,557.53		
Southeast Wisconsin	62,486.33		
Collections from Districts	\$289,067.60	\$489,850.00	\$200,782.40
From Direct Sources	2,522.53		2,522.53
From Rev. Brenner	\$291,590.13		\$198,259.87
	3,524.73		3,524.73
Revenues	\$295,114.86		\$194,735.14
	80,029.94	85,000.00	4,970.06
	\$375,144.80	\$574,850.00	\$199,705.20
			159,517.57

Disbursed (Budget)	415,332.43	415,332.43	
Actual Deficit	\$ 40,187.63		\$ 40,187.63
Budget Deficit		\$159,517.57	
Less Debt Allotment		65,000.00	
Budget Saving		\$ 94,517.57	

Receipts from Every-Member Canvass

Pacific Northwest	\$ 300.01
Nebraska	3,378.02
Michigan	20,007.11
Dakota-Montana	4,515.91
Minnesota	18,737.89
North Wisconsin	39,200.93
West Wisconsin	30,943.63
Southeast Wisconsin	57,908.43
N. N., a Lutheran	30.00

\$175,021.93

THEO. H. BUUCK, Treasurer.

TREASURER'S CASH ACCOUNT

June 30, 1932 — 12 Months

Accretions

Cash Balance July 1, 1931	\$ 14,680.88	
Collections for Budget (Regular)	291,590.13	
Collections for Budget (Brenner)	3,524.73	
Collections for Budget (Every-Member Canvass)	175,021.93	
Revenues	80,029.94	\$564,847.61
Church Extension Accounts Paid	\$ 8,747.55	
Church Extension Revenues	395.81	
Trust Funds previously reported	2,502.50	
Sophie Meyer Estate	500.00	
Dr. Ernst Fund Income	184.00	
Notes and Accounts Receivable Paid	1,105.69	
Annuities	3,000.00	16,435.55
		\$581,283.16

Liabilities

Accounts Payable made	\$ 36,071.68	
Accounts Payable paid	45,720.81	
Minus		*\$ 9,649.13
Notes payable made	\$130,569.60	
Notes payable paid	203,603.02	
Minus		*\$73,033.42
Non-Budgetary Coll. received	\$ 5,292.90	
Non-Budgetary Coll. paid	6,727.18	
Minus		*\$ 1,434.28
		84,116.83
Net Cash to Account for		\$497,166.33

Disbursed Therefrom

Budget Disbursements	\$415,332.43	
Church Extension Loans	53,427.47	
Church Extension Expense	52.62	
Annuities paid	600.00	
Bank Losses	1,289.35	
Trust Funds paid to July 1, 1931	7,211.65	
Trust Funds paid to March 30, 1932	1,474.50	
Inheritance Tax	95.00	
		479,483.02
Cash balance on hand		\$ 17,683.31

We acknowledge with thanks the sums remitted to the Treasurer's office direct from

Previously reported	\$ 1,397.53
Sophie Meyer Estate, Milwaukee	1,000.00
Mary Pingle, Milwaukee	20.00
Missouri Synod, Missions	105.00

\$ 2,522.53

THEO. H. BUUCK, Treasurer.