

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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No. 2.

JESUS, THE MESSIAH

Jesus, Son of God the Father,
Blest Redeemer, Lord, and King;
In Thy House of Prayer we gather,
Homage to Thy Name to bring.
All our praise to Thee belongs,
Sanctify our hearts and tongues,
Precious First-born of Creation,
O accept our adoration.

Let us bring our hearts' Hosanna
To Thy throne, O Lord of All,
As did Simeon and Anna
In the hallowed Temple-Hall!
Let us glorify Thy Name,
And Thy boundless love proclaim!
Glorious King, by God elected,
Thou art Shiloh, long expected!

Grace, forgiveness, life, salvation,
Thou dost grant abundantly,
Hear the prayers of supplication
Thy redeemed now bring to Thee!
O divine Immanuel,
Savior of Thine Israel,
Grant us grace Thy Name to cherish,
Lest in unbelief we perish.

Though the sinful world decries Thee
With its blasphemy uncouth,
Though proud unbelief denies Thee,
Thou art very God in truth!
Word Incarnate, veiled in clay,
As the children of the day
Let us flee earth's sinful pleasure,
Own Thee as our highest treasure!

Let the tidings of redemption
Spread o'er all the earth below,
Thou alone canst grant exemption
From sin's penalty of woe.
Thou alone canst save from sin,
Thou alone our peace canst win,
Only through Thy blood-bought merit
Life eternal we inherit.

Let us praise Thee and adore Thee,
While on earth below we dwell,
Till we cast our crowns before Thee,
O thrice-blest Immanuel,
Let us tell a fallen race
Of Thy boundless, saving grace!
Ris'n, exalted, mighty Savior,
Glory to Thy Name forever!

Anna Hoppe.

SIMEON'S PRAYER OF PRAISE AND THANKSGIVING

Luke 2: 29-30

Out of the abundance of the heart the mouth speaketh. Simeon's heart is full, and it overflows. For this moment, foretold by the Holy Spirit, he has long waited. At last it has come. It is the supreme moment of his life. Now lettest thou thy servant depart in peace. Now is the high point of his salvation. So it is always in the life of the Christian. Now is the day of salvation for him; now is the acceptable time. For by faith we also hold the Child in our arms.

Hear how Simeon addresses the Lord. He calls Him in reality "Sole Lord," akin to despot. But he is glad to give all into the hands of such a Lord, Who is a gracious King and Father. Let this God do with him as He pleases. He has had so signal a show of His loving-kindness and mercy, His kingly graciousness, that He in addressing Him as "Lord" implies, "Do as you wish with me; turn me as thou wilt. I am thine, heart and hand. Thy good and gracious will be done." For who would not gladly give himself and his all into the hands of the Father Almighty, Whose are all things; Whose riches none can count; Whose heart is all kindness; Whose whole being is one flame of love! But it is only faith through the Holy Spirit sees this. For the flesh sees in this flame of love but the fire of judgment. Alas, for that sin has come into the world and corrupted all things!

Simeon is thankful for the signal blessing of seeing and holding his own salvation in the person of the Child Jesus. For Jesus is Salvation personified. There is no salvation without Christ; and there is no Jesus thinkable save as Savior. Nay, that is the very meaning of His name: "Thou shalt call His name Jesus, for He shall save His people from their sins." Like Simeon we also see our salvation in the person of the Babe. When Jesus is presented in the temple of our hearts the Simeon of faith meets Him and holds Him in his arms. And now, now only, can we depart in peace. For in this Child alone is there peace with God. What a boon peace of heart is, we realize only when we are stricken and disturbed in conscience. Only the Christchild can restore peace to us. What then though our sins be as scarlet, they become white as snow. In Him only do we experience and learn that the kingdom of heaven is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. For in this Child we have that righteousness which is the end of the law; out of this righteousness

The test of greatness lies in the ability to recognize and admit superiority. — The Plasterer.

Jan 29
Rev C Buenger
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flows peace with God; and whoever has these two has a heart full of joy. A blessed Gift, this Child! Would we not like Simeon willingly be servants, yea slaves to so gracious a God? Yet He calls Himself Father and honors us with the name of children and sons; and the Child calls us not only His friends, but brethren! In this is sinful mankind exalted far above the heavens in Christ!

Now the question may come, "Is not Simeon's thanksgiving just a fancy of his exalted spirit?" On the contrary, though his spirit be soaring, he is yet as sober as only faith can be even in its pinnacle moments. Nothing of extravagance here, though there seems to be cause enough for it. It is all "according to thy word" with Simeon. He gives us a sobering counsel to let all our cause for thanksgiving, all our faith, all our peace and joy be rooted solely in the Word of God. And we know where that Word is recorded. Jesus Himself exhorts, "Search the Scriptures, for in them ye think ye have eternal life; and these are they that testify of me." Nowhere does the Lord tell us to search our own hearts or plumb our own feelings after the truth. These be poor places to seek for that. The Word speaks of the heart as being only corrupt. Out of it proceed evil thoughts, murders, adulteries and the like. It is desperately wicked; who can know it? As little as we expect to find jewels in the gutter, still less need we expect to find truth in the natural heart and emotions. There is only one treasure-house in which truth is kept, and that is in Holy Writ. Only thy Word, Lord, is a lamp unto our feet and a light upon our path. All else is darkness, gross darkness. We thank Thee that like Simeon we have been translated from the kingdom of darkness into that marvelous light!

Simeon's Wonderful Gospel Tidings

Luke 2: 30-32

Out of the abundance of the heart the mouth speaketh. Simeon's heart is full not only of thanksgiving, but also of the cause for thanksgiving. The cause of all true thanksgiving in this world is only the Gospel. In what heart the Gospel has found a place, it will soon find its way out again in the form of witness. In the presence of all those in the temple, for it was never empty, Simeon's full heart overflows in the wonderful, "Mine eyes have seen thy salvation which thou hast prepared before the face of all peoples, a light for revelation to the Gentiles, and the glory of thy people Israel!" No more glorious and complete conception of the Gospel can be found than this. It is glorious and complete being the Holy Spirit's own. For flesh and blood have not revealed it unto Simeon, but the Father Who is in heaven.

Jesus, Salvation and Savior in one, is the Redeemer of the world. He is the Lamb of God that taketh away the sins of the world. Simeon says, the man whose eyes are opened saith, this Child is a salvation "prepared before the face of all peoples." There is not a race, not a nation,

not a soul in all the peoples that is excepted from this salvation. Not behind them, not in a corner, not hidden away from them is this redemption prepared, but in their very face. They cannot only see, but they must see. There can therefore be no question on our part, "Is He also for me?" He has been prepared before your face. This Child has been openly set forth before you as your salvation. If then you refuse to receive Him, how will you answer for it?

The religious world had from the time of Abraham been divided into Israel according to the flesh and the heathen. What was not Jew was Gentile. Except the heathen become an Israelite by circumcision, he was by the Law shut out from salvation. Lest any should misunderstand his statement about all peoples, Simeon explicitly divides them into Jews and Gentiles and says that this salvation is for both. This Child is both "a light to lighten the Gentiles" and also "the glory of His people, Israel." The first had been the message of the prophets, especially clear in Isaiah; yet to the ear of the Jew it was revolutionary and heresy. Was it not the life-time task of a man like St. Paul to make a reality this part of Simeon's message? Did not he and Peter have to give account to the others of their dealings with the Gentiles? Were they not continually harassed in their work by the Judaists? It was only by the powerful testimony of the Holy Spirit that the opposition was silenced. Yea, here also was the Salvation of the Gentiles. Even Noah had proclaimed in his famous prophecy, "God enlarge Japheth and let him dwell in the tents of Shem; and let Canaan be his servant." But what is this dwelling in the blest tents of Shem other than that the descendants of Japheth, we Gentiles, should enjoy the fruits of the Gospel by faith?

A revelation to the Gentiles. Of what? Their salvation. No longer need thou ask with Pilate, "What is truth?" They have the truth shining out in the words, "Fear not! For unto you is born this day a Savior, which is Christ the Lord." Simeon's Gospel is a precious word to you and me. If God by the mouth of this old gentleman and of many others in Holy Writ had not proclaimed that the Gentiles also are counted among the heirs of salvation we should be outside the pale. But Simeon assures us that we are still the objects of God's double grace. As branches of a wild olive we have been grafted contrary to nature into the tame tree. So we have need not to boast, but double cause to be humbly thankful and rejoice in our salvation.

This light to the Gentiles is the glory of Israel. We have all heard of the Koran and other "sacred writings." But how many of us have ever read them? Had not Jesus come, the writings of the Hebrew prophets, which are fulfilled in Him, would be just as little known to us. Without Him their prophecies are meaningless. He is the A and O of all the Old Testament Scriptures; because of Him we are so full of regard for them. Of them He

said, "The Scriptures cannot be broken." He it is that is therefore the great glory of His people Israel according to the flesh. Here is a greater than Jonah, a glory greater than of Solomon. And indeed, though the orthodox Jew may curse the Christ under his breath, secretly he delights in the knowledge that the Gentiles fall down and worship at the feet of a Jew, Jesus of Nazareth of the tribe of Judah. He is after all even to him their greatest glory.

But the true children of Abraham, the children of Israel after the spirit—for by faith one becomes a true child of Abraham—look upon this Child as the supreme glory. He is their glory. He is the glory of the Church. He is the glory of the Father, full of grace and truth. He is the personified Glory of the Lord that the Old Testament makes so much of. While we like Simeon realize this by faith, yet the time will come shortly when we shall see this Child coming in the clouds of heaven in the glory of His Father and of the holy angels; but He Himself shall be the very essence of that glory. And to Him shall all knees bow and all tongues confess. What more comprehensive Gospel could Simeon have preached?

Yet how many of all that heard Simeon that day in the temple accepted it? How many of those offering up their prayers, how many of them bringing alms took heed? How many praying people within the outward church to-day, how many of those bringing alms, how many hearing the Gospel take heed? It is sad to see so many using so much energy going about to establish their own righteousness, when there is ready to hand the righteousness of God in the Child in the temple, and still Simeons whose hearts are full and whose lips speak. As we hear, let us heed.

Simeon's Prophetic Blessing

Luke 2: 34-35

Out of the abundance of the heart the mouth speaketh. Simeon's heart is full, and it overflows in blessing. He blesses Mary and Joseph and the Child. Certainly the Child also. For Simeon was the priest of God Most High and a king. So Scripture tells us. For it says that every believer is a priest and king before the Lord. Now priests have the office of blessing. As Aaron's blessing upon Israel was the blessing of God, so also is the Christian's blessing the effectual blessing of God. Whom the Christian blesses, he is blessed. When therefore the pastor, who represents each individual Christian in the congregation in their capacity as priest, lays the benediction on the assembly, it is the effectual blessing of God. It is anything but an empty ceremony and vain words. All the blessings of priests of God are in the power of God. Such was the blessing of Simeon. And the Child benefitted by his blessing.

But it is only faith that will bless this Child, not only because it is a helpless Infant, but also because of the adverse experience He is to make in this world. Simeon turns to Mary and says, "Behold, this Child is set for the

fall and rise of many in Israel; and a sign that shall be spoken against." This is a striking prophecy. The fall and rise of many in Israel. In their sin can none stand before the Christ. Their pride must fall. It is either that this Child stands and they fall; or it is that they attempt to stand and fall forever. There is no place for the natural man to stand alongside of Jesus. In order that there may be a true standing with Him, a rising with Him, there must precede the fall of those that think they stand. There are no exceptions. Not even that of His own Mother Mary, Roman Catholic theology to the contrary notwithstanding. The pope teaches that Mary was spotlessly innocent. There is not a shred of evidence for this in the Bible. Simeon says, "A sword shall pierce even through thine own soul." This to Mary. This is generally interpreted to mean that the sword of sorrow should enter her heart at the cross. It may be so. But the context leads toward a different conclusion. This Child that is set for the fall and rise of many in Israel is set as well for the fall and rise of His own mother. In accord with this prophecy she also will find she is a lost and condemned creature; through her soul also will pierce the sword of despairing helplessness before sin and death. Through faith in her own Son only will she be able to rise. And it is in this faith we see her consorting with the Apostles and with the other faithful women at Jerusalem after His resurrection. With this touch the Scripture narrative dismissed her. Act 1, 14.

In like manner this Child is set for our fall and rising again. We cannot stand beside Him of our own will. We fall. But having fallen from our good opinion of ourselves and from the pedestal of our own righteousness, He in His grace lifts us up to stand beside Him on a firm foundation, His own righteousness. It is a blessed fall that ends in such rising again; even as Christ's death was a blessed one, for it ended in resurrection in glory. For the time being the fall is a grievous experience, for who can wish for and revel in the sorrow that worketh death? But out of this pit is one drawn by the Child to rest the sole of the foot on the Rock of Ages, against which the very gates of hell shall be shattered.

Just because of this being set for the fall and rise of many this Child shall be a sign to be spoken against. Where He appears Satan and his cohorts rage. Truly, who has had to stand up under so much abuse as He? But shortly after His presentation in the temple He has to flee before Herod into Egypt. From the day of His entering into His ministry He is tempted and persecuted by the devil and the world. His very own receive Him not and seek His life. Jew and Gentile combine to bring Him to the cross. Not yet content with this He is still He that is spoken against. The whole world has its mouth wide open and goes out of its way in all walks of life, but particularly in the learned professions, to speak against this Sign. And are not even we sometimes ashamed of Him, because He is so incessantly spoken

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against, and so by our being ashamed actually also speak against Him?

Yet it shall not always go on thus world without end and nothing come of it. "The thoughts of many hearts shall be revealed." Those that fall and rise again by repentance shall by the confession of their sins reveal to God and to this Child the thoughts and intents of their hearts. They confess that they are sinful and unclean in thought, word, and deed; that there is no good in them. They that so fall before the Child rise again, as it is written, "If we confess our sins, He is faithful and just to forgive us our sins, and cleanse us from all iniquity." But and if there be those—and they are many, so many—that refuse to fall; that speak against this Sign and say, "I will stand, and let us see who will condemn me:" there cometh the time when they also, willy-nilly, shall fall down; they shall bow the knee; their tongue shall confess all their sins. But it will be out of sullen necessity. And they shall only hear the awful "Depart from me, ye workers of iniquity." There shall be the weeping and gnashing of teeth; the smoke of their torment shall rise from the shores of time over eternity; there shall be the curse of the eternal fall into outer darkness. From this preserve us, Thou Child in Simeon's arms! Retain unto us that repentance unto life not to be repented of. We wait for Thy salvation. Amen. S.

COMMENTS

A Request We Welcome "Would like to hear some more news of the building operations in our church papers. Such news is very interesting to our people and to us pastors who are far removed from these operations. The knowledge that progress is being made always encourages and stimulates," writes a brother in the ministry. This is a request we welcome most heartily.

We believe that there has been more written about our seminary project than has been written about any other undertaking of our synod. There have been times when we felt that we are overdoing it, our enthusiasm running away with us.

So the above request was a comfort to us, and the responsibility for our again breaking into the columns of the Northwestern Lutheran devolves upon the brother who voiced the request.

We know that there are a few brethren who have not yet become reconciled to the new location, but we can truthfully say that the site is rapidly gaining favor. Again and again outsiders have congratulated us on the choice.

A keen-eyed observer, studying one of the first views we published, immediately remarked, "That north-east corner looks boggy." He was right. We are now, however, able to inform him that the matter has been remedied. The creek has been widened into a lagoon, the excavated soil being used for filling. The entire corner has been tiled, and a ditch dug along the east line. The expert on drainage now assures us that this part of our grounds will be in a fine shape after it has been leveled and plowed.

A knoll on the top of the hill north of the building has been taken down and the soil used for filling low spots.

The pump-house is complete but for the slating, and the pumps are in operation. Our well is still flowing cheerily.

A few larger trees have been donated by members of Rev. Bast's near-by church, and we have good hopes that more will be given us by members of other churches.

Smaller trees and shrubs have been ordered for early delivery in spring. They will be planted after the finishing touches have been put on the grading. The roads around the group remain to be built, and those already made will have to get a little more gravel.

The residences are nearing completion. There is only about another week's work for the slaters, who, however, will have to wait for milder weather.

The plasterers and the concrete men are now beginning to work in the library building, having completed their work in the dormitory and the administration building.

The Committee is now turning its attention to the equipment. Certain items as the refrigerating plant, the kitchen range, etc., properly fall to the Building Committee. Others do not.

But we feel that the studies and bedrooms should be newly furnished, as most of the furniture in the seminary is in a run-down condition.

There should be new tables and chairs in the dining room, smaller tables, to make this room a little more attractive.

The Committee will go as far as it can with the funds available, but it would be glad to get help enough to do this work thoroughly. As we stated in the last issue of the "Northwestern Lutheran," now is the time to advise us that you want to assist. Designate such special donations as for "furnishing the new seminary."

We are hoping that the seminary will be able to move to Thiensville about the beginning of April, though it is by no means certain that this will be the case. The formal dedication could be postponed perhaps till the meeting of the synod in August, for that will be an occasion that no one able to come will want to miss.

That is about all the information we are in a position to give to-day. A few views will be published as soon as we are able to get good pictures taken.

—There is, however, another thing we like about the letter from which we quote above, namely this sentence: "The end of January should find our full quota in your hands."

The writer is the pastor of a struggling little church, but he and his people do not want to fail their synod. Such promises are music to our ears, and oh, Brethren, for a "tout ensemble" with a "grand finale."

Again we call attention to the fact that all moneys for the New Ulm Building Fund are to be sent to the Seminary Building Committee. We have just recovered a number of misdirected contributions from Treasurer Buuck and have reason to believe that there are some that have escaped our notice. Treasure-hunting is an interesting diversion but at present we hardly have the time to follow it. Why not remit to this office? Hundreds who have done so apparently are well satisfied.

Through an error for which we assume the blame, our article in the last issue appeared in inverted order. If sufficiently interested, start with "The New Year" on page five, read the paragraphs on this page, then turn back to page three, "Have we been faithful?" and continue to the end on the top of page five. J. B.

A Large Bequest A large bequest has fallen to the Missouri Synod and to various institutions within that body. It is Frederick G. Hauelsen of St. Louis, Mo., who in his will directed that a goodly portion of the material possession with which the Lord had endowed him be devoted to the use of the church.

The "Lutheran Witness" reports:

Mr. Hauelsen departed this life at the age of eighty-two years on December 4, and his total bequests to the Church and its institutions aggregate about \$200,000. (Relatives and friends received about \$243,000 and the residue of the estate of about \$600,000 will be divided between the Church and relatives.) Zion Church receives \$20,000 as a trust fund to be known as the "Hauelsen Indigent Students' Fund," for the benefit of young men preparing for the ministry; an additional \$20,000 is an endowment for Zion Congregation; and \$6,000 is given as an equivalent of Mr. Hauelsen's contributions for five years. His pastor receives \$2,000. The sum of \$50,000 is bequeathed to the Missouri Synod, to be used for "its general purposes." The Concordia Seminary Indigent Students' Fund received \$10,000 and KFUE \$2,000. There is a bequest of \$2,500 for church extension of the Western District; \$2,500 for city missions of the Lutheran churches in St. Louis; \$2,500 for foreign missions; \$2,500 for Colored Missions; \$1,000 for general Home Missions; \$1,000 for South American Missions;

\$2,000 for the Lutheran Laymen's League; \$500 for the Wheat Ridge Sanitarium at Wheat Ridge, Colo.; \$500 for Home Missions in Germany; \$500 for the Bethesda Home at Watertown, Wis.; \$500 for the Home-finding and Altenheim Society of St. Louis; \$1,000 goes to Valparaiso University and \$1,000 to Immanuel Lutheran College at Greensboro, N. C. The bequests to his home congregation provided that if the Zion Evangelical Lutheran Church of St. Louis "should at any time sever its connections with the Evangelical Lutheran Synod of Missouri, Ohio, and Other States," the funds "are to be turned over to the latter organization."

A will of this kind is deserving of mention. It shows where the heart and the interest of the testator have been during his life time. It is a confession that his church has been of so great a benefit to him that he cannot conceive of a better service to the world than that of supporting the work of the church. It is a rebuke by one who has the experience of those who declare that the church with its simple preaching of the Gospel has outlived its usefulness.

One who reads a testament of this kind does not need to be told that the testator did not begin to think of these things but shortly before his demise but that he was an active church member while his day on earth endured, a member who gratefully receives in faith the blessings the Lord dispenses through the work of the church and who gives his heart, his time, his gifts and his material possessions to that work.

Not many of us are in a position to give large sums, but every one of us has a heart, time, gifts, no matter how humble, that we can devote to our Lord's service.

J. B.

Papers Combined The several papers of two Lutheran church bodies have been combined. The Lutheran Church Herald (United Norwegian Church) is now the official English paper of that body and at the same time their young peoples' journal.

The Ohio Synod has taken a similar step. The "Lutheran Standard" will offer a department for young people, and the "Luther League Worker" will be discontinued.

There is every possibility that the change will prove beneficial. The interests of the older Christians and the younger do not really lie so far apart that both cannot be served by one paper. After the young people have read the department that serves them, they will often turn to the other pages as well, while much that is written particularly for the younger readers will be read with interest by the older.

Perhaps also a saving can be effected by concentrating on one paper even though the publishing house spends a little more money on illustrations which make a paper interesting. The issues we have seen contained an abundance of reading matter.

J. B.

Our worst troubles are those which never happen.

A NAME WHICH PROMISES BLESSING FOR THE WHOLE YEAR

The year 1929 is yet young; it has, as yet, not numbered many days. If we began it wrongly, there is still time to reconsider. If we began aright, we began in the name of Jesus: this is the name in which alone is salvation. The Gospel lessons of this season preach this name to us, New Year's day and Epiphany, particularly. To think on this name at this time would be of profit for the whole year. Such thought is suggested and guided by the following from the L. B. I. Bulletin:

Have you ever noted and compared the ending of the first and the second chapters of Matthew? Before you read any farther, please take your Bible and read those chapters and see if you observe any striking relationship between the way each chapter ends.

Most Bible students are of the opinion that the Gospel according to Matthew was written especially for Jewish readers. Try to think how a faithful old covenant Jew would feel when he heard the statement: "The book of the generation of Jesus Christ, the son of David, the son of Abraham" (Matt. 1:1). Would he not feel that the name "Jesus" was out of place in that grouping of names? "Christ, the son of David, the son of Abraham" would be Biblical and proper, but "Jesus Christ" would be adding something foreign and unexpected.

Then in order to show that Jesus really was "the son of David, the son of Abraham," Matthew traces His genealogy from Abraham to Joseph, the husband of Mary. It is the purpose of Matthew to show that Jesus was the "King of the Jews." According to his genealogy, Joseph, the husband of Mary, was of the royal line of David, and had David's family continued to rule, he would have been in line for the throne. Mary, the mother of Jesus, was also of David's family, but as Luke shows us, not of the royal line. When Joseph took Mary for his wife and adopted her divinely begotten Son, Jesus became through Joseph the legal heir to the throne of David.

But although a Jewish reader might be satisfied with the genealogy presented by Matthew, he would still be troubled by the name "Jesus." He might remember the prophecy of Isaiah which had plainly stated: "and they shall call his name Immanuel." And so Matthew proceeds to show how that very name "Jesus" is in fact a fulfillment of the "Immanuel" prophecy. "Immanuel," he says, means "God with us." He shows how *God* came to be *with us* in the miracle of the virgin birth.

Is it necessary to believe that Jesus was born of a virgin in order to obtain His salvation? It most certainly is. No mere man could ever have saved us. And it is unthinkable that God could ever enter into the human race except by some supernatural process of birth. And so we read "for that which is conceived in her is of the Holy Spirit."

But God became "Immanuel" in order that He might be the Savior of the world and therefore Joseph is in-

structed to give Him the name "Jesus," which name then really becomes an interpretation of the name "Immanuel." Because God was born a human being of the virgin Mary, He was "Immanuel—God with us." But the purpose of His being with us was to save us and therefore He was "Jesus," which means "Jehovah saves."

Although He was born of a poor Jewish maiden, and although Joseph, the man of David's family, was now nothing but a carpenter, yet in chapter two we find that Jesus is the object of worship and that He receives offerings of royal character from the wise men of the East. In fact, they come and inquire for the "King of the Jews." They have been divinely guided by a marvel in the heavens. Their inquiry brings out that the promised King of the Jews should be born in Bethlehem. And so both the star and the prophecy lead them to the infant Jesus.

All this has such import for Herod, who then is the king, that in order to make sure that the possession of his throne shall not be threatened, he "slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had exactly learned of the Wise-men."

But the newborn "King of the Jews" was not killed then although such was Satan's purpose through Herod. Warned of God, Joseph had taken Mary and the babe to Egypt, for He, too, like Israel of old, was to be called out of Egypt. And when it was safe to return to their own country, Joseph brings Mary and the babe back, but not to Judaea, for there still is danger there. Archelaus, the son of Herod, would be just as jealous of his throne as his father had been, and so, by specific warning of God, Joseph "withdrew into the parts of Galilee."

Though He was born in Bethlehem in accordance with the prophecy of the Word of God. He was not destined to grow up in that city of David but in the despised and little known Nazareth. And so Matthew ends this section of his book by saying: "that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene."

There is no doubt but that Matthew is referring to the prophecies concerning His lowly station amongst men. It is not certain that there is any prophecy which definitely uses the name "Nazarene," but there is a wealth of prophecy which makes it perfectly clear that when the Prince of the house David should come, His coming would be lowly. As Isaiah says of Him:

"He grew up before him as a tender plant, and as a root out of dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him. He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not." Is. 53:2-3.

Thus Matthew has explained about Jesus which would be different for a Jewish reader, namely, why He was

called "Jesus" and why He was called a "Nazarene." But all this has a deep meaning, not only for Jewish readers, but for all the world.

How it should thrill us to know that God did not come to be with us to judge the world, but to save! Some day He will come as King of kings and Lord of lords. In that coming He will be the judge. But when He was God in our midst here on this earth He stated plainly and with emphasis: "God sent not the son into the world to judge the world, but that the world should be saved through him." How thankful we should be for the name "Jesus!"

No human experience was to be foreign to Jesus. His kingship was recognized when He was a babe and when He was a man. Even on His cross the Roman governor wrote in plain words that He was the "King of the Jews." But He was also to share all the experiences of the lowly, so that no one may ever feel that Jesus cannot be sympathetic in understanding all their lowly and difficult situations.

Again at this Christmas time, even though He is the great King, now seated on the right hand of the Majesty on High, because He has been the Nazarene and gone by way of the cross to glory, we may all take Him into our homes and into our hearts, no matter how lowly or insignificant we may be in this life. —S. M. M.

DESCENDANTS OF DR. MARTIN LUTHER

The readers of "The Australian Lutheran" will be interested to learn that our congregation in Melbourne numbers amongst its members a direct descendant of Doctor Martin Luther. This is not romance, but a fact, established beyond the possibility of doubt by a genealogical table prepared and published in Germany in 1926. The table was drawn up by Pastor Otto Sartorius, Lutheran pastor at Dankelshausen, Hanover, with the assistance of a number of other able investigators. Its preparation entailed much careful research work and patient labor, although genealogical tables of bygone days were available for consultation and comparison. Genealogies of Luther's descendants were drawn up about fifty years after Luther's death, and in later years. One was drawn up and published in 1664; others in 1692, 1704, 1731, 1751, 1846, 1883, and probably also during intervening periods.

It is not generally known that the descendants of Luther living at the present time have all, so far as known, descended from only two of his children: his son Paul, who has about 530 living descendants, and his daughter Margaret, who has seventy-one "proved" descendants, but there may be others not yet traced. The probabilities are that the number of Luther's descendants is larger than the total given, because it has not yet been definitely established whether the two daughters of Luther's son

Paul (namely, Margaret and Anna Luther) have descendants living in our day. Investigations are proceeding with the view of settling the question.

The "genealogy" published in 1926—a huge table covering a sheet three feet by two feet, printed in small type, shows that the name "Luther" among his descendants became extinct in 1759, when Martin Gottlob Luther (a bachelor) died without issue. The table also shows that two daughters of Martin Luther's great-great-grandson, Johann Martin Luther, have a very large posterity. The names of these two daughters were Katherine Sabine and Johanne Christiane Luther.

It will also be of interest to hear that a reunion or gathering of Luther's descendants was held in 1926, and that the next gathering is to be held in Wittenberg in 1929. An association of Luther's descendants has been formed under the name of "Lutherides." One of the objects of the association is to revive, foster, and maintain the "spirit" (Geist und Sinn) of Luther in his descendants. The object is laudable, and it is to be sincerely hoped that the true and genuine "spirit" of Luther will be fostered and maintained.

Here it might be mentioned that the statement has been made by opponents of Martin Luther that many of his descendants apostatized from his doctrines and returned to the bosom of the Roman church. Families by the name of Luther in Bohemia have been mentioned in this connection. However, it has now been clearly proved that these families have no family connection whatever with Martin Luther; and that there were a fair number of families by the name of "Luther" living at the time of the great Reformation, who were in Luther's time not regarded as blood relations of the great reformer.

The fact has also been definitely established that Luther has direct descendants not only in Europe, but also in America, Africa, and Australia. In Australia there appears to be only one: Horst Werner Heinig, of Melbourne, a young man of twenty-seven years, who recently married Miss Hildegard Wentzel, daughter of Pastor Wentzel, formerly of Dimboola, now in Brazil, and who has opened a small cafe opposite the Public Library, Swanston Street, Melbourne. It should be added that Brother Heinig is not only a natural descendant, but also a genuine spiritual child of Martin Luther, and loyal member of the church bearing the name of his great ancestor. Perhaps I may be permitted to give briefly the genealogical tree proving the descent of the Heinig family from Martin Luther: Dr. Martin Luther, Dr. Paul Luther, Johann Ernst Luther, Johann Martin Luther, Johann Martin Luther, Junior, Johanne Christiane Luther, who married a Herr Kieritz, Christiane Magdalena Kieritz, who married Karl Heinrich Schede, Karl Christian Siegmund Schede, Ernst Schede, Hedwig Schede, who married a Herr Grobecker, Maria Grobecker, who married Inspector Friedrich Wilhelm Heinig; this F. W. Heinig has three children, Hans, Elizabeth,

and Horst Werner Heinig, the last-named being the Melbourne descendant of Dr. Martin Luther.

Those interested in Luther's progeny will also find it of interest to learn that Martin Luther has descendants in Scotland, bearing the well-known name Macdonald. The genealogical table referred to proves their descent from Luther by the enumeration of the following intermediate persons: Dr. Martin Luther, up to Karl Christian Siegmund Schede (as in Heinig's table), then, Wilhelmina Louise Schede, who married Herr Haberland, Richard Haberland, Maximilian Haberland, Louise Haberland, who married a Mr. Macdonald. This Macdonald has three children living, Erica, who lives in Lighnabruaich, Scotland, Donald, and Mary, who lives in Bradtord, England. One could glean much more interesting information from this genealogical table, but space forbids the attempt and inclination.

In conclusion it might be mentioned that, although the name "Luther" has died out in Martin Luther's posterity, it still lives on in the progeny of Martin Luther's brother (Jakob Luther). A fair number of his descendants bearing the name of Luther are living at the present time, not only in Germany, but also in other countries. In the British Empire the best known are the following: Dr. Waldemar Luther, Belfast, Ireland; Martin Luther, Heywood, England; John Luther, London. In 1883, at the celebration in commemoration of the 400th anniversary of Martin Luther's birth a few "Luthers" from England went to Germany to participate in the celebrations; but profound investigation has now shown that they were descendants of Martin Luther's brother, Jakob; blood-relations to be sure, but not descendants of the great reformer.

—The Australian Lutheran.

BUILDING ON THE SANDS OF IGNORANCE

Just lately I read, and cannot tell where, by whom, or the exact wording, this thought: Do not permit the things you don't know to throw dust in the eyes of the things you do know. I have been wondering just what The Association for the Promotion of Atheism, should it ever chance to get that thought, would say to it.

For what is that association attempting to do but to build a superstructure of negations upon the sands of its own frankly confessed ignorance? The reasoning is after this fashion: We do not know God by any or all our physical senses, therefore there can be, and is, no God; hence all that is comprehended in Christianity, and in religion generally, is but a tissue of lies. What an amazingly attractive propaganda to set before a *thinking* world! For to permit the unknown to challenge the value of the known, would be a quick and sharp end to all scientific progress and achievement.

We have often been amused at such aphorisms as, "Ignorance is the mother of devotion," and "Where ignorance is bliss, 'tis folly to be wise," etc. Such announcements are amusing because of the bland innocence

involved. But this association out-Herods Herod in its bold, even noisy and boasted confession, that its entire propaganda is based on an aspect of its own ignorance of God—the only credential we have to offer—and we therefore demand the destruction of the Bible and all churches and the ignoring of all moral obligations based on beliefs in God and religion." Would it not be a fair parallel to say that, because a man is unfortunate enough not to be able to read and write, or add up a column of figures, therefore he should launch a propaganda for the elimination of all educational advantages?

True, the answer might and probably would come back, "But, pray, how much more do you believers know of God by the tests of your physical senses than we know?" And we would have to answer frankly, nothing more. We cheerfully acknowledge that our physical senses alone leave us pitifully and mortifyingly ignorant of the nature, being, and personality of God. But there is a difference between believers and unbelievers, and it is enormous—so vast, indeed, that we cannot in reason permit one aspect of our ignorance to throw dust in the eyes of the universal and irrepressible yearn and cry of the human heart—ours and theirs alike—for the living God. I say ours and theirs alike, because if there were no such cry, there would be and could be no such propaganda against it. Sane men do not set the pike in rest against an enemy who, they honestly believe, does not exist. To do so would be a case of ludicrous self-stultification.

Moreover, it so happens that that cry of the heart, as natural, irresponsible, and universal as the physical cry of hunger and thirst, or the desire for fair and honest treatment, is a cry which every human being actually *knows*, whatever the testimony, or lack of it, of his physical senses. Hence, to permit his ignorance of the person and being of God to cast doubt upon what he most surely knows, would be a piece of folly commensurate only with that so accurately set forth in the opening word of the fourteenth Psalm. —The Presbyterian Advance.

A TRUE STORY OF BILL IN BUSINESS

A Man's Life Consisteth Not In Abundance of Things

By H. R. Best

Bill was an average member belonging to a church in a midwest city. Bill was also the owner and operator of a string of markets. More than a half-hundred men were in his employment. Bill was having trouble with his employes. Cash was disappearing from the registers, and other matters ruffled the surface of life.

On a certain Sunday morning Bill entered the church and sat down with his family. The organ pealed forth in some noble strain, then softened to an echo and died away. A hymn was taken up and he joined in the worship. Then followed the scripture lesson and prayer, the offering and an anthem. The minister arose and began his sermon. The text was something about "Be-

ware of covetousness, for a man's life consists not in the abundance of the things he possesses." These, Bill understood, were the words of Jesus to the men of that day who were about to lose their souls in the economic struggle for life. With that came another suggestion of Jesus: "What would it profit a man if he were to gain the whole world but lose his soul? How could he buy his soul if it were lost?"

Then Bill forgot the preacher and did not hear the rest of the sermon. He put a question to himself. It was a bold question, one he had never dared to ask himself before. Does this teaching of Jesus have any practical application to the affairs of men to-day? Do we have the nerve to apply it? After some moments of reflection, Bill had detached himself from his surroundings and forgotten that he was in church. He was facing his employes and the vexations incident to his business. He arrived at the conviction that if religion was worth anything, it ought to guide a man in his industrial relations. Bill had always left his religion with the church and had never thought of carrying it to his office the next day. What had he ever done to indicate to those in his service that his interest in them went beyond the idea of most work done in the time permitted, and the greatest profit to himself on the least outlay?

When he came to himself, the benediction had been pronounced and people were moving into the aisles. Bill walked home, silent, but resolved that he would soon face his employes on a human and Christian basis. He would make some confessions and offer a new plan of cooperation.

He began to figure. He found how much money he had invested. He decided that he ought to have a certain return for it. He found his time was worth a certain amount. Over against this he figured that his employes were putting in long, hard hours. Some of them were doing types of work he could not do. Did they receive a fair share?

On a certain evening he called them all together. Confessing his lack of Christian interest, he told them of his experience on Sunday and frankly said that he wished to do better. He felt that the business should be humanized, and if it could stand larger wages, he wanted the men to have them. He challenged them to help him work it out. He told them of the amount invested and what he felt he should have, naming a modest rate. He also mentioned his salary, which was low enough. All above he would divide "fifty-fifty." He asked them to state frankly their ideas as to whether this seemed fair or not. Unanimously they agreed that, for the present at least, it was a fair working basis, even generous; most of all they appreciated his human interest in them.

So much for the background. What were the results? Stealing stopped at once, a new spirit manifested itself in kindness and smiles, shops were brightened up, foremen came early, one was found painting the shop front on his

own initiative. At the end of the first year Bill had received his return on his investment and his salary. His employes had received their wages, and they divided on a "fifty-fifty" basis over \$9,000. The next year they divided \$18,000. This has gone on for several years, but Bill does not wish his name in print because he is not yet sure that he is playing the Christian's part toward those who work with him. —The Baptist.

FROM MOODY'S BIBLE

- Repentance—A change of mind.
 New mind about God.
 Conversion—A change of life.
 New life for God.
 Regeneration—A change of nature.
 New heart for God.
 Justification—A change of state.
 New standing for God.
 Adoption—A change of family.
 New relationship toward God.
 Sanctification—A change of service.
 Separation unto God.
 Glorification—A change of place.
 New condition with God.

—Found in flyleaf of Moody's Bible.

DID GOD CREATE THE HEAVENS AND THE EARTH IN SIX DAYS OF TWENTY-FOUR HOURS EACH, OR IN SIX LONG AND INDEFINITE PERIODS OF TIME?

The period-idea is held to be scriptural by many modern theologians. Compare Fr. Bettex, "The First Page of the Bible;" Dr. W. Caspari, "The Apostolic Creed," and others. Scientists like Fr. Dennert, Alfred Fairhurst, and La Conte side with these theologians. La Conte makes the sweeping statement: "In subjects that lie within our human experience, the word 'day' is used in Scripture in its usual signification of a period of 24 hours; but in every case in which the subject is one that transcends human experience, it is used of an indefinite period of time." Quoted by Fairhurst in "Atheism in our Modern Universities," p. 240. All who embrace this view, point for proof to the record of creation itself. Common days like ours made by the sun, they say, are out of question here, because there was no sun during the first three days of creation. Again they refer us to 2 Pet. 3:8: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." Compare also Ps. 90:4. Since the word "day" here means a thousand years, why should we not be permitted to take it in the same sense in the record of creation? Why not let the Bible agree with science?

We shall take up the second argument first. If in 2 Pet. 3 the word 'day' means a thousand years, then

Peter is there uttering an absurd platitude. What he then says is this: That one *day* (*that is a period of a thousand years*) is with the Lord *as a thousand years*; and a *thousand years* are as one *day* (*that is, as a period of a thousand years*). This ought to suffice to open the eyes of all who refuse to believe that Peter is speaking sheer nonsense so that they can plainly see, the word "DAY" must in 2 Pet. 3 be taken in its usual signification. What Peter does say, beyond a shadow of a doubt, is this: "That one day," that is, a day of 24 hours, "is with the Lord as a thousand years; and a thousand years as one day." And as "day" here means a common day and nothing else, so it does in the record of creation, in spite of the fact that the sun was not created before the fourth day. The text compels this and allows no other interpretation.

The first thing which is clear as daylight in the text of Moses is, that all the days of creation from the first to the last were days that consisted of a day and a night. For thus the text reads: "And God divided the light from the darkness. And God called the light day, and the darkness he called night." Then follow the well known words: "And the evening and the morning were the first day" — "the second day" — "the third day" — "the fourth day", etc., verses 5, 8, 13, 19, 23, 31. These words plainly state that every one of the six days consisted of a period of light and a period of darkness, embraced an evening, and a morning on which it came to its end.

Literally translated these words read: And the evening came and the morning, the day first,—the day second,—the day third, etc. It's true, while speaking of the first three days and describing them, the text says nothing of their length. All we can gather from verses 1-13 is that each day began with a period of light which came to its close when the evening came, when it grew dusk, when darkness set in, and that this whole day consisting of such a period of light and darkness came to its completion when its morning came.

All doubts, however, as to the length of the first, the second, and the third day of creation are dispelled as darkness before the sun rising in a cloudless sky when we come to verses 14-19. Here we read: "And God said, let there be lights in the firmament of heaven, to *divide* the day from the night." Divide what day from what night, we ask? Undoubtedly that day from that night which God had already created, and which had thrice come to their end by an evening and a morning as the text says. So the very same day and the very same night which God had heretofore divided by His mere word and will, the newly created lights in the firmament of heaven were now to divide.

But we read more. "And God made two great lights; the greater light to *rule the day*, and the lesser light to *rule the night*, He made the stars also." Again we ask: What day and what night were they to *rule over*? Undoubtedly the day and the night which God had before

created, which had thrice come and gone, and over which God had up till now ruled without the sun and the moon. Over this day the sun now ruled as king, and over this night the moon now ruled as queen.

This leaves no room for the period theory. He who would get that theory into the text, must first prove that the sun was a fugitive and a vagabond during the first three days of his existence, who did not "his daily stage of duty run," but like a wild and untamed horse had to be broke to the harness for thousands of years until he finally learned to do what God intended him to do. Let him who will believe this, but tell me not it is written in the Biblical record of creation. That record speaks of days which consisted of light and darkness, of day and night with an evening and a morning, and that were ruled by the sun and the moon. Such days are periods of 24 hours as all the world knows and always has known. By this text all Christians must abide. Compare also Ex. 20:11.

J. F. B.

FROM OUR CHURCH CIRCLES

North Michigan Pastoral and Teacher's Conference

The North Michigan Pastoral and Teacher's Conference will meet on Tuesday and Wednesday, February 5th and 6th, in the congregation of Rev. Paul Naumann at Bay City, Mich., beginning at 9:00 A. M. Papers:

- 1) Was ist das Reich Gottes?—L. Meyer.
- 2) Exegetisch-homiletische Arbeit ueber "Arbeiter im Weinberg." Matt. 20:1-16.—H. Engel.
- 3) Sermon, reading. Eph. 2:10.—D. Rohda.
- 4) Was war die Taufe Johannis? — A. W. Hueschen.
- 5) Die mitfolgenden Zeichen, die das Wort der Apostel begleitete.—O. Eckert, Jr.
- 6) Wie soll der Unterricht im Katechismus und biblischen Geschichte verbunden werden. — Wm. Pankow.
- 7) Fortlaufende Exegese ueber John 1:32 ff.
- 8) Die Taufe als ein Gnadenmittel in ihrem Verhaeltnis zur Beschneidung.—Fr. Cares.
- 9) Forces that are sapping the life of our churches.—Paul Naumann.
- 10) Confession Address—W. Westendorf (B. Westendorf).
- 11) Sermon—O. Eckert, Jr. (O. Frey).

All pastors and teachers please announce to the local pastor whether you intend to come or not.

W. C. Voss, Sec'y.

Southwestern Wisconsin Conference

The Southwestern Wisconsin Conference will meet January 28th to 30th in the congregation of Rev. C. W. Siegler at Bangor, Wis.

First session Monday evening at 7:30 P. M.

Service Tuesday evening.

Sermon: Paul Monhardt, J. H. Schwartz.

Confessional Address: Herman Pankow, H. Reimer.

Papers: Isagogical on the Gospel of St. Matthew, by H. Paustian; Exegetical on 1 Corinthians 10:1 etc., by H. Reimer; Augustana Article 16, by G. Vater; Epitome Article 5, by Richard Siegler; 1 John 4:1, John Mittelstaedt.

Early announcement is requested, and also when you intend to arrive. G. Vater, Sec'y.

Central Conference

The Central Conference will meet on Tuesday and Wednesday, February 5th and 6th, in St. Mark's Congregation at Watertown, Wis.

Opening session on Tuesday morning at 9 o'clock.

Services on Tuesday evening.

Sermon: F. Loeper, (Theo. Kliefoth).

Confessional Address: Ph. Lehmann (H. Fleischer).

Papers: M. C. Schroeder, Ph. Lehmann, J. B. Bernthal, L. Kirst.

Early announcement requested.

Theodore Thurow, Sec'y.

Fox River Valley Pastoral Conference

The Fox River Valley Pastoral Conference will meet on Monday, Tuesday, and Wednesday, January 21st to 23rd, in the congregation of Pastor R. Ziesemer, Appleton, Wis.

The first session begins at 7:30 P. M.

Papers: G. A. Dettmann, Joh. Reuschel, Ad. Spiering, R. Ziesemer, A. Werner.

Sermon: G. E. Boettcher (F. Brandt).

Early announcement requested.

F. C. Uetzmann, Sec'y.

Dedication of School

The second Sunday in Advent was a day of joy and thanksgiving for the Emanuel Congregation at Flint, Mich., for on that day its members were privileged to dedicate their new school building. Two services marked the occasion in which the Word of God was expounded by Pastor A. Westendorf of Saginaw. In the German service he pointed out that the spirit which separates the children of God from the world, also manifests itself in the education which they have provided for their children. In the English service, following the dedicatory act, the speaker convincingly upheld the truly Lutheran contention that Saturday, Sunday, and vacation schools do not adequately comply with the Savior's direction, "Suffer the little children to come unto Me." The Christian day school is the only medium of education for Christians.

Emanuel Congregation has existed only seven years, but members willingly consecrated themselves to the creation of the new school. Since the inception of the

school, four years ago, classes have been conducted in the auditorium of the church. During this time the pastor of the church, Rev. B. J. Westendorf, has cheerfully shouldered the burden of teaching. From a very humble beginning he has been privileged to see the enrollment mount to 68 pupils this year. The congregation is wisely petitioning Synod for a teacher, and we hope the petition will be granted. This tender plant in the Lord's vineyard should be allowed to grow unhindered.

The new school is of frame construction, containing two class rooms, which will easily accommodate 80 pupils, and 100 if necessary. A large hall at the entrance of the building contains lockers etc. The basement has kitchen, dining room, and store room. The cost of the building was \$12,000, considerable of which is covered by pledges.

When the congregation was organized, it selected the name: Emanuel—"God with us!" May this young congregation which has so nobly provided for a true education of its children, continue to enjoy the grace and blessings of the Triune God.

K. F. K.

Parish Reports

Our Northwestern Publishing House is again sending our the customary parish report blanks. Our pastors are requested to fill out all spaces set aside for the various church statistics. Reports properly prepared should be in the hands of the respective District Secretaries on or before February tenth. If our Synod is to derive any value from these statistics they must be complete. We therefore once more urgently ask our pastors to make complete returns at the appointed time.

A. C. Haase,

Secretary of the Joint Synod.

Installations

Upon authorization from President Carl H. Buenger, the undersigned on January 1, 1929, installed Pastor Chr. Albrecht as principal and teacher of the East Fork Boarding School and as Superintendent of the Orphanage at East Fork Mission, near Whiteriver, Ariz.

H. C. Nitz.

* * * * *

Authorized by President C. H. Buenger, the undersigned installed Alf. M. Uplegger as pastor of the New Jerusalem Mission at Globe and environs and as missionary among the Apache Indians there on the Sunday after Christmas.

Address: Rev. Alf. M. Uplegger, Box 821, Globe, Arizona.

H. C. Nitz.

Request

Anyone knowing of people from Lutheran congregations or of friends or acquaintances without church connection, who have moved to Globe, Miami, Superior, Christmas, Winkelman, Hayden, Roosevelt, or Payson, Arizona, please notify the undersigned.

Alf. M. Uplegger.

Acknowledgment and Thanks

The Ladies' Aid of Rev. R. Heidmann's congregation at Arlington, Minn., presented the library of Dr. Martin Luther College with \$35.00. For this kind, helpful gift I wish to express our heartfelt thanks in behalf of the college.

A. Schaller, Librarian.

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The St. Matthew's Choir of Des Plaines, Ill., donated the amount of \$25.00 to our Dr. Martin Luther College to be used for the purchase of new practice pipe organs.

The receipt and thanks for this donation is herewith expressed.

Emil D. Backer.

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Up to the time of my departure from Arizona gifts for the Boarding School and Orphanage at East Fork Mission had been received from the following:

California: Women's Auxiliary, Mt. Olive Lutheran Church, Pasadena; Mary and Martha Society, Pacific Grove; Sewing Circle (Rev. S. Hoernicke), Napa; Ruth Circle, St. Paul's Lutheran Church, Pomona; Rev. W. Adam, Mrs. H. Gehrking, Rev. Arthur C. Keck.

Colorado: Mrs. C. Doctor, Miss E. Muench, A. R. Krueger.

Illinois: C. A. Mueller, Mrs. Anna Harseim, Miss Louise Zeitz, Mrs. F. M. Jeitz, Rev. W. H. Lehmann, Miss C. E. Wille.

Indiana: St. John's Lutheran Sunday School, Vincennes; St. Peter's Walther League, Mishawaka; Pollyanna Club, Ft. Wayne; Mrs. H. D. Schoppmann, Mrs. G. Toepfer, Miss Clara Linnemeier, Mrs. E. Grote, Mrs. O. H. Lawrenz, N. N., Ft. Wayne, Mrs. Henry Hoffmann, Miss Rosina Hansing.

Iowa: Rev. R. J. Torgler, Miss Christina Zauche.

Maryland: Misses Florence and Marie Muhly.

Massachusetts: Miss Louise Wild.

Michigan: Emanuel Lutheran LAS., Flint; St. Paul's Lutheran LAS., South Haven; New Salem Lutheran LAS., Sebawaing; Willing Workers, Trinity Lutheran Church, Mt. Clemens; St. John's Lutheran LAS., Sturgis; Trinity Lutheran Women's Society, Marquette; Luther League of Salem Lutheran Church, Escanaba; Trinity Lutheran LAS., Bay City; Rev. M. A. Haase, Mrs. Paul Lefke, Karl Hertler, Mrs. Hilda Schaller, Miss Anna H. Paul, Rev. W. G. Bodamer, Rev. C. G. Leyrer, Hugo Schwan, Miss Emelie Pluskat, Mrs. Edw. E. Hein, Mrs. Mary Cook, Mrs. Anna Lueder, Mrs. Paul Lueder, Mrs. Caroline Hummel, Mrs. Margaret Hummel, Mrs. Ed. Hein, Mrs. Emil Rhode, Mrs. Robt. Rhode, Mrs. John Fritz.

Minnesota: Immanuel Lutheran SS., Verdi; Rochester Walther League; Ev. Luth. German Mission Circle, St. James; Dorcas Society, Lake Benton; St. John's Lutheran S. S., Lake Benton; St. John's Walther League, Austin; Cross Lutheran Church, LAS., Rockford; Trinity YPS., Johnson; St. John's LAS., Lewiston; St. Peter's Walther League, St. Peter; St. Matthew's Women's Club, Winona; Prof. J. E. Sperling, John Kopping, Rev. H. E. Lietzau, Mrs. J. L. Bursch, R. Pittelkow, Miss L. Cadow, Mr. and Mrs. H. M. Halsey and son Clifton, Rev. W. F. Milbrath, Mrs. Wm. Benz, Mrs. H. H. Nietz, Tabitha Club and LAS., Sleepy Eye, A. J. Jett, Mr. and Mrs. Walter Speeter, Mr. and Mrs. Alb. Michael, Rev. K. Brickmann, C. J. Bender, Miss Dorothy Frazier, Mrs. Chas. Hensel, M. Gensmer and Son, Mrs. C. Schleicher, Miss Helen Keller, Mr. and Mrs. H. W. Schultz, Mrs. B. Emmel, Miss M.

Brandt, Miss Theodora Emmel, Rev. Paul Froehlke, A Friend in Winona, Miss D. M. Liefer, John T. Fuhrmann.

Missouri: H. Stereckee, H. C. H. Griebel.

Nebraska: Lutheran YPS., Gresham; Lutheran LAS., Hoskins; R. Schinke, Geo. Richert, Rev. M. Lehninger, Mrs. Geo. Burger, Dora Witte, Mrs. Chas. A. Zimmermann, Charley Matzner, Mrs. C. H. Doerr, Rev. Geo. Tiefel, D. Riechers, Kensington Club, Omaha, St. Paul's LAS., Norfolk.

New York: Trinity SS., Brooklyn; Ruth Guild, St. Paul's Lutheran Church, Brooklyn; Trinity Lutheran SS., Ozone Park; Mrs. F. H. Ahlers, Mrs. W. Burgdorf.

Ohio: C. J. Rauch, Mrs. Sophia Perschonke, C. L. Koenig, Mrs. Wm. Rabe, Miss Clara L. Hill, Miss Hetha Hill, Mrs. John Hill, Paul Henrichs, Mrs. C. L. Krueger.

Oklahoma: Zion Lutheran LAS., Lahoma; Mrs. Jul. Radke.

Pennsylvania: Sister Anna Pingel.

South Dakota: Zion Lutheran School, Colome; First Lutheran Church; Gary; Rev. L. G. Lehmann, Miss Emma Ulbricht, Rev. H. Lau, Mrs. Don Linington, Hubert Fuerstenau.

Texas: Mr. and Mrs. Ed. A. Haselhoff.

Virginia: Mrs. A. H. Herrmann.

Wisconsin: St. Stephen's Walther League, Milwaukee; Faculty and Pupils, St. Stephen's Lutheran School, Beaver Dam; Trinity Lutheran School, Milwaukee; St. Mark's Lutheran LAS., Watertown; Immanuel Lutheran School, La Crosse; St. Paul's Church, Prairie Farm and Pine Creek; Students of Northwestern College; Salem Lutheran LAS., Barron; Zion Lutheran LAS., Peshtigo; St. Paul's LAS., Winneconne; Zion LAS., Town Omro; Missionary Society of St. Paul's Church, Appleton; Children of Instruction Class, St. Paul's Church, Appleton; Lutheran Girls' Club, Lake Mills; St. Paul's LAS., Dale; Trinity LAS., Watertown; Sunday School and YPS., Hurley; St. Luke's Walther League, Watertown; St. John's LAS., Rice Lake; First Lutheran LAS., Green Bay; LAS., Coleman; St. John's Church, Whitewater; St. John's LAS., Poplar Creek; St. Paul's LAS., Marshall; I Will Give Club, Jefferson; LAS., Randolph; LAS., West Bend; First German Lutheran LAS., Manitowoc; Mrs. Aug. Becker, Mrs. B. O. Richter, Mrs. O. List, Mrs. Wm. Meister, Arthur Notbohm, Walter Urban, Miss E. Bendtschneider, H. P. Plass, Mrs. Katie Jens, Miss Dora Gnatzig, Mrs. Aug. Gnatzig, Durlin, Ruth and Lois Pawlisch, Mrs. Wm. A. Peters, I. D. Keuper, Mrs. Minnie Heck and Family, Rev. Paul Kionka, Mrs. A. W. Radloff, John Lentz, Rev. M. F. Stern, Rev. H. Koch, Rev. Im. P. Boettcher, Rev. Wm. Nommensen, Mrs. Frank Haefner, Miss Leona Klement, Rev. Martin Zimmermann, Mrs. H. C. Berndt, Rev. H. Lange, Rev. H. F. Knuth, A. Breutzmann, Ernst Kuesel, Bethany Church, Bruce, Mrs. Albert Pawlisch, Rev. K. Toepel, Mrs. Chas. Karsten and son Delore, Mrs. Helen Bolte, Rev. F. Kammholz, Mrs. Wm. Broese, Mrs. Park Waterbury, Mrs. R. F. Hackbarth, Mrs. Charles Jenks, Mrs. J. Fitting, Mrs. Marea Behrens, Mr. and Mrs. Herman Pleuss, Mrs. C. Plass, Mrs. Gust. Bartels, Mrs. Aug. Rosenthal, Naseband and Fuhrmann, Mrs. Alexander Maercker, Mrs. John Schaller, Mrs. C. Roller, Mrs. E. Rader, Mrs. J. Lindemann, Mrs. A. F. Weber, Mrs. A. Petermann, Rev. M. J. Nommensen, Miss Louise Krueger, Mrs. H. C. Berndt, J. H. Mueller, Mrs. Wm. Weber, Mrs. G. Timmel, Misses E. and K. Mayer, Rev. L. C. Krug.

Since a personal letter of thanks has been sent to all the donors, it is but necessary here to extend public acknowledgement and thanks to all who so bountifully remembered their young Apache brethren at this Christmas season.

H. C. Nitz.

The following have sent gifts for the Indian children in our day school at East Fork:

St. Martin's Ladies' Aid, Watertown, So. Dak.; St. John's School and Congregation, Baraboo, Wis.; John M. Frohmacher, Jefferson, Wis.; C. Frohmacher, Jefferson, Wis.; Frank Zahn, Lomira, Wis.; St. Paul's Congregation, Lomira, Wis.; St. Matthew's Ladies' Aid, Town Flora, Renville Co., Minn.; Martha Hildebrandt, South Haven, Mich.; Ladies' Aid, Coleman, Wis.; Choir, Cochrane, Wis.; Mr. and Mrs. Frank Keller, Cochrane, Wis.; Mr. and Mrs. Theo. Lenius, Newville, Wis.; Immanuel Church Ladies' Aid, Town Deerfield, Wis.; Rev. E. Walther, Wisconsin Rapids, Wis.; Zion Ladies' Aid, Shickley, Nebr.; Ladies' Aid, Cambridge, Wis.; Ladies' Aid, Arlington, Minn.; Mr. and Mrs. August Reetz, Mr. and Mrs. George Rhein, Sr. and Jr., Mrs. Frank Salzwedel, Mrs. Albert Affeldt, Mrs. Otto Affeldt, Mrs. Chas. Thiem, Mrs. Fred Laper, Mr. and Mrs. Henry Walther, Mr. and Mrs. Fred Salzwedel, Mr. and Mrs. Wolfgang Vogel, Mrs. Robert Steinkraus, Mrs. Chas. Zimmerman, Mr. and Mrs. Henry Zacharias, Mr. and Mrs. John Walther, Mr. and Mrs. Frederick Riemer, Mrs. Wm. Wadzinski, all of Manchester, Wis.

Let me thank you sincerely.

Albert Meier.

* * *

The Bylas Lutheran School of our Apache Indian Mission gratefully acknowledges Christmas gifts from the following:

Mrs. J. Fitting, Waukesha; Miss Margaret Handlos, Milwaukee; Mr. has. Abesch, Gresham, Nebr.; Trinity S. S., F. E. Stern, pastor, Watertown; Pastor W. H. Lehmann, Libertyville, Ill.; Mrs. L. C. Prueter, Columbus; Mr. Obed Raasch, Norfolk, Nebr.; Congregation at New London and I. P. Boettcher, pastor. All kind donors a hearty Thank You.

H. R. Hillmer.

ITEMS OF INTEREST

New "Moon" Publication

Rev. O. C. Schroeder, of Cleveland, Ohio, is editor of a new Missouri Synod publication for the blind. This publication, "The Lutheran Herald for the Blind," is a publication in Moon type, which is named for the inventor of embossed characters not unlike in appearance to those used in the Pitman system of shorthand. The new venture has been begun because many blind persons are not able to read Braille, the type in which many other Christian publications are printed.

Tolerance?

Calvert Associates publish the Commonweal, representing tolerant Catholic tradition in America and pleading for toleration. The very name of their organization consecrates the memory of Cecil Calvert, the Lord Baltimore of Maryland, for whom they claim the honor of having introduced religious toleration in the American colonies. What is the record? In 1649 Cecil Calvert himself signed as lord proprietor of the colony a law providing that any person who should "blaspheme God, that is curse Him, or shall deny our Savior, Jesus Christ, to be the Son of God, or shall deny the Holy Trinity, the Father, Son and Holy Ghost or the Godhead of any of the said three Persons of the Trinity, or the unity of the Godhead, or shall utter any reproachful speeches, words or language concerning the Holy Trinity or any of the said

three Persons thereof, shall be punished with death, and confiscation or forfeiture of all his or her lands and goods to the lord proprietary and his heirs." An accompanying provision prescribed severe penalties for "any reproachful words or speeches concerning the Blessed Virgin, Mary, the mother of our Savior, or the holy apostles, or evangelists, or any of them." If this is toleration, what would intolerance look like?

—The Baptist

Acquires Historic Document

The Lutheran Church of Saumur, France, has come into the possession of an old code of laws originating with the first Huguenot Church of that town. When, in 1685, Louis XIV revoked the Edict of Nantes, which, issued by Henry VII in 1598, insured religious tolerance to the Protestants, the code was seized by the Catholic Church. This valuable antiquity now again in Protestant times stands as a monument to the early struggles of the Lutheran Huguenots in France.

MINNESOTA DISTRICT

November, 1928

PASTORS: WALTER G. VOIGT, Acoma, Home for Aged \$30.00, General Support \$32.85; total \$62.85. R. POLZIN, Alma City, General Fund \$20.12. O. P. MEDENWALD, Amery, Wis., Indian Mission \$50.00, Home Mission \$100.00, Negro Mission \$50.00, Poland Mission \$27.00, Madison Student Mission \$25.01; total \$252.01. R. HEIDMANN, Arlington, Home Mission \$54.00, Student Support from Mrs. Sophie Doerr \$1.00; total \$55.00. C. F. KOCK, Belle Plaine, Seminary Building Fund from Walter Woelpern \$11.00, William Kerkow \$10.00, John F. Drager \$25.00, Henry P. Mueller \$25.00; total \$71.00. J. E. SCHAEFER, Buffalo, Synodic Administration \$11.10. R. JESKE, Caledonia, Supervision and P. and P. \$10.00, Finance \$10.00, Indian Mission \$25.00, Home Mission \$25.00, Student Support \$18.90, General Support \$25.00; total \$113.90. Wm. PETZKE, Cedar Mills, Home for Aged \$3.00, General Missions \$36.00, Negro Mission from Minnie, Louis, Edwin, and Clarence Witte \$2.00; total \$41.00. J. E. SCHAEFER, Crawford's Lake, Synodic Administration \$2.00. A. W. BLAUERT, Danube, General Institutions \$40.00. A. W. BLAUERT, Danube, Home Mission \$21.24. J. C. A. GEHM, Darfur, Home Mission \$15.00, Negro Mission \$9.00; total \$24.00. R. F. SCHROEDER, Town Dexter, Northwestern College \$30.00, Dr. Martin Luther College \$33.00, Negro Mission from Evangelical Lutheran Ladies Aid \$25.00, Seminary Building Fund from Mrs. Lucy Smith \$5.00; total \$93.00. C. J. SCHRADER, Echo, General Support \$23.00. M. SCHUETZE, Ellsworth, General Missions \$27.00, New Recitation Hall, New Ulm, from Carl Hellwig \$5.00, Albert Hellwig \$5.00; total \$37.00. HY. BOETTCHER, Gibbon, Home Mission \$30.50. F. W. WEINDORF, Grace, Goodhue, Educational Institutions \$19.00. F. W. WEINDORF, St. John's, Goodhue, Educational Institutions \$56.89. F. W. WEINDORF, St. John's, Goodhue, General Support \$60.53. W. HAAR, Loretto, Home for Aged, B. P., from Ladies Aid \$10.00, General Support \$49.00, Bethesda, Watertown from Ladies Aid \$10.00, Lutheran Children's Friend Society from Ladies Aid \$10.00; total \$79.00. M. J. WEHAUSEN, Johnson, Home Mission, Mindekrantz through Mrs. J. Minners \$10.00, Negro Mission \$14.50, Poland Mission \$54.30; total 78.80. M. J. WEHAUSEN, Johnson, Negro Mission \$5.88, Poland Mission \$8.30; total \$14.18. L. F. BRANDES, Jordan, Home for Aged \$30.00, General Support \$30.00, Educational Institutions \$40.00; total \$100.00. PAUL W. SPAUDE, Lake Benton, General Administration \$12.70. J. F. GUSE, Litchfield, Dr. Martin Luther College \$26.50, Indian Mission \$20.00, Poland Mission \$15.00, Church Pension Fund \$20.00; total \$81.50. J. F. GUSE, Litchfield, General Administration \$42.38, Home for Aged \$20.23, Indian Mission \$21.25, To Retire Bonds \$16.00; total \$99.86. H. A. KUETHER, Madison Lake, Home for Aged \$2.06, General Missions \$21.22; total \$23.28. A. ACKERMANN, Mankato, General Fund from Prof. J. Monich \$5.00, Student Support from Mrs. C. Steiner \$5.00, Indian Mission Mindekrantz for Ella Wolter \$14.00, Negro Mission Mindekrantz for Ella Wolter \$14.00; total \$38.00. PAUL C. DOWIDAT, St. John's, Minneapolis, Theological Seminary \$200.00, Northwestern College \$200.00, Dr. Martin Luther College \$200.00, Indian Mission \$100.00, Home Mission \$200.00, General Support \$200.00, Negro Mission \$100.00; total \$1,200.00. A. C. KRUEGER, Minneola, General

Fund \$6.38. G. C. HAASE, Monticello, General Administration \$19.50. T. C. VOGES, Morgan, General Missions \$20.00, Indian Mission \$20.00, Home Mission \$25.00, Negro Mission \$5.00, Poland Mission \$5.00, Madison Student Mission \$2.50; total \$77.50. G. HINNENTHAL, New Ulm, General Missions \$200.00, Home Mission \$50.00, Student Support \$91.15; total \$341.15. F. KOEHLER, Nicollet, Church Extension Fund \$50.72, Home Mission \$51.68; total \$102.40. A. EICKMANN, Nodine, General Administration \$30.00, Home Mission \$60.00; total \$90.00. R. C. AVE LALLEMANT, North St. Paul, Home for Aged, Belle Plaine, \$5.00, Indian Christmas \$5.00, Lutheran Children's Friend Society \$5.00, Watertown \$5.00; total \$20.00 from Ladies' Aid Society. A. W. BLAUERT, Olivia, Home Mission \$21.86. A. W. BLAUERT, Olivia, General Institutions \$32.78. MR. FRED T. LEPPKE, Treas., Omro Township, Indian Mission \$46.10. MR. FRED T. LEPPKE, Treas., Omro Township, Negro Mission \$5.00, General Support \$34.05; total \$39.05. M. C. KUNDE, Oronoco, Synodic Administration \$10.44, Florida Relief \$1.00; total \$11.44. J. WEISS, Pelican Lake, General Fund \$45.59. M. C. KUNDE, Pine Island, Synodic Administration \$8.05, Florida Relief \$1.00; total \$9.05. J. R. BAUMANN, Red Wing, General Institutions \$10.00, Theological Seminary \$10.00, Northwestern College \$5.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$5.00, Home for Aged \$10.00, General Missions \$5.00, Home Mission \$10.00, Negro Mission \$10.00, Madison Student Mission \$5.00; total \$80.00; W. C. NICKELS, Redwood Falls, Negro Mission \$11.53, Home for Aged, Belle Plaine, \$25.00; total \$36.53. G. C. HAASE, vacancy Pastor, Rockford, General Administration \$28.68. E. C. BIRKHOLZ, St. James, Theological Seminary \$25.00, Northwestern College \$25.00, Michigan Lutheran Seminary \$25.00, Indian Mission \$10.00, Home Mission \$35.00, Negro Mission \$9.89; total \$129.89. G. A. ERNST, Emanuel, St. Paul, General Administration \$29.39, Supervision and P. and P. \$50.00; total \$79.39. C. F. BOLLE, St. James, St. Paul, Synodic Administration \$50.00, General Institutions \$25.00, Indian Mission \$25.00; total \$100.00. J. PLOCHER, St. John's, St. Paul, General Administration \$92.19, General Institutions \$200.00, Indian Mission \$100.00, Home Mission \$100.00, Negro Mission \$100.00; total \$592.19. A. C. HAASE, Trinity, St. Paul, General Administration \$98.66. MRS. R. PITTELKOW, Treas., Lutheran Mission Auxiliary of St. Paul, City Mission memberships from St. John's \$17.00, Emanuel \$4.00; total \$21.00. G. THEO. ALBRECHT, St. Peter, General Mission \$34.00. G. R. SCHUETZE, Seaforth, Dr. Martin Luther College \$13.55. G. R. SCHUETZE, Sheridan, Dr. Martin Luther College \$38.40. H. A. KUETHER, Smith's Mill, Home for Aged \$5.65. O. K. NETZKE, Spring Valley, Wis., Synodic Administration \$33.55. H. WIECHMANN, Tyler-Burchard, Home Mission \$6.00. R. JESKE, Union, Supervision and P. and P. \$5.00, Finance \$5.00, Student Support \$10.80, General Support \$19.00; total \$39.80. R. JESKE, Union, Lutheran Children's Friend Society \$12.00, from Ladies' Aid. AUG. SAUER, Vesta, Dr. Martin Luther College \$10.00, Dakota-Montana Academy \$5.00; total \$15.00. AUG. SAUER, Vesta, Theological Seminary \$18.00, Northwestern College \$15.60; total \$33.60. E. G. FRITZ, Wellington, Home Mission \$36.50. E. G. FRITZ, Wellington, Indian Mission \$12.50, Home Mission \$13.50 of which \$7.50 from Ladies' Aid for Missionsfest, Negro Mission \$21.00; total \$47.00. E. G. FRITZ, Wellington, General Institutions \$77.00. CARL G. SCHMIDT, Wood Lake, Indian Mission \$15.50, Home Mission \$20.00; total \$35.50. CARL G. SCHMIDT, Wood Lake, Northw. Coll. \$20.00, Dr. M. Luther Coll. \$10.00, Michigan Lutheran Sem. \$10.00, Student Supp. \$3.76; total \$43.76. CARL G. SCHMIDT, Wood Lake, Theological Seminary \$16.24. PAUL E. HORN Zumbrota, Educational Institutions \$19.83, Missions \$50.00; total \$69.83.

H. R. KURTH,
District Treasurer.

MINNESOTA DISTRICT

December, 1928

PASTORS: WALTER G. VOIGT, Acoma, Home for Aged \$64.93. O. MEDENWALD, Amery, Wis., Home Mission \$55.74. R. HEIDMANN, Arlington, General Support \$95.00, Mindekrantz, gestiftet zum Gedächtnis des verstorbenen H. J. Moskop in Arlington, Minn., fuer Indianer Mission vom Lehrerkollegium in Fond du Lac, Wis \$10.00; fuer die Kinderfreundgesellschaft von Minnesota von der Familie H. J. Moskop \$5.00, von Frau Bertha Ziegler \$1.00, von John Narr und Frau \$1.50. R. HEIDMANN, Arlington, Home for Aged from R. Kistner \$3.00, Student Support from Ladies Aid \$25.00, Bethesda from R. Kistner \$3.00, Bethesda from Ladies Aid \$10.00, Lutheran Children's Friend Society from R. Kistner \$3.00, City Mission at

St. Paul and Minneapolis, Rev. A. Frey from Ladies Aid \$15.00; total \$59.00. J. E. BADE, Balaton, Northwestern College \$53.00. WM. FRANZMANN, Baytown, Educational Institutions \$150.00, Missions \$150.00, City Mission at Twin Cities, Rev. A. Frey \$10.00, Indian Mission \$21.35; total \$331.35. W. P. SAUER, Bear Valley, Poland Mission \$8.00, Student Support \$6.25; total \$14.25. W. P. SAUER, Bear Valley, General Institutions \$17.95. C. F. KOCK, Belle Plaine, Theological Seminary \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$10.00, Indian Mission \$10.00, Home Mission \$10.00, Negro Mission \$10.00, Poland Mission \$5.00, Madison Student Mission \$5.00, General Support \$19.52; total \$89.52. C. F. KOCK, Belle Plaine, from Ladies Aid for Home for the Aged \$25.00, for Indian Mission, Christmas Gift to Missionary Nitz \$5.00, Lutheran Children's Friend Society \$12.00; total \$42.00. C. F. KOCK, Belle Plaine, Dr. Martin Luther College \$15.00, Home for Aged from the Reuter family, New Ulm, \$5.00, and from W. C. Trump, Flint, Michigan, \$2.00, General Missions \$20.00, Poland Mission \$5.00, Student Support \$10.00, General Support \$23.14; total \$80.14. C. F. KOCK, Belle Plaine, Home for Aged from Chas. Hartwig, Elkton, S. D., \$5.00, Home Mission \$15.00, Negro Mission \$5.00, Poland Mission \$5.00, Student Support \$5.00, General Support \$10.69; total \$45.69. C. F. KOCK, Blakely, General Missions \$7.85. JUL. F. LENZ, Bremen, General Administration \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$25.00, Michigan Lutheran Seminary \$5.00, General Missions \$10.00, Indian Mission \$5.00, Student Support \$5.00. Dakota-Montana Academy \$4.80, Bethesda, Watertown from Mrs. J. C. Schleichert 50c, from Rev. Jul. F. Lenz \$1.00; total \$76.30. E. G. HERTLER, Brownsville, General Support \$1.55, Lutheran Children's Friend Society \$1.00; total \$2.55. J. E. SCHAEFER, Buffalo, General Support \$11.25. R. JESKE, Caledonia, General Administration \$10.00, General Institutions \$10.00, Indian Mission \$25.00, Home Mission \$25.00, Negro Mission \$11.15, Lutheran Children's Friend Society from Ladies Aid \$25.00; total \$106.15. R. Jeske, Caledonia, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. Martin Luther College \$20.00, Michigan Lutheran Seminary \$21.21, Indian Mission from Y. P. Society \$12.50, Negro Mission \$5.50, Bethesda, Watertown from Y. P. Society \$12.50, Children's Friend Society from School Children \$19.75; total \$131.46. G. F. ZIMMERMANN, Cady, General Administration \$5.00, Bethesda, Watertown \$6.01, total \$11.01. WM. PETZKE, Cedar Mills, General Administration \$3.00, Theological Seminary \$10.00, Dr. Martin Luther College \$10.00, Dakota-Montana Academy \$10.00, General Missions \$10.00, Negro Mission from Minnie, Louis, Edwin, and Clarence Witte \$2.00; total \$45.00. WM. PETZKE, Cedar Mills, from Ladies Aid for Home for the Aged \$10.00, for Bethesda, Watertown \$10.00; total \$20.00. WM. PETZKE, Cedar Mills, Dr. Martin Luther College \$45.00, Indian Mission \$31.00, Negro Mission \$10.22, Seminary Building Fund \$10.00; total \$96.22. OTTO E. KLETT, Centuria, Wis., Synodic Administration \$21.91, General Support \$18.00; total \$39.91. A. W. BLAUERT, Danube, from Ladies Aid for Home for the Aged \$20.00, for Student Support \$30.00, for General Support \$38.43, for Lutheran Children's Friend Society \$10.00; total \$98.43. E. H. BRUNS, Delano, General Administration \$46.75. E. H. BRUNS, Delano, Synodic Administration \$46.40, Finance \$63.60, Lutheran Children's Friend Society \$6.45, for Lutheran Children's Friend Society from Ladies Aid \$10.00; total \$126.45. C. J. SCHRADER, Echo, Home for the Aged \$16.50. C. J. SCHRADER, Echo, Home Mission \$22.50. T. G. VOGES, Eden, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$15.00, Home for Aged \$5.00, Indian Mission \$5.00, Home Mission \$40.00, Negro Mission \$5.00, Student Support \$2.00, General Support \$10.00, Dr. Martin Luther College, Building Fund \$50.00; total \$172.00. M. SCHUETZE, Ellsworth, Dr. Martin Luther College \$30.00, Student Support \$10.00, New Ulm, Recitation Hall, from Mr. Carl Maahs \$5.00; total \$45.00. G. F. ZIMMERMANN, Elmwood, Wis., General Administration \$2.00, Bethesda, Watertown \$4.12; total \$6.12. F. ZARLING, Emmet, General Institutions \$25.01, Dr. Martin Luther College \$16.66, Home Mission \$39.44; total \$81.11. P. GEDICKE, Essig, General Fund \$7.20. Dr. Martin Luther College, Building Fund, \$18.00; total \$25.20. F. ZARLING, Flora, Dr. Martin Luther College \$9.31, Home Mission \$9.54; total \$18.85. KARL A. NOLTING, Frontenac, Synodic Administration \$20.00, General Administration \$15.00, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$5.00, General Missions \$10.00, Indian Mission \$5.00, Home Mission \$35.00, Negro Mission \$10.00, Poland Mission \$5.00, Madison Student \$5.00, Student Support \$5.00, General Support \$10.31; total \$145.31. KARL A.

NOLTING, Frontenac, from Ladies Aid for School for Deaf, St. Paul, \$2.50, Deaf Mute Inst. Detroit \$2.50, Wisconsin Children's Home Society \$2.50, Bethesda Lutheran Home \$5.00, Home for Aged, Wauwatosa, \$2.50, Home for Aged, Monroe, \$2.50, Lutheran Sanataria, Denver, \$5.00, Lutheran Deaconess Association \$2.50, City Mission at Milwaukee \$2.50, Twin City Mission \$2.50; total \$30.00. HY. BOETTCHER, Gibbon, Student Support \$17.02, General Support \$35.00; total \$52.02. HY. BOETTCHER, Gibbon, from Ladies Aid for Home Mission \$10.00, Negro Mission \$10.00, To Retire Bonds \$5.00; total \$25.00. IM. P. FREY, Graceville, General Support \$11.35. JUL. F. LENZ, Hammond, General Administration \$7.09, Dr. Martin Luther College, Building, \$15.00; total \$22.09. A. JUL. DYSTERHEFT, Town Helen, General Institutions \$35.00, Home Mission \$30.00, Negro Mission from F. Henry v. d. Brelji \$10.00, Negro Mission from Aug. Lustmann \$1.50; total \$76.50. E. G. HERTLER, Hokah, General Support \$1.25. M. J. WEHAUSEN, Johnson, To Retire Bonds \$52.50. L. F. BRANDES, Jordan, Synodic Administration \$50.00, Educational Institutions \$35.00, Student Support \$15.00, General Support \$15.00; total \$115.00. L. F. BRANDES, Jordan, Educational Institutions \$77.00, Negro Mission from S. S. \$10.00, Educational Institutions, Building, \$70.00, Lutheran Children's Friend Society from S. S. \$10.00, from Ladies Aid \$5.00, from N. N. \$3.00; total \$175.00. E. G. HERTLER, La Crescent, General Support \$15.75, Lutheran Children's Friend Society \$7.75; total \$23.50. T. H. ALBRECHT, Lake City, General Administration \$82.50, General Institutions \$50.00, Missions \$50.00; total \$182.50. H. E. KELM, Lanesburg, Home Mission \$31.44. H. E. KELM, Lanesburg, Building Seminary and New Ulm \$705.40. H. E. KELM, Lanesburg, Student Support \$47.93, Student Zwintscher in St. Louis, Mo., \$10.00; total \$57.93. H. E. KELM, Lanesburg, Lutheran Children's Friend Society \$24.65. H. E. KELM, Lanesburg, Indian Mission \$51.68, Negro Mission \$10.00, Dr. Martin Luther College Building \$10.00; total \$71.68. J. F. GUSE, Litchfield, Theological Seminary \$15.00, Northwestern College \$15.00, Michigan Lutheran Seminary \$13.61; total \$43.61. W. HAAR, Loretto, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. Martin Luther College \$20.00, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$10.00, General Support, Bequest Louise Hohenstein; total \$105.00. W. FRANK, Lynn, General Missions \$40.06. W. FRANK, Lynn, Dr. Martin Luther College \$26.00. H. A. KUETHER, Madison Lake, Synodic Administration \$2.58. A. ACKERMANN, Mankato, Mindekrantz for Henry Wolter for Indian Mission \$16.50, for Negro Mission \$16.50; total \$33.00. A. ACKERMANN, Mankato, from Ladies Auxiliary for Indian Mission, Whiteriver Orphanage \$25.00. C. A. HINZ, Mason City, Iowa, Home Mission \$14.10. W. P. SAUER, Mazzeppa, Poland Mission \$10.00, Student Support \$6.15; total \$16.15. W. P. SAUER, Mazzeppa, General Institutions \$15.80. E. H. BRUNS, Montrose, General Administration \$62.31, Lutheran Children's Friend Society from S. S. \$4.86. J. CARL BAST, Morton, from H. A. Hempel for Lutheran Children's Friend Society \$5.00. J. CARL BAST, Morton, Dr. Martin Luther College \$75.00, Dakota-Montana Academy \$25.00, General Support \$17.85, Lutheran Children's Friend Society \$26.00; total \$143.85. F. KOEHLER, Nicollet, Home for Aged \$47.60, General Support \$67.75; total \$115.35. F. KOEHLER, Nicollet, General Institutions \$106.13. W. P. HAAR, North Mankato, Home for the Aged \$12.90, General Support \$15.00; total \$27.90. A. LANGENDORFF, Nye, Wis., Theological Seminary \$7.92. A. W. BLAUERT, Olivia, Home for the Aged \$20.00, Student Support \$20.00, General Support \$30.00, Lutheran Children's Friend Society \$10.00; total from Ladies Aid \$80.00. F. T. LEPPKE, Treasurer, Omro Twp., Poland Mission \$42.90, Home Mission \$18.40; total \$61.30. M. C. KUNDE, Oronoco, General Institutions \$27.50, New Building, New Ulm \$10.00; total \$37.50. M. C. KUNDE, Oronoco, Synodic Administration 25c, General Support \$24.70, New Building at New Ulm \$2.00; total \$26.95. LOUIS W. MEYER, Osceola, Wis., Educational Institutions \$79.18. CARL C. KUSKE, Oshkosh, General Institutions \$3.60, Student Support \$3.30, General Support \$9.35; total \$16.25. CARL C. KUSKE, Oshkosh, Dr. Martin Luther College \$7.10. M. C. KUNDE, Pine Island, General Institutions \$11.05. M. C. KUNDE, Pine Island, Home for Aged, Belle Plaine, \$10.00, General Support \$24.05; total \$34.05. GEO. W. SCHEITEL, Potsdam, Student Support \$17.87, Home Mission from Arthur Benike and family \$40.00, General Support \$41.71; total \$99.58. E. P. PENK, Prescott, Wis., General Administration \$10.00, Supervision and P and P \$2.50, Finance \$2.50, Theological Seminary \$2.00, Dr. Martin Luther College \$2.00, Dakota-Montana Academy \$2.45, General Missions \$5.00, Indian Mission \$1.00, Home Mission \$3.00, Negro Mission \$1.00; total \$31.45. J. R.

BAUMANN, Red Wing, Supervision and P and P \$5.00, Finance \$5.00, General Institutions \$10.00, Theological Seminary \$10.00, Dr. Martin Luther College \$10.00, Northwestern College \$10.00, Home for Aged, Belle Plaine, \$10.00, Home Mission \$10.00, Negro Mission \$10.00; total \$80.00. J. R. BAUMANN, Red Wing, General Administration \$10.00, Supervision and P and P \$20.00, Finance \$10.00, General Institutions \$10.00, Theological Seminary \$30.00, Northwestern College \$10.00, Dr. Martin Luther College \$20.00, Home for the Aged \$15.00, General Missions \$20.00, Indian Mission \$10.00, Home Mission \$80.00, Negro Mission \$30.00, Poland Mission \$5.00, Student Support \$30.00, General Support from Ladies Aid \$25.00; total \$325.00. W. C. NICKELS, Redwood Falls, Supervision and P and P \$35.59. Otto E. Klett, Rock Creek, Wis., Synodic Administration \$9.30, General Support \$10.03, Dr. Martin Luther Coll., Building, \$4.47; total \$23.80. G. E. FRITZKE, St. Clair, Home for Aged, Belle Plaine, \$5.00, Indian Mission \$5.00, Home Mission \$15.00, Negro Mission \$5.00, Student Support New Ulm \$5.00, General Institutions \$10.00, Lutheran Children's Friend Society from School Children \$2.32, Bethesda, Watertown \$2.68; total \$50.00. E. C. BIRKHOLZ, St. James, Synodic Administration \$15.11, Student Supp. \$30.46; Gen. Supp. \$30.53; total \$78.10. E. C. BIRKHOLZ, St. James, from Ladies Aid for Home for Aged, B. P., \$5.00, Luth. Children's Friend Society \$10.00, Bethesda, Watertown \$10.00; total \$25.00. G. A. ERNST, St. Paul, Home for the Aged \$20.00, Student Support \$60.00, General Support \$60.00, City Mission, Rev. Frey, \$60.00; total \$200.00. G. A. ERNST, St. Paul, Synodic Administration \$58.10, Educational Institutions \$100.00, Missions \$100.00; total \$258.10. J. PLOCHER, St. Paul, General Institutions \$91.23, General Support \$93.49; total \$184.72. A. C. HAASE, St. Paul, New Seminary, \$800.00. A. C. HAASE, St. Paul, New Seminary, \$200.00. MRS. R. PITTELKOW, Treas., Lutheran Mission Auxiliary of St. Paul, City Mission, membership from Emanuel's \$5.00, Trinity \$2.00, and St. John's \$13.00; total \$20.00. G. THEO. ALBRECHT, St. Peter, Home Mission \$38.00. H. A. KUETHER, Smith's Mill, Synodic Administration \$5.00, Home for the Aged \$7.00; total \$12.00. J. W. F. PIEPER, Stillwater, General Administration \$208.00, General Institutions \$204.00; total \$412.00. J. W. F. PIEPER, Stillwater, General Administration \$56.00, General Institutions \$56.00, Lutheran Children's Friend Society \$12.00; total \$124.00. CARL C. KUSKE, Taunton, Theological Seminary \$10.71. H. WIECHMANN, Tyler-Burchard, Home Mission \$5.00, R. JESKE, Union, General Administration \$5.00, General Institutions \$5.00, Indian Mission \$4.20, Home Mission \$5.00; total \$19.20. R. JESKE, Union, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$5.30; total \$45.30. AUG. SAUER, Vesta, Dr. Martin Luther College \$13.15, Student Support \$20.00; total \$33.15. E. R. BAUMANN, Wabasso, Home for the Aged \$61.00. E. R. BAUMANN, Wabasso, Dr. Martin Luther College \$10.00, Dakota-Montana Academy \$10.00, Home Mission \$16.00; total \$36.00. E. G. FRITZ, Wellington, Home for the Aged \$30.00, Twin City Mission \$15.00, Home Mission \$100.00, Student Support \$10.00, General Support \$15.00, Lutheran Children's Friend Society from School Children \$8.75; total \$178.75. KARL A. NOLTING, West Florence, Synodic Administration \$10.00, Indian Mission \$5.00, Home Mission \$15.00, Negro Mission \$10.00, Poland Mission \$5.00, General Support \$2.65; total \$47.65. C. W. A. KUEHNER, Winthrop, Negro Mission \$22.15. C. W. A. KUEHNER, Winthrop, Student Support \$13.70, General Support \$20.00; total \$33.70. CARL G. SCHMIDT, Wood Lake, from Ladies Aid for Lutheran Children's Friend Society \$20.00. CARL G. SCHMIDT, Wood Lake, Theological Seminary \$10.00, Indian Mission \$20.00, Home Mission \$20.00, Negro Mission \$10.00; total \$60.00. M. C. MICHAELS, Woodville, Wis., Dr. Martin Luther College \$17.32. PAUL E. HORN, Zumbrota, Educational Institutions \$100.00, Indianertisch \$35.00, Home Mission \$44.43, Church Extension \$5.00, Memorial for Howard Hennen; total \$184.43. HY. BOETTCHER, Redwood Falls District, Mindekrantz for Rev. Bruns from his Brethren in office, who attended funeral, for Church Extension from Hy. Boettcher, Im. Albrecht, Aug. Sauer, W. J. Langholz, H. A. Kuether, F. E. Traub, A. Schaller, C. J. Schrader, J. E. Bade, F. Zarlung, W. C. Nickels, E. R. Baumann, Prof. F. Scheweppe, M. Pfothenauer, W. Albrecht, E. Blifernicht, F. Hinenthal, E. Fritz, and also Father Braun; total \$37.00. IM. F. ALBRECHT, Special, Pastor Bruns Funeral, Memorial Wreath by Relatives for Dr. Martin Luther College, Building Fund, \$25.00.

H. R. KURTH,
District Treasurer.



DAY BY DAY WITH JESUS
A Calendar for Family and Private Devotions

Edited by Prof. W. H. T. Dau, D. D.
President of Valparaiso University

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