

The Northwestern Lutheran

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Rev. C. Buenger
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The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:57.

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THE INCARNATION

"Lo, I come, in the Volume of the Book it is written of Me,
to do Thy will, O my God." Psalm 40:7-8.

Fond desire of ancient sages,
Day-star through the gloom,
One and All in Scripture's pages,
Christ has come.

Son of Mary, Virgin Mother,
Son of God above,
He descends to be our brother,
O what love!

Shiloh comes, the long-awaited
Day-spring from on high.
Songs of angels, joy-elated,
Flood the sky.

Cradled in a manger lowly,
Sheltered in a stall,
Yet He is the mighty, holy
Lord of all.

Peace, forgiveness, joy, salvation,
Endless life He brings.
O accept our heart's oblation,
King of Kings.

Gifts of love we bring before Thee,
All we have is Thine.
With the shepherds we adore Thee,
Love divine!

Precious, precious Christmas story,
God comes down to men!
Take the throne, O King of Glory,
Savior, reign!

Fill us with Thy love supernal,
Dwell in us, we pray;
Then will life be one eternal
Christmas Day.

Anna Hoppe.

**"THIS IS THE DAY WHICH THE LORD HATH
MADE; WE WILL REJOICE AND BE
GLAD IN IT." Psalm 118:24**

Christmas Day

We do not know the exact date of the Nativity of Christ. The fixing of December 25, as the definite date, is clouded in uncertainty. It was not until the middle of the fourth century that this day was accepted as the birthday of our Savior, and that Christmas had been celebrated in memory thereof. While the fathers of the early Christian era knew nothing of the exact date, the day which is now universally observed was first adopted by St. Jerome and

St. Augustine in the Western Church, and by St. Chrysostom and St. Gregory of Nyssa in the Eastern Church during the fourth century.

It would appear, therefore, that the Christians in the first centuries did not celebrate Christmas Day as we do. They did not commemorate the birth of Christ by setting apart a special day for that purpose; nor have we evidence for the fact that they united in special services at any time during the year, singing hymns of joy and listening to the message of Christ's birth.

Yet were those primitive Christians at a loss for not celebrating Christmas Day? Did they forego the blessings of the birth of Christ? Not at all. They had the Word of God with the prophecies of the Old Testament and their fulfillment in the New Testament. They knew of the Virgin birth of Christ. The prophecy of Isaiah, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," was well known to them, and they delighted in the same. Moreover, that glorious prediction of the same prophet, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace," — commanded their admiration and was a constant source of joy and comfort to them. Above all did those early Christians dwell on the Christmas message of the angel in the Holy Night: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." And we can well imagine how they pondered their life time that great declaration of Paul, "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

No, the early Christians did in no wise come short of the blessings of Christmas in not celebrating a special day commemorating its great fact. They rather enjoyed the blessings of Christ's birth in spirit every day of their life by contemplating what the Savior's birth meant to them. That was their joy and their soul's comfort to know that in Christ their Savior was born.

Christmas is indeed not a mere festival day as the world, and even many Christians would have it.

People will celebrate Christmas for the mere joy they find in it, once a year, without yielding to its wholesome spiritual influence it should have upon their lives. Needless to say that no other festival during the entire year creates such great commotion, and is celebrated with such joyfulness, both by young and old, leave alone its commercialization on the part of the business world, yet with many without serving the purpose it is intended for. But worse than vain is the festival if it bring not life from Him who is born to bring life and salvation.

"Though Christ a thousand times in Bethlehem were born,
If He's not born in thee, thy soul is still forlorn."

Nevertheless, it is meet and right and salutary that we Christians observe the glorious holiday of Christmas. Why?

Christmas the Day the Lord Has Made

"This is the day which the Lord hath made; we will rejoice and be glad in it." There are several interpretations given to the term "day" here. Some refer it to a Jewish festival, on which this Psalm was sung, especially the rededication of the Temple after the Babylonian captivity. This falls in with the views of those who believe that the Psalm relates to the return from Babylon. Others by "day" understand the improved state of things following the rebuilding of the Temple and of the holy city. Others by "day" understand a prediction of the day on which Christ arose from the dead, a manifestation of His victory. Still others by "day" understand the Gospel dispensation, the latter day, when under the rule and grace of an ascended Savior His believing people, the Christian Church, abounds in joy and gladness.

It matters little, however, which of these interpretations is the most applicable, one thing is certain, that the day spoken of here is applicable to that day which has ushered in the glorious time of the New Testament dispensation, the time and day, of which St. Paul speaks: "Behold, now is the accepted time; behold, now is the day of salvation," — that is Christmas Day.

Christmas Day was indeed made by the Lord. Though with Him one day is as a thousand years, and a thousand years as one day; though with Him there is no time, no succession of events, all being present before Him, yet it is equally true that God is the Creator of time, and that all times are in His hand, and that, therefore, He has also made that day of all days which means so much to a lost and condemned world, — the day on which its Savior was born. Of that day God has been thinking from all eternity; upon that day He has been concentrating all His mind, humanly speaking; that day He has decreed in His pre-world councils; and the coming of that day He

has prepared throughout all the centuries of the Old Testament dispensation by prophecy and type, by ordinances and sacrifices, by ruling and training His chosen people Israel, as well as by governing the entire history of the world for the very purpose of realizing its coming, when His message from heaven proclaimed to all mankind on earth, "Unto you is born **this day** a Savior."

Christmas Day, the Lord's Day, and how wonderful a day! For what is the act of God we celebrate at Christmas? It is the Incarnation. What does that mean? It means becoming flesh. As John puts it: "The Word became flesh and dwelt among us, full of grace and truth." In plain language: In Jesus Christ the eternal God became man. Mary's babe was God in the flesh, having come from heaven by the way of mother love.

Yes, the great God, He who compasses heaven and earth, the Mighty and Everlasting God, He who holds the universe in the hollow of His hand, the Glorious and Holy God, He before whose countenance all the angels of heaven fall prostrate, — did become flesh. But when He came, it was not in a body of fire as thought the Parsee in India, to whom the fire, which means light, warmth, to all creation was the garment of God; nor did He come as a roving river, as thought the Indian when he stood on the shore of the Father of Waters; and not as the morning dawn or the glowing sun, as thought the ancient Greeks, to whom the morning dawn, the glowing sun, the rippling stream, the tree with waving foliage, were incarnations of God. No, God came as a child.

Never was there a mystery so great and miraculous as the incarnation of God in the form of a child, and that happened on Christmas Day. What a wonderful day!

And how blessed a day! What comfort and joy does it bring to our sin-sick world! The consideration of the glorious and blessed Christmas fact should fill our hearts with joyfulness; there never can be a greater occasion or juster cause of rejoicing than this, that our Lord is born and come; never news more welcome has come into the world; never report more gratifying was heard by mortal ears; it is news from heaven, and the best that ever came thence: "Behold, I tell good tidings of great joy, which shall be to all people," says the angel of the Lord, — news, at which all heaven was pleased and ravished with joy, breaking forth into hymns of praise and congratulation: "There was with the angel a multitude of the heavenly host, praising God, and saying, Glory be to God on high, on earth peace, and good-will to men."

Could it be otherwise? What greater honor could mankind be dignified with, than this of receiving the Son of God into its kind and kindred? What could more advance and adorn us, than this high relation-

ship? Since God has become incarnate as a child we became children of God through faith in that child. Only through the Babe of Bethlehem do we find access to the Father in heaven.

Christmas Day! On that day there commenced the revocation of that fatal curse, by which we were exiled from paradise, condemned to death, exposed to hell; the reinstating us in a condition of hope and eternal life. This is the day which the believers of old so earnestly longed for, which the good patriarchs foreseeing did rejoice, and which the prophets in so magnificent strains did predict. And, therefore, there is reason beyond every description that we, too, should heartily rejoice on Christmas Day.

"This is the day which the Lord hath made; let us rejoice and be glad therein." J. J.

COMMENTS

Is There A Santa Claus? It is probably as useless as the fight against wind-mills by that famous knight in Cervantes to voice a protest against the almost universal acceptance of this fat and jolly saint as the patron of Christmas-giving. It would be rather amusing to see the surprise on the face of half-mythical Saint Nicholas, erstwhile bishop of Myra in the fourth century, if he could come to life again, to see what an astounding role he is playing to-day in the lives and beliefs of misguided little children and their doting parents. His cult is wellnigh universal. It is a bold child that dares to deny his existence and activities. And yet he is but a myth, and a strange heathen myth at that. He is the type of the old heathen customs at the winter solstice, the successor to the Saturn of the Romans and the Thor of the old Teutons. The Saturnalia among the Romans, as well as the twelfth night of the English, were seasons of feasting and drinking, days of joy in honor of the returning sun in anticipation of spring.

What has this relic of old paganism to do with the blessed Christmas time? Even the English Kris Kringle is more acceptable, this vague name is but a corruption of the "Christkindlein." It is the Christ-child whose coming into the world fills us poor sinners with joy, fills our hearts with thankfulness to our loving Father, and quite naturally inspires us with that love toward all men, especially the children, so that we give them gifts on Christmas. It is the children that believe the wonderful, the mystical. To fill their hearts and minds with veneration for a saint, that exists only in our imagination, instead of telling them the everwonderful tale of the newborn Christ, who actually lives and rules to-day and forevermore, is to sin against the child's finest sensibilities. For in the course of time the child will grow up and find out that Santa Claus is but a myth, a lie, told him by his elders, which may dispose him to doubt even the blessed story of the newborn babe of Bethlehem.

It is the Christ-child, maker of heaven and earth, giver

of all good gifts, that brings anew the greatest gift of all—himself to be our ransom from sin, even the very kinship of God, whom we should honor as the giver of all Christmas gifts. Glory to the newborn King! Merry Christmas to all! Z.

Two Pictures * * * * * Two pictures. The one almost everybody knows. It shows Jesus with a group of children about Him. Its message easily read is this: "Suffer little children to come unto me, and forbid them not: for of such is the Kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein."

The other we saw in a paper or a magazine lately. A group of children in a dancing pose. To the right the picture of a minister and his wife. The story was that this faithful wife of the minister, formerly a professional dancer, is aiding him in his work by gathering the little ones into classes to teach them dancing.

A message, too,—but what message did this picture carry to the thousands of unchurched people who saw it? And churches are supposed to represent Jesus, the True Friend of Children. J. B.

* * * * *

Dr. S. Parkes Cadman Dr. S. Parkes Cadman, the President of the Federal Council of Churches of Christ in America, is through the press acting as spiritual advisor to troubled souls in the general public.

A recent issue of the Milwaukee Journal offers us a very illuminating example of his work.

An anxious mother comes to him for advice. She is sending her children to an Episcopal Sunday School and finds that they are there taught "that the Bible is the Word of God, that it is infallible, and that it states only truth." Naturally her children also learn the Biblical account of the creation and the fall of man. "Am I right," this mother inquires, "in permitting them to receive this teaching?"

She herself was reared in the Methodist family and "drilled in all the love of the Bible." However, as she later exercised her reason, there was an utter revulsion: "I note its contradiction, its awful edicts in the name of God, its woeful ignorance, and I realize that my people did me a great injustice to teach me as a true book a book so filled with ignorance and error."

Dr. Cadman believes that the instruction of which she "justly complains" is not countenanced by the majority of modern Anglican authorities. He calls her Methodist training "an archaic type of obscurantism now rapidly fading away."

He agrees that children should not be taught "that the primitive edicts and non-moral customs of early Seminitism were divinely sanctioned."

However, Dr. Cadman also chides this woman: "Your own estimate of the Bible is also erroneous and hardly

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more helpful than that which you repudiate. The book is not, as you state, 'filled with ignorance and error.' On the contrary, it is by all odds the greatest and noblest collection of writings extant, both from the literary and the spiritual viewpoints, and has inspired and guided the foremost authors of Christendom."

This is his suggestion:

Why not approach it through the words of Jesus, making these the standard by which all the sacred writers are to be judged? In them you may discern the gradual unveiling of the divine mind through human experience of which Christ was the consummation. Thus study the book and impart it to your children, showing them that even its darker phases but demonstrate its complete identification with the painful progress of the race in that knowledge which is eternal life.

That is, indeed, good advice, though by no means in the sense in which it is given. It is good to judge the prophets by the words of Jesus. Let us remember that the canon of the Old Testament was as clearly and definitely fixed in the days of Jesus as it is now. "The scriptures," "Moses and the prophets," "Moses and the psalms and the prophets," meant then what they mean now, the books of the Old Testament from Genesis to Malachi. Everybody understood the words "it is written" as referring to these sacred writings.

It is not our intention to treat this subject exhaustively. A few examples will suffice. John 10:35: "The scripture cannot be broken." Matt. 26:54: "How then shall the scripture be fulfilled, that thus it must be?" Luke 4:21: "This day is this scripture fulfilled in your ears."

Let us glance hastily only into Matthew for references to men, events and prophecies from the Old Testament: The creation of male and female in the beginning, chap. 19; Tyre, Sidon, Sodom, Jonas, Nineveh, chap. 22; Daniel's prophecy, the days of Noe, the flood, chap. 24.

Nor does Jesus consider these books as the record of a revelation of the divine mind through the painful process of human experience. He says: "Search ye the scriptures, for in them ye think ye have eternal life: and they are they which testify of me." Luke 24 we read: "Then said He unto them, O fools, and slow of heart to believe

all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses, and all the prophets, He expounded unto them in all the scriptures the things concerning Himself."

Jesus declares the Old Testament, all the Scriptures without a single exception, the inspired Word of God by which a gracious and merciful God revealed his saving grace to men. The Spirit Jesus promises His disciples is the same Spirit who moved the prophets of old.

The sacred records are not the story of humanity struggling through bitter experiences toward a true knowledge of God. No, the revelation of God was there; the struggle of which these books tell is that of the Spirit of God against the impenitent, unbelieving heart of man.

"Yea, hath God said," spoke the serpent in paradise.

"My Spirit shall not always strive with man," God is compelled to say in the days before the flood, when men asked, Where is the promise of His coming?

At the time of Isaiah the Lord complains: "I have nourished and brought up children, and they have rebelled against me; the ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider."

"Ye stiff-necked," Stephen calls the council, "and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye."

Paul warns Timothy, and us, as well: "The time will come when they will not endure sound doctrine; but after their own lusts they shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables," and admonishes: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

J. B.

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"Drafting Dignitaries" Under the heading, "Drafting Dignitaries," G. says the following in the Lutheran Witness:

This has been the custom at Reformed Church conventions for a long time, is becoming a common thing also at Lutheran gatherings, and we note a tendency in the same direction among our own people. Had we not better quit before we begin?

To illustrate (we omit names of parties addressed, since these are not guilty before others):—

"My Dear Doctor:—

"I am glad to have the opportunity of extending to ——— my hearty greetings and good wishes upon the occasion of your convention in ———. Your Church has always

joined with the forces of righteousness of every faith in standing for the ideals upon which our country was founded and upon which its hopes for the future are based.

"I hope you will have a most successful convention, fruitful in works for the spiritual well-being of the nation.

"Very truly yours,
"—————"

Aside from the fact that these complimentary references are so general as to apply to a conclave of Jewish rabbis as well as to a Lutheran convention, we know how this kind of greeting is obtained and how they are written. A member of some prominence in the financial world or in politics addresses his Senator, apprising him of the convention that is coming off. Thus word gets into the President's office, where one of his secretaries consults the files on ecclesiastical greetings. Any one of a dozen private secretaries dictates the greeting, and the President affixes his signature. The procedure is much the same when the governor of a State or the mayor of one of our larger cities is "worked" for a greeting. Sometimes these dignitaries appear in person at the convention. Their speeches usually are terrible. After they have handed to their "Lutheran brethren" the usual compliments upon their "stalwart" (we are very tired of reading that word) "citizenship," on their "contending for the ideals of righteousness," their "splendid contribution to the citizenry of the greatest nation in the universe," and so on, they mop their brow and walk off into the wings, and everybody feels that the convention can now get down to business. We have again been assured by unimpeachable authority, 1) that we belong to the "stalwart forces of our citizenry" and 2) that our Church and the political party which happens to be fattening on this particular State or city at the present time are "great forces of righteousness."

We have read many of these addresses and messages of greeting, and they never register much above the samples quoted. No greeting from any political leader, local or national, has any other force but that of flattery. That we are welcome to the convention city, who doubts it? These greetings, addresses of welcome, and messages of congratulation from those who have not the slightest interest in the spiritual work of our Church nor any comprehension for our ideals, are silly.

We have long noted and deplored this tendency and have again and again been on the point of expressing our thoughts. Therefore we are thankful to the writer that he said these things and that he said them where he did. May his words fall upon fruitful ground. Naturally, they are to be applied to everything that is in any way allied to the practices referred to in his article. J. B.

* * * * *

"The Fruit of the Spirit" "The works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; but the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5.

What a sharp, appealing comparison! Yes, the Spirit and the flesh are opposites; they contradict one another. And this is not merely theory; it is life, life that finds its expression in the daily conversation of the individual. We happened upon a striking example recently when we

in a church paper not of our denomination read of the dedication of a new church somewhere in Montana by the Crow Indians.

"On Monday and Tuesday afternoons, meetings conducted by the Crow people themselves, and presided over by Mr. Frost, were held. Representatives from the Sioux and Cheyenne tribes spoke and sang. Perhaps the most touching moment of all was when John Frost said, "When I was seven months old, my father was killed by a Sioux. From the time I was old enough to know anything, I vowed to kill the first Sioux I met. That I might be strong enough to do so, I went often to the mountains to fast and pray. Now a Sioux sits before me and I have no other desire in my heart than to do him good. That's what the religion of Jesus Christ does when it enters the heart."

As we read the expression of this Crow Indian, we are led to ask ourselves whether our own life always gives evidence of the fact that we are children of the Spirit who are battling against and overcoming the flesh within us. If we do this honestly, we will to our great sorrow find that this is frequently not the case. That is why the apostle admonishes the Christians: "Put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." This renewal takes place day after day as the Spirit daily comforts our souls with the grace of God in Christ Jesus.

The epistle for Christmas Day reads: "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope and the glorious appearance of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." May our celebration of the blessed festival bring us an abundance of spiritual joy and by that joy a mighty renewal in the image of the Son through whom we are sons of God.

J. B.

THE RECORD OF CREATION

Gen. 1 and 2

The Bible and Natural Science on the First Finished Creature of God—Light

"And God said: Let there be light; and there was light. And God saw that the light was good." Among all the most wonderful and most perfect creatures of God, light is the first-born. So wonderful and of such a perfect nature is light, that it cannot be corrupted, as air, water, and other good creatures of God may be fouled and corrupted. Its goodness is not only experienced by all men having sound eyes, but most of all desired by the soul of the blind.

But what is light, with which all are so familiar? This question baffles the greatest of scientists. They know no answer. And shrouded in deeper mystery still is the

origin of light. Modern science has made wonderful strides investigating this mysterious thing—light. Think of such discoveries as the X-rays, the violet and ultra-violet rays, their powers and peculiarities. Men have found the rays of light to be as manifold as the colors of the rainbow; they have discovered that every individual ray possesses a peculiar power and has a special service to perform, just as every member of our body has its peculiar office and duty to perform. They have by experience not only found the light- and the heatgiving, but also the healing and the growth-producing rays of light, and are able to produce these separately without the aid of the sun. But the deeper man delves into the mysteries of light, the more mysterious and distant its actual **being** becomes to him. The Bible only solves this mystery. God in the **beginning** called the light out of darkness, its very opposite, by His word: "Let there be light." Thus light, the first finished product of creation, was "created" or "made."

Marvelous and mysterious, however, as light is in itself, its existence before the sun must, too, be noted, as a miracle of like magnitude. On the first day God created the light and on the fourth the sun. That's very clear from the Bible. It is highly interesting to read what the most modern scientists have to say about this angle of the record of creation. Dr. Dennert, a modern and first-class naturalist, in his book, "Bible and Natural Science," pp. 127, 128, writes as follows: "Now the creation of light **before** the sun seems to some to be a great difficulty, yea a proof, that the record of the Bible is here not to be taken seriously. So even Dodel thinks, forgetting that he is a naturalist and a modern one at that; for here the record of the Bible so marvelously coincides with the views of modern science, that the other question arises: How was it possible for the writer of Genesis to be thousands of years ahead of his age, and report this order of creative acts? Simple and unaffected man sees in our sun the fountain of that light which floods the universe, and it is impossible for him to hit upon the thought that this light can be independent of the sun. The writer of Genesis must have had the same impression. Due to it—Heller is right, when he stresses the fact that in the orient even such a thing as twilight is unknown, that daylight there springs up suddenly with the rising sun and disappears just so abruptly with sunset, so that people there can conceive of no other than direct sunlight. And yet, in spite of this fact, this Genesis report presupposes the complete independence of light from the sun. Only the very recent years of scientific investigation, the age of the various rays of light, have brought this fact to our knowledge. According to the latest scientific experiments there can actually have been a stage in the development of the world, where the whole building material of the world was one great, glowing mass, one great light. Now picture to your mind the utter amazement with which the contemporaries of the writer of

Genesis must have shaken their heads when he came forth with a statement so utterly opposed to all current observation. Where did he get that?

Deeper thinkers among naturalists well observed this very strange thing. Thus Helmholtz expresses his surprise that the Bible here so strikingly agrees with the latest results of natural science; and the renowned French biologist Biot even ventures to say: "Either Moses was as profoundly scientific as our age, or he was **inspired.**" Dennert does not believe in the inspiration of the Bible and therefore remarks: "How far we want to go in accepting this view—so much can safely be said, we are here confronted with a problem, which deserves the utmost admiration and which can elicit sneers and jeers in none but shallow thinkers."

In conclusion let me remark: We rejoice over all real results of natural science. These can never be at variance with the Bible. In this case they reveal the wonders of God in the realm of light. We do, however, not forget that there is a light which is sweeter than natural light and whose rays surpass the colors of the rainbow by far in glory, a light which drives away the darkness of sin and death, even utter darkness, and fills the heart with the hope of eternal life. This light of the world is Christ, true man and true God, our crucified and risen Lord. All who have found this light in the Bible, find no difficulty in receiving as a testimony coming from the same source, from the Father of lights, what the same book says of the creation of light before the sun.

J. F. B.

HEALING BY PRAYER

Healing by prayer, according to a report in the New York Times, has taken a definite place in the Protestant Episcopal Church. The statement that it had passed beyond the stage of experiment was made recently before the Joint Commission of the Episcopal Church on Christian Healing, which met as a part of the General Convention in Washington, D. C.

The testimony of physicians, surgeons, and psychotherapists, as well of that of parish priests and lay witnesses, was heard, and the commission concluded that throughout the world spiritual healing had ceased to be the hope of the few, but had become the belief and the practice of a large and rapidly increasing number of persons. They waved aside all doubt that healing through prayer is an actual experience of mankind, and urged that, as far as possible, the work or healing should be exercised by the Church in cooperation with medical science.

The commission recommended, also, that increased attention be paid to the subject in the theological schools, and that emphasis be laid on prayer as an expression of living rather than a formal faith.

Healing by prayer in the Episcopal Church has steadily been spreading since the Rev. Henry B. Wilson founded the Society of the Nazarene, which has as its

object the putting into practice of "Christ's command "to preach the gospel and heal the sick."

Thus the report. It is a sign of the times, that even in the so-called orthodox churches there is to be noted a drifting away from the one and only command laid by Christ upon the church, which is: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matthew 28:19. This does not seem to suffice these good people, they must do an extra thing to save mankind—they must save them from their bodily ills through prayers. There is at the basis of this effort the same misunderstanding under which all the sectarians and especially the Christian Scientists labor: that Christ came primarily to heal us from our physical ailments. They misinterpret the miracles of Christ, which were performed primarily for the purpose that men might believe on Him, as being the real purpose of His coming, which purpose He still fulfills by our prayers. Now the Lord has surely bidden us to pray. Prayer is the natural expression and fruit of a living faith. But the faith in the soul-saving Christ comes first, and the object of that faith is to lay hold on Christ the sinbearer. That *this* faith be kept up and strengthened must be our daily prayer. Surely we are bidden to ask in all prayer for all good things, including our good health and recovery from disease. But nowhere have we a promise from the Lord, that our prayer shall be the direct means of our recovery. Surely the bodily afflicted are to pray for release from their ills, even bodily ones, and there is no doubt that such prayer is heard, even though the physical infirmities are not taken away as and when we desire. For our great Physician has reserved for Himself alone the time, manner, and place of such healing. Our Lord Himself, when, in the greatest of physical distress in the garden of Gethsemane, prayed thrice for the cup of suffering to pass over, but He adds: "if it be possible," and "not as I will, but as thou wilt." In this spirit must all the sick pray. So also are we to pray for others. Our prayer is heard even though the stricken ones remain long on a bed of pain or are taken by death. Our Lord has His own ways, and these are best.

Anything that draws away our attention from the main object of our lives as Christians, namely to preach Christ and Him crucified, must be regarded with suspicion. And what need of a "Society of the Nazarene" to do this healing by prayer? Is it not the duty of all Christians to pray for the needs of others? Rightly, therefore, Dr. Sutton at this same gathering warned against "an overemphasis on physical healing." "Spiritual healing is not a substitute for faith," he said, "it is not the whole of Christ's work through His church today, nor is it the chief part of that work." Let us remember that, and we shall not be tempted away from our main work in the upbuilding of the Kingdom of God, which is preaching the gospel.

Z.

KNOW THIS FAMILY?

Acts 9:38. "Desiring him that he would not delay to come to them. Then Peter arose and went with them."

John Wanamaker was talking about the people in a store when he described what he called "The Almost Family." He said there was Father "Almost-on-time," Mother "Almost-Ready," Master "Didn't-Know-It-Was-So-Late," Miss "My-Watch-Stopped," and Little Willie "Wait-For-Me."

The membership of the Almost family is large, and a lot of fellows who were not born into such a family and who cannot accuse their relatives of being members of it, are themselves joining the family as fast as they can.

I think the "I Forgot" family is almost as large, especially its younger members. It is a good deal of a handicap for a young fellow to belong to one of these families, and if he happens to belong to both of them, he is certainly going to be out of luck until he gets out and leaves his brother and sister and cousin "I Forgets" and "Almosts."

—Earl Reed Silvers.

CHRISTMAS

Luke 2:10-11

It is natural to the sinner to be afraid of God and of His manifestations. It was foolish but only human that Adam and Eve tried to hide themselves from God's presence after they had sinned; and Adam stated the truth, saying, "I was afraid," also what made him afraid of God, was his guilt, the nakedness of a sinful heart rather than that of the body.

Fear is the stamp of all religion which seeks to please God by the works of the law. Fear of unforgiven sin, of futile attempts at selfredemption, of incomplete good works is held before the eyes of all who see in God only their judge, who mistakingly regard the law as a means of grace while it is really their death warrant. Thus the medieval church taught Christ as judge, until finally the Roman Catholic church represented Him who is the sum of all love, to be a stern man, and advised those who seek grace or favor from Him, to apply to Mother Mary first.

Out of fear comes the impulse to attain perfection by living up to a certain ambition. The ambitious works to obtain results; he wants to succeed, and on his way to success he wants to out-distance others. Ambition is part of natural man, is wrong, cruel, and bound to fail before God and man and his own conscience, in spite of outward success.

To such people God sends His message: Fear not! If the gospel would not follow, we must answer: How can we help it? However, God continues to prepare the heart by adding: "I bring you good tidings of great joy." The nature of the gospel shall not be doubtful. Since the gospel grants what the law can never do and is never intended to do, salvation by grace through the Mediator, Jesus Christ, people shall know beforehand, the gospel is different!

Then comes the final exalted message: "For unto you is born this day in the city of David a Savior, which is Christ, the Lord." To each of the untold millions of men is given a personal Savior, Jesus Christ, the only Son of God, who has become man that He might redeem us. The word "Unto you" shall embrace all people, for of the great joy and its message it is said, it "shall be to all people." In accordance Christ has commissioned His church to preach the gospel to the whole world, to all nations. By the gospel the Christ-child reaches out His hands to all sorts of hearts. It is folly to hide our thoughts from Him, He knows them anyway; it is foolish to pretend strength and self-sufficiency, for we are weak. He is the one person whom we may trust. May His Christmas message soften our wilful hearts to His gentle influence that fear must leave never to return and joy enter never to depart!

—F. Soll.

A PAINFUL COMPARISON

"The rector of an eastern parish analyzed the pledges of his people in terms of luxury expenditures. The result could not have been pleasant, but must have been thought provoking.

"There are 431 automobiles in the 408 families of the parish. Forty families pledge less per year than the cost of one tire.

"Seven families are happy to contribute per week no more than the cost of one soda.

"Forty-six families prize their religion in terms of less than half a pound of candy per week.

"Twenty-two families are content with a weekly gift of the cost of two and a half gallons of gas. How far will the car go on that?

"Fifty-one families count it a joy to subscribe per week a sum equal to what many men spend for smoking in one day.

"Why go further? Oh, yes. One hundred and forty-five more families have pledged nothing."

What is wrong here? Simply the same thing that is wrong in a good many churches. There is a lack of the proper evaluation of the church. The amount of money spent for these various objects indicates that whatever they may profess, these persons value these other things higher than the church. Many times this results from mere thoughtlessness. People do not think the subject of the church through. In other cases it is exactly the index to their conclusion about the value of various things in their lives. They consider that they should belong to the church, but there is no sense that the most important thing in their life is the proper relation to God, the spiritual upbuilding, which the church brings to them. Nothing is more seriously needed in the church than an education, teaching the people what the church is and means to them, to our country, to the world. So long as people put other organizations and interests side by side with the church and make them of equal or superior

value and importance, we are going to have just this condition that is indicated in this church in the quotation above. We believe, therefore, that one of the important functions of our office is the education of the members as to the value and importance of the church.

—The Lutheran Companion.

FIND JEWELS OF QUEEN OF CHALDEES

When Queen Sub-Ad of the Babylonians 5,000 years ago adorned herself with her famous golden headdress as she held court before her admiring subjects, she could not have dreamed that after the lapse of fifty centuries her royal crown, as well as numerous other articles that comprised her personal jewelry, would find a place in a museum in a far off country, then an unknown world.

And yet, that is what has happened. Dr. Leon Legrain, curator of the Babylonian section of the University of Pennsylvania museum, has announced that a large number of the queen's jewels, including her headdress, recently taken from her tomb, will be brought to Philadelphia and placed on permanent exhibition.

Many of the treasures found in the royal tomb are of great beauty, according to Dr. Legrain, and are priceless in value. Among them are vases, scores of necklaces, gold daggers, and several vanity sets of gold and silver, in which traces of rouge still linger! A bull's head of gold, with hair, and bears of Lapis Lazuli were also found in the sarcophagus.

The treasures were unearthed by a joint archeological expedition sponsored by the British museum and the University of Pennsylvania, and the discoveries have been divided equally between the two institutions.

The tomb of Queen Sub-Ad, as well as other burial places, was found in the plains of lower Mesopotamia.

—Selected.

READ AND PONDER

It is remarkable that those passages of the early Scriptures which are hardest to be understood, or which describe the extraordinary miracles, are quoted and referred to repeatedly, both by the prophets and the New Testament, as if on purpose to confirm their truth; so that if any sceptic refuse to receive them, he must reject also the words of our Savior and his apostles.

The temptation of Eve by the serpent; the deluge; the deliverance of Israel through the Red Sea are all spoken of as unquestionable facts, in numerous passages of the Gospels and Epistles. No incidents of the Old Testament have been more scoffed at by unbelievers than the swallowing of Jonah by the fish, and the ass speaking to Balaam. Yet our Lord Himself makes Jonah's escape a sign of his own resurrection, and St. Peter uses the dumb ass's rebuke as a warning to disobedient Christians. Almost every remarkable circumstances which happened to the ancient people is mentioned and pressed upon our notice by the apostles, proving that it only requires more

attention and study than is generally given to these hard passages, to make them profitable for our instruction in righteousness.

Men study Scripture, as it is, little enough. If it were not for some things in it "hard to be understood" which require consideration and strike them at first as paradoxical, they would study it still less. Difficulties were no doubt intended and are both inseparable from the Divine proceedings, and beneficial to the Christian student. And the more earnestly we study them, the more we shall understand them, and gain those "secrets of the Lord" which are concealed from the unthinking world. The more we understand them, the more by His grace we shall act upon them; the greater will be our present comforts, and the closer we have come to him on earth, the nearer we shall be admitted to his glorious presence in heaven.

—The Evangelist.

THE SKEPTIC AND THE MISSIONARY

Some men in London, who had returned from India, gave a dinner party. Among others who were invited were a wealthy merchant, who was a skeptic, and a foreign missionary. During the dinner party they brought up the question of native converts, and the English merchant turned up his nose and said:

"I have lived in India for twenty years, but I have heard more about native converts in London than I ever heard in India. I never saw a native convert all the years I was there."

The guests looked for a reply from the foreign missionary, but he said nothing until later in the evening, when he turned to this man and said:

"Did you ever see any tigers in India?"

The merchant's face lit up at once.

"Oh, yes," he said, "I have not only seen them, but I have shot a good many."

"That is strange," said the missionary, "I have been in India for twenty years, and I have never seen a tiger."

One had been looking for tigers and the other for converts. You generally get what you look for.

—Selected.

THE RIGHT PROPORTION

The *Christian Herald* publishes this extremely good article in a recent number. I wonder what would be the result if the fable were to be of ourselves—though this is no fable, apparently! When shall we all put things first in the order of importance, when it comes to money matters?

A minister who is on rather unusual and affectionate terms with the business men of his church brotherhood invited ten of them to take lunch with him at the city Y. M. C. A. Each one of these ten men had pledged \$1.00 per week on the annual budget, which was far above the average pledges of most of the members. During the lunch the minister asked these ten men to increase their pledges fifty per cent, owing to unexpected parish expenses. The men frankly and good-natured asked to be excused, claiming they were paying all they could afford.

The minister did not press the matter, but asked if the men would be willing to let him have an itemized account of their weekly expenditures for what they themselves would count as "luxuries," meaning by that word, things they did not need for their physical or moral well-being.

The men looked amused and laughed at their popular pastor, but promised to do what he asked.

You may be interested to know what this group represented in business: Three high school teachers, one grocer one stationer, one lawyer, one newspaper editor, one insurance man, one state official, and one railroad official.

When these men, a week later, met their minister, there was a curious look in their faces, not of amusement, but of more or less self-judgment. The itemized expense accounts were passed across the table to the minister, and he asked consent to read the first one to the assembled group. The list was that of the railroad official. It follows: "Weekly expense for 'luxuries' as defined by pastor: Three movies at forty cents each for wife, daughter, and self, \$3.60; twelve cigars and two packages of cigarettes, \$2.15; soda water and ice cream, \$1.75; two unnecessary banquets, \$6.00. Other unnecessary items, \$5.00. Total \$18.50."

And at the bottom of this list the railroad man wrote: I double my pledge to the church budget. Come to think it over, I make it \$3.00 a week."

The minister looked up and caught the eye of the insurance man, who said: "I move that the rest of us do the same on condition that Pastor does not make our list public." The motion was carried with a bang.

When the men went out, the minister heard the insurance man say to the railroad man: "I though you smoked more than two cigars a day."

"I do, generally," replied the railroad man, "but I felt as if I ought to cut my luxuries down a bit last week." "I wonder why—" the newspaper editor was heard to say, but just what it was he was wondering over will be left to the reader of this true story of ten men, a church budget, "luxuries," and a popular preacher.

† REV. HENRY BRUNS †

Brother Henry Bruns was born the 23rd day of April, 1883, in Courtland, Minn. After his confirmation by the Rev. J. K. E. Horst, he entered our Dr. Martin Luther College at New Ulm, Minn., to prepare himself for the office of the ministry. Graduating from this College, he entered Watertown to equip himself more thoroughly for his theological studies at Wauwatosa. By the grace of God he was permitted to become a candidate for the ministry and was called in the year 1905 into our Nebraska District, and received a call into a mission at Burwell, Nebr. The following year our Fort Ridgely Congregation called him, which congregation he served until 1910, when he accepted a call to Crawford Lake, a mission of four congregations. His work here was very successful. Rockford soon became self-sustaining, and he began a mission in Delano. The founding of this mission is one of his most important successes. This is now one of our most prospering congregations. In 1918 he accepted a call to our Sanburn Congregation, where he also served Revere. Here he worked until the Lord bade him to come and receive his reward.

In the year 1908 he was united in holy wedlock with

Miss Meta Brown. Two children issued from this union. Stanford and Lester, both now students at Watertown, Stanford of the age of 19 and Lester that of 17.

Rev. Bruns was a very conscientious laborer in the vineyard of the Lord. The Lord's cause was always his cause. The church's, the synod's welfare was uppermost in his heart and mind, the Lord's business his main business.

The Lord had granted him a congenial disposition. He was liked by every one, who came in touch with him—a friendship always true and enjoyed by every one.

The Lord summoned him on the third of December. It was a quick call. He died very suddenly of heart cramps. He has gone to his Lord, and we rejoice to see him receive his very great reward.

He died at the age of forty-five years, leaving his wife, his three brothers, John, Fred, and Edwin, his successor in office at Delano, Minn., his parents.

The funeral services were conducted at Sanburn December 6. In the forenoon the services were for the congregation. The Rev. Hy. Boettcher preached in German and Prof. A. Schaller in English. The afternoon services were for the relatives and outsiders. Many had come. President Albrecht preached the English and Rev. M. Pfothner the German sermon. The 7th of December his remains were brought to New Ulm, to be interred to their rest in the Lutheran cemetery. A funeral service was also desired here, and therefore the remains were taken into the St. Paul's Church, where Prof. E. Bliefnicht preached a brief sermon in German, and Rev. Hinenthal, the local pastor, preached an English sermon. Visiting Elder, Rev. W. Albrecht, committed the body into God's acre. The funeral was very largely attended.

The Lord's glory was his sole thought, and now the Lord has given him that great privilege to see His glory.
Hy. B.

† **MRS. MINNIE WIETZKE** †

She was born January 12, 1900, at Shickley, Nebr. Her parents were Mr. and Mrs. Herman Everts. She received her training and instruction in the Word of God and in the Christian doctrine in St. Paul's Congregation near Grafton, Nebr., and was confirmed by Pastor F. Brenner.

In January, 1923, she entered the holy estate of matrimony with Pastor W. F. Wietzke. In May of the same year she removed with her husband to Shickley, Nebr., to which place the latter had accepted a call. Here she at all times proved herself a faithful helpmeet for the pastor and a consecrated mother of her children.

After a short and grievous illness the Lord took her to Himself in heaven on October 23rd of this year. Funeral services were held from the parsonage and church at Shickley on October 26. Pastor J. Witt officiated, basing his words of comfort on John 14:1-6.

Mrs. Wietzke's age was 28 years, 9 months, and 11 days. She leaves to mourn her early departure her bereaved husband and two children, ages 4 and 2 years, her mother, mother-in-law, four brothers, two sisters, and many other relatives and friends.
Geo. T.

FROM OUR CHURCH CIRCLES

Mississippi Valley Pastoral Conference

The Mississippi Valley Pastoral Conference is to be held at Winona, Minn. (Rev. Alfred Sauer).

Opening services on the 22nd of January 1929, in the evening. Meeting of the Conference on the 23rd, beginning at 9 a. m.

Sermon: E. F. Kurzweg (E. H. Palechek), German.

Confessional: Rev. I. Brackebusch. (Rev. J. Bergholz), English.

Papers: Exegesis on the second chapter of Hebrews (Arthur Hanke; Isagogical treatise on the Gospel according to St. Matthew (G. Fischer).

Please announce to the local pastor whether you intend to come or not. Those who expect to come before supper may kindly mention it when announcing themselves.

W. C. Limpert, Sec'y.

Manitowoc Pastoral Conference

The Manitowoc Pastoral Conference will meet on Tuesday and Wednesday, January 15th and 16th, in the congregation of Pastor L. Koeninger at Manitowoc, Wis. First session at 9 A. M.

Papers:

- 1) 1 Cor. 7:16-20: B. Gladosch.
- 2) Exegesis on Ephesians 1: W. Haase.
- 3) Verstockung: P. Hensel.
- 4) Bedeutung der Taufe: T. Uetzmann.
- 5) Der Christ als Missionar nach dem Vorbilde Christi: O. Gruendemann.
- 6) Luke 3:10-15: P. Kionka.

Confessional Address: Heidtke (Haase).

Sermon: Grunwald (Schink).

Please announce!

T. F. Uetzmann, Sec'y.

Dedication at East Fork Mission

On a sunny afternoon, December 2, the dedication of the new building at East Fork Mission could at last take place. The missionaries of East Fork and Whiteriver and their families, the other mission workers at East Fork, the older orphans, the thirty-three pupils of the Boarding School, and several government employees from Whiteriver attended the service in the chapel. The writer preached on the motto of the Boarding School (1 Tim. 4:10, 11). Supt. Guenther sketched the development of East Fork Mission from its unpretentious beginning in 1896 in Pastor Mayerhof's army tent under the big red

cedar (near which the new building stands) to its present state.

After the service the congregation went to the new building. The pupils and workers assembled on the front porch and sang "A Mighty Fortress Is Our God." The undersigned read the dedicatory prayer, after which the newly elected principal, Pastor Chr. Albrecht, unlocked the door. The assembly filed into the spacious dining room and sang "Now Thank We All Our God."

The sentiments of that old hymn brought the service to a fitting close. Workers and pupils have much reason to be thankful for the beautiful new building, for which they waited over six long years. East Fork Boarding School was founded in the fall of 1922. Since East Fork was not considered a good place for the permanent location of the Boarding School, the old East Fork Day School buildings, bought from the government, were at first used for the boarding pupils. But most of the space was needed for the 80 pupils in the day school. At this time also the Orphanage was started. And the orphans had to be housed in the same quarters. But soon there were so many babies that there was hardly enough room for them. An addition was built: a shack. Boarding pupils arrived. They were lodged and boarded in the principal's cottage. But that could be done for only about a year. Another shack was added. And a chicken coop was remodeled into a boys' dormitory.

When the Boarding School opened its fourth term, fifty children applied for entry. (The school was opened in 1922 with two boys, one of whom soon had to be dismissed.) A few more rooms were patched on. Forty of the applicants were accepted, whereas only twenty had been provided for. Assurance was given that the temporary shacks were to serve for only one year. They were built accordingly. We wanted to move to the Milk Ranch, or to a place at the foot of Mt. Graham near Safford. But we didn't. The location at Safford did not promise sufficient water. And for superstitious reasons the tribal chiefs would not grant permission for the location at the Milk Ranch. It seemed to be God's will that the school remain at East Fork.

The Orphanage got a building of its own. That gave much relief for both institutions. But the unpainted shacks became so dilapidated that they did not give enough protection against the cold and wind and rain. And the workers had no decent living quarters, not to mention the distressingly inconvenient and cramped and dark rooms in which they had to do their daily work. Yet with remarkable unselfishness the matrons went about their duties. Neither did the pupils complain, although many of them came from well equipped and large schools.

In 1925 Synod voted \$10,000.00 for a new building. But the lowest bid was \$21,000.00. This meant two more years of weary waiting in the barren board barracks. They were by this time in such poor condition that they

could hardly have been repaired even if money had been appropriated for that purpose.

A recent visitor, who has been acquainted with Indian work since 1907, said, upon seeing the old Boarding School quarters, "This is real poverty".

In 1927 Synod voted \$25,000.00. (And, by the way, that amount was not all used.) The contract for the new building was signed April 21, 1928. The Knoop Brothers Construction Co. of Los Angeles submitted the lowest bid. Mr. H. O. Jaastadt, an eminent architect and member of Grace Church in Tucson, drew up the plans and specifications gratis. Men experienced in construction work have voiced unstinted praise of the carefully planned and excellently constructed building. We were singularly fortunate in the choice of architect and contractor.

The building is 36 feet wide by 62 feet long. The basement contains a furnace room with a low-pressure steam heating plant, a store room, a root cellar, a play room, a bath room with eight showers, a large laundry with an electric washer and extractor. In the laundry there is also a two-kilowatt Kohler light plant, which supplies light and power for the whole building.

On the first floor is a well-equipped kitchen, a dining room that will comfortably seat fifty people, a room for sewing and ironing, a sick room, a bed room and private bath and living room for the matron, and a spacious closet for storage. A large fire-place, a gift from the contractors, lends the dining room a cosy, home-like appearance.

An open stairway leads to the second floor, on which are located the assistant matron's room, four bed rooms, three study rooms, and a wash room. The bed rooms easily accommodate six single beds. The studies are equipped with tables seating six pupils.

Another stairway leads to a roomy attic, part of which is used for storing clothing. In case the second floor should prove too small, the attic, with small cost, can be arranged to provide space for 15 or 20 more beds.

Most of the lumber in the building is Arizona white pine, which was milled in the nearby lumber camp McNary. But wherever the floor will have much traffic, maple flooring was laid. The siding is redwood. The walls and ceilings are Schumacher Plaster Board. The roof is covered with galvanized tin shingles of a pleasing design.

The building is really a girls' dormitory and will be occupied by the eighteen girls enrolled this year. But our fifteen boys will also use the dining room and the shower baths.

Miss Emma Pingel is matron of the Boarding School. Miss Louisa Ahrens, who also functions as Day School matron, is her assistant. Miss Esther Frigge, who rendered splendid service for the past two years, is on sick leave for a year. The matrons do not only supervise the behavior of the girls; together with the girls they cook

and bake and sew and mend and wash and iron. Theirs is not an easy position. And they bear heavy responsibility. They constantly supervise the girls. The whole building is planned with this thought in mind. This vigilant supervision begins when the first girls arrive in fall, and does not let up until the last girl (and often not without tears) bids farewell at vacation time.

Mr. Erwin Kussow is the industrial teacher in the Boarding School. Together with the boys he looks after the garden, the farm, the dairy, the pumping plant, the lighting plants. He supervises the dormitory life of the boys. Under his supervision the boys keep the whole compound in repair and order.

The undersigned has been principal and teacher of the Boarding School since its founding; at the same time functioning as principal of the Day School and as superintendent of the Orphanage. However, on account of sickness in his family, and upon urgent advice of several physicians, he saw himself forced to tender his resignation and seek a lower altitude. He has accepted a call to Rockford, Minn. Pastor Chr. Albrecht of Warren, Arizona, has been called as successor and will enter upon his duties January 1.

Thanking the Lord for his manifold blessings in the past, let us fervently pray that He will continue to bless the work at East Fork.

H. C. Nitz.

Dedication

The newly organized Mount Calvary Congregation at La Crosse, Wis., was privileged to dedicate its new house of worship to the services of the Triune God, in three special festival services, on the twenty-fourth Sunday after Trinity.

After a short Opening service in front of the church building, the morning service was opened with the singing of the hymn, "Open now Thy Gates of Beauty." Now followed the act of dedication by the local pastor and a selection by the Mount Calvary Choir. The Rev. G. A. Ernst of St. Paul, Minn., delivered the sermon to a very attentive audience of about 300 persons. After the sermon a solo was rendered by Miss Henrietta Exal, a member of a sister congregation.

At 2:30 p. m. a German service was held, in which the Rev. J. H. Paustian of Barre Mills, Wis., preached and the Choir of the First German Lutheran Church rendered two appropriate hymns. The evening service, at which the Rev. I. M. Brackebusch of Stoddard, Wis., officiated and which was enhanced by two fitting selections by the Immanuel Choir brought the day's festivities to a close.

The ladies of the congregation, assisted by ladies of several sister congregations, also deserve special mention for the fine meals they served to the many guests, in the church basement.

The new church, a frame structure, measuring 65x30 feet and having a normal seating capacity of about 250

was filled to overflowing in all three services, so that in spite of adverse weather conditions the day proved to be a very successful one. It is estimated that about 1,000 persons attended the three services and several hundred were turned away because of lack of room.

Before the close of the evening the Rev. J. W. Bergholz, as representative of the Mission Board, wished the new congregation God's richest blessings for its further success and growth.

May the gracious Lord, who has helped us hitherto, continue to bless the humble efforts of His servants, so that our new church may become a real portal of heaven and through its medium many more immortal and blood-bought souls be brought into the fold of the Good Shepherd.

Theo. J. Mueller.

Twenty-Fifth Anniversary

On August 23, 1928, twenty-five years had elapsed since Pastor J. H. Paustian's ordination into the ministry. His congregation in Barre Mills, Wis., quietly set about to celebrate this event, so quietly indeed that the pastor had no inkling of what was in progress.

The celebration took place on August 23rd at 8 p. m. At the appointed time Pastor Paustian was led into the beautifully decorated church by the trustees while the assembled congregation sang "Praise to the Lord." Pastor J. H. Schwartz of West Salem preached the sermon, based on 1 Cor. 3:9: "For we are laborers together with God: ye are God's husbandry, ye are God's building." Teacher Bruesehoff of Juneau, Wis., presided at the organ, while the choirs under the direction of Teacher O. Boerneke sang appropriate songs of praise.

After the service proper Rev. C. Siegler of Bangor delivered a speech and presented to Pastor Paustian the gift of the Conference. A letter of congratulation was read from the congregation at Redwood Falls, Minn., while Rev. J. C. Bast of Morton, Minn., brought the good wishes of his congregation in person. As a token of appreciation for his many years of service in their midst the congregation in Barre Mills presented their pastor with a Graham-Paige Sedan. The ladies of the congregation had prepared a bountiful repast during which several pastors delivered impromptu speeches.

Pastor Paustian was ordained and installed as pastor of the Morton-Redwood Falls, Minn., parish August 23, 1903. In the year 1910 he accepted the call of the St. John's Church at Barre Mills, Wis., which he so faithfully served for more than 18 years. May God's blessing be with him and his flock in the future as it has been in the past.

J. C. B.

Golden Wedding Anniversary

A special service was conducted on November 25th in St. Paul's Church at Hustler, Wis., to commemorate the fiftieth wedding anniversary of Mr. and Mrs. Leopold Reisenauer. The undersigned delivered the sermon on Psalm 126:3.

H. A. Pankow.

Installations

Authorized by President J. Witt, the undersigned installed the Rev. R. Kremer in Herrick, So. Dak., on the 19th Sunday after Trinity. May the Lord bless the pastor and his parish.

Wm. Holzhausen.
E. J. Hahn.

Authorized by President J. G. Glaeser the undersigned on the first Sunday in Advent installed the Rev. R. W. Mueller as pastor of St. John's Church at Arcadia, Wis.

Address: Rev. R. W. Mueller, 110 S. 2nd St., Arcadia, Wis.
R. Siegler.

Upon authorization of President Im. Albrecht, Rev. J. C. A. Gehm was duly installed as pastor of St. John's Congregation of Darfur, Minn., on the 21st Sunday after Trinity. The pastors Wm. Rumsch, H. Heinemann, and W. Rolff assisted.

May the Lord bless shepherd and flock.
Address: Rev. J. C. A. Gehm, Darfur, Minn.
Ernst C. Birkholz.

Authorized by President A. Zich I installed the Rev. W. G. Fuhlbrigge in his new parish Stambaugh-Crystal Falls, Mich., on November 25.

Address: Rev. W. S. Fuhlbrigge, Stambaugh, Wis.
Malvin W. Croll.

Authorized by President J. Glaeser the undersigned installed on the 25th Sunday after Trinity Rev. Frank Senger in his new field at Rice Lake, Wis.

Address: Rev. Frank Senger, 601 W. Humbird St., Rice Lake, Wis.
R. W. Mueller.

Authorized by the President of our West Wisconsin District, J. Glaeser, the undersigned installed Rev. Gerhard Fischer as pastor of the Savanna and Mosquito Hill Congregation in Illinois, and the Sabula Congregation in Iowa on the first Sunday of August.

Address: Rev. Gerhard Fischer, 130 5th St., Savanna, Illinois.
Julius W. Bergholz.

Authorized by President C. Buenger, the undersigned installed the Rev. Louis Baganz as pastor of St. John's Church at Burlington, Wisconsin, on the first Sunday in Advent.

Address: Rev. L. Baganz, 495 Burlington, Wis.
H. J. Diehl, W. Reinemann.

Acknowledgment and Thanks

The following gifts have been donated to Dr. Martin Luther College, New Ulm, Minnesota, during the past several weeks. The ladies of the congregation at St. James, Minnesota, Rev. E. Birkholz, 35 gallon of apple and plum jam; Mr. A. Schulke, New Ulm, two rugs for the reception room; Mr. O. Buenger, New Ulm, three three floor lamps; Fairfax, Minn., Rev. Im. Albrecht,

one truck load of potatoes vegetables, and canned fruit; Mr. H. A. Michler, Fond du Lac, Wis., from the Fox River Valley Saengerbund, \$112.16 toward an organ fund; Mr. Geo. Hensel, St. Paul, Minnesota, \$100.00 for gymnasium equipment; Ladies' Aid, Gary, S. D., Rev. H. Lau, canned goods and apples; Acoma, Minn., Rev. W. Voigt, two truck loads of potatoes, vegetables, canned goods; Essig, Minn., Rev. P. Gedicke, 1 truck load of potatoes and vegetables; Sleepy Eye, Minn., Rev. Wm. Albrecht, 64 qts. of canned fruit and 3 dozen new half-gallon jars for preserving; Chas. Sievert, Gibbon, Minnesota, 4 sacks potatoes; Aurora, S. D., A. Baer, canned goods and vegetables; Rev. J. Gehm, Darfur, Minn., 30 quarts sauce, 10 quarts pickles; Ladies' Aid, Toledo, Ohio, Rev. G. Luedtke, 6 sheets and 12 pillow cases for the hospital; Nicollet, Minn., Rev. F. Koehler, 72 quarts canned fruits, 52 sacks potatoes, flour, vegetables; Sheridan, Minn., Rev. G. Schuetze, one truck load of potatoes, vegetables, feed; Wood Lake, Minn., Mr. Arthur Hinz, 60 sacks of potatoes; Henry Schlemmer, 3 sacks potatoes, carrots and squash; Balaton, Minn., Rev. J. Blade, 37 sacks of potatoes, vegetables, 8 gal. preserves; St. Peter, Minn., Rev. G. Albrecht, two truck loads of potatoes, vegetables, canned goods; Echo, Minn., Rev. J. Schrader, one truck load of potatoes, vegetables, canned goods; Emmet, Minn., Rev. F. Zarling, 20 sacks potatoes, vegetables, grain, canned fruit; Flora, Minn., Rev. F. Zarling, 12 sacks potatoes, vegetables, canned goods; Boyd, Minn., Rev. Hry. Albrecht, 212 quarts canned goods, one box apples, 10 sacks potatoes; Mission Circle, St. James, Minn., \$15.00 for hospital equipment; Ladies' Aid, Danube, Minn., \$20.00 for reception room equipment; Danube, Minn., Rev. A. Blauert, one truck load of potatoes, vegetables, canned goods; Renville, Minn., Rev. R. Schierenbeck, potatoes, vegetables, 36 quarts canned goods, \$2.00 in cash; Wellington, Minn., Rev. E. G. Fritz, two truck loads of potatoes, vegetables, canned fruit; Marshall, Minn., Rev. E. Birkholz, 15 quarts canned fruit, potatoes, vegetables; Lake City, Minn., Rev. T. Albrecht, Ladies' Aid \$25.00 for hospital equipment; Ladies' Mission Circle \$25.00 for hospital equipment; Gibbon, Minn., Rev. H. Boettcher, two truck loads of potatoes, vegetables, canned fruit; Willing Workers, West Salem, Wis., Rev. J. Schwartz, \$75.00 for reception room equipment; White, S. D., Rev. H. Sprenger, 50 quarts preserves, one gallon syrup, \$1.00 cash; New Ulm, Minn., Rev. C. Hinnenthal, 15 sacks of potates, 6 sacks of sugar, one box of prunes; furthermore the ladies of this congregation canned 2,000 quarts for the college kitchen and provided the scholars with a Thanksgiving dinner; Sebewaing, Mich., Rev. G. Schmelzer, one quilt for the hospital.

All of these gifts are a very material aid toward saving the Synod money in the operation of our school. To one and all we wish to express our sincere thanks.

In behalf of the college,
E. R. Blieferticht.

Help Wanted

Help is wanted for work in the kitchen of our Northwestern College. Applicants will please address: Mrs. J. Rohde, Northwestern College, Watertown, Wis.

Change of Address

Rev. Gustav Vater, North Freedom, Wis.

MISSION FESTIVALS

Ninth Sunday after Trinity

Eagle River, Wis., Christ Church, Jos. D. Krubsack, pastor. Speaker: Ph. Froehlke. Offering: \$87.41.

Fourteenth Sunday after Trinity

Ft. Atkinson, Wis., St. Paul's Church, P. Jahnke, pastor. Speakers: O. W. Koch, M. Raasch, M. Carter. Offering: \$622.93 (this includes \$100.00 from the Ladies' Aid and \$25.00 from the Senior Walther League).

Sixteenth Sunday after Trinity

Lake Mills, Wis., St. Paul's Church, J. Martin Raasch, pastor. Speakers: Prof. G. A. Westerhaus, L. C. Kirst, Gervasius Fischer. Offering: \$351.68.

Seventeenth Sunday after Trinity

Greenleaf, Wis., St. Paul's Church, E. Schoenicke, pastor. Speakers: W. Heidtke, O. Hoyer. Offering: \$72.00.

Milwaukee, Wis., Zebaoth Church, Arthur B. Tacke, pastor. Speakers: Ewald Tacke, Wm. Pankow. Offering: \$320.46.

Eighteenth Sunday after Trinity

Detroit, Mich., Hugo H. Hoenecke, pastor. Speakers: A. Westendorf, A. Maas. Offering: \$113.49 (including \$18.89 from Sunday School).

Nineteenth Sunday after Trinity

Casson, Wis., St. Bartholomew's Church, E. Schoenicke, pastor. Speakers: F. Stern, H. Grunwald. Offering: \$107.29.

North Fond du Lac, Wis., St. Paul's Church, K. Timmel, pastor. Speakers: J. Schultz, C. Aaron. Offering: \$184.65; Sunday School, \$35.00. Total: \$219.65.

Twentieth Sunday after Trinity

Milwaukee, Wis., Church of Divine Charity, J. G. Jeske, pastor. Speakers: Wm. Pankow, P. Pieper. Offering: \$185.00; Sunday School, \$50.00. Total: \$235.00.

Twenty-first Sunday after Trinity

Onaka, So. Dak., Mt. Olive Church, L. G. Lehmann, pastor. Speakers: R. Gamm, T. Bauer. Offering: \$35.80.

Twenty-fourth Sunday after Trinity

Mayville, Mich., St. Paul's Church, C. J. Kionka, pastor. Speakers: C. Kionka, W. Voss. Offering: \$7.00.

First Sunday in Advent

Shadehill, So. Dak., Mission, Donald F. Rossin, pastor. Speaker: W. Krueger. Offering: \$26.00.

BOOK REVIEW

"The Just Shall Live By Faith" or The Life of Faith in the Just. A paper read by Aug. F. Zich at the session of the Northern District of the Synod of Wisconsin and Other States on June 25th, 1928, at Hortonville, Wis. Printed on resolution of the Northern District and distributed by the selected committee. Price: 5 cents. Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis.

A calm, clear re-statement of what the Scriptures teach and we Lutherans confess regarding justification on the one hand and the new spiritual life by faith on the other. Clear-cut precision in the handling of these doctrines is demanded by Scripture, has ever been sought and maintained by true Lutherans and is particularly needful in our day. May the pamphlet be widely read in our circles! For those who prefer the German language the same essay is offered at the same price under the title, "Das Glaubensleben des Gerechten."

G.

Young Luther: The Intellectual and Religious Development of Martin Luther to 1518. By Robert Herndon Fife, Professor in Columbia University. The Macmillan Company, New York. Price: \$2.00.

The work had its origin in a course of lectures on Luther's early religious development delivered at Uppsala University in April, 1927, upon invitation of the Olaus Petri Foundation. The writer's studies of Luther upon which the work is based began with no intention of seeking the theological foundations of his career, but were directed toward determining his relation to the literary and humanistic currents of his time. The attempt to sound out the cultural significance of the man from this side led to the sources which record his early conflicts with Scholasticism, and a growing acquaintance with these showed that any study of Luther as educator, translator, fabulist or poet must begin with an understanding of his theological development. These facts the author sets forth in his preface to the book. He has evidently brought much application and painstaking effort to the study of the many sources which a work like his would be bound to consider. His conclusions are recorded with modesty and simplicity. These facts alone recommend the book to the attention of every Luther student. "Luther's early development has found many interpreters learned in theology, but very few dispassionate ones," the writer states. His attempt to avoid this mistake of others has produced a very readable book.

G.

The Augustana Synod of North America. Minutes of the Sixty-Ninth Annual Convention, 1928. Augustana Book Concern, Rock Island, Ill.

A comprehensive book, giving a detailed report of the convention proceedings of this body and presenting a wealth of statistical information.

G.

Learning to Pray of the Man of Prayer. By Chas. W. Pflueger. Price: 50 cents. Lutheran Book Concern, Columbus, Ohio.

Saved to Serve. By L. H. Schuh, Ph. D. Price: 50 cents. Lutheran Book Concern, Columbus, Ohio.

These two books will surely prove beneficial to those who read them. May they be read by many.

J. J.

John Ludwig Krapf. The Explorer-Missionary of Northeastern Africa. By Paul E. Kretzmann. Price: 50 cents. Lutheran Book Concern, Columbus, Ohio.

An interesting and instructive biography of this explorer-missionary of Northeastern Africa.

J. J.

A Critique of Joseph McCabe's "Triumph of Materialism." By William Schoeler. Price: \$1.00. Lutheran Book Concern, Columbus, Ohio.

Tomahawk and Cross. A Tale of Colonial Days. By Wm. N. Harley. Price: \$1.25. Lutheran Book Concern, Columbus, Ohio.

Unter dem Banner des Schneekoenigs. Erzählung aus der Zeit des Dreisigjaehrigen Krieges. By W. Schmidt. Price: \$1.25. Lutheran Book Concern, Columbus, Ohio. Two interesting stories well written.

J. J.

The Story of the Catechism. By Th. Graebner. Price: 75 cents. Concordia Publishing House, St. Louis, Mo.

A beautiful book, and should be placed into the hands of those who love their catechism, and are eager to know its history. J. J.

Four Hundredth Anniversary of Luther's Small Catechism. By John Theodore Mueller, Ph.D., Th.D. Price: 65 cents. The Literary Board, Burlington, Iowa.

This is a splendid memorial of Luther's Catechism in beautiful print with an excellent historical treatise on the Catechism. It is bound in the style of the edition of 1536. J. J.

Rex Amoris (The King of Love). A Romance of the Time of Christ. By G. L. Wind. Price: \$1.75. Concordia Publishing House, St. Louis, Mo.

Wind's stories are always interesting, and so will this story be to many a reader. J. J.

Lutheran Annual 1929. Price: 15 cents. Concordia Publishing House, St. Louis, Mo.

Amerikanischer Kalender fuer deutsche Lutheraner 1929. Price: 15 cents. Concordia Publishing House, St. Louis, Mo.

Concordia Annual 1929. Price: 50 cents. Concordia Mutual Benefit League, 105-109 N. Dearborn St., Chicago, Ill.

It contains a wealth of useful and interesting reading matter. J. J.

MINNESOTA DISTRICT

October, 1928

PASTORS: WALTER G. VOIGT, Acoma, Dr. Martin Luther College Building, from Bernhard Albrecht \$10.00, Indian Mission \$10.00, Home Mission \$10.00, Negro Mission \$10.00, Poland Mission \$10.00, Madison Student Mission \$11.05; total \$61.05. J. E. BADE, Balaton, General Mission \$152.90. J. E. BADE, Balaton, Theological Seminary \$19.50. W. P. SAUER, Bear Valley, General Mission \$9.50. W. P. SAUER, Bear Valley, General Administration \$11.25, Negro Mission \$16.30; total \$27.55. W. P. SAUER, Bear Valley, General Mission \$30.00, Indian Mission \$5.00, Negro Mission \$8.75; total \$43.75. C. F. KOCK, Belle Plaine, for Dr. Martin Luther College New Building, \$150.20; from George Hespeneheide \$25.00, August J. Tesch \$21.60, John Krueger \$6.00, Louis Nagel \$5.00, Albert Otto \$25.00, F. A. Mueller \$6.00, William Kahle \$10.00, Chas. Ruehling \$21.60, Fred Vinkemeier \$5.00, William Ernst \$10.00, William Sellnow \$15.00. J. E. SCHAEFER, Buffalo, Educational Institutions \$55.37, Missions \$100.00. G. F. ZIMMERMANN, Cady, Wis., General Missions \$78.11. WM. PETZKE, Cedar Mills, Negro Mission from Minnie, Louis, Edwin and Clarence Witte \$2.00. WM. PEPPER, Treas., Centuria, Wis., General Fund \$42.15. C. J. SCHRADER, Echo, Student Support \$19.00, Seminary and Debts \$25.00; total \$44.00. F. E. TRAUB, Eden, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$10.00, Indian Mission \$5.00, Home Mission \$35.00, Negro Mission \$5.00, Poland Mission \$5.00, Student Support \$5.00, General Support \$5.00, Dr. Martin Luther College Building Fund \$30.00, To Retire Bonds 20.00; total 160.00. M. SCHUETZE, Ellsworth, General Institutions \$38.00. G. F. ZIMMERMANN, Elmwood, Wis., General Missions \$33.03. P. GEDICKE, Essig, Home Mission \$5.70, General Support \$5.00, Dr. Martin Luther College Building Fund \$32.50; total \$43.20. F. ZARLING, Flora, Theological Seminary \$15.00, Northwestern College \$15.00, Dr. Martin Luther College \$25.00, Indian Mission \$16.00, Home Mission \$52.00, Negro Mission \$15.00, Poland Mission \$8.67; total \$146.67. F. ZARLING, Flora, Lutheran Children's Friend Society, Minneapolis, from Flora Lutheran Ladies' Aid \$12.00. HY. BOETTCHER, Gibbon, Synodic Administration \$75.00, Educational Institutions \$150.00, Indian Mission \$75.00, Home Mission \$200.00, Negro Mission \$50.00, Poland Mission \$15.50, Student Support \$20.00, General Support \$15.00, To Retire

Bonds \$15.00; total \$615.50. A. C. KRUEGER, Goodhue, General Missions \$5.00, Indian Mission \$5.00, Home Mission \$5.00, Negro Mission \$5.00, Student Support \$5.00, General Support \$11.26; total \$36.26. F. W. WEINDORF, Grace, Goodhue, Church Extension Fund \$25.00. F. W. WEINDORF, Grace, Goodhue, Bethesda, Watertown \$5.00. F. W. WEINDORF, St. John's, Goodhue, Church Extension Fund \$120.45. W. HAAR, Loretto, Home Mission \$62.00, Dr. Martin Luther College \$10.00; total \$72.00. ED. A. HEMPECK, Hancock, Indian Mission \$15.00, Seminary Fund \$20.00, Poor Student Fund \$10.00, Negro Mission \$10.00, Foreign Mission \$12.00; total \$67.00. A. JUL. DYSTERHEFT, Helen, General Institutions \$60.00. A. JUL. DYSTERHEFT, Helen, Dr. Martin Luther College Building Fund \$223.00. W. J. SCHULZE, Hutchinson, Student Support \$115.65, Church Extension Fund \$98.45; total \$214.10. M. J. WEHAUSEN, Johnson, Negro Mission from Mrs. Joe Karsten \$4.00, Negro Mission \$44.30, Student Support \$38.70; total \$87.00. PAUL W. SPAUDE, Lake Benton, Michigan Lutheran Seminary \$9.35, Dr. Martin Luther College New Building Fund \$10.00; total \$19.35. T. H. ALBRECHT, Lake City, General Institutions \$107.00, Indian Mission \$100.00, Home Mission \$100.00, Negro Mission \$100.00; total \$407.00. T. H. ALBRECHT, Lake City, from Mrs. C. K. Johnson \$5.00. J. F. GUSE, Litchfield, Student Support \$24.76, General Support \$20.00; total \$44.76. WILBERT FRANK, Lynn, Bethesda, Watertown \$20.25. C. A. HINZ, Mason City, Iowa, Home Mission \$46.29. W. P. SAUER, Mazeppa, General Missions \$16.20. W. P. SAUER, Mazeppa, General Administration \$14.10, Negro Mission \$15.50; total \$29.60. W. P. SAUER, Mazeppa, General Missions \$50.00, Indian Mission \$10.00, Negro Mission \$16.79; total \$76.79. PAUL C. DOWIDAT, St. John's, Minneapolis, Twin City Mission \$100.00. A. C. KRUEGER, Minneola, Synodic Administration \$40.00, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Home for Aged \$5.40, General Missions \$40.00, Indian Mission \$10.00, Home Mission \$10.00, Negro Mission \$20.00, General Support \$7.00; total \$162.40. A. C. KRUEGER, Minneola, General Administration \$15.61. J. CARL BAST, Morton, Indian Mission \$45.00, Home Mission \$100.00, Negro Mission \$38.50, Poland Mission \$15.00; total \$198.50. A. EICKMANN, Nodine, General Institutions \$30.00. A. EICKMANN, Nodine, General Institutions \$75.00, Home for Aged \$25.00, To Retire Bonds \$40.00; total \$140.00. W. P. HAAR, North Mankato, Indian Mission \$20.00, Home Mission \$50.00, Negro Mission \$10.00, Poland Mission \$9.00, St. Paul City Mission \$15.00; total \$104.00. A. LANGENDORFF, Nye, Wis., General Missions \$29.46. A. LANGENDORFF, Osceola, Wis., Indian Mission \$15.00, Home Mission \$25.00, Negro Mission \$12.40; total \$52.40. CARL C. KUSKE, Oshkosh, Dr. Martin Luther College \$11.86. W. C. NICKELS, Redwood Falls, Student Support, New Ulm \$33.38. J. BAUR, Town Ridgely, General Institutions \$13.00, Home Mission \$16.00, General Support \$11.00; total \$40.00. G. E. FRITZKE, St. Clair, Indian Mission \$5.67, Home Mission \$50.00, Negro Mission \$15.00, Student Support, New Ulm \$10.00, General Institutions \$30.00, General Support \$5.00, City Mission \$5.00, Jewish Mission \$5.00, China Mission \$5.00; total \$130.67. G. A. ERNST, Emanuel, St. Paul, Theological Seminary \$100.00, Northwestern College \$100.00, Dr. Martin Luther College \$100.00, Indian Mission \$20.34, Home Mission \$100.00; total \$420.34. C. P. KOCK, Mount Olive, St. Paul, Twin City Mission, Rev. A. E. Frey \$60.00. A. C. HAASE, Trinity, St. Paul, Home Mission \$318.68. MRS. R. PITTELKOW, Treas., Lutheran Mission Auxiliary of St. Paul, City Mission membership from Trinity \$3.00, Emanuel \$3.00; total \$6.00. G. THEO. ALBRECHT, St. Peter, General Institutions \$24.00. HENRY BRUNS, Sanborn, Home Mission \$132.34. G. R. SCHUETZE, Seaforth, General Support \$5.20. G. R. SCHUETZE, Sheridan, General Support \$15.05. WM. C. ALBRECHT, Sleepy Eye, General Institutions \$36.98, Student Support \$51.68; total \$88.66. WM. C. ALBRECHT, Sleepy Eye, General Institutions \$125.00, Indian Mission \$50.00, Home Mission \$125.00, Negro Mission \$50.00, Poland Mission \$27.60, China Mission \$25.00; total \$402.60. GUST BROWN, Treas., Somerset, Wis., General Fund \$68.97. CARL C. KUSKE, Taunton, Supervision and P. and P. \$1.77, Student Support \$3.60; total \$5.37. CARL C. KUSKE, Taunton, General Support \$9.29. CARL C. KUSKE, Taunton, Northwestern College, \$10.09. H. WIECHMANN, Tyler-Burchard, Dr. Martin Luther College Building Fund \$6.54. PAUL W. SPAUDE, Verdi, Indian Mission \$5.80. E. G. FRITZ, Wellington, Indian Mission \$25.00, Home Mission \$25.00, General

Support \$5.00; total \$55.00. C. W. A. KUEHNER, Winthrop, Indian Mission \$40.00, Home Mission \$50.00, Negro Mission \$59.15; total \$149.15. H. E. LIETZAU, Woodbury, Theological Seminary \$24.00, Northwestern College \$24.00, Dr. Martin Luther College \$30.00, Indian Mission \$30.00, Home Mission \$100.00, Negro Mission \$25.00, Poland Mission \$10.00; total \$243.00. PAUL E. HORN, Zumbrota, General Administration \$10.00, Indian Mission \$10.00, Home Mission \$28.76, Negro Mission \$10.00, Student Support \$10.00, General Support \$10.00, To Retire Bonds \$10.00, Church Extension \$10.00; total \$98.76.

H. R. KURTH,
District Treasurer.

MICHIGAN DISTRICT
October, 1928

Rev. A. Lederer, Trinity, Saline.....	\$ 17.82
Rev. P. Schulz, St. Matthew's, Tittabawassee.....	89 12
Rev. A. W. Hueschen, New Salem's, Owosso.....	5.00
Rev. A. W. Hueschen, New Salem's, Owosso.....	362.15
Rev. J. F. Zink, Trinity, Bay City.....	31.50
Rev. Arnold E. Hoenecke, Grace, Muskegon Heights	100.00
Rev. Franz Cares, St. John's, Frankenmuth.....	149 30
Rev. R. C. Timmel, St. Paul's, Sodus.....	140.00
Rev. Alfred F. Maas, St. John's, Ann Arbor.....	524.65
Rev. H. Wente, Zion's, Crete, Ill.....	120 50
Rev. J. H. Nicolai, St. Stephen's, Adrian.....	315.25
Rev. Otto J. Eckert, Emanuel's, Tawas City.....	143.73
Rev. Geo. F. Wacker, St. John's, Pigeon.....	69.93
Rev. B. J. Westendorf, Emanuel's, Flint.....	46.14
Rev. A. Lederer, Trinity, Saline.....	100.00
Rev. C. Binhammer, Salem's, Coloma.....	83.50
Rev. H. C. Richter, Ascension, Detroit.....	87.30
Rev. J. F. Zink, Trinity, Bay City.....	293.53
Rev. A. W. Hueschen, Salem's, Owosso.....	360.83
Rev. W. W. Westendorf, St. John's, Clare.....	48.73
Rev. E. A. Friebe, St. Paul's, Hopkins.....	147.77
Rev. Oscar J. Peters, St. John's, Wayne.....	525.00
Rev. Oscar J. Peters, St. Paul's, Livonia Center....	228.28
Rev. Carl J. Kionka, Immanuel's, Greenwood.....	45.00
Rev. Karl F. Krause, Emanuel's, Lansing.....	1,305.33
Rev. Karl F. Krause, Zion's, Lansing.....	19.40
Rev. C. G. Leyrer, Zion's, St. Louis.....	65.10
Rev. Geo. N. Luetke, Zion's, Toledo, Ohio.....	704.90
Rev. E. Wenk, Apostel, Toledo, Ohio.....	265.00
Total	\$6,394.76

C. J. SCHULZ,
Treasurer.

NEBRASKA DISTRICT

Pastors:

F. Brenner, Hoskins, Belle Plaine.....	\$ 12.00
H. Kuckhahn, Geneva, Watertown \$25.00, New Ulm \$20.00, Dakota-Montana Academy \$5.00, Indian \$20.00, Home Mission \$30.00, Poland \$3.50.....	103.50
M. Lehninger, Plymouth, Poland.....	10 00
E. E. Prenzlow, St. Paul's, Stanton, Pensions.....	4.80
E. E. Prenzlow, Bethlehem, Stanton, Pensions.....	6.65
W. H. Siffring, Brewster, General Administration \$10.00, General Institutions \$10.00, General Mission \$10.00, Home Mission \$10.00, Negro \$7.15.....	47.15
V. H. Winter, Martin, General Institutions \$25.00, General Mission \$25.60.....	50.60
Total	\$234.70

General Administration	\$ 10.00
General Institutions	35.00
Watertown	25.00
New Ulm	20.00
Dakota-Montana Academy	5.00
Home for Aged	12.00
Indian Mission	20.00
General Mission	35.60
Home Mission	40.00
Pensions	11.45
Negro Mission	7.15
Poland Mission	13.50
Total	\$234.70

DR. W. H. SAEGER

WEST WISCONSIN DISTRICT

October, 1928

Pastors:

C. H. Auerswald, Prairie Farm.....	\$ 22.02
Arthur Berg, Sparta.....	77.35
J. W. Bergholz, Onalaska.....	162.00
J. W. Bergholz, La Crosse.....	117.10
I. M. Brackebusch, Stoddard.....	275.65
W. A. Eggert, Wausau.....	82.00
W. A. Eggert, Ringle.....	22.00
W. A. Eggert, Schofield.....	53.00
F. F. Ehlert, Eitzen.....	261.50
A. J. Engel, T. Lebanon.....	10.70
Gustav Fischer, St. Peter's, Savanna.....	200.00
E. C. Fredrich, Helenville.....	25.00
J. Gamm, La Crosse.....	960.90
Henry Geiger, Randolph.....	30.71
G. Gerth, Greenfield.....	9.00
G. Gerth, T. Merrimac.....	8.00
G. Gerth, Merrimac.....	2.00
G. Gerth, Caledonia.....	6.00
J. G. Glaeser, Tomah.....	122.00
J. F. Henning, Bloomer.....	262.08
M. J. Hillemann, Marshall.....	47.01
Edgar Hoenecke, Hamburg.....	11.00
L. C. Kirst, Beaver Dam.....	845.50
Theo. Kliefoth, Oak Grove.....	28.53
J. Klingmann, Watertown.....	1,010.86
R. P. Korn, Arcadia.....	137.90
R. P. Korn, Cream.....	188.20
O. Kuhlow, Jefferson.....	1,075.00
F. W. Loeper, Whitewater.....	218.92
M. J. Nommensen, Juneau.....	280.74
A. W. Paap, Johnson Creek.....	296.00
Aug. Paetz, Dalton.....	37.08
Aug. Paetz, Friesland.....	120.00
E. H. Palechek, Chaseburg and T. Hamburg.....	260.00
H. A. Pankow, Hustler.....	35.05
Gerh. Pieper, Baraboo.....	600.00
J. M. Raasch, Lake Mills.....	361.93
A. W. Sauer, Winona.....	1,115.16
M. C. Schroeder, Pardeeville.....	186.48
H. Schaller, Medford.....	228.74
C. W. Siegler, Bangor.....	123.81
M. F. Stern, Plum City and Waverly.....	135.00
M. F. Stern, Eau Galle.....	108.00
M. Taras, Fountain Prairie.....	32.24
M. Taras, Doylestown.....	15.00
Aug. Vollbrecht, Fountain City.....	270.50
Walter Zank, T. Deerfield.....	34.50
Walter Zank, Newville.....	26.35

Budgetary	\$10,183.73
Non-Budgetary	354.78

Total for October, 1928.....\$10,538.51

H. J. KOCH, Treasurer.

NEBRASKA DISTRICT

Pastors:

F. Brenner, Hoskins, General Institutions	\$ 25.00
H. Klauss, Stanton, General Administration \$60.00, Educational Institutions \$113.21, Indian \$78.00, Home Missions \$175.00, Negro \$25.00	451.21
B. R. Lange, White River, General Missions	11.50
M. Lehninger, Plymouth, General Institutions	56.00
E. C. Monhardt, Clatonia, General Administration \$30.00, Supervision \$20.00 Finance \$20.00	70.00
Total	\$613.71

General Administration	\$ 90.00
Finance	20.00
Supervision	20.00
General Institutions	194.21
Indian Mission	78.00
Home Mission	175.00
General Mission	11.50
Negro Mission	25.00
Total	\$613.71

December 3, 1928.

DR. W. H. SAEGER, Norfolk, Neb.