

The Northwestern Lutheran

Jan 30
Rev C Buenger
5026 19th Ave

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

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SEMINARY DEDICATION

"The glory of this latter house shall be greater than of the former, and in this place will I give peace, saith the Lord of hosts." Haggai 2:9.

Thou School of the Prophets, shine forth in thy splendor,
Let stone upon stone speak the praise of His Name,
Whose grace, and compassion, and mercy so tender,
His children in word and in deed would proclaim.

To God's praise and glory thou standest erected,
A sacred memorial to Christ-centered faith,
And He, Who by worldly-wise men is rejected,
Wafts o'er thy blest precincts His life-giving breath.

He lives, who in anguish on Calvary's mountain
Poured out His pure life-blood the world to redeem!
Released from all guilt in that sin-cleansing Fountain,
All they who believe have salvation in Him!

He lives! He has opened the grave's gloomy portal!
He reigns with the Father in glory on high!—
The Godhead Incarnate, the Savior immortal,
And never, no, never again will He die!

He lives, who in Shepherd-love tenderly feedeth
The flock He has gathered within His dear fold,
And upward to Salem His loved ones He leadeth,
To bless them with joys everlasting, untold!

In earth's dreary desert His oases flourish,
To minister strength to the flock of His love!
With heavenly manna His Own He doth nourish!
Pure Waters of Life flow in streams from above!

Possessing His Word, and consoled by His Spirit,
His Own praise the Father who saved them by grace!
And justified freely through faith in His merit,
To heavenly mansions their pathway they trace.

Love leads them to spread the Evangel they cherish,
That all the wide world His salvation might know!
His love's fond desire that no sinner should perish,
Has kindled the zeal that in fervor doth glow!

Thou School of the Prophets, thy cause is the Master's!
His Spirit-breathed Word in all clearness proclaim!
And from thy blest halls may His Spirit-filled Pastors
Go forward in power to exalt His sweet Name!

God bless thee! God keep thee on Scripture's foundation,
Till Jesus, the Lord of the Church, comes again!
Then His blest "Well Done" shall bring forth jubilation
And shouts of eternal rejoicing! Amen! Anna Hoppe.

— Watch your words. The back kick of the gun
often wounds the gun man. — Selected.

— Self-conceit will always find a way to speak; no
matter who has the floor. — Selected.

THE ONE HUNDRED AND SIXTEENTH PSALM

(Concluded)

Verse 10 — 19

Prayer of Thanksgiving

There is one more point we learn of the Man of Prayer, and that is, to accord to thanksgiving and praise their rightful place in prayer.

If there is one element of prayer we Christians are inclined to slight it is thanksgiving and praise. Though we often use the form of thanksgiving in our prayers, and express the same in words — there is often no lack of words to that effect, especially in our longwinded festival prayers at our public services — yet the question may justly be raised, is it with a heart fully cognizant of and with a spirit imbued with the greatness of God's gifts and blessings we offer Him our thanksgiving? Is our thanksgiving a leaven penetrating all our prayers, or is it merely added as something to all the other things of prayer? Do we feel the irresistible call to thanksgiving? We are indeed in need of enlightenment also in this matter, and the best enlightenment is given us by our Savior in His prayers.

Taking up for consideration the concluding words of our Psalm we hear the Man of Prayer saying, v. 12, "what shall I render unto the Lord for all his benefits toward me?" v. 17, "I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord."

What a wonderful prayer of thanksgiving our Savior here offers to God His heavenly Father! How eager He is to requite God for all His benefits! Great and immeasurable were the benefits He had bestowed upon Him. You will remember from the opening words of the Psalm how the Lord had inclined His ear unto him and answered His prayer and supplication. He had delivered Him from the greatest of miseries, from the sufferings and death He had endured for the sins of the world. He had not permitted His life work to become nought, but has crowned it with the glory of everlasting success. The work of redemption the Son of Man has wrought for all the world has been accomplished, and that He owes to the Father who has not only decreed such work in His eternal councils, but who in the fulness of time has accomplished it through Him. And for this glorious work He should not thank the Lord God His heavenly Father? Was ever motive for thanksgiving so con-

straining? He could not but say, v. 14, "I will pay my vows unto the Lord now in the presence of all his people." I will praise and thank Him in the presence of the whole of redeemed mankind, yea, in the presence of all the redeemed children of God in all eternity.

Such was the prayer of thanksgiving of the Man of Prayer. Thanksgiving was indeed the loudest and clearest note which Jesus struck whenever He prayed. The very first words of His first recorded prayer are the words: "I thank thee, Father." (Matt. 11:25.)

Of Him we learn how thanksgiving should be the heaven penetrating our prayers. If Jesus the Son of Man found His greatest delight in giving thanks to His heavenly Father, how much greater reason have we to exercise ourselves in thanksgiving. Jesus is the essential Son of God, and all the privileges of sonship are His by divine right. We Christians are children of God by adoption, and the privileges of sonship have been conferred upon us by an act of divine grace. All the riches of God's grace have been poured out upon us, all blessings of His kindness have been bestowed upon us without any merit or worthiness in us, and we should not feel our gratitude toward Him? Yes, "what shall I render unto the Lord for all his benefits toward me? — I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord," — must also be the language of our soul in our prayers.

How often are we enjoined to exercise ourselves in thanksgiving in Holy Scriptures! Let us recall some of its passages to that effect. "Offer unto God thanksgiving; and pay thy vows unto the most high." Psalm 50:14. "O give thanks unto the Lord; call upon his name; make known his deeds among the people." Psalm 105:1. "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Eph. 5:20. "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4:6. "Giving thanks unto the Father, which has made us meet to be partakers of the inheritance of the saints in light." Col. 1:12. " whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. 3:17. "In every thing give thanks: for this is the will of God in Christ Jesus concerning you." 2 Thess. 5:18. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving thanks, be made for all men." 1 Tim. 2:1.

Words of Holy Writ like these certainly leave no room for doubt regarding the propriety of thanksgiving in our prayers. Not only is it God's holy will that we thank Him for all things, but He also takes extreme pleasure in our thanksgiving. As parents are delighted when their children express their thankfulness in appreciation of the gifts they have pre-

sented them, so does our thanksgiving thrill the heart of God inasmuch as thereby we acknowledge Him as our loving Father and the Giver of all good gifts.

Special Motives Impelling to Thanksgiving

The highest motive to thankfulness to God are not the gifts we have received at His hands, but God Himself. When human relations are what they ought to be, and where children have come to an understanding age, the chief cause of gratitude on the part of children, is not that father and mother have given them a much desired article, as a new dress, or a suit of clothes, and so forth; the chief cause of joy and gratitude is that they have such loving and providing parents. Just so it is with the enlightened child of God.

Much as a true Christian is delighted at the gifts he has received of God he feels himself above all indebted to the Giver of such gifts. Who is it that has made him and placed him in so lofty a rank among His creatures? Who is it that has endued him with the excellent faculties of soul and body, who has preserved him, richly and daily providing all that he needs to keep his body and life, defending him against all danger, and guarding and protecting him from all evil? Above all, who is it that has redeemed him, a lost and condemned creature, from sin, guilt and everlasting damnation, who has made him a child of God and an heir of eternal life? Are all these experiences merely gifts and benefits the Christian enjoys, and for which he is grateful? No, it is God whom he owes his gratitude and who moves him to thanksgiving, filling his heart with the strain: "Praise God from whom all blessing flow."

Especially is our thanksgiving motivated by the thought of salvation. There is nothing else that can put such thankfulness in a Christian's heart as the thought of what Jesus means to him. When a man has learned to know what sin is; and recognizes what misery it has brought upon human life, including his own; and realizes his utter helplessness, to save himself from such misery; and that, if something is not done, it will surely terminate in eternal ruin to his soul; and then learns to know what Christ, His life, His work, His death and resurrection, in short, what His redemption means to the children of men; and has had the personal experience of it all, — knowing that his own soul has been cleansed from sin and guilt, and restored to perfect righteousness, such a man not only is happy beyond measure, but his heart will break forth in words of joy and thanksgiving, saying, "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will drink from the fountain of salvation, and praise the name of the Lord forevermore.

Yes, "What shall I render unto the Lord for all his benefits toward me?" Has not this feeling of gratitude the same bearing on all, on each and every gift and blessing received of God, not only spiritual but temporal? Take the good things we are blessed with in the lower region of our daily life as exemplified in our Catechism's explanation to the first article of the Creed, or in that of the fourth petition of the Lord's Prayer — "everything that we need for our bodily welfare; such as food, drink, clothing, shoes, house, home, land, cattle, money, goods, a pious spouse, pious children, pious servants, pious and faithful rulers, good government, good weather, peace, health, education, honor, faithful friends, good neighbors, and the like," — are not all these necessities of life which we are daily receiving objects of gratitude for which we should thank God? Oh, if we only could fully realize the love and kindness which prompts God to give us all that we need and all to make us happy, we would, it is true, feel totally at a loss to requite God, but our hearts would be overflowing with thanksgiving.

Nor ought affliction of any kind which comes upon us Christians under the ruling of God, however great and grievous it may be, ever to silence the note of thanksgiving in our prayers. When the Man of Prayer says in our Psalm, "I will take the cup of salvation," He evidently has in mind the cup of suffering He was willing to drink for the salvation of sinners. Yet this did not in the least cause Him to cease from thanksgiving, but rather to exercise the same with greater fervency. Something of this cup of suffering we also must partake during this life inasmuch as we are called upon to follow Christ, and to take upon ourselves His cross. But no cross however hard to bear must stifle the spirit of thanksgiving. We should not let tears so fill our eyes that we cannot see the goodness of the Lord, not let thunder-clouds, however heavy their lurid piles, shut out from us the blue that is in our sky. Every affliction or misfortune which may befall us, and which is held under perfect control by the hand which was pierced for us and is sent in order to draw us nearer to His precious bleeding side, is a blessing in disguise. The cup which my Savior giveth me, can it be anything but a cup of salvation? Hence, even in days of deepest sorrow and affliction or loss of an earthly treasure we have reason to thank God, and to say with Job of old: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

But is it not, for instance, asking too much of us to thank and praise God at the death of one who not only was dear to us, but apparently indispensable as a father or mother of helpless children, or a person in a responsible position whose loss is irretrievable? Is it not asking too much to thank God at the approach of one's own death? The Man of Prayer says in His

prayer of thanksgiving here, v. 15: "Precious in the sight of the Lord is the death of his saints." Luther renders this, the death of his saints is held to be of value before the Lord." The idea here is, that the death of those who believe in their Savior is an object of value in the sight of God, inasmuch as it is so connected with God's plans and the accomplishment of His purposes, that He will cause it to take place in circumstances, at times, in a manner, which will best secure those ends. The death of a Christian believer is indeed of much value before God, as it is a new triumph of the work of redemption, since Christ by His death has abolished death and by His resurrection has brought life and immortality to light, and another of the redeemed has been removed to eternal glory.

Instead, therefore, of sorrowing as those who have no hope, we should rather rejoice and thank God for the death of those that die in the Lord, or at the sight of our own death. In doing so we follow the example of Jesus who even at the grave of His dearest earthly friend strikes the note of thanksgiving loud and clear, saying, "Father, I thank thee that thou hast heard me."

Ground On Which Such Thanksgiving Is Possible

Do you ask, on what grounds all such thanksgiving, as heretofore described, is possible? Certainly not because of our natural innate strength or knowledge. As natural man perceiveth not things spiritual, so also is it not within his power to thank God for any benefit received. No, says the Psalmist, v. 10: "I believed, therefore have I spoken." Another statement of a great truth. Mark well, he does not say, I knew, I have found out by my own reason, therefore have I spoken, given thanks unto God. Modernists indeed would say, I speak and give thanks unto God, because I base my declarations on scientific facts. All that we teach is a product of what we have ascertained and acquired through science. That is absolutely certain, and upon this we base our thanksgiving. But does science or the knowledge of science ever move to thanksgiving? Or do we thank God because we understand, because by reason and reflection we see the real cause of God's benefits, His love, kindness and mercy? Not at all. True thanksgiving is a matter of faith. "I believed, therefore I have spoken." The ground on which thanksgiving is possible in every case, even in affliction and death, is faith, faith and trust in God's Word and promises. True, faith is often afflicted, "I was greatly afflicted," says the Psalmist. Doubts may arise as to the reason of thanksgiving, the feeling of the natural heart may rebel against it. But true faith trusting in the promises of God and enjoying His benefits will say, though all the world be against me, yet will I thank and praise the Lord.

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The Expression of Our Thanksgiving

Much might be said as to the expression of thanksgiving. At this writing we can only indicate it. Our Psalm says, v. 16: "O Lord, truly I am thy servant, and the son of thine handmaid." In view of the mercies and benefits God has blessed us with, especially in view of the redemption through His Son by which we have become His own and have received His Spirit and His quickening energies, we can show no greater mark of gratitude than by giving ourselves to Him and becoming His servants who live for Him.

Next to this is paying our vows unto the Lord, confessing His name, proclaiming the truth of the Gospel to all the world, building His Kingdom by our missionary efforts. "I will offer to thee the sacrifice of thanksgiving. — I will pay my vows unto the Lord now in the presence of all his people. In the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord." J. J.

COMMENTS

A Pope's Revenue By the recent exchange of ratifications of the Lateran treaties the exchequer of the Vatican is increased by 750 million lire in cash and a billion lire of Italian Government five per cent bonds. According to Mgr. Antonio Sabatucci, titular Archbishop of Antioch, Auditor General of the Apostolic Revenues, half a billion lire will be immediately invested in bonds, all of which will yield an annual revenue of about \$3,750,000, leaving the cash addition to the Vatican treasury of only \$12,500,000 although the wealth of the Vatican will have been augmented by nearly 90,000,000 dollars in all.

Prior to the loss of temporal power Pius IX had a civil list of about \$645,000, derived from the revenues of the Papal States. The law of guarantees, making him a tenant of the Italian government, allowed him, in compensation, an annual income of \$645,000, but that he nor his successors ever touched. They depended entirely on the receipts from the Propaganda of the Faith, "Peter's Pence," fiscal dues, and private offerings.

During the World War these sources of income were reduced to less than a million dollars annually, never exceeding \$1,400,000. Then an improvement immediately showed itself and has been most pronounced under the present Pontiff, so that the total income from the sources mentioned reached, in the "holy year" of 1925 15 million dollars, and not much less thereafter. The Vatican has no public or state debt.

Here are the disbursements of his huge income:

For entertainments of cardinals and diplomats	\$ 500,000
For the administration of the Vatican etc. . .	\$2,500,000
Pontifical charities and school subsidies	\$1,500,000
Presents, extraordinary aid etc.	\$1,500,000
Miscellaneous expenditures	\$1,000,000
Total	\$7,000,000

The greatest expense under "administration" has all along been the maintenance of the Papal Army. This consists of three corps, or guards: the Noble Guard (without pay), the Swiss Guard, and the Palatine Guard, together with a company of police. Thus the New York Times.

Comment is hardly necessary. The figures speak for themselves. Comparison with the fiscal misery of the Lutheran Church, as especially evidenced by the financial status of our Wisconsin Synod, is illuminating. It is the age old complaint of Luther, that when the people were under the papacy they carried all they could possibly spare to the priests and monasteries, but after they were sitting under the preaching of the pure Word, the pastors were allowed to starve. Still we should be grateful that the monies bestowed on us by a beneficent Lord are not wasted on entertainment of cardinals and the upkeep of Swiss Guards. Z.

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Birth Control and the Jews At a rabbis' meeting at Detroit last June the Central Conference of American Rabbis urged that a portion of "next year's program" be devoted to one or more papers on birth control. Here is the full resolution: "Recognizing the need of exercising great caution in dealing with the delicate and complicated problem of birth regulation, in view of the widespread dissolution of the old sanctions affecting the institution to guard against placing in the hands of those who would undermine the dignity and sanctity of those precious bonds through reckless notions and practices having to do with sex relation; especially mindful of the noble tradition obtaining among the Jewish people with respect to the holiness and crucial importance of domestic relations, but realizing at the same time the many serious evils caused by parenthood among those who lack the prerequisites of health and a reasonable measure of economic resources and intelligence to give to their children the heritage to which they are entitled:

"We therefore recommend that the Central Conference of American Rabbis urge the recognition of the

importance of the control of parenthood as one of the methods of coping with social problems."

Thus the leaders of a race known for its fine family life and love of children are carried away by the wicked and dissolute trend of these latter days. They turn their back upon their own Moses, who, inspired of God, recorded the Lord's blessing on marriage and its prime purpose, Gen. 1:28: Be fruitful and multiply, and replenish the earth, and subdue it. Lacking the respect for the Bible as God's true Word, unalterable for all time, piece by piece the holy ordinances of God are not merely ignored, but openly flouted and set aside. Truly this is a generation that knows not God. And the Jews of all people to advocate race suicide! Was it not always the ardent wish of every Jewish mother to have children, and was to be childless not a disgrace? Has this tribe, which long ago rejected the Christ, given up all hope of His coming into the world, born of the Jews? Or is this just a device to furnish material to the rabbis, whose pulpit performances, according to their own complaint, have degenerated to theater reviews and a sort of rabbinical wing of the "Book-of-the-Month" club? Fewer people, smaller families of most intelligent and well-to-do parents will solve no social problems, better no race, banish no crimes. This the history of nations shows clearly. But the blaspheming unbeliever is ignorant of history as well as of God's Writ. We must leave them to the judgment of Him Who has written for all times: Thou shalt not kill.

Z.

* * * * *

What's the Use? A man down in Maine has found a use for the Bible which, we think, in its extent at least, is new. Poor, patient Book of books, what abuse has it not suffered! Its word is intended to elevate the soul; the ancient Family Bible has been known to elevate the body, too — in the absence of a high chair. If you stand with firm faith on your Bible you shall attain the highest things that heaven holds; people have been known to stand more or less firmly on it to reach things that were not so high, where a Webster's Dictionary would have served just as well. Between the leaves of our Bible a loving Father has placed for His children a most precious paper, our letter of adoption where we may read our title clear to a heavenly heritage: He bids us, "Seek, and ye shall find," and "Search the Scriptures." What comparatively worthless papers has not the old Bible had thrust for safekeeping by the fathers of earth between its leaves! They were often forgotten, too, like the heavenly Father's paper and re-discovered as a cause of surprise. A repository of flowers is the Book of Life, of imperishable fragrance and eternal loveliness, to delight our souls forever: how often has not sentiment made it serve to press and for a time preserve the tender, perishable blooms of earth to which life had given an added essence of smiles or tears! But I am keeping you. You are impatient to hear of this new use to which the

Book is to be put, and regarding which I ask, "What's the use?" Well, here is the item:

A most unique Bible is being compiled by Edmund T. Garland, secretary of the Bible Society of Maine. It will be handwritten, 31,173 verses being copied by different persons. The first verse was copied by Calvin Coolidge. The ages of the contributors range from 4½ years to 103. The Book of Ruth will be written by persons named Ruth, the Book of John by persons named John, this idea being carried out throughout the entire Bible.

Mr. Garland certainly does not wish to appear as one who is putting the Bible to a wrong use; but is not every use of it a wrong use which is not the right use? We do not intend a play upon words. Should not the right use of the Scriptures, "to make us wise unto salvation through faith which is in Christ Jesus," be so sacred to us as to make every other use seem trifling and, therefore, improper? We mean, too, the use of it merely as a book of history or literature, which may easily lead to a false position. Of course, man is always the loser; the Bible can take care of itself. Not infrequently the unexpected happens:

"And fools who came to scoff remained to pray."

G.

THE DEDICATION

The date of this issue of the Northwestern Lutheran is that of the dedication of our new seminary. God willing, thousands of the members of our synod will be gathered at Thiensville to take part in the joyous celebration. We have every reason to rejoice and to give thanks. We thank our God for the seminary itself and for the blessings he has bestowed on our synod through its work. We thank God that he has taught the members of our synod to appreciate these blessings and so made them willing to furnish the means to build this new home for our seminary. We thank God for the love in which the members of our synod worked together in this our common cause. We thank God for prospering and protecting this work of builders so that it progressed smoothly and that no serious mishap occurred.

"The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." Matt. 9:37-38.

When the pioneers of our synod began to seek out and to gather about the means of grace those of our faith who had left the land of their birth to seek a new home in our country, they found a plenteous harvest and soon keenly felt the want of laborers who could help them gather in the harvest. Undoubtedly they prayed to God for such laborers, but they realized as well that God gives His Church these gifts through the Church itself by making some willing to serve Him in this holy calling, and the others willing to prepare men for and then to support them in this ministry.

It soon became clear to this little group that they could not rely on others to provide them with candidates

for the ministry. As early as 1860 the thought of a seminary was being seriously considered. After much preliminary deliberation, the resolution to found a seminary was adopted at Watertown in May 1863, Rev. E. Moldehnke being called as professor. The seminary was opened in the Gardiner house on Fourth Street in the fall of the year. There were two students, A. Siegler and H. Hoffmann. A college to prepare young men for the pursuit of theology was added. The institution was first

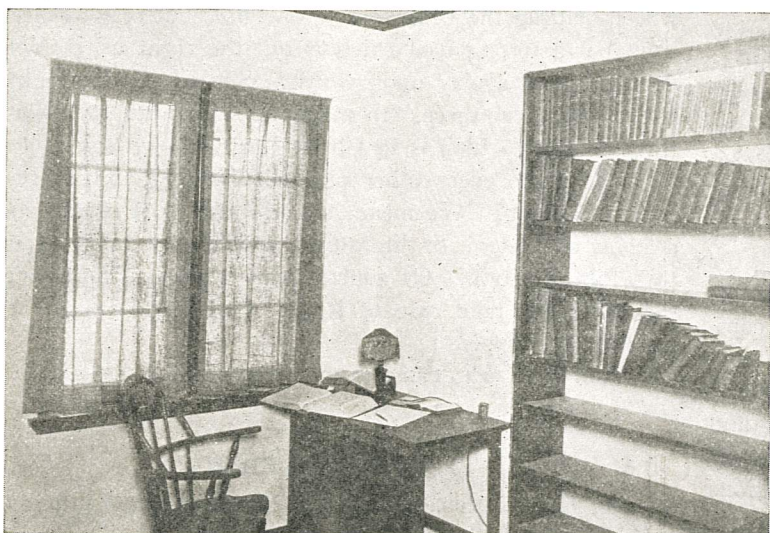
Graebner. There were six students. The seminary was housed in a rented residence on the corner of Hubbard and Beaubian Streets, now Garfield Ave. In the same year, however, negotiations were begun to purchase the so-called Eimermann's Park on 13th and Vine. The price paid was \$7,000. The dedication took place in September, 1879.

In 1889 Prof. A. Hoenecke, who had remained the pastor of St. Matthew's until this time, was asked to devote himself entirely to the seminary, and his church granted him his release.

The old building in Eimermann's Park now was in such a state that the authorities demanded very extensive repairs. A committee was appointed to gather information on a new location and building and to report in the "Gemeindeblatt" before September. A pastoral conference was held in October for the discussion of the matter. In 1892 at the synod in Winona, Minn., the Seminary Board reported on the location and the building plans, and the resolution was adopted to erect a new seminary and two residences for professors at a total cost of \$40,000. A third residence was voted at the same meeting. The seminary was dedicated on September 17, 1893.

In 1919, at New Ulm, Minn., the synod was again compelled to take up the matter of the seminary building and grounds. The "Pabst Farm" had been platted, and lots were being sold. The synod had long authorized the officials to purchase three adjacent acres, as the grounds were not sufficiently large to take care of future developments. No purchase had, however, been made. At this time the twelve lots of the Washington Highlands adjoining our property were still to be had for the sum of \$35,507.

Not to act now would mean that we would have to



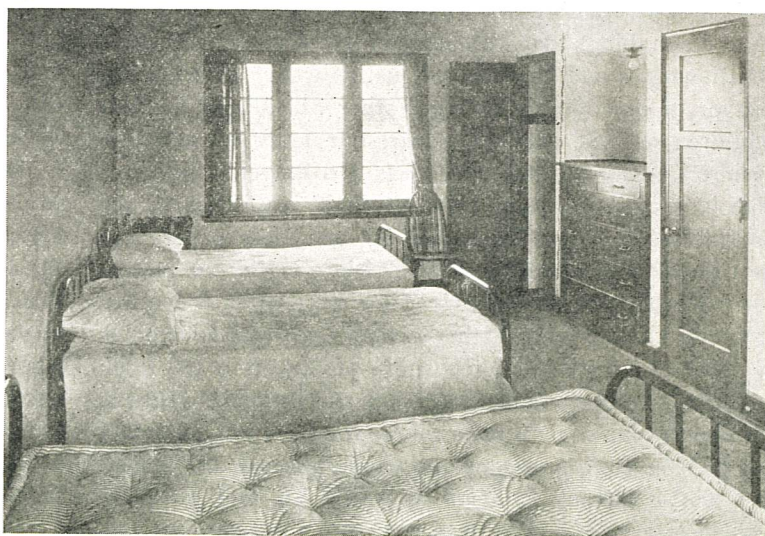
A Study

known as "Wisconsin University," later as Northwestern University. The new building was dedicated on September 14, 1865. In 1866 Rev. A. Hoenecke was called as inspector of the seminary and, upon Rev. Moldehnke's resignation, assumed full charge of the work. During the year 1867-1868 the theological department numbered four, the college department, twelve students.

This period in the history of our seminary ended in October 1868, when the resolution was adopted to combine our seminary with that of the Missouri Synod at St. Louis, Mo. The Missouri Synod was to support a professor at Watertown, and the Wisconsin Synod one at St. Louis. This plan was, however, carried out only in part. Prof. W. Stellhorn sent by the Missouri Synod remained at Watertown till 1874. Prof. A. Hoenecke accepted a call from St. Matthew's in Milwaukee.

But the sentiment that the Wisconsin Synod should have its own seminary had not died out. The synod at Watertown in 1877 took up the question of the re-establishment of our seminary. In August of the same year a special meeting was held at Oshkosh in the matter, and it was resolved to re-open our seminary in the fall of 1878.

On September 4, 1878, three professors were installed, A. Hoenecke, E. Notz, and A.



A Bedroom



By courtesy of the Milwaukee Journal

FROM THE AIR

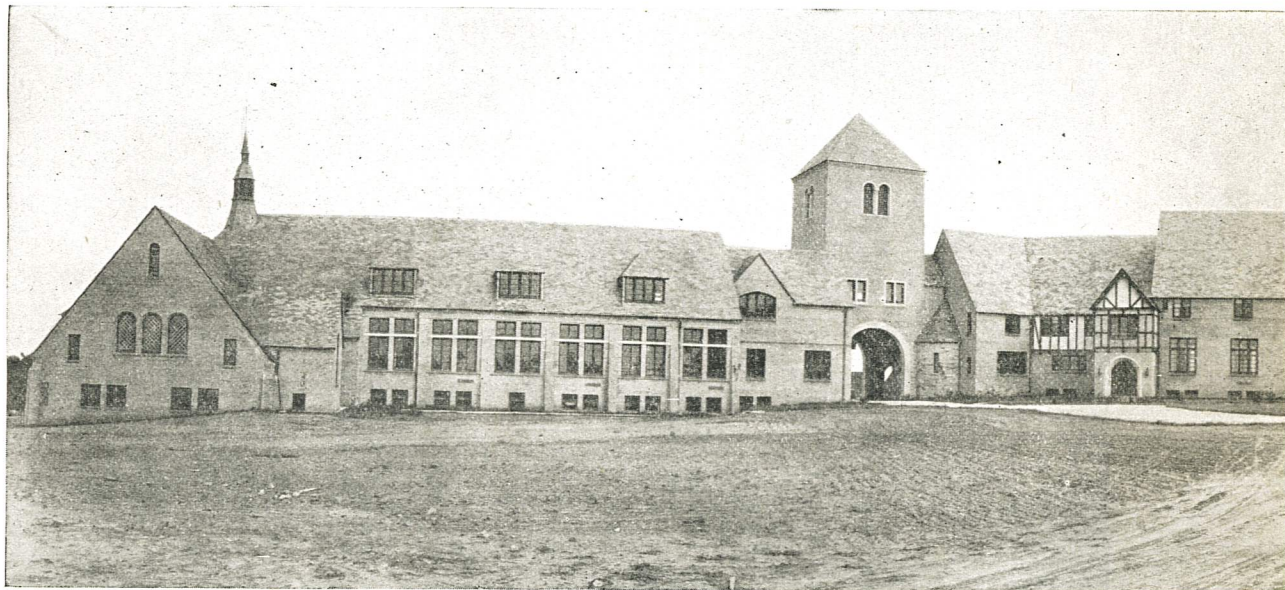
content ourselves with the some 3 $\frac{3}{4}$ acres for all time to come.

During the discussion the fact that we really did not possess a clear title to the seminary property began to assume more and more importance. It was the general opinion that no more money should be expended on a property of which the synod cannot dispose at will.

Finally, a committee of seven was appointed to study the entire question of the future development of our

seminary. Plans were considered to remodel it. But it was the opinion of the authorities at Madison that the condition of the building did not permit extensive alterations. In view of these facts, the Committee finally recommended to the synod of 1921 that a new seminary be built. Its recommendation was adopted by a unanimous vote. The Seminary Board in conjunction with the Board of Trustees appointed the Building Committee: Prof. J. Ph. Koehler, the pastors H. K. Moussa and John Brenner,

Theological Seminary of the Evangelical Lutheran Joint



Chapel
Gymnasium

Library
Lecture Rooms

Editorial Room
Reception Room
Consultation Room

Faculty Room
Director's Residence and Office

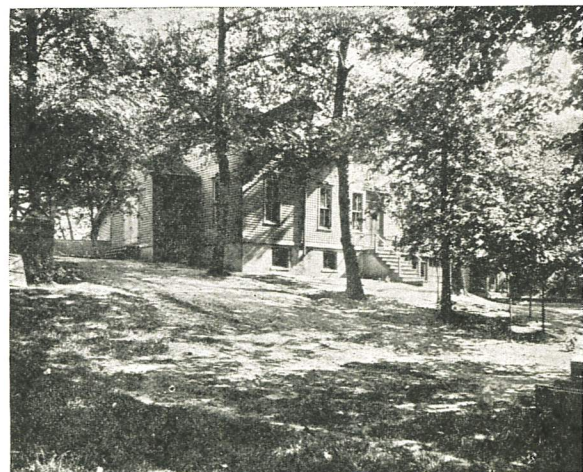
Hospital
Guests Rooms
Dining

seminary. This committee was authorized to direct the Board of Trustees to purchase the above-mentioned thirteen lots, providing that both the seminary property and the lots to be purchased could be freed of the objectionable restrictions, or, if that should not prove possible, to look for a new site for the seminary. The members of this committee were: Pastor John Brenner, chairman, Pastor J. Gauss, secretary, Mr. F. Gamm, Mr. E. W. Zutz, Mr. J. H. Schacht, and Mr. W. Upmeyer, who resigned and in whose place Mr. Ph. Lucas was appointed, President G. Bergemann being a member "ex officio."

The Committee was not able to obtain a clear title to the seminary property from the Pabst Estate nor could the restrictions be removed from the Washington Highlands lots. So the search for a new site was begun.

The memorial to the synod at New Ulm had in view only the purchase of additional land for future use. Very little had been said of need of new buildings. But when the Committee of Seven began to study the situation, always consulting with representatives of the various Districts, it arrived at the conclusion that the present building did not actually meet even the present requirements. It was found that extensive repairs were neces-

Mr. E. von Briesen, Mr. Gustave Sengbusch, Mr. Fred Gamm, and Mr. Theo. Buuck. After the death of Pastor



1878 — 1893

Moussa in 1928, Mr. Wm. Bensemman was appointed in his place.

Two sites had been bought and, for various reasons, again sold, when the Committee finally purchased the

Wille farm just west of Thiensville in Ozaukee Co. The cost of this farm of eighty acres was \$25,000.

A contract was entered into with the architects Clas, Shepherd and Clas.

Work was begun on May 14, 1928. The cornerstone was laid on July 22, 1928. The seminary began to occupy its new home on June tenth of this year, and today we are permitted to dedicate it to the service of the Head of the Church.

O come, let us sing unto the Lord; let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms!

J. B.

Abide, O dear Redeemer,
Among us with Thy Word,
And thus now and hereafter
True peace and joy afford.

od of Wisconsin and other States, Thiensville, Wis.



Steward's Suite
Maids' Rooms
Kitchen

Dormitory Units

As we have already acquainted the readers of the Northwestern Lutheran with the new buildings, we refrain from offering further description.

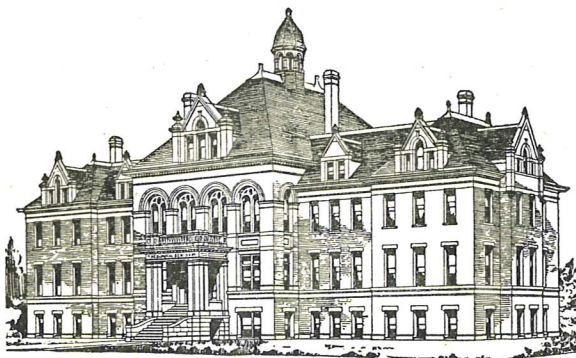
THE ENGLISH BIBLE,—WITH A PLEA FOR THE USE OF THE AUTHORIZED VERSION

(Continued)

The Anglo-American Version

Soon after the Authorized Version was printed there was some unauthorized minor revision going on. From time to time someone suggested that there should be a revision. However, not until the beginning of the nineteenth century did scholars privately turn to a systematic revision of certain parts of the Bible.

In the year 1856 motions were made both in Parliament and in Convocation in favor of a complete revision. The publication of the famous "Grammar of the language of the New Testament" by Winer and also the "Hebrew Grammar" by Gesenius (1813) did much to arouse interest in the original languages of the Scriptures. It may be that the rather romantic discovery of the Codex Sinaiticus at Mount Sinai, by Tischendorf in 1859, quickened the movement. Also a succession of commentaries embodying the results of the more recent learning probably also hastened the cry for a revision. It was found that apart from the more advanced scholarship, comparative



1893 — 1929

This new home of our seminary will take care of its wants for many years. An increase in the attendance over the seventy-two students provided for now, will necessitate only the erection of an additional dormitory unit, as the other units will accommodate more than one hundred and twenty-five.

philology, and textual criticism applied essentially to the Greek New Testament, there were some two hundred words in the Authorized Version which had changed their meaning since 1611.

Yet not until February 10, 1870, was action taken. In the Upper house of Convocation of Canterbury a proposal was made to appoint a committee which was to report on the desirableness of a revision. In May of the same year the committee reported, and it was decided that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship to whatever nation or religious body they belong.

company), Chambers, Dwight, Osgood, Day, Woolsey (of Yale, chairman of the New Testament company).

Among the British Revisers were Westcott, Hort, Scrivener, Lightfoot, Ellicot, Trench, Alford, Stanley, Milligan, Moulton, Cheyne, Davidson, and Plumptre.

The comments of the American scholars were carefully considered and often adopted, but the final decision in all differences was to rest with the English scholars. The divergences were to be printed in an appendix to the published work.

The American scholars pledged to give their moral support to the new revision and also not to issue a new edition of their own for a term of fourteen years.



The Library

Within the next few months a committee formed two companies, one for the Old Testament and one for the New Testament. Originally twenty-seven scholars belonged to the Old Testament company and twenty-six to the New Testament company, but others were called in from time to time. All shades of theological opinion were represented except that of the Catholic church. *Nearly* all the Revisers were Trinitarians, says McComb. The work of revision began June 22, 1870. (Compare the fine Preface of the Revised Version.)

In July 1870 both houses of Convocation voted to invite the "co-operation of some American divines." Dr. Philip Schaff acted as agent for the American scholars. A committee of thirty members was organized here in 1871 and it began its work after the first revision of the Synoptic Gospels was received from England in October 1872. Five revisions were made before it was published.

Among the American Revisers were Schaff (chairman of the companies), Thayer, Abbot, Crosby, Hackett, Green (of Princeton, chairman of the Old Testament

The instructions to the Revisers were that they should be very faithful to the original texts. Nevertheless there should be introduced as few alterations as possible from the text of the Authorized Version, or if alterations were necessary their expressions should, if feasible, correspond to the language of the Authorized or the earlier English versions of the English Bible. Moreover the revisers were not to strive to attain literary or aesthetic beauty of expression. Neither were they to make a change in the text unless two-thirds of those present approved of it.

For the Old Testament the revisers used the ordinary Masoretic text and put anything of value from the Septuagint in the margin. It was practically the same text which the scholars of the Authorized Version used. The increased knowledge of Hebrew and textual criticism brought about some of the changes which are found in the Revised Version. However, the New Testament company of revisers had a more intricate problem to solve when they were to determine what Greek text of the New Testament should be used as the basis for trans-

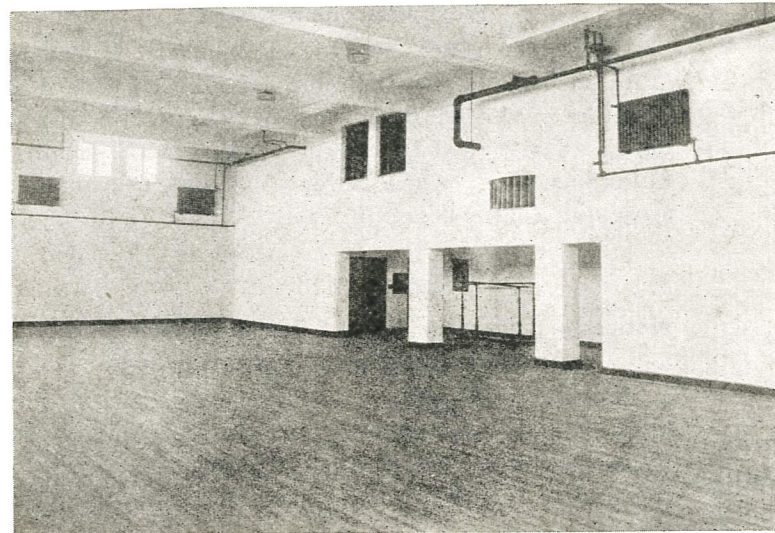
lation and comparisons. Through the discovery of new codices, such as the Alexandrinus (fifth century), the Ephraem, fifth century), and the well-preserved Sinaiticus codex, with the facsimiled codex Vaticanus the construction of a new composite text for the Greek New Testament resulted. Hence the text available to the revisers was a somewhat different one from the Greek text of the New Testament established by Erasmus. The

vote was claimed to be unfavorable to consistency and the literary character of the version. Opinion was more in dealing with the Old Testament revision than with the New Testament. The Old Testament revisers had dealt more mercifully with the text than the New Testament company. Judgment settled rather against the Revision not on account of the actual changes or questions of scholarship, but because of the drastic modifications of the style the revision introduced. Neither did the work of the Old Testament revisers suggest the need for modifying the style to such an extent as the New Testament revisers resorted to.

Although the Revised Version has been read in the parish churches both in London and elsewhere, and in Canterbury Cathedral and Westminster Abbey, it has not displaced the older version entirely, even after forty-five years and more the Revised Version shows little sign of superseding the Authorized Version hardly any more than when it first came out. It is claimed that the Authorized Version is sold fifty times more than the Revised Version.

Not only in England, but also in America there was great excitement on the day the Revised Version appeared as the newspapers of that day show. It was the first version that American scholars had helped to produce. The American Bible Society had through its committee of seven scholars made an attempt at a revision of the Bible between 1847-1851, but not much came out of it. The Revised Version was a joint undertaking.

There was an agreement between the English and American scholars who labored so harmoniously together that during the period of fourteen years every Revised Bible should have the appendices in which the American preferences would be given. R. W. Huth.



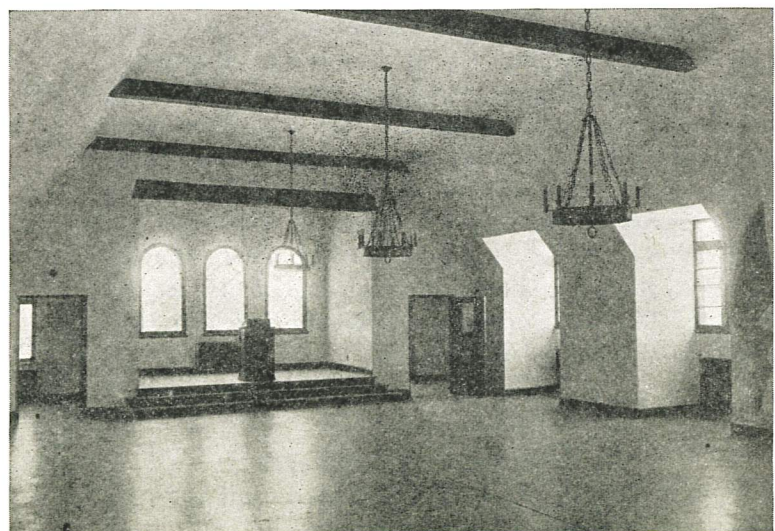
The Gymnasium

latter text was used by the scholars of the King James' Authorized Version. The revisers were supplied with the text usually known as the Westcott and Hort text of the Greek New Testament.

In print the Revised Version presented to the eye of the reader a considerable number of changes both in the text and its external forms. Chapters and verses were noted only in the margin, and the text was printed in paragraphs like other books. There were no Chapter-headings.

The interest in the publication of the Revised New Testament was unprecedented. On the first day of its appearance on May 17, 1881, one London bookseller sold 15,000 copies. The excitement was not so great when four years later (May 18, 1885) the complete Revised Bible was sent out by the Oxford and Cambridge presses. The Apocrypha were published in 1895.

However, the reception accorded the Revised Version was very mixed. It was warmly received and by others just as warmly condemned. Partisans found havoc played with their proof texts. Church conservatives were scandalized by the freedom with which the traditional text was treated. The sonorous style of the Authorized Version was missed. Changes were called petty. The method of determining readings and renderings by



The Chapel

"BELIEVE IN ME"

"Believe in Me," is all He asks—
How then can I refuse?
For, if I only trust in Him,
There's nothing I can lose.

"Believe in Me," He comes again—
He wants me for His own;
He knows I cannot find true rest
Except in Him alone.

"Believe in Me," He begs and pleads—
His voice is ever kind;
I'll build my faith around His care
Eternal life to find.

"Believe in Me," is all He asks—
How little His demand!
"Keep me in faith," I humbly cry,
And guide me by Thy hand.

—Martha Wentzel.

FROM OUR CHURCH CIRCLES**Pastoral Conference of Crow River Valley District**

The Pastoral Conference of the Crow River Valley District will meet in Rev. I. Frey's congregation at Graceville on August 27 to 29, from Tuesday noon until Thursday noon.

Papers will be read as follows by the following:

Pastor W. Haar: Das erste Gebot nach Gausewitz.

Pastor J. Schulze: Exegesis of Luke 16:10-18.

Pastor J. Weiss: Predigt Studium ueber Eph. 5:15-21.

Pastor G. C. Haase: A Theme Regarding the Catechism.

Sermon: J. Schulze.

Announcements are requested.

W. Frank, Sec'y.

Red Wing Delegate Conference

The Red Wing Delegate Conference meets for one day only, September 10, at Zumbrota, Minnesota. Please announce your coming to Rev. P. E. Horn. Remember the new conference rule: Three or more delegates from each congregation. Essays on timely topics will be rendered by one or all of those having assignments — the Revs. J. Lenz, R. Schroeder, A. Eickmann. The most timely subject before the assembly will be a report on the decisions of the General Synod. Rev. G. Hertler, the delegate from our conference, will deliver this report.

W. P. Sauer, Sec'y.

St. Croix Pastoral Conference

The St. Croix Pastoral Conference will meet at Rock Creek, Wis., on September 10 and 11. First session at 10:00 A. M., September 10.

Essays: Developments Which Led to Papacy: Langendorff.

Exegesis: Second half of 1 John 3: Haase.

Sermon: Haase.

Confession: Frey (Franzmann).

Please register with Rev. O. Klett, Centuria, Wis.

H. E. Lietzau, Sec'y.

West Wisconsin District

Please take notice. Mr. H. Frommholz, Columbus, Wis., has sent letter of withdrawal from the Board of Auditors of the West Wisconsin District effective at once. Please send blue slips to Mr. H. L. Seidler, Columbus, Wis., who is willing to act as chairman of aforesaid Board, beginning with August 1, 1929.

J. G. Glaeser, President.

Notice — Directory List of Northwestern Lutheran Annual and Gemeindeblatt Kalender

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

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

Whether you are pastor, professor, etc.

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

Your post-office.

R. F. D. No.

County and State.

Of which synod are you a member?

Do you reside in a rural district?

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

In which direction is it from your place of residence?

How far is it away?

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

Address your card to

Northwestern Publishing House,
263 Fourth St., Milwaukee, Wis.

Northwestern College

The new school year at Northwestern College will begin Tuesday, September 3. All new students, except graduates from the preparatory departments of our schools at New Ulm and Saginaw, report at 9:00 Tuesday morning. The opening chapel exercises will be held in the gymnasium at 8:30 Wednesday morning, September 4, and regular classes will begin immediately after the exercises. Any students planning to enter Northwestern College this fall, who have not yet applied for

admission, will please address the undersigned, and application blanks will be sent without delay.

E. E. KOWALKE,
President, Northwestern College,
Watertown, Wis.

Michigan Lutheran Seminary

The new school year at Michigan Lutheran Seminary, Saginaw, Michigan, begins September 4. For information, catalog and application blanks please apply to Prof. Otto J. R. Hoenecke, 2200 Court St., Saginaw, Michigan.

O. J. R. Hoenecke.

Announcement for the Year 1929-1930

The new school year in Dr. Martin Luther College, New Ulm, Minn., will begin on Wednesday, September 4th, at 9 A. M. It is desired that new scholars be announced as soon as possible in order that proper arrangements can be made for their living quarters. Dr. Martin Luther College offers a three year normal course, a high school course designed for such that wish to become teachers, pastors, or take a general education course. For catalog, application blanks, or any other information apply to E. R. Bliefernicht, 213 South Jefferson St., New Ulm, Minn.

The Lutheran High School of Milwaukee, Wis.

This school will open its new school-year, D. v., on Wednesday, September 4. In the last school-year 327 students enjoyed in this institution the blessings of a truly Christian training. To such boys and girls as have been graduated from the eighth grade, thorough four-year academic and commercial courses are offered. For further information address the Principal.

E. H. Buerger,
Lutheran High School, 621 Thirteenth St.,
Milwaukee, Wis.

Northwestern Lutheran Academy

The new school year at Northwestern Lutheran Academy begins on the 10th of September. Catalogs and information may be had from the undersigned. New scholars should be announced as soon as possible.

K. G. Sievert,
Mobridge, So. Dak.

Winnebago Lutheran Academy

The Winnebago Lutheran Academy at Fond du Lac, Wis., will open its 5th school-year on Tuesday, September 3rd. This institution offers a thorough four-year academic course to such boys and girls as have been graduated from the eighth grade. Further information will be cheerfully given by the undersigned or Rev. G. Pieper, 52 E. 1st St., Fond du Lac, Wis.

G. E. Bergemann,
229 E. 2nd St.,
Fond du Lac, Wis.

Help Wanted At Northwestern College

Help is wanted for work in the kitchen of our Northwestern College at Watertown, Wis. Applications should be accompanied by a recommendation of the applicant's pastor and be addressed to Mrs. J. Rohde, Northwestern College, Watertown, Wis.

Ordinations

Authorized by the president of the Dakota-Montana District Paul Kuske, candidate of theology, was ordained as a pastor on the 10th Sunday after Trinity. Rev. Theo. H. Albrecht and Rev. A. Langendorf assisted in the service.

Address: Rev. Paul Kuske, Brockway, Montana.
Louis W. Meyer.

* * * * *

By authority of President Zich the undersigned ordained the candidate of the holy ministry, Norman Schlavensky, who has accepted the call from the congregations Denmark-Fontenoy. The ordination took place on the 8th Sunday after Trinity (July 21) in Friedens Church, Kenosha, Pastor Waldemar Gieschen assisting.

Carl H. Buenger.

* * * * *

By authority of the Rev. A. Zich, President of our North Wisconsin District, I ordained my son Raymond Haase as a minister of the Gospel on the sixteenth day of June, 1929. The Pastors Carl F. Bolle and W. G. Bernreuther assisted. May God abundantly bless the ministrations of His servant.

A. C. Haase.

* * * * *

Being authorized by President J. Glaeser I ordained my son Theophil who has been called as pastor to the parish Cataract-Little Falls, Wis. This solemn act took place on the 23rd day of June in the St. John's Church, Root Creek, Wis. Pastor Louis Mahnke assisted.

Wm. C. Mahnke.

Installations

Authorized by President J. P. Scherf the undersigned, on the 8th Sunday after Trinity, installed Rev. Gerhard Schmeling as pastor of St. Paul's Church, Henry, So. Dak.

Address: Rev. Gerhard Schmeling, Henry, So. Dak.

* * * * *

By authority of President P. J. Scherf, the Rev. G. Schmeling was duly installed as pastor of Peace Ev. Luth. Church of Clark, So. Dak., on July 21, 1929, by the undersigned.

R. J. Palmer.

* * * * *

Authorized by the Rev. Aug. F. Zich, President of the North Wisconsin District, the undersigned duly installed Rev. Norman Schlavensky as pastor of the Fontenoy-Eaton-Denmark parish on the 9th Sunday after Trinity, July 28th.

Address: Rev. Norman Schlavensky, R. R. 1, Denmark, Wis.
R. Lederer.

Authorized by President C. Buenger, the undersigned installed Rev. T. Voges as pastor of Trinity congregation at Huilsburg, Town of Herman, Dodge Co., Wis., on the 9th Sunday after Trinity.

Address: Rev. T. Voges, R. 4, Hartford, Wis.
G. Bradtke.

* * * * *

Authorized by President Im. F. Albrecht, Pastor Karl J. Plocher was installed in St. Paul's Congregation of Litchfield, Minn., on the 8th Sunday after Trinity, July 21, 1929, Pastors Joh. Plocher, M. Schuetze, W. Voigt, and W. Petzke assisting. The work of his hands, Lord, establish Thou it!

Address: Pastor Karl J. Plocher, Litchfield, Minn.
W. J. Schulze.

* * * * *

Rev. Otto Kuehl was installed at Rozellville, Wis., by the authorization of President J. G. Glaeser of the West Wisconsin District on the 7th Sunday after Trinity. Rev. A. C. Dornfeld assisted.

Address: Rev. O. Kuehl, R. 3, Stratford, Wis.
Rev. W. Gutzke.

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By authority of President Gauss, the Rev. Carl Schmelzer was installed as pastor of St. John's Congregation, Riga, Mich., Rev. J. Nicolai assisted.

O. Eckert.

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By authority of President J. G. Glaeser, the Rev. O. Kuehle was on the seventh Sunday after Trinity installed as pastor of Grace Ev. Luth. Church in the Town of Green Valley, Marathon Co., Wis.

Address: Rev. O. Kuehl, R. 3, Stratford, Wis.
E. Walther.

* * * * *

Authorized by President J. Gauss, the undersigned installed Rev. Waldemar Weissgerber as pastor of Zion English Lutheran Congregation at Lansing, Mich., on the eighth Sunday after Trinity.

God's blessing attend his labors.

Address: Rev. Waldemar Weissgerber, 222 E. Elm St., Lansing, Mich. Karl F. Krauss.

MISSION FESTIVALS

Eldorado, Wis., St. Paul's Church, W. K. Pifer, pastor. Speakers: Jul. Klingmann, M. J. Nommensen. Offering: \$145.60.

Fifth Sunday after Trinity

Prescott, Wis., St. Paul's Church, E. W. Penk, pastor. Speakers: G. Zimmermann and A. Koehler. Offering: \$58.00.

Sixth Sunday after Trinity

Altamont and Gary, So. Dak., Joint Festival, Herbert Lau, pastor. Speakers: A. Lenz and J. B. Erhart. Offering: Altamont, \$57.10; Gary, \$66.10; total, \$123.20.

Newville, Wis., St. John's Church, Walter E. Zank, pastor. Speakers: J. B. Bernthal, F. Weerts, W. Pankow. Offering: \$190.00.

Seventh Sunday after Trinity

Eales, Potter Co., So. Dak., Grace Church, Theodore Bauer, pastor. Speakers: Max Cowalsky and Walter Baumann. Offering: \$55.75.

Corvuso, Minn., St. John's Church, Wm. Petzke, pastor. Speakers: M. Schuetze, W. Nitz, German, Prof. Schweppe, English. Offering: \$460.00; Ladies' Aid, \$25.00; total, \$485.00.

Goodwin, So. Dak., Herbert Lau, pastor. Speakers: R. H. Vollmers, H. C. Sprenger. Offering: \$135.25.

Norwalk, Wis., St. Jacobi Church, E. Zaremba, pastor. Speakers: F. Marohn, G. and E. and E. C. Berg. Offering: \$111.00.

Algoma, Wis., St. Paul's Church, Karl F. Toepel, pastor. Speakers: Wm. Wadzinski, Paul Oehlert. Offering: \$406.00.

Eighth Sunday after Trinity

Lynn, Minn., Zion's Church, W. Frank, pastor. Speakers: T. Haar, Jul. Dysterheft, W. Petzke. Offering: \$202.55.

Pigeon, Mich., St. John's Church, G. F. Wacker, pastor. Speakers: J. Zink (2), Walter Voss (2). Offering: \$332.56.

Sanborn, Minn., Zion's Church, R. Schierenbeck, pastor. Speakers: W. H. Baumann, F. Zarling, A. W. Blauert. Offering: \$477.50.

Hoskins, Nebr., Trinity Church, F. Brenner, pastor. Speakers: G. Press, J. Witt, E. Prenzlou. Offering: \$280.00.

Sawyer, Nasewaupee Twp., Wis., Salem's Church, V. J. Siegler, pastor. Speakers: E. C. Hinnenthal, Roy B. Gose. Offering: \$227.10.

Johnson, Minn., M. J. Wehausen, pastor. Speakers: G. Schlegel, H. Lau, Student L. Tessmer. Offering: \$242.15.

Elkton, So. Dak., Trinity Church, Wm. Lindloff, pastor. Speakers: E. Fuerstenau, E. Blakewell, H. Wiechmann. Offering: \$195.11.

Ninth Sunday after Trinity

South Ridge, Monroe Co., Wis., St. Matthew's Church, P. Monhardt, pastor. Speakers: C. F. Kurzweg, L. Baganz, H. Kirchner. Offering: \$342.02.

Rockford, Minn., Cross Church, H. C. Nitz, pastor. Speakers: Wm. P. Haar, A. W. Koehler, Alb. Ziegler. Offering: \$245.00.

La Crescent, Minn., Immanuel's Church, E. G. Hertler, pastor. Speakers: F. E. Stern, Theo. Mueller. Offering: \$130.00.

ITEMS OF INTEREST

Lutheran Growth In Japan

The publication in Japanese magazines and metropolitan newspapers of articles about Christianity, and in particular about Martin Luther, show, said the Rev. Inadomi, that Luther is becoming an influential hero for Japan.

"Our people admire his compelling courage and fidelity to the truth, and the religious soul of our country finds comfort and hope in his deep spiritual experience," said the speaker, who quoted the president of one of Japan's universities and a most influential Christian leader as telling him that the religion that Japan needs and that satisfies the Japanese soul is the religion of Luther.

"The Lutheran Church in Japan is as yet a small seed," said the representative from that country, but he predicted that with help it would grow and eventually make a real contribution to World Lutheranism.

"Japan," he said, "is a field which you must not ignore or neglect. Christianity is still numerically weak in Japan, num-

bering only 215,000 in a population of nearly 60,000,000. Of this number, 125,000 are Protestants, making 36 Protestant Christians for each 10,000 of population. But Christianity has reached the intelligencia, the student class and the middle class, and has had a very powerful influence upon the thought-life and all the upward and forward movements of the nation.

"The Bible is the best seller of all the books in Japan with not less than one million persons studying it, and Christianity is now a recognized religion in that country.

"The Japan Evangelical Lutheran Church to-day has twenty-five congregations with 3,000 members, a theological seminary with sixteen students, schools for boys and girls and institutions of mercy."

Two New Synods

Two new Lutheran synods, both affiliated with the American Missouri Synod through the Synodical Conference, were organized in Europe last year. In February the Alsace Synod was established by representatives of seven congregations, and late in May an independent synod was founded in Finland, when three pastors and five laymen representing ten congregations met for organization.

American Bible Society

For three-quarters of a century the American Bible Society has maintained its headquarters in one building — the Bible House in Astor Place, New York City. During the seventy-five years the society has printed, bound, and issued more than 76,000,000 copies of the Scriptures in sixty-nine languages and six systems of writing for the blind. The vast influence of the society during this period cannot be estimated.

RECEIPTS FOR SEMINARY AND DEBTS

Month of July, 1929

Rev. L. Kaspar, Greenville, Wis.....	\$ 20.00
Rev. F. Graeber, Apostel, Milwaukee, Wis.....	31.65
Rev. P. Monhardt, St. Matthew's, So. Ridge, Monroe Co., Wis.....	5.00
Rev. H. W. Cares, Emmanuel, Town Herman, Dodge Co., Wis.....	45.00
Rev. W. G. Voigt, Immanuel, Acoma, Minn.....	15.00
Rev. G. E. Schmidt, St. Paul's, East Troy, Wis.	92.50
Rev. Th. Volkert, Erste Ev. Luth., Racine, Wis...	23.50
Rev. O. Hagedorn, Salem, Milwaukee, Wis.....	50.00
Rev. W. G. Voigt, Immanuel, Acoma, Minn.....	11.00
Rev. R. Heidemann, St. Paul's, Arlington, Minn...	6.00
Rev. C. F. Kock, Trinity, Belle Plaine, Minn.....	30.00
Rev. M. C. Kunde, Oronoco, Minn.....	10.00
Rev. Philip Lehmann, St. Markus, Richwood, Wis.	118.90
Rev. R. J. Palmer, Township Hague, So. Dak....	8.00
Rev. W. C. Nickel, St. John's, Redwood Falls, Minn.	63.05
Rev. C. J. Schrader, Friedens, Echo, Minn.....	15.00
Rev. H. and W. Gieschen, Jerusalem, Milwaukee	24.25
Rev. L. C. Kirst, St. Stephan's, Beaver Dam, Wis.	25.00
Rev. W. Roepke, Bethany, Bruce's Crossing, Mich.	6.00
Rev. C. Aeppler, Trinity, Dundee, Wis.....	32.30
Rev. Arnold Schultz, Trinity, Milwaukee, Wis....	870.50
Rev. E. P. Palechek, St. Petri, Milwaukee, Wis...	100.00
Rev. E. Walther, St. Paul's, Wisconsin Rapids..	5.00
Rev. P. Burkholz, Trinity, Mequon, Wis.....	6.00
Rev. A. F. Westendorf, St. Paul's, Saginaw, Mich.	40.00
Rev. J. G. Pohley, Trinity, Menasha, Wis.....	100.00
Rev. F. Zarling, Bethany, Town Emmet, Minn...	68.00
Rev. W. G. Voigt, Immanuel, Acoma, Minn.....	21.00
Rev. C. Lescow, St. John's, Woodland, Wis.....	30.00
Rev. J. G. Glaeser, St. Paul's, Tomah, Wis.....	660.00

Rev. F. Zarling, Bethany, Town Emmet, Minn...	58.53
Rev. Harold O. Kleinhans, Martin Luther Eng., Oshkosh, Wis.	70.53
Rev. Aug. Vollbrecht, St. Michael's, Fountain City	102.80
Rev. Gerhard Kaniess, St. Lucas, Kekaskum, Wis.	74.00
Rev. H. Wolter, St. Paul's, Town Lomira, Wis...	15.00
Miss Bertha Wolter, New Ulm, Minn.....	5.00
By Mr. Edwin Lutze, Sec'y., Trinity, Liberty, Wis.	301.00
<hr/>	
Total	\$ 3,159.51
Previously acknowledged	560,352.73
<hr/>	
	\$563,512.24

Expenditures

Jacob Lentzner, Photographic Work.....	\$ 23.00
Northwestern Publishing House, Envelopes	4.00
Northwestern Publishing House, 6 Halftones.....	36.17
Long Distance Toll	1.45
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Total	\$ 64.62
Balance for New Ulm, Minn.....	\$ 3,094.89
New Ulm Building Fund.....	\$102,258.47

Congregations That Made Their Quota In July, 1929

214. Rev. Philip Lehmann, St. Markus, Richwood, Wis.	\$ 664.20—\$5.40
215. Rev. R. J. Palmer, Bethlehem, Hague, So. Dak	108.00— 5.40
216. Rev. Arnold Schultz, Trinity, Milwaukee, Wis.	2,431.50— 5.40
217. Rev. E. H. Palechek, St. Petri, Chaseburg, Wis.	1,600.00— 5.61
218. Rev. F. Zarling, Bethany, Town Emmet, Renville Co., Minn.	1,027.00— 5.83
219. Rev. J. G. Glaeser, St. Paul's, Tomah, Wis.	4,267.40— 6.13

Correction: In last month's acknowledgments read:

211. Rev. O. W. Koch, Salem, Lowell, Wis.	\$1,485.00—\$5.40
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Special Donations for New Seminary Furniture and Grounds

Rev. M. F. Plass, St. John's, Oakwood, Wis.....	\$ 31.67
Mr. Ed. Ehlke, Appleton, Wis.	4.00
Mindekrantz for Arthur Montague (Rev. G. L. Press, Grace, Morningside, Sioux City, Iowa).....	1.00
Mindekrantz for Wayne Brown (Rev. G. L. Press, Grace, Morningside, Sioux City, Iowa).....	1.00
Mindekrantz for Ruth Winter (Rev. G. L. Press, Grace, Morningside, Sioux City, Iowa).....	1.00
Rev. and Mrs. Emil Duerr, Milwaukee, Wis.	10.00
Mrs. Eleanor Ernst, Winona, Minn.....	50.00
Miss Elizabeth Ernst, Winona, Minn.	3.00
Mrs. Philip von Rohr, Winona, Minn.	2.00
Senior Walther League, Winona, Minn. (St. Martin's, Rev. A. W. Sauer)	5.00
St. Martin's Guild, Winona, Minn. (St. Martin's, Rev. A. W. Sauer)	50.00
Mr. F. Schuelke, Great Bend, Kans.	5.00
Miss H. Keller, St. John's Lutheran Hospital, Red Wing, Minn.	20.00
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Total	\$ 183.67

Mrs. Frank Wichert, Norfolk, Nebr. (Rev. J. Witt), 1 sheet, 1 pair pillow cases, 1 pjllow.
 Mrs. Emma Lau, Norfolk, Nebr. (Rev. J. Witt), 1 quilt, 1 pair pillow cases.
 Carl Gross Co., Church Furniture, a Lectern for Chapel.
 Mr. Henry Barenz, timbers for dam. John Brenner.

WEST WISCONSIN DISTRICT

July, 1929

Rev. J. W. Bergholz, La Crosse.....	\$ 221.50
Rev. J. W. Bergholz, Onalaska.....	32.45
Rev. Bergmann, Wausau, R. 1.....	165.54
Rev. J. B. Bernthal, Ixonia.....	43.72
Rev. Henry Geiger, Randolph.....	34.47
Rev. J. G. Glaeser, Tomah.....	70.38
Rev. I. J. Habeck, Woodruff.....	9.00
Rev. I. J. Habeck, Minocqua.....	12.00
Rev. I. J. Habeck, Minocqua.....	24.55
Rev. J. F. Henning, Bloomer.....	68.94
Rev. O. E. Hoffmann, Elk Mound.....	7.00
Rev. O. E. Hoffmann, Iron Creek.....	13.00
Rev. O. E. Hoffmann, Poplar Creek.....	173.00
Rev. F. Kammholz, Rib Lake.....	92.25
Rev. L. C. Kirst, Beaver Dam.....	92.17
Rev. J. Klingmann, Watertown.....	61.30
Rev. E. Kolander, Green Valley.....	2.00
Rev. R. P. Korn, Lewiston.....	562.93
Rev. G. O. Krause, Tomahawk.....	50.91
Rev. C. F. Kurzweg, T. Norton.....	400.00
Rev. Phil. Lehmann, Richwood.....	94.01
Rev. Phil. Lehmann, Hubbleton.....	15.27
Rev. G. C. Marquardt, Hurley.....	10.60
Rev. G. C. Marquardt, Hurley.....	89.50
Rev. Paul Monhardt, South Ridge.....	330.37
Rev. T. J. Mueller, La Crosse.....	49.88
Rev. Wm. Nommensen, Columbus.....	101.35
Rev. Aug. Paetz, Friesland.....	16.57
Rev. M. F. Stern, Waverly.....	3.50
Rev. M. F. Stern, Plum City.....	32.00
Rev. M. F. Stern, Eau Galle.....	35.00

Total for July, 1929.....\$2,915.16

H. J. KOCH, Treasurer.

NEBRASKA DISTRICT

Rev. W. Baumann, Mission, From School Children for New Building of Lutheran Deaf Mute Institute, Detroit.....	\$ 7.00
Rev. F. Brenner, Hoskins, General Administration \$35.00, General Institution \$100.00, General Missions \$150.00.....	385.00
Rev. E. Hahn, Naper, Synodic Administration.....	10.66
Rev. R. C. Horlamus, Surprise, Reports \$5.63, Lutheran Deaf Mute Institute, Detroit \$10.00.....	15.63
Rev. A. B. Korn, Gresham, Synodic Administration \$30.00, Seminary \$20.00, Watertown, \$15.00, New Ulm \$15.00, Dakota-Montana Academy \$5.00, Home for Aged \$10.00, Indian \$30.00, Home \$125.00, Negro \$50.00, Poland \$10.00, General Support \$25.00, Saginaw \$15.00.....	350.00
Rev. R. H. Kremer, Burke, General Administration..	8.89
Rev. R. H. Kremer, Herrick, Home Missions.....	5.76
Rev. W. A. Krenke, Grafton, Indian \$41.50, Negro \$41.50.....	83.00
Rev. E. F. Hy. Lehmann, Firth, General Missions..	175.69
Rev. M. Lehninger, Plymouth, General Institutions..	21.00
Rev. G. L. Press, Sioux City, Supervision.....	3.00

\$ 965.63

Synodic Administration.....	\$ 40.66
General Administration.....	43.89
Supervision and P. P.....	8.63
General Institutions.....	121.00
Seminary.....	20.00
Watertown.....	15.00
New Ulm.....	15.00
Saginaw.....	15.00
Dakota-Montana Academy.....	5.00
Home for Aged.....	10.00
Indian Missions.....	71.50
General Missions.....	175.69
Negro Missions.....	91.50
Poland Missions.....	10.00
General Support.....	25.00
Lutheran Deaf Mute Institute.....	17.00
Home Missions.....	280.76

\$ 965.63

DR. W. H. SAEGER.

DAKOTA-MONTANA DISTRICT

June, 1929

Rev. A. W. Fuerstenau, Raymond, S. D.....	\$ 30.00
Rev. M. D. Keturakat, Summit, S. D.....	35.22
Rev. Max Cowalsky, Isabel, S. D.....	40.00
Rev. Max Cowalsky, Timber Lake, S. D.....	50.00
Rev. Max Cowalsky, Trail City, S. D.....	50.00
Rev. J. B. Erhart, Rauville, S. D.....	42.28
Rev. J. B. Erhart, Florence, S. D.....	2.05
Rev. Walter Hermann, Elgin, N. D.....	7.79
Rev. Walter Hermann, Burt, N. D.....	7.28
Rev. Walter Hermann, Elgin, N. D.....	18.36
Rev. Walter Hermann, Burt, N. D.....	20.84
Rev. Walter Hermann, Elgin, N. D.....	28.91
Rev. Walter Hermann, Elgin, N. D.....	12.69
Rev. W. F. Sprengler, Henry, S. D.....	10.80
Rev. W. F. Sprengler, Grover, S. D.....	133.40
Rev. D. F. Rossin, Lemmons, S. D.....	1.50
Rev. D. F. Rossin, Shade Hill, S. D.....	6.96
Rev. D. F. Rossin, White Butte, S. D.....	10.00
Rev. W. F. Meier, Watertown, S. D.....	135.60
Rev. P. G. Albrecht, Theodore, S. D.....	32.64
Rev. P. G. Albrecht, Bowdle, S. D.....	20.00
Rev. P. G. Albrecht, Cottonwood, S. D.....	5.10
Rev. R. F. Gamm, Loyalton, S. D.....	11.61
Rev. R. F. Gamm, Faulkton, S. D.....	43.42
Rev. Wm. Lindloff, Ward, S. D.....	116.25
Rev. Wm. Lindloff, Elkton, S. D.....	220.30
Rev. H. C. Schnitker, Dupree, S. D.....	4.30
Rev. H. C. Schnitker, Faith, S. D.....	26.35
Rev. Herbert Lau, Altamont, S. D.....	33.50
Rev. Herbert Lau, Goodwin, S. D.....	39.00
Rev. S. Baer, Haynes, S. D.....	20.00
Rev. F. Wittfaut, Terry, Mont.....	9.42
Rev. Carl Clabuesch, Brockway, Mont.....	1.88
Rev. A. H. Birner, Hendricks, Minn.....	25.00
Rev. A. H. Birner, Arco, Minn.....	13.60
Rev. J. B. Erhart, Rauville, S. D.....	3.00

\$1,269.05

Correction: In my April report I reported collection for Grover, So. Dak., \$151.10 as W. F. Sprenger which should have been W. F. Sprengler.

July, 1929

Rev. H. J. Schaar, Morrystown, S. D.....	\$ 42.35
Rev. H. J. Schaar, Morrystown, S. D.....	100.00
Rev. H. J. Schaar, Watauga, S. D.....	28.35
Rev. A. W. Fuerstenau, Raymond, S. D.....	15.00
Rev. E. Schaller, Mound City, S. D.....	24.31
Rev. E. Schaller, Gale, S. D.....	5.50
Rev. L. G. Lehman, Tolstoy, S. D.....	44.25
Rev. L. G. Lehmann, Tolstoy, S. D.....	43.90
Rev. L. G. Lehman, Mt. Olive, S. D.....	17.35
Rev. L. G. Lehman, Tolstoy, S. D.....	9.81
Rev. Herbert Lau, Gary, S. D.....	48.00
Rev. Herbert Lau, Altamont, S. D.....	3.25
Rev. Herbert Lau, Goodwin, S. D.....	12.85
Rev. H. C. Sprenger, White, S. D.....	30.00
Rev. H. C. Sprenger, Argo, S. D.....	59.30
Rev. R. H. Vollmers, Havana, S. D.....	73.00
Rev. R. H. Vollmers, Havana, S. D.....	18.40
Rev. W. F. Sprengler, Grover, S. D.....	391.00
Rev. Walter Hermann, Elgin, N. D.....	90.00
Rev. Walter Hermann, Burt, N. D.....	43.26
Rev. W. J. Schmidt, Flasher, N. D.....	67.52
Rev. J. B. Erhart, Rauville, S. D.....	180.16
Rev. Theo. Bauer, Eales, S. D.....	55.25
Rev. D. F. Rossin, Shadecity, S. D.....	3.50
Rev. D. F. Rossin, White Butte, S. D.....	16.00
Rev. F. Wittfaut, Crow Rock, Mont.....	8.81
Rev. E. Schaller, Mound City, S. D.....	15.00
Rev. E. Hinderer, Tappen, N. D.....	10.00
Rev. J. P. Scherf, Roscoe, S. D.....	36.37
Rev. A. W. Fuerstenau, Raymond, S. D.....	6.75
Rev. Wm. Lindloff, Elkton, S. D.....	25.00

\$1,525.24

Note: The last two items, A. W. Fuerstenau \$6.75 and Wm. Lindloff \$25.00, were short in my previous remittances and reports.

ADAM J. HEZEL, Treasurer.