

The Northwestern Lutheran

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

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THE THIRTY-NINTH PSALM

(Continued)

Verses 6-8

The Brevity of Life

Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.

And now, Lord, what wait I for? my hope is in thee. Deliver me from all my transgressions: make me not the reproach of the foolish.

The elegy before us sings in a forcible manner of the brevity and variety of human life. "Lord, make me to know my end, and the measure of my days, what it is; that I may know how frail I am," we hear in one of the preceding verses. Again we are exhorted to reflect: "Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee; verily every man at his best state is altogether vanity. Selah."

Human life is indeed a trifle. Nothing is more fleeting, more uncertain, more perishable. What is human life in comparison with the eternal ages of Him who made the world? God lives from everlasting to everlasting, but what is the life of man, when placed by the side of the life of God? It seems to be absolutely nothing. "Mine age is as nothing before thee," that is, it is so short that it seems to be nothing at all against thee, O Lord, says David.

Now there seems to be nothing more commonplace than the brevity and fleeting of human life. Reflections on these have been the commonplace of poets and preachers and moralists in all time. But threadbare as the thought is, we may still venture to dwell on it for a moment. It is never too late to reflect on what we all know to be true, but all of us so easily forget; and this old familiar truth of the brevity of life has not yet got so wrought into the structures of our lives that we can afford to say no more about it, so much the more since Scripture so often reminds us of this truth, and what Scripture reminds us of can never be commonplace, but is always worthy of our devout consideration.

And so we do well to contemplate the thoughts expressed in our Psalm concerning the brevity of life.

Discourse of the Psalm

"Surely every man walketh in a vain show." The original is even more striking and strong. It is given

in the margin as "in an image" or "in a shadow." Man seems to be walking about like an image, a shadow, without any reality. His whole outward life and activity is so to say but a brief appearance on earth, that soon passes away like a shadow or a cloud. There is nothing substantial or enduring in a shadow or a cloud. Notice a shadow or a cloud, and ere we can say, "Behold!" it is gone again for ever. "What is your life?" asks James and answers, "It is a vapour, that appeareth for a little time, and then vanisheth away."

Closely connected with this thought of life's fleeting is another expressed in the proceeding verse. "Every man at his best state is altogether vanity," which sentiment recurs in verse 11: "Surely every man is vanity." Even at his best state, in a most stable life of health, youth, happiness, wealth, prosperity, power, honor, dignity — man is altogether vanity; life is so short, and man accomplishes so little, that it seems to be perfect vanity. Yes, whatever pertains to a living man is vain. Are we not reminded here of what the royal Preacher of old says, Ecclesiastes 1:2-4. "Vanity of vanities, saith the Preacher, vanities of vanities; all is vanity. One generation passeth away, and another generation cometh; but the earth abideth forever." This earth, all that is material is perishable but yet how much more enduring than we are?

How strangely sometimes even a material association may give new emphasis to that old threadbare truth. Some more permanent thing may help us to feel more profoundly the shadowy fleetness of man. The earth we live in, the ground we tread on, the fields that produce food for the living, the forests furnishing material for our shelter, for the building of cities, the construction of harbors, railways, etc., the coals in our grates — how many generations old are they? The pebble you kick aside with your foot — how many generations will it outlast? Even man-made treasures, treasures of art and architecture, of poetry and music — how long do they outlive their masters? Go into the art gallery and admire the paintings centuries old hanging on the walls; or listen over the radio to the sublime music of composers like Bach, Haydn, Beethoven and many others — the productions last over their masters. The pyramids of Egypt, the temples of Greece and Rome — where are their architects and builders?

What does it all mean? What does it point to? Is it not the shadowy fleetness of man? "Surely every man is vanity." "Surely every man walketh in a vain show." It is even so with our toils and cares. Says the Psalmist, "surely they are disquieted in vain." Men are engaged in many things; they hustle about; they form plans which they execute with much labor, care, and trouble, plans for their future support, business and economic plans; they make every effort to accumulate wealth, or to store up property. "He heapeth up riches," says the sacred poet. They make the amassing of riches the great business of life. Yet in all this they are but busy, bustling shadows — existing for no real or lasting purposes, and virtually accomplishing nothing. "What shadows we are, and what shadows do we pursue," said the great orator and statesman, Edmund Burke; and this is true of all men irrespective of the position they occupy in this world, if they consider material success in life their only goal.

What vanity of man's life to consider this its sole purpose to accumulate wealth and property! "He heapeth up riches, and knoweth not who shall gather them," is the unquestionable statement of the Psalmist. Where is the man who can have absolute control over his property when he is dead? He knows not, and cannot know, into whose hands his accumulated gains may fall. Who knows who will occupy the homes, mansions and palaces we have built and lived in, when you and I are far away and no more? Who knows who in turn will be the owners of the treasures we possess and enjoy today, when our lives long have passed away and the grave in the churchyard is our only earthly possession?

Lest We Forget

"Our days on the earth are as a shadow, and there is none abiding." So said David on another occasion. (1 Chron. 29:15.) That is putting it subjectively or rather applying it to our own selves, what in our Psalm he states objectively, "Surely every man walketh in a vain show." We know how true it is, this shadowy fleetness of life, and yet how hard it is not to yield to the vain thought as if our life and the things pertaining to it were solid as a rock. By our own inconsiderateness we live in a false dream of permanence, and so in a sadder sense we walk in "a vain show," — deluding ourselves with the conceit of durability and refusing to see the transitoriness of human life. It is hard to get even the general conviction of such state of things, hardest of all to get any man to reflect upon it as applying to himself. We are — all of us — more or less apt to dismiss from our minds such thoughts as commonplace. So they are. But did you, my dear friend, did **you** ever take that well-worn old story of life's fleeting, and press it on

your own consciousness by saying to yourself, "It is true of **me**. I walk in a vain shadow. I am gliding onwards to my doom. Soon I too shall pass away. "Lord, make me to know my end. Mine age, my time, my days, are as nothing before thee." Let us not forget to look with our own eyes upon this truth common to each one of us, but rather realize that it is not merely a toothless commonplace, but that it belongs to and works in our own life, as it ebbs away silently and incessantly from us.

Life's Purpose and Only Hope

The message of our Psalm would sound gloomy, if that were all it has to offer, as indeed many an elegy in profane literature has no other message to give concerning life's brevity and sorrows than that of disquietude and hopelessness. But thank God, with all the solemn truth it presents the elegy of our Psalm is a song of hope and comfort, reminding as it does of life's highest purpose and only hope.

"And now, Lord, what wait I for? My hope is in thee." What a change of life's view do we behold here!" Turning away, as it were, with a sense of relief from the sad contemplation of man's fleeting, transitory life, the Psalmist fixes the eye of his heart on Him who abideth ever. It is this which is so heroic and so inexpressibly comforting in David's faith, that in the midst of a vain world, of this fleeting life — of its perplexities and sorrows — of the fruitless efforts of man — it casts itself absolutely and without hesitation into the arms of God.

The words of the Psalmist just quoted are too expressive of comforting thoughts regarding the walks of life as to lightly pass them by. "What wait I for? What do I now expect or hope for; where do I find any cheerful, comforting views in regard to life? It is not in the contemplation of the world, not in man and his pursuits, not in the course of things so shadowy and mysterious, nor in my power of solving the mysteries which surround me. No, "my hope is in thee," in Thee only, O Lord, I base my hope upon Thee and on none else. From Thee I expect all that I need, all that can comfort me, all that can make me truly happy. Thou art the source of my consolation and the happiness of my life.

Would you, then, know life's grand purpose and only hope? Here it is. In the brevity and uncertainty of life midst all its vanity and perplexities, it is to turn our eyes and heart heaven-ward. When there is no satisfaction to be had in the creature, where all is vanity, it is to be found in God, and in communion with Him; in God who made all, the ruler over all, who controls all, and who can accomplish His own great purpose in connection even with the moving shadows of earthly life, and who can confer on man vain in himself and in his pursuits that which will be

of permanent happiness and blessing. Above all, life's grand purpose and only hope is to turn to the redeeming and loving God who forgiveth us all our sins for His mercies' sake. "Deliver me from all my transgressions; make me not the reproach of the foolish," David prays recognizing his sins as the source of his troubles and sorrows, and of the shadowy fleetness of life at large.

What is life, though it be the highest, fairest, richest on earth, without the forgiveness of sin? It is like a broken column, a tarnished gem, a worm-eaten fruit; it is mere emptiness and spiritual desolation — a life without God and without hope. But where there is forgiveness of sin, there is life and salvation; there is peace and true happiness; there though it be the humblest on earth it is most exalted, though the weakest, yet most strong, for it stands firm on a rock which is God; though transient, yet passed in the presence of God, and therefore eternal.

To attain this end — the finding of a redeeming and loving God who forgives all sins in Christ our Savior, must be the grand purpose and hope of our life. A life rooted in God through faith in Jesus Christ is no more vanity but a reality of everlasting salvation. Let us lay hold of Him with faith's grasp — and "we shall live also," **because** He lives, and **so long** as He lives.

J. J.

(To be continued)

COMMENTS

The Value of the Press is well known to His holiness the Pope of Rome. Quite recently, according to the press dispatches, this wide awake prelate gathered some eighty foreign newspapermen in a special audience at Consistory Hall. Here Pope Pius XI paid high tribute to the press, which he described as "a living force." He said his special thanks is due to the press, for "this holy year has been magnificent and successful, and a great part of the resonance it has had throughout the world was due to you and what you wrote about it."

This press conference was all the more remarkable for the fact that this was the first time in the history of the papacy that the Vatican invited the press to see the pope. He expressed his thanks thus, as reported in the Chicago Tribune, "So we thank you, and thank you repeatedly. Here in Rome you represent the press of the world. You tell the rest of the world what happens here. You have told the world of the holy year which ended at Easter — the holy year in Rome — but which we have wished now to extend to all the world for another year."

And that was the thing in a nutshell. Pope Pius XI had found the press very useful in advertising his holy year, so he took this up-to-date means to ask the reporters to continue in this work so helpful to him and his cause.

It was a good publicity stunt for a church ruler who represents himself to be the holy father of all the universe. His holy year has been extended for another year and he needs the press to make it a financial success. At that, this press conference did not make the front page in flaring headlines.

The lesson for us? We have no holy year to advertise. Our wares are not of a sensational nature. The preaching of the cross has been known to the world for a long time now. It's an old story, to be ignored by the great multitude. Our holy year is now, was yesterday, and shall be tomorrow. And what Lutheran pastor can call a press conference? We must even depend upon our own press for publishing the glad tidings of the Gospel.

Z.

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Preachers, Or Principles? The following appeared recently in the Detroit Free Press: "Leave the preachers out of the question, and the various Lutheran bodies of America could be united in ten days,' Walter G. Toepel, president of the Continental Real Estate Trust Co., told a group of Lutheran pastors Monday at the Hotel Statler. Mr. Toepel was one of three laymen who spoke before the Inter-synodical Lutheran Pastors' Association. He is a member of one of the Missouri Synod congregations. The other speakers were Bernard W. Cruse, attorney, belonging to the United Lutheran group, and Circuit Judge Theodore J. Richter, for the American Lutheran group of churches. Mr. Toepel said that predestination was a question not important enough to divide the Lutheran Church. He favored closer working affiliation, but questioned whether physical unity would be advisable."

We have suspected and expected such expressions for some time. To us it is only the hen come home to roost, but bringing along an ugly duckling. We viewed with distrust and disfavor the various laymen's movements in Lutheran circles during recent years. It is the old story of a church within the Church.

So it is entirely the preachers' fault that the Lutheran bodies of America are not united. Yes; leave the preachers out; leave them out altogether! They are only the vigilant watchmen on Zion's walls, who are guarding the principles of Lutheranism. But please change the wild, unreasonable, un-Lutheran statement of Mr. Toepel to read: "Leave the principles out of the question, and the various Lutheran bodies of America could be united in ten days."

In the writer's city there is the customary ministerial association. During Holy Week it "put on" union services, culminating in a sunrise service in the state capitol Easter Sunday. Prominent in the making of arrangements were two Lutheran pastors, one of the U. L. C., the other of the A. L. C. Prominent in the Easter service was also a Jewish rabbi. An amazing fellowship and unity! A broad platform! Too broad for us to stand

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on. Yes; by all means; leave the preachers out of the question. There can be no outward union without inward unity. It isn't the preachers; it's principles!

K. F. K.

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What Do You Read? A recent issue of the *Friend*, a family magazine published at Minneapolis, Minnesota, for readers of a Christian if not a Lutheran household, has raised strange doubts in our mind. In reporting his experiences on a journey to St. Louis, where he attended the meetings of several conventions in the interest of higher education, Lutheran and non-Lutheran, the editor, N. N. Ronning, comments on his visit at the Concordia Seminary, especially on the gigantic statue of Martin Luther there. "The Great Reformer," said he, "does not look only at Concordia Seminary; those eagle eyes of his sweep the world. All who subscribe to and use Luther's Smaller Catechism, and teach nothing contrary to it, are Lutherans. On the basis of this peerless little book, we Lutheran in America may begin to cooperate any time."

On his way home in the train he has conversations with a negro porter and a Philippino cook on religious topics. The latter was a confessed Catholic. This is the conversation in part: "You are a Catholic?"

"Yes, I am a strict Catholic."

"Well, I am a Lutheran, but if we believe in God, deep down we are on common ground and hope to go to heaven, the same heaven."

"Yes, the same heaven."

There was no effort here to set the misguided Catholic right on the question of salvation by faith alone, but rather an obscuring of the religious views of this man, confirming him in his false religion. The editor's conscience seems to have remonstrated somewhat, but he stilled this small voice effectively when he remarks: "While talking with these two non-Lutheran men, I clean

forgot that I am a member of the Commission on Fellowship in the American Lutheran Conference. Well, I guess it's all right. Who am I that I should refuse to enter into fellowship with any man — regardless of *creed* (italics ours, the ed.) or color, who has entered into the fellowship of Jesus Christ."

Who indeed! Surely not a true defender of the faith as held by the church of his fathers based upon pure Scripture truths. That such liberalistic and unionistic trash should be emitted by sectarian teachers is not surprising, in fact we are used to it. But what we are not used to is to have someone professedly a Lutheran voice such views that cannot do else but harm to the casual Lutheran reader. If the Lutheran press will not give a clear trumpet blast in these confusing times, who shall gird himself for battle? We cannot help deploring these utterances of the "Friend" and warning against them.

Z.

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The Poor Old Bible! Mistreated again. Hon. Harold Knutson speaking lately before the House of Representatives: "At this juncture I would remind you of what Timothy said. It is found in 1 Timothy 5:8 and reads as follows: But if any provide not for his own house, he hath denied the faith and is worse than an infidel. Now, understand, I am not trying to intimate that anyone is an infidel. I am merely quoting Timothy, who was a wise old man."

In the first place: This quotation is not referred to as God's Word, but as the sayings of a *wise* man. Second: Timothy was not an old man. Third: Timothy didn't say it; the Apostle Paul wrote the letters to Timothy.

There is nothing that has been abused as much as the Bible and yet has stood up as well. What does that prove? This! The Bible is God's Word. W. P. S.

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Hewing to the Line In these topsy turvy times it is not at all easy for a simple minded Lutheran Christian to know what to believe. With Secretary Wallace essaying the role of the old prophet Amos, interpreting all these Old Testament prophets as men who protested mainly against the oppression of the poor by the rich, indeed against all social evils and wrongs generally; with the sectarian churches getting ready to preach a new social gospel, which is but law, for the redemption of an unemployed labor class from the inequalities of our capitalist system; with these same churches professing to labor for a peace on earth where there shall be no more wars; with the cry for the setting aside of all distinctions between creeds and confessions of creeds, proclaiming only the brotherhood of man — what shall a Bible loving, scripturally trained Christian believe? It is not Science now that is to save men from all evil, but it is the law, the laws and regulations of nations, even the belief in old gods, but not the age-old belief in the

God of the Bible, whose mercy endureth forever. His laws and His Gospel are cast aside.

My dear Lutheran Christian, read the First Psalm. Read it carefully, ponder it. And then read the Second Psalm and be comforted. The King, our Lord Jesus Christ, still rules. His kingdom stands forever. Z.

EMERGENCY RELIGION

There is a type of religion, frequently observed, which may be called an emergency religion. It is not in everyday use, but is reserved for some special emergency or great need when it may be the only thing that will measure up to the requirements. People with that type of religion have no desire to live as Christians and to feed their souls regularly with the Bread of Life. No, for the time being they want to forget that there is such a thing as an immortal soul and an endless eternity. To keep that always in mind would interfere too much with what they regard as the full enjoyment of life. They want to eat, drink, and be merry, without having their fun spoiled by the "gloom of religion." Nevertheless they want to be on the safe side, for the time may come when, whether they like it or not, only the Christian religion can supply what they need, and they want to have it handy when such an emergency arises. The Christian religion is to them what the parachute is to the aviator. They hope that they may never have to use it, but you never can tell. The time may come when a safe landing can be made only with such a spiritual parachute. When the motor of the heart begins to miss and the worn-out plane of life goes into a tailspin, it will be a comfort to pull the string of religion and to descend safely to the ground of eternity.

That many people are depending on a sort of religious parachute to open at the last moment must be evident to every observer. We often meet with them among nominal church members. They are determined to keep up their membership in the church. They wish by all means to keep their names on the congregational roll. And yet they seldom or never come to church or partake of the Lord's Supper. They have no love for the Word of God. There is in their hearts no appreciation of the Savior who came to save sinners. They feel no obligation to live unto Him who died for them and rose again. But they want to be regarded as church members and are horrified at the suggestion that their names be removed from the membership list. Here is an extreme case. A man was still being carried on the membership list of the X congregation though he had neither attended services nor partaken of the Lord's Supper for ten years. He was earnestly admonished by individuals and by groups. He was told that mere outward membership was of no avail, but in spite of such repeated admonitions he did not change his ways. Through it all he maintained that he wanted to be and remain a member. And he was a very much surprised man when finally the congregation, having

exhausted all efforts, felt itself obliged by the teaching of God's Word and in the hope of bringing him to his senses to declare that he had excommunicated himself and to remove his name from the membership list. The question arises, Why was this man so determined to retain his membership when he had no interest whatever in the church and all that the Christian religion stands for? The only possible explanation seems to be that when he died he wanted to be buried by that church, as though that would guarantee him safe transportation to heaven. He wanted to retain his membership for that emergency, which, of course, he hoped would not arise for a long time to come. He wanted to have a parachute handy.

Often this type of religion takes the form that people plan to repent and get right with God when the hour of death comes. They want to have everything ready for a so-called deathbed repentance. Now, it is true that the gracious God is ready to forgive and save the penitent sinner even in the shadow of the grave, as the malefactor on the cross was welcomed into paradise at the last moment. Him that cometh unto Him, even though it be in the last moments of earthly life, Jesus will not cast out. But it is significant that the thief on the cross is the only example of so-called deathbed repentance with which the Bible furnishes us. Nowhere does the Bible encourage the belief that repentance can safely be postponed. Nowhere does the Bible give the impenitent sinner the guarantee that he will be given an opportunity to repent and get right with God in the eleventh hour. On the contrary the Bible continually sounds the warning that delay and postponement is dangerous. It calls out most insistently: *Now* is the accepted time; *now* is the day of salvation. *Today* if you will hear his voice harden not your hearts. Seek ye the Lord *while he may be found*; call ye upon him *while he is near*. Many an aviator crashes to the ground before he can open his parachute. And many a stubborn sinner meets with such a sudden death that the religion which he had packed away for the emergency of death can not be unpacked in time. For many an impenitent sinner also the time of grace expires long before death comes.

Delay not, delay not, the Spirit of grace,
Long grieved and resisted, may take its sad flight,
And leave thee in darkness to finish thy race,
To sink in the gloom of eternity's night.

The person who has the right conception of the Christian religion does not look upon it as being of value only in the hour of death. He knows that godliness has promise not only of the life which is to come but also that which now is. Whatsoever he does in word or deed, he does it all in the name of the Lord Jesus, giving thanks unto the Father by Him. Christianity with him is not something that can be put on and off to suit one's whims. It is his one great desire to be continually arrayed in the spotless garment of Christ's blood and righteousness. His is not a religion for emergencies only but for the entire

life with all its issues. His slogan is that of the Apostle Paul, "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's" (Rom. 14:8).

I. P. F.

SATAN AMONG THE SAINTS

A few months ago a questionnaire was sent to clergymen by Northwestern University. We received none, neither do we know how many were sent out; 500 were returned. A report of the answers appeared in a recent issue of a metropolitan newspaper, which discloses the following startling facts:

"The existence of hell was denied by 69 of each 100 Protestant ministers replying. The existence of the devil was denied by 45 per cent of the clergymen... A majority of the pastors were opposed to having children taught that so-called God-sent punishments, such as earthquakes, fires, and floods, were punishments for sin. Eighty per cent voted against teaching that 'hell is a place of burning.' Of the 500 ministers who answered the questionnaire, only 48 per cent said they would teach junior high school pupils that judgment day is really coming. Thirty-nine per cent said it would not come to pass. The existence of heaven was doubted by 41 per cent who recommended that it be eliminated from church instructions."

Truly, this report reveals Satan standing among the sons of God. He is the professor who invented the pernicious teachings of Modernism. But Modernism isn't modern; it's as old as the devil. Satan was the first Modernist, when he crept into Eden and said to Eve: "Yea, hath God said?" When the effort to create doubt failed, he came with the bold denial: "Ye shall not surely die." That's Modernism. The answers to the aforementioned questionnaire offer abundant evidence that the Old Serpent is slimily slipping into the Church by way of professors and preachers who have learned to say with the Father of lies: "Yea, hath God said?"

The following Modernistic denials and falsehoods will serve to show into what a desperate state a large part of the Christian Church has fallen. They are quotations from Modernistic writings, sermons, and lectures.

Satan appears among the saints and says: "Yea, hath God said?" Dr. Shirley Jackson Case, in his book, "The Evolution of Early Christianity," says *there is no such thing as a divine revelation*. Another says: *"There is no such thing as unalterable truth. The prism of truth changes with the times. At first the religious concepts were very crude. But as the intelligence of man grew more refined, religious truth took on a more refined and sensible garb. Thus religion is always changing, and the present time demands a restatement of religious beliefs in the terms of modern science and philosophy. The best religion of the past is not good enough for the highly cultured and educated and scientifically schooled men of our day."* A professor at a Methodist Theological Semi-

nary remarked in a lecture: *"There is not a passage in the Old Testament which refers to the coming of Christ as Messiah."*

With respect to the concepts and teachings concerning God, William A. McKeever says: *"To know God is first to know man, and to know man is to worship the divinity in him. Man is my best expression of Deity, and so I bow reverently at his shrine."* Says President McGiffert, of the Union Theological Seminary: *"Democracy demands a God with whom man may co-operate, not to whom they must submit."* And in his treatise on "The Rise of Modern Religious Ideas" McGiffert writes: *"God is considered as the soul of the world, the spirit animating nature, the universal force which takes the myriad forms of heat, light, gravitation, electricity, and the like."* In view of such statements, it is not too much to say that Modernism has no God at all in the true sense of the word; that Modernistic teachers are simply infidels, if not atheists!

Concerning miracles, Modernism offers the following: *"Now we come to the explanation which the Gospels give of the miracles. The class will readily see that they are all unscientific and were thoroughly characteristic of the crude medical knowledge of the time."* This quotation is from a Handbook for Sunday School Teachers! Matthew 18:6 comes to mind here: "Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Modernism thus explains Creation: *"The poetic character of the account of creation in Genesis is substantiated by its internal evidence."* So says Dr. Parkes Cadman in one of his syndicated articles. A Methodist Sunday School Paper, May 1922, said: *"Man once walked on all four and climbed like the monkey. Like the monkey, too, he had a natural coat of hair and had no need of clothes."*

What thinks Modernism of Christ? Dr. John M. Moore, Brooklyn Baptist, says: *"Jesus was divine, but He was not God. To say that He was the same God who created the universe is not Scripture."* Dr. Harry Emerson Fosdick says: *"The virgin birth is not to be accepted as an historic fact."* Again, Fosdick says: *"Jesus was mistakenly looking forward to a speedy end of the age and the swift inauguration of the best of all possible worlds with God's will sovereign over all the relationships of life."* McGiffert, of Union Theological Seminary, said: *"Divine and human are recognized as truly one. Christ, therefore, if human, must be divine, as all men are. Christ is essentially no more divine than we are or nature is. The meanest creature in the universe is, considered from this viewpoint, divine in the same sense."* Truly, we must say with Mary Magdalene: "They have taken away my Lord, and I know not where they have laid Him."

Sin and salvation come in for their share of denial

and distortion. Dr. Burton, the late president of Chicago University, one day said to his class in New Testament interpretation: "Sin is no transgression of an unalterable moral code. There is no such thing as an unchangeable moral standard. For man, in the dog stage, to live like a dog, was no sin. But for man, after he has evolved out of the dog stage, to go back to live like a dog, that's sin. The only sin is to be behind the times." Says Bishop Barnes, of England: "Man is not a being who has fallen from an ideal state of perfect innocence. He is an animal, slowly gaining spiritual understanding, and with the gain rising far above his distant ancestors." Observe how the blind reason of Modernism handles the atonement: "It must not be supposed that with this initial reconciliation of God and man on the basis of man's sincere repentance, the divine righteousness is fully satisfied. Much less is it reasonable or moral to suppose that the divine justice was satisfied, centuries before that repentance, by Jesus' vicarious suffering on the cross, viewed as a substitutory punishment of the sinner's sin. Any such notion must be eliminated from the Christian's belief." This is quoted from "The Reasonableness of Christianity," by Douglas Clyde Macintosh, Prof. of Theology in Yale University. Henry C. Vedder, of Crozer Theological Seminary, says in his "Lay Sermons," "Jesus never taught and never authorized anybody to teach in His name that He suffered in our stead and bore the penalty of our sins."

Divine grace and conversion are simply set aside as unworthy of man's attention. A writer in "The Christian Register" declared that religion should be based, not on God, but "upon the strength and worth of man," and that man should realize "that all that he has is the result of his own effort." "Conversion is a matter of education," says a professor in a Methodist Seminary; "only those who have sinned need it." Is it any wonder that a college student could write the following (Literary Digest, December, 1928): "I do not weigh my acts as I did before. That is partly because I have changed my ideas about religion. I am now a Modernist. I do wrong, but it does not bother me as it did before." "YEA, HATH GOD SAID?"

Concerning prayer, Modernism teaches thus: "Prayer is merely social life between man and God. Our prayer for another will be of no benefit unless that person knows we are praying for him." This from a lecture by a professor in a Methodist Seminary. George Burman Foster, in his book, "The Functions of Religion," says: "The only prayer which we have a moral right to pray is the prayer which after all we ourselves must answer." And according to President Stanley Hall of Clark University, prayer is communion "with the deeper racial self within us." Another theologian thinks prayer is "the conversation of the lower with the higher self."

Finally, as to resurrection and eternal life, Modernism is just as uncertain. Concerning the resurrection of the

body, Dr. Cadman writes: "I am not inclined to dogmatize about that issue, except to say that we are plainly told by the chief Apostle of our Lord that flesh and blood doth not inherit the kingdom of God. For my part, and speaking only for myself, I am not at all anxious to keep this body when I get through with it. It has cost me a great deal of worry and anxiety. When a distinguished scientist and physician said the other day that most people after sixty years of age were anxious to get rid of their bodies, I think he expressed a general sentiment. I also believe that there is a better method of communication than this body can give us, awaiting us in the life beyond." (In a syndicated article, April 2, 1926). Dr. Fosdick, of course, concurs: "I believe in the immortality of the soul but not in the resurrection of the flesh. I believe in the victory of God on earth, but not in the physical return of Jesus." And in the Baptist Believer," Henry Vedder writes: "Most theologians and preachers declare very positively that there is a place called Heaven, where the 'saved' will forever be happy in the presence of God. There may be such a place; nobody can prove that there is not. But neither can the preachers prove that there is such a place. There is no adequate ground for their confident assertions." Small wonder a spokesman of Modernism utters this awful confession: "We know in part whence we are, but not whither we are going."

O what a dark and gloomy demon this Modernism is! It may be religion; it is not Christianity. It is a phantom of hell itself. Modernism is not truth. It is a gigantic falsehood. It cannot help human souls; it destroys them. As you love your souls, flee from it! Avoid it as you would the pestilence that walketh in darkness and the destruction that wasteth at noonday! Be not deceived by pious platitudes and flowery phrases. Satan often comes as an angel of light, but the poison of serpents is under his lips. What we read, Job 1:6, is just as true today: "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them."

K. F. K.

THE IDEAL CONGREGATION IN THE LIGHT OF HOLY SCRIPTURE

(Continued)

VII. The Ideal Congregation Is Active In Mission Work

The bringing of a soul to Jesus Christ is the highest achievement possible to a human life. The greatest thing a person can do is not to be a great scientist, or a great statesman, or a great financier, or a great warrior, vastly important as these things may be; but the greatest thing in the world is for one person to bring some other person to Jesus Christ the Savior. And this should be the supreme ambition of every individual and of every church, to bring men to Christ. If we will turn to the Holy Scriptures, they are as clear as light, that God expects every friend He has to go out and win other friends to

the same great side and service of Christ. "Ye shall be witnesses unto Me," Jesus said to His disciples, "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." The early church went out, and in one short generation shook the Roman Empire from center to circumference and kindled a Gospel light in every part of the vast domain. The men, women, and children who loved Christ, went out and talked for Christ in the presence of those who knew Him not, and thus soul after soul was won for the Savior of men. That's mission work, bringing Christ to men and men to Christ. And that is the highest duty, yes, the most exalted privilege of a Christian congregation.

A true congregation recognizes and realizes this momentous fact. It hears the Savior's commission: "Go ye into all the world, and preach the Gospel to every creature." They recognize in Him who issues this commission the Son of the living God who declares: "All power is given unto He in heaven and in earth." They recognize in Him who utters this command the Savior who died for their souls' salvation and that of all mankind. Therefore they go, knowing that neither men nor devils can stop them, when God has said: "Go forth!"

But, more than this; they know why the Lord thus enjoins them. They see the reason all about them, in foreign lands, in their own country, in their own city, yes, and sometimes in their own homes. The reason is the desperate need which other men have of that Gospel, that Savior, and that blessedness which they possess and enjoy. They have been saved by that Savior, and they are intensely interested and profoundly concerned that others may find the same blessed, forgiving Savior and have eternal life. They see the prodigal in their own homes, the fallen in their own community, the pagan in the foreign clime, and are moved to exclaim: "There are we but for the grace of God!" Having experienced the grace and pardon of God in their own hearts and lives, they cannot but cry with the Apostle Peter: "We cannot but speak the things which we have seen and heard!"

Thus, every member of the ideal congregation is a missionary, and all together are one great missionary band, who labor zealously to bring more souls to Christ. They will start at home, in their own families if need be, and seek to win men to Christ by the power of personal testimony than which there is nothing else human more powerful. They are ever ready and happy to confess their Savior before men and give a reason of the hope that is in them. By word and deed, by expression and example, they will say to the straying at home: "Come thou with us, and we will do thee good," and thus bring many men to the Savior of the world.

Mission work, like charity, begins at home; but it doesn't stay there. It is not limited to geographical or racial boundaries. It jumps these fences and goes forth into "all the world." And a real congregation will see that it does. It hears and heeds the Macedonian cry for

help, and spares nothing to respond to that desperate cry. It furnishes men to do the work of carrying the Gospel to other lands and other peoples, and sustain these men with prayers and offerings. Out of the heat and dust of the battle which is being waged in the various mission fields against the powers of darkness comes the urgent plea of the missionaries: "Brethren, pray for us!" And to this plea a Christian congregation will respond with faithful, fervent prayer. They will storm the throne of heaven with united supplications, that hell's forces be driven from the gates. They will enter the school of believing, effectual prayer, and wrestle with God, as Jacob did, and say: "I will not let Thee go, except Thou bless me!" Why do they pray thus? Because they know that they are praying to a God who is "able to do exceeding abundantly above all that we ask or think." And the prayer is accompanied by the offering. Faithful prayer means an open heart, and an open heart means an open hand. Thus the mission quota will not only be reached, but far surpassed, for, as stated earlier, a praying congregation is also a paying congregation. From every heart and every tongue there rises to the throne of God this earnest prayer:

"Awake, Thou Spirit, who didst fire
The watchmen of the Church's youth,
Who faced the foes envenomed ire,
Who witnessed day and night Thy truth,
Whose voices loud are ringing still,
And bringing hosts to know Thy will.

"Lord, let our earnest prayer be heard,
The prayer Thy Son hath bid us pray,
For, lo, Thy children's hearts are stirred
In every land in this our day,
To cry with fervent soul to Thee,
O help us, Lord! so let it be!

"O let Thy Word have speedy course,
Through every land be glorified,
Till all the heathen know its force,
And fill Thy churches far and wide;
Wake Israel from his sleep, O Lord,
And spread the conquest of Thy Word!"

K. F. K.

(To be continued)

THE CHRISTIAN HOME

A Christian home is one in which the Word of God is respected and in which the spirit of Christ rules.

While Christianity is respected and respectable, outward respectability is not Christianity. By the same token the fact that a home is outwardly respectable and respected does not prove that it is a Christian home. Not everything that is paraded under the name of Christianity is Christian. The essence of Christianity is Christ and the acceptance of Christ makes one a Christian. Acceptance of Christ again must be correctly understood. The acceptance of Christ as our model which teaches us love, is not an acceptance that makes us acceptable unto God. He

must be accepted as the Redeemer who, through His substitutionary life and death, reconciled us to holy God. In the truly Christian home Christ is thus regarded. Of such a home God says that it is a good home.

That we might know Christ as our only Redeemer, God has given us the Bible. Only from its hallowed pages comes this information. It is the only source from which we can receive the hidden wisdom, which "eye hath not seen, ear hath not heard, neither entered in the heart of man"; the eye, even with the use of the sharpest microscope, the most powerful telescope, or the scientist's spectroscope, has not, nor could not have found the wonderful message that "God so loved the world that he gave his only begotten son"; and ear, the voice of history of past ages, hath not heard it, for it escaped the attention of even the princes of this world, to which class the princes of thought, the wise men, belong; and this wisdom hath not entered the heart of man. The fiction writers have developed wonderful plots and situations through the power of their imagination; but such a plan they could not conceive, this eternal plan of redemption, conceived by God before the world began and revealed in the Scripture only.

But *it is not* a piece of fiction; it is the truth. The Christian knows this. He knows the history of the attacks upon the old Bible, the incessant, unmerciful hammering which the old Book has received. But he knows that it has withstood them. It is to him all the more dear and respected.

Last night I paused before a blacksmith's door
And heard the anvil ring the evening chime;
Then, looking in, I saw upon the floor
Old hammers, worn with beaten years of time.

"How many anvils have you had," said I,
To wear and batter all these hammers so?" —
"Just one," then with a twinkling of an eye:
"The anvil wears the hammers out, you know."

And so, thought I, the anvil of God's Word
For ages sceptics' blows have beat upon,
And while the noise of falling blows was heard,
The anvil is unharmed, the hammers — gone.

The Christian loves God's Word. Psalm 119 is the song of praise of the infallible Word of God. "O how love I thy law. It is my meditation all the day." "How sweet are thy words unto my taste. Yea, sweeter than honey to my mouth." "Thy word is a lamp unto my feet and a light unto my path." — Truth, infallible and tried, written by inspiration of God. This the Christian knows, and he acts accordingly. He knows God's sentiments: "To this man will I look, even to him that is poor and of a contrite spirit and trembleth at my word." Because he trembles at God's Word, therefore a Christian father will have the Bible respected in his home. He knows what it is and why God has given it to us. "Trembling"

here means revering it, so that with almost trembling hands, carefully, respectfully he even handles it. Every word of it is sacred to him; he will not permit that it be made light of in his house. Literature or talk that takes from the Bible its glory will not be permitted in his house.

The Christian will have a Bible in his home, and as soon as his children are old enough to handle one, he will see to it that they too get one, and learn how to handle it. It will be such a Bible as can stand hard usage and is substantially bound. It is to endure as its contents are enduring. In it he notes the chief events of his life of the members of his family which are not to be forgotten. When a member of his family is confirmed or leaves the paternal roof, a Bible is given him. In it is written an inscription, the personal wish to him or her that is to receive it. O, what depth of sentiment these inscriptions reveal which are written on the fly pages of the Bible. Many written with trembling hand, with the ink here and there run on tear-moist paper. How many were written amid fervent prayer! A serious sentiment thus perpetuated will mean so much, specially in later years after the hand that wrote it is resting from its labors. There are many good inscriptions and verses that can be used; those acquainted with the German will remember very many that were favorites with an older generation. Here is one of them, rendered in English:

This Bible be your treasure shrine,
In it erect your home divine,
Upon which hoist, as ensigns bright,
The golden texts of living light.
These be your banners, proudly flown,
Your hope of faith, to all made known,
Your shield and balm, protecting heart
From sinful lure and ailing smart.
Search earnestly, with prayerful mind,
In it eternal life to find;
Search ceaselessly, until the day
When crumbling falls this house of clay.

In the Christian home family devotions will be self-evident. Family worship means nothing more or less than giving the soul a meal of spiritual food. It should be a square, good meal. It should be unadulterated food, unmixed with the chaff of worthless moral generalities with which some attempts at meditations of Bible texts abound. The Bible is always the best book and should not be displaced by other devotional books, except, perhaps, that if devotions are held twice a day it might be a good plan to use a book of devotion at one of them. Various books of the Bible, especially the books of the New Testament, offer a fruitful field for selections day by day. The Psalms are worthy of constant consideration.

There is obtainable a number of good books for family devotions. *The Family Altar*, by Rev. Herzberger; *Crumbs*, by Dr. Zorn; *Daily Bread*, by Rev. Pasche; *Five*

Minutes Daily with Luther, by Prof. Mueller; *Moments with God*, by Dr. Schuette, can be recommended, and the calendar, *Day by Day with Jesus* (now edited by Prof. Pollack) has found many warm friends. All these books can be procured from our Lutheran Publishing Co.

All members of the family are present at family worship. They all need the food, and the head of the house will insist upon all being present; to absent oneself from that is equivalent to committing spiritual suicide; and that can no more be tolerated than the taking of the bodily life. All need to be reminded of the duties, to be daily strengthened for the strain of the daily grind, to be daily pointed to the forgiving flood of Christ's blood. If all worship together, none will so easily begin that little quarrel that disturbs the soul in the heat of the day. And since any member may meet his death any day, every day is the day to prepare for such an occurrence. Who can say what streams of blessing have flowed from the good old custom of daily family worship! Let us not give it up, though it may be difficult to maintain in these days, especially in the cities. And if we have as yet no family altar, the best time to begin is — today.

— M. T. W. in *The Australian Lutheran*.

CHRISTIAN BURIAL

Only too often does a faithful Lutheran pastor find it necessary to refuse to officiate at a funeral. He is then, as a rule, abusively criticized as being "uncharitable, unsympathetic, stubborn, heartless." Many people "simply cannot understand how a preacher of the Gospel of love can be so loveless." This loveless criticism frequently comes from such that should know better. They should know that the pastor, who is the Lord's servant, is following the Christian principle, "**A Christian funeral for Christians only.**" Can a Christian pastor be expected to act otherwise?

Our Christian funerals begin with the words, "It hath pleased Almighty God, in His good Providence, to take out of this world the soul of **our brother and member of Christ.**" Later, "We therefore commit the body of our **brother** to the ground — in the **HOPE of the RESURRECTION TO THE ETERNAL LIFE THROUGH OUR LORD JESUS CHRIST.**" To ask a pastor to officiate at the funeral of one that was not a Christian is asking him to play the part of a lying hypocrite — for how can a pastor be expected to call a person a "**brother in Christ**" of whom it is evident that he was a scoffer and blasphemer, a base unbeliever or, at best, a self-righteous moralist? And to omit these words at a Christian funeral is mockery.

"But how can we tell if a person is a Christian or not? We can't look into his heart — neither are we to judge anyone," is one of the cunning arguments. No, we cannot look into any man's heart, yet **we must judge the spirits** whether they be Christian or not.

Nor is it necessary for us to look into the heart to be able to judge." The heart filled with true Christian Faith and Christian Love will show fruits of Christian virtues. On the other hand, if a person despises the preaching of God's Word by not attending divine services and refusing to contribute to the support of the church, although he have the opportunity — is it then not clear and evident that the heart is not right with God? Why should a Christian burial be granted such a one? Why should he be carried into the church before the altar? Why should a eulogy be chanted over him? Yes, why? Is the Lord's house to be made a show house? or a house to display a costly casket, the spreads and wreaths? Ye hypocrites. Know ye not that whoever heareth not God's Word that he do accordingly, is not of God? and that to grant him a Christian burial is desecration? How can we consider a man a "**brother and member of Christ**" if he himself refused to be either during his time of grace?

Another reason offered in defense of Christian funerals for non-Christians is, "But the burial services are not intended for the dead. They are conducted for the benefit of the living. The living are thereby brought under the influence of God's Word and thus may be led to repent." Is that so? The Word of God is preached on many an other occasion. These may then hear the Gospel — if they only will. If they will not hear it then, no funeral sermon will arouse them out of their sinful slumbers. The funeral sermon spoken at the funeral of an unbeliever and non-Christian rarely, if ever, is the cause of any sincere conversion — they are rather a cause of offense for many sincere Christians and have led many to become careless and indifferent toward God's Word.

Of course God may give a life-long despiser of His Word the grace to repent on his death-bed as He did the dying thief on the cross at the right of the Crucified Savior. These truly penitent are to be offered forgiveness and also a truly Christian burial. But let none consider it advisable to run chances and postpone repentance until the eleventh hour expecting to call a pastor when that time comes to make arrangements for a blessed end. Death may come upon you unexpectedly and suddenly. In the course of years you may become so callous and hard toward the truth that you will refuse to repent when the hour of death approaches. You may then be filled with such bitterness against the Lord's servant that you will not permit him in your presence. Your mind may fail you and give you no opportunity to repent. Today — and every day of your life is to be a life of true repentance. Postponed repentance is dangerous.

On the other hand, a person may be leading a double life — outwardly that of a Christian, but inwardly that of a self-righteous hypocrite — as always

has been the case with many in the visible Christian Church. The pastor may then be deceived by the outward appearance and be in doubt as to the sincerity of the faith of the deceased. It becomes difficult to decide in cases of that kind. It places the pastor in an embarrassing position, to say the least. Brotherly charity compels him, however, to give the departed the "benefit of the doubt" and a Christian burial. But where there is absolutely no doubt as to the ungodliness and the unbelief of the dead no pastor should be expected to grant a Christian burial.

—Tri-Parish Monthly Caller.

A WORD OF PRAISE

A land owner in the Highlands of Scotland (says a writer in Chatterbox) was formerly distressed by the indolence and untidiness of his tenants, who took no pains whatever to keep their little homes and gardens in order. He was always talking to the people about this, but his "preachments" had not the least effect.

One day he went to see a lady who also was the owner of some land. But how different in appearance was her own property from his own! Here, every cottage garden was gay with flowers, all the little houses were clean and neat.

When the visitor, in surprise, inquired how this happy state of things had been brought about, the lady told him that it all began with her appreciation of one single flower.

"One day," she said, "when I happened to be visiting one of my cottagers, I observed in the rough, neglected piece of ground behind the house, a marigold blooming amid a crowd of weeds. I said to the cottager, 'What a beautiful marigold you have there!' The man seemed greatly pleased with my remark, and from that time, entirely of his own accord, with no recommendation on my part, he began to cultivate his garden.

"One after another of his neighbors, shamed by the contrast between his ground and their own, followed his good example, and that man has lately gained the first prize offered by a certain society for the finest flowers grown in the district."

Such was the result of a kindly word. A little bit of praise is more likely to do good than are all the scoldings in the world. — Exchange.

† MRS. CLARA HOYER †

On Palm Sunday, March 25, 1934, the wife of Pastor Adolph Hoyer of Princeton, Wis., Mrs. Clara Henriette Hoyer, passed away. She attained the age of 70 years, 10 months and 1 day.

She was the daughter of August Thiel and his wife Henriette, née Luethe. She was born May 24, 1863, in Princeton, Wis., and received her Christian training in

St. John's Ev. Luth. parochial school. May 19, 1881, she was given in marriage to the Rev. Adolph Hoyer, the ceremony being performed by the venerable Rev. John Hoyer, who was a pioneer Lutheran missionary and pastor of the Northwest.

Their marriage was blessed by the birth of four children; two, Hugo and Martha, preceded their mother in death. Those who survive her are her husband, the Rev. Adolph Hoyer, one son, Oswald, and a daughter, Clara Hoyer, at home. The deceased spent her entire life in this community. Her health began to fail four years ago at which time she was compelled to submit to a serious operation. Although she never fully recovered from the effects of her ailments, nevertheless she was privileged to enjoy the companionship of her family and friends. Two outstanding events gave her much happiness: the fiftieth anniversary of her husband's activity in the Christian ministry, and the golden jubilee of her marriage, which was celebrated May 19, 1931.

About two weeks ago she became perceptibly weaker and was confined to her bed. On Palm Sunday morning the Lord called her.

On Wednesday, March 28, the funeral was held. The Rev. G. E. Bergemann conducted the service at the house, the pastor Paul Oehlert and E. Benj. Schlueter officiated at the church, and the Rev. A. Froehle at the grave.

Survivors beside the husband, daughter and son are three grandchildren: Gwendolyn, Herbert and Robert Hoyer of Berlin, Wis., one sister: Mrs. Johanna Meter of Oshkosh, Wis., one step-brother: Aug. Schwonke of Milwaukee, Wis. F. C. Weyland.

THE ONE THING NEEDFUL

By Johann Heinrich Schroeder

(Translated from the German by N. J. Hong)

One Thing's needful! O this treasure
Teach me, Lord, to fully prize!
All the rest, though off'ring pleasure,
Are but burdens in disguise
Whereunder the heart is annoyed and tormented,
Without the true comforts to make it contented.
But if on this One Thing I center my choice,
I shall in that One Thing in all things rejoice.

Soul, if thou would'st find this treasure,
Seek it not in things create;
Leave behind all worldly pleasure;
Soar aloft on wings of faith
Where Godhead and Manhood, in unity blending,
Appear in their fullness, complete and unending.
There, there is the best and the needfulest part,
My one and my all and the joy of my heart.

E'en as Mary was desirous
This one treasure to search out
When she at the feet of Jesus
Sank in worship, full devout, —
(Her heart was aflame with a yearning to hear Him,
To ponder His words and forever be near Him;
Her all to the Savior she fully resigned,
Her all in that One Thing forever to find, —):

Thus, like her, I'm yearning ever,
Dearest Jesus, after Thee.
Let not aught from Thee me sever!
Wholly give Thyself to me!
Though many there be who turn back to the masses,

In love I'll pursue Thee until my life passes;
For Thy words, O Jesus, are spirit and life,
And all of Thy being with blessing is rife.

Wisdom's fullness, time's fruition,
In thy person lies concealed.
Grant that I, without condition,
To that realm allegiance yield
Wherein naught but meekness and lowliness bideth
And straight to the wisdom of Heaven me guideth!
O if I but Jesus could know and confess,
The prize of all wisdom I then should possess.

Nothing can to God I offer
Saving Thee, my highest good!
Nothing, Jesus, can I proffer
But Thy crimson-colored blood!
Thy death on the cross has Death wholly defeated
And thereby my righteousness fully completed.
Salvation's white raiment I there did obtain
Wherein to appear in the heavenly train.

When at last from death I waken,
Grant mine image be like Thine.
As my own I have Thee taken,
Count Thy holiness as mine.
Whatever I need on my journey to heaven
In Thee, O my Jesus, me freely is given.
Root out from my spirit each fleeting desire!
Thy life, O Redeemer, me wholly inspire!

Can I ask a greater favor?
Grace o'erwhelms me like a flood:
Thou didst enter once, forever,
God's own temple by Thy blood.
There didst Thou achieve my eternal redemption
And wring from the cohorts of hell my exemption.
Thy entrance, O Savior, full liberty brings;
In spirit of childhood my abba now rings.

Full contentment, peace and rapture
Shall my weary soul restore,
As upon a fresh, green pasture
Jesus leads me evermore.
No thought can me therefore more sweetly inspire
Than that I forever shall Jesus inherit.
Naught, naught can me therefore so inly renew
As here by faith's vision my Jesus to view.

Therefore, Jesus, Thou my treasure
And my one and all shalt be.
Search me, try me, inly measure!
Root out all hypocrisy!
Observe if my way be corrupt and deceitful,
And show me, O Highest, The Only Way Needful!
O grant that I everything count but as dross
Except the possession of Thee and Thy cross!

Parkland, Washington, March 18, 1934.

(Note: This translation was sent to us for the purpose of bringing it to the notice of our hymnal committee. We also submit it here as we think our readers will be interested.)

ITEMS OF INTEREST

FIND QUEEN OF SHEBA'S CITY

According to news dispatches emanating from Paris, Captain Corniglion and Andre Malraux have telegraphed from French Somaliland that they have found the lost capital of the Queen of Sheba.

They reported to the newspaper *Intransigent* that they discovered the legendary city by airplane and had photographed it.

It is situated at the northern edge of the great sandy desert of Arabia called Ruba-El-Khali, and also called Roubat-El-Khali and Raubahi Kale. The point indicated is a thousand miles southeast from Jerusalem and 900 miles northeast from French Somaliland.

Saw Twenty Towers

The message of the French officers, telegraphed from Djibouti, French Somaliland, read in part:

"We discovered the legendary city of the Queen of Sheba.

Twenty towers or temples still stand. It is at the northern edge of Roubat-El-Khali. We took photographs for *Intransigent*."

If the two explorers are correct in their belief, they have ended a search conducted by scientists for centuries, locating a city which is described in the nineteenth chapter of Joshua as under the jurisdiction of Simeon with the words:

"And the second lot come forth to Simeon, even for the tribe of the children of Simeon according to their families: And their inheritance was within the inheritance of the children of Judah.

"And they had in their inheritance Beer-Sheba, and Sheba, and Mol-a-dah."

In those days the land of Sheba was one of the wealthiest of the world — the world that civilization knew.

Bible Tells of Wealth

The wealth of the region is hinted at in 2 Chronicles, chapter 9, in the description on one of history's most famous visits:

"And when the Queen of Sheba heard of the fame of Solomon she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

"And she gave the king an hundred and twenty talents of gold, and of spices great abundance and precious stones: neither was there any such spice as the Queen of Sheba gave King Solomon. . . .

"And King Solomon gave to the Queen of Sheba all her desire, whatsoever she asked beside that which she had brought unto the king. So she turned, and went away to her own land, she and her servants."

Malraux, an author, was the 1933 winner of the Concourt literary prize. He is an archaeologist and a veteran explorer.

Before his departure, February 22, he told friends that if his plane was forced down on the desert of Roubat-El-Khali death from hunger and thirst was inevitable.

The land of Sheba no longer is a land of plenty.

— The Lutheran Companion.

EDUCATION OF NEGROES

Kenneth Barnhart in "Opportunity" says: "In 1866 nearly ninety per cent of negroes were illiterate; in 1930, nearly ninety per cent of negroes were literate, though the percentage in the South is not this high. In 1866, there were 100,000 negro children in public schools; in 1930 there were 2,288,000. In 1866 the annual expenditure for all education of the negro was only \$700,000; now it is \$50,000,000 per year. Since 1916, the number of negro colleges has increased from thirty-one to seventy-seven; the number of students from 2,132 to 13,860. Up to 1900 only 2,243 negroes had received a bachelor's degree; the total to date is 18,000. Up to 1876, no negro had received a Ph.D. degree; since 1900, forty-seven negroes have received Ph.D. degrees. We would not say that all persons, either white or negroes, who have accomplished worth while things appear in 'Who's Who in America,' but it is interesting that the 1929-1930 edition includes the names of ninety-seven negroes who have achieved distinction and made the world better for having contributed something toward its advancement."

— United Presbyterian.

FROM OUR CHURCH CIRCLES

GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet in St. John's School in Milwaukee, Wis., Tuesday, May 22, at 2:00 P. M., and continue in session until it has finished its work. The Committee on Assignment of Calls will meet at the Seminary in Thiensville on Friday, May 25, at 9:15 A. M.

Preliminary Meetings

1. The General Board of Missions, Republican House, Monday, May 21, until noon, Tuesday. First session, Monday, 10:00 A. M.
2. The Representatives of our Educational Institutions, assembly room of Grace Church, Tuesday, 9:00 A. M.

3. The Board of Trustees, St. John's School, Monday, 7:00 P. M.
4. The Conference of Presidents, St. John's School, Tuesday, 9:00 A. M.

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Tentative Order of Business

Tuesday afternoon, Report on Educational Institutions.
 Wednesday forenoon, Report on Missions.
 Wednesday afternoon, Report of Board of Trustees, Michigan Plan, Ruedebusch Plan, Report on Rossin Plan, Rev. W. Meier, chairman.

Committee Reports

Status of English Secretary, Rev. W. Roepke, chairman, Tuesday evening.

Memorial — Advisory, Architectural and Financing Board, Pres. C. Buenger, chairman, Tuesday evening.

Representative of Missions and Institutions, Rev. A. Ackermann, chairman, Tuesday evening.

The boards of our institutions and the Board of Missions are requested to file their reports with the undersigned by May 14, in order to make it possible to print the syllabus in time for the first District meeting to be held in June.

John Brenner, President.

SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference will meet on May 22 and 23, 1934, at Morton Grove, Illinois (Rev. O. Heidtke, 8637 Fernald Avenue). The first session begins at 9 o'clock. Communion service will be held on Tuesday evening.

Sermon: Rev. E. W. Hillmer (Matt. 18:1-14); Rev. E. Jaster (Matt. 21:33-46).

Confession address: Rev. J. Toepel (Rev. G. Thiele).

New essays: A. C. Bartz, "Duty and Responsibility of the Church to Provide for the General Recreation and Physical Needs of its Members and the Proper Supervision thereof"; M. F. Plass, "Exegetical Homiletical Treatise of Psalm 118:14-29."

Old essays: Diehl, Lehmann, Jaster, and Hillmer.

Remarks: Please announce to the local pastor whether you will be present or absent, stating also whether you need quarters.

Edmund Sponholz, Sec'y.

CENTRAL CONFERENCE

The Central Conference will meet May 1 and 2 at Lowell, Wis., Pastor O. W. Koch.

Order of Business. Tuesday, 9 A. M., Opening. 9:20, E. Fredrich: Exeg. on Tit. 1. 10:00, R. R. Wolff: The Relation of a Congregation to Synod. 1:30, Opening. 1:50, Prof. W. Schumann: Exeg. on Colossians. 4:40, Report on Finances. — Wednesday, 9 A. M., Opening. 9:20, Sermon Critique and Order of Business. 9:45, R. Wolff: The Relation, etc. (continued). 1:30, Opening. 1:50, Prof. H. Fleischer: What According to the Word of God is the Duty of the Church in Regard to Missions? 3:00, Miscellaneous.

Substitutes: Prof. E. Kowalke, Exeg. on Rom. 12, 11c and 16, and 2 Cor. 11, 29. H. Geiger, The Christian Training of Peter, etc. E. A. Pankow, A Discourse on the Length of the Days, in which God created all things.

Confessional: M. Drews, H. Zimmermann (German).

Sermon: P. Janke, A. Paetz (English).

Please, announce not later than April 27.

H. Geiger, Sec'y.

CROW RIVER DELEGATE CONFERENCE

The Crow River Delegate Conference meets at Pelican Lake, Minn. (Pastor W. C. Nickels), June 5 to 6, the first session opening at 10 A. M.

Papers: The 400th Anniversary of the German Translation of the Bible, K. J. Plocher; Das Verhaeltnis zwischen Pastor und Lehrer, Erwin F. Bartsch; Die Logenfrage, E. Hempeck; When, How and Where to Practise Public Confession after Repentance, W. Haar; The Offices in the Church During the Various Periods of Church History, W. Sauer; Un-Lutheran Trends in Connection with Ministerial Acts, W. Voigt.

Preacher: M. Wehausen — W. Haar.

Confessional Address: W. Voigt — A. Leersen.

Please register early.

K. J. Plocher, Sec'y.

NORTH WISCONSIN DISTRICT

The same will convene, God willing, from June 25 to 29, a. c., at Mount Olive Congregation at Appleton, Wis. (Pastor: Rev. R. Ziesemer).

Opening services will take place Monday morning at 10:30 o'clock.

The credentials of the delegates must have the signature of the chairman and secretary of their congregation, and should be handed to the District Secretary immediately after the opening service.

All Memorials to Synod should be sent to the President of the District, the Rev. E. Benj. Schlueter, by June 10.

G. E. Boettcher, Sec'y.

MISSISSIPPI VALLEY TEACHERS' CONFERENCE

The Mississippi Valley Teachers' Conference will meet in Lewiston, Minnesota, May 4 and 5.

Practical Lessons

1. Bible History.....T. Zuberbier
2. Geography.....Erich Sievert
3. Essay.....E. W. Ebert
4. Picture Study.....Edith Bode
5. Penmanship.....Edna Sievert

Theoretical

Is Arithmetic to Develop Reasoning?.....W. L. Roerig
 Round Table.....M. June, Leader
 Church service Friday evening.

Please announce your coming to Mr. W. A. Pape before May 1.
 O. F. Boernecke, Sec'y.

ACKNOWLEDGMENT AND THANKS

Since our last report, the Seminary received the following donations: 77 dozens of eggs from the congregations of Rev. K. Lescow, E. Mequon, S. Westendorf, Thiensville, the Young People's Society of Rev. A. v. Rohr, Hartford; a beautiful quilt for the hospital from the Sewing Circle of Rev. R. C. Horlamus, Hurlev; and \$1.40 toward a Mix Master from the congregation of Rev. S. Westendorf, Thiensville; one dozen cans of vegetables from N. N.

Joh. P. Meyer.

The ladies of the Dorcas Club, Hutchinson, Minnesota, made and presented to Dr. Martin Luther College two beautiful patchwork quilts. Thank you!
 E. H. Sauer.

MEMORIAL WREATHS

In memory of Mrs. Alvin Perlewitz, née Schlei, who departed this life in Green Bay, Wis., on April 14, the following donations were made for Missions: Men's Club, \$2.50; L. Moeller, L. Trotter, R. Wolfgram, E. Wendt, L. Mueller, C. Sagerman, J. Dreier, H. Haack, N. N., each \$1.00; from friends in Algoma, Wis., \$3.50; total: \$15.00.

W. A. Gieschen.

In memory of Mrs. Minna Mischke, who died April 14, the sum of \$21.00 was donated by relatives and friends for the benefit of the Lutheran Children's Friend Society, Minneapolis, Minn.

W. F. Sprengeler.

In memory of John Schnoor, who died March 30 at the age of 74 years, Amos and Zilpha Schwerin, Mrs. Breaker and son Carl, each donated 50 cents; Gertrude Zimdars, Queenie Johnson, Lydia Hernig, Gertrude Dey, each \$1.00 for Missions.
 A. Froehlike.

In memory of their mother, Mrs. Augusta Radtke who died February 28, 1934, at the age of 91 years at Lakemills, Wis., the children donated the sum of \$20.00 for our Indian and Negro Missions.
 J. Martin Raasch.

In memory of Mr. Ben Ungrodt of Washburn, Wis., who died March 21 at the age of 71 years, \$8.00 were contributed for the Kinderheim at Wauwatosa by Mrs. C. A. Andresen, Mr. and Mrs. H. M. Koehler, Dr. and Mrs. E. W. Watson, Miss Lydia Jentsch, Mr. and Mrs. Otto Eggert, Miss Elsa Bauer, Mr. and Mrs. Geo. Meyer, Mr. and Mrs. E. Brunn,

Herman Opitz Family, Mr. and Mrs. Oscar Schield, Mr. and Mrs. E. E. Gruber; and \$1.50 for Indian Missions by Mr. and Mrs. Geo. Fitch and Mr. Paul Michler, Sr. Total: \$9.50.
Irwin J. Habeck.

In memory of Mrs. Adolf G. Hoyer of Princeton, Wis., a wreath of \$15.00 was given by the pastors of the Mixed Winnebago Pastoral Conference for Church Extension Fund.
F. C. Weyland.

In memory of Oscar Rusert, Caledonia, Minn., who departed this life on March 19, 1934, at the age of 28 years, the sum of \$2.00 was donated to the Church Extension Fund; namely, \$1.00 by Mr. and Mrs. H. Rusert, and \$1.00 by Mr. and Mrs. Frank Haack, Stewartville, Minn.
R. Jeske.

In memory of Pastor Ralph Gamm who died April 11, 1934, at the age of 30 years, the Kuhn family made a donation of \$2.00 and G. Groth a donation of \$1.00 to our Home Mission. His classmates made a contribution of \$8.00 to a library fund of Northwestern College at Watertown, Wis.
J. Klingmann.

NORTH WISCONSIN DISTRICT

March, 1934

Rev. G. E. Boettcher, Hortonville	\$ 26.95
Rev. Th. Brenner, Freedom	15.68
Rev. A. Froehle, Neenah	110.84
Rev. A. A. Gentz, Marinette	14.87
Rev. Walter Gieschen, Green Bay	107.83
Rev. Carl C. Henning, Peshtigo	45.05
Rev. O. T. Hoyer, Winneconne	20.21
Rev. O. T. Hoyer, Zion	7.35
Rev. Gerhard Kaniess, Kewaskum	18.90
Rev. L. Kaspar, Greenville	77.75
Rev. L. Kaspar, Clayton	24.80
Rev. E. H. Kionka, Newton, St. John's Congr.	69.20
Rev. E. H. Kionka, Newton, St. Paul's Cong.	13.50
Rev. L. H. Koeninger, Manitowoc	300.00
Rev. R. Lederer, Green Bay	100.00
Rev. Wm. F. Lutz, Escanaba, Michigan	50.00
Rev. Paul Th. Oehlert, Kaukauna	61.08
Rev. Gerhard Pieper, Fond du Lac	214.32
Rev. J. G. Pohley, Menasha	73.19
Rev. Emil Redlin, Ellington	46.25
Rev. Emil Redlin, Stephenville	6.05
Rev. F. A. Reier, Waupaca	10.00
Rev. Edm. C. Reim, Forest, St. Paul's Cong.	100.60
Rev. Edm. C. Reim, Forest, St. John's Cong.	15.35
Rev. John Reuschel, Dundas	10.50
Rev. M. F. Sauer, Brillion	100.00
Revs. T. J. Sauer and F. M. Brandt, Appleton	240.00
Rev. E. B. Schlueter, Oshkosh	80.27
Rev. J. Schulz, Vandyne	38.50
Rev. Fr. Schumann, Sawyer	15.38
Rev. V. J. Siegler, Maplewood	10.90
Rev. Theo. Thurow, Menominee, Mich.	67.73
Rev. F. C. Uetzmann, Wrightstown	278.49
Rev. Theo. Uetzmann, Manitowoc	130.25
Rev. A. W. Voigt, Depere	37.00
Rev. F. C. Weyland, Larsen, St. Peter's Cong.	9.66
Rev. F. C. Weyland, Zion	4.00
Rev. F. C. Weyland, St. John	3.63
Rev. R. E. Ziesemer, Appleton	121.60
Rev. W. F. Zink, Dale	35.58
Budget	\$2,648.10
Non-Budget	90.25
	<u>\$2,738.35</u>

ALBERT VOECKS, Treasurer,
Appleton, Wis.

WEST WISCONSIN DISTRICT

March, 1934

Rev. A. Berg, Sparta.....	\$ 91.50
Rev. J. B. Bernthal, Ixonia.....	175.25
Rev. A. Dasler, Fox Lake.....	14.00
Rev. G. Fischer, La Crosse (Memorial Wreath).....	20.00
Rev. E. C. Fredrich, Helenville.....	43.05
Rev. M. Glaeser, Wonewoc.....	97.81

Rev. W. Gutzke, McMillan.....	30.00
Rev. W. Gutzke, March.....	10.00
Rev. I. J. Habeck, Medford.....	62.00
Rev. W. Hanke, Rollingstone.....	30.15
Rev. J. Henning, T. Prairie Farm.....	22.17
Rev. J. Henning, T. Dallas.....	4.40
Rev. R. C. Horlamus, Hurley.....	15.34
Rev. P. Janke, Fort Atkinson.....	47.55
Rev. L. C. Kirst, Beaver Dam.....	60.18
Rev. J. Klingmann and W. A. Eggert, Watertown....	16.00
Rev. R. P. Korn, Lewiston.....	142.49
Rev. H. Kuckhahn, St. Charles (Memorial Wreath)	15.00
Rev. G. C. Marquardt, Schofield.....	24.23
Rev. A. L. Mennicke, Fountain Prairie.....	1.09
Rev. W. O. Nommensen, Wausau.....	7.25
Rev. Wm. Nommensen, Columbus.....	513.85
Rev. A. W. Paap, Johnson Creek.....	63.21
Rev. E. H. Palechek, Chaseburg.....	50.00
Rev. A. A. Winter, Mauston.....	33.60
Rev. H. R. Zimmermann, Randolph.....	21.65

Total Budgetary for March, 1934.....\$1,611.77

H. J. KOCH,
Treasurer.

SOUTH EAST WISCONSIN DISTRICT

Rev. Chr. Albrecht, East Fork Mission, Whiteriver, Ariz., Christmas Offering for Indian Missions\$	18.30
Rev. L. W. Baganz, St. John's Congregation, Burlington, Collection for General Fund	72.20
Rev. A. C. Bartz, Immanuel Congregation, Waukegan, Collection in February for General Institutions \$17.00; Collection in March for General Mission \$9.30	26.30
Rev. Carl Bast, St. John's Congregation, Good Hope, Lenten and Easter Offering for General Fund \$7.26, Theological Seminary \$15.33, General Mission \$23.11	45.70
Rev. P. J. Bergmann, Christ Congregation, Milwaukee, Collection in February for General Mission \$50.00, General Support \$30.76; Collection in March for Theological Seminary \$50.00, General Support \$12.46	143.22
Rev. E. R. Blakewell, Salem's Congregation, Milwaukee, Collection for Lutheran High School	6.08
Rev. G. Bradtke, Zum Kripplein Christi Congregation, Tp. Herman, Lenten and Easter Offering for General Fund \$19.24, Theological Seminary \$25.00, Northwestern College \$50.00, Indian Mission \$10.00, Student Support \$25.00	129.24
Rev. John Brenner, St. John's Congregation, Milwaukee, Collection in January for General Support \$200.50, Lutheran High School \$80.85, Lutheran Children's Home \$64.85; Special Offerings for General Institutions \$80.00, Indian Mission \$20.00, Home for Aged, Belle Plaine, \$16.00, Church Extension Fund \$80.00, Lutheran High School \$40.00, Lutheran Children's Home \$20.00, Home for Aged, Wauwatosa, \$20.00, Bethesda Home \$44.00, Deaconess Association \$20.00; Collection in February for Lutheran High School \$62.25, Lutheran Children's Home \$34.50, Lutheran City Mission \$226.25; Collection for Bethesda Institution \$39.00; Collection in March for General Mission \$355.15, Lutheran High School \$81.70, Lutheran Children's Home \$41.50; total	1,526.55
Rev. Carl H. Buenger, Friedens Congregation, Kenosha, Collection in January, February and March for General Institutions	152.10
Rev. P. J. Burkholz, Siloah Congregation, Milwaukee, Collection in February for Theological Seminary \$106.35, Lutheran City Mission \$7.68; Collection in March for Martin Luther College \$167.67, Lutheran City Mission \$12.12	293.82
Rev. Herman Cares, Emanuel Congregation, Tp. Herman, Lenten and Good Friday Offering for Theological Seminary \$28.75, Martin Luther College \$30.00, Michigan Seminary \$10.00, Dakota Montana Academy \$10.00; Easter Offering for Home Mission \$29.46; Zion Congregation,	

	Tp. Theresa, Lenten and Good Friday Offering for Theological Seminary \$10.00, Martin Luther College \$18.56, Easter Offering for Home Mission \$10.42	147.19		Rev. Kurt Lescow, St. John's Congregation, Thiensville, Collection for E. M. C. \$20.00; Lenten Offering for General Institutions \$25.72	45.72
Rev.	E. Ph. Dornfeld, St. Marcus Congregation, Milwaukee, Collection in February for General Fund \$131.31, Lutheran City Mission \$3.51; Collection in March for General Fund \$211.07, Lutheran City Mission \$5.64	351.53	Rev.	Wm. C. Mahnke, St. John's Congregation, Root Creek, Collection in January and February for Theological Seminary \$13.18, Indian Mission \$20.00, Lutheran High School \$2.75	35.93
Rev.	E. Ph. Ebert, Pentecostal Congregation, Whitefish Bay, Collection in January for Home Mission	18.45	Rev.	F. O. Marohn, Bethany Congregation, Hustisford, Collection from September to January for General Institutions \$52.74, Theological Seminary \$100.00, Northwestern College \$100.00, Martin Luther College \$100.00, Michigan Seminary \$100.00, Dakota-Montana Academy \$100.00	552.74
Rev.	Wm. G. A. Essig, St. Paul's Congregation, Stevensville, Collection for General Fund \$5.00, General Mission \$5.00, General Institutions \$5.00, Negro Mission \$5.45, General Support \$5.00	25.45	Rev.	Ph. Martin, St. Luke's Congregation, Knowles, Lenten and Easter Offering for General Institutions \$15.50, General Mission \$15.50; St. Paul's Congregation, Brownsville, Lenten and Easter Offering for General Institutions \$53.91, General Mission \$53.92, Student Support \$21.20	160.03
Rev.	Henry Gieschen, Jerusalem's Congregation, Milwaukee, Collection in February for General Mission \$117.78, Lutheran City Mission \$7.36	125.14	Rev.	A. Mittelstaedt, Trinity Congregation, So. Mequon, Collection for General Fund	60.89
Rev.	Frank G. Gundlach, Salem's Congregation, West Granville, Collection for Northwestern College \$13.00, Indian Mission \$10.00	23.00	Rev.	Paul G. Naumann, St. Jacobi Congregation, Milwaukee, Collection for General Mission \$400.00, Lutheran High School \$25.00	425.00
Rev.	A. F. Halboth, St. Matthew's Congregation, Milwaukee, Collection for Theological Seminary \$50.00, Northwestern College \$50.00, Dakota-Montana Academy \$10.00, Indian Mission \$50.00, Home Mission \$22.28, Student Support \$20.00, General Support \$20.00; Collection for Lutheran City Mission \$10.00, Collection for Lutheran City Mission \$118.00	350.28	Rev.	O. B. Nommensen, Zion's Congregation, So. Milwaukee, Collection in February for General Fund \$20.18; Collection in March for General Fund \$20.30	40.48
Rev.	Ph. H. Hartwig, Christ Congregation, Pewaukee, Easter Offering for Indian Mission \$7.10; Zion Congregation, Hartland, by Ladies' Aid for General Mission \$25.00	32.10	Rev.	Erhard C. Pankow, Garden Homes Congregation, Milwaukee, Collection for General Mission	50.00
Rev.	G. Hoenecke, St. Paul's Congregation, Cudahy, Collection in January for Indian Mission \$26.25, Collection in February for Theological Seminary \$30.05	56.30	Rev.	Paul Pieper, St. Peter's Congregation, Milwaukee, Collection for General Fund \$185.24, Lutheran High School \$15.95, Lutheran City Mission \$4.63, W. T. M. J. \$4.00; Collection during March for General Fund \$223.07, Lutheran High School \$19.21, Lutheran City Mission \$5.58	457.68
Rev.	J. G. Jeske, Divine Charity Congregation, Milwaukee, Collection for Theological Seminary \$10.00, Northwestern College \$20.00, Martin Luther College \$10.00, Indian Mission \$10.00, Negro Mission \$10.00, Home Mission \$40.00, Poland Mission \$5.00, Madison Students Mission \$4.05	109.05	Rev.	Rud. F. W. Pietz, St. John's Congregation, Lomira, Lenten and Easter Offering for General Institutions \$55.27, Northwestern College \$13.51, Negro Mission \$6.38, Home Mission \$4.66, Poland Mission \$7.58, Madison Student Mission \$6.83, Church Extension \$6.33	100.56
Rev.	Louis F. Karrer, St. Andrew's Congregation, Milwaukee, Lenten and Easter Offering for General Mission	17.76	Rev.	Gerhard Redlin, Zion Congregation, Allenton, Lenten, Good Friday and Communion Offering for General Fund \$40.63 and \$77.82	118.45
Rev.	Herm. C. Klingbiel, St. John's Congregation, West Bend, Collection in February by Rev. C. Witschonke for Lutheran Children's Home	151.60	Rev.	M. F. Rische, Davids Stern Congregation, Kirchhayn, Collection in January for Theological Seminary \$31.65; Collection in February for Northwestern College \$31.30	62.95
Rev.	H. Knuth and V. Brohm, Bethesda Congregation, Milwaukee, Collection for Theological Seminary \$2.50, Home Mission \$21.15, Lutheran High School \$6.00; Collection for General Institutions \$1.25, Home Mission \$75.88, Lutheran Children's Home \$54.93, Lutheran High School \$300.00; Gifts by Bible Class for Negro Mission (Piney Woods) \$10.00, Lutheran Children's Home \$10.00, Lutheran High School \$10.00, W. T. M. J. \$10.00; Collection for General Mission \$27.06; Lenten Offering for General Fund \$575.00	1,103.77	Rev.	Ad. von Rohr, Peace Congregation, Hartford, Lenten and Easter Offering for General Fund \$70.93, General Institutions \$100.00, General Mission \$100.00	270.93
Rev.	Ph. H. Koehler, St. Lucas Congregation, Milwaukee, Collection for General Fund \$93.32, Lutheran High School \$10.37; Collection for General Fund \$107.05, Lutheran High School \$11.89; Gift from Ladies' Guild for Lutheran High School \$15.00	237.63	Rev.	J. G. Ruege, Jordan Congregation, West Allis, Collection during February for General Fund \$31.89; Special Offering for Lutheran City Mission \$32.00; Collection for General Fund \$33.00	96.89
Rev.	A. Koelpin, Fairview Congregation, Milwaukee, Lenten Offering for Theological Seminary	57.55	Rev.	Wm. F. Sauer, Grace Congregation, Milwaukee, Collection in January for General Fund \$97.35; Collection in February for General Fund \$107.00; Collection for Lutheran High School \$100.00; Christmas Offering for General Institutions \$50.00, Home for Aged, Belle Plaine, \$27.81, General Mission \$50.00, Student Support \$25.00, Church Extension Fund \$50.00, General Support \$25.00; Collection in March for General Fund \$158.89; Collection for Every-Member Canvass \$18.00; Gift from N. N. for Northwestern College \$5.00	714.05
Rev.	W. H. Lehmann, St. John's Congregation, Libertyville, Lenten Offering for Martin Luther College \$40.00, Dakota-Montana Academy \$14.34	54.34	Rev.	Arnold H. Schroeder, St. Paul's Congregation, Milwaukee, Collection during February for Theological Seminary \$4.13; Collection during March for Martin Luther College \$4.91	9.04
Rev.	A. C. Lengling, St. Paul's Congregation, Slinger, Collection in February for General Fund	15.28	Rev.	Arnold Schultz, Trinity Congregation, North Milwaukee, Collection for Lutheran High School \$18.71; Lenten Offering for General Fund \$103.24	121.95
Rev.	C. Lescow, St. John's Congregation, Woodland, Lenten Offering for General Institutions \$46.00; Palm Sunday and Easter Offering for General Fund \$27.00	73.00	Rev.	Harry Shiley, St. Peter's Congregation, Tp. Greenfield, Easter Offering for General Mission \$15.15; Woodlawn Congregation, West Allis, Easter Offering for General Mission \$64.62	79.77

Rev. M. F. Stern, St. Paul's Congregation, Neosho, Collection balance for 1933 for General Fund \$5.25; Lenten Offering for General Institutions \$27.91; Children's Offering for Indian Mission \$1.45; Easter Offering for General Fund \$33.17	67.78
Rev. A. B. Tacke, Zebaoth Congregation, Milwaukee, Collection during February and March for General Fund	102.15
Rev. E. W. Tacke, St. Paul's Congregation, Tess Corners, Collection during February for General Fund \$76.20; Collection during March for General Institutions \$181.00	257.20
Rev. T. C. Voges, Trinity Congregation, Huilsburg, Lenten Offering for Theological Seminary \$17.28, Martin Luther College \$52.08; Easter Offering for Michigan Seminary \$27.47	96.83
Rev. Theo. Volkert, First Ev. Luth. Congregation, Racine, Gift from the Ladies Mission Society for Indian Mission \$56.32, Negro Mission \$56.32, Home Mission \$56.32, China Mission \$56.32	225.28
Rev. Arthur P. Voss, St. James Congregation, Milwaukee, Collection for Lutheran High School \$5.00; Collection during January and February for General Fund \$89.17	94.17
Rev. L. M. Voss, Good Shepherd Congregation, Tp. Wauwatosa, Collection at Mission Festival and during October and November for General Mission \$8.43; during December and January for Home Mission \$6.34; during February for General Mission \$8.17; Collection during March for General Mission \$6.12	29.06
Rev. S. Westendorf, Calvary Congregation, Thiensville, Collection during February for Home Mission \$21.56; Collection during March for Home Mission \$24.95	46.51
Memorial Gift for Daniel Hahm by his grandchildren for General Fund	15.00

Summary.

Budgetary	\$7,832.89
Non-Budgetary	1,819.23
Every-Member Canvass	38.00
Total	\$9,690.12

Milwaukee, April 9, 1934.

CHAS. E. WERNER, Treasurer.

MINNESOTA DISTRICT

March, 1934

Redwood Falls Conference

Rev. R. Heidmann, Arlington	71.00
Rev. C. J. Schrader, Echo	28.20
Rev. Carl C. Kuske, Emmet	21.38
Rev. Im. F. Albrecht, Fairfax	40.00
Rev. Henry Boettcher, Gibbon	42.00
Rev. J. Carl Bast, Morton	5.00
Rev. Henry Albrecht, Omro	17.00
Rev. Henry Albrecht, Omro	22.00
Rev. Edw. A. Birkholz, Redwood Falls	28.25
Rev. Edw. A. Birkholz, Redwood Falls	27.99
Rev. Aug. Sauer, Renville	11.25
Rev. Henry Albrecht, Taunton	4.00
Rev. Henry Albrecht, Taunton	14.00
Rev. E. G. Fritz, Wellington	70.00
Rev. E. G. Fritz, Wellington	27.00
Total	\$ 429.07

Mankato Conference

Rev. L. F. Brandes, Jordan	\$ 81.00
Rev. L. F. Brandes, Jordan	19.00
Rev. A. Ackermann, Mankato	125.00
Rev. A. Ackermann, Mankato	50.37
Rev. R. A. Haase, North Mankato	40.00
Rev. Ernst C. Birkholz, St. James	28.00
Total	\$ 343.37

St. Croix Falls Conference

Rev. O. P. Medenwald, Amery	\$ 14.56
Rev. Wm. H. Schweppe, Osceola	13.00
Rev. E. W. Penk, Prescott	18.00

Rev. J. Plocher, St. Paul	96.50
Rev. A. C. Haase, St. Paul	56.08
Rev. Arthur W. Koehler, So. St. Paul	21.99
Total	\$ 220.13

Red Wing Conference

Rev. J. R. Baumann, Bay City	\$ 80.00
Rev. Theo. Haar, Bear Valley	41.00
Rev. R. Jeske, Caledonia	100.60
Rev. R. F. Schroeder, Dexter	13.73
Rev. F. W. Weindorf, Grace, Goodhue	21.20
Rev. F. W. Weindorf, St. John's, Goodhue	42.95
Rev. E. G. Hertler, Hokah	5.00
Rev. E. G. Hertler, La Crescent	21.75
Rev. Theo. Haar, Mazeppa	55.00
Rev. T. E. Kock, Minneola	23.93
Rev. M. C. Kunde, Oronoco	13.54
Rev. M. C. Kunde, Pine Island	18.66
Rev. J. R. Baumann, Red Wing	50.00
Rev. J. R. Baumann, Red Wing	9.00
Rev. R. Jeske, Union	19.75
Total	\$ 516.11

Crow River Valley Conference

Rev. W. G. Voigt, Acoma	\$ 85.02
Rev. W. P. Sauer, Buffalo	35.70
Rev. M. Schuetze, Ellsworth	20.00
Rev. E. A. Hempeck, Hancock	20.00
Rev. W. J. Schulze, Hutchinson	170.67
Rev. M. J. Wehausen, Johnson	50.30
Rev. Karl J. Plocher, Litchfield	45.20
Rev. M. J. Wehausen, Malta	7.85
Rev. W. C. Nickels, Pelican Lake	28.90
Rev. H. C. Nitz, Rockford	89.46
Total	\$ 553.10

New Ulm Conference

Rev. J. C. A. Gehm, Darfur	\$ 14.50
Rev. H. A. Scherf, Eden	132.00
Rev. Paul W. Spaude, Lake Benton	7.90
Rev. Paul W. Spaude, Lake Benton	11.30
Rev. W. Frank, Morgan	32.95
Rev. F. Koehler, Nicollet	72.57
Rev. R. Schierenbeck, Sanborn	50.00
Rev. R. Schierenbeck, Sanborn	60.00
Rev. Wm. C. Albrecht, Sleepy Eye	86.75
Rev. Wm. C. Albrecht, Sleepy Eye	150.40
Rev. Paul W. Spaude, Verdi	4.00
Rev. Karl Brickmann, Vesta	47.74
Total	\$ 670.11

Minnesota District Total \$2,731.89

Summary

General Fund	\$ 153.39
General Institutions	251.98
Theological Seminary	418.12
Northwestern College	100.15
Dr. Martin Luther College	317.06
Michigan Lutheran Seminary	14.38
Dakota Montana Academy	38.00
Home for Aged, Belle Plaine	36.00
General Missions	484.36
Indian Mission	183.11
Home Mission	272.97
Negro Mission	119.10
Poland Mission	10.02
Madison Student Mission	10.00
Student Support	62.50
General Support	52.95
Church Extension Fund	89.20
Bethesda Lutheran Home	23.50
Lutheran Children's Friend Society	52.10
Twin City Mission	23.00
Valparaiso University, Valparaiso, Ind.	15.00
American Lutheran Publicity Bureau, 1819 Broadway, N. Y.	5.00
Total	\$2,731.89

H. R. KURTH, District Treasurer.