

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.

Vol. 21.

Milwaukee, Wisconsin, July 8, 1934.

No. 14.

ISAIAH'S VISION*

Isaiah, thus declares God's Holy Word,
Once in a vision saw the mighty Lord
Enthroned in majesty, arrayed in light, —
All heav'n illumined by His raiment bright,
Two holy Seraphim stood at His side,
Each one displayed six radiant pinions wide.
With twain they veiled their hallowed visage bright;
With twain they hid their lovely feet from sight,
And with the other twain they soared on high,
The heavens ringing with their mighty cry:

Holy is God, the Lord of Sabaoth!
Holy is God, the Lord of Sabaoth!
Holy is God, the Lord of Sabaoth!

His wondrous glory filleth all the earth!
The mighty pillars trembled at their cry,
And cloudy vapors filled the realm on high.

Majestic scene, so wonderful, so true!
O let us join this threefold chorus too!
Our gracious Father well deserves our praise,
And to His Son our anthems let us raise!
Let us adore His Spirit Who makes known
Salvation's way through Christ, the risen One.
In psalms and hymns and sacred melody
Let us adore the Holy Trinity!
With all His angels in communion sweet,
With all His saints on earth may we repeat:

Holy is God, the Lord of Sabaoth!
Holy is God, the Lord of Sabaoth!
Holy is God, the Lord of Sabaoth!

His wondrous glory filleth all the earth!
In Him alone we place unfalt'ring trust,
When all things earthly crumble into dust.

Fear not, O little flock, but sing with joy.
The gates of hell God's Church cannot destroy.
The storms of earth can never overwhelm.
Behold, your Captain Jesus at the helm!
Legions of angels still for you will fight.
The Spirit's Sword is still your armor bright.
O, ye will conquer, conquer though ye die!
Soldiers of Christ, lift up His standard high!
Washed in His blood, saved by His glorious grace,
Sing on, sing on, till ye behold His face:

Holy art Thou, O Lamb for sinners slain!
Holy art Thou, O Lamb for sinners slain!
Holy art Thou, O Lamb for sinners slain!

Forever Thy saints with Thee will reign!
O little flock, fight on in power divine.
Eternally the vict'ry shall be thine!

Anna Hoppe.

* First stanza translated from the German.
Last two added by translator.

THE ONE HUNDRED AND NINETEENTH PSALM

Verses 89—105

In Commemoration of the 400th Anniversary of
Luther's Translation of the Bible

As indicated in our previous meditation the words quoted from the one hundred and nineteenth Psalm in the last issue are expressive of the very spirit in which Dr. Martin Luther accomplished his monu-

mental work — the translation of the Bible. Every one who knows the history of Luther's activities knows how his soul and mind were wrapped in that sacred Book, and how he was imbued with its teachings. So impregnated was he with the truths of Scriptures that these and only these were the standards he was guided by in his life work.

And so it was with the translation of the Bible. It was not a mere grammatical, literal translation of the Book he aimed at, but a spiritual interpretation of the same, — a translation which conveys the spiritual understanding of its contents and truths.

Luther, due to his own spiritual training, was alive to the fact, though one may be the most learned and zealous student of the Bible, though he may possess the best scholarship and great biblical knowledge technically, yet it will be to him in its deep spiritual meaning a sealed book except it is opened to him by the Spirit of God invoked by earnest prayer. Accordingly, in his opinion, unless one is enlightened by the Holy Spirit and suffers himself to be guided by Him, he may not safely venture to render the Word of God from the original into another tongue.

Statements to this effect on the part of Luther may be produced from his works in numerous cases. One or more will suffice. In his Preface to the exposition of Genesis he says: "It is Scripture, yea Scripture of the Holy Ghost, we are dealing with, and who can, as St. Paul, 2 Cor. 3:5, says, be sufficient thereto? As St. Gregory says, it is like a deep water wherein an elephant must drown, but a lamb may come through safely; that is, it is the wisdom of God which makes fools of the wise of this world and its prince, rendering them mute and confounded, whereas babes it makes competent and wise."

Again, when he approached the translation of the Old Testament, Luther wrote in the Preface to it in 1523: "Herewith I commend all my readers to Christ and pray that they may help me to obtain the power from God to conclude the work in a profitable way. For I confess freely that I have ventured too much, particularly in rendering the Old Testament into German."

Finally, when his translation of the New Testament was finished, Luther, in his "Sendbrief vom Dolmetschen," of September 8, 1530, has the following concluding words to say: "For this I can testify to with a good conscience, that I showed my highest faithfulness and diligence therein and was not actu-

ated by selfishness; for I neither took nor sought nor gained a farthing thereby, nor did I set forth my honor therein, that God, my Lord, knows, but I have done it to serve the dear Christians and to the honor of Him who sits above, who every hour grants me so many blessings that, if I had worked at my translation with a thousandfold application and diligence, I should thereby not have deserved one hour of my life."

Statements like these made by Luther plainly show that in translating the Bible he was actuated by a sincere love for God and His Word. And it is in this light we would discuss and apply the words of our Psalm to the Quadricentennial of Luther's translation of the Bible. We shall consider them under headings which elucidate the determining factors for Luther in translating the Bible. These are

The Indestructible Establishment of the Bible

vv. 89, 90, 96

The Unfeigned Love for the Bible

v. 97, 92, 94

**The Power and Blessed Fruits of the Bible or
or God's Word** vv. 90, 93, 98, 102

The Infallible Guidance of the Bible

v. 105, 103

There is a tone of conquering conviction and triumphing faith ringing through the words of our Psalm. With serenity and confidence of mind the Psalmist is communing with God on a theme which involves the most valuable treasure and the greatest potent factor on earth — the Word of God. In exalting its excellency he first points to the firm and indestructible establishment of God's Word or the Bible. **For ever, O Lord, thy Word is established in heaven.**

The Bible did not originate on earth. It is not a product of man, not man-made. All other religious books outside the Bible which claim divine authority — the Vedas of the East, the Koran of the Mohammedans, the Book of Mormons, Science and Health of the Christian Scientists, etc., have their source in the erring mind of man and are man-made. The Bible, however, emanates from heaven. "Forever, O Lord, thy Word is settled in heaven." In heaven, where God is; where His throne is built upon His truth, where the eternal counsels of the Triune God are enacted, — there our Bible with all it stands for has its origin. There it is settled, fixed, established — settled in its eternal foundation, fixed in its blessed design, established in its divine authority. It is a divine product emanating from the very heart of God, an eternal monument of His wisdom and glory.

The origin of the Bible is a miracle, and by its very miracle it stands in a class by itself. Great literary works of Homer, Plato, Demosthenes, Cicero, Virgil, Dante, Shakespeare, Milton, and others, are not of divine source, not inspired; they are but products of

the human intellect. The Bible, however, is the inspired Word of God. "All Scripture is given by inspiration of God." "Holy men of God spoke as they were moved by the Holy Ghost." The Bible is "the foundation of the apostles and the prophets, Jesus Christ Himself being the corner-stone."

As the inspired Book of God the Bible is stable, unchangeable and everlasting. All things on earth, whether they refer to works of nature or to the works and glory of man, are changeable and perishable. Only God and His Word never changes, but abides forever. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the Word of the Lord endureth forever," says Peter, 1 Pet. 1:24, 25. "Heaven and earth shall pass away," the whole visible universe shall have an end, "but my words shall not pass away," declares He of whom the entire Bible bears witness, Matt. 24:35.

Similar comparisons also the Psalmist makes in his meditation on the eternal Word of God — the Bible.

I have seen an end of all perfection, but thy commandment is exceeding broad.

To all claims to perfection made by men, the sacred writer had seen an end or limit. He had learned by experience that all earthly perfection, all earthly greatness, the greatest and most perfect accomplishment in this world, the greatest glory, riches, and wisdom, and power, are but of brief existence; growing and developing to a certain climax as human attainments do, they in the end collapse and wither like a fading flower, thus empires have risen and fallen, kings and statesmen have triumphed and held their sway for a period of time, and then have vanished from sight. But the Word of God — the Bible, continues and endures; it has stood the test of stability throughout the ages and will remain undiminished in its divine authority in spite of all the efforts of fierce foes to destroy it.

Many and fierce indeed have been the attacks made upon the Bible through the centuries since the days of Celsus, the first known literary opponent of Christianity, down to the atheists, liberals, and modernists of the present time. Men have sought, with all ingenuity and hostile weapons at their disposal, with so-called higher criticism and supposedly advanced learning on their part, to discredit the divine authority of the Bible, to divest it of its eternal source and to destroy it. But the Book of God has remained incontestably the same. What it has been in all the past, it is today, and will be in all the years to come, unchanged and unchanging. No foe of Christianity ever so mighty has been able to exterminate the Bible, no heretic to corrupt its heavenly teaching and to choke its vigorous growth, no evil power to destroy its salutary influence with those who hear

gladly the Word of the Lord. Indeed nothing is more remarkable than the indestructibility of the Word of God, and hence the **indistructible establishment of the Bible.**

Applicability of the Bible

And this divinely established Bible is applicable to all generations, to all peoples, to all ages, and to every stage and condition in life.

Thy Faithfulness Is Unto All Generations

The generations of men being under a continual process of change assume new aspects as they pass on. Epochs and eras of peoples are but the outcome of such process. World-shaping events like the French Revolution for instance, bring about a new order of things in the social, economic and political world. Old standards of living are replaced by new ones. What was customary yesterday is so no more today. New customs, new habits, and conditions in life radically different from those of foregoing times, have forced themselves upon the people at large.

Yet has the Bible with its teachings become obsolete on that account? Has it ceased to apply to the present conditions of life? The answer is, "Thy faithfulness is unto all generations." As the faithfulness of God extends to all generations of men, and to peoples under every circumstance and in every condition, so does the Bible apply to all and every age, to every people in like manner, and to all and every condition under which men are living. It is not a Book which is adapted to one generation only, but has little or no bearing on another. Its teachings are universal — as much adapted to new generations that come upon the earth, and to new conditions among men as well as new standards of living — as the light of the sun, everenduring, is. Were it not so, there would be moral and social chaos in the world. Inapplicability of each and every teaching of the Bible to conditions existing in any age and under any circumstance would blast our sweetest hopes, our tenderest relations, and our brightest prospects, would fill life with despondency, and death with despair. Better blot out the sun from the natural sky, better rob earth's green carpet of grass and plant and flower, better take every earthly convenience from life, than rob the world of its most sacred treasure — the holy Bible.

Luther's Staunch and Uncompromising Loyalty to the Word of God — a Factor in his Translation of the Bible

Probably no man since the days of St. Paul entertained such a deep conviction of the Bible being the firm and indestructible Word of God, as did Luther. To him the Bible was all in all. One must marvel with what unalterable conviction he speaks of it as God's revealed Word. Time and again he expresses himself in his works to this effect. The Bible, he says, did not grow on this earth, but has its source

in heaven. If the heart trusts in the Bible, it can say without wavering: "This is God's Word; that can never lie nor fail; of this I am certain." And he who has God's Word, is in possession of a treasure, which is by far more precious than gold and silver; for he hears God Himself speaking to him, giving consolation in heaven and earth, an inestimable gift, against which God regards heaven and earth, sun, moon, and stars as naught.

Because of implicit faith in the Word of God Luther was vigorously moved to translate the Bible into the language of the people. He earnestly desired to make this most precious Book universally known. A book which is divinely established as God's own Word, must be placed into the hands of the people. They must sit at its fountain, if they are to draw from its waters of life. The Bible written in their own language will enable them to judge for themselves whether the doctrines Luther taught them are the eternal truth, and whether or not they could be saved by faith in Jesus Christ alone.

J. J.

COMMENTS

Baptists Approve of Hitler In an article headed "Yesterday and To-morrow — for Baptists in the New Germany" Herbert Gezork writes the following:

"In the new Germany under the leadership of Chancellor Adolf Hitler, we have up until the present had full freedom to preach the Gospel. Our work continues as in the past. In former years our evangelist's work was often disturbed by representatives of atheists. Since the government dissolved their bands and has suppressed their godless movement, those disturbances have entirely ceased."

We would add that the situation of the Church in Germany under the present government has been grossly misrepresented by the press at large, even as reports concerning governmental affairs under Chancellor Hitler are being distorted by the same.

We have on file the testimony of one who represents the Lutheran Saxon Free Church in Germany which is affiliated with the American Lutheran Synodical Conference, to this effect: The present deplorable situation of the church in the third Reich, notably the state-church or "Volks-Kirche" is entirely due to the incredibly untenable doctrinal standpoint of the latter and its leadership. The so-called party "German Christians" — Deutsche Christen, which has arisen in that church, would make from national socialism a source of religion for the Evangelical Church, urging and pressing the present government to foster and support the church in its midst for the promotion of its political interests. It is this party **within the state church** that has brought about the present conditions obtaining in that church to-day, not so much the government itself.

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

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

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

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

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

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

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

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

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

As far as Lutheran Christians of the Saxon Free Church are concerned, says the bearer of this testimony, they are enjoying religious liberty without any infringement on the part of the government under Chancellor Hitler. In fact, they can carry on their church work with less molestation and greater freedom than before, since the godless movement — Gottlosenbewegung of the communists has been abandoned by the Hitler government.

We would advise our readers to receive reports of the American press concerning church affairs not to say reports on political affairs in Germany with extreme caution. J. J.

Hollywood Under Attack has shown few signs of repenting. Its sins are many and the stench of them cries to heaven. Their plays stand in great need of fumigating, scouring with lye, and delousing. This is what an assistant producer, unnamed for obvious reasons, has to say on the whole picture factory, as quoted in the Chicago Tribune:

"Ideals? There are no ideals in Hollywood. At least, I have never met one. The effect of pictures on children? They never think of it. A picture is judged by the box office. If it makes tons of money it is a good picture. They lost a lot of money on 'Alice in Wonderland' and decided that children do not want to see that kind of picture.

"Hollywood is a weird place to work. Insecurity is the great trouble. There is no hope of promotion. It is a crazy, fantastic game. All are hoping for the breaks. It costs from \$500.00 to \$1,200.00 an hour to take a picture. Sometimes as in 'Operator 13' they will tear down a set and remake it at a cost of hundreds of thousands. There is no sense of values here. These men are remaking American styles in dress and homes and sex ideas.

"I will never let my children go to the movies. With producers and stars getting as much as \$200,000

a year and little knowledge of what to do with it, what can the result be except a fantastic life? There is too much inbreeding here. It would be better if the pictures were produced in eight different towns in the United States. Conversation which would be considered horrible elsewhere is considered commonplace here. There is perversion among the players, an undercurrent of sex talk everywhere. What sort of a community is this to influence American life?

It is a moneymaking scheme pure and simple. Neither art nor morals has anything to do with it. The men running this degrading business have small educational and cultural backgrounds. It needs but to mention some of these production manager names to prove that they are largely from Jewry. Carl Laemmle, formerly with the Boston Store at Chicago and later manager of a clothing store at Oshkosh, Wis., Adolph Zukor, Harry Warner, Samuel Goldwyn, Louis B. Mayer, David Sarnoff, all of them born in Europe and from the house of Israel. And the Jews are a money making race, whatever else they may be.

Will Hollywood reform itself? Can the leopard change his spots? Will it greatly heed or suffer from the newly inaugurated boycott by the League of Decency fathered by the Catholic church and so enthusiastically adopted by some of the Protestant sects? Will it not be necessary to reform the callous, unthinking, silly film fans? And how shall they be reformed when they are like sheep, following the crowds, unheeding of the warnings by their spiritual leaders, if any? Knowing the power of the world, the flesh, and the devil, we also know that the world cannot reform itself but can be saved only by the word of salvation from the cross. And this is rejected by many. Z.

Apropos referring to the "Ten Commandments" of Nazidom published by the Rev. Henry Smith Leiper in the "Living Church" as related in the last issue of our paper we have an equivalent to these commandments in the "Children's Morality Code" proposed by "The Character Education Institution" in Washington. That code contains eleven divisions, the subheadings of which are as follows: 1. "Good Americans Control Themselves." 2. "Good Americans Try to Gain and Keep Good Health." 3. "Good Americans are Kind." 4. "Good Americans Play Fair." 5. "Good Americans are Self-Reliant." 6. "Good Americans Do Their Duty." 7. "Good Americans are Reliable." 8. "Good Americans are True." 9. "Good Americans Try to do the Right Thing in the Right Way." 10. "Good Americans Work in Friendly Cooperation with Fellow-Workers." 11. "Good Americans are Loyal."

In a supplement pamphlet to this code: "Five-Point for Character Education in Elementary School Classroom" Point Two says the following: "The

teacher presents the Children's Morality Code as a reliable statement of the conduct which is considered right among boys and girls who are loyal to Uncle Sam, and which is justified by the experience of multitudes of worthy citizens who have been Uncle Sam's boys and girls since the foundation of the nation. The teacher advises the children to study this Morality Code in order to find out what Uncle Sam thinks is right. . . ."

We quote this Morality Code from J. Gresham Machen's book "What Is Faith," to which code the author makes the following pertinent remark: "We blamed Germany, rightly or wrongly, for this kind of thing; yet now in the name of patriotism we advocate as truculent an inculcation of the same spirit as Prussia could ever have been accused of at its worst."

Americans of the type of Rev. Henry Smith Leiper would better sweep before their own doors. J. J.

Has Protestantism Any Beliefs? Protestantism as distinguished from Lutheranism that is. That this Protestantism of the Calvinistic sects does not know what it believes, has often been said.

Now its highly respected (by these Protestants) mouth-piece, the Christian Century, has found a new confession of faith, that is not so new after all, for it is an age-worn pagan belief. It admits that Protestantism as here defined has no standard belief. It says:

"There is no such thing, either in esse or in posse (is not nor can be) as 'the Protestant church' with a standardized body of doctrine about everything between primordial chaos and the day of judgment and with the ecclesiastical apparatus which would be necessary to keep it standardized. That is precisely what Protestantism is not. More particularly, it is what liberal Protestantism is not."

What then? "These matters upon which Protestants have their traditional disagreements are not 'the essence of Christianity' or 'the very foundations of Christian faith.' There is a range of questions far more fundamental. They have to do with the attitudes of men toward each other in society and toward the resources of the natural and the human world, with the building of character and with the enrichment of life."

All this is very old. It is the heathen philosophy of crass materialism, mixed with a few quite pale humanitarian and ethical precepts. It will not wash. It will not stand up under the stress of the demands of a human soul seeking its God. It is but the confession of spiritual bankruptcy. It cannot save either human society nor the order by which it lives. Above all, it cannot inspire the human heart with hope, with love for God or man, with the joy of heaven. It enriches not, but impoverishes the soul. May God save us from it and keep unto us most unworthy ones the

confession of our fathers, of our belief in the Bible revelation that men are saved by the blood of Jesus.

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Still the Churches Grow. Dr. George Linn Kieffer, president of the Association of American Religious Statisticians has published the statistics on the churches in America in the June issue of the Christian Herald. As shown in the Lutheran Herald the religious bodies showed a total net gain of 655,482 in 1933. The grand total of all denomination membership is 60,812,874, about 48.37 per cent of the total population. So every other American belongs to some kind of a church.

The Methodists had the highest increase with a total gain of 213,662. Next were the Baptists with a gain of 193,571. Lutherans gained only 65,782 in the course of the year, and the Roman Catholics gained even less, only 53,426. Presbyterians lost ground, as did the Congregationalist-Christians.

It might interest our readers to see the figures of some of the main church bodies.

	Ministers	Churches	Total Membership
Adventists, 5 bodies	1,590	2,955	176,859
Baptists, 18 bodies	62,634	62,891	9,866,209
Catholics, 3 bodies	29,838	18,241	20,324,144
Church of Christ, Scientist	4,198	2,099	202,098
Congregational-Christian	6,321	6,233	1,024,887
Disciples of Christ	7,190	8,193	1,566,772
Jewish	1,751	3,118	4,081,242
Lutheran, 17 bodies	11,788	15,469	4,381,094
Methodist, 19 bodies	45,905	61,136	8,766,017
Presbyterians, 9 bodies	14,404	15,720	2,674,875
Protestant Episcopal	5,865	7,424	1,876,390
Reformed, 4 bodies	2,471	2,721	755,881
United Brethren, 3 bodies	2,072	3,238	421,597
			Z.

* * * * *

Do Numbers Tell the Story? or, in other words, of what use are church statistics? How many of those counted as members of the different denominations are faithful members of their church? Reports are apt to be padded or inaccurate. As a basis for computing active participation in the work of the church statistics have often proved delusive. Let us remember that the Lord has said, 2 Tim. 2: 19: Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. We are only too prone, like David, to number Israel to the pride of our heart. The Lord can do His work through few as well as through many.

THE FRUIT OF THE SPIRIT

Galatians 5, 22. 23: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

Every tree is known by its fruit. Just so it is with us. The Bible often speaks about men as trees. Our root is the heart; the heart is the root of every man and of every man's life; and according then to what the heart is will be the life.

In striking contrast, the great apostle brings this truth home to us in this chapter. It gives us a wonderful portrait of the true Christian life. In the three verses preceding the passage above, he holds up the natural man's life to us in glaring colors: **"Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have told you also in times past, that they which do such things shall not inherit the kingdom of God."**

"But," he continues, **"the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."** Now, what is the fruit of the Spirit? It is the fruit of a heart that has been renewed by the Spirit of God. God does not begin at the outside, at the circumference, but with the heart. He makes the acts and deeds right by making the heart right; He makes and keeps the tongue right by making the heart right. That is the difference between man's way and God's way. Man begins at the outside and tries to work toward the center; God begins at once in the center and in the heart, and by changing the heart He changes the life. And so Christ's word to Nicodemus is Christ's word to every man: **"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."**

And here Paul enumerates the fruits that result from the indwelling of the Spirit of God in our hearts, and he begins with love. It has been well said by Martin Luther: **"To have no love is just as much as doing wrong."** Again: **"Where there is neither love nor kindness, everything you may do is damnable."** Love — a wonderful word! the most wonderful word in human language. It is as wide, and as high, and as long, and as deep as the universe. And as a fruit of the Spirit it is directed toward God and man, — a sincere, abounding, fervent, joyful love.

The Apostle Jude exhorts us saying: **"Keep yourselves in the love of God."** Why? John answers: **"We love Him because He first loved us."** Yes, He first loved us; God is love. Behold His love in the works of nature and in His conduct to sinful man, and then ask not, why you should love Him.

Look at the works of nature. See not only the fitness of things, but see how all bears the impress of love and kindness. Look at the necessities of man and how abundantly they are met. Look at the framework of his body, how constituted for enjoyment. Look at the senses, what sources of pleasure. Look at the vital parts, how protected from injury. Look at man as gifted with rationality; this gives him superiority over all the brute creation. This enables

him to rise higher than the eagle, to move more swiftly than the gazelle, and to emulate the courage and power of the lion. Look at the dignified inhabitant of the body, the eternal, undying soul, with its capacities of knowledge, reflection, and spiritual enjoyment.

Then look at the world, and its profusion of comforts, for the dignity and happiness of man. The earth is covered with a soft and verdant carpet; the expanse of the sky is of a most beautiful blue; the salubrious air is impregnated with the balm of life; thousands of rivers send forth their living streams; the fields yield their roots and grain, and the trees spread their richly-laden boughs to the hand of man with an abundance of food and necessary raiment; the earth yields from its own bowels the material of comfortable heat; the great orb of day sheds his golden beams, illumines the landscape, and makes all nature rejoice; the darkness of night administers to man's repose, while balmy sleep, as nature's great restorative, prepares for the scenes of the coming day; the wind purifies the atmosphere of its baneful exhalations, and the lightning causes it to dispense its contagious influence abroad; the sea, by its saltiness and motion, retains its healthful purity, instead of becoming a stagnant lake, which would destroy the world by its pestilential vapors. This is a very rough sketch, a very inadequate description, a very imperfect outline of the truth which nature affords, that **"God is love."** Had He been malevolent, then the world would have been the reverse of what it is. God's love and benevolence is engraven on all His works.

This truth is evident also from God's conduct to sinful man. God had created man in His own image. He had invested him with dignity and dominion, made him ruler over all the other creatures, and but a little lower than the angels. The law which God gave him was plain, easy, and therefore practicable. God endowed him with every moral excellency; he had light, love, and strength to honor God, and to remain happy.

But man lost all this when he fell into sin. And this crime was voluntary. It was a wilful transgression. He had no claim except to judgment; no merit but to deserve death. Here, then, we are called to behold the triumph of divine love over the claims of justice and over the unworthiness of man. And His love did triumph.

Adam flees; and when arrested, trembles; but the blow is suspended; he dies not, but lives. Behold the provision of love! Sin must be punished, holiness must be exalted, truth must be vindicated; and yet, love must be victorious. A substitute is found, One of sufficient dignity, One who volunteered for the work. God yields His Son to poverty, to reproach, to agony, to death, to endure the penalty of sin. **"Herein is love, not that we loved God, but that He loved us,**

and sent His Son to be the propitiation for our sins." Here God revealed Himself as He never had done before: God appeared in the form of a man!

Hearken to the proclamation of the Gospel! The sacrifice has been offered, and the sinner redeemed; but he might remain ignorant of it. The Gospel is therefore sent; heralds are called, qualified, and sent to tell a rebellious world of the expedient God has devised for their restoration to Himself. And there are two things in this proclamation, deserving particular attention: first, the generosity of its conditions. The way of return to God is graciousness itself; no tortures, no self-inflicted pains — a softened heart, a supplicating and believing spirit. Secondly, the universality of its extent. This proclamation is as universal as the boundaries of our rebellious world; it extends to every creature. **"Look unto Me, and be ye saved, all the ends of the earth."**

O contemplate the riches and glory of God's love! Who can tell what God has laid up for them that love Him? Think of the regions of immortality, the temple of love, the joys of eternity; everything proclaims that **"God is love."** The winds waft the sounds upon their invisible wings, the waves reflect it from their transparent bosom; it is emblazoned in the sunbeam; it is this which is the melody of the spheres. I hear no other sound in the groves of Paradise, in the walks of Eden, until the cloud has settled over the guilty heads of our first parents. I see the first promise exhibiting the same truth; I see it in all that Jesus was, and said, and did. His life taught it, His death ratified it, His resurrection justified it, and all His words in heaven plead it; while thousands of thousands all join in one swelling chorus in the Church on earth, and through the extended temple in the skies, that **"God is love."**

Most certainly, then, the chief object of our love is God. Our Lord Jesus sums up the First Table of the Law in the enjoinder: **"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."** We know why we should love Him; now, how should we love Him? We must feel attachment to God; we must delight in God with a warm, glowing affection; we must feel satisfaction, pleasure, and joy in Him. The mind must be drawn to Him, united to Him, fixed on Him alone. We should love Him supremely, with all our heart, soul, and mind. We must love Him with all the affections we possess; all our passions must go out after Him, so that our hearts are comparatively cold to everything else. We must devote our soul, our life, to Him. We must consider this as the essence, as the sweetness, as the end of life, to love God. We must fix all our mental powers upon Him; make Him the chief object of study, of contemplation, of remembrance. We must love Him superlatively, supremely; our very soul must be absorbed with, and wrapped up in, God.

If we love God, He will be in all our thoughts, our

first thoughts, our day thoughts, our night thoughts; our meditation of Him will be the sweetest joy we know. Communion with Him will be our greatest delight; we cannot be too near, too close; distance will be wretchedness, misery, and despair. We shall be jealous for His honor; our mouths shall be filled with His praise; we shall always be concerned to please Him, and run in the way of His statutes. There will be an entire and unreserved consecration of ourselves to His service. We shall be able to keep nothing back: He will have our heart, our soul, our mind. What have we left? Our time, our talents, our wealth, our ease, yea, life itself cannot be refused! Sin will be abandoned, self annihilated, suffering cheerfully endured, death welcomed, and eternity desired.

"Thou shalt love the Lord thy God." **"Thy God,"** who fashioned you in secret, who wrote all your numbers in His Book; who gave you life and all things to enjoy; who made you a man, not a brute; who made the events of your birth so favorable to your happiness, placed you in a land of vision, gave you your lot in a rich and pleasant place. **"Thy God,"** on whom you depend for all things, who holds you in His hand, who blesses you from day to day, who has all your concerns under His immediate control. **"Thy God,"** who redeemed you from destruction; **"who so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."** **"Thy God,"** whose responsible agent you are; who numbers all your actions, watches all your steps, knows all your thoughts, and will bring you into judgment and decide your destiny forever. Him thou shalt love, for the fruit of the Spirit is love.

"Beloved, if God so loved us, we ought also to love one another." **"Thou shalt love thy neighbor as thyself."** **"He who loveth God will love his brother also."** And one of our Savior's parting words was this: **"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."** A little infant alone in a large wilderness on a dark night is no more completely lost than a professed Christian who does not love his fellow man. There is absolutely no possibility for a man to be a Christian and hate his brother. He who loves God will love his brother also. Not, however, for any human excellence, or ornament of mind or disposition, but because they are of one race and one blood and one flesh. He will love his brother no less than he loves himself, constantly, manifestly, in word and deed, at all times, and in all circumstances. It matters not what the name, color, or country, whether rich or poor, great or small; if a man love God he cannot but love his neighbor.

Of course, it is an easy matter to love a good friend; but it takes a great Christian loves to seek the good of an enemy. Still Jesus said: **"Love your ene-**

mies." Such as are indifferent to our well-being; such as dislike us, malign our reputation, injure our feelings or person. Some of them may be secret, others public and avowed enemies. They may be malignant, revengeful, and cruel. Yet we must love them — love them so deeply as to sympathize with them, feel for them, and sincerely pity them. Love them so as to forgive them, pray for them, be ready to relieve them, and do them good.

Love to the brethren is evidence that we have passed from death unto life. It is true conformity to Christ's holy example; it is the true Gospel obedience; it is the appointed badge of our religion; it is the surest sign of our love to God. **"For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"** The fruit of the Spirit is love!

K. F. K.

(To be continued)

THE UNPARDONABLE SIN

The Question Box is open. The first question to appear at the editor's desk, is, **"What is the sin against the Holy Ghost?"**

This question refers to the words of our Lord Jesus as recorded by the Evangelists Matthew (12, 31f.) and Mark (3, 28f.). In these passages we are warned against the unpardonable sin, the sin that cannot be forgiven, the sin of blasphemy against the Holy Ghost. The Lord speaks plainly enough. He says, "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

How important that our attention be called to this solemn warning! Nothing in this life is of greater importance. Yet, how carelessly, thoughtlessly, frivolously, foolishly the millions exist on through life giving their soul's eternal welfare little more than an occasional flighty thought. The time of grace offered them by God is ruthlessly squandered by sinful living. And, when death comes they find themselves unprepared to meet a jealous God, who demands a full account of all thoughts, words and deeds, whether they be good or bad. Unprepared! No, not because they had no opportunity to make arrangements for this solemn hour, but because they stubbornly, deliberately, maliciously refuse to accept the precious services of the Holy Ghost. They refuse to listen to the voice of a faithful preacher of the Gospel, a godly mother, an earnest father, a pious wife, a sincere neighbor or any other instrument through whom the Spirit of the Lord would bring and keep them in the true soul-saving faith in Christ, our Savior.

The sin against the Holy Ghost is not directed so

much against His person, as many seem to think, but it is the sin that refuses to accept His services — His Work. His Work is to sanctify souls. His Work is to bring people to the knowledge of the Truth as found in the Bible. He uses Holy Writ as the means of propaganda. Through it He brings men to see their sinful condition. Through it He compels them to confess their sins. Through it He comforts the truly penitent with the absolute forgiveness of sins through the Blood of Jesus Christ, God's Son, which has the power to cleanse sin-stained souls from all impurities. And thus He fills the hearts of all that receive Him with righteousness, peace and joy. Blessed the man whose heart is governed by the Holy Ghost.

But whosoever obstinately rebels against the strivings of the Holy Spirit cannot come to the knowledge of the truth. He can therefore not come to true repentance. He cannot come to faith in Jesus Christ, even though he imagine himself a true believer. He cannot be saved. Not even his prayers nor contributions for religious purposes are pleasing to the Lord. His religion is worthless. His worship is vain.

There are however millions that harden their hearts against the Holy Spirit. They will not be led by Him. Many stubbornly refuse to admit that they have sinned and come short of the glory of God. They consider themselves good enough to be received in heaven because of their "excellent record" in life. They sneeringly deny the need of the proffered salvation through Christ and mockingly reject it. They are committing the sin against the Holy Ghost by despising the Truth.

Others harden their hearts against the pleadings of the Holy Ghost for they rather continue in the service of sin than take up the cross of a Christian to bear the ridicule and mockery, the persecution and hatred so often heaped on sincere followers of Christ — even in our day and age. Thus, hardening their hearts against the working of the Lord's Spirit it becomes impossible for them to come to the true Christian faith. They cannot enjoy the blessings of sincere repentance. Despising the clear and simple truth of Holy Writ as "tales for the amusement of old women" they neglect the opportunity granted them to "work out their salvation with fear and trembling." Thinking themselves wise God makes fools of them so that with seeing eyes they cannot see and with hearing ears they cannot hear. Despite better knowledge they boast about their continued wickedness — only to make matters worse for them.

A careful study of several biblical characters shows us that the persons committing this horrible sin are wretched creatures indeed. We also note that many of them are not even aware of the fact that they are committing the unpardonable sin. The devil leads them to believe that they are in the service of the

Lord. Yes, there are millions today sinning against the Holy Ghost — still they imagine themselves to be the “very elect of God.”

Pharaoh, ruler over Egypt at the time of Moses, maliciously and repeatedly hardens his heart against the pleadings of the Spirit. He repents merely to free himself of the uneasy, uncomfortable position into which the plagues had placed him and his people. In due time the Lord’s mercy and patience comes to an abrupt close. Pharaoh’s heart is hardened so that he cannot repent anymore — even though he would wish to.

Saul, first king of Israel, stubbornly disobeys the Lord’s will. He will not take heed of the warnings of his spiritual adviser, Samuel. The time comes that the Spirit of the Lord leaves Saul to be in the power of the evil one. He becomes a most wretched creature. Gloominess and melancholy fill his heart and mind. He is governed by base pessimism. On the battlefield against the Philistines, despair drives him to commit suicide.

Ananias and Sapphira **know** the Spirit’s will. Still they take it upon themselves to lie unto the Holy Ghost having been led to believe that it would be to their credit if they would keep some money for themselves, as none would ever be the wiser, if they would carry out their cunningly devised schemes. They fell dead at Peter’s feet.

And Judas Iscariot! To this day this wretched soul is called forth as a warning to us all. He had heard the most wonderful sermons ever preached. He had seen the many miracles performed by his Master. He had experienced the most blessed joys of Christianity. Yet, he becomes a backslider turning against the Holy Spirit to sell himself to the Master of the underworld for the sake of thirty pieces of silver. Not even the bitter remorse experienced after the betrayal will bring him life and peace. Remorse rather drives him to despair. He purchases a rope and hangs himself — a token of God’s wrath on one that **knew** the Lord’s will, but impudently followed the lusts of his evil mind.

Remember Lot’s wife! Merely turning back — she became a pillar of salt.

However, not only individuals wreck their lives by getting into the rut of pandering to their own base lusts and passions rather than doing the Lord’s will cheerfully, willingly and gladly. Whole families, including several generations, yes, whole denominations and synods recklessly cast away the precious gift of the Spirit. Whole communities, cities and nations persistently close their doors to the preaching of the Gospel.

The millions living at the time of Noah — governed by perverted minds — considered Noah a harmless fanatic and continued in their evil ways until the

Lord poured His wrath upon a people whose measure of sin had filled to overflowing.

Korah, goaded on by 250 princes of Israel, becomes obstinate. He rejects the Lord’s chosen leader. He will not be lorded over by a Moses. The Lord expresses His opinion by opening the mouth of the earth to swallow up Korah and his followers. Their sin is not forgiven them.

The Jews, led by fanatical zealots persecuted the prophets, yes, even Christ, their Messiah, our only Savior. They would not be governed by the Spirit of the Lord. Their self-righteousness and false pride drove them on to crucify God’s Son. His Blood is still being avenged on a faithless race.

St. Paul calls our attention to the misery of such that refuse to give God credit for His wonderful dealings with mankind. Because of their unbelief the Lord gives them over unto sin that they cannot walk in righteousness. They cannot lead a life of repentance. They cannot be saved. They must continue to satisfy the evil desires of their wicked flesh until a miserable death finally brings them to their eternal doom. Their lives are in a continual state of restlessness and unhappiness. They are never truly contented or satisfied. They cannot rejoice in the Lord. All the evils and crimes registered in the catalog of sin can be expected of them. They will not be governed by the Holy Ghost.

Conditions today are no better in religious or spiritual matters than at any time in the history of the world. The millions still foolishly follow the lusts of their eyes, the lusts of their flesh and the pride of life. And, this they do despite better knowledge or despite the fact that they have a better opportunity today than any generation has ever had to know the truth. Blindly the millions follow the blind leaders only to open their eyes in hell at the end of life. They must learn from bitter experience that it is a fearful thing to fall in the hands of the living God.

“What shall I do to avoid this unpardonable sin?” you ask.

I can only remind you of the fact that you have but one life to prepare for the hereafter. This earthly life is the time of grace extended you by God. **Now** is the accepted time. **Now** is the day of salvation. **Today**, when thou hearest His voice, harden not thy heart. Search the Scriptures diligently. Attend divine services regularly to hear God’s message to a sin-sick world. Submit thyself unto His good counsel as offered in His Word. Lead a life of **daily** repentance. Humble thyself before thy God. Confess thy sins and accept the mercy proffered you in the Name of Jesus. Go and sin no more. Begin to-day. To-morrow may be too late.

May we earnestly heed our Savior’s warning!

—Tri-Parish Monthly Caller.

JAZZ RELIGION

The heading of this article is an attempt at identifying and characterizing a certain kind of new hocus-pocus that goes by the name of "the Gospel of Jesus Christ," but which is sadly foreign to His Spirit. The hectic rant and bombast we have in mind may indeed retain vital elements of "the old time religion," but in the form of its presentation and the manner of its presentation and the manner of its application it is so hopelessly hashed as to lose all semblance to what has hitherto been recognized as "the wisdom of God" proclaimed "in demonstration of the Spirit and of power."

The bizarre theology of this extravagance and its contempt for everything that is sane and reasonable, is undermining the foundations and threatening faith, in the fond illusion that it is building on the old foundation and creating faith.

It is zeal, and no doubt sincere zeal, but "not according to knowledge." Because it sounds like something new and different, and because it steps forth with an air of final authority, it appeals to the mentally feeble and spiritually distracted. Its emotionalism, its stentorian emphasis, and its fierce criticism, also casts a spell on the disgruntled and secures a following like the pied piper of Hamelin. And because it affects an ardent concern for the salvation of souls, it gets a hearing from seriously devout young people, especially young women.

It upsets them and stampedes them, but too often without guiding them safely to any real haven of rest. The ground of their peace and joy, in too many instances, is their "experience," plus much "meeting," with enforced public prayer and testimony. The Word is used, to be sure, and freely too, but the exegesis is so superficially unspiritual and so inconsistent, that the result is confusion and dismay — except of course where neither speakers nor hearers trouble themselves to test its consistency and prefer not to have it questioned.

The problem is, shall we stand idly by and concede that these eccentricities are "of God," and that what the shepherds described in 1 Peter 5 are doing in "tending the flock of God" is of another derivation? Are these vain trumpeters the only "prophets of the Lord," and all other faithful pastors and humble lay Christians "dead dogs"?

We believe most certainly in spiritual awakenings and in the Christian experience of repentance, contrition, and confession of sin; in self-surrendering trust in the Lord Jesus Christ as our only and sufficient Savior; in confession of that faith in word and deed; in assurance of forgiveness and peace with God; in obedience to His will and ministration to the spiritual needs of our fellow-men; in sanctification and a holy life in the Spirit. But when it is made a stage-per-

formance, a hypnotic seance, with immediate statistics and an infallible separation of sheep and goats, we cannot help but wonder how much of it is "from above" and how much of it is "of men." Especially when it is accompanied by force and doubtful profession, and with one good eye to reputation and another malevolent eye toward those from whom they fail to "get a rise."

But why go lion hunting in foreign fields? Do not we Lutherans have problems of our own? Yes, aplenty. And among these are some of the very aberrations to which we have been pointing. For they are making a mighty impact, not only on the pew, but in many instances on the pulpit as well. One need not wonder that people who have no anchorage in the Scripture are drawn into the maelstrom of these orgies; but what excuse do we Lutherans have?

If our spiritual leaders keep company with men like Nohrborg, Schartau, Arndt, and especially Luther, we shall thank God for their shepherding. These fantastic modern "prophets" may also be "orthodox" after a fashion, but in spirit and essence they savor rather of Aimee Macpherson, the Pentecostals, the Russellites, the Raders, et cetera.

Is it not possible for us to be Lutheran in spirit and method, as well as in doctrine? May we not pray earnestly and fervently for a reviving through the regular channels by the means of grace, publicly administered and privately applied, instead of resorting and subscribing to these "tillställningar" (affairs), on pain of being branded as faithless? Must we have circus-barking, or nothing?

Something is wrong with this hectic vehemence. There is something abnormal and subtly false about this "type" of Christianity. We fail to recognize the Spirit of the Lord Jesus Christ in these frenzied hysterics. Somehow it seems to be a "light" different from the clear, steady sunshine of God's revelation. The self-righteous judging, the proud boasting, the fierce intolerance, and the bland lack of spiritual perspective, would indicate that it is not built on the solid foundations that would make it the native element of the soul.

Who will analyze these movements for us and set us right? Who will sift right from wrong, and truth from error? Who will diagnose our ailments and prescribe a cure? Not only the dis-ease of which this fever is a symptom, but also the creeping paralysis against which this "high-pressure salesmanship" is a protest. God knows, and His children everywhere know, that we need to be resuscitated from spiritual "asphyxiation." But are these mechanical "pulsometers" His means? Are these artificial devices His method? Must all spiritual children be born by a sort of Caesarean operation? Is this the way that leads to "righteousness, peace and joy in the Holy Spirit?"

The Savior of mankind Himself is very explicit: "If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead" (Lk. 16: 31).
— C. J. S. in The Bible Banner.

"THE GLORY OF GOD SHALL BE REVEALED"

Through the fortieth chapter of the prophecies of Isaiah, the power of God is put side by side with the weakness of men, not that He, the perfect, may glory over His feeble children; not that He may say to them — "Look how mighty I am, and go down upon your knees and worship" — for power alone was never yet worthy of prayer; but that He may say thus: "Look, my children, you will never be strong but with my strength. I have no other to give you. And that you can get only by trusting in me. I cannot give it you any other way. There is no other way. But can you not trust in me? Look how strong I am. You wither like the grass. Do not fear. Let the grass wither. Lay hold of my word, that which I say to you out of my truth, and that will be life in you that the blowing of the wind that withers cannot reach. I am coming with my strong hand and my judging arm to do my work. And what is the work of my strong hand and ruling arm? To feed my flock like a shepherd, to gather the lambs with my arm, and carry them in my bosom, and gently lead those that are with young. I have measured the waters in the hollow of my hand, and held the mountains in my scales, to give each his due weight, and all the nations, so strong and fearful in your eyes, are as nothing beside my strength and what I can do. Do not think of me as of an image that your hands can make, a thing you can choose to serve, and for which you can do things to win its favor. I am before and above the earth, and over your life, and your oppressors I will wither with my breath. I come to you with help. I need no worship from you. But I say love me, for love is life, and I love you. Look at the stars I have made. I know every one of them. Not one goes wrong, because I keep them right. Why sayest thou, O Jacob, and speakest, O Israel — my way is hid from the Lord, and my judgment is passed over from my God! I give power to the faint, and to them that have no might, plenty of strength.

Thus God brings His strength to destroy our weakness by making us strong. This is God indeed! Shall we not trust Him?

—From "Annals of a Quiet Neighborhood."

"They tell us that Luther ignored good works. It is true he would not allow good works to be spoken of as the means of salvation, but of those who professed faith in Jesus he demanded holy lives. Luther abounded in prayer and charity." — Spurgeon.

SHALL WE CLOSE OUR COLORED SCHOOLS?

A tree will stand a certain amount of cutting down. If you go too far in this, you come to the point of "cutting out." The tree will die. You will have no tree any more.

To this pass we have come in our Colored Missions. We have cut down, cut again, and cut once more. But the tree will stand cutting no longer. Seriously our Mission Board is now confronted with the problem of "cutting out," of uprooting the tree altogether. Where is that "uprooting" to begin? The finger points to our mission-schools. Why to our schools? What have they done that the ax should be laid to their root? They have for years and years brought sunshine into darkened homes. They have planted Christ into the hearts of thousands and ten thousands of little colored children. They have presented many blood-bought souls before the Throne of Glory. They have built up a well-indoctrinated and sanctified membership in our Lutheran congregations. They have served as a bridge of brotherhood and friendly relations between the races in the South. They have been the nurseries for our colored colleges and have furnished us our present consecrated colored mission-workers.

Even so, we are confronted with the question of closing these mission-schools. Some are inclined to regard these schools as only a "limb" on the mission tree, which may safely, though painfully, be severed without endangering the life of the tree. I do not share this opinion. I fear we are cutting too dangerously near the life of the tree. It is not a "limb"; it is one of the main roots of our mission we are attempting to sever. After our schools are gone, we shall find that the tree will wilt, the foliage shrivel, the life sap fail; and our Colored Missions, so joyfully begun by the fathers, so faithfully nursed by their sons, so dearly enshrined in the hearts of our Christians, will be a thing of the past, a barren stump without vitality and life. Will our Christians permit this to come to pass? Let us make no mistake: if these schools are once closed, it is safe to say that they will never be opened again.

Now, it is true many children attending our mission-schools do not become members of our churches. But their parents send them to us because they desire a thorough Christian training for their children. Our fathers regarded this as providential, and they thanked God that they were permitted to plant Christ into the hearts of these children of strangers. They had this trust to Godward that they were winning souls for the kingdom of heaven even though their congregations did not always grow in like proportions. Old Rev. J. Buenger, in the forties of the last century, must have had a motley crowd before him in the old Saxon school in St. Louis when the children of the

German radicals and of evangelical parentage invaded his school. But he taught them all and the only requirement was that they take the religious instruction with the rest. Many avowedly came to him to get a good secular education, while our colored children are coming almost without exception to our mission-schools to obtain a good **Christian** education. Colored parents are bringing sacrifices to keep their children in our schools. Some of our members are paying the tuition for strange children. Children have been known to offer stubborn resistance when their parents attempted to send them to other schools. All in all our mission-schools are doing creditable work, and they have been, and are to-day, blessed nurseries of heaven.

We feel certain that the danger threatening our schools due to lack of funds need but be brought to the attention of our Christians, and they will rise as one mighty army in defense of our mission-schools, and an all-convincing chorus will rise and swell from ocean to ocean and from the North to the South: "Keep these mission-schools open! We are standing behind you with our prayers and with our money!"

Our Mission Board is anxiously awaiting your answer. Your answer will decide the weal and woe of thousands of colored children. The ax is laid to the root of our mission-schools. Shall it strike or shall it be taken away?

New Orleans, La.

G. M. Kramer.

ARE WE INSANE?

We have been told that man suspected of insanity has been put to the following test: He is taken down into a basement, the faucet is turned on. If, to wipe the floor dry, he first goes over to turn off the faucet, he is regarded sane. If, on the other hand, he takes the mop and begins to wipe the floor with the faucet wide open, he is declared insane.

Is Uncle Sam, and that means you and me, sane or insane? We have at present a flood of crime costing the United States approximately \$13,000,000,000 a year. Every year 12,000 persons are murdered, 3,000 kidnapped, 100,000 assaulted, and 50,000 robbed (figures from the "Sunday School Times"). The government votes \$12,000,000 to fight crime, this huge sum to be used largely to equip an adequate police force. We are trying to mop the floor dry. But meanwhile, what about the faucet? It is wide open. Every morning at a transfer point down town, the undersigned has a chance to glance at the magazines sold at a representative news stand. The majority of the magazines carry on the cover a man or woman holding a gun, or else there is a picture of an almost naked, voluptuous woman. Looking at the posters outside the show houses, we find the same suggestive material. Very little, if anything, effective is being

done by the government to stop these faucets. They are permitted to run wide open. (The only organization apparently awake and taking definite action is at present the Catholic Church.)

At the same time, we find that as far as 36,000,000 children and adolescents of our land is concerned, they are not receiving any systematic religious instruction. They are growing up as pagans. No wonder that, as far as marriage is concerned (and the God-fearing home has always been the mainstay of a nation), one out of every five marriages ends in a divorce or annulment. Walker Gynn states in "Holy Matrimony and Common Sense," that America has already reached a lower level as regards the law of family and home than the pagan Roman Empire.

As we view these facts, we must with shame acknowledge that as a nation we act the part of the insane. May it not be said of the Church that we do the same. These are signs of the times, signs that from one point of view makes us lift up our heads looking for the day of redemption. Not with an unmixed joy, however, because millions of precious souls, whom we love with the love of Christ, are at stake. For these our hearts are burdened and while we do pray, "Come, Lord Jesus," we also pray: "Lord, be merciful in Thy long-suffering and even though it may involve suffering on our part, let us suffer just so that we can be used by Thee to stop the faucet."

— Adapted from The Bible Banner.

THE LORD BLESS THEE

Many years ago as a child I sat in the front pew of a large country church in southern Wisconsin. I listened to the congregation sing the old Lutheran chorales, slowly at times, yet majestically. I heard my father chant the message from the pulpit. And then at last, these beautiful words:

The Lord bless thee and keep thee,
The Lord make his face shine upon thee and be gracious unto thee.
The Lord lift up his countenance upon thee and give thee peace.

In my child mind I wondered whether others were as hungry for these words as I was. When as a mere girl I joined the choir, and stood in the choir loft, as the benediction was being pronounced, I looked around and saw mothers dressing their children; others were looking around to see whether they could reach the door before the rest. I also saw those who reverently bowed their heads before their God to receive the benediction.

Now after many years, I still wonder as I walk out of church, one of hundreds of people, how many of them are carrying home with them the blessings of the benediction. To one and all regardless of attitude, comes this benediction.

The Lord says He will make His face shine upon us. He made His face shine upon Moses at Mount Sinai, and the reflection was mirrored so strongly in the face of Moses that the Israelites were dazzled by the light. The Lord shone upon Jesus when He was with Peter, James and John; upon Paul on the way to Damascus; upon Stephen as the first Christian martyr. The Lord promises to shine upon you and me. Has the world seen God reflected in your face and mine?

And to-day, after I have listened to an inspiring service, it is not complete until I have heard the pronouncement of the benediction. In my imagination, I still eagerly stretch out my spiritual arms to receive God's grace that comes toward me. As it reaches me, all my worries and cares are unstrapped from my shoulders and I stand there, strengthened and with an unexplained peace in my heart. But at times I catch glimpses — I have a glimpse of the greater power and grace and peace that might have been mine had I a greater understanding and faith. —The Lutheran.

MY QUEST FOR WEALTH

I yearned for wealth. At first I sought for gold.
A store once got, it grew ten thousand fold.
Its gleam was bright, its power increased my pride,
And yet 'twas cold, nor was I satisfied.
Possessions grew to multiply my store
But 'twas not wealth, for, aye, I yearned for more.

Still seeking wealth, I used my gold to buy
Those treasures rare for which the gold endowed e'er vie, —
Great mansions, wrought and set on earth's most lovely sites,
With walls and gates to make secure my rights,
Then gems and books and works of finest art, —
Wealth 'twas for eye, for mind, — but valueless for heart.

This called I wealth. Much else I saw and bought,
But still, the more I had the more I sought.
And then I found that wealth obtained by lust
Had no true worth than that of common dust.
The road to gold was set with deadly snares
And gold's increasing weight with blighting cares!

No thing, I found, has worth inherent in itself.
Apart from use, material things are pelf.
That man alone is rich who in his soul
Possesses God, Who guarantees the goal
Of perfect life. Eternal riches, ever new,
With his abide, — the good, the beautiful, the true.

May 4, 1934.

W. H. Greever,
New York.

† REV. ADOLPH J. WERR †

While the congregations at Wilson and Ridgeway, Minn., were quietly making preparations to observe the 40th anniversary of their beloved and esteemed pastor, the Lord in His divine wisdom terminated the long and faithful service of His servant, Pastor Adolph J. Werr.

Adolph J. Werr, son of Dr. Carl Werr and his wife

Margaret, née Herrmann, was born in Burgbernheim, Bavaria, Germany, February 24, 1873. There he received his early education and later entered the gymnasium in Nuerenberg where he received his education preparatory to the study of theology. Upon the completion of his theological course he emigrated to America in the year 1894 and accepted a call to North Platte, Nebraska.

In the year 1897 Pastor Werr was united in marriage with Miss Ernestina Werner of Columbia, South Dakota. Three sons were born to this union. His wife preceded him in death in 1909. In 1913 he married Miss Adela Raasch of Brownsville, Wisconsin, to which union two children were born. His second wife died in 1927.

In the year 1919 Pastor Werr was privileged to observe his twenty-fifth anniversary as minister of the Gospel. On May 6 of this year he had completed the fortieth year in the service of his Master. This Sunday was the first Sunday in his 40 years of service that he was unable to preach on account of sickness.

During his pastorate Pastor Werr served the following charges: North Platte, Neb., Bath, So. Dak., Arcadia, Wis., Brownsville, Wis., Lake Benton, Minn., Cambria and Allenton, Wis., and for a brief period as assistant superintendent of the Children's Home, Wauwatosa, Wis. On September 8, 1929, he was installed as pastor of the Wilson and Ridgeway Congregations by the undersigned. These congregations he served faithfully until his health began to fail early this spring. In May Pastor Werr entered a hospital to receive treatments for a lingering gall trouble. On May 29 he submitted to an operation which at first seemed to be successful. He failed to rally, however, and passed away peacefully early Sunday morning, June 3. Funeral services were conducted in Wilson Wednesday morning, June 6. Pastor Paul Froehlke officiated in the house, Pastor Aug. Vollbrecht preached the German sermon on Ps. 66, 16, and the undersigned in the English language basing his sermon on Matt. 25:21. From Wilson the body was taken to Cambria, Wis., where it was laid to rest in the Lutheran cemetery the following day after a brief church service conducted by Pastor F. Weertz.

Pastor Werr was a man of thorough theological training, of a humble and unassuming nature, and a faithful and conscientious laborer in his Master's vineyard, held in high esteem by his brethren and parishioners as well. He has now entered into that gracious reward which God has promised to all good and faithful servants.

Pastor Werr attained to the age of 61 years, 3 months, and 9 days. He leaves to mourn his death five children, four sons and one daughter: Alfred at San Diego, Cal., Siegfried, Columbia, S. D., Carl, Barbara, and John at home. John is a student at North-

western College, Watertown, Wis. He also leaves two grandchildren.

May the God of all comfort the sorrowing children.
Rud. P. Korn.

MICHIGAN LUTHERAN SEMINARY

Michigan Lutheran Seminary graduated its 20th graduating class June 13 in the auditorium of the Holy Cross School at Saginaw. This largest graduating class in the history of the school numbered 20, 11 girls and 9 boys. Three students represented their class during the ceremony, giving a German oration, an English speech and a valedictory. Singing by the assembly, a piano solo and a few numbers by the Seminary Chorus supplied the music for the occasion, and Pastor E. Voss of Saginaw delivered a baccalaureate address. After Director Hoenecke with a few well chosen words had dismissed the class from the school and given them their diplomas, the program was concluded with benediction and doxology. Some 500 friends of the school and relatives of the class-members had come to take part.

During the afternoon of the day there were athletic events of all kinds on the campus, concluding the athletics for the year, and in the latter part of the evening the Seminary Club had its annual meeting and enjoyed a program given by the students.

We look forward to a large enrolment next fall to more than fill the places of the scholars that have left us.

W. Schaller.

FIFTIETH WEDDING ANNIVERSARY

On June 5 Mr. and Mrs. Wm. Wollenburg, members of St. Paul's Congregation of Brownsville, Wis., were privileged to celebrate their fiftieth wedding anniversary in the presence of their children, children's children and a large gathering of relatives and friends. Services were held in the church. Text: Luke 24: 28, 29. A collection of \$6.00 was taken for Home Missions. The gracious presence of the Lord be their stay in the future as in the past.

Ph. Martin.

TWENTY-FIFTH ANNIVERSARY

The Emanuel's Congregation of Kohlberg, Wis., had a special service of thanksgiving, commemorating the twenty-five year pastorate of Rev. E. C. Hinnen-thal in their midst, on Sunday evening, June 17, 1934. The Rev. Fr. Schumann based his sermon on the words of St. Paul, 2 Cor. 5: 18-21.

May God bless both pastor and congregation in the future.

V. J. Siegler.

FROM OUR CHURCH CIRCLES

NOTICE — DIRECTORY LIST OF NORTHWESTERN LUTHERAN ANNUAL AND GEMEINDEBLATT KALENDER

Pastors, professors, teachers, lady teachers, who have changed their address since the last Annual was issued are

requested to report their new address by the first of October; later corrections cannot be considered.

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

Whether you are pastor, professor, etc.

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

Your post-office.

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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,
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SYNODICAL CONFERENCE

The Evangelical Lutheran Synodical Conference of North America meets, God willing, at St. Luke's Church, Milwaukee, Wis. (Rev. Ph. Koehler, pastor), August 8 to 13. Delegates are requested to provide themselves with three copies of their credentials, signed by the president and secretary of their Synod or District Synod, and to mail one to Dr. L. Fuerbringer, President of the Synodical Conference, 801 De Mun Ave., St. Louis, Mo.; one to Rev. Ph. Koehler, 2611 So. Kinnickinnic Ave., Milwaukee, Wis.; and one to the undersigned. The secretaries of the various Synods and District Synods are urged to send as soon as possible to the President of the Synodical Conference the names of the delegates appointed by their Synod or District in order to enable him to make the necessary advance arrangements for the convention. Requests for quarters must reach Rev. Koehler by July 18.

George V. Schick, Ph. D., Sec'y.

DELEGATE CONFERENCE

WISCONSIN RIVER VALLEY

The Wisconsin River Valley Delegate Conference will meet at Schofield, Wisconsin, G. C. Marquardt, pastor, on July 17, at 9 o'clock.

Papers will be read by A. Dornfeld and O. Kuehl.

Please announce the number of delegates you intend to bring.

G. C. Marquardt.

CENTRAL DELEGATE CONFERENCE

The Central Delegate Conference will meet on July 31, at 9 A. M., in Helenville, Wis. (Pastor E. Fredrich). Any number of delegates from every congregation is welcome. A paper will be read by Rev. F. Loeper on "Christian Stewardship." Dinner will be served by the ladies of the congregation.

H. Geiger, Sec'y.

BOOKS AUDITED

The Auditing Committee of our Minnesota District has looked over the books of their respective district treasurer, Mr. H. R. Kurth, and approved of them.

May God bless the givers and the treasurer.

Teacher H. J. Karth, Sec'y.

CORRECTION

In an article of our last issue, June 24, 1934, entitled "Graduation Exercises at Thiensville," we state that, "Candidate Hugo List has been assigned to work in Iowa under the Norwegian Synod affiliated with us." Candidate List has informed us, "There is no authority for the statement, and it has caused a misunderstanding." He asks a correction of the error. In making it we add that we deplore that it happened.

G.

CHANGE OF ADDRESS

Rev. Roy B. Gose, Route 1, Box 157, Egg Harbor, Wis.

MEMORIAL WREATHS

In memory of Laura A. Born, born June 11, 1871, and died June 13, 1934, for the Church Extension Fund the following contributions were made: Mr. and Mrs. Henry Bargsten, 50c; Mrs. Henry Hinrichs, 50c; Mr. and Mrs. J. Hy. Barnitt, 50c; Meta Ahrens, 25c; Mr. and Mrs. August Perry, \$1.00; Alma and Otto Hinz, \$2.00; Mr. and Mrs. John Olmli, \$1.00; Peter Bredehoff, \$1.00; Gustav Born, 50c; Ladies' Aid of Christ Lutheran Church, Zumbrota, Minn., \$6.00. Total: \$13.25. P. E. Horn.

In memory of Miss Lucille Gore, who died June 10, 1934, at the age of 25 years, the Ladies' Aid of Immanuel Lutheran Church of Greenville, Wis., donated \$5.00 for the Indian Mission. L. Kaspar.

In memory of the Rev. Adolph Werr of Wilson, Minn., who departed this life June 4, 1934, were donated in Brownsville, Wis., for Home Missions by the St. Paul's Congregation, \$5.00; Ladies' Aid, \$5.00; Mr. and Mrs. J. Raasch, \$1.00; Mr. and Mrs. Rob. Schmeling, \$1.00. Total: \$12.00. Ph. Martin.

In memory of John Frederick Bittorf, who died at the age of 63 years, and Hillmer August Tischler, who died at the age of 19 years, the Luther League donated the sum of \$3.00 for Missions as memorial wreath for both. Ray B. Gose.

In memory of Gretchen, 11-year-old daughter of Mr. and Mrs. Wm. Ungrodt, Madison, who died June 4, \$5.00 were dedicated for the orphanage at East Fork, Ariz., by Messrs. and Mesdames E. R. Klinner, G. F. Meyer, W. Koehler, Ed. Lindow, E. W. Brunn, I. J. Habeck, Misses Meta Wassermann, Emilie Giese, Elsa Bauer, Emma Allmann; and \$4.50 for the Kinderheim at Wauwatosa by Messrs. and Mesdames Oscar Schield, Louis Brugle, W. Pflughoeft, E. Gruber, George Fitsch, E. W. Watson, Herman Koehler, Paul Michler, Jr., and Miss Hilda Michler. Total: \$9.50. Irwin J. Habeck.

In memory of Mrs. Meta Erdmann, Abrams, Wis., who died May 12 at the age of 57 years, the sum of \$6.75 was donated to the Ev. Luth. Children's Home at Wauwatosa, Wis., by the grandchildren: Leroy, Shirley, Dennis, Reuben, Roman, Donnamay, Erdmann, Eva Peterson; Vernon and Dore Schlueter. Paul C. Eggert.

In memory of Mr. Louie Brandt who died May 31, 1934, at the age of 58 years, the sum of \$10.00 was donated for Missions by St. Paul's, Withrow, where the deceased was a member. E. H. Zimmermann.

In memory of Pastor Ralph Gamm who died April 11, 1934, at the age of 30 years, a wreath of \$54.00 was given by the pastors and delegates of the Dakota-Montana District Synod which met at Elkton, South Dakota. The sum was donated for General Missions. H. J. Wackerfuss.

In memory of Mrs. Claus Hollander, \$5.00 were donated for Widows and Orphans by Mr. and Mrs. Henry Hollander and family. Wm. Lindloff.

MISSION FESTIVALS**First Sunday after Trinity**

Ward, So. Dak., Immanuel Church, Wm. Lindloff, pastor. Speakers: H. C. Sprenger, F. Reuter. Offering: \$59.05.

Third Sunday after Trinity

Poplar Grove, Minn., St. Peter's Church, M. C. Kunde, pastor. Speakers: A. Martens, S. Janzow. Offering: \$31.74.

BOOK REVIEW

Book of Hymns No. 1. Word Edition. Bound in Maroon Buckram. Price: \$1.00.

Book of Hymns No. 1. Church Edition. Stamping on front cover, "Property of, etc." is extra, depending on the quantity of books ordered.

This is the No. 1 or small-sized edition of our Book of Hymns of the Evangelical Lutheran Joint Synod of Wis-

consin and Other States. There is, of course, no change in the contents of the hymnal; the change is in the appearance. The binding and cover make a threefold appeal: for neatness, for strength, for distinctive appropriateness for the purpose it is to serve. The book is intended to be church property for loan to guests. It fulfills the purpose admirably. In order to better provide a space for the imprint of the congregation name the cross has been omitted from the panel on the front cover leaving the whole of it as a beautifully framed field for the desired inscription. All who see the book will be convinced that it fills a long-felt need. G.

The Story of the German Bible. A contribution to the Quadricentennial of Luther's Translation. By P. E. Kretzmann, Ph. D., D. D. Reprinted from the Theological Monthly, 1934. Concordia Publishing House, St. Louis, Mo. Price: 25 cents.

The story of the German Bible as related by Dr. Kretzmann in this treatise reads like a romance. We have perused it with the greatest of interest and much benefit. Of special interest to us is the historical background the author furnishes by reviewing the Germanic and German translations that preceded Luther's translation of the Bible. It visualizes to our mind the intensely interesting documentary development of the German Bible we have personally witnessed at the Augusteum in Wittenberg where the Pre-Reformation versions of the Bible are on display, as also at the famous "Stiftsbibliothek" in the old monastery in St. Gall, Switzerland, where specimens of Notker's part translations of the tenth century are preserved.

To show the gradual development of the Germanic and German versions of the Bible before the Reformation the author produces numerous samples of such versions. But the climax of such genesis is Luther's translations of the Bible itself, the history of which Dr. Kretzmann presents in these pages.

We cannot enter further details here, but we are sure of making no mistake in commending this intensely interesting and instructive little volume to every pastor, teacher of our Synod, as well as to our Lutheran men and women who are interested in the story of Luther's Bible, which will be four hundred years in August this year. J. J.

The Martyrs of Salzburg. By William Dallmann, D. D. Concordia Publishing House, St. Louis, Mo. Price: 10c.

In his usual terse style Dr. Dallmann describes the ever memorable history of the Salzburgers, who in 1731 had been driven by the thousands from their native land by remorseless persecution of the Romanists for their loyal adherence to the Lutheran faith. In the first part of the tract, historic facts leading up to the exile, the exile itself, their kind reception and material support in Germany are here summarily produced. Then follows the founding of the Salzburger colony in Georgia, where a group of these exiles had found refuge, and where under the protection of General Ogelthorpe they formed a Lutheran community.

All the leading facts relating both to the history of the Salzburgers in Europe and to the history of the Salzburger colony in Georgia being related in a reasonably condensed but readable form, we believe historically the tract furnishes profitable reading matter. J. J.

English Deism: Its Roots and Its Fruits. By John Orr, A. B., B. D., Ph. D. Wm. E. Eerdsman's Publishing Co., Grand Rapids, Mich. Bound in cloth, gold title. 289 pages. Price: \$2.50.

Deism is a trend of thought in philosophy and religion. In the latter sphere it is subversive of all orthodox views of the Bible as a revealed religion. "The deist has denied special revelation, miracles, supernatural prophecy, providence and the incarnation and the deity of Christ. He has generally also rejected the rites, ordinances and institutions of positive religions, holding them to be inventions of self-seeking men and not of divine origin." The deist confesses to believe in a God that operates in the world, "but only through natural laws — laws that were given at creation and not modified since." Deists "made the reason of the individual sovereign. They made religion almost entirely ethical." Deism "in its fundamental tenet was a philosophy rather than a theology."

It was especially in England where this trend of thought arose, flourished and declined, leaving its fruits in the agnosticism voiced by men of culture in many lands. The

author in eight well-written chapters shows the roots of Deism, its representatives in England, such as Sir Thomas Browne, Archbishop John Tillotson, John Locke; later the Earl of Shaftesbury, David Hume, and others. The fruits of their labors are found in Frenchmen like Rousseau, Voltaire; in Germans like Lessing and Kant; in Americans like Benjamin Franklin, Thomas Jefferson and Thomas Paine. Notorious agnostics like Robert G. Ingersoll, Clarence S. Darrow, as well as the modern preacher Harry Emerson Fosdick, have been influenced by English Deism. Modernistic Bible criticism in comparative religions, in opposing the Old Testament to the New, St. Peter to St. Paul, and the latter to Christ, in attacking the authenticity of the books of the Bible — all are products of this vain philosophy.

The book is well written from a Christian standpoint, and hence should make very profitable reading for all teachers of true religion. Z.

Whipping-post Theology, or Did Jesus Atone for Disease? By William Edward Biederwolf. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price: \$1.50.

In order to give our readers an idea as to what the book is about we will let the writer tell you in the words of his preface what he proposes to treat in it.

"There is in our midst to-day a new and grossly perverted emphasis upon an old and highly important truth.

That truth is Divine Healing.

Do I believe in it?

Believe in the power of the risen and glorified Son of God to heal the body in answer to prayer! There is no man in all the world who believes it more than the one writing these words.

How can anyone read his Bible and not believe in it.

Did not David say of the Lord that He 'forgiveth all thine iniquities,' and 'healeth all thy diseases'? Psalm 103:3.

Did not James say, "The prayer of faith shall save him that is sick?" James 5:15.

And there are other passages. But these are enough to settle forever any question one might have that God does heal the afflicted in answer to the prayers of His believing children.

But it is the gross perversion, the glaring distortion, the inexcusably unscriptural statement of the matter that is doing the hurt.

Think of this from Aimee Semple McPherson, explaining Isaiah 53:5, "And by His stripes we are healed":

"Was He whipped that my sins might be washed away?

No, child, the blood of the cross was sufficient for that. Why then did they whip Him so?

'Twas thus He bore our suffering, and 'by His stripes we are healed.'

At the whipping-post He purchased your healing."

And this from T. J. McCrossan, "Much of His precious blood was doubtless shed while receiving that awful bruise (stripes) for our physical healing, but the rest of His precious blood was reserved to be shed on the Cross for our sins."

And this from Evangelist F. F. Bosworth, speaking of the Lord's Supper, "You can be healed when you put the bread in your mouth, if not before, by discerning the Lord's body broken for your healing.

These statements and others of similar import from other so-called "healing evangelists" are positively shocking. They are not far removed from the sacrilegious, even though they be the honest expression of sincerely consecrated minds."

The writer concludes his preface with the words: "I am convinced, after the most careful study, that this teaching is wholly without warrant in the Word of God, and I feel that I am under the bond of my Lord to use my voice and my pen in which I pray may be an effort, owned and blessed by Him, for a clear setting forth of what the Scriptures really have to say of the matter under discussion."

The dissertation which follows is divided into three major parts which again are composed of a number of subdivisions, we are glad to say that we find it very thorough and satisfying and believe that all our readers would take profit from studying it.

What the writer quotes from Mr. McConkey's "Prayer and Healing" on page 302 is to our mind not decided enough. If it means to confess a hope that after the present age the people of the Atonement are to enjoy another Millennial age on earth in which sickness shall be unknown, we reject it as a false millennial hope. G.

NEBRASKA DISTRICT

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	\$ 454.33

Synodic Administration	\$ 67.53
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Thiensville	5.73
Indian Mission	10.00
General Missions	91.78
Home Mission	46.92
Negro Mission	11.35
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June 3, 1934.

DR. W. H. SAEGER,
Norfolk, Nebr.

DAKOTA-MONTANA DISTRICT

May, 1934

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