

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

Verses 1-5

An Elegy of Note

I said, I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle, while the wicked is before me.

I was dumb with silence, I held my peace, even from good; and my sorrow was stirred.

My heart was hot within me, while I was musing the fire burned: then spake I with my tongue,

Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

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.*

Doubtless many of our readers remember from school days or some other date Gray's Elegy Written in a Country Churchyard (1751). It is one of the famous classics in English literature depicting the forgotten life of generations of plain folks in an exquisite setting in the hushed twilight beneath the ivy-mantled tower. Whose heart is not touched by the solemn and affecting nature of the poem which pictures in such pathetic strain of sentiment the forgotten days of those simple people, as is done in stanzas like these:

For them no more the blazing hearth shall burn,
Or busy housewife ply her evening care;
No children run to lisp their sire's return,
Or climb his knees the envied kiss to share.

Oft did the harvest to their sickle yield,
Their furrow oft the stubborn glebe has broke;
How jocund did they drive their team afield!
How bowed the woods beneath their sturdy stroke!

Let not Ambition mock their useful toil,
Their homely joys, and destiny obscure;
Nor Grandeur hear with a disdainful smile,
The short and simple annals of the poor.

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour.
The paths of glory lead but to the grave.

An elegy of even a more sublime and affecting nature and, of course, greater consequence by far is the one we have here in the Thirty-ninth Psalm. It is a classic in Hebrew poetry, and, as some one has

styled it, the most beautiful of all elegies in the Psalter. It is indeed an elegy, a song of sorrow and grief, not, it is true, like Gray's Elegy reflecting on the forgotten lives of those who have passed away, but expressing the sorrowful complaint of a heart still living, and that is longing for light from heaven to scatter its sad thoughts concerning the perplexities of life on earth. It is as one who feels how hopeless the problem of life is, except as seen in the light of God. It is with the deep conviction of personal frailty and sinfulness, as well as of the frailty and sinfulness of all men, with the touching sadness of one who cannot be comforted, unless God comforts him, the singer raises his weeping eye to heaven in prayer, seeking comfort and peace of soul there for this life, as well as a radiant hope for the life to come. Stranger and pilgrim as he is in this world, and not withstanding all that is so dark and cheerless in the world, the author of this elegy can still say, "My hope is in Thee, O Lord."

Read this song of sorrow with a contemplating mind and in the spirit of its author, and you will find convictions so sound and hopes so lively as no elegy in profane literature be it ever so wonderful can offer.

But let us enter on the meditation of the Psalm and consider, in the first place,

A Solemn Resolution

"I said, I will take heed to my ways." The Psalmist here refers to a resolution which he had formed, as if he would say, I have firmly resolved and made this vow, that I will take heed, that is, guard, watch, keep, be cautious in respect to the ways or course of my life. He does not say, when he formed this resolution. Probably he had formed it on some occasion when he was greatly troubled with anxious thoughts, when his mind was deeply perplexed about the Divine administration, or the dealings of God with mankind, which he could not understand. At any rate, he remembered the covenants he had made with God, to walk cautiously, to be circumspect in all what he did, and what he said, in order not to offend God nor give offence to his fellow-men.

David, the author of the Psalm, makes mention particularly of one thing, in which he was resolved not to offend God or give offence to his fellow-men. "That I sin not with my tongue, I will keep my mouth with a bridle, while the wicked is before me," he says. Ah,

David felt the danger lurking here. God-fearing man as he was he would find, especially in times of grave trouble and perplexities, thoughts passing in his mind which amounted to little less than censuring divine government and God's dealings with men — thoughts, savoring of murmuring against God and of gross unbelief. Do we not hear him complain to God in the 42nd Psalm, "Why hast thou forgotten me? Why go I mourning because of the oppression of the enemy?" What if he give utterance to such thoughts of despair or murmuring against God before men, especially before the wicked, those who are alienated from God! What moral harm he would do! What offence would be given to the godless confirming them in their wickedness and unbelief and strengthening them in their alienation from God! What painful sorrow and offence to those who were the true children of God, filling their minds with doubts and difficulties which might never occur to themselves! above all, what sin against God by giving expression to the sceptical or hard thoughts concerning His ruling and dealings with men!

The resolution on the part of David not to sin with his tongue by uttering what was passing in his mind censuring the government of God as unequal and severe was indeed necessary, so necessary that he emphasizes it by saying, "I will keep my mouth with a bridle," that is, he would restrain himself from uttering what was passing in his mind. Yea, he even states, "I was dumb with silence," he was absolutely silent, not only keeping his thoughts to himself, but endeavoring to suppress them in his own bosom. So far did he carry this that he resolved to hold his peace, even from good. — "I hold my peace even from good," that is, he would say nothing at all, lest he should be tempted to say something which would injure God's cause, the cause of His Kingdom, of true religion.

A Due Reminder

May we not pause here for a moment. A resolution to watchfulness, to being cautious and circumspect in what we say, is always in place; especially is this the case in giving utterance to the thoughts which arise in our hearts in regard to the ways God often leads his children. Often God's ways are not to our liking, not even in a spiritual sense, say nothing of the sense and desire of the flesh. They are ways which we can not understand; they appear dark and unfavorable to us, and troubled thoughts soon follow, — thoughts which, when with melancholy brooded over continually, finally result in doubts and distrust concerning God's dispensation. Pious Christians today are no more exempt from such troubled thoughts than was David, or men like Job whose heart is given to despair while in distress, lamenting, "I cry unto thee, and thou dost not hear me, I stand up, and thou re-

gardest me not, Thou are become cruel to me; with thy strong hand thou opposest thyself against me."

What, then, does the above resolution call for? It calls for due watchfulness on our part, not to sin with our tongue by giving utterance of thoughts of doubts and distrust which may arise in our hearts in times of severe trials relative to God's dealings with us. It is indeed a grave sin to harbor thoughts in our minds which question God's faithfulness and kindness in dealing with us, and to give expression to such thoughts. Wilful utterance of such thoughts is an open challenge to God, discrediting His wise and benevolent administration, while at the same time it is doing serious injury to our fellowmen, both to our Christian brethren and to unbelievers. As to the first, the utterance of disquieting sentiments about divine Providence grievously offends them in weakening their faith and trust in God, and as to the latter, they will not only derisively taunt the Christians, Where is your God? but will be strengthened in their wickedness and hostile attitude toward God. No, towards God we should always be silent in speech, unless we can say something to His honor and glory. And towards men we should keep silence, unless our speaking will promote faith, piety, edification. The Psalmist plainly shows

The Proper Time when to Speak about our Troubled Thoughts

"My sorrow was stirred. My heart was hot within me, while I was musing the fire burned: then spake I with my tongue, Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold thou hast made my days as a handbreadth, and mine age is as nothing before thee; verily every man at his best state is altogether vanity. Selah."

A suitable soliloquy this in days of sorrow, expressed in words becoming to an elegy. No morbid sentimentality, as one often finds in elegies of profane poets, but sane, sound reflections on life and its end. As stated in the introductory words of the Psalm, it was resolved by David not to sin with his tongue by giving vent to sentiments which were in themselves improper and offensive to God and before men. Yet the sadness of his heart had become intensely agitating, the more the feelings were checked, the more hotly they burned, till at last they could be restrained no longer. And in what did he seek relief? To whom did he appeal? He poured out all his feelings before God in prayer, with the hope that unfolding his heart to God he would find peace and comfort.

"Then spoke I with my tongue, Lord." And now follows his entire prayer to the end of the Psalm. And what does he petition in the first part of his prayer? It is to be taught of God on the brevity, uncertainty and end of his life. "Make me to know,"

he says, mine end, and the measure of my days, what it is, that I may know how frail I am." That, to the Psalmist while reflecting on his sorrowful thoughts, was the most proper thing to do, to beg for knowledge and instruction of God on the destiny of his own life.

Do we not find in such prayer of the sacred poet the proper time when to speak about our troubled thoughts? If our thoughts and hearts are right, the more we are aroused, the more will we be inclined to carry our case before the Lord, and then we may speak to Him of all our troubles and sorrows without fear of doing so at an unsuitable time. The more incessantly we pour out our feelings before God, the more will he be pleased.

Of all the petitions we ask of God in a troubled state of mind, however, none is more appropriate than begging for instruction on the destiny of human life, on its purpose, its shortness, vanity and end. Of this we shall hear in the subsequent meditation on the Psalm.

J. J.

COMMENTS

"Christian Leadership" is a term constantly found on the pages of religious journals and on the lips of the modern preachers. In fact Christian leadership has become a fetish of the modern churches. The implication is that the church must lead the world of men. It means that the church must march in the van of human progress, must in fact be several lengths ahead of that march. Is there a world revolution in politics, economics, science, religious upheaval — the church must not only be mixed up with these, play its important part in it, but must be in the lead. That is why the modernistic church is always on the lookout for men capable of leading it into new and untried fields. Such men are not to concern themselves primarily with the truths of salvation as revealed by the Word of God in the Bible, so that they have a deep perception of the Gospel of salvation, a strong grasp of these vital truths, and a powerful way to present them in utterance of the word, but rather they are to have a keen perception of the worldly needs of men, to foresee the direction which the thoughts of men take to obtain social justice, economic liberty, freedom from wars, social vices, inequalities, so that they can immediately jump ahead of the column and proclaim: Follow us, we saw your objective first and we shall lead you to your haven of prosperity in earthly things by the shortest and surest route.

The fear is expressed that if the church does not develop such leadership it will not only be left far behind, but will be entirely forgotten and eliminated from the rush of the world's progress. Hence the jumpy nerves of the modern preachers. They are afraid that they will be forgotten if they do not lead in the evolutionary process. Hence it is that they

are so eager to adopt the modern ideas of the newer theology and beliefs, are so pitifully keen to incorporate into their beliefs all the results of modern science. Not to do this would spell more than disaster, it would mean oblivion. Verily, the lot of a modern preacher is a hard one.

How thankful should a true preacher of the righteousness won by Jesus Christ be. His job is not to lead the world, but to save it by the preaching of the cross of Christ, of the salvation won by such cross, of the forgiveness of sins already given and guaranteed without any man's help to a sinful world. A big enough job, we assure you. For by that preaching he shall save himself and those who hear him. 1 Tim. 4: 16. By such preaching also he shall lead the flock committed to his care into all progress of righteousness in family, home, workshop, school, and state.

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Conscience It was Job who of old declared, "My heart shall not reproach me so long as I live." What he means becomes sure beyond a doubt when he in the same breath asserts, "My righteousness I hold fast and will not let it go." He is speaking of the relation between his outward bearing as it takes form in thought, and word, and deed over against the inner conviction which dictates what this outward bearing should be. This intimate relation is generally described by the word conscience. Man cannot acquire it, though he may develop it and can by persistent practice deaden it: God plants it in the human breast. We might describe conscience as the reasoning creature's acknowledgment of his responsibility under God, Romans 2: 15. A conscience which to all appearance seemed dead may suddenly come to life again under the Creator's wise ruling and His thoughts are ever toward salvation rather than judgment. The Scriptures give many examples of a conscience awakening: we point to a few when we mention the names Cain, David, Judas.

The power of an awakened conscience is still strong to-day. We have before us an item in a daily paper which offers the proof. A man of the comparatively youthful age of twenty-four years walked into the police station of one of the larger cities of our land to tell his story to the officer in charge. The story was sordid enough, but even its details may point a warning. Five years ago and therefore at the promising age of nineteen years this man had gone on a drinking spree with a companion. In the course of their repeated visits to the various drinking-places the thought suggested itself to him to rob his associate. At a deserted spot he struck him and carried out his plan even to the point of stripping him of his clothes and leaving him but clad in his underclothes lying by the roadside. Exposure finished the task which the blow and drink had begun. Death from exposure was the verdict of the examining jury.

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With the knowledge of his guilt locked in his breast and remorse gnawing at his heart the modern Cain traversed the length and breadth of our wide land seeking rest. It could not be found. If in his waking thoughts he managed to banish the feeling of his guilt from his mind, it came back to him in his sleep and troubled him with frightful dreams. In one of the great cities that he visited in his restless wanderings the thought came to him to end this form of his agony. He went out on a viaduct which spanned deep waters with the intention of plunging into the depths and seeking rest from the memory of a man lying dead in the street stripped to his underwear. When he was poised for the final leap a dread thought deterred him, "Can I take this dreadful secret with me?"

He went on in his hopeless quest. Instead of growing less with time his agony of mind seemed to grow greater. Finally his arrival at another large city led to the final act of his wanderings. He went to the police headquarters and told the chief his story. When he had finished he added, "Now I can get a night's sleep without dreaming."

St. Paul says (Acts 24: 16), "And herein do I exercise myself, to have always a conscience void of offence toward God, and man." That is the endeavor of all true children of God. It is hardly necessary to add that the quickening and strengthening of conscience should keep step with the mental and physical development of a child of God. "Train up a child in the way he should go: and when he is old, he will not depart from it." For this we must rely solely on God's Word, Law and Gospel. You cannot replace these with any human philosophy. G.

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A Sanhedrin of Apostasy That was the epithet that Dr. Harry Rimmer, well-known evangelistic scientist, as the *Christian Century* reports, applied to a group of eleven ministers of Du-

luth, Minnesota. These ministers, representing various denominations, addressed a letter to the superintendent of schools at Duluth, where Dr. Rimmer had lectured before the students. These "men of God" said that "his — Dr. Rimmer's — teaching relative to the Bible has long since been discarded by the accredited scholars and scientists of the world," and that "when the young people who now take him seriously some day get into a real study of science in high school and university, there will be inevitable conflicts to be resolved which may prove detrimental to their unfolding personalities. Such needless conflicts may even result in a complete loss of faith in all religion and in the Bible as a spiritual guide for life."

And what did Dr. Rimmer say? "He affirmed his faith in the verbal inerrancy of the Bible." Intolerable, of course, to these modernistic preachers. And if an apostate is one who has left the true faith to embrace belief in other gods, the term "sanhedrin," or church council, "of apostasy" was well applied by Dr. Rimmer. All honor to his courage!

The incident is illustrative of much. For one thing it throws a bright light upon the much vaunted tolerance of modernism. For another it shows the prevalence of the teaching of unbelief in the Bible in our high schools and universities. Of the strange darkness of mind of these eleven objecting ministers, that they cannot see that taking away the inerrancy of the Bible destroys all faith in it at the very beginning, leading the young to the very conflicts and doubts to which they object, we shall say nothing. Truly the truth unto salvation has fallen upon evil days and upon deaf ears. Z.

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The Menace of the Schools "It is a crime to continue to fool the people about education.

"We should inquire into the effect that education, especially high school and college education, has had upon the youth of our country. Too often sons and daughters have become ashamed of the fathers and mothers who made sacrifices for them. Young men and women have become flip-pant and totally intent upon pleasure. They often refer to religion as superstition and ridicule the self-restraints which it imposes on the authority of the false philosophy which dominates in large measure our educational system.

"Education to-day in the United States is confusion. Its leaders seem hopelessly bewildered. Teachers' colleges and normal schools are for the most part governed by a philosophy of education that is completely at variance with that of the church.

"The propaganda carried on against religion in our schools has made legislative bodies and executives extremely sensitive on the subject. They have become timid souls. Whatever seems to belong even remotely to the domain of religion they wish to exclude. Every doubtful matter must be interpreted against religion. But the same legislators and executives show no such sensitiveness or timidity when radical propagandists who call themselves liberals, want to teach irreligion in our schools.

"Our educational system throughout the the length and breadth of the land is literally honeycombed with atheists, agnostics, rationalists, naturalists and Communists. Their pernicious errors are explained as the personal opinions of the professors. Such opinions are referred to as the liberal and advanced thought of to-day.

"It is time that we should break with all the nonsense in vogue today, especially in our schools and departments of education. It is our duty to combat the false philosophy of education that is influencing the teachers of the country. It is our positive duty, I think, to criticize fearlessly the false teachings of many who are regarded as the greatest authorities in the work of teachers' colleges. — Archbishop McNicholas in *The Christian Standard*.

There is, of course, but one safe, sane and proper solution of this perplexing problem: We must arrive at the stage where we educate our young ourselves in our own institutions.

G.

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We Are Holding Our Own So reports the Rev.

John Evans in his paper, the *Chicago Tribune*, of the so-called Conservative churches. It would seem that the liberal churches are much harder hit by the depression than the conservative Lutherans, for instance. Without going into any figures to prove this assertion we can readily see why this should be so. The modern liberal church has little to offer the starving souls of men besides new theories on sociology, pacifism, and economics. When the tired business man or the unemployed workman, together with the worried head of a household goes to one of these churches he is but poorly repaid for his time and attention by listening to these worldly cares offered to him, the constant reminder of his problems, while his soul goes empty away.

It is still different with us. We are still breaking the bread of life to the hungry, still feeding the flock with the soul-filling teaching of the endless grace and love of God, our real Father in Jesus Christ, who will out of His great love supply all our needs of body and soul. This still touches the heart with the divine fire of love for God and man, the fruit of faith. Hence we gladly support our churches. But let us not boast. Our missionaries, our teachers, and some pastors are still underpaid, and our mission fields are standing idle. We need more real love for the church.

Z.

NO COMFORT TO ANY ONE

Recently Dartmouth experienced what has been called the saddest day in its 164 years when it became known that nine sleepers in the Theta Chi house had suffered death from carbon monoxide gas flowing from a broken furnace pipe. That in itself is tragedy enough without having it aggravated by the remark attributed to one of the highest officials of this institution. When asked by the press for a statement, he is reported as having replied, "There is nothing that can be said that can be of any comfort to any one." Coming as it did from an educator, from an inspirer of hope and ideals, would not that remark have driven us almost into hysterics and left us gasping for breath if we had been among those immediately affected by the untimely death of those young men? Its every word exhales complete despair.

A charitable interpretation of the remark and of the circumstances under which it was uttered demands that we concede the probability that the official in question was so stupefied by the overwhelming suddenness and import of the information he had just received that momentarily he was almost speechless, unable to rally his benumbed senses and to voice his better wisdom. He may have felt for an instant that God had forsaken him and his collegiate family. After his words were set up in cold type, he may have wondered how he could have been so untrue to his faith and his religious convictions or so unfair as to sit in judgment over the souls of those who had died in that fraternity house. Human frailty may have had the upper hand only for a little while. Thereafter his real spiritual strength and courage may have asserted themselves.

Or did he speak as he did because that was all he actually knew and believed? Did he perhaps realize that for once he had come to the end of his philosophy, that it had failed him in this crisis, and that his destiny and that of others are being shaped by One against whom all his learning is futile? If he had spoken as Macbeth did when told of his wife's death: "She should have died hereafter," it would not have been surprising. That after all is an attempt to wipe away the tears. Or if he had quoted Bryant with his pagan moralizing about death's couching us "with the patriarchs of the infant world — with kings, the powerful of the earth — the wise, the good, fair forms, and hoary seers of ages past, all in one mighty sepulchre," we could still understand his position. It would then be like that of the millions for whom death is but the inevitable fate of all the living and for whom it is the part of wisdom merely to make the best of it. But to have nothing to say is unusual for a generation famous for glib and ready speech for all occasions.

Or did he carefully weigh and consider his remark, indicating thereby that each of those nine was hopelessly lost in sin and consequently doomed to everlasting hell? Then of course there would be nothing to say that could be of comfort to any one. But it is hardly conceivable that he wanted to imply that fact. It is very doubtful whether he knew much about their God and their belief. Very likely his chief concern had been to make them worldly wise, outwardly respectable, so that in later years their Alma Mater might point with pride to their achievements in the social or the economic world and look to them for liberal bequests for this and that. Such at least is the attitude of many of Dartmouth's contemporaries. All of which makes one feel that this man merely wanted to indicate that he himself knew nothing worthwhile for the sad occasion. Perhaps the fathers and mothers of those young men did not expect him to either. Perhaps they were spiritually greater than the man to whom they had entrusted the education of their children. Perhaps those children of theirs were clothed in robes that were

washed and made white in the blood of the Lamb, ready to face their God and Judge at any time, regardless of whether death came soon or late. Otherwise real comfort was out of the question, for no word of man can lighten the suffering of those who die in their sins, nor of those who permit their own to die like that without having made a sincere effort to acquaint them with the Christ while there was yet time.

The only true consolation for grief-stricken humanity is found in the Scriptures, and it is the property only of those who accept the Scriptures without reservations. Everything else that might be said or done is nothing more than a feeble effort to sweeten the bitter cup mankind must drink when death crosses the threshold. At that moment all of men's speculations and predictions regarding the ultimate fate of the soul are subject to question and doubt even by some who until then were quite satisfied with their inventions. When stark reality stares people in the face, the foundations which they built often begin to crumble. They are left hopeless and comfortless. Wormwood and gall must be their daily fare. But the Scriptures are the voice of divine authority. They speak directly to men's heart and conscience, more powerfully and sharply than a two-edged sword, in terms that leave no room for vanity. They designate all as sinners, as children of wrath, whose wages are death and hell. There is no escaping this conclusion. The same Scriptures, however, speak of a God who is rich in mercy, who even when we were dead in sin hath quickened us together with Christ, by whose grace we are saved, by whose cross we are reconciled unto God. By and through this Christ we have hope, and the promise is ours that whoever believeth in Him though he were dead yet shall he live. That is comfort, and that can be said of all who profess this faith in word and deed. Other comfort there is none, nor is there any for those to whom Christ is everything but the resurrection and the life. They indeed must make the best of it as long as possible; the time when they can no longer do that will come soon enough.

We must have this comfort, not only for ourselves and in our own behalf, but also with respect to all within our reach and in our charge. Certainly we dare not be negligent in pointing out to them the Door that leads from death to life. This affects particularly us fathers and mothers. We must tell our children that without Christ they are aliens and strangers from the covenant of promise, but that through Him they are saints and members of the household of God. If we do not, where shall we find comfort? Bitter tears day and night can not heal our broken hearts. Regret that comes too late is a very poor kind of consolation.

This applies also when our children are away at school. The educational facilities provided by institutions not maintained by the church are not designed to rear Christ-centered men and women. In general they accomplish

just the opposite. They undermine the work of the Holy Spirit, not always intentionally perhaps, but that, nevertheless, has been the result in cases that I think each of us could mention. What the average college does to man's religion is far from what we want or even hope for. Let us have no doubts about that. Any one who has had time to investigate or who himself has learned his lessons there will vouch for this. And if the college itself does not directly weaken one's confession of Christ, the budding philosophers sitting in the classrooms or roaming through the corridors or across the campus will not fail in sowing their moral or immoral viewpoints. Even if we think our children are sound enough in their faith to withstand the "learned dissertations of teachers and scholars, let us take heed lest they fall because of our inattention. May the day never come when we shall have to confess of our children, "There is nothing that can be said that can be of any comfort to any one."

Is it becoming to Christian parents to provide for their children a home in which Christ is not the unseen guest? to send them off to school without being concerned about their spiritual food? Is it superfluous that we have pastors serving students at the many universities? Is it unwise that we have our own elementary schools, high schools, and colleges? Are they not a step in the right direction? Ought we not encourage their development and make better use of their facilities? If we have not as yet experienced it, the time may come when they will prove to have been a decided comfort to us. S.

THE IDEAL CONGREGATION IN THE LIGHT OF HOLY SCRIPTURE

(Continued)

VI. The Ideal Congregation Is A Paying Congregation

Some one has said: "Christian giving is an essential part of Christian living." That is unquestionably true. What we have from God we are to share with others. And surely, there is no better purpose for which to use our possessions than for the Church whose members we are and whose cause we are pledged to support. The property of the congregation must be kept up, the pastor must be supported, the poor must be relieved, the various activities of the synod, such as missions and institutions, must be sustained. Surely, there is ample opportunity for a congregation to exercise the Christian grace of giving.

And a true Christian congregation will exercise this grace. Christians know the Giver of all they have; they appreciate His gifts, and are very grateful for them. And their gratitude will command and compel expression, not only in word, but also in deed. They know that but for God's mercy they would grovel in a beggar's rags; that in reality they are beggars, constantly holding out their hands for the Divine Giver to fill. They know that everything they call their own is a gift of God's un-

merited grace and goodness. They know that all material possessions are entrusted by Him to their care, and are to be used for the glory of God and the welfare of their fellows. They recognize and realize the important fact that they are stewards of God and accountable to Him for the use they make of their possessions.

And this means, above all, their money. True Christians know that money is queer stuff. The opposites meet in it so strikingly. It may be the most cruel, exacting tyrant. It may be the most faithful, intelligent servant. If it come into a man's life unaccompanied by a high spiritual motive power, it has the most peculiar effects upon him. It often wrinkles up his face, and ties hard knots in the wrinkled lines. It can dwarf a warm hand into a cold, muscle-bound fist. It drains the warm blood from the heart, and dries all the sweet, fragrant dew of the spirit. The hand suffers much. It is often stricken with a sort of palsy while in the pocket, and cannot be withdrawn. But, if on the other hand, it come into a man's possession accompanied by a pure unselfish motive that controls it, it comes the nearest to omnipotence of anything we handle. Gold has the greatest contracting power of any earthly substance. Its only sufficient counteractant is God. God has the greatest expanding power known to angels or men. Gold contracts, God expands. If God be the dominating power in a man's life, then does gold come the nearest to omnipotence of any tangible thing. It takes on the quality of Him who breathes upon it.

Therefore, true Christians never grumble when the minister preaches about money. They know that it is impossible to preach the Gospel and not talk about money. They know that Christ had a great deal to say about money, and that He ever sits over against the treasury and keeps an eye on their giving. They know that the Savior is profoundly concerned with what they do with their money. They know that He is abidingly interested in their conduct when they give their money. They know that He watches with deep concern when they face the collection plate. He cannot help it. He sees what they give. If their gifts are mean and niggardly, He knows it. If they are sweet with the sacrificial breath of Calvary, He knows that. Therefore, when they face the collection plate, they either sadden the Lord or gladden Him. They win His smile or His frown. They call forth either His commendation or His condemnation. They judge themselves, and are judged by their Lord, by what they do with the money He has put into their hands.

For that reason they give their money in a God-pleasing manner. Out of a heart that recognizes the source of their money, that burns with love for the Giver of their money, that overflows with gratitude for gifts received, they give their money. God opens their eyes to see the need, and they open their hearts and hands to relieve and dispel the need. They will gladly contribute their money to the support of their church, to the advance-

ment of the Kingdom, to the spreading of the Gospel. When the collection plate is passed, they will say: This is for our Lord, for our church, for our mission, for our institutions, for the defense of the faith. When the poor in the church cry for help, they will say: They are our brethren, for them we care, with them we share. They will face every collection, every request for money with the prayer on their lips: O Lord, who art the Giver of all we are and have, whose Son became poor that we might be rich, who hast abundantly blessed us with material possessions, for this Thine inestimable love we give Thee unfeigned thanks. Make us willing to give of our money joyfully, liberally, and regularly. Carve the crust of covetousness out of our hearts; cut the cords of indifference and sever the strings of selfishness that tie us to our earthly treasures; open wide our heart-strings and purse-strings, and make our offerings a sweet spikenard that fills the earth with its fragrance and blesses us and others. Let us not stop giving to Thee until Thou dost stop giving to us!

"Lord of glory, Thou hast bought us
With Thy life-blood as the price,
Never grudging for the lost ones
That tremendous sacrifice;
And with that hast freely given
Blessings countless as the sand,
To th' unthankful and the evil
With Thine own unsparing hand.

Grant us hearts, dear Lord, to yield Thee
Gladly, freely of Thine own;
With the sunshine of Thy goodness
Melt our thankless hearts of stone;
Till our cold and selfish natures,
Warmed by Thee, at length believe
That more happy and more blessed
'Tis to give than to receive."

K. F. K.

(To be continued)

ON MASONRY

Facing Facts

The report of the California Grand Lodge for the year from August 1, 1932, until July 31, 1933, reveals a loss of 5,102 members from the Masonic Fraternity. This loss was sustained through withdrawals and suspensions, the latter because of non-payment of dues.

Dr. Fuller Swift, writing in his "Chips for Craftsmen" in the November, 1933, issue of "Freemasonry and Eastern Star," says that "the report is teeming with tragedy. It is filled with facts that sting and hurt, and bristling with suggestions that challenge consideration and should compel action on the part of the powers that be in Masonry."

He lists the benefits that have been lost by these suspended members, and faces a fact that the Cynosure has pointed out before, namely, that a man can be a Mason for

many years, and, although always prompt in payment of his dues, can meet reverses which make him unable to do so, with the result that he is suspended and loses all his rights and privileges as a Mason. And this happens in an organization *that boasts of its fraternity!* We are glad to see this fact admitted by a Masonic writer like Dr. Fuller Swift and to have him draw the comparison between the action of many subordinate lodges in remitting local dues and the Grand Lodge in demanding its pound of flesh. He also compares the action of "the profane, political State" in its reduction of expenses and its moratorium on taxes past due with the action of the Grand Lodge. Which just goes to show that the "profane" even without the great "light" of Masonry can see clearly, and sometimes more clearly than the so-called enlightened ones. Masonry is not quite as charitable as it wishes us to believe, and certainly suffers by comparison with the Church.

Masonry has always claimed to be at least the equal of the Church, and usually claims to be superior, for its very claim that it is the universal religion simply means that it is better than the Christian Church. This claim is supported by many prominent Masonic writers and lecturers. Read the writings of the prominent English Masonic lecturer, Mr. W. L. Wilmshurst, the writings of Ward, of Major Powell, of Rev. J. T. Lawrence, all English Masons of note, together with others, and there can be no question but that Masonic leaders consider the Craft the superior of the Church and *always have*. But in the above fact, openly admitted by Dr. Fuller Swift, we have in one stroke the negation of the claim. *We know of not a single suspension of a member from a true Christian church due to inability of such member to pay church dues*, to say nothing of some 5,000 in one state! The very opposite may be said, that such unfortunate members are usually the first to receive special consideration from their church and its members, whose charity reaches out to those also who are not members. Interesting facts, aren't they?

What of the Benefits?

In enumerating the benefits lost by such suspended Masons Dr. Fuller Swift tells us that they "have lost rights, lights, and benefits beyond compute. Any attempt to enumerate or estimate their loss, however sincere the undertaking, must perforce be feeble at the best." We appreciate the honesty of this writer and his sincerity. But let us look at his list of "rights, lights and benefits" lost. Is the loss, after all, so great when not viewed through the rose-colored spectacles of Masonry?

What rights have been lost? Let Dr. Swift answer: "Those brethren now outside the pale lost the right to visit and sit in Lodge with their fellows; the right of Masonic recognition and communication anywhere and anytime; and the right to wear the emblem of the ancient and honorable order — a privilege protected by the laws

of the State and not to be regarded lightly." Let us ask again, What rights have been lost? A few social rights in not being able to associate with one's former brethren in the lodge itself? Such social friendship is worth little if based simply on the payment of dues. The right of Masonic recognition and communication? We suppose that this includes the right of giving the grand hailing sign of distress, etc. But what is that worth if the distressed of not being able to pay dues failed to move fellow-members? If business gain and advantage is being sought, money spent otherwise than in lodge dues will bring much better results. And even though the privilege of displaying the Masonic insignia is limited by law to the Mason in good standing, does that make this privilege *ipso facto* something worthwhile in view of the above?

But possibly the suspended member has lost some religious privileges, in not being permitted to sit in at lodge meetings? And what of the morality of the lodge? Is this forfeited by non-attendance at lodge meetings? If there is any value to the religion and morality taught in the lodge ritual, it is not thus easily taken away from one suspended. The Christian churches (with the exception of the Roman Catholic) believe that only God can pronounce eternal judgment, and that suspension from the earthly communion of a church does not in itself deprive the suspended one of all his religion, or faith, or morality. And since the lodge believes that anyone who lives up to the light he has will be eternally blessed (they do not speak of eternal condemnation in the lodge), no matter what that light is, certainly suspension from the lodge cannot deprive one of his eternal blessedness. What, actually, has been lost then?

What is the light of Masonry, or the "lights" which are lost by suspension? Dr. Swift answers: "They have lost the lights that once brightened and cheered them on the rugged way of life. The bright light of Masonic consistency for them is dimmed. They cannot understand the laws of Masons with the tenets of Masonry. They doubtless wonder how it is that a Mason may be behind in his payments to his grocer, butcher, landlord, or mortgage holder and remain in good standing in his lodge, often the recipient of sympathy and sometimes of extended assistance and when behind in his payment of lodge dues, he is deprived of affiliation with the members of the Craft. They have lost the light of confidence in the forces of Masonry to successfully meet and cope with the desperate situation. He wonders why it is that relief has been extended to the distressed in times of flood, earthquakes and other forms of disaster, and yet during the unusual years of depression, Masonry or Masons pass by on the other side like the priest and the Levite of old."

We can see of course that it would seem inconsistent to the Mason to be so treated, and we cannot help but admire the writer for his frank facing of this inconsistency in Masonry. But is this all that is meant by the "lights" of Masonry? the "lights that once brightened and

cheered them on the rugged way of life"? If the writer means by the plural expression the "greater lights" of Masonry, which, according to Mackey, are the Bible and the Square and Compasses, then the suspended Mason has lost nothing. For Masonry cannot deprive any individual of the Bible, nor of the morality symbolized by the square and compass. Even though he may not according to law display this symbol on his person, he still can live by the moral rules so symbolized, namely those of living on the square and circumscribing his passions, *if he still feels, after losing the light of Masonic consistency, that such morality is worthwhile.* Perhaps some of these suspended Masons have gained light, a true insight into the shallow morality and superficial religion of Masonry, in spite of its claim to the Bible.

In his last paragraph Dr. Swift enumerates the benefits lost, speaking of them as "lost benefits which may never be recovered, including Masonic counsel, the provision of a home for self and wife in event of indigent old age, the care of their children, should they be orphaned, and last, but not least, the benefit of Masonic burial." Some of these benefits are actual, that is in case they become necessary, namely the home for self and wife, care of their children if that ever become necessary. The benefit of Masonic counsel is a rather dubious benefit, to say the least, from the profane viewpoint. The last named benefit is hardly worthwhile mentioning, is it? What difference does it make to the individual that is dead? Whether preacher, priest, rabbi or grand master officiate at the funeral — it is too late to benefit the deceased either for this life or the life to come. Exactly what is the benefit of Masonic funeral?

A summary might show that the suspended Mason loses very little either of true friendship, of genuine business advantage, or of real morality, and nothing of true religion by being suspended. He does lose the safeguard for his children and himself of being provided for in case of necessity, but he had paid for that many times over in his dues. The real loss has been sustained by the lodge. For certainly, having been suspended from a group for such an uncharitable reason, nothing would induce me to again seek its so-called benefits, lights, and rights.

— Christian Cynosure.

THE SALZBURGER REFUGEES

The ancient archbishopric of Salzburg lay in the regions of the eastern Alps. It was secularized in 1802, and now forms a part of the Republic of Austria. During their early persecutions many Waldenses sought refuge in the secluded valleys of Salzburg. The doctrines of Huss also penetrated into these valleys and found a ready response in the hearts of their people. Persecution followed. Though forced to an outward conformity, large masses continued their evangelical worship in secret.

In the days of the Reformation evangelical preachers

such as Paul Speratus and Stephen Agricola spread the doctrines of Luther in these parts. For two hundred years efforts were made by the archbishops to suppress the Lutheran faith. In 1588 Archbishop Dietrich ordered the people of the city of Salzburg to return to the Catholic faith or leave the country within a month. Some years later this order was extended to the whole country. The order was enforced by bands of soldiers and a body of Capuchin monks. Neither age nor sex escaped the cruelties of these inhuman raiders. For a time their efforts seemed to have succeeded.

Again the persecuted Christians met in secret, read their Bibles, and studied the Augsburg Confession and Luther's Catechism. Thus passed the period of the Thirty Years' War. In 1683, however, a whole congregation of "secret" Lutherans was discovered, and the persecution was renewed. Their Lutheran books were burned, their leaders imprisoned, and their children torn from them.

Frederick William, Elector of Brandenburg, remonstrated with the archbishop, representing that the procedure violated the Treaty of Westphalia. The Evangelical Diet at Ratisbon likewise remonstrated; but the reply was that these heretics were neither Lutherans nor Calvinists, and, hence, could not claim the benefits of the treaty. The Diet, however, renewed its remonstrance the next year, claiming the Salzburgers as their Lutheran brethren. The archbishop then, having no excuse for his cruel and illegal measures, agreed to restore to the exiles their children and their property. The agreement was not kept. The poor exiles who had returned to their homes were driven out with the loss of their property and their children. The death of the archbishop ended this persecution.

But with the accession of Leopold Anton the persecution was renewed in 1729. An order was issued to all Protestants to leave the country. Those having no property were to leave in three days, others were given one to three months to dispose of their property. In the meantime Frederick William I, King of Prussia, offered the exiles an asylum in his kingdom.

On the approach of a severe winter, in 1731, some 30,000 exiles set forth not knowing whither to go. A large part of them accepted the invitation of the king and wended their way to Prussia; some took up their abode in Wuerttemberg, some in Bavaria; some passed down the Rhine to Holland, and others crossed over to England with a view to settle in the American colony of Georgia.

These pilgrims carried no weapons. They trusted in God alone. They carried their Bibles and their hymn-books, and were met with sympathy and a cordial welcome in every Protestant land through which they passed. Their march seemed like a triumphal procession. In Augsburg they found a staunch friend and supporter in Samuel Urlsperger, pastor of the Lutheran Church of Saint Anna.

At Frankfort they remained a few days for rest and refreshment and made so lasting an impression on the people that it lived on in memory and story for decades, and some sixty years later furnished a plot for Goethe's beautiful idyll "Hermann und Dorothea." From there the exiles bound for England secured river transportation and floated down the Main and the Rhine to Holland.

At Rotterdam they were joined by their two pastors, John Martin Bolzius and Israel Christian Gronau, both from Halle. They had been selected for them by Rev. Urlsberger of Augsburg and Dr. Francke of Halle. Their salaries as well as those of their successors, and other funds for church work among them, were provided through the efforts of Rev. Urlsberger and by him sent to the S. P. C. K. (Society for the Propagation of Christian Knowledge) in London, who acted as almoner for the Salzburger in Georgia.

From Rotterdam the exiles with their pastors sailed to England arriving at Dover December 21, 1733. There they were met by the "Trustees," who received them kindly. Arrangements were made for their voyage to Georgia, and an oath of "piety, loyalty, and fidelity" was administered to them. King George II had appointed a special commission for the colonists on this voyage. He thought it best to appoint a German for this position, and as he was ruler also of Hanover, he appointed one of his Hanoverian subjects, the Baron von Reck. The appointment was a most admirable one, for the baron was a young man of a sympathetic nature, good judgment, and earnest piety.

Early in January 1734 the party embarked for Georgia, and after a perilous voyage, reached Charleston, S. C., early in March. There they met General Oglethorpe, who was on his way to England. He changed his plan and accompanied the immigrants to his colony. They reached the Savannah River on Sunday, March 11. This was Reminiscere Sunday, and the gospel lesson for the day seemed to them so appropriate to the occasion, they having now reached the end of their trials, sufferings and dangers. They therefore decided to keep this Sunday as a memorial day and "celebrate it as an annual festival of thanksgiving to God." This practice was long continued.

The following day they disembarked at Savannah, and were received by the colonists with a most cordial welcome, and were "entertained with every mark of hospitality." Baron von Reck thus describes their welcome: "The citizens returned our salute of five guns with three, and all the magistrates, the citizens, and the Indians came to the river side. We were received with all possible demonstrations of joy, friendship, and civility."

The next thing to be done was the selection of a place for their settlement. General Oglethorpe gave them full freedom of choice. They wished to move inland, away from the sea, where there were hills and valleys and brooks and springs of water. A tour of observation was

made by a party composed of General Oglethorpe, Paul Jenys (Speaker of the South Carolina Assembly), Baron von Reck, Rev. Gronau, Dr. Twiffler, their physician, one of their elders, and some Indians.

The party penetrated about thirty miles into the interior and finally selected a place described thus, "On the banks of a river of clear water, the banks high, the country of the neighborhood hilly with valleys of rich cane-land intermixed with brooks and springs of water." The Salzburger of the party then set up a stone, in imitation of Samuel, and called it Ebenezer. The name was afterwards given to the river and the settlement. Thus was made a beginning of the colony of Salzburger in Georgia.

New bands of Salzburger arrived from time to time. Early in 1735 a party of fifty-seven arrived, conducted by a Mr. Vatt. They immediately proceeded to join their brethren at Ebenezer. As in the case of the first party, each household received as a gift fifty acres of land. The Trustees, having received a parliamentary grant of 26,000 pounds, now offered a new party of Salzburger free passage to Georgia, "with an ample supply of sea-stores," and in addition fifty acres of land to each householder, "an outfit of clothes, tools, and farming utensils." A third party of Salzburg colonists was thus formed, consisting of 150 persons, and conducted by Baron von Reck. With them were John and Charles Wesley and a body of twenty-seven Moravians with their bishop. General Oglethorpe accompanied this expedition. A fourth party of sixty-three persons arrived in 1741. Later other Salzburger came as individuals and separate families.

The association of the three great Methodist leaders with the Salzburger is noteworthy. John and Charles Wesley were greatly impressed with the calm and trustful attitude of the Salzburger during a terrific storm at sea which threatened every moment to engulf the ship in ruin. The memory of this storm no doubt suggested to Charles Wesley the first verse of his beautiful hymn, "Jesus, Lover of my soul."

George Whitefield speaks of their pastors, their modes of settling differences, and their Orphan Home in terms of highest praise. This Orphan Home was built in 1737 on the model of that of Halle. Its building served as a place of worship until a church building was provided.

Their faithful patrons Rev. Urlsberger and Dr. Francke, supplied them with devout and learned pastors. It was required of the pastors and each member of the congregation to subscribe to the Augsburg Confession and the Symbolical Books. Regulations for the pastors were prepared by Urlsberger, Francke, and Rev. Ziegenhagen of London. Rev. Gronau died in 1745, and Rev. Bolzius twenty years later, but their successors were immediately appointed. Services were conducted in German until well into the nineteenth century, though a demand for

English services was made shortly after the American Revolution.

The Revolution created a serious situation among the Salzburgers. They could not forget the many services and benefits they had received from England, but they were loyal citizens of Georgia. There were Tories among them, but the majority were loyal to the American cause and many served as American soldiers in the war. During the closing years of the war the British controlled Georgia and visited untold cruelties and indignities upon the patriotic Salzburgers. Their fine church at Ebenezer was seized for a hospital and later for a stable. At the end of the war, however, it was renovated and restored.

The language question here as elsewhere caused great losses to the Lutheran Church. Many of the Salzburgers removed to other states. There is today a Georgia-Alabama Synod in which are many descendants of the ancient Salzburgers.
—The Lutheran Companion.

DR. MARTIN LUTHER COLLEGE

At this writing almost three-fourths of the present school year has passed, and we are well on our way toward the close of the year. The enrollment for the year was 129 scholars. Of this number all but three are still with us. One scholar dropped out at the end of the first semester to take over a school, one discontinued on account of ill health, another left on account of poor scholarship.

The Normal Department will graduate a class of 17 this June, 9 young men and 8 young women. If we remind ourselves of the fact that there are still five left from last year's class, we realize that there is sufficient material for our Lutheran schools without resorting to the employment of such as teachers who have not had any or possibly little technical training for this work. May we ask our congregations to bear this in mind when looking after the needs of their schools for next year.

Thus far class work could be carried on without much interruption. In fact, we had very little illness among our scholars, less than in many a previous year. Let us hope that the quarter from Easter to June will be similarly blessed.

On March 24 the Board met to make final arrangements for the celebration of the institution's 50th anniversary. The exact date for this jubilee would be November 9, this year, for the original building was dedicated on November 9, 1884. But it was generally felt that it would not be wise to have the jubilee take place in November. Weather conditions very often make it impossible for such a celebration. We experienced this last fall when we had arranged a Luther celebration for November 12. On that day a severe storm made in almost impossible to undertake a drive of even a very short distance. Furthermore, the Board felt that a celebration in November would preclude the presence of most of those who have attended or graduated from our school.

The dates for the celebration have been set for June 16, 17, and 18. This time is very appropriate, for it marks the conclusion of the 50th school year. Although some felt that the jubilee might have been removed toward the end of June in order to give all teachers an opportunity to attend, it was found to be impossible to follow this suggestion. Most of our scholars are seeking employment for the summer months. They, in most cases, must be ready to take up such work as soon as possible after the middle of June, and surely we desire to have our boys and girls with us on this occasion. Furthermore, it was necessary to set the dates early enough in order to have time to get the buildings in shape for the session of the Minnesota District of the Joint Synod. This session convenes on June 25.

The three days chosen for the occasion will, we hope, offer a favorable opportunity to the greater number of people. Since a Sunday is included, many who can only spare a week-end can make it. At the same time our congregations in the vicinity of New Ulm can make it possible to be with us on that day.

The program for the three days is as follows: On Saturday afternoon it is planned to have some outdoor activity, possibly a ball game between the alumni and the college team. The evening is reserved for an informal gathering of graduates and former students. A committee has been appointed to work out the details for this evening.

On Sunday the jubilee celebration proper is to take place. There will be services in the forenoon in the German language and in the afternoon in the English language. For these services a children's choir will be prepared, numbers will also be rendered by the college choir and, it is hoped, by an alumni choir.

On Sunday evening the customary June concert will be rendered by the college choir under the direction of Prof. E. Backer.

Commencement exercises will be held on Monday morning. It is hoped that most of our guests will be able to participate in this 50th commencement.

We shall try to accommodate all visitors with lodging without charge. Those who are certain of attending may write either Rev. G. Hinnenthal or Prof. E. Sauer and tell them that they will be present, stating at the same time whether they will attend for the entire three days or only a portion. We can arrange to give lodging to a few men in the boys' dormitory, but shall try to have the rest quartered with private families. Meals for the three days will be served to all guests at the college for a nominal price.
B.

SUMMER SCHOOL OF CONCORDIA TEACHERS COLLEGE River Forest, Illinois

We have just received the bulletin of the Summer School Course to be held at River Forest, Ill., from July

2 to 21 of this year. We gladly comply with the accompanying request to announce this course as we have been assured that a like notice in the past year is probably the reason why the participation from our circles was particularly strong. The advantages offered by the course are so great and the item of expense so small that we earnestly advise all teachers who have not received the bulletin to apply for it. Write to

Summer School, Concordia Teachers College, River Forest, Ill. G.

REPORT OF COMMITTEE ON HYMNOLOGY AND LITURGICS

(Continued)

PART IV

(Basis: Minutes of January meeting 1934)

Hymns of our Present Hymnal, Tentatively Adopted
with no, or slight changes

- No. 79. From all that Dwell Below the Skies.
- No. 152. O Rejoice, ye Christians, Loudly.
- No. 202. Enslaved by Sin and Bound in Chains.
- No. 223. Who is this that Comes from Edom.
- No. 238. Hark Ten Thousand Harps and Voices.
- No. 241. Th' Atoning Work is Done.
- No. 253. Gracious Spirit, Dove Divine.
- No. 255. Come Holy Spirit, Heavenly Dove.
- No. 258. Come, Holy Spirit, Come.
- No. 265. God of my Life Thy Boundless Grace.
- No. 267. Father of Glory to Thy Name.
- No. 547. O How Blest are Ye Whose Toils are Ended.
- No. 559. Jerusalem, Thou City Fair and High.

Hymns Altered

No. 145. All my Heart this Night Rejoices

- 15. Dearest Lord, Thee will I cherish
Though my breath Fail in death,
Yet I shall not perish,
But with Thee abide forever
There on high in that joy
Which can vanish never.

Wording changed.

No. 549. "Wake, Wake, for Night is Flying"

- 3. Now let all the heavens adore Thee,
Let men and angels sing before Thee,
With harp and cymbal's clearest tone;
Of one pearl each shining portal,
Where, dwelling with the choir immortal,
We gather round Thy radiant throne.
No vision ever brought,
No ear hath ever caught
Such great glory;
Therefore will we Eternally
Sing hymns of praise and joy to Thee.

Change in wording.

No. 498. If Thou But Suffer God to Guide Thee

- 4. God knows full well when times of gladness
Shall be the needful thing for thee.
When He has tried thy soul with sadness
And from all guile has found thee free,
He comes to thee all unaware
And makes thee own His loving care.

Change in wording.

New Hymns or Translations

No. 147. All Praise to Thee, Eternal Lord

All praise to Thee, eternal Lord,
Who wore the garb of flesh and blood;
And chose a manger for Thy throne,
While worlds on worlds were Thine alone.
Hallelujah!

Once did the skies before Thee bow;
A Virgin's arms contain Thee now;
While angels who in Thee rejoice
Now listen for Thine infant voice.
Hallelujah!

A little Child, Thou art our Guest,
That weary ones in Thee may rest;
Forlorn and lowly is Thy birth,
That we may rise to heaven from earth.
Hallelujah!

Thou comest in the darksome night,
To make us children of the light,
To make us in the realms divine,
Like Thine own angels, round Thee shine.
Hallelujah!

All this for us Thy love hath done;
By this to Thee our love is won;
For this our joyful songs we raise
And shout our thanks in ceaseless praise.
Amen.

A new translation and condensation of Luther's "Gelobet seist Du, Jesu Christ," taken from the "Church Hymnal."

No. 511. Who Trusts in God, a Strong Abode

Who trusts in God, a strong abode,
In heaven and earth possesses;
Who looks in love to Christ above,
No fear his heart oppresses.
In Thee alone, dear Lord, we own
Sweet hope and consolation;
Our shield from foes, our balm for woes,
Our great and sure salvation.

Though Satan's wrath beset our path
And worldly scorn assail us,
While Thou art near we will not fear;
Thy strength shall never fail us.
Thy rod and staff shall keep us safe,
And guide our steps forever;
Nor shades of death, nor hell beneath,
Our souls from Thee shall sever.

In all the strife of mortal life
Our feet shall stand securely;
Temptation's hour shall lose its power,
For Thou shalt guard us surely.
O God, renew, with heavenly dew,
Our body, soul, and spirit,
Until we stand at Thy right hand,
Through Jesus' saving merit.

A. 249. On my Heart Imprint Thine Image

On my heart imprint Thine image,
Blessed Jesus, King of grace,
That life's riches, cares, and pleasures,
Have no power Thee to efface;
This the superscription be:
Jesus, crucified for me,
Is my life, my hope's foundation,
And my glory and salvation.

Taken from "The Hymnary" No. 298.

A. 247. Behold, a Host Arrayed in White

Behold a host, arrayed in white,
Like thousand snow-clad mountains bright,
With palms they stand — who is this band
Before the throne of light?
Lo, these are they, of glorious fame,
Who from the great affliction came
And in the flood of Jesus' blood
Are cleansed from guilt and blame;
Now gathered in the holy place
Their voices they in worship raise,
Their anthems swell where God doth dwell,
'Mid angels' songs of praise.

Despised and scorned they sojourned here,
But now, how glorious they appear!
Those martyrs stand, a priestly band,
God's throne forever near.

So oft, in troubled days gone by,
 In anguish they would weep and sigh;
 At home above, the God of love
 For aye their tears shall dry.
 They now enjoy their sabbath rest,
 The paschal banquet of the blest;
 The Lamb, their Lord, at festal board
 Himself is host and guest.

Then hail! ye mighty legions, yea,
 All hail! now safe and blest for aye;
 And praise the Lord, who with His Word
 Sustained you on the way.
 Ye did the joys of earth disdain,
 Ye toiled and sowed in tears and pain;
 Farewell, now bring your sheaves and sing
 Salvation's glad refrain.
 Swing high your palms, lift up your song,
 Yea, make it myriad voices strong:
 Eternally shall praise to Thee,
 God, and the Lamb belong!

Found in "The Hymnary" No. 492.

A. 259. **The Lord my Faithful Shepherd Is**

The Lord my faithful shepherd is,
 And me He safely guideth,
 I shall not want, for I am His
 Who all things good provideth:
 I follow Him, I hear His voice,
 In Him my Lord I do rejoice:
 Blest am I in His keeping!

A tender shepherd leads his sheep,
 Where pastures green are growing,
 And there his flock doth guard and keep.
 Beside still waters flowing,
 Thus Christ, my Shepherd, leadeth me,
 My soul and body feedeth He,
 And for their wants provideth.

And if I ever go astray,
 My wayward soul He turneth,
 To save the lost, to guide the way,
 For this He ever yearneth;
 He leadeth me, my soul to bless,
 In His own path of righteousness
 For His name's sake and glory.

Why should I ever fear, O Lord,
 Whilst Thee I have beside me?
 Thou by Thy Spirit and Thy Word
 Dost comfort and dost guide me;
 In death's dark vale I'll fear no ill,
 For Thou, O Lord, art with me still,
 Thy rod and staff shall stay me.

Thou art my host; for me, Thy guest,
 A table Thou providest,
 Though foes be near, I am at rest,
 Thou still with me abidest.
 With oil anointest Thou my head;
 On me Thy blessing rich is shed,
 My cup with bliss o'erfloweth.

Thy goodness and Thy mercy, Lord,
 Shall follow me, attending
 The days Thou dost to me accord,
 Until they reach their ending:
 Thereafter shall I in Thy love
 Dwell in Thy house in heaven above
 Forever and forever.

Found in "The Hymnary" No. 345.

A. 248. **Like the Golden Sun Ascending**

Like the golden sun ascending,
 Breaking through the gloom of night,
 On the earth His glory spending
 So that darkness takes to flight;
 Thus my Jesus from the grave
 And death's dismal, dreadful cave,
 Rose triumphant Easter morning,
 At the early purple dawning.

Thanks to Thee, O Christ victorious!
 Thanks to Thee, O Lord of life!
 Death hath now no power o'er us,
 Thou hast conquered in the strife;
 Thanks because Thou didst arise,
 And hast opened Paradise!
 None can fully sing the glory
 Of the resurrection story.

For my heart finds consolation,
 And my fainting soul grows brave,
 When I stand in contemplation
 At Thy dark and dismal grave;
 When I see where Thou didst sleep
 In death's dungeon dark and deep,
 Yet didst break all bands asunder,
 Must I not rejoice and wonder?

Though I be by sin o'ertaken,
 Though I lie in helplessness,
 Though I be by friends forsaken,
 And must suffer sore distress,
 Though I be despised, condemned,
 Though I be despised, contemned,
 Though the dark grave yawn before me,
 Yet the light of hope shines o'er me.

Thou hast died for my transgression,
 All my sins on Thee were laid;
 Thou hast won for me salvation,
 On the cross my debt was paid;
 From the grave I shall arise;
 And shall meet Thee in the skies;
 Death itself is transitory,
 I shall lift my head in glory.

Satan's arrows all lie broken,
 Death and hell have met their doom;
 Christ, Thy rising is the token;
 Thou hast triumphed o'er the tomb;
 Thou hast buried all my woe,
 And my cup doth overflow;
 By Thy resurrection glorious
 I shall wave my palms victorious.

As the Son of God I know Thee
 For I see Thy sovereign power;
 Sin and death shall not o'erthrow me
 Even in my dying hour;
 For Thy resurrection is
 Surety for my heavenly bliss,
 And my baptism a reflection
 Of Thy death and resurrection.

Unto life Thou shalt arouse me
 By Thy resurrection's power;
 Though the hideous grave shall house me,
 And my flesh the worms devour;
 Fire and water may destroy
 My frail body, yet with joy
 I shall rise as Thou hast risen
 From the deep sepulchral prison.

Grant me grace, O blessed Savior,
 And Thy Holy Spirit send,
 That my walk and my behavior
 May be pleasing to the end;
 That I may not fall again
 Unto death's grim pit and pain
 Whence by grace Thou hast retrieved me,
 And from which Thou hast relieved me.

For the joy Thy birth doth give me,
 For Thy holy, precious Word;
 For Thy baptism which doth save me,
 For Thy gracious festal board;
 For Thy death, the bitter scorn,
 For Thy resurrection morn,
 Lord, I thank Thee and extol Thee,
 And in heaven I shall behold Thee.

Taken from "The Hymnal" No. 325.

Hymns and Tunes Adopted

No. 210. O Durchbrecher aller Bande (Hoelter, 227);
 second choice: O mein Jesus, ich muss sterben.

- No. 208. Caswall.
 No. 291. All' Ehr' und Lob soll Gottes sein; second choice: Vater unser im Himmelreich.
 No. 296. St. George's Windsor.
 No. 316. Kommt her zu mir, spricht Gottes Sohn; second choice: Meribah.
 No. 359. Winchester Old; second choice: St. Peter's, Oxford.
 No. 443. St. Leonard (S. S. H., 275); second choice: Bethlehem (Australian H. B., 463).
 No. 477. O Durchbrecher aller Bande (Hoelter, 227); second choice: Galilean.
 No. 62. O dass ich tausend Zungen haette (311); O dass ich tausend Zungen haette (62).
 No. 236. Nun freut euch, liebe Christen g'mein.
 No. 415. Aus tiefer Not schrei ich zu Dir; second choice: Herr, wie Du willst, so schick's mit mir.
 No. 416. Herr, ich habe missgehandelt.
 No. 111. Wolder; second choice: Dundee.
 No. 112. St. Peter's Oxford.
 No. 118. O Jesu Christ, mein's Lebens Licht.
 No. 122. Mendon; second choice: Erhalt uns, Herr, bei Deinem Wort.
 No. 129. Nun danket all' und bringet Ehr'; second choice: Ich singe Dir mit Herz und Mund.
 No. 144. O Jesu Christ, mein's Lebens Licht; second choice: Ach bleib bei uns, Herr Jesu Christ.
 No. 155. Lobt Gott, ihr Christen, allzugleich; second choice: Christmas.
 No. 163. Spanish Chant.
 No. 165. Heinlein; second choice: Nun komm, der Heiden Heiland.
 No. 172. St. Anne.
 No. 182. O Durchbrecher aller Bande (182).
 No. 184. St. George's Windsor.
 No. 186. Regent Square.

FROM OUR CHURCH CIRCLES

JOINT MISSISSIPPI AND SOUTHWEST PASTORAL CONFERENCE

The Joint Mississippi and Southwest Pastoral Conference meets at St. Charles, Minn., with Rev. Herm. Kuckhahn, Wednesday, April 18, 1934, at 9 A. M. for one day.

Papers: Rich. Siegler, Augustana, Article 28, Part 2; Herb. Kirchner, Points of Difference in C. W. Siegler's Paper; Alb. Winter, The Breaking of Bread in Communion.

Sermon: Rich. Mueller, H. A. Pankow.

Services: Wednesday evening. V. Vater, Sec'y.

CONFERENCE ANNOUNCEMENT OF THE LAKE SUPERIOR CONFERENCE

Place: Menominee, Mich. (Rev. Theo. Thurow).

Time: April 24-25, 1934.

Papers: Theo. Thurow; H. Hopp; H. Kahrs; W. Lutz; M. Croll; K. G. Geyer.

Sermon: M. Croll. — W. Fuhlbrigge.

Confessional: P. Eggert. — A. Gentz.

The first session begins at 9 A. M.

N. B. Announce, please! Paul C. Eggert, Sec'y.

WINNEBAGO MIXED PASTORAL CONFERENCE

The Winnebago Mixed Pastoral Conference meets, D. v., at St. Paul's Church, Winneconne, Wis. (O. T. Hoyer, pastor), on April 24 and 25, at 9 A. M.

Papers: Ex. Treatise on Gen. 11:10-32, by F. Weyland; Ex. Treatise on Rom. 7:13-25, by W. Hartwig; Sermon for criticism, by O. Messerschmidt; How far do we differ from the A. L. C. and the U. L. C. in doctrine and practice? by H. Kleinhans.

Confessional Address: Huebner (Lauterbach).

Sermon: E. Messerschmidt (Pape).

Announcement is requested per reply-card.

O. Hoyer, Sec'y.

MIXED PASTORAL CONFERENCE OF MILWAUKEE AND VICINITY

The Mixed Pastoral Conference of Milwaukee and Vicinity meets, D. v., April 17 (9:30) and 18 in Grace Church, cor. E. Juneau and N. Broadway (Wm. Sauer, pastor).

Papers: Exegese ueber 1 Tim.: H. Blecke; Was muss das Verhalten eines Christen einem Gebannten gegenueber sein? A. Voss; What is the difference as to doctrine and practice between the Synodical Conference, the U. L. C., and the A. L. C.? M. Mencke; Does malicious desertion justify the seeking of a divorce? H. Shiley; Warum duerfen wir nicht nachlassen in unserm Eifer um die Gemeindegemeinschaft? V. Brohm; Birth Control in the light of the Scriptures: R. Graebner; Lutherische Praxis bei Leichenbegaengnissen: C. Dietz;

Sermon: A. Beyersdorf (H. Blecke).

G. Windisch, Sec'y.

JOINT CONFERENCE OF SHEBOYGAN AND MANITOWOC COUNTIES

The Joint Conference of Sheboygan and Manitowoc Counties will meet April 24 and 25 at Batavia with Pastor Clarence Krueger (address Adell, R. 1).

New essays: Wegner, Hebr. 5; Grunwald, Joh. 1, 29-42; Schaefer, 2 Tim. 2, 3-10; P. Kionka, Ps. 6; C. Schulz, Sr., Athanasius; Czamanske, Modern perils for young people; Sauer, 1 Cor. 16, 13, Christian steadfastness.

Confessional Address: Biehusen, Ed. Schmidt.

Sermon: Voigt, Schaefer.

Batavia is located on S. T. H. 28. Early announcements requested. E. H. Kionka, Sec'y.

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.

SOUTHEASTERN CONFERENCE OF MICHIGAN DISTRICT

Pastors and delegates of the Southeastern Conference, Michigan District, will convene April 17 and 18 in St. Paul's Church near Monroe, Mich., G. Ehnis, pastor.

Papers: Radio Preaching, President Gauss; Why Prayer is not a Means of Grace, P. Schulz; Exegesis on James, Chapter 4, R. Koch; Form and Manner of Release, G. Luedke.

Sermons: Schulz, Maas.

Confession: Krauss, E. Hoenecke.

Announce previously. H. C. Richter, Sec'y.

PASTORAL CONFERENCE OF THE NEBRASKA DISTRICT

Place: Broken Bow, Nebraska, Pastor V. Winter.

Time: April 17-18-19. Opening session at 9 A. M.

Papers (in the order of their assignment): An Exposition of the Book of Acts, Pastor Wm. Wietzke; Ehescheidung mit Besonderer Beruecksichtigung von Matt. 19, 6-9 und 1 Cor. 7, Pastor W. Baumann; An Exegesis of Hebrews 6, Pastor R. Vollmers; Who is Worthy to Approach the Table of the Lord? — With Special Reference to Matt. 5, 23-24, Pastor I. P. Frey; An Exegesis of Psalm 69, Pastor V. Winter; An Exegesis of Romans 6, Pastor H. Hackbarth; An Exegesis of 1 John 4, Pastor E. F. Hy. Lehmann.

Sermon: Pastor L. Sabrowsky, Pastor Fritz Miller.

Please announce! L. A. Tessmer, 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.

PRELIMINARY NOTICE

The General Synodical Committee will meet in the week of Whitsunday at St. John's School, Milwaukee, Wis.

Opening session Tuesday, May 22, 2 P. M.

J. Brenner, President.

ANNOUNCEMENT

To fill the vacancy created by the resignation of Mr. John Heid, I have, after advising with the Board, appointed Mr. Clarence Frohmader, 514 Fourth Street, Jefferson, Wisconsin, a member of the Board of Northwestern College at Watertown, Wisconsin.

John Brenner.

ACKNOWLEDGMENT AND THANKS

Members of the congregation at Hoskins, Nebraska, donated to Dr. Martin Luther College, New Ulm, Minnesota, three cases of eggs. Our sincere thanks.

E. R. Bliefernicht.

WANTED!

A mission congregation is interested in obtaining second-hand church pews. Any congregation having some for sale, please get in touch with Rev. John J. Wendland, McIntosh, South Dakota.

MEMORIAL WREATHS

In memory of Oscar Rusert, Caledonia, Minn., who died March 19, 1934, at the age of 28 years, the sum of \$2.45 was donated for Missions; namely, 25 cents by Mr. and Mrs. Oluf Buxengard, 25 cents by Mr. and Mrs. Wm. Kohlmever, 25 cents by Mrs. Dorothy Schulze, 25 cents by Mrr. and Mrs. Robert Pieper, 25 cents by Mrs. Ferd. Kubitz, 50 cents by Mrs. Henry Fabian, 25 cents by Mrs. W. A. Deters, 45 cents by Mrs. Luella Rusert.

R. Jeske.

In memory of Christ Lenz who died on February 28, 1934, the following sums were donated to the Children's Friend Society by Julius Lenz \$1.25, Rud. Lenz \$1.00, Adolf Lenz \$1.00, Ferdinand Lenz \$1.00, Henry Lenz \$1.00, Alfred Lenz 50c, Wm. Lenz 25c, and to the Church Extension Fund by the Bethany Ladies' Aid \$1.00.

C. C. Kuske.

In memory of August Ziebarth who departed this life on March 15, 1934, the sum of \$8.50 was donated by his relatives for the Lutheran Children's Friend Society of Minneapolis, Minn.

Rev. W. F. Sprengeler.

In memory of Mr. Frank Stoppenbach of Jefferson, Wis., who died February 25, aged 76 years, a group of friends donated \$4.00, and N. N., \$2.00. Total, \$6.00. This sum is to go to Indian Mission.

O. Kuhlow.

In memory of Mr. George Rockstroh of Jefferson, Wis., who died February 23, at the age of 91 years, Geo. Loeder, Walter Florin, John G. Langholff, Fred W. Langholff each gave 50 cents to be applied to the Church Extension Fund.

O. Kuhlow.

In memory of Walter T. Steffke who departed this life on February 10, 1934, the sum of \$2.00 was donated by the Men's Club of the Trinity Ev. Luth. Church, Marinette, Wis., for General Missions.

Rev. A. A. Gentz.

ITEMS OF INTEREST**DEAF ATTEND COLLEGE**

The United States has the only college for deaf people; no other country has one. This school, Gallaudet College, is located at Washington, D. C., and is supported and maintained by grants from Congress. It admits a certain number of deaf students from each state each year.

Our country also has the only clearing house on the deaf and all that pertains to their education, the Volta Bureau at Washington, founded by the inventor of the telephone, Alexander Graham Bell, himself a teacher for the deaf for a time.

The telephone was invented by Mr. Bell in the attempt to find a means by which the human voice might penetrate the deafened ear and reach the brain of the deaf.

In this connection, let us also again remind you, dear reader, that our Lutheran Institute for the Deaf in Detroit is the ONLY Protestant school for deaf children in America, the ONLY school in which these handicapped little ones daily walk with their Savior and thus receive a truly Christian training. Let us cherish and support and by all means also patronize this school for Jesus' sake. —J. A. K.

INCREASE IN LYNCHING

One of the most humiliating facts about 1933 was the increase in the number of victims of lynching. It is called the worst year since 1926. The number of states affected is the largest since accurate yearly records have been kept of the relative standing of different states. Eleven states lost their places on the honor roll. California had not had a lynching since 1920. There are twenty-eight victims in 1933. There are thirty-seven instances on record, however, where law officers intervened to prevent lynchings. In thirteen of these instances, armed force had to be called upon. An aroused public conscience is the best defence. The determination to prevent lynching must be the resolute conviction of law officers. Certain and swift justice must prevail. Too many times "the law's delays" incites the mind of an impatient populace to violence. Lynching is just one of the many manifestations of "Cainism" in the world to-day.

—The Presbyterian.

BOOK REVIEW

Women of the New Testament. By Abraham Kuyper, LL.D., D.D. Translated by Prof. Henry Zylstra. Zondervan Publishing House, Grand Rapids, Mich.

The books are bound in paper and cost sixty cents apiece; there is however also a cloth bound edition which sells at \$1.00 apiece. The sketches covering Old Testament times are fifty in number; the New Testament sketches number thirty.

Both collections are admirably written. They display both a reverent knowledge of the Scriptures and a deep insight into human character. We heartily recommend them to our readers in general and particularly to our Christian sisters of to-day.

Two sentences in the sketches on Sarah and Hagar ought to be brought into better harmony. On page eleven we read, "When Abraham is compelled to leave Ur of the Chaldees for Canaan, she (Sarah) willingly leaves maidservants and friends to go alone with him into the strange country." On page twelve we read, "Hagar had been stolen from Egypt as a girl. She had probably come along from Ur of the Chaldees as one of Sarah's considerable company. The fact is that of Sarah's numerous maidservants and bondwomen Hagar held a high place in the esteem of her mistress."

On page 103 we have the story of Naaman's wife's little Jewish maid. The writer in speaking of Naaman says, "This commander-in-chief constantly suffered because of an annoying disease. It was not the genuine leprosy of which Leviticus speaks, but it was nevertheless, tantalizing and severe. The disease did not hinder him from fulfilling his duty as a general, but it relentlessly annoyed him."

This vague description of Naaman's trouble might lead you to suspect him subject to an aggravated case of hives or salt rheum. Some authorities forbid the use of water for the treatment of such cases. Elisha, on the contrary, demanded it, Jordan water. Final obedience to his advice brought a cure. Was that the miracle?

Our Savior's words present a different view of Naaman's case. Luke 4:27, "And many lepers were in Israel in the time of Elishus the prophet; and none of them was cleansed, saving Naaman the Syrian." That puts Naaman in a class with common lepers whose cure was but a remote possibility. That assigns to Elisha's cure a place among great miracles. "Many lepers were in Israel in the time of Elishus the prophet." Their treatment under the law of Moses made this disease one that was commonly discussed and feared. What was to prevent the Jewish maid from acquiring a knowledge of its outstanding symptoms and, taking it with her into captivity, applying it to Naaman's case. That would prompt her to speak up and advise extraordinary measures to bring about a cure. Her diagnosis read for leprosy, 2 Kings 5:3.

The king of Syria was evidently also impressed with the gravity of Naaman's case. He calls it leprosy. He goes to the trouble of writing a letter to the king of Israel in his servant's behalf. He sends along a reward of "ten talents of silver, six thousand pieces of gold, and ten changes of raiment."

The king of Israel does not underestimate the case. "He rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy?"

Finally, we call to mind Gehazi's punishment, "The leprosy of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow."

Jesus words spoken in the synagogue at Nazareth plainly intend to state that God did great miracles at the time of Elisha and that those most directly concerned were outside the covenant people, Luke 4. Thus it seems admissible to accept but one construction of the Bible words — their literal meaning: Naaman was a leper and he knew it when he said in criticism of the prophet, "Behold, I thought, He will surely come out to me, and stand, and call on the Lord his God, and strike his hand over the place, and recover the leper."

But why assume that "it was not the genuine leprosy of which Leviticus speaks?" We think we give the explanation when we say, it is to make clear how it could be that Naaman in spite of his disease could freely mingle with people not so afflicted. That presents no difficulties, however, when you remember that Naaman was a Syrian, and the Syrians had no Leviticus.

Mein Erstes Deutsches Buch. Von Ernst W. Ebert. Concordia Publishing House, St. Louis, Mo. Two editions of "Mein erstes deutsches Buch" are available, a Children's Edition and a Teacher's Edition.

The Children's Edition comprises VII and 96 pages, bound in good-quality cloth covers, measuring 5½×7¼. Price, 75 cents the copy, list.

The Teachers' Edition of "Mein erstes deutsches Buch" contains V and 48 pages, comprising speaking exercises, hints and directions for instruction in reading, word lists, in addition to all material offered in the children's edition. Bound in good-quality cloth covers, measuring 5½×7¼. Price, \$1.00 the copy, list.

The publishers bespeak for "Mein erstes deutsches Buch" general acceptance as a text-book for use in three grades of our schools, preferably the first three, or for beginners in the study of German generally. To the book proper twenty-five songs are appended. The book makes a very favorable impression, being attractively gotten up and profusely illustrated. We think it admirably suited for the purpose intended and recommend it to our circles.

The publication of reading and drill charts, as well as word, syllable, and letter flash-cards to accompany "Mein erstes deutsches Buch" is under consideration, but will be undertaken only if enough teachers show an interest in accessories of this type. Those interested are requested to write to the publishers.

NEBRASKA DISTRICT

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|---|----------|
| Rev. R. F. Bittorf, General Mission | \$ 13.00 |
| Rev. A. G. Eberhart, Batesland, Thiensville | 4.49 |
| Rev. A. G. Eberhart, Martin, Thiensville | 6.90 |
| Rev. A. G. Eberhart, Long Valley, General Administration \$9.50, General Mission \$3.00, Negroes \$2.00, Thiensville \$1.95 | 16.45 |

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| Rev. Im. P. Frey, Hoskins, Thiensville \$36.64, New Ulm \$44.88 | 81.52 |
| Rev. Im. P. Frey, St. Paul, Stanton, New Ulm | 3.00 |
| Rev. L. Gruendemann, Witten, General Administration \$7.34, General Mission \$7.43 | 14.76 |
| Rev. L. Gruendemann, Pahapesto, General Administration | 2.00 |
| Rev. L. Gruendemann, Wood, General Institutions | 11.63 |
| Rev. Wm. P. Holzhausen, Gresham, Negroes \$3.15, Church Extension from N. N. \$45.00 | 48.15 |
| Rev. F. Miller, McNeely, New Ulm (Perm) | 2.55 |
| Rev. W. J. Oelhafen, Herrick, Home Mission | 11.32 |
| Rev. R. Vollmers, Geneva, General Missions \$10.28, General Support \$3.45 | 13.73 |
| Rev. V. H. Winter, Merna, Thiensville | 4.45 |
| Rev. V. H. Winter, Broken Bow, Indians | 10.35 |
| Rev. J. Witt, Norfolk, New Ulm | 40.00 |
| | \$ 284.30 |

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|------------------------------|-----------|
| General Administration | \$ 18.84 |
| General Institutions | 11.63 |
| Thiensville | 54.43 |
| New Ulm | 87.88 |
| New Ulm (Perm) | 2.55 |
| Indian Mission | 10.35 |
| General Mission | 33.70 |
| Home Mission | 11.32 |
| Church Extension | 45.00 |
| General Support | 3.45 |
| Negro Mission | 5.15 |
| | \$ 284.30 |

Norfolk, Nebr., April 4, 1934.

DR. W. H. SAEGER.

DAKOTA-MONTANA DISTRICT

March, 1934

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| Rev. F. E. Blume, Lemmon, So. Dak. | \$ 18.40 |
| Rev. F. E. Blume, Shade Hill, So. Dak. | 9.75 |
| Rev. Theo. Bauer, Akaska, So. Dak. | 11.51 |
| Rev. Theo. Bauer, Eales, So. Dak. | 2.96 |
| Rev. F. E. Blume, White Butte, So. Dak. | 6.25 |
| Rev. A. H. Birner, Hendricks, Minn. | 17.00 |
| Rev. J. B. Erhart, Rauville, So. Dak. | 8.67 |
| Rev. A. W. Fuerstenau, Raymond, So. Dak. | 30.00 |
| Rev. E. C. Kuehl, Circle, Mont. | 25.00 |
| Rev. E. C. Kuehl, Brockway, Mont. | 3.80 |
| Rev. E. Hinderer, Tappen, No. Dak. | 7.22 |
| Rev. Wm. Lindloff, Elkton, So. Dak. | 19.65 |
| Rev. Wm. Lindloff, Ward, So. Dak. | 10.00 |
| Rev. H. Lau, Aurora, So. Dak. | 16.67 |
| Rev. H. Lau, Bruce, So. Dak. | 5.67 |
| Rev. W. T. Meier, Watertown, So. Dak. | 255.50 |
| Rev. W. F. Sprengeler, Grover, So. Dak. | 15.25 |
| Rev. H. C. Schnitker, Faith, So. Dak. | 10.20 |
| Rev. H. C. Schnitker, Dupree, So. Dak. | 2.74 |
| Rev. G. J. Schlegel, Hazelton, No. Dak. | 9.80 |
| Rev. H. J. Schaar, Morristown, So. Dak. | 9.00 |
| Rev. H. J. Schaar, Leith, No. Dak. | 1.00 |
| Rev. H. J. Schaar, Watauga, So. Dak. | 4.27 |
| Rev. H. J. Schaar, Miner, No. Dak. | 1.50 |
| Rev. R. J. Palmer, Willow Lakes, So. Dak. | 14.70 |
| Rev. R. J. Palmer, Hague Twp., So. Dak. | 27.90 |
| Rev. E. Rekow, Marmarth, No. Dak. | 1.80 |
| Rev. E. Rekow, Ives School, No. Dak. | 1.96 |
| Rev. E. Rekow, Biermann, No. Dak. | 6.28 |
| Rev. H. Rutz, Gary, So. Dak. | 7.10 |
| Rev. F. Wittfaut, Crow Rock, Mont. | 2.84 |
| Rev. F. Wittfaut, Crow Rock, Mont. | 1.00 |
| Rev. F. G. Reuter, Argo Twp., So. Dak. | 20.34 |
| Rev. F. G. Reuter, White, So. Dak. | 9.75 |
| Rev. D. F. Rossin, Altamont, So. Dak. | 12.83 |
| Rev. D. F. Rossin, Goodwin, So. Dak. | 15.08 |
| | \$ 623.39 |

Duplicate deposit slips sent to Theo. Buuck, General Treasurer. \$623.39.

S. E. JOHNSON, District Treasurer,
Watertown, So. Dak.