

The Northwestern Lutheran

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

Vol. 21.

Milwaukee, Wisconsin, February 18, 1934.

No. 4.

THE SEVENTY-NINTH PSALM

(Concluded)

Verses 5-9; 13

A Prayer for Divine Interposition

How long, Lord? Wilt thou be angry for ever?
Shall thy jealousy burn like fire?

Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

Having uttered her lamentation before God concerning the national calamity brought upon her by the heathen, Israel now prays for His interposition. "How long, Lord?" she cries. Evidently the thought passes through the minds of the Israelites, that it was difficult, if not impossible, to understand the Divine dealings with them. So long have they been suffering under God's judgment. The idolatrous heathen had invaded the Holy Land and laid it waste; their temple had been defiled, its altar polluted, their sacrifices scandalized; the fair city of Zion was lying in dust, thousands upon thousands of her citizens had been killed and their bodies were devoured by the fowls of heaven, and their nation become an object of scorn and derision in the face of their enemies. Ah, the terrible sufferings of God's people by the hand of the Chaldeans, of Antiochus, and of Titus, all looked as if God had finally given them up for destruction. Hence their bitter cry, "How long, Lord?" How long shall this state of things continue? Is there to be no end to it? Are these desolations never to be repaired — these ruins never to be rebuilt? And "shall thy jealousy burn like fire?" they ask. Shall thy justice, thy wrath because of our sins and iniquities consume us like fire? It actually seemed so; and hence their earnest appeal.

Yet Israel, the true and faithful among them, have not turned from God. On the contrary, they most confidently pray for His interposition. "Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name," they earnestly plead.

This plea is not necessarily a prayer for vengeance, or in the spirit of revenge; it is simply a prayer that justice might be done to them. In the words of a commentator it would mean: "Lord, how is it that thou afflictest us so severely, upon whom thy name is invoked, and

sparest the heathen nations who despise Thee?" And we would say, Why should they who know not Thee the only true God, who serve other gods in idolatrous worship, and who call not upon Thy name, who believe not in Thy Word and counsels, but reject both — why should they continue to prosper and in their prosperity boast over Thee, our God, saying "Where is their God?" while we the people of thy glorious and blessed name are put to shame before all the world? O pour out thy wrath upon thine enemies that they may know that Thou art God and that Thou acknowledgest thy people and protectest them against all adversaries be they ever so mighty and powerful. Thou O God, canst do it. All Thine enemies are as clay in the potter's hand, and they shall yet learn to know Thee.

Truly, a strong plea for Divine interposition on the part of Israel, a plea which was sure to arrest God's attention.

Excruciating trials of the people of God have always had the salutary effect that the latter only appealed the more imploringly and vigorously to God for His interposition. In support of this we need only recall to our minds the terribleness of the persecutions the early Christians had to suffer during the first three centuries of the history of the Church. It was the test of Christianity, the crucible in which its character and very stability was tried. Lactantius, one of the Church fathers and eye-witnesses, writes about 315: "If I had a hundred mouths and a hundred tongues, and the most powerful voice in the world, it would still be impossible for me to describe all the deeds of violence which were committed, or to make mention of all the tortures which the ingenuity of the government contrived against the great multitude of innocent Christians." It seemed as if the fate of Christianity had been doomed.

Yet in the midst of those persecutions, and despite the fact that the heathen were speaking of the Christian religion as having become extinct, the Christian believers only trusted God the more firmly, entreating His interposition for the sake of Christ and His Church. Witness, for instance, the noble stand of Ignatius, Bishop of Antioch, a pupil of the Apostle John, who was condemned by the Emperor Trajan to be thrown to the lions at Rome, because of his bold testimony before the Emperor that the Gods of the heathen are nothing, that there is but one God who

created heaven and earth, and only one Savior, the only begotten Son of God. As he was thrown into the amphitheater and heard the lions raving he said: "I am Christ's grain of wheat which must first be crushed by the teeth of wild beasts before it can become pure bread."

And thus today, when a feeling of defeatism caused by the present deplorable world situation is disquieting the minds of many in the Church of God — what do its members do but constantly implore God that He may in due time solve the great and disquieting problems confronting His Church today in accordance to His will and for her temporal and spiritual welfare? We know that it is in the very nature of Christianity to plead with God in times of difficulties and perplexities such as beset us now. Christianity does not look for human agencies to change the present world situation with its perplexing problems, but looks to God and His power. Nor are the reasons for imploring God to this effect to be sought for in national or world recovery programs, but solely in the divine Word. Such reasons are exhibited in the remaining words of our Psalm.

Reasons for Praying that God May Interpose in Times of Deep Humiliation

For they have devoured Jacob, and laid waste his dwelling place. O remember not against us former iniquities; let thy tender mercies speedily prevent us; for we are brought very low. Help us, O God our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake.

The first reason given here for appealing to God's interposition is that Jacob was devoured and his dwelling place laid waste. Jacob and his dwelling place, of course, implies, in the first place, the land of promise bequeathed to the heirs of Jacob, the people of Israel. That had been devastated by the ruthless invasion of enemies. In a figurative sense, however, it signifies the promises given to the heirs of Jacob, their patriarch, particularly the blessed promises concerning the Messiah. And that doubtless was the bone of contention with the true Israelites in their prayer for God's interposition. It was their most imploring petition that the Lord God would not permit the fulfillment of that glorious promise of the Messiah and His kingdom be defeated, but the latter actually having been threatened with defeat He would restore faith in its fulfillment as to the practicableness of the same.

A most remarkable reason this for imploring God's interposition on the part of Israel, a reason much to be taken heed of in these perilous times of ours! We hear nothing here of what the world considers the greatest calamity — moral, social, economic and financial ruin, the loss of national prosperity — and

that the Church should use all her efforts to regain national recovery. Just now the latter is called upon by the semi-religious world to appeal to God for the restoration of normal and prosperous times. A religious program for national recovery is suggested by Church federations from pulpit, by the press and radio midday services.

Thus a general call to spiritual advance has recently been issued by the heads of national communities — presidents, moderators, presiding bishops, and other officials of American churches. Analyzing the present world situation, its moral, social, and economic breakdown, these representations of many Christian communions in our country find themselves united in a sense of need for a great spiritual recovery. But in what does this recovery consist? Not in a return to the Gospel of Christ, not in repentance and regeneration of the individual through faith in the Savior, but in recovery of character, in reestablishment of the value of man, and in applying such character and value by a renewed spiritual life among all people. In brief, they are agreed, as they declare, "in regarding goodwill, understanding, and co-operation among the races as a crucial spiritual problem both in our own country and in the world at large."

But what does the Psalmist state as an expression of Israel's sentiment in the case, and of all true Christians for that matter?

O remember not against us former iniquities; let thy tender mercies speedily prevent us; for we are brought very low. Help us, O God of our salvation, for the glory of thy name, and deliver us, and purge away our sins, for thy name's sake.

This is language far different from what we hear in the religious program for national recovery as suggested by representatives of "the Federal Council of the Churches of Christ in America." The Israelites were right in offering such a prayer to God for their recovery; they were right in humbling themselves before God and asking His grace and mercy. Nor did they consider it below their dignity as a nation to confess the sins and iniquities which they and their ancestors had committed and to ask the great Jehovah to purge away their sins, to forgive them for His name's sake. They did not regard it a disgrace to admit as a nation that they themselves were to blame for the national calamity they were suffering under. Such was the prayer of Israel in behalf of its recovery. It was in truth the most acceptable and potent reason for asking God's intercession. Upon such grounds they were confident that God would grant them the restoration of their nation — their beloved Zion which had been brought down so low in her distresses. Having pleaded with the God of their salvation for His name's sake, for the sake of His promises concerning the coming of Messiah and His Kingdom

given them in Jacob and through the prophets, He could not and would not deny Himself.

Our National Recovery

It is here we find the most potent reason for pleading with God for recovery both in our present national distress and of that in the Church. If national recovery is to be established, there is but one way leading to such recovery, and that is that our American people return unto God in humble repentance begging as did Israel of old, "O remember not against us former iniquities; let thy tender mercies speedily prevent us; for we are brought very low. Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake." It is then that God who having anticipated the national distress our people are now suffering under for their gross neglect of looking to Him as the only help and guidance in our nation's destinies, will in His compassion interpose before our difficulties are beyond recovery. And it is then that by His help government agencies and constructive measures will prove expedient and beneficial for bringing about a nation-wide restoration of salutary conditions so much craved for. "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." In the words of Hosea we call upon all our American fellow-men: "Come and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten and he will bind us." (Hos. 6:1).

And the Church?

As Christians we, too, know of no other way to spiritual recovery than to return unto the Lord in true penitence, asking His forgiveness for our manifold sins and shortcomings. We know from Scriptures that the difficulties and perplexities besetting the Church now are due to lack of faith on our part. We have not trusted in the Lord alone with our mission work, but rather in the efficiency of our own strength and power. Nor have we heeded our Lord's warnings concerning the temptation of material progress which has resulted in looking to the outward growth of the Church rather than its inner upbuilding.

But though we be at fault for the great crisis our Synod, for instance, is passing through, we also know from Scriptures that the Lord in His great kindness and mercy has turned our misdoings to serve for our spiritual discipline. He would train us to look to Him and to Him only for guidance and help. He would draw us closer to our Savior, and fill us with greater faithfulness in the work of His kingdom. It is thus the spiritual recovery or reconstruction of the Church is gaining grounds more and more, even as Israel of old joyfully exclaims in the closing words of our Psalm: "So we thy people and sheep of thy pasture

will give thee thanks for ever; we shall show forth thy praise to all generations." J. J.

COMMENTS

How Badly Are We Hit? The Golden Rule Foundation, as reported by the Presbyterian Advance, is responsible for the following figures. It claims that the United States has a third of the world's wealth. "For example we are the only nation in the world with enough automobiles to provide seats and to transport our entire population at one time." In France there would be 19 persons to a car, in Great Britain 25, Germany a hundred, and so on. "The fact is that most Americans have been accustomed to a surfeit of wealth and ease of prosperity, the like of which no other land has ever known."

Statistics are indeed not always reliable. But the following schedule is at least illuminating.

Our expenses for some general items in 1930 compared with the booming year of 1929 are given as follows:

Items of Expense	In 1929	In 1930
Drinks and Narcotics	\$2,734,000,000	\$2,325,000,000
Smoking	\$1,980,000,000	\$1,964,000,000
Jewelry and gadgets	\$ 911,000,000	\$ 450,000,000
Cosmetics, etc.	\$1,337,000,000	\$1,075,000,000
Theatres, amusements ..	\$1,800,000,000	\$1,798,000,000
Commercial sports	\$ 221,000,000	\$ 203,000,000
Private sports	\$ 886,000,000	\$ 570,000,000
Foreign travel	\$ 885,000,000	\$ 828,000,000
Radio	\$ 889,000,000	\$ 501,000,000

This is but an incomplete list and does not contain any figures for church contributions. We hesitate to compare the sums spent on the church and its activities with some of the items above.

We constitute less than seven per cent of the world's population, but we possess about one-third of the world's wealth. Compared with the rest of the world, America has never known the meaning of the word poverty." Z.

* * * * *

The Failure of Science President Robert Maynard Hutchins, of the University of Chicago, has this to say of science and its failure to save mankind, as we read in the Christian Century, "We do not know where we are going, or why, and we have almost given up the attempt to find out. We are in despair because the keys which were to open the gates of heaven have let us into a larger but more oppressive prison house. We think those keys were science and the free intelligence of man. They have failed us. We have long since cast off God. To what can we now appeal? The answer comes in the undiluted animalism of the last works of D. H. Law-

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

In Milwaukee and Canada single copy by mail \$1.50 per year. All subscriptions are to be paid for in advance or at least within the first three months of the year.

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

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

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

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

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

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

rence, in the emotionalism of demagogues, in Hitler's scream, 'We think with our blood.'

On which the editor of the *Christian Century* remarks: "This revolt against science will cause resentment among scientists, but it will also bring undeserved comfort to all sorts of dogmatists — in art, ethics, politics and religion. The latter effect is the more dangerous because dogmatism is a chronic ailment, while resentment cures itself."

And so we 'dogmatists' and "fundamentalists" are to take no comfort from the evident collapse of science as a world-saver? We are not to rejoice over the chagrin of its prophets and the wails of its believers? No, truly. There is no cause for any rejoicing on our part on this account. For we have known all along that science would come a cropper, was riding for a fall in the race for world betterment and salvation. We know that the Word of our Lord is the only means of world salvation. But we also surely do not expect the priests of science nor their followers to repent. Having "long ago cast off God" and turned to the vain promises of science, they cannot, except for the grace of God, see their way clear to cast away the false claims of their idol, and turn again in trust to God. "The revolt is not in the interest of reaction, but of liberty and progress. It is not out to discredit science, but to save it, to expand it, to put purpose in it, to build a sky over it, and to call its attention to the stars." Thus the editor of the *Century*.

The old god Dagon of the Philistines has fallen on his face, 1 Sam. 5, 3, before the stolen ark of the covenant. Never mind, we will raise him up again, set him more firmly on his pedestal — "we will save" this our god, and worship him as before, for from him we expect salvation. Truly there is no help for men bemused in such folly. Z.

* * * * *

The Creed of Sigma Nu, a college fraternity, is well set forth in a recent issue of the *Presbyterian Advance*. It has three parts, "To

believe in the life of love — to think of God as the common Father of all men, and all men as a common brotherhood — To walk in the way of honor — to exalt the fundamental virtues of the race — To serve in the light of truth — to respect every altar of faith built in God's name, by every sincere worshiper, to whom, if we cannot give our sympathy, we shall not deny the kindness of our manly silence; and, whatever our creed, to reverence the Christ as the Divine Compassion for struggling humanity — a compassion that, giving the world its gospel of human service, saves men to the end that they may serve their fellowmen. This is the Life, they Way, and the Light of Sigma Nuism — this is the creed of our Fraternity."

It is the old lodge religion in all its bare crudeness. Man by his virtuous good deeds is to honor and exalt himself, while Christ is but to teach us compassion with the fellowmen of our "struggling race." It is the pagan belief in a God — in any God. It bears no resemblance whatsoever to the true religion of the Bible; it is at best a caricature of it. It is diametrically opposed to God's way of salvation and irreconcilable with it. See Is. 66:2; Jerem. 9:24, and 2 Cor. 6:14-18. Z.

UP TO JERUSALEM

Most of us have made journeys of more or less importance. Perhaps they took us into a far country, among unknown people and strange surroundings, or they set us down in regions where every tree and shrub and field recalled some memory of the past. Often we went because we wanted to go, with hearts beating high with hope and eager expectations; often, too, we went because we felt obliged to, in a mood that was weary and heavy laden. Journeys, great or small, have become almost a habit with us. If we do not make them in person, we go at least in spirit. We are now about to enter upon another one, a journey not unfamiliar, but one that never becomes old to us, never tiresome, never disappointing; a journey that we gladly undertake, that we look forward to throughout the year, a journey that no Christian will forego without feeling that he might impair his spiritual growth and development. In this Lenten season we go up to Jerusalem.

Sin Took Jesus There

From the very beginning of His life and ministry, Jesus had Jerusalem and this particular journey in mind. While sitting in the temple when only twelve years old, while fasting in the wilderness and repulsing Satan, while healing the sick and raising the dead, while preaching with marvelous power and confusing His enemies, while traveling from one place to another and back again, Jesus realized that all this, though highly essential, was but preliminary to the one momentous hour when He would wend His way

to the capital city and there perform the supreme act of His life. He frequently spoke of it. He at times trembled at the thought of it. "I have a baptism to be baptized with; and how I am straitened till it be accomplished" (Lk. 12:50). It occasionally distressed and oppressed Him. Jerusalem and what was in store for Him there accompanied His every foot-step.

But He never hesitated; He never wavered in His determination to make the journey. When the time came, He went. "And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed, and as they followed, they were afraid" (Mark 10:32). Yes, He valiantly strode on ahead of that little procession as if He sought to hasten the tragic events in and about the famous city. He foresaw mockery, scourging, crucifixion, death and hell, but He hurried onward as if driven, incited by a force that none of the others felt or understood. What a powerful motive it must have been, carrying Him as it did into the hands of His enemies so that they might laugh Him to scorn and give their brutality full play.

What took Him there? Not, as some would have us believe, the conviction that His work had been a failure, and that the only way in which He might perpetuate His name would be to accept voluntarily a violent and bloody death which might have the appearance of martyrdom. Jesus never for a moment doubted the success of His mission. If some of these modern commentators would read their Bibles with less bias, they would not have to resort to such flights of fancy to explain Christ's going up to Jerusalem. His motive is plainly stated throughout the Scriptures. God, who loves the world, would have all men live eternally, but sin was the stumblingblock. Its wages is death. Jesus, the Son of God, imbued with the same love, was come to pay the penalty for sin. If there had been no sin, He need not have made the journey to Jerusalem, to the Cross. Sin took Him there. Not His. He personally was guilty of none (John 8:46). He bore the sins of all mankind and atoned for them on Calvary (1 John 2:2). He became the Savior of the world. At Jerusalem it was accomplished.

Sin Also Takes Us There

During the coming weeks especially Jerusalem will be the Mecca of all Christian hearts, the rallying point of all to whom sin is an abomination. We too shall go thither in spirit because we feel ourselves compelled to do so. We are not of the kind that refuses to recognize misdeeds as a just cause for God's incomparable wrath and for His verdict of eternal condemnation. We can not console ourselves with the thought that earnest effort on our part will make good

whatever delinquencies we have been subject to. We have yielded to the Tempter's power, and that the mark with which we have thus branded ourselves can be removed only through forgiveness. And where shall we get it? We must go up to Jerusalem and embrace the Cross with all it signifies. Our sins make that journey imperative. Nothing else will satisfy either God or us.

At Jerusalem Jesus displays the fulness of His love and purpose. He did more than to "give the world its loftiest ethical ideals." He did more than to "supply an object of loyalty for the noblest devotion of the generations since He came." He did more than to make a "most appealing and effective exhibition of sacrifice." Much more. "He gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." (Gal. 1:4.) At Jerusalem, by His blood, He washed our guilt away. We go there in order to hear this and become doubly sure of this.

Jerusalem, the city of peace. We find it there, peace for our conscience, peace with God, the one kind of peace that should be the chief desire of all nations, that enables us to walk through the valley of death without fear, because at Jerusalem our death was converted into a mere shadow, without power or authority. Where there is forgiveness of sins, there is life and salvation. This forgiveness is ours. Jerusalem endows us with it and thus confers on us the peace that passeth all understanding.

But Jerusalem also leads us away from sin. After having viewed the spectacle on Calvary and become newly inspired by its saving grace, we also have greater resistance against temptation. "How shall we, that are dead to sin, live any longer therein?" (Ro. 6:2.) The oftener we make the journey, the more inclined we are to lay aside the sin which so easily besets us. We are then not primarily servants of sin, but ever better children of God — our most sincere hope and ambition.

Thank God if you are again permitted to go up to Jerusalem. S.

"HAVE ANY OF THE RULERS OR OF THE PHARISEES BELIEVED ON HIM?"

The above question, recorded near the close of the seventh chapter of John's Gospel, is still employed in its essence as a powerful and effective argument of Unbelief in our day. It has aroused doubts in the heart of many a believer and squelched, at least temporarily, many a Christian witness. Let us briefly look first at

The Occasion

There was great turmoil in Jerusalem. It was the time of the feast of the tabernacles. On nearly every street corner Jewish pilgrims were gathered in groups

loudly arguing about Jesus. Some were for Him, others were against Him. Some said that He was a good man, even the Christ or promised Savior, while others said that He was an unprincipled deceiver and scoundrel. These arguments and disputes rose to an even higher pitch when Jesus Himself made His belated appearance in Jerusalem and taught publicly in the temple. Seeing His great popularity with a great mass of the people, the chief priests and Pharisees sent officers to arrest Him. When these officers returned, they came empty-handed, and when their superiors inquired of them why they had not arrested Jesus, they simply replied, "Never man spake as this man." They had been so impressed by the teaching of Jesus, that they did not have the heart to arrest Him. This naturally enraged the chief priests and elders so that they angrily and contemptuously flung at them the words: "Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people, who knoweth not the law, are cursed." They said in effect: If anyone ought to know what is what it is we, the most highly educated and learned men of the nation. You don't find any of us believing in Jesus. You can't point to a single prominent, outstanding man in our nation who is willing to swallow His preposterous claims that He is the Son of God and God-appointed Savior. That is so silly that no intelligent man believes it. It is only the ignorant and stupid, only those who have no brains and education, the brainless country folk from the backwoods and sticks of Galilee that fall for Him. That was in effect the argument which they employed. There was bitter sarcasm in it. And it was extremely shrewd from a psychological standpoint. It was an appeal to reason, a setting of the prestige of the intellectual leaders of the time against the notorious ignorance of the untutored masses. That is still one of the most effective arguments of Unbelief today.

The Old Argument in Modern Garb

"Have any of the rulers or of the Pharisees believed on him?" Who has not heard the same argument in a more up-to-date form? People try to ridicule our Christian faith by saying: You do not find the intellectual leaders, the world's greatest scientists, the famous educators, the university professors, and the best brains of the world in general believing all that old stuff about the Bible. You do not find them accepting the Bible story of the creation but taking their stand on evolution. You do not find them believing in Jesus as the Son of God but regarding Him at the most as a good and noble man. You do not find them agreeing to the doctrine that Jesus suffered and died as the Substitute of sinners but representing Him merely as a martyr who was willing to die rather than to give up His principles. You do not find them swallowing

the doctrine of the divine inspiration of the Bible but asserting that though the Bible deserves a high rank among the books of the world, it was after all conceived only by men. And if these intellectual leaders, these best brains are convinced that the old religious truths to which the Lutheran Church, for instance, still clings, can not stand, that ought to settle it. If you still believe all that old stuff about Christ and the Bible, you show thereby that you have no brains and no education, that you are nothing but an ignorant, stupid, credulous fool. And, oh, how that hurts! How it makes the Old Adam twist and squirm! How many have given up their Christian faith in these modern times because great names with their worldly prestige were marshalled against their faith and because they could not bear the stigma of being known as stupid, ignorant and credulous!

An Analysis of the Argument from the Bible Standpoint

"Have any of the rulers or of the Pharisees believed on him?" Does it follow that, because a man is an authority on one subject, he is an authority on all subjects? Speaking after the manner of men: Does it follow that a man is a fine watchmaker because he is a good blacksmith, or that a man is a first-class electrician because he is a famous geologist? Much less is it true that a man is a reliable authority on religious or spiritual questions because he has made a great name for himself in some field of human learning. Edison was a brilliant inventor but he was anything but an authority on religion. Burbank was a world-famous authority on plant life, but that did not equip him to pronounce an authoritative opinion on spiritual things. When it comes to spiritual knowledge the brain of the little child ranks with that of the world's greatest scientist or educator. Jesus once said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and revealed them unto babes. Even so Father, for so it seemed good in thy sight." (Matt. 11:25 f.) Knowledge of spiritual things is not the product of human intelligence or scientific investigation but the product of divine revelation for (to quote a passage which is often mistakingly applied to the glories of heaven but actually refers only to the contents of the Gospel): "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But **God hath revealed them unto us by his Spirit.**" (1 Cor. 2:9 f.). That the right knowledge of spiritual things is not a monopoly or accomplishment of human brain power is also plainly indicated by what Paul says of the type of members in the Christian Church: "Ye see your calling, brethren, how that not many wise men after flesh — are called, but God hath chosen the foolish things of the world

to confound the wise — that no flesh should glory in his presence." (1 Cor. 1:26-29).

It is not true, as the world likes to say, that all great and famous men are united in their criticism of the Bible and the old Gospel. Some of the greatest names in many fields of learning have been, and still are today, humble, simple-minded believers, having brought their reason into subjection to faith. But God does not need their prestige. He does not want to prop up His truths by using great names as pillars of His Church. He wants no flesh to glory in His presence. He wants all the credit for the salvation and conversion of man. "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (1 Cor. 1:20 f.).

And also within the Church God does not want the argument, "Have any of the rulers or of the Pharisees believed on him?" nor its reverse: We leaders, we pastors, we professors from our vast fund of learning believe this and that, and we demand that you accept it on our "say so" without proving the doctrine whether it be of God. That is what the pope does in the Church of Rome. His pronouncements are final. But the Bible holds up as models for us the Bereans who, when Paul preached to them, searched the Scriptures daily whether those things were so. Woe to the Church whose leaders become so conceited that they set themselves up as the only qualified authorities on spiritual things! And woe to the Church whose members become so lazy spiritually that they are willing to swallow undigested the official teachings of the Church or the teachings of a recognized Church leader. God's truth, if it is to bless the soul, requires not merely the cold assent of the mind but the living, self-experienced conviction of the heart.

I. P. F.

WANTED: A NEW MORALITY

"What the Colleges Are Doing, published at intervals by Ginn and Company," offers the following quotation from "The Easterner": "The generation that came before us received a war; we reap the harvest of that conflict and of the ethical collapse that followed it. The generation that came before us, having lost its ideals in battle, cynically took the pleasures of a day and let the future go; we must grope **until we build a new morality on which to live**, for, no matter what your hedonists say, no man is civilized unless he has a moral standard. The generation that came before us gambled with economic safety for a false prosperity, and lost; we must, if we

can, find **another basis** on which to re-erect society and struggle to regain our old position."

Remarks such as these appear rather frequently in the student publications of today. Their editors and contributors are vehemently indignant that their forefathers lacked the vision to build the political and economic structure on a moral foundation strong enough to withstand the winds of adversity. They know, too, that the structure which was built has crumbled, and that the mere rebuilding of it on the old basis will but usher in another collapse at least as devastating as the present one. They shout for a new morality, one that will make man really civilized; yet like the political spell-binder who finds no difficulty in denouncing "the system that made us serfs," but who has no other system to put in its place nor a workable plan to improve the present one, so these college journalists too clamor for something new without exactly knowing what they want, where to find it, or how to go about it. This may be said to their credit, however: they know that their old morality has failed.

It had to fail. It was founded on human motives, on man-made principles, depending for its success on the sinful and frail impulses of the flesh of each poor mortal who dedicated himself to it. It was the Emersonian philosophy of "trusting to that prompting within you." But the promptings that come from within the natural, unregenerated man always tend toward self and selfishness even if he seek to make them appear wholesome by the pronouncement of such platitudes as the "brotherhood of man" and by the apparently lavish exercise of charity in the form of poor relief and social betterment (uplift?) movements.

We sincerely sympathize with these young people who are eagerly searching for a new basis on which to rear their lives and build their hopes. They will never find it in anything their own learning or invention may devise; they can at best reproduce only their old morality, even if it may take a somewhat different form and enrich their vocabulary with a new phrase or two, for it will then still be man-made. Their works and ambitions will be those of the flesh, and "he that soweth to his flesh shall of the flesh reap corruption." At the same time we are again reminded of the vast mission field our own country offers us and of our obligation toward these benighted fellow-citizens of ours.

For them the morality must be new, but, after all, what they seek is as old as the Word of God, old perhaps also to us, but how precious, how indispensable to every soul that does not wilfully seek its own destruction! The basis they must have if they would not be disappointed again, they can find in that very Word of God, and nowhere else. "All scripture is

given by inspiration of God, and is profitable for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16-17). In that word Jesus reaches out His hands toward all who come to Him. He washes away their sins. The Holy Spirit welds them to Jesus with bonds of faith and love. He regenerates them, makes them new men, with a new basis, new ideals, new motives. He prompts, yes, compels them to walk after a new fashion, for "the fruit of the spirit is love, joy, peace, long-suffering, goodness, faith, temperance, mercy." This Word will enable them to see life in its full importance and meaning; it will fill them with hope even when the hour is darkest; it will set their conscience at ease and direct their actions and footsteps so that they will be real servants of God and man, servants who will see light where before all was darkness. Then they will have their new morality.

In our homes and churches and schools we have heard no demands for a new basis on which to build for the future, no accusation that the generation coming before us there has lived life to the full and left us nothing. We know that it has handed down to us a priceless spiritual heritage, sufficient under all conditions. We seek nothing new. We ask God to permit us to hold what we have, to make us more conscious and worthy of it, and to renew in us the zeal to place this heritage at the disposal of men everywhere.

THE IDEAL CONGREGATION IN THE LIGHT OF HOLY SCRIPTURE

(Continued)

II. The Ideal Congregation has the Proper Regard for the Holy Sacraments

The sacraments are ordained by God the Father, commanded by God the Son, and operated by God the Spirit. They are means of grace — means by which God's free and unmerited grace is conveyed to His children. They are the property of the Christian congregation, to be rightly and diligently observed and used. This a true congregation will do. It has the highest regard for the sacraments, because it knows whence they came, what they are worth, and what blessings they bestow.

The sacrament of Holy Baptism is God's means of making a sinner His child and at once a member of His Church. A Christian congregation has no unbaptized members. There is no such thing. Therefore the congregation will faithfully bring its infants to the blessed font, knowing that thereby they receive forgiveness of sins, and become sons and daughters of God, brethren and sisters of Christ, and heirs of His eternal Kingdom. To Christ's people Baptism is more than a ceremony, custom, or charm; it is indeed

a means of grace unto salvation to every one that receives it in true faith, "a washing of regeneration and renewing of the Holy Ghost." For that reason Christian people will be careful in their choice of sponsors for their children. They will choose only such who can honestly, earnestly, and prayerfully give answer to the questions put to them in the baptismal rite. And members of a truly Christian congregation will not delay the baptism of their children. They will not, as is the case in many sectarian churches (yes, even so-called Lutheran churches), "save up" their children for a big baptismal service once or twice a year. They will bring them to the baptismal font as soon as possible, knowing that to delay is to withhold from them the grace and forgiveness of God unto their eternal salvation. And parents and sponsors will be diligent in prayer for the baptized children, at all time put them in mind of their baptism, and do everything they possibly can that the children may never forget their baptismal grace, and grow up in the nurture and admonition of the Lord. The prayer of a Christian congregation will ever be:

"With joy we bring them, Lord,
Devoting them to Thee,
Imploring, that, as we are Thine,
Thine may our offspring be!"

The sacrament of the altar is known by other names, such as the Lord's Supper, the Eucharist, and Holy Communion. But by whatever name we call it, Martin Luther has given the best definition of the Lord's Supper ever given: "It is the true body and blood of our Lord Jesus Christ, under the bread and wine, for us Christians to eat and to drink, instituted by Christ Himself." In our days the sacrament is much abused. Aside from the false opinions of it, the Lord's Supper is regarded by many with calm indifference and neglect. However, enlightened Christians consider it an ordinance of God, bearing the stamp of divine authority, truly adapted to promote their growth in holiness and joy.

Members of a Christian congregation know that the Lord's Supper is more than a memorial or love feast. They know that their Lord used bread and wine in its institution, and they will not presume to be wiser and greater than their Master and use substitutes. They know that in, with, and under the bread and wine Christ gives them His true body and blood — the body born at Bethlehem and offered on Calvary, and the blood that coursed through His veins and was shed on the cross. They know that this is so, because Jesus is a faithful Lord whose word is right, and whose works are done in truth. They know that He is able to do what He says, for to Him is given all power in heaven and in earth. Nothing can shake them in this faith, the word of Jesus reigns supreme!

They know, also, that the Lord's Supper is no mere ceremony, for they have learned that it is of infinite value to their souls, because it confers inestimable benefits and blessings. They know that the body and blood of the Lord is given them in the sacrament for the remission of sins, and that where there is forgiveness of sins there is also life and salvation. When they receive the Holy Supper and hear Jesus words: "Given and shed for you for the remission of sins," they have the full assurance of sins forgiven, because Jesus died for them. There is no doctrine more comforting to them than that of the Savior's presence with them. And nowhere is He more eminently present than when His people are gathered around the table in the communion of His body and blood for the forgiveness of their sins and the strengthening of their faith.

For that reason they will be worthy recipients of the blessed sacrament. They will examine themselves as to their sins and as to their faith. They will hold the mirror of the Law up to their hearts and behold the multitude of their transgressions. They will acknowledge that they are wretched, naked, blind, and cry with the publican: "God be merciful to me a sinner!" And this will drive them to the Lord's Table for pardon and peace, for they know that the sacrament was instituted for sinners. They know

"There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains."

"Given and shed for you for the remission of sins." In this life-giving word they believe, trust, rejoice, and ever abide.

They do not come to the Lord's Table with enmity and hatred for a brother in the heart. They do not partake of the Holy Supper as a mere matter of form or custom. They do not regard the sacrament as a pretty ceremony, which it is well to observe at least once a year to keep up appearances. They do not come to the altar in a trivial, thoughtless manner, more concerned about their outward appearance than about the inward state of the soul. They do not regard the Lord's Supper as a charm against illness, but as a preparation for a blessed end. They do not go to church only when they go to Communion. They desire and receive the sacrament often, for they know that they daily sin much and have need of much forgiveness. With united hearts they sing the fervent prayer:

"In these last days of sore distress
Grant us, dear Lord, true steadfastness,
That pure we keep, till life is spent,
Thy holy Word and Sacrament!"

(To be continued)

K. F. K.

† MRS. BERTHA FREY. †

Mrs. Bertha Frey, widow of the late Pastor Jacob Frey, was called to her eternal rest on January 3, 1934, exactly on the day when thirty-five years ago her husband was laid to rest in the cemetery at Omro, Minnesota.

She was born at Waiblingen, Germany, on November 5, 1853. Her parents were Gottlieb and Mathilde Schoepfer, her father being professor of languages at the Ludwigsburg "Gymnasium." She received a liberal education with her sisters, and on May 1, 1876, was married to Jacob Frey, who then was a teacher in government schools in Wuerttemberg, Germany. In 1883 they came to America with their three children and lived for a while with relatives at New Ulm, Minn. During the years that Pastor Frey served the congregations at Moltke, Gibbon, Boyd and Omro, the deceased proved a faithful helpmate to her husband, a kind and pious mother to her children, and an influence for good to the members of the various congregations. On December 30, 1898, the happiness of her home was greatly disturbed when the Lord called her husband to his eternal rest, leaving her alone with nine children. The following years exacted a tremendous toll for hardships and responsibilities. Already within the next year she suffered the loss of her oldest daughter, Eugenia, at Lewiston, Minn., but with the help of God she managed to carry this cross uncomplainingly. During the following years she made her home at La Crosse, Wis., Lansing, Mich., Mankato, Minn., and finally at St. Paul.

On Wednesday, January 3, 1934, God called her to her heavenly home, at the age of eighty years, and on the following Saturday, January 6, her body was laid to rest in Elmhurst Cemetery at St. Paul, Minn., the undersigned officiating at her funeral.

She leaves to mourn four sons and four daughters, namely: Oscar, Hugo, Otto, Immanuel, Helen, Clara, Anna, and Frieda; twenty-five grandchildren; three great-grandchildren, and a large number of other relatives and friends.

Throughout the many years of her life she rejoiced in the fact that the Lord was her Good Shepherd, and at the end of her pilgrimage her soul went out to Him in fearless faith. May she rest in peace.

C. P. Kock.

REPORT OF COMMITTEE ON HYMNOLOGY
AND LITURGICS

Note. The first numbers are those of our Wisconsin Hymnal (Book of Hymns), the second numbers are those of the Missouri Hymnal, where this first number is missing the hymn indicated is not in our hymnal.

(Continued)

Built on the Rock the Church doth stand.
Built on the Rock the Church doth stand,
Even when steeples are falling;
Crumbled have spires in every land,

Bells still are chiming and calling;
 Calling the young and old to rest,
 But above all the soul distressed,
 Longing for rest everlasting.

Surely in temples made with hands,
 God, the Most High, is not dwelling,
 High above earth His temple stands,
 All earthly temples excelling;
 Yet He whom heavens cannot contain
 Chose to abide on earth with men —
 Built in our bodies His temple.

We are God's house of living stones,
 Built for His habitation;
 He through baptismal grace us owns
 Heirs of His wondrous salvation;
 Were we but two His name to tell,
 Yet He would deign with us to dwell,
 With all His grace and His favor.

Now we may gather with our King
 E'en in the lowliest dwelling;
 Praises to Him we there may bring,
 His wondrous mercy forth telling;
 Jesus His grace to us accords,
 Spirit and life are all His words,
 His truth doth hallow the temple.

Still we our earthly temples rear,
 That we may herald His praises;
 They are the homes where He draws near
 And little children embraces;
 Beautiful things in them are said,
 God there with us His cov'nant made,
 Making us heirs of His kingdom.

Here stands the font before our eyes
 Telling how God did receive us;
 Th' altar recalls Christ's sacrifice
 And what His table doth give us;
 Here sounds the word that doth proclaim
 Christ yesterday, today the same,
 Yea, and for aye our Redeemer.

Grant then, O God, where'er men roam,
 That when the church bells are ringing,
 Many in saving faith may come
 Where Christ His message is bringing:
 I know mine own, mine own know me,
 Ye, not the world, my face shall see:
 My peace I leave with you, Amen.

Source: Norwegian, Lutheran Hymnary.

Rejoice, rejoice this happy Morn.

Rejoice, rejoice this happy morn,
 A Savior unto us is born,
 The Christ, the Lord of glory;
 His lowly birth in Bethlehem
 The angels from on high proclaim,
 And sing redemption's story;
 My soul, extol God's great favor,
 Bless Him ever for salvation,
 Give Him praise and adoration!

Source: Norwegian, Lutheran Hymnary.

He is Arisen! Glorious Word!

He is arisen! Glorious Word!
 Now reconciled is God, my Lord;
 The gates of heaven are open.
 My Jesus did triumphant die,
 And Satan's arrows broken lie,
 Destroyed hell's direct weapon.
 O hear
 What cheer!
 Christ victorious
 Riseth glorious,
 Life He giveth —
 He was dead, but see, He liveth.

Source: Norwegian, Lutheran Hymnary.

O Spirit of God's Wondrous Love.

O Spirit of God's wondrous love,
 Who dost our darkness brighten,

Shed on Thy Church from heaven above,
 Our eye of faith enlighten!
 As in Thy light we gather here,
 Show us that Christ's own promise clear
 Is Yea and Amen ever.
 O risen and ascended Lord,
 We wait fulfillment of Thy Word;
 O bless us with Thy favor.

Rise, Ye Children of Salvation.

Rise, ye children of salvation,
 All who cleave to Christ the Head!
 Wake, arise, O mighty nation,
 Ere the foe on Zion tread:
 He draws nigh, and would defy
 All the hosts of God Most High.

Saints and heroes, long before us,
 Firmly on this ground have stood;
 See their banner waving o'er us,
 Conquerors through the Savior's Blood!
 Ground we hold, whereon of old
 Fought the faithful and the bold.

Fighting, we shall be victorious
 By the Blood of Christ our Lord;
 On our foreheads, bright and glorious,
 Shines the witness of His Word;
 Spear and shield on battlefield,
 His great Name; we cannot yield.

When His servants stand before Him,
 Each receiving his reward —
 When His saints in light adore Him,
 Giving glory to the Lord —
 "Victory!" our song shall be,
 Like the thunder of the sea.

Source: Norwegian, Lutheran Hymnary.

Lord Jesus Christ, we Humbly Pray.

Lord Jesus Christ, we humbly pray
 That we may feed on Thee today;
 Beneath these forms of Bread and Wine,
 Enrich us with Thy grace divine.

The chastened peace of sin forgiven,
 The filial joy of heirs of Heaven,
 Grant, as we share this wondrous food,
 Thy Body broken and Thy Blood.

Our trembling hearts cleave to Thy Word,
 All Thou hast said Thou dost afford;
 All that Thou art we here receive,
 And all we are to Thee we give.

One Bread, one Cup, one Body, we,
 United by our life in Thee,
 Thy love proclaim till Thou shalt come,
 To bring Thy scattered loved ones home.

Lord Jesus Christ, we humbly pray
 To keep us steadfast to that day,
 That each may be Thy welcomed guest,
 When Thou shalt spread Thy heavenly Feast

Source: Common Service Book.

He That Believes and is Baptized.

He that believes and is baptized
 Shall see the Lord's salvation;
 Baptized into the death of Christ,
 He is a new creation;
 Through Christ's redemption he shall stand
 Among the glorious heavenly band
 Of every tribe and nation.

With one accord, O God, we pray:
 Grant us Thy Holy Spirit;
 Look Thou on our infirmity
 Through Jesus' blood and merit!
 Grant us to grow in grace each day
 By holy baptism that we may
 Eternal life inherit!

Source: Norwegian Hymnary.

O Jesus, Blessed Lord, to Thee.

O Jesus, blessed Lord, to Thee
My heartfelt thanks forever be,
Who hast so lovingly bestowed
On me Thy body and Thy blood.

Break forth, my soul, for joy, and say:
What wealth is come to me this day!
My Savior dwells within me now:
How blest am I! how good art Thou!

Source: *Norwegian Hymnary.*

When Sinners See Their Lost Condition.

When sinners see their lost condition,
And feel the pressing load of sin,
And Jesus cometh on His mission
To heal the sin-sick heart within,
All grief must flee before His grace,
And joy divine will take its place.

When Jesus enters meek and lowly,
To fill the home with sweetest peace;
When hearts have felt His blessing holy,
And found from sin complete release
Then light and calm within shall reign,
And hearts divided love again.

When Jesus enters land and nation,
And moves the people with His love,
When yielding to His kind persuasion,
Our hearts His truth and blessing prove,
Then shall our life on earth be blest
The peace of God on us shall rest.

When Jesus comes, O blessed story!
He works a change in heart and life;
God's kingdom comes with power and glory
To young and old, to man and wife;
Through sacrament and living word,
Faith, love, and hope are now conferred.

Then stilled are cries and lamentation,
Then loosed is every Satan's band,
In death is hope and consolation,
The soul is safe in Jesus' hand:
When we shall walk through death's dark vale
His rod and staff shall never fail.

O may He soon to every nation
Find entrance where He is unknown,
With life and light and full salvation
That heathendom may be o'erthrown,
And healing to the hearts may come
In heathen land and Christian home!

Behold, He at the door is knocking!
Hark, how He pleads our souls to win!
Who hears His voice — the door unlocking —
To sup with him He enters in!
How blest the day, my soul, how blest!
When Jesus comes to be thy guest!

Behold, He at the door is calling,
O heed, my soul, what He doth say;
Deny Him not — O thought appalling —
And turn Him not from thee away.
My soul gives answer deep within:
Thou blessed of the Lord, come in.

Come Thou who spreadest joy and gladness,
Forever bide with me and mine,
And bring to those who sit in sadness
And gloom of death Thy light divine:
A voice comes from my soul within;
Thou blessed of the Lord, come in!

Source: *Norwegian Hymnary.*

Jesus Lives, Death's Reign is Past!

Jesus lives, death's reign is past!
He arose supreme in power;
Comfort like a rock stands fast,
His redemption is our tower.
Lightning gleams, the earth is quaking,
Jesus from death's slumber waking.

Jesus conquered, I have won!
Death in victory is swallowed;
Bound is Satan by God's Son,

And my liberation followed.
Open have I now found heaven,
Victory through Jesus given.

Source: *Scandinavian, Norwegian Hymnary.*

Nearer, My God, To Thee (Mrs. Adam's version)

Nearer, my God, to Thee,
Nearer to Thee!
E'en though it be a cross
That raiseth me,
Still all my song shall be,
Nearer, my God, to Thee,
Nearer, my God, to Thee,
Nearer to Thee!

Though like the wanderer
The sun gone down,
Darkness be over me,
My rest a stone,
Yet in my dreams I'd be,
Nearer, my God, to Thee,
Nearer, my God, to Thee,
Nearer to Thee!

There let my way appear
Steps unto heav'n;
All that Thou sendest me,
In mercy giv'n;
Angels to beckon me
Nearer, my God, to Thee,
Nearer, my God, to Thee,
Nearer to Thee!

Then with my waking thoughts
Bright with Thy praise,
Out of my stony griefs
Bethel I'll raise;
So by my woes to be
Nearer, my God, to Thee,
Nearer, my God, to Thee,
Nearer to Thee!

Or if on joyful wing,
Cleaving the sky,
Sun, moon and stars forgot,
Upward I fly;
Still all my song shall be
Nearer, my God, to Thee,
Nearer, my God, to Thee,
Nearer to Thee!

Thy Little Ones.

Thy little ones, dear Lord, are we,
And come Thy lowly bed to see;
Enlighten every soul and mind,
That we the way to Thee may find.

With songs we hasten Thee to greet,
And kiss the dust before Thy feet,
O blessed hour, O sweetest night,
That gave Thee birth, our soul's delight.

Now welcome! From Thy heavenly home
Thou to our vale of tears art come;
Man hath no offering for Thee, save
The stable, manger, cross, and grave.

Jesus alas! how can it be
So few bestow a thought on Thee,
Or on Thy love, so wondrous great,
That drew Thee down to our estate?

O draw us wholly to Thee, Lord,
Do Thou to us Thy grace accord,
True faith and love to us impart,
That we may hold Thee in our heart.

Keep us, howe'er the world may lure,
In our baptismal covenant pure;
That every yearning thought may be
Directed only unto Thee:

Until at last we, too, proclaim,
With all Thy saints, Thy glorious name;
In Paradise our songs renew,
And praise Thee as the angels do.

We gather round Thee, Jesus dear,
So happy in Thy presence here;
Grant us, our Savior, every one,
To stand in heaven before Thy throne.

Source: *Lutheran Hymnary*.

In This our Happy Christmastide.

In this our happy Christmastide
The joyful bells are ringing;
To praise be all our powers applied,
God's grace and mercy singing;
In Him by whom the world was made,
Now in the lowly manger laid,
Rejoice we in the spirit;
Thy praise, O Savior, we will sound
Unto the earth's remotest bound,
That all the world shall hear it.

A little Son, the virgin-born,
True God from everlasting,
To rescue us who were forlorn,
His lot with us is casting.
It moved His tender heart to see
This world of sin and misery
In condemnation lying;
Therefore He came from realms above
Down to our earth, drawn by His love,
To soothe our grief and sighing.

Our thanks we offer Him today,
Although a poor oblation,
Hallelujah! our joyful lay
Shall sound through every nation;
Now in our camp the Ark we see,
Therefore we shout the victory
With joyful hearts unfearing;
We sing of peace, the peace profound,
That hell shall tremble at the sound,
Our Christmas anthem hearing.

That God has laid His anger by,
He by His gift hath shown us;
He gives His Son for us to die,
In Him He now doth own us;
These joyful tidings tell abroad,
That Jesus Christ, the Son of God,
From sin doth us deliver;
Who then should not be glad today
When Christ is born, the sinner's stay,
Who is of grace the Giver?

As darkest night must fade and die
Before the sun's appearing,
So fades my grief away, when I
Think on these tidings cheering,
That God from all eternity
Hath loved the world, and hath on me
Bestowed His grace and favor;
I'll ne'er forget the angels' strain:
Peace — peace on earth, good will to men,
To you is born a Savior!

Although my joyful Christmas lay
Is mingled with my sighing,
The cross shall never take away
My joy and praise undying;
For when the heart is most oppressed,
The harp of joy is tuned the best,
The better strains are ringing,
The cross itself, at Jesus' will,
Must aid my soul, that I may still
In grief His praise be singing.

Hallelujah! our strife is o'er,
Who, then, should pine in sadness?
Who now should grieve in anguish sore
In these our days of gladness?
Thou Church of God, O sing this morn:
To us is Christ the Savior born,
O joy that none can sever!
Hallelujah! sing thou my heart,
Now Christ is mine, I can depart
To be with Him forever.

Source: *Lutheran Hymnary*.

FROM OUR CHURCH CIRCLES

ANNOUNCEMENT

The Board of Directors of Dr. Martin Luther College, New Ulm, Minnesota, has fixed June 14 and 15 as the time for the observance of the fiftieth anniversary. This will combine the jubilee with the annual commencement exercises. Although we are as yet unable to give further details, this preliminary announcement may be of value to those who are interested and plan to attend. S.

ORDINATIONS AND INSTALLATIONS

Having been authorized by the President of the West Wisconsin District, Rev. Wm. Nommensen, I installed the Rev. L. Vater as pastor of St. Andrew's Church at Goodrich, Wis., on January 21, 1934. Rev. L. Vater was ordained by his father, the Rev. G. Vater, at St. Paul's Church, North Freedom, Wis., on January 14. May the Lord bless and prosper the labors of His messenger!

Address: Rev. L. C. Vater, R. 2, Athens, Wis.

G. O. Krause.

Authorized by President Wm. Nommensen of the West Wisconsin District, I installed the Rev. W. Weissgerber as pastor of the Minocqua-Woodruff parish on the second Sunday after Epiphany. May his ministry be like unto the voice crying in the wilderness making straight the way of the Lord.

Address: Rev. W. Weissgerber, Minocqua, Wis.

P. G. Bergmann.

ROSEBOOD DELEGATE CONFERENCE

The Rosebud Delegate Conference will hold sessions at Carlock, So. Dak., on March 12 and 13. The first session will be opened at 10 A. M. Monday, March 12. Those desiring sleeping quarters will please communicate with Pastor L. Tessmer, Burke, So. Dak.

Sermon: H. Fritze (E. Hahn).

Papers: F. Miller, Psalm 22; A. Degner, Psalm 51. Papers for this conference are to be delivered in the German language. L. Sabrowsky, Sec'y.

NOTICES

Following are the nominations made for the office of inspector at Northwestern College:

Pastor Walter Beck, Greensboro, N. C.
Pastor Ernst Behm, Wautoma, Wis.
Pastor A. Berg, Sparta, Wis.
Pastor August Bergmann, Jefferson, Wis.
Pastor Fred Blume, Lemmon, S. D.
Pastor Fred Brand, Appleton, Wis.
Pastor Werner Franzmann, Coloma, Mich.
Pastor Im. P. Frey, Hoskins, Neb.
Pastor Edgar Gamm, Moberg, S. D.
Pastor Edgar Guenther, Whiteriver, Ariz.
Pastor E. J. Hahn, Naper, Neb.
Pastor Wm. Hartwig, Montello, Wis.
Pastor Carl Hintz, Mason City, Ia.
Pastor Paul Horn, Zumbrota, Minn.
Pastor George Kobs, Markesan, Wis.
Dr. Henry Koch, Berlin, Germany.
Pastor Roland Kremer, Northwestern College.
Pastor Wm. Lehmann, Libertyville, Ill.
Pastor Wm. Lutz, Escanaba, Minn.
Pastor H. C. Nitz, Rockford, Minn.
Pastor Paul Oehlert, Kaukauna, Wis.
Pastor Walter Pankow, New London, Wis.
Pastor Gerhard Press, Sioux City, Ia.
Pastor Sigmund Probst, Woodland, Cal.
Pastor Henry Rosin, San Carlos, Ariz.
Prof. F. Traub, Moberg, S. D.
Prof. E. Wendland, Northwestern College.
Pastor Wm. Wietzke, Shickley, Neb.
Pastor Walter Zank, Waterloo, Wis.

Communications regarding the above must be in the hands of the secretary not later than February 25.

By authority of the Northwestern College Board,

K. A. Timmel, Sec'y.

ACKNOWLEDGMENT AND THANKS

In the past weeks Dr. Martin Luther College received the following donations: Mr. H. Dornfeld, Redwood Falls, Minn., 1 gal. lard; St. Paul's Ladies' Aid, New Ulm, Minn., \$15.00; N. N., Cleveland, Ohio, \$5.00. These two amounts have been utilized for purchasing teaching apparatus.

From the Minnesota District of the National Lutheran Education Association, Wm. Stradtman, Secretary, \$300.00. This latter amount has been turned over to the Synod's Fund Committee, the interest thereon to go toward our College Library.

Our cordial thanks to all the kind donors.

E. R. Blieferticht.

* * * * *

We wish herewith to express our sincere thanks to the kind friends who have remembered our mission at Peridot with gifts for Christmas: Miss C. Denninger, San Diego, Calif.; Miss Ruth Schaller for pupils of school, 2579 No. 14th St., Milwaukee, Wis.; Lutheran Ladies' Aid, Mosinee, Wis.; Mrs. Ida Wuerger, 2808 No. Shepard Ave., Milwaukee, Wis.; Ladies' Aid, Greenleaf, Wis.; Miss J. B. Brockmann, Watertown, Wis.; Congregation at Wrightstown, Wis.

H. E. Rosin.

* * * * *

Cordial thanks are herewith expressed to the kind friends of our Indian Mission, who remembered the stations at Globe and Peridot, near San Carlos, Arizona, with gifts for Christmas: Miss J. B. Brockmann, Watertown, Wis.; Mr. H. W. Jaeger, South Milwaukee, Wis.; St. Matthew's Ladies' Aid Society, Milwaukee, Wis.; Immanuel's Ladies' Aid, Orange, California; Mr. W. G. Scheib, Globe, Arizona.

May God's blessings be with you further!

Alfred M. Uplegger.

MEMORIAL WREATHS

In memory of Arthur Oetjen by members of the church and children of the school at Thiensville, Wis., \$5.00 for Indian Missions. S. Westendorf.

In memory of Mary A. Haas, died January 30, 1929, for Church Extension Fund by Rose Haas \$5.00. P. E. Horn.

In memory of the sainted Rev. John Glaeser, the Glaeser family donated \$5.00 for indigent students, \$5.00 for the Indian mission.

In memory of Miss Anna Gantner, who died in the state of New York, the Dammann family and relatives donated \$10.00 for the Negro mission. W. F. Sauer.

In memory of Fred Zimmermann of St. John's Church, Kendall Wis., who passed away January 18, 1934, the children, Mrs. H. Wolfram, Mrs. Geo. Weise and Mrs. H. Zimmermann donated \$14.00 for Home Mission.

H. R. Zimmermann.

In memory of Wilma Gerndt, died January 17, 1934, for Missions: Norman Burmeister and Emil Jaedes \$2.00.

W. E. Pankow.

In memory of their beloved mother, Mrs. Emma Mueller, her children donated the sum of four dollars to the widows and Orphans Fund of our Synod. Paul Froehlke.

In memory of Mrs. Paul Michler, Sr., who died at Medford, Wis., January 19, at the age of 64 years, the following amounts were dedicated: For the Kinderheim at Wauwatosa: \$5.00 by the Ladies' Aid of Immanuel Ev. Luth. Church, Medford; \$6.00 by Messrs. and Mesdames H. Leicht, E. Grueber, G. Meyer, E. Watson, E. Klinner, A. Bartelt, W. Koehler, E. Brunn, O. Eggert, W. Pflughoeft, and Miss Meta Wassermann. For Indian Mission: \$2.00 by the Sewing Circle of Immanuel Ev. Luth. Church, Medford; \$3.00 by friends of Mrs. Emma Fitch; \$2.00 by the Paul Michler family; \$.50 by Mrs. Emilie Schield; \$1.00 by N. N.; \$.50 by Mrs. C. Tappe; \$1.00 by Mrs. Marie Daeke and Mrs. B. De Rose. Total for all purposes: \$1.00. Irwin J. Habeck.

In memory of Mrs. Margaret Buchholz, who died July 4, 1933, at Caledonia, Minn., her daughter Mrs. R. Jeske at Caledonia, Minn., donated \$1.00 for the Home for the Aged

at Belle Plaine, Minn., \$1.00 for Student Support, and \$1.00 for our Theological Seminary at Thiensville, Wis.

R. Jeske.

In memory of Esther Langhoff, who died October 11, 1933, Carl Poehler donated \$1.00 for Institutions.

Benj. A. Borgschatz.

BOOK REVIEW

Pro Ecclesia Lutherana, published by the Liturgical Society of St. James, New York.

The preface to this pamphlet opens with the following words: "This plain little pamphlet is the first issue of a new magazine in the department of liturgics. According to its title, 'Pro Ecclesia Lutherana,' it is a magazine devoted to Lutheran liturgics. It is published by the Liturgical Society of St. James. The membership of this society is recruited from the ranks of the clergy and the laity of the Synod of Missouri, Ohio, and Other States. — Its purpose is to study the department of liturgics with a view to finding such forms and ceremonies as meet this requirement of 'decency and order' (1 Cor. 14: 40), and having the sanction of reliable and pure tradition."

The following on the contents of this pamphlet: Policies of the Society, Lutheran Rubrics of the 16th Century, A Musician's Opinion.

Christian Stewardship and its Modern Implications. By Rev. Paul Lindemann. 46 pages, 6x9. Paper covers, net, 15c postpaid. Concordia Publishing House, St. Louis, Mo.

Chapters of this essay: The Life Philosophy of the Bible; Why We Live; Stewardship of the Body; Stewardship of the Mind; Stewardship of Social Relations; Stewardship of Time; Stewardship of Possession; Is Property Acquisition Right? Danger of Riches; Can We Give to God? Congregational Implications; Systematization Is Not Stewardship; The Need of a Heart Stimulus.

Outlines for Mission Lectures. By Prof. E. J. Friedrich. 47 pages 5x7½. Paper covers. Net, 15c postpaid. Concordia Publishing House, St. Louis, Mo.

All of these three pamphlets furnish useful material and are valuable contributions to the subjects they present.

J. J.

Excavating Kirjath-Sepher's Ten Cities. A Palestine Fortress from Abraham's Day to Nebuchadnezzar's. By Prof. Dr. Melvin Grove Kyle. Price, \$2.50 postpaid. Wm. B. Eerdmans Publishing Co., 234 Pearl St., Grand Rapids, Mich.

The book is compiled from the James Sprunt lectures held at Union Theological Seminary, Richmond, Virginia, by Dr. M. G. Kyle in 1932. The narrative of the progress of the work is highly interesting not only for the results recorded but also for the glimpses of present-day life and conditions at the historic spot which are afforded the reader.

While Dr. Kyle's manuscript was receiving its final revision for print, he was called home to eternal rest. He will be missed in his field. What he writes of the decease of his long-time friend Spafford is called to mind and is strikingly apt: "My life is deeply saddened. But there is one special comfort as so many of our friends on earth are taken home to heaven; we come to have more friends awaiting us over there than will be left to mourn us here."

G.

Gems from the Chorbuch — Burhenn und Ilse — Vol. 1.

Gems from the Chorbuch — Burhenn und Ilse — Vol. 2.

Both are edited by M. Ilse, Cleveland, Ohio. Price for either volume, each 30c; dozen, \$2.75. Order from our Publishing House.

The Burhenn und Ilse Chorbuch is too well known to require more words from us. What we would stress in regard to these publications is the form and the price. Vol. 1 contains such numbers as "Lift Up Your Heads," by Burhenn; "O Bleeding Head and Wounded," by Bach; "Hallelujah, the Lord is Risen," by Burhenn; "Holy," by Bortniansky. There are nine numbers in volume one.

Vol. 2, containing sixteen pages, offers anthems for Advent, Lent, Confirmation, etc.

G.

DAKOTA-MONTANA DISTRICT

December, 1933

Rev. Paul G. Albrecht, Bowdle, So. Dak.....	\$ 44.81
Rev. Paul G. Albrecht, Theodore, So. Dak.....	14.75
Rev. S. Baer, Hague, No. Dak.....	4.26
Rev. S. Baer, Zeeland, No. Dak.....	33.91
Rev. F. E. Blume, White Butte, So. Dak.....	3.80
Rev. F. E. Blume, White Butte, So. Dak.....	3.80
Rev. F. E. Blume, Shade Hill, So. Dak.....	3.89
Rev. F. E. Blume, Lemmon, So. Dak.....	9.15
Rev. Theo. Bauer, Akaska, So. Dak.....	3.52
Rev. Theo. Bauer, Eales, So. Dak.....	7.78
Rev. F. E. Blume, Shade Hill, So. Dak.....	2.70
Rev. Theo. Bauer, Akaska, So. Dak.....	16.82
Rev. F. E. Blume, Lemmon, So. Dak.....	10.23
Rev. F. E. Blume, White Butte, So. Dak.....	5.65
Rev. S. Baer, Hague, No. Dak.....	5.75
Rev. S. Baer, Zeeland, No. Dak.....	27.25
Rev. J. B. Erhart, South Shore, So. Dak.....	5.60
Rev. J. B. Erhart, Rauville, So. Dak.....	30.29
Rev. J. B. Erhart, Rauville, So. Dak.....	8.00
Rev. J. B. Erhart, South Shore, So. Dak.....	4.50
Rev. J. B. Erhart, Rauville, So. Dak.....	22.42
Rev. A. W. Fuerstenau, Raymond, So. Dak.....	15.00
Rev. Paul R. Kuske, Elgin, No. Dak.....	9.21
Rev. Paul R. Kuske, Burt, No. Dak.....	6.79
Rev. W. R. Krueger, Reeder, No. Dak.....	6.15
Rev. W. R. Krueger, Hettinger, No. Dak.....	3.65
Rev. Wm. Lindloff, Elkton, So. Dak.....	65.04
Rev. Wm. Lindloff, Ward, So. Dak.....	43.35
Rev. L. G. Lehmann, Hidewood, So. Dak.....	28.25
Rev. L. G. Lehmann, Havana Twp., So. Dak.....	13.46
Rev. L. G. Lehmann, Dempster, So. Dak.....	9.08
Rev. H. Lau, Aurora, So. Dak.....	12.90
Rev. W. T. Meier, Watertown, So. Dak.....	145.00
Rev. H. A. Mutterer, Windsor, No. Dak.....	8.90
Rev. H. A. Mutterer, Jamestown, No. Dak.....	9.10
Rev. F. G. Reuter, White, So. Dak.....	3.29
Rev. F. G. Reuter, Argo Twp., So. Dak.....	3.29
Rev. H. Rutz, Gary, So. Dak.....	9.75
Rev. H. Rutz, Clear Lake, So. Dak.....	2.85
Rev. D. F. Rossin, Goodwin, So. Dak.....	14.06
Rev. D. F. Rossin, Altamont, So. Dak.....	10.48
Rev. W. F. Sprengeler, Grover, So. Dak.....	56.45
Rev. M. F. Sprengeler, Grover, So. Dak.....	42.00
Rev. W. J. Schmidt, Flasher, No. Dak.....	7.00
Rev. W. J. Schmidt, Carson, No. Dak.....	5.82
Rev. W. J. Schmidt, Carl Twp., No. Dak.....	3.27
Rev. H. C. Schnitker, Dupree, So. Dak.....	7.03
Rev. G. Schmeling, Henry, So. Dak.....	16.45
Rev. G. Schmeling, Clark, So. Dak.....	3.00
Rev. G. Schmeling, Florence, So. Dak.....	11.10
Rev. G. J. Schlegel, Hazelton, No. Dak.....	6.75
Rev. J. P. Scherf, Roscoe, So. Dak.....	14.52
Rev. E. R. Gamm, Glenham, So. Dak.....	13.75
Rev. E. R. Gamm, Mobridge, So. Dak.....	11.50
Rev. R. J. Palmer, Hague, So. Dak.....	34.90
Rev. R. J. Palmer, Willow Lakes, So. Dak.....	16.40
Rev. H. J. Wackerfuss, Meadow, So. Dak.....	11.21
Rev. H. J. Wackerfuss, Athboy, So. Dak.....	2.50
Rev. H. J. Wackerfuss, Bison, So. Dak.....	4.93
Rev. H. J. Wackerfuss, Drew, So. Dak.....	4.72
Rev. H. J. Wackerfuss, Bison, So. Dak.....	2.35
Rev. H. J. Wackerfuss, Drew, So. Dak.....	7.59
Rev. H. J. Wackerfuss, Meadow, So. Dak.....	4.24
Rev. H. J. Wackerfuss, Meadow, So. Dak.....	3.59
Rev. H. J. Wackerfuss, Athboy, So. Dak.....	2.60
Rev. J. J. Wendland, McIntosh, So. Dak.....	5.15
Rev. J. J. Wendland, Walker, So. Dak.....	2.50
Rev. J. J. Wendland, Paradise, So. Dak.....	2.89
Rev. R. F. Gamm, Ipswich, So. Dak.....	7.42

\$1,007.31

Remitted to Theo. Buuck \$ 992.31

Direct to Bethesda 15.00

\$1,007.31

S. E. JOHNSON, District Treasurer.

Watertown So. Dak.

NEBRASKA DISTRICT

Rev. W. Baumann, Plymouth, General Administration \$24.27, General Support \$40.00	\$ 64.27
Rev. R. F. Bittorf, Winner Hamill, Watertown \$15.00, General Mission \$4.00, Home Mission \$5.15	24.15
Rev. R. F. Bittorf, Tripp County Luth. Churches, General Mission \$2.48, Home Mission \$2.00	4.48
Rev. Im. Frey, Hoskins, General Institutions \$20.57, Watertown \$25.59, Students \$40.00, General Support \$42.23	128.39
Rev. Im. P. Frey, St. Paul, Stanton, General Administration	10.80
Rev. Hugo Fritze, Valentine, General Administration	1.50
Rev. Hugo Fritze, Calvary, General Administration	8.00
Rev. L. Gruendemann, Witten, General Administration	5.48
Rev. E. J. Hahn, Naper, Synodic Administration	11.54
Rev. H. Hackbarth, Mission, Home Mission	17.14
Rev. E. A. Klaus, Stanton, Watertown \$69.65, collected at Golden Wedding Anniversary of Mr. and Mrs. Herman Lehmann for Watertown \$16.75	86.40
Rev. W. A. Krenke, Grafton, Poland \$7.48, Madison Student Mission \$7.16	14.64
Rev. E. F. Hy. Lehmann, Firth, General Administration	29.70
Rev. F. Miller, McNeely, General Administration	1.32
Rev. F. Miller, Vobr School, Home Mission	1.81
Rev. E. C. Monhardt, Clatonia, Negro \$18.70, Students \$50.00, General Support \$100.00, General Mission \$91.00, Church Extension \$21.00	280.70
Rev. A. Schumann, Garrison, General Institutions \$8.00, Home for Aged \$5.00, General Mission \$13.40, Negro Mission \$4.08, General Support \$6.22	36.70
Rev. W. H. Siffring, Brewster, General Institutions \$5.00, General Mission \$12.61, Home Mission \$3.56	21.17
Rev. W. H. Siffring, Mary, General Mission	1.88
Rev. H. H. Spaude, Surprise, General Mission	21.00
Rev. G. Tiefel, Hader, General Institutions \$78.68, Students \$14.77, General Support \$40.00	133.45
Rev. R. H. Vollmers, Geneva, General Mission	50.00
Rev. W. F. Wietzke, Shickley, Synodic Administration \$6.80, General Institutions \$7.50, General Support \$10.50, from N. N. B. for General Support \$1.00	25.80
Rev. V. H. Winter, Merna, Negro Mission \$5.21, General Support \$4.25	9.46
Rev. V. H. Winter, Broken Bow, Watertown	8.15
Rev. J. Witt, Norfolk, Synodic Administration \$25.00, Watertown \$125.00, Students \$50.00, General Support \$100.00	300.00
	\$1,297.93
Synodic Administration	\$ 43.34
General Administration	81.07
General Institutions	119.75
Students	154.77
Watertown	260.14
Home for Aged	5.00
General Mission	196.37
Home Mission	29.66
Church Extension	21.00
General Support	344.20
Negro Mission	27.99
Madison Student Mission	7.16
Poland Mission	7.48
	\$1,297.93
Rev. Wm. P. Holzhausen, Gresham, Fremont \$10.00, Bethesda \$10.20, Deaf Mute, Detroit \$10.00	30.20
Rev. E. A. Klaus, Stanton, from Ladies' Aid for East Fork Orphanage \$17.75, Bethesda \$17.75	35.50
Rev. J. Witt, Norfolk, from Ladies' Aid for Bethesda	11.30
	\$ 77.00

Bethesda \$ 39.25

Fremont 10.00

Detroit Deaf Mute 10.00

East Fork Orphanage 17.75

\$ 77.00

Every-Member Canvass

Rev. E. A. Klaus, Stanton	\$ 35.00
Rev. A. Schumann, Garrison	2.00
Norfolk, Nebr., January 3, 1934.	\$ 37.00
* * * * *	
Rev. W. Baumann, Plymouth, General Institutions \$80.00, General Mission \$40.00, Indian Mission \$11.00, Home Mission \$40.00, Negro Mission \$5.00, Belle Plaine \$15.00, from N. N. for Indian and Negro Mission \$5.00, from Ladies' Aid for Mittagstisch \$35.00, for Bethesda \$5.00, General Support \$30.00	\$ 266.00
Rev. R. F. Bittorf, Winner Hamill, Indian Mission	11.00
Rev. A. Degner, White River, General Mission	12.42
Rev. Im. P. Frey, Hoskins, Indian Mission	19.64
Rev. L. Gruendemann, Mitten, General Administration	22.84
Rev. L. Gruendemann, Wood, General Administration	5.00
Rev. L. Gruendemann, Pahapesto, General Administration	2.00
Rev. H. Hackbarth, Roundy School, Home Mission	1.00
Rev. H. Hackbarth, Mission, Home Mission \$24.44, from Children of School for Negro Mission \$1.21	25.65
Rev. Wm. P. Holzhausen, Gresham, General Administration \$27.97, General Institutions \$11.63, General Mission \$4.66, to Retire Debts \$13.53	57.79
Rev. E. A. Klaus, Stanton, General Support	71.91
Rev. W. A. Krenke, Grafton, Student Support	8.51
Rev. E. F. Hy. Lehmann, Firth, General Administration \$21.41, Belle Plaine \$8.00, Orphanage at Wauwatosa \$8.00, Memorial Wreath Collected at Mr. and Mrs. Frank Pape 20th Wedding Anniversary for Home Mission \$5.85	43.26
Rev. F. Miller, McNeely, General Administration	1.98
Rev. E. C. Monhardt, Clatonia, Supervision \$15.00, Thiensville (Buildings) \$10.00, New Ulm (Buildings) \$10.00, Indians (Buildings) \$10.00, Indians (Buildings) \$9.71	44.71
Rev. W. J. Oelhafen, Herrick, Indiana \$3.00, Home Mission \$4.16	7.16
Rev. G. L. Press, Sioux City, Synodic Administration \$5.00, General Institutions \$10.00, Home for Aged \$5.00, General Mission \$13.62, General Support \$5.00	38.62
Rev. L. Sabrowsky, Colome, General Mission	9.02
Rev. A. Schumann, Garrison, Students	9.27
Rev. H. H. Spaude, Surprise, General Mission	16.63
Rev. L. A. Tessmer, Burke, Home Mission \$5.86, Negroes \$2.60	8.46
Rev. R. Vollmers, Geneva, General Missions	46.60
Rev. W. F. Wietzke, Shickley, Thiensville \$7.25, Home Mission \$9.30, from N. N. for Students \$2.00	18.55
Rev. V. Winter, Broken Bow, Watertown \$.75, General Support \$10.30	11.05
Rev. J. Witt, Norfolk, General Institutions \$15.00, General Mission \$20.00, Church Extension Fund \$10.00, General Support \$10.00	55.00
	\$ 814.07
Synodic Administration	\$ 5.00
General Administration	81.20
Supervision	15.00
To Retire Debts	13.53
General Institutions	116.63
Thiensville	17.25
Students	19.78
Watertown75
New Ulm	10.00
Belle Plaine	28.00
Indian Mission	56.85
Indian Mittagstisch	35.00
General Mission	161.95
Home Mission	91.61
Church Extension Fund	10.00
General Support	127.21
Bethesda	5.00
Orphanage, Wauwatosa	8.00
Negro Mission	11.31
	\$ 814.07

Rev. W. Baumann, Plymouth, Bethesda \$20.00, Denver \$10.00	\$ 30.00
Rev. E. A. Klaus, Stanton, Belle Plaine	13.30
Rev. E. F. Hy. Lehmann, Firth, Fremont	8.00
Rev. E. C. Monhardt, Clatonia, Detroit Deaf Mute Institute \$10.00, Bethesda \$25.00, Fremont \$15.00, Denver \$10.00, Lutheran Deaconess' Association \$10.00	70.00
Rev. G. L. Press, Sioux City, Orphanage at Minneapolis	4.88
	\$ 126.18

DR. W. H. SAEGER.

Norfolk, Nebr., February 1, 1934.

WEST WISCONSIN DISTRICT

January, 1934

Rev. Wm. A. Baumann, Neillsville	\$ 126.62
Rev. H. E. Bentrop, Stoddard	268.39
Rev. Alvin F. Berg, Norwalk	25.00
Rev. Arthur Berg, Sparta	61.53
Rev. C. E. Berg, Ridgeville	17.53
Rev. L. C. Bernthal, T. Trenton	122.00
Rev. A. H. Dobberstein, Mercer	14.58
Rev. A. C. Dornfeld, Marshfield	10.40
Rev. M. F. Drews, Oak Grove	69.30
Rev. A. J. Engel, Pardeeville	83.35
Rev. G. T. Fischer, Bloomer and Eagleton	37.31
Rev. G. W. Fischer, Madison	67.58
Rev. Gustav Fischer, La Crosse	106.00
Rev. E. C. Friedrich, Helenville	82.69
Rev. Paul Froehlike, Winona	155.92
Rev. J. Gamm, La Crosse	582.73
Rev. Henry Geiger, Leeds	11.14
Rev. G. Gerth, Greenfield	15.00
Rev. G. Gerth, T. Merrimac	5.00
Rev. G. Gerth, Caledonia	8.00
Rev. W. E. Gutzke, March	23.00
Rev. W. E. Gutzke, McMillan	75.00
Rev. I. J. Habeck, Medford	39.50
Rev. A. Hanke, Rollingstone	47.40
Rev. John Henning, Jr., T. Dallas	18.50
Rev. John Henning, Jr., T. Prairie Farm	60.25
Rev. J. F. Henning, Auburn, Brush Prairie	20.20
Rev. M. J. Hillemann, Marshall	26.00
Rev. R. C. Hillemann, Waverly	7.25
Rev. R. C. Hillemann, Plum City	21.68
Rev. R. C. Hillemann, Eau Galle	48.49
Rev. O. E. Hoffmann, Elk Mound	6.00
Rev. O. E. Hoffmann, Poplar Creek	17.00
Rev. O. E. Hoffmann, Beyer Settlement	27.00
Rev. O. E. Hoffmann, Iron Creek	16.00
Rev. R. C. Horlamus, Mercer	1.36
Rev. R. C. Horlamus, Hurley	17.33
Rev. R. C. Horlamus, Hurley	20.17
Rev. P. Janke, Fort Atkinson	112.87
Rev. F. Kammholz, Rib Lake	6.00
Rev. H. C. Kirchner, Baraboo	250.10
Rev. J. Klingmann and Wm. Eggert, Watertown	425.13
Rev. O. W. Koch, Lowell	60.05
Rev. E. E. Kolander, Marathon	44.00
Rev. R. P. Korn, Lewiston	164.09
Rev. G. O. Krause, Stetsonville	15.30
Rev. H. Kuckhahn, St. Charles	15.00
Rev. O. P. Kuehl, Rozellville	27.00
Rev. O. P. Kuehl, Green Valley	7.25
Rev. O. Kuhlow, Jefferson	720.00
Rev. Phil. Lehmann, T. Westfield	8.40
Rev. W. C. Limpert, Altura	41.40
Rev. F. W. Loeper, Whitewater	97.52
Rev. Theo. H. Mahnke, Cataract	58.43
Rev. Theo. H. Mahnke, Little Falls	41.20
Rev. G. C. Marquardt, Schofield	72.34
Rev. G. C. Marquardt, Ringle	16.54
Rev. A. L. Mennicke, Fountain Prairie	86.91
Rev. A. L. Mennicke, Fall River	17.00
Rev. A. L. Mennicke, Doylestown	42.80
Rev. J. Mittelstaedt, Menomonie	107.65
Rev. G. E. Neumann, Rib Falls	21.52
Rev. G. E. Neumann, T. Rib Falls	15.00
Rev. G. E. Neumann, T. Stettin	23.08
Rev. M. J. Nommensen, Juneau	112.28
Rev. Wm. Nommensen, Columbus	66.75

Rev. Wm. Nommensen, Columbus (Mem. Wreath)	17.00
Rev. E. J. Otterstatter, Ogema	1.85
Rev. E. J. Otterstatter, Tomahawk	6.60
Rev. E. J. Otterstatter, Prentice	3.50
Rev. E. J. Otterstatter, Tripoli	3.00
Rev. A. W. Paap, Johnson Creek	12.65
Rev. Aug. Paetz, Friesland	18.58
Rev. Aug. Paetz, Dalton	10.81
Rev. E. H. Palechek, Chaseburg	50.00
Rev. H. A. Pankow, Hustler	59.08
Rev. H. A. Pankow, Indian Creek	20.27
Rev. J. H. Paustian, Barre Mills	190.68
Rev. N. E. Paustian, Oconomowoc	10.00
Rev. W. A. Paustian, Onalaska	27.45
Rev. E. E. Prenzlow, Cornell	11.30
Rev. J. M. Raasch, Lake Mills	254.20
Rev. A. W. Sauer, Winona	603.20
Rev. Chr. Sauer, Ixonia	13.00
Rev. H. Schaller, Tomah	52.93
Rev. H. Schaller, Medford	146.81
Rev. R. Siegler, Personal	10.00
Rev. J. H. Schwartz, West Salem	62.36
Rev. M. Taras, Lebanon	25.45
Rev. G. M. Thurow, Waterloo	691.39
Rev. K. A. Timmel, Watertown	81.32
Rev. G. Vater, North Freedom	12.00
Rev. Aug. Vollbrecht, Fountain City	52.00
Rev. E. Walther, Wisconsin Rapids	148.12
Rev. F. Weerts, Cambria	27.00
Rev. A. Werr, Wilson	11.06
Rev. A. Werr, Ridgeway	22.41
Rev. A. A. Winter, T. Summit	4.60
Rev. A. Winter, New Lisbon	38.65
Rev. A. A. Winter, Mauston	64.07
Rev. R. F. Wolff, Cambridge	5.00
Rev. E. Zarembo, R. 1, Wausau	35.10
Rev. H. R. Zimmermann, Randolph	34.63
Rev. H. R. Zimmermann, Randolph (Memorial Wreath)	14.00
Budgetary	\$7,838.91
Every-Member Canvass Fund	50.95
Total for January, 1934	\$7,889.86

Non-Budgetary Items Received

Rev. A. Berg, Sparta	\$ 17.61
Rev. M. F. Drews, Oak Grove	5.05
Rev. O. E. Hoffmann, Beyer Settlement	4.00
Rev. O. E. Hoffmann, Iron Creek	3.00
Rev. R. C. Horlamus, Hurley	4.28
Rev. E. E. Kolander, Marathon	4.50
Rev. R. P. Korn, Lewiston	1.00
Rev. O. P. Kuehl, Rozellville	2.40
Rev. W. C. Limpert, Altura	10.55
Rev. M. J. Nommensen, Juneau	25.71
Rev. Chr. Sauer, Ixonia	2.55
Rev. H. Schaller, Tomah	1.00
Rev. G. M. Thurow, Waterloo	11.98
Rev. Aug. Vollbrecht, Fountain City	20.00
Rev. E. Zarembo, R. 1, Wausau	5.00
Rev. A. A. Winter, Mauston	12.00
Total Non-Budgetary	\$ 130.63

H. J. KOCH, Treasurer.

WEST WISCONSIN DISTRICT
December, 1933

Rev. A. F. Berg, Norwalk	\$ 27.00
Rev. Arthur Berg, Sparta	44.00
Rev. C. E. Berg, Ridgeville	13.10
Rev. J. B. Bernthal, Ixonia	131.50
Rev. L. C. Bernthal, T. Trenton	60.00
Rev. A. Dasler, Fox Lake	35.50
Rev. A. G. Dornfeld, Richwood	48.75
Rev. A. G. Dornfeld, Hubbleton	31.17
Rev. M. F. Drews, Oak Grove	30.35
Rev. F. F. Ehlert, Eitzen	19.50
Rev. A. J. Engel, Pardeeville	35.06
Rev. G. W. Fischer, Madison	100.00
Rev. Gerh. Fischer, Savanna	100.00
Rev. Gerh. Fischer, Mosquito Hill	20.00

Rev. Gustav Fischer, La Crosse	100.00
Rev. Wm. Fischer, R. 1, Merrill	71.25
Rev. E. C. Friedrich, Helenville	58.68
Rev. P. Froehle, Winona	221.88
Rev. Henry Geiger, Leeds	22.35
Rev. I. J. Habeck, Medford	56.60
Rev. A. Hanke, Rollingstone	65.31
Rev. J. F. Henning, Aubourn-Brush Prairie	21.80
Rev. M. J. Hillemann, Marshall	24.00
Rev. O. E. Hoffmann, Elk Mound	4.00
Rev. O. E. Hoffmann, Iron Creek	14.00
Rev. O. E. Hoffmann, Poplar Creek	18.50
Rev. O. E. Hoffmann, Beyer Settlement	20.00
Rev. R. C. Horlamus, Hurley	15.34
Rev. F. Kammluh, Rib Lake	8.54
Rev. H. C. Kirchner, Baraboo	340.00
Rev. L. C. Kirst, Beaver Dam	388.22
Revs. J. Klingmann and Wm. Eggert, Watertown	137.29
Rev. R. P. Korn, Lewiston (Ladies' Aid)	10.00
Rev. R. P. Korn, Lewiston	113.12
Rev. G. O. Krause, Goodrich	3.83
Rev. G. O. Krause, Little Black	7.25
Rev. G. O. Krause, Setsonville	47.21
Rev. H. Kuckhahn, St. Charles	48.50
Rev. O. P. Kuehl, Rozellville	16.00
Rev. O. P. Kuehl, Green Valley	3.00
Rev. O. Kuhlow, Jefferson (Memorial Wreath)	2.00
Rev. C. F. Kurzweg, Cream	20.20
Rev. C. F. Kurzweg, Cochrane	54.30
Rev. Phil. Lehmann, Ableman	100.00
Rev. F. W. Loeper, Whitewater	118.94
Rev. A. W. Looock, T. Lincoln	4.33
Rev. A. W. Looock, T. Knapp	7.77
Rev. A. W. Looock, Shennington	8.15
Rev. A. L. Mennicke, Fountain Prairie	10.05
Rev. J. Mittelstaedt, Menomonie	131.25
Rev. P. Monhardt, South Ridge	65.00
Rev. M. J. Nommensen, Juneau	202.66
Rev. Wm. Nommensen, Columbus	144.07
Rev. Wm. Nommensen, Columbus (Ladies' Aid)	25.00
Rev. E. J. Otterstatter, Tomahawk (Ladies' Aid \$2.00, Memorial Wreath \$3.00)	50.93
Rev. E. J. Otterstatter, Prentice	12.15
Rev. E. J. Otterstatter, Tripoli	2.25
Rev. E. J. Otterstatter, Ogema	11.11
Rev. W. W. Paap, Johnson Creek	58.47
Rev. Aug. Paetz, Friesland	29.03
Rev. E. H. Palechek, Chaseburg	75.00
Rev. N. E. Paustian, Oconomowoc	32.25
Rev. W. A. Paustian, Onalaska	29.12
Rev. E. E. Prenzlow, Cornell	32.20
Rev. J. M. Raasch, Lake Mills	75.84
Rev. H. Schaller, Tomah	80.79
Rev. J. H. Schwartz, West Salem	81.09
Rev. C. W. Siegler, Bangor	85.64
Rev. F. Weerts, Cambria	20.00
Rev. A. Werr, Ridgeway	14.74
Rev. L. A. Witte, Kendall	103.46
Rev. W. E. Zank, Newville	193.15
Rev. W. E. Zank, T. Deerfield	202.87
Rev. E. Zarembo, R. 1, Wausau	34.05
Rev. H. R. Zimmermann, Randolph	90.47

Operation and Maintenance	\$4,628.15
Capital Investments	100.03
Every-Member Canvass Fund	10.75

Total for December, 1933.....\$4,738.93

Non-Budgetary Receipts

Rev. E. J. Otterstatter, Tomahawk	\$ 4.32
Rev. Chr. Sauer, Ixonia	14.00
Rev. H. R. Zimmermann, Randolph	3.45
Total	\$ 21.77

H. J. KOCH, Treasurer.

Correction

The deposit in my September report of \$72.37 listed as received from Rev. A. G. Dornfeld, Hubbleton, should be corrected to read

Rev. A. G. Dornfeld, Richwood.....\$ 72.37

H. J. KOCH, Treasurer.