

# 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, April 1, 1934.

No. 7.

## THE RISEN LORD — THE EXALTED SAVIOR

Wherefore God also hath highly exalted him, and given him a name which is above every name;

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil. 2:9-11.

Was the inscription on Calvary's Cross as we have seen in our previous meditation the vindication of Christ's death, His resurrection was the verification of such vindication; was it expressive of His deepest humiliation, His resurrection was His Highest exaltation; was the title "Jesus of Nazareth the King of the Jews" the first proclamation of the ensuing redemption of sinful mankind, the resurrection of Christ was the first public manifestation of such redemption; was it the official seal of Christ's death, His resurrection is the absolute proof of His life. Finally, was that inscription on the cross indicative of the judgment God had passed upon the world of sin in the death of His Son, the ascent of its representative from the grave is the absolution or justification of the entire world from sin and condemnation.

O the magnificence of Christ's resurrection! The all-sufficient and overpowering excellency it involves! To know the power of the resurrection of the crucified Savior is the highest ambition of the Christian believer to attain; for which he sacrifices all things and counts them but loss, even as St. Paul says, Phil. 3:10 and 8, "That I may know him, and the power of his resurrection — I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." What is all the knowledge of science and the acquirement of human wisdom in comparison to the knowledge of the risen Lord, which is all-sufficiently suited to the case of the fallen man and furnishes him with all he needs, with all saving wisdom and saving grace?

The resurrection of Jesus Christ — and by this we mean His literal bodily resurrection — is the cornerstone of Christian doctrine or religion, the impregnable foundation all the claims and doctrines of Christianity rest upon. Take away this doctrine and the entire structure of Christianity crumbles. Disprove the resurrection of Jesus Christ and Christian faith

is vain. "If Christ be not risen," cries Paul, "then is our preaching vain and your faith is also vain." (1 Cor. 15:14). And later he adds, "If Christ be not risen, your faith is vain. You are yet in your sins."

The very Crucifixion on Good Friday loses its meaning without the Resurrection on Easter Day. Without the resurrection, the death of Christ was only the heroic death of a noble martyr. With the resurrection it is the atoning death of the Son of God. It shows that death to be of sufficient value to pay all our debts, to atone for all our sins, for it was the sacrifice of the Son of God. Hence the doctrine of the resurrection of Jesus Christ is the one doctrine that has power to save any one who believes it with the heart. As we read in Rom. 10:9, "If thou shalt confess with thine mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Faith in the resurrection of Christ not only is all-dependent for our salvation, but it is the living power of such salvation.

### The Infallible Certainty of Such Faith

"Wherefore God also hath highly exalted him, and given Him a name which is above every name."

It is plain that the "Him" of whom this wonderful assertion is made, must be the same as the "He" of whom it is stated in the previous verse, "He humbled himself, and became obedient unto death, even the death of the cross" — Jesus Christ the Incarnate Son of God. "Him God hath highly exalted." The Apostle here coins an emphatic word which doubly expresses elevation, an elevation beyond measure, a raising to an unlimited exceeding height, while at the same time the word in its grammatical form shows that it indicates a historical fact. "God hath highly exalted him."

When was that exaltation accomplished? It came to pass in the fact of our Lord's resurrection from the dead, not excluding, of course, His descent into hell as well as His ascension to heaven and sitting at the right hand of the Father. Yes, it was in the glorious fact of rising from the grave into which His dead body had been buried on that darkest of days that Christ was exalted. For we know it to be a fact which no one can deny, that Christ did not remain in death and the grave, but that He arose again from the grave. Historic evidence for this — if men will not believe the Gospel records of Christ's resurrection — is His

empty grave which proclaims to all the world, Christ's body lies there no longer, He is risen!

But in what does His exaltation really consist? What does it purport? We cannot agree with those who regard such exaltation of Christ merely as a reward for His suffering and death. Infinitely more is implied. As indicated in the preceding verse, He who was exalted is the same who "humbled Himself, and became obedient unto death, even the death of the cross." Why did Christ suffer such humiliation? Why did He become obedient even to the death of the Cross? Certainly not for the purpose of exaltation on His part. Christ needed no exaltation. He was the Son of God, true God from eternity with all divine attributes communicated to His human nature even in His deepest humiliation on the cross, and as such could not be exalted or raised to divine Majesty and Glory. Yet He humbled Himself in emptying Himself of the divine attributes communicated to His human nature and voluntarily denying Himself the exercise of divine power and majesty, so that as our substitute He might suffer and die for our sins, which He could not have done, had He made constant use of His divine power.

Do not ask us to explain the mystery of the communication of divine attributes to His human nature, or that He who is both God and man in one person could humble Himself in denying Himself the use of divine powers and becoming obedient unto death, even the death of the Cross. That is a mystery which no human mind can comprehend. Sufficient for us to know unto our salvation is, that Christ as our representative has humbled Himself in our stead, and became obedient to His Father even unto the death of the cross to redeem us from sin and the curse of the law, which is death. By thus becoming obedient to His Father God's only plan for our salvation had been carried out. The righteousness which God demands of us in His holy law has been fulfilled for us; all the demands of God upon us have been satisfied, the penalty of our sins has been paid, so that now they can all be forgiven; in a word, the justice of God is satisfied by the death of our great Redeemer, and the gracious work of our redemption is finished.

#### God's Seal or Ratification

But one thing more was needed — the great seal of heaven or ratification of such redemption on the part of God. "Wherefore God also hath exalted him" — our crucified Savior.

Was the humiliation and death on the Cross Christ's own act, the exaltation of our dying Redeemer was God's act, "He humbled Himself," but "God exalted Him." True, Christ, in the days of humiliation, has represented Himself as the Agent of His own Resurrection, saying, "I have power to lay down my life, and I have power to take it again." John 10:18:

"Destroy this temple, and in three days I will raise it up," John 2:19, meaning the temple of His body. He was no less obedient to the Father's will when He rose again from the dead, than He was when "He became obedient unto death, even the death of the cross"; and whilst, from one point of view, His resurrection was as truly His own act as was his death, from another, He prayed, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17:5. And in the very act of His resurrection God Himself glorified His Son, declaring Him before all the world to be the Son of God, even as Paul most emphatically sets forth, Rom. 1:4: "And declared to be the Son of God with power, according to the spirit of holiness, **by the resurrection from the dead.**"

In His resurrection God once for all has exalted Christ the Crucified. He has publicly approved that the great work of the world's redemption which Christ has done was indeed, as He declared it to be, "finished," — finished for all eternity. By exalting Him who sacrificed Himself for the sins of the world, "God hath given assurance unto all men," that He has accepted that sacrifice as an all-sufficient expiation of man's guilt; that the obedience of Him who has voluntarily taken upon Himself to fulfill the Law in our stead is a perfect fulfillment of His righteousness, that in the blood the Crucified has shed there is free and full remission of sins for all; that He who is risen from the dead is "able to save to the uttermost all who come unto God by him," and that in Him, whosoever believeth shall be justified perfectly, and have peace with God.

That is God's exaltation of the suffering Redeemer on the day of His resurrection. God has publicly set His own seal on the redemptive work of Christ. It is divinely ratified. Trusting in this work of redemption which has been ratified by God's exaltation of Christ in His resurrection the Christian's heart is filled with a hope of salvation so firmly rooted that no power on earth can destroy it. So much the more, as in such exaltation God gives our Redeemer

#### The full and Uninterrupted Use of His Eternal Power and Majesty

It is a remarkable statement Paul here makes: "And given him a name which is above every name," or as we read in the original, "And given him **the** name which is above every name." Which is that name which is above every name? It is God's name; that is far above every name. "I am the Lord, and there is none else, there is no God beside me." Isa. 45:5. And it is this name God — the name of divine majesty — God has given our dying Savior in His exaltation.

What does that imply? Certainly not that God **now** only has made Christ God, or that Christ now has assumed His Divinity. The apostle, in the pre-

vious verses, definitely says of Jesus "being in the form of God, he thought it not robbery to be equal with God." Even in His deepest humiliation, in his ignominious death on the Cross, Christ was "over all, God blessed for ever." But during His sojourn on earth He was as a whole not recognized as such among men; His name and position was that of a man, a servant only. Now, however, a great change has taken place. In his exaltation at the resurrection God has accorded to the man Jesus Christ such an attitude, as to be acknowledged and glorified as God in all the world, in other words, Christ the risen Lord now is given the full and absolute use of all the power and glory and majesty of God, he possessed before the foundation of the world. Christ the Savior no longer is in the state of humiliation when he humbled Himself and became obedient unto death, even the death of the cross, to redeem the world, but He is now exalted, the Sovereign Lord of heaven and earth.

"God hath highly exalted him, and given him a (the) name which is above every name: that in the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." What a language of glorification this! It is the culmination of all exaltation of Jesus Christ the risen Lord our Savior. It points to the sole purpose of such exaltation, viz., that all things in the whole universe, especially all rational beings, shall worship the risen Lord, shall acknowledge and confess the absolute dominion of Jesus Christ our blessed Savior.

There are three classes of beings mentioned here representing the entire creation which do homage to Him, "things in heaven, and things on earth, and things under the earth." "The first are, of course, all the inhabitants of heaven, the angels and the blessed souls; those on earth are all men, even the enemies of Christ, above all the holy Christian Church in her living members, and finally, the things under the earth are hell and its powers of darkness, Satan the archenemy of God and man together with his evil angels and all the damned. When immediately before His resurrection Christ descended into hell He proclaimed Himself the Conqueror of all infernal foes, all of whom, even Satan, were constrained to acknowledge Him as such.

While it is true that only the believers in Christ rejoice in Him as their Lord and Savior finding in the confession of Him their soul's salvation, even the avowed enemies of Christ must, contrary to their will, acknowledge Him whom they reject and whose Kingdom on earth they would destroy — as the Lord and almighty God.

But what blessed belief for all those who with jubilant heart confess that "Jesus Christ who is risen

from the dead is Lord, to the glory of the Father?" What lively hopes they enjoy! It is thus they can sing with Peter: "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead." 1 Peter 1:3. It is thus they can triumph with Paul: "Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, **yea, rather that is risen again.**" Rom. 8:33. J. J.

#### COMMENTS

**The Baleful Influence of the Movies** In a recent issue of the Living Church is discussed the report of a comprehensive research under the auspices of the Motion Picture Research Council, the results of which have been published in seven volumes and a brochure, published by Macmillan (New York) at \$1.50 each.

Based on these studies Henry James Forman says: "Children and adolescents are prone to imitate screen patterns of conduct and morals. Yet in 1,500 feature pictures studied, the product of three separate years, between 75 and 80 per cent dealt with love, sex, and crime. In 115 pictures, taken as they came along on the screen in a Middle Western city, 406 crimes were actually committed and 43 more attempted, making a total of 449 crimes in 115 pictures, or nearly four crimes per picture! A distortion of life like this ought to be enough not only to throw children off balance, but even a national audience composed exclusively of philosophers! The chairman in his introduction shows that homicidal heroes who figure as killers are shown by the research with a batting average of .929 — heroes indeed!"

"Moreover, crime pictures have a pronounced effect upon delinquents and minor delinquents are aggravated by these pictures in many cases; cues for criminal action are presented and are copied by young delinquents."

It is the old story, foretold by St. Paul, 2 Tim. 3, 13: But evil men and seducers wax worse and worse, deceiving, and being deceived. Yet in the face of all these warnings some fathers and mothers will persist not only to allow their children to go to the movies indiscriminately, but even take them there. The fruits of this heedlessness, if it be not called by a worse name, are apparent on every hand. Have Christian parents forgotten the admonition of St. Paul to the Philippians, ch. 4, 8: Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think of these things. Z.

**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.

**"The Church Racket"** That is what the editorial writer in the *Christian Century* justly calls the advice that Earl Wood Evans, head of a law school, gave to the law students. According to the *New York Times* this gentleman of the law is reported to have said, "The most important thing about law is getting business. Go to church, even if it is hard to take. You'll meet a lot of nice people there. It isn't so important for you to see them as for them to see you. Now that's called the church racket, but what of it, as long as you're getting business in a quiet, genteel way?"

The writer in the *Christian Century* remarks: "The church racket is a national institution. It is precisely the thing upon which many churches — together with their pastors — built the illusion of their influence."

And we might say, Why not? So many churches and their pastors preach no more Christ and Him crucified, but the imaginations of their own hearts on politics, eugenics, pacifism, prohibition, social economy, the gold content of the dollar, the right to strike and when, slums, palaces and kings. Everything imaginable but the truth for the salvation of souls. Modernism has done away with the Bible as the Word of God, and thus with one fell swoop has demolished belief in God the Maker, in Christ the Redeemer of this world, as well as in the devil, the prince of darkness. With all these biblical concepts gone, neither hell to fear nor heaven to inspire hope, what is there left for the modernist preacher and his misguided, ill-fed flock to ponder on when they go to church, if it be not "Business," the making of money, the uplift of the masses so that they have more money to buy more goods to run the factories to capacity, to make more money — thus completing the vicious circle. Food for their souls there is none, so food for the body and money to fill the purse is all that is left to shepherd and flock of the liberal churches. As for us, let us

remember Ecclesiastes 5, 1; and be more ready to hear, than to give the sacrifice of fools. Z.

\* \* \* \* \*

**On the Necessity of Church Schools** the Rev. Byron C. Nelson of Madison, Wis., has some words of warning and advice that all Lutheran Christians would do well to heed. In an article written for the *Lutheran Herald* he first of all warns us that the state schools, more especially the state universities, cannot be thought of as taking the place of our colleges for the training of our future leaders in the pulpit and the pew. He confesses that he studied at the university of Wisconsin and that, "It is only by the abundant grace of God and after bitter experience that I am today a believer in the Bible and the Christ which it reveals. I regard myself as a fire-brand snatched from the burning, one escaped by the skin of his teeth."

"What happens to most of the serious Christian boys and girls who pass through a state university? They come into a place where everything they have been taught to hold dear, every moral and doctrinal belief they have grown up with, is challenged or ridiculed — openly or covertly. He begins almost at once to sit at the feet of some professors who are agnostics or atheists, and who make no effort to conceal the fact, and who apparently regard it as their duty to rid their pupils' mind of the 'superstitious' beliefs they have inherited."

As one teacher stated: "The function of a university is to create doubt."

So we must keep up our own church schools, the grade schools for the youngest children, the academies, colleges, for the older pupils, if we are to have religious leaders worthy of the name. "A believing, educated ministry and a believing, educated set of lay leaders such as come from our church schools is best of all, a necessity, in fact, for this day and age. Should we injure our church schools now, we would not feel the effects for ten or twenty years. But then misery would break upon the heads of our children. Let there be no talk about not having church schools, if we care anything for the future Gospel in this country." Z.

#### SHOWWINDOWS OF THE CHURCH

Many people like to go window-shopping. They may have no real intentions of buying, but they like to walk down the street in order to see what is on display in the various showwindows. A great many people also go window-shopping in a religious sense. They do not enter the church to hear what doctrines are being taught and preached there, nor do they read the pamphlets, papers, books, etc., published by the church to ascertain what that church stands for doc-

trinally. They simply judge the church by the life of its members. For most outsiders the members are the showwindows of the church. Someone has said with a great deal of truth: The only Bible which the world reads is the life and conduct of the church members. We may deplore that. We may say that the only way to judge a church is by its official teachings or confessions, but that does not alter the fact that most outsiders form their opinion of a church from what they behold in the lives of the church members with whom they come into contact. Whether we like it or not, we Christians are in a sense the showwindows of the church.

Unchurched people usually labor under the delusion that, when a person joins or belongs to the church, he thereby lays claim to special goodness or holiness and that he pretends to be better than the general run of the people. They read in church-membership the challenge: See if you can pick any flaws in me. The so-called holiness churches, which assert that, when a man has really been converted, he never sins again, do throw out that challenge. But the truly Christian church does not do that. By becoming members of the church, Christians do not lay claim to a superior personal holiness. On the contrary, their church-membership is in fact an open confession of their sinfulness. By affiliating with the Christian church, they confess that they are sinners, such awful sinners that their case would be hopeless of the Son of God had not redeemed them with His precious blood upon the cross. Their boast is not their own righteousness but the righteousness of Jesus Christ which as a spotless garment covers the filthy rags of their own sinfulness. Every truly Christian church member is in reality a reincarnation of the publican in the temple, who prayed, "God, be merciful to me a sinner." Far from being a proud boast of superior personal holiness, Christian church-membership is in fact a humble confession of utter sinfulness and the need of a Savior.

That, however, does not give the Christian licence to live in sin. "How shall we, who are dead to sin, live any longer therein?" Christians have a responsibility toward them that are without. God has entrusted us Christians with His good name. By our life and conduct we can either glorify it or disgrace it, either attract people to Christ or drive them away from Him. We have been ordained to show forth the praises of Him who has called us out of darkness into His marvelous light. We are to let our light so shine before men that they may see our good works and glorify our Father which is in heaven. We are to be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom we shine as lights in the world, holding forth the word of life. We are to be the salt of the

earth, and if the salt have lost its saltness, wherewith shall it be salted? It is henceforth good for nothing but to cast out and trodden under foot of men. It is a high, noble, responsible calling that we Christians have in this world. "Having your conversation honest among the Gentiles, that whereas they speak against you as evil-doers, they may by our good works, which they shall behold, glorify God in the day of visitation, "For so is the will of God that with well doing ye may put to silence the ignorance of foolish men." 1 Peter 2:12, 15.

What pastor or missionary in trying to win unchurched people has not run up against the argument that the lives of certain members are a shame and disgrace and that they see nothing attractive in a church which has such members? They say: With most church members their religion is only an empty form. They go to church on Sunday, and the rest of the week they live just like worldly people. Barely have they stepped out of the church, then oaths and curses roll from their lips. They booze and gamble. In their business dealings they are crooked, cheat and take advantage of their fellowman, put the screws on and squeeze the last penny out of the unfortunate people who have fallen into their financial clutches. The young people tear around, go to every dance and are as wild and shameless as the lowest scum of the town and countryside. If that is Christianity, I don't want any of it. Such arguments are heard against the church members on every side. Very often the alleged antics of church members are grossly exaggerated, but, sad to say, the world is only too often given provocation for its criticisms. What kind of showwindows are such church members, showwindows which draw people into the church or drive them away in disgust? Are they drawing people into the arms of the Savior, or are they pushing them deeper into the clutches of Satan? Woe unto the world because of offences, for it must needs be that offences come, but woe to that man by whom the offence cometh." Matt. 18:7.

A certain speaker, who enjoys wide fame as a radio preacher, said in a sermon: "The best publicity our Lutheran Church can have does not consist in radio preaching, in billboard advertising, or in paid advertisements in the newspapers. No, the best publicity for our church is found in the pious, godly, consecrated lives of its members." It is, of course, not merely a matter of getting publicity for our church, to make our church well-known and well spoken of among men. That may be a very worldly ambition and may contribute nothing to the real upbuilding of Christ's kingdom. It is not our business to show forth our own praises or to achieve honor among men. The true Church of Christ will never be popular in the world nor admired, for the preaching of the cross is

to them that perish foolishness; but as the children of God we ought to strive to live blameless and harmless in the midst of a crooked and perverse nation, so that we do not give the enemies of Christ occasion to point the finger of scorn at His Church." Let none of you suffer as a murderer or as a thief or as an evil-doer or as a busybody in other men's matters, yet if any man suffer as a Christian, let him not be ashamed but let him glorify God on this behalf." 1 Peter 2: 15 f. Let us bear in mind that the critical eyes of the world are always upon us, for a city that is set on a hill can not be hid. We Christians are living in glass houses, as it were. And what people see in our life and conduct will either serve to attract them to Christ and His Church or to prejudice them against Christ and His Church. Let us remember that we are epistles of Christ known and read of all men.

I. P. F.

#### THE HIRE OF THE LABORERS CRIETH

The following excerpt, taken from a letter from one of our workers in the home mission field, is reminiscent of what James writes in his last chapter about the cries of the reapers entering into the ears of the Lord of Sabaoth. The writer, who shall remain anonymous, did not write it for publication, but what he writes constitutes an indictment which every member of our Synod ought to take to heart. He writes: "Money is the great cry in our Synod! No doubt, the missionaries feel the lack of money more than some others who write about the treasuries. My neighbor, judging by his church announcement in the daily paper, had to drop services in one of his fields. He did not have any cash to buy gas or keep his car in repair. Wouldn't such facts written by him open the eyes of some of our people? I am in this field over six years; came here without debts; now am deep in the hole; will very likely have to "hitch-hike" after the tenth of the month. Because of the money coming in I cannot pay \$13.20 for car license and buy two more tires and a battery. I am not complaining. Please, do not interpret my words that way. If, however, these things were **known** by our **people**, ALL of them, would they permit this to go on? We are **entirely** dependent on our salary! And when that comes, as it does now, — well, good thing God does not forget us where others do!"

After reading these words of one of our papers in the spiritual harvest field, turn to the last chapter of James and read the following words: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped have entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth and been wanton; ye have nourished your hearts, as in a day of slaughter."

The workers in the mission fields are our reapers, employed by us to gather in the precious sheaves of immortal souls, and the laborer is worthy of his hire. When the treasuries are empty, the blame can not be placed on the officers of Synod. They can not forward to the missionaries their salaries if not enough money comes in to cover them. It is the duty of our Christians throughout Synod to contribute the money to support the missionaries and other workers. When, therefore, the cries of the laborers, whose wages have been kept back, enter the ears of the Lord of Sabaoth, it is those who have not contributed for this purpose their proper share, as God has prospered them, that stand indicted before the throne of God. There is such a thing as robbing God, for the prophet Malachi (3: 8 f.) writes: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation." To withhold from God the offerings and contributions needed to carry on the work of His kingdom is robbing God. It is fraud.

The sad state of our synodical treasuries is usually excused with the depression. It is excused with the statement, Our people have no money to give. If that were true, the indictment would fall flat. But is it really true that our church members lack the financial resources to contribute the comparatively small amount needed to carry on the soul-saving enterprises of our Synod? That can not be true when our people can still entertain, give parties, go to shows, go joy-riding, and enjoy all sorts of creature comforts and luxuries. Let, then, each one ask himself to what extent he is responsible for the cries of the laborers entering the ears of the Lord of Sabaoth. And let him fix penitent eyes on the great offering which the Son of God made for sinners, which Paul used as the incentive to Christian giving, "Ye know the grace of your Lord Jesus Christ that though he was rich, yet for your sakes he became poor that ye through his poverty might become rich." I. P. F.

#### THE IDEAL CONGREGATION IN THE LIGHT OF HOLY SCRIPTURE

(Continued)

##### V. The Ideal Congregation is a Praying Congregation

Prayer, of all exercises, is most frequently enjoined. It is that for which all the godly have been distinguished. It is essential to genuine piety. Prayer is the movement of the renewed heart, the breathing

of the heaven-born soul, and thus the evidence of spiritual existence. Prayer is the language of the children of God. The first word pronounced is "Abba, Father." Prayer is the soul resting with confidence and delight at the feet of God. Prayer is the uplifted eye of the soul, looking upon the face of its reconciled Father. Prayer is the soul moving confidently, and knocking at the door of mercy. Prayer is the holding out of the hand of need, and having it supplied out of the divine fulness. Prayer is the making known of our requests to God.

A Christian congregation is active and diligent in prayer. Only Christians can offer prayers that are acceptable to God. Only Christians can come boldly and confidently to the throne of grace. Only Christians can call God "Father," and therefore ask Him to supply their temporal and spiritual wants. Only Christians realize what a sublime privilege is prayer. Only Christians will pray to God alone. Only Christians will pray in Jesus' name alone, knowing that only through Him can they reach the Father's heart and open His gracious hand. Only Christians will pray.

And so from a true congregation of Christ there arises incessantly to the throne of God the sweet incense of prayer. They will pray in the closet, at the family altar, and in the public services of God's house. They will pray for the Church, for the extension of the Kingdom, for the well-being of the pastor, for the needy in body and soul, for the pagan and the prodigal, for the brethren, and for themselves. They will implore with the Psalmist for the Church: "Arise, O God, plead Thine own cause." They will repeat the Savior's words: "Lord of the harvest, send forth laborers into Thy harvest." They will utter David's prayer for Zion: "Peace be within thy walls, and prosperity within thy palaces." They will pray for their pastor what Paul prayed for Timothy: "The Lord Jesus be with thy spirit." They will pray for the poor and oppressed with the Psalmist: "Give them help from trouble, for vain is the help of man." They will pray for the pagan with Isaiah: "Cause the eyes of the blind to be opened, and the ears of the deaf to be unstopped. Make the lame leap as a hart, and the tongue of the dumb to sing." They will pray for the prodigal with David: "Turn them again, O Lord of hosts, cause Thy face to shine and they shall be saved. They will pray for the household of faith with the Royal Singer: "For my brethren and companions' sakes, I will now say, Peace be within thee." And for themselves they will pray with the disciples of Emmaus: "Abide with us: for it is toward evening, and the day is far spent." Thus, when they hear the Lord of the Church say, "Behold, I come quickly," they can joyfully cry with united hearts: "Even so, come, Lord Jesus!" and wing their way to the Church of glory, the

New Jerusalem which is above. But while yet on earth they will abide in the prayer of the disciples: "Lord, teach us to pray!"

"Teach me to pray, Lord God in heav'n above,  
Teach me to know that in Thy boundless love  
Thou seest every sparrow that may fall,  
And givest what is best for all.

"Although my ways are laid in pastures drear,  
Though burdens seem more than my soul can bear,  
That in Thy love Thou gavest them to me,  
Teach me to put my trust in Thee.

"Teach me to pray, to take my woes to Thee,  
With faith that Thou wilt from them set me free,  
And give me strength to conquer every day,  
Father in heav'n, teach me to pray." K. F. K.

(To be continued)

#### THE CHURCH IN AUSTRIA BEFORE THE REFORMATION

Upper Austria is a state of the republic Austria about the size of Connecticut; it has 890,000 inhabitants today and had perhaps about 400,000 in 1500. The state is rather mountainous, especially in the south, where the "Salzkammergut" occupies most of the land. The southernmost peak forming the boundary, the "Dachstein," is the highest Alpine mountain in the state, rising to 9,876 feet. The inhabitants at the time of the Reformation were farmers, herdsmen, lumbermen, and miners. The largest river flowing east in Europe, the Danube, crosses this state and separates it into two equal parts.

The population is German. It is a remarkable fact that shortly after Luther had begun his activity against the evils existing in the church, we find 600 Evangelical pastors in the little state. How can we account for such a rapid Evangelization? An investigation by a Catholic professor shows that the abuses existing at the time were to a very large degree the causes of this sudden growth of Protestantism.\*)

The work based on original documents shows that the training of the priests was far from satisfactory. In order to enable one to read mass it was deemed that understanding the meaning of words (Wortsinn) of what was read, was quite enough. The most common way of the preliminary training was private study with a priest or a school teacher, then to enter a convent. "He who was able to read and write, that is, who could understand some Latin, and sing in a choir

\*) Studien zur Reformationsgeschichte Oberoesterreichs, herausgegeben von Professor Dr. theol. Dr. phil. Karl Eder, Linz, Erster Band, Das Land ob der Enns vor der Glaubensspaltung. Die kirchlichen, religioesen und politischen Verhaeltnisse in Oesterreich ob der Enns 1490-1925. Linz, a. Donau, Franz Winkler, Verlag "Im Buchladen". Oktav, 494 pages, and 16 plates. Price 31 Schillinge und 50 Groschen.

or at mass, was ready for the novitiate and to begin his theological studies."

There was a deficiency of priests from the country and an increase of priests from other parts of the Hapsburg realm. The consequence was a decline of the morale of the clergy. The charges that were made publicly before synods and other conferences were drunkenness, passion for gambling, quarrelsomeness, and pugnacity. But above all charges the violation of the rule of celibacy were made again and again.

"Repeatedly the violation of the rule of celibacy was censured most severely, but improvement of conditions did not follow. At the synod of Passau, 1470, at Innsbruck, 1518, and on the Visitation of 1528 the same impropriety was censured. . . . Great disorder existed with concubines, and the demand was made to abolish the evil within a week, and to punish the guilty priests."

Love of lucre, and covetousness were also a very common charge made against the clergy of the time. "One of the charges of covetousness were the overcharges in regard to good works, and the surplice fees (Ueberforderung mit Seelgeraet und Stolgebuehren); the driving, pressing, and harrassing to make foundations and endowments; in case of refusal the interdiction of burial in the cemetery. A very serious abuse is the offering of the sacraments by execution." (Spending der Sterbesakramente gegen Pfaendung.)

To the many serious complaints made against the clergy must be added the complaint against the retailing of wine at the parsonages, making them public inns. This complaint, however, was made particularly by the owners of the taverns.

As late as 1524 the following statement was publicly made about the clergy: "Priests must not press parishioners to found masses or endowments; they must not keep suspicious, and evil persons in the parsonages; priests who go to persons with the sacrament must not carry guns, spears or other worldly weapons. Many priests, high and low, live with their female servants (Schaffnerinnen) as married people. This we commit to God and his church,"\*\*) Evidently no improvement had taken place since the synod of Passau, 1470, and that of Innsbruck, 1518, where the same complaints had been made.

A special and serious evil was the system of parson and vicar. (Oberpfarrer und Vikarsystem.) The charge (Pfarre) was looked upon as a feef (feudal tenure; "Lehen"), which could be turned over to one for a consideration. "It was an evil tribute to the spirit of the age that the living, the pastorate, was considered as a benefice, sinecure, and not as a care of

souls (Seelsorgersprengel); this system was selfevident and quite common." This system (of having a vicar take over the work while the priest lived somewhere in a distant city) was so common and prevalent, that many of the larger towns, like Linz, Enns, Wels, and Freistadt, were not in charge of the priest, but that a vicar took charge of the parish. For this reason the "Staende" (Legislature) of the state demanded that the priest be forced to live in his charge. (Residenzpflicht.) Since this system was so common, there was an accumulation of benefices in one hand. "This canker had been so deep in the system and to such an extent that a higher priest who had but one benefice was a rare exception. In Passau (seat of the bishopric) Duke Ernest, the canons (Domherren), and the high-church bureaucracy (kuriale Hochburokratie) were a bad example. Metropolitane Cardinal Lang von Wellenberg had two archbishoprics; that of Salzburg, Austria, and the one in Cartagena, Spain. In view of this example in the higher circles, can we be surprised at the numerous accumulations of small benefices?"

The many evils existing in the clergy of Upper Austria surely are one of the cause, if not the chief one, of the rapid Evangelization after 1517.

The work of Professor Eder, a Catholic doctor of theology, is a valuable contribution to the history of the Reformation. John Eiselmeier.

### "O BLEEDING HEAD AND WOUNDED"

When a hymn is given out in what manner do we sing? Do we trail through a hymn in a listless, half-hearted, unconcerned way; hardly realizing the meaning of the lines? Probably some wish the hymn did not have so many stanzas, while others are probably commenting mentally on Mrs. Jones's new hat, etc. Or do we sing the hymn with warmth of feeling and sincerity, realizing that when we sing our spirits are in communion with God? Do we take the hymn for granted or do we wonder who wrote the hymn and what conditions existed at the time that influenced the composer to write what he did?

During the Lenten Season you will sing that famous hymn, "O Bleeding Head and Wounded." This hymn was taken from a longer poem entitled "A Prayer in Verse to the Christ Hanging on the Cross," composed by Bernard of Clairvaux.

St. Bernard lived in the years 1091-1153 or at the time of the Second Crusade. He established a monastery in a valley called "Wormwood." But Bernard became so capable a leader in spiritual affairs that the name of the valley was changed to Clairvaux or Valley of Light. Kings, emperors, bishops and even popes sought him for wisdom and counsel. He was offered high positions but he preferred to stay at Clairvaux and influence the Christian world through

\*\*) Gmain beswarung gegen den geistlichen Officialn, Pharrern, und Briestern." Dorsalvermerk: "Die Rechtschrift ist doctor Kaufmann an 23ten tag Juni ueberantwort worden." This document is in "Haus-, Hof- und Staatsarchiv" of Vienna, Religionsakten, Faszikel 2.



his visits and writings. His poem "A Prayer to the Christ Hanging on the Cross" contained fifty lines each addressed to the sacred head, hands, feet, knees, breast, side, and heart of Jesus, making a total of 350 lines. It is from the section addressed to the Sacred Head that we derive the hymn as we know it. Paul Gerhardt translated this hymn into German from the Latin. His translation is considered to be even more powerful than the original because it has the added strength of Lutheran faith and scriptural knowledge.

In this hymn we have a picture of Jesus on the cross as the words of the hymn tell us —

O Head! once crowned with glory  
And Heavenly Majesty,  
But now despised and gory.

and again,

How does thy visage languish  
Which was once as bright as morn.

In the fourth stanza we hear the Christian's plea of guilt as he realizes —

For it was **my** transgression  
Which brought this woe on thee.

And if it had not been for Jesus on the Cross,

Wrath were my rightful lot,  
Have mercy, I implore Thee,  
Redeemer, spurn me not!

The next two or three stanzas contain the gratitude of the Christian for the supreme sacrifice,

Thanks from my heart I offer  
Thee, Jesus, dearest Friend,  
For all that **thou** didst suffer  
**My** good didst Thou intend.

In the last two stanzas the hymn expresses the confidence and hope of the Christian when he contemplates Death.

Be Thou my Consolation  
And Shield when I must die:  
Remind me of Thy Passion,  
When my last hour draws nigh.  
Mine eyes shall then behold Thee,  
Upon Thy cross shall dwell  
My heart by faith enfold Thee:  
Who dieth thus, dies well!

And so, though the hymn is at first sorrowful with the tragic description of Christ on the Cross, a ray of hope breaks through the darkness of despair revealing the gift of eternal redemption. Thus deep despair gives way to rejoicing and thanksgiving for the hope of salvation wrought by Jesus Christ.

E. S. in Tri-Parish Monthly Caller.

## THE CHRISTIAN HOME

(Continued)

The welfare of the individual, of the Church and of the State depends upon home conditions and home influence. Therefore it is necessary that the home life and atmosphere be good.

The Church and the States are aggregations of individuals. The calibre of the units determines the calibre and strength of the bodies, and the units are the men and women. We must have strong, good men and women if the cause of the Church and of the State shall prosper. And we cannot have good people without good homes. Man comes forth out of the home. There is his character moulded, his views of life formed. The time of youth is the golden seed-time of life, and the home is the seminary where the seed is sown and the plants fostered. If the home influence is good, his character will correspondingly be good, his habits will be good, his judgment will be good; in short, he will become a useful person, a pillar of the Church, perhaps, at least, a dependable church member, and a citizen that will be a credit to his country; if, on the contrary, the home influence is bad, his character will be correspondingly bad. You will have a selfish, cruel, harmful body, useless in that condition to the Church unless and until he is re-created, and a detriment to society.

The Scripture shows us the importance of the early training. "Train up a child in the way he should go, and when he is old he will not depart from it," Prov. 22:6. The home is the place where this training primarily must be given. The home is the world of the child, in it the child lives, gets his first impressions, these unfold there under the influence of those with whom the child associates, particularly the parents. It is their duty and responsibility to safeguard the little person by surrounding it with wholesome influence and setting before it morally correct principles to copy. In the home the child gets its peculiar stamp and character. And when the person is old he still retains these first impressions which are indelibly fastened upon its heart and mind. Thus the home has a far-reaching influence; it is a powerful force either for good or for bad.

In our day people attempt to shift the burden of instruction from parents upon other shoulders. The Sunday School would give the religion, the text-book of the correspondence school is expected to develop the character, the public health nurse looks after the teeth, the tonsils and adenoids; then the school teachers get their turn, with a meeting or two thrown in by the itinerant revivalist "for boys under twelve at 4 P. M." and "for girls" at another hour, after which a physician will talk to the boys and a nurse to the girls at some other time, while father and mother consider all this to be far better than what they could do

for the children themselves. Now some of these meetings may be good; but, after all, that does not alter the situation a particle that the children look at their home as the training school, and the parents are the patterns. And some of these things were far better omitted if parents thereby get a false sense of having done their duty and delve into club life all the more, leaving the children home in strange hands.

It is remarkable how many references in the Bible, especially in the Old Testament, are to the fact that the parents should inculcate certain things upon the minds of their children by speaking early and often of those things. It is the importance of home training that is shown by all these passages. Phrases such as these recur, "teach them unto your children," "thou shalt say unto thy son," "tell your children of it, and let them tell their children," and others. These were spoken to all people and refer not to public instruction but to home training, describing that which should take place between father and son, mother and daughter in the privacy of the home. The Proverbs of Solomon abound in passages which are plainly intended to strengthen the influence of the home, spoken, as it were, to give the fathers good material and ideas for the proper home training which is recognized as very important by all these statements. "Whom shall he teach knowledge, and whom shall he make to understand doctrine? Them that are weaned from the milk and drawn from the breasts. For precept must be upon precept, precept upon precept, line upon line, line upon line, here little and there a little," Is. 28:9, 10. One can just see the process in the home, as precept comes upon precept, line upon line, with the same line coming as an echo from the mouths, here a little and there a little.

It is in the home, therefore, that the foundations of character are laid and gradually developed. Here by precept and example the desirable and worthwhile qualities of the good character must be stamped upon the plastic child. If the child is ever to be a reliable, dependable person, the sense of responsibility must be developed. It must be made to know and feel that it has obligations towards God and man and that these duties must painstakingly be met and discharged. The idling child which has not its daily little tasks to perform and is held to perform them will develop the shirking habit of careless indifference toward the call of duty. Mercy towards fellow-men and also towards the beast is best emphasized by letting it carry the plate of food to the old, hungry man, and tenderly providing as best it is possible for the bird with the broken wing that flutters on the lawn. The lesson of pain and the comfort of sympathetic care is thus brought home. It will feel that life in man and beast is sacred and not wantonly to be destroyed but to be saved under all circumstances if humanly possible.

The sense of justice and fairness cannot be developed if treatment of the several inmates of the home is not fair. The wrong thing must be censured in the proper spirit, whether done by this or that child. Equality there must be. The favorite child and the natural culprit upon whom everything is blamed and who is naturally guilty unless he proves himself innocent are two things which make impossible the development of a strong sense of justice and fairness. We know what it meant in the house of Jacob and Isaac. There must be equal, dispassionate treatment of all; praiseworthy things must be recognized in all, given in the same spirit, while censure must follow the wrong thing. The pleasant as well as the unpleasant tasks should be assigned in a fair manner to all, and the unpleasant things not all left to be done by Cinderella. The sense of stewardship is another important quality in the make-up of a good character, and it must be cultivated with all care in the home. Let us not fail to give the well-known box of envelopes in the home due prominence and devise some way whereby the children learn to take interest in the weekly contribution from the members of the family; let them look forward to the time of their confirmation with interest when they, too, will receive their "box" and contribute regularly. And all the other qualities of the good Christian character should be developed. The conscience of the child will either become sensitive to all wrongs or dulled in the home, and, therefore, it is so necessary that the home influence be good. Youth is the time to develop the character, and the home is the best place to do so, yes, it is the only place intended by God where this is to be done. And the parents are the patterns after which the lives of the children will be moulded by them. The children are constantly taking snapshots, mentally, of the parents in certain settings and poses and under definite circumstances which fix themselves upon the memory of the child, and by these mental pictures they will be influenced when later they find themselves in similar circumstances.

How easily is the quality of truthfulness destroyed and liars trained if the little passenger is instructed to crouch down and to give the wrong age to the conductor. Oh, how expensive is the gain in pennies when the lost respect is figured and the undermined honesty! The evil gain might accumulate a tremendous compounded interest that runs the figure into the thousands which the dishonest employee steals, and that runs him into the gaol and wounds the parents' heart with a sting that is incurable, and the hook has the painful barb in that the folks must say that it was self-inflicted. And consider the father's folly who employs the little ones to help prepare the goods for market, carefully concealing the weaknesses and making ready to deceive the customers. That, too,

is scandalous, offensive; for Jesus says that that father should have a millstone hanged about his neck and be drowned in the depths of the sea, for he scandalized the little ones, caused them to go wrong, and inflicted irreparable damage to the souls of these whose angels in heaven behold constantly the face of the Father.

Consider the evil influences of the home of Eli, the priest. The bad influence which this home exerted, which could have been and should have been a good one, is painful to contemplate. True, Samuel was not influenced by it; he was the product of the good home of Elkanah and Hannah; but so far-reaching was the effect of the wickedness of Hophni and Phinehas and of Eli's weakness in dealing with the wicked children, that Israel was influenced and conditions generally became bad. The ark was taken from Israel, the church harmed, the battle was lost, the state suffered; many were killed; Eli's mistake broke his own neck. —The Australian Lutheran.

### HOME

Some years ago a prize was offered by an English magazine for the best definition of "Home." Among the many answers submitted five were selected as worthy of special mention. Here they are. They deserve our special mention: "Home — a world of strife shut out and a world of love shut in." "Home — the place where the great are small and the small great." "Home — the place where we grumble the most and are treated the best." "Home — the only place where the faults and failings of humanity are covered with the sweet mantle charity." "Home — the father's kingdom, the mother's world, the child's paradise."

Any of these definitions is fine. A good, happy, Christian home, what is more helpful, needful and beautiful than that? In these distress-days many people are losing their homes. That is sad, very sad. But a beautiful house all paid for and lavishly furnished is not always a home. It is hard to lose the ownership of your home because of financial loss, but it is infinitely worse not to have a home where Jesus and His Spirit reign and dwell. What is needed to save our homes from breaking down? Here is the remedy prescribed by a noted divine: "A bit more iron in domestic discipline, a finer parental example; a return to style of dress that adorns, without exposing the body; a rebuilding of the family altar, and a recovery of the family pew." Father, mother, what kind of home have you? — Sel.

A friend is one who is glad when you win and sorry when you don't.

### THE ONE THING NEEDFUL

A young minister in a college town was embarrassed by the thought of criticism in his cultivated congregation.

He sought counsel from his father, an old and wise minister, saying: "Father, I am hampered in my ministry in the pulpit. If I cite anything from geology, there is Prof. A., a teacher of this science, right before me. If I use an illustration of Roman mythology, there is Prof. B., ready to trip me up for any little inaccuracy. If I instance something in English literature that pleases me, I am cowed by the presence of the learned man that teaches that branch. What shall I do?"

The sagacious old man replied: "Do not be discouraged. Preach the Gospel — they probably know very little of that." — Anon.

### CONFESS CHRIST AT ALL TIMES

A beautiful instance of Christian integrity is given of a young woman who was spending a few weeks at a summer resort.

An attempt was made to induce her to attend a dance in order that the affair might have the prestige bestowed by her presence as she stood high in society. She declined all the importunities of her friends.

Finally an honorable Senator tried to persuade her to attend saying: "Miss B., this is quite a harmless affair, and we want the exceptional honor of your presence."

"Senator," said the young lady, "I cannot do it. I am a Christian. I never do anything in my summer vacation or wherever I go that would injure the influence I have over the girls of my Sunday School class."

The Senator bowed and said: "I honor you. If there were more Christians like you, more men like me would become Christians." — Sel.

The deepest answer we can have to our praying is not God's gift, however precious these may be, but God Himself, His love, His grace.

— Dr. J. R. Mueller.

### REPORT OF COMMITTEE ON HYMNOLOGY AND LITURGICS

(Continued)

PART III.

TUNE

(where more than one tune is given, 2nd and 3rd choice is indicated)

#### HYMNS AND TUNES ADAPTED

3	Liebster Jesu, wir sind hier
5	Neander
63	Lobe den Herren, den mächtigen König der Ehren

64	Nun danket alle Gott	117	Nun danket all' und bringet Ehr'; St. Agnes
17	Regent Square	139	Lobt Gott, ihr Christen, allzugleich
93	Coronation	34	Herr Jesu Christ, Dich zu uns wend'
107	Martyn: Hollingside	90	St. Agnes
158	Lobt Gott, ihr Christen allzugleich	98	Nun danket all' und bringet Ehr'; St. Agnes
318	Woodworth	121	Alles ist an Gottes Segen
325	Toplady	149	Wolder; Valet will ich dir geben (com- bining two stanzas)
351	Olivet		Wo Gott zum Haus nicht gibt Sein' Gunst;
449	Batty	180	Vom Himmel Hoch
464	Harwell		Es ist das Heil uns kommen her
466	Aurelia	141 (Hymnary)	Herr Gott, dich loben alle wir
136	Valet will ich dir geben; Wie soll ich dich empfangen	155 (Hymnary)	Wer weiss, wie nahe mir mein Ende
109	Wie wohl ist mir, o Freund der Seelen	173 (Hymnary)	
525	Herzlich tut mich verlangen	Jesus Lives,	
218	Auf, Auf, mein Herz mit Freuden	Death's	
474	Missionary Hymn	Reign	
512	Consolator	is Past	Liebster Jesu, wir sind hier
29	Morning Hymn; Die helle Sonn'		Gottes Sohn ist kommen
42	Hursley	143	Ach Gott und Herr
45	Caswell; Merrial	234	O Traurigkeit, O Herzeleid
91	Federal Street; Wenn wir in hoechsten Noeten sein	215	Jesu, meine Zuversicht
9	Christus, der ist mein Leben	222	Allein Gott in der Hoeh' sei Ehr'
86	Jesus, Jesus, nichts als Jesus	261	Wie schoen leuchtet der Morgenstern
150	Vom Himmel hoch, da komm' ich her	247	O Welt, ich muss dich lassen
200	Cowper	33	Ein feste Burg ist unser Gott
11 (Hymnary)	Guds Menighed, syng (Hymnary, 11)	273	Regent Square
53 (Hymnary)	Freu dich sehr, o meine Seele	187	Spanish Chant
132 (Hymnary)	Kirken den er et gammelt Hus (Hymnary, 132)	213	St. Magnus; Nun danket all' und bringet Ehr'
183 (Hymnary)	Wie schoen leuchtet der Morgenstern	237	Morning Star
329 (Hymnary)	Wie schoen leuchtet der Morgenstern	181	Dix
383 (Hymnary)	Der Tag, der ist so freudenreich	183	Gethsemane
20	O Heilige Dreifaltigkeit	199	Alford
130	Freu' dich sehr, o meine Seele	288	Mendelssohn
135	Meinen Jesum lass ich nicht (Witt)	154	Herr Jesu Christ, mein's Lebens Licht
138	Macht hoch die Tuer (Stobaeus); Macht hoch die Tuer (Freylinghausen); Macht hoch die Tuer (Lemke)	235	Ewing
262	Italian Hymn	556	Darwell
263	Nicaea	453	Erhalt uns, Herr, bei Deinem Wort
306	Magdalen; Melita	460	Windham; Erhalt uns, Herr, bei Deinem Wort
322	Aurelia	551	Det kimer nu til Julefest (Hym. 193; Vom Himmel hoch
335	O Durchbrecher aller Bande (Hoelter, 227)	193	Dies Irae
132	Valet will ich dir geben; Webb	555	Ewing; Herzlich tut mich verlangen
324	Bethany; Winterton	557	Her Kommer dine arme Smaa (Hymnary, 179); Vom Himmel hoch
97	Lobt den Herrn, die Morgensonne	179 (Hymnary)	Der Tag, der ist so freudenreich
115	Erhalt uns, Herr, bei Deinem Wort	185	St. George's Windsor
116	Herr Jesu Christ, Dich zu uns wend'; Die helle Sonn'	295	Guide Me
283	Erhalt uns, Herr, bei Deinem Wort; Herr Jesu Christ, Dich zu uns wend'	340	St. Peter's, Oxford
437	St. Crispin; Ach bleib' bei uns, Herr Jesus Christ	354	Schumann
120	Wo Gott zum Haus nicht gibt Sein' Gunst	379	Zion
438	Erhalt uns, Herr, bei Deinem Wort	465	Schumann
300	O Heilige Dreifaltigkeit	567	Dundee
87 (Hymnary)	Neander	13	Komm, O Komm, Du Geist des Lebens
190 (Common Service Book)	Herr Jesu Christ, Dich zu uns wend'	43	Winchester Old
178	Vienna	72	Dundee
204	O Jesu Christ, mein's Lebens Licht; Ham- burg; St. Cross	94	St. Peter's, Oxford
56	Vienna; Brasted	96	Dich will ich lieben, meine Staerke
Commit Thou all Thy Griefs (Wesley)		349	St. Crispin
140	Thessalonica (Common Service Book, 399)	326	Beatitudo; Nun danket all' und bringet Ehr'
146	Erschienen ist der herrlich Tag	108	Valet will ich Dir geben; Aurelia
193	Nun komm, der Heiden Heiland	113	Dix
225	Nun lasst uns den Leib begraben; Wir dan- ken Dir, Herr Jesu Christ	125	Lobt den Herrn, die Morgensonne
227	Christus ist erstanden	160	O mein Jesu, ich muss sterben; O Durch- brecher aller Bande (Hoelter, 227)
378	Ach bleib' bei uns, Herr Jesus Christ; Herr Jesus Christ, mein's Lebens Licht	209	Consolation
468	Winchester Old; Christmas	212	O Durchbrecher aller Bande (No. 182)
471	St. Thomas	231	America
37	Webb	305	Dundee
46	Batty, Evening	364	Energy
95	Vox Dilecti; Evan (dividing each stanza into two parts)	380	Spohr
	Rathbun; Batty	398	Spohr
		399	Penitence
		409	St. Michael
		490	Dundee
		496	Dundee
		524	Rest
		540	Vienna
		411	Winchester Old
		412	Integer Vitae (Hymnary, 565)
		38	St. Agnes
		119	Diademata
		104	Duke Street
		229	

242	O Durchbrecher aller Bande (No. 182); O Durchbrecher aller Bande (Hoelter, 227)
259	Mercy
355	Patmos
99	Gethsemane
337	Winterton; Monroe Place
339	Meribah
353	Winterton
358	O Durchbrecher aller Bande (Hoelter, 227)
360	O Heilige Dreifaltigkeit; Herr Gott, Dich loben alle wir
375	Portuguese Hymn
376	Mendon
418	Wenn wir in hoechsten Noeten sein; St. Cross
484	Dunstan
485	Kommt her zu mir, spricht Gottes Sohn
476	Galilean
541	Boylston
82	Jesu, meine Freude
363	Alles ist an Gottes Segen
331	Seelenbraeutigam
350	Herr Jesu Christ, mein's Lebens Licht
276	Kommt her zu Mir, spricht Gottes Sohn
153	Lasst uns alle froehlich sein
229 (Hymnary)	Kommt her zu Mir, spricht Gottes Sohn
239 (Hymnary)	Der mange skal komme (Hymnary, 239)
260 (Hymnary)	Werde munter, mein Gemuete
383	Herr, wie Du willst, so schick's mir mir Gott des Himmels und der Erden
23	Mendon
4	Seymour; Vienna
7	Gott sei Dank durch alle Welt
8	Darwall
11	Vater unser im Himmelreich
12	Batty
14	Vienna
15	Ellers
16	Erfurt
18	All' Ehr' und Lob soll Gottes sein
19	Redhead
25	Denby (Hymnary, 233)
387	Wir glauben all' an einen Gott (393)
393	Wir glauben all' an einen Gott (393); Wir glauben all' an einen Gott (394 b)
394	Vienna
26	Winchester Old
27	Dix
28	Herr Gott, Dich loben alle wir; Gounod's Evening Hymn
36	Ach bleib bei uns, Herr Jesu Christ
39	Eventide
40	Schumann
41	Mendon; Vom Himmel hoch
167	Avon
214	Azmon; Nun danket all' und bringet Ehr'
47	Federal Street; Ach bleib bei uns, Herr Jesu Christ
51	Abends; Ach bleib bei uns, Herr Jesu Christ
54	Delay not
57	Nun danket all und bringet Ehr'
61	Innocents
68	Dix; Fred til Bod
71	Nun danket all' and bringet Ehr'
61	Nun danket all' und bringet Ehr'
74	Winchester Old
75	St. Thomas
76	Herr Gott, Dich loben alle wir
78	Herr Gott, Dich loben alle wir
79	St. Petersburg; St. Catherine (Wisc. 194)
85	O Heilige Dreifaltigkeit
92	Ich singe Dir mit Herz und Mund; Win- chester Old
101	Nun Danket all' und bringet Ehr'
102	O dass ich tausend Zungen haette (345)
345	Vater unser im Himmelreich
396	Wo Gott zum Haus nicht gibt Sein' Gunst
445	Vater unser im Himmelreich
543	Vater unser im Himmelreich
545	O dass ich tausend Zungen haette (311); Wer nur den lieben Gott laesst walten
400	Liberatim (1st); St. Florian (2nd)
6	(To be continued)

## FROM OUR CHURCH CIRCLES

## RADIO STATION KFUE AT ST. LOUIS, MO.

(By Request)

Radio work is to a great extent a work of faith, for most of the blessings of the preaching of God's Word by means of the Radio remain hidden. However, frequently God permits us to see the fruit of our humble labors thus strengthening our faith in His promise: "My Word shall not return unto me void." The following letters are proof for this:

Boaz, Wis. — Just a line to tell you that I have been getting your programs just fine the last two days and sure enjoyed them very much. It is now 9:30 P. M. am waiting for your 10:00 program. Would you please send me a copy of The Gospel Voice. I am sure glad I can get them."

Cape Girardeau, Mo. — "I certainly get lots of comfort from this station since my husband was killed last summer; it certainly helps pass away the long and lonely hours for my little daughter and me."

Red Bud, Ill. — "I enclose my check for five dollars as a donation toward the expense of the station. As so many people are drifting away from the church, it is important that KFUE should be kept on the air at all costs."

Burlington, Iowa. — "Yesterday afternoon I called on Mrs. — — — who has been ill for the past week. They were listening to some music on the radio. I asked if they ever listened to KFUE. The daughter said, 'We don't know where to get that station'; so I turned the dial and soon had your station and when this woman heard the beginning of the German service her face lit up with a smile and she folded her hands, being thankful for being able to listen to the German service at her home."

Certainly KFUE is a real missionary agency. May the gracious and mighty Lord continue to hold His protecting hand over our station KFUE. Herman H. Hohenstein.

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.

PASTORAL CONFERENCE  
OF THE MINNESOTA DISTRICT

The Pastoral Conference of the Minnesota District meets at Redwood Falls, Minn. (Edw. Birkholz, pastor), April 10 to 12, the first session opening at 10 A. M.

Papers: The Ministry, R. C. Ave Lallemand; A. Sermon on the Trinity Sunday Gospel, T. E. Kock; The Sunday School in our Scheme of Christian Education, P. T. Bast; The Doctrine of Repentance, with special reference to existing conditions, A. Schaller; Luther's Translation of the Bible, An Anniversary Memorial, L. F. Brandes; Pulpit and Communion Fellowship, Th. Albrecht.

Speakers: O Medenwald (M. Wehausen).

Confessional Address: W. Haar, Sr. (K. Nolting).

Sleeping quarters and breakfast will be provided gratis, dinner and supper 25c.

All registrations for sleeping quarters should be made not later than April 1. H. E. Lietzau, Sec'y.

PASTORAL CONFERENCE  
OF THE DAKOTA-MONTANA DISTRICT

The Pastoral Conference of the Dakota-Montana District will hold its annual meeting at the Northwestern Lutheran Academy, Mobridge, South Dakota, from April 3 to April 5. The first session will begin at 9 o'clock on Tuesday morning.

Papers: Finish essay on: How may we stimulate regular attendance at Lord's Supper? Pastor E. R. Gamm; 2. Die Stellung Jesu zum irdischen Gut, Pastor W. Schmidt; 3.

Capital and Labor, Pastor R. F. Gamm; 4. Exegesis on Titus 3, Pastor W. Krueger; 5. Paul's Practical Theology, Pastor F. Blume. Besides this the faculty of the Academy is to read a paper on the subject: Unsere Ziele im Konfirmationsunterricht at this conference.

Sermon: Pastor L. Lehmann (Pastor Wm. Lindloff) English.

Confessional Address: Pastor H. Mutterer (Pastor W. Meier), German.

Announcements should be made to Pastor E. R. Gamm. The conference will be quartered in the Academy, where meals will also be served at a nominal cost. The brethren might also bear in mind that there will be no equalization of expenses at this conference. Herbert Lau, Sec'y.

#### TEACHERS' CONFERENCE OF NORTH WISCONSIN DISTRICT

The Teachers' Conference of the North Wisconsin District will meet, D. v., April 4 (9 A. M.) to April 6 at Rhineland (P. Bergmann, pastor). Kindly return the announcement cards promptly to Louis O. Keup, 217 Conro St., Rhineland, Wis. H. A. Handrich, 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.

#### DODGE-WASHINGTON PASTORAL CONFERENCE

The Dodge-Washington Pastoral Conference convenes, D. v., at Hartford, Wis., on April 10 and 11 (1934) with Pastor Ad. v. Rohr.

Sermon: A. Lengling — F. Marohn.

Confessional Address: G. Bradtke — H. Cares.

Papers to be read by the Pastors v. Rohr, Bradtke, Lengling, Martin, Bergfeld, Klingbiel.

Kindly write to the pastor-host whether you are coming or not. Herm. C. Klingbiel, 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. Bleeke; Was muss das Verhalten eines Christen einem Gebannten gegeneinander 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. Bleeke).

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.

#### PACIFIC NORTHWEST PASTORAL CONFERENCE

The pastoral conference will meet April 10 to 12, noon to noon, at Faith Congregation in Tacoma, Wash. The Rev. A. Matzke is the pastor.

Sermon: A. Mackdanz; H. H. Wiechmann.

Confessional: W. Amacher; E. Zimmermann;

Papers: W. Lueckel; E. Zimmermann.

Book report: A. Matzke.

Announcement is requested.

H. H. Wiechmann, Sec'y.

#### PACIFIC NORTHWEST CONFERENCE

The Pacific Northwest Conference meets April 10 to 12 at Tacoma, Wash., Arthur Matzke, pastor. Opening session at 2 P. M.

Papers: Wm. Lueckel, "Consanguinity"; E. Zimmermann, Rom. 11:25-31; A. Matzke, Book Review.

Confessional: W. Amacher, E. Zimmermann.

Sermon: A. Mackdanz, H. Wiechmann.

Announce your coming to local pastor.

A. H. Mackdanz, 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. Win-

ter; An Exegesis of Romans 6, Pastor H. Hackbarth; An Exegesis of I John 4, Pastor E. F. Hy. Lehmann.  
 Sermon: Pastor L. Sabrowsky, Pastor Fritz Miller.  
 Please announce! L. A. Tessmer, Sec'y.

**CHANGE OF ADDRESS**

Rev. E. Wenk, 1502 No. Ames St., Saginaw W. S, Mich.

**GOLDEN WEDDING ANNIVERSARY**

On February 26, Mr. and Mrs. Herman Zimmermann, members of St. Mark's Ev. Luth. Congregation, Watertown, Wis., were privileged to celebrate their golden wedding. All of their eight children and their families, one from the far Pacific coast, were present to rejoice with the parents and to give thanks unto the Lord who so manifestly had kept his promise to them, "Even to your old age I am He; and even to hoar hairs will I carry you; I have made, and I will bear; even I will carry and will deliver." Is. 46, 4. — A sum of money was handed to the undersigned for mission purposes.  
 W. A. Eggert.

**BOOK REVIEW**

**Filled With the Spirit — How to Live a Spiritfilled Life.**  
 By H. G. Randolph, teacher at the Lutheran Bible Institute, Minneapolis, Minn. Published by the Lutheran Bible Institute, Minneapolis, Minn., 1934. Brochure form. 64 pages. Price 30 cents.

In seven chapters the author pleads for a Christian life filled with the Spirit. There is some confusion in this little treatise on the significance of the outpouring of the Spirit at Pentecost. The author's assertion p. 12, "Not until then (Pentecost) was He (the Holy Spirit) on earth in His official capacity to abide here permanently and indwell the saints," may well be questioned. If, as the author admits, every believing Christian has the Holy Spirit indwelling in him, surely the fathers of the faith like Noah and Abraham, Moses and David had the indwelling Spirit before the solemn and visible outpouring in *miraculous* power upon the apostles on the Pentecost day. We may concede that not all believers are completely filled by the Holy Ghost, but we should hesitate to subscribe to the author's bare statement that, "many of those who are considered the most devoted and faithful members (of the church) have no living knowledge of Christ unto salvation." It is true "we have not the Power of Pentecost," nor can we have, for this power was granted in miraculous gifts of tongues and wonders only to the first church. And when it is stated that "there are blessings from God which the believer does not come by at regeneration," p. 29, and again, p. 30, "Not all Christians have acknowledged Christ as Lord," it would appear that the desired being filled with the Spirit is an extra gift of grace. But surely there is room in all of us for a *more* Spirit-filled life, more and stronger faith, holier living, and for this the writer pleads. To this end the booklet may be of help to the reader.  
 Z.

**MEMORIAL WREATHS**

In memory of Mrs. Anna Zamzow, who died February 17, 1934, at the age of 62 years, the following friends donated \$7.25 for Mission: Mr. and Mrs. Otto Zimmerman \$ .50, Mr. and Mrs. August Ebert \$ .50, Mr. Wm. Gramzow \$ .25, Mr. and Mrs. Martin Zimmerman \$ .50, Mr. and Mrs. Oscar Borchardt \$ .50, Mr. and Mrs. Herbert Gramzow \$ .50, Mr. and Mrs. Walter Zimmerman \$ .50, Mrs. Bertha Kaeding \$1.00, Mr. and Mrs. Herman Kaatz \$1.00, Mr. Herman Marten \$1.00, Mr. and Mrs. Carl Steffenhagen \$ .50, Mr. and Mrs. Emil Genrich \$ .50.

Walter Nommensen.

**NORTH WISCONSIN DISTRICT**

February, 1934

Rev. G. E. Boettcher, Hortonville .....	\$ 8.31
Rev. Th. Brenner, Freedom .....	4.88
Rev. John Dowidat, Oakfield .....	36.50
Rev. M. A. Fleischer, Red Granite .....	7.46
Rev. A. Froehлке, Neenah .....	96.44
Rev. Carl C. Henning, Grover .....	34.55
Rev. O. T. Hoyer, Winneconne .....	23.36
Rev. O. T. Hoyer, Zion .....	3.45
Rev. Gerhard Kaniess, Kewaskum .....	55.75
Rev. Geo. Kobs, Markesan .....	256.78

Rev. L. H. Koeninger, Manitowoc .....	300.00
Rev. J. W. Krubsack, Eagle River .....	3.00
Rev. R. Lederer, Green Bay .....	100.00
Rev. Paul Th. Oehlert, Kaukauna .....	42.35
Rev. E. P. Pankow, Green Lake .....	19.17
Rev. Gerhard Pieper, Fond du Lac .....	380.80
Rev. J. G. Pohley, Menasha .....	125.23
Rev. Emil Redlin, Ellington .....	56.50
Rev. Emil Redlin, Stephenville .....	10.15
Rev. F. A. Reier, Waupaca .....	6.00
Rev. Edm. C. Reim, St. John's Congregation, Forest .....	4.04
Rev. M. F. Sauer, Brillion .....	81.47
Rev. T. J. Sauer and M. F. Brandt, Appleton .....	356.00
Rev. Norman Schlavensky, Fontenoy .....	84.46
Rev. E. B. Schlueter, Oshkosh .....	124.65
Rev. A. E. Schneider, Fremont .....	17.30
Rev. Fr. Schumann, Sawyer .....	10.85
Rev. V. J. Siegler, Maplewood .....	13.30
Rev. Theo. Thurow, Menominee, Mich. ....	1.54
Rev. A. W. Voigt, Depere .....	23.00
Rev. A. H. J. Werner, Center .....	21.33
Rev. F. C. Weyland, Winchester .....	9.55
Rev. F. C. Weyland, Readfield .....	12.38
Rev. F. C. Weyland, Caledonia .....	3.81
Rev. R. E. Ziesemer, Appleton .....	121.07
Rev. W. F. Zink, Dale .....	64.85

Budget .....	\$2,361.53
Non-Budget .....	158.75
	<hr/>
	\$2,520.28

**MICHIGAN DISTRICT**

January and February, 1934

Rev. C. Binhammer, Clare .....	\$ 5.50
Rev. H. Engel, Brady .....	18.30
Rev. F. Krauss and K. Krauss, Lansing .....	302.42
Rev. J. Nicolai, Adrian .....	81.31
Rev. J. Zink, Bay City .....	67.40
Rev. R. Timmel, Toledo, O. ....	54.05
Rev. H. Hoenecke, Sturgis .....	87.27
Rev. R. Koch, Waterloo .....	33.40
Rev. W. Westendorf, Dowagiac .....	62.90
Rev. W. Westendorf, Eau Claire .....	7.35
Rev. E. Hoenecke, Plymouth .....	40.00
Rev. C. Binhammer, Clare .....	39.15
Rev. B. Westendorf, Flint .....	49.41
Rev. H. Richter, Detroit .....	18.00
Rev. J. Roekle, Allegan .....	33.90
Rev. C. Kionka, Hemlock .....	25.00
Rev. C. Kionka, Swan Creek .....	15.00
Rev. H. Engel, Chesaning .....	20.66
Rev. C. Schmelzer, Riga .....	128.63
Rev. A. Westendorf, Bay City .....	134.13
Congregation at Frankenmuth .....	17.93
Rev. H. Eckert, Saginaw .....	11.09
Rev. G. Schmelzer, Sebewaing .....	102.80
Rev. W. Franzmann, Coloma .....	14.08
Rev. A. Lederer, Saline .....	47.95
Rev. G. Wacker, Pigeon .....	38.70
Ladies' Aid, Pigeon, including \$2.00 memorial wreath.....	42.00
Rev. E. Rupp, Manistee .....	6.00
Rev. M. Haase, South Haven .....	14.60
Rev. P. Schulz, Scio .....	82.20
Rev. A. Lederer, Saline .....	14.00
Rev. G. Ehnis, Monroe .....	14.00
Rev. G. Wacker, Elkton .....	24.47
Rev. W. Weissgerber, Lansing .....	8.18
Rev. F. Stern, Detroit .....	10.00
Rev. H. C. Haase, Benton Harbor .....	100.00
Rev. J. Zink, Bay City .....	8.00
Rev. Aug. Kehrberg, Zilwaukee .....	100.00
Rev. G. Albrecht, Kawkawlin .....	31.00
Rev. D. Metzger, Remus .....	5.50
Rev. D. Metzger, Broomfield .....	11.62
Revs. O. Eckert and O. J. Eckert, Saginaw .....	243.18
Rev. G. Luetke, Toledo, O. ....	125.00
Rev. A. Hoenecke, Muskegon .....	22.36
Rev. H. Zink, Tittabawassee .....	5.00
Rev. H. Wente, Crete, Ill. ....	43.32
Rev. D. Rohda, Flint .....	19.69
Rev. M. Schroeder, Bay City .....	65.00
Rev. A. Fischer, Sodus .....	62.30
Rev. A. Maas, Northfield .....	14.71

Rev. G. Schmelzer, Sebewaing .....	10.00	Rev. J. Roekle, Allegan .....	14.72
Rev. H. Engel, Chesaning .....	5.75	Memorial Wreath .....	1.00
Rev. O. Peters, Wayne .....	42.45	Rev. H. Zapf, Monroe .....	21.85
Rev. O. Peters, Livonia .....	9.54	Rev. A. Maas, Northfield .....	16.18
Rev. C. Schmelzer, Riga, from N. N. ....	25.00	Rev. G. Schmelzer, Sebewaing .....	10.00
Rev. A. Lederer, Saline, from N. N. ....	100.00	Rev. J. Gauss, Jenera, O. ....	91.93
Memorial Wreath, Memory of Geo. Aprill .....	3.00	Rev. E. Rupp, Manistee .....	13.34
Rev. E. Lochner, Hopkins .....	16.15	Rev. O. Peters, Wayne .....	64.64
Rev. E. Lochner, Dorr .....	9.55	Rev. O. Peters, Livonia .....	16.63
Rev. W. Voss, Tawas City .....	41.83	Rev. E. Lochner, Hopkins .....	19.05
Memorial Wreath by Ladies' Aid .....	2.00	Rev. E. Lochner, Dorr .....	11.41
Rev. E. Rupp, Manistee .....	7.02	Rev. D. Metzger, Remus .....	2.60
Rev. A. Westendorf, Bay City .....	24.80	Rev. D. Metzger, Broomfield .....	6.52
Rev. H. Eckert, Saginaw .....	25.99	Rev. E. Kasischke, Greenwood .....	5.41
Rev. C. G. Leyrer, St. Louis .....	23.75	Rev. E. Kasischke, Mayville .....	1.81
Rev. H. Hoenecke, Sturgis .....	16.04	Rev. H. Engel, Brady .....	5.00
Rev. J. Zink, Bay City .....	19.00	Rev. F. Stern, Detroit .....	5.00
Rev. E. Hoenecke, Plymouth .....	6.20	Rev. A. Maas, South Lyon .....	5.00
Revs. O. Eckert and O. J. Eckert, Saginaw ..	102.38	Rev. G. Schmelzer, Riga .....	19.48
Rev. O. Frey, Saginaw .....	12.15	Rev. W. Westendorf, Dowagiac .....	13.80
Rev. E. Rupp, Batcheller .....	13.85	Rev. H. Engel, Chesaning .....	6.13
Rev. H. C. Haase, Benton Harbor .....	60.00	Rev. C. Kionka, Swan Creek .....	8.00
Rev. F. Krauss and K. Krauss, Lansing .....	80.61	Rev. C. Kionka, Hemlock .....	10.00
Rev. M. Schroeder, Bay City .....	35.17	By Walther League from nine different congregations (all Non-Budgetary) .....	39.32
Rev. H. Heyn, Detroit .....	24.88	<b>Every-Member Canvass</b>	
Rev. B. Westendorf, Flint .....	27.15	Rev. J. Gauss, Jenera, O. ....	6.00
Rev. C. Schmelzer, Riga .....	36.60	Rev. A. Fischer, Sodus .....	5.00
Rev. H. Engel, Brady .....	6.61	Total .....	<u>\$3,897.68</u>
Rev. E. Kasischke, Greenwood .....	8.00	Budgetary .....	\$3,822.94
Rev. E. Kasischke, Mayville .....	2.25	Every-Member Canvass .....	11.00
Rev. P. Schulz, Scio .....	20.00	Non-Budgetary .....	63.74
Rev. W. Westendorf, Dowagiac .....	3.80	E. WENK, Treasurer.	
Rev. G. Luetke, Toledo, O. ....	49.00		
Rev. W. Voss, Tawas City .....	26.88		
Memorial Wreath by Ladies' Aid .....	2.00		
Rev. R. Timmel, Toledo, O. ....	50.00		

TREASURER'S. STATEMENTS

8 Months — February 28, 1934

Department	Receipts	Disbursed	Invsts.	Operation	Maintenance
General Administration .....	\$ 37,715.90	\$ 24,666.95	\$ 65.00	\$ 24,601.95	
Educational Institutions .....	18,068.67				
Theological Seminary .....	3,632.09	9,687.25	30.12	9,564.57	92.56
Northwestern College .....	9,364.72	31,560.76	1,290.00	27,239.35	3,031.41
Dr. Martin Luther College .....	2,581.75	26,053.98	370.48	24,327.67	1,355.83
Michigan Lutheran Seminary .....	1,236.96	7,005.90	11.36	6,827.15	167.39
Northwestern Lutheran Academy .....	856.14	4,709.79	1.50	4,673.62	34.67
Home for the Aged .....	1,605.80	3,601.05		3,386.47	214.58
Missions, General .....	43,332.10	875.32		875.32	
Indian Mission .....	9,115.48	17,328.40	301.10	15,529.56	1,497.74
Negro Mission .....	4,811.48	9,333.29		9,333.29	
Home Mission .....	17,923.51	54,310.09		54,310.09	
Poland Mission .....	2,005.46	6,765.11		6,765.11	
Madison Student Mission .....	544.34	1,526.37		1,526.37	
Theological Candidates .....		874.63		874.63	
School Supervision .....		280.87		280.87	
General Support .....	1,887.14	12,288.00		12,288.00	
Indigent Students .....	6,490.73	1,054.52		1,054.52	
To Retire Debts .....	171.31				
	<u>\$161,343.58</u>	<u>\$211,922.28</u>	<u>\$ 2,069.56</u>	<u>\$203,458.54</u>	<u>\$ 6,394.18</u>
Revenues .....	33,363.49				
	<u>\$194,707.07</u>				
Every-Member Canvass .....	1,144.05				
	<u>\$195,851.12</u>	<u>195,851.12</u>			
Deficit .....		<u>\$ 16,071.16</u>			

Debt Statement

Debt on July 1, 1933 .....	\$395,966.16
Debts made since .....	149,716.10
	<u>\$545,682.26</u>
Debts paid .....	94,957.79
	<u>\$450,724.47</u>
Debt on February, 1934 .....	874.63
Church Extension Debt .....	195,814.29
	<u>\$646,538.76</u>

THEO. H. BUUCK,  
Treasurer.