

THE NORTHWESTERN LUTHERAN

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

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Number 6

"LORD, HAVE MERCY UPON US!"

Our Lenten Prayer

The Lenten season is especially adapted to prayerful meditation. Pondering as we do during this season the Passion of our Lord and Savior there is, more than usual, room for earnest contemplation and prayer on our part. The very hymns we sing in our Lenten services strongly remind us thereof. These are both of a collective and individual or personal nature. Collective hymns are those in which we join as a body in singing the Great Passional of Christ. Most notable among these is the one which, with its deeply impressive melody, has become the habitual passion hymn in the Lutheran Church.

"O Lamb of God, most holy!
Who on the cross didst languish,
E'er patient, meek, and lowly,
Though mocked amid Thine anguish,
Our sins Thou bearest for us,
Else would despair reign o'er us,
Have mercy on us, O Jesus!"

More numerous than the collective are the individual or so-called personal Lenten hymns, those whose lesson the individual worshipper may apply for his or her special admonition, edification and comfort. Both kinds of hymns, however, collective and individual, center around the same great Lenten theme, that of the Passion of Christ, and both are equally edifying, comforting and effective. They are prayers in the highest sense of the term, probably the most ardent prayer the Christian can offer unto his Lord and Savior.

A most ardent Lenten prayer, and one which, at all times, we are in need of, is that quoted in the heading of our meditation, "Lord, have mercy upon us!"

What we so Ardently Ask for Concerning the Passion of Christ

The things we fervently ask for in this Lenten prayer may best be ascertained by following the line of thought expressed in some of the stanzas of the Passion hymn.

Jesus, I will ponder now
On Thy holy passion;
With Thy spirit me endow
For such meditation.

Grant that I in love and faith
May the image cherish
Of Thy suffering, pain and death,
That I might not perish."

To begin with, we here have the first thing we so ardently ask for in our Lenten prayer, "Lord, have mercy upon us." It is this that Jesus would endow us with His Spirit for the contemplation of His Passion. We are verily in need of being endowed with the Spirit from on high to ponder this great and awful theme. We are not always in a mood to contemplate with spiritual profit Christ's sufferings and death. Duties of our temporal calling, our daily job, business enterprises, even unwholesome distractions often occupy our minds and thoughts to such an extent as to render us totally unfit to give this greatest and most important of all themes the full, wholehearted prayerful attention it requires.

Moreover, the matter concerning Christ's sufferings is not to the liking of human nature. The old prophet's saying of the suffering Savior: "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not." — still is true. When we behold the figure of Christ in His unutterable sufferings, His agonies, pain and ignominious death, our heart naturally shrinks from such a pitiable sight; there is nothing to attract us. How much, then, we need to pray, "Lord, have mercy upon us!" Grant that in love and faith we may cherish the image of Thy suffering. Endow us with Thy holy Spirit that we may ponder Thy Passion with a heart and mind eager to understand and realize its profound significance, learning to know that it is Christ the God-man who suffered and died on the cross. Grant us, O dear Lord Jesus, that we look upon Thy sufferings and death not only as a mere, historic fact, but as the one and only work through which our redemption or reconciliation with God has been established.

"Yet, O Lord, not this alone
Let me see Thy passion,
But its cause to me make known,
And its termination.
Ah! I also and my sin
Wrought Thy deep affliction;
This the real cause hath been
Of Thy crucifixion."

It is not enough to behold the suffering Savior as such, to see Him in His unspeakable agony and distress; nor does the pondering of Christ's Passion consist in feeling sympathy for Him, in weeping and wailing over His intense sufferings. All the pondering of Christ's suffering will be of no avail, if we do not see the cause of such affliction. The reason why so many do not understand the Passion of Christ nor enjoy what He has accomplished thereby, is because they are lacking in the sense of their enormous guilt before God. It is sin which has caused all the woes of Christ's sufferings and death, and it is my sin that has wrought such affliction:

"This the real cause hath been
Of Thy crucifixion."

"Lord, have mercy upon us!" Grant that by the study of the Law we may come to a true knowledge of sin and its guilt which could not be atoned for nor expiated save through Thy innocent suffering and death.

"Grant that I Thy passion view
With repentant grieving."

How can I view Thy agony and pain without feeling deep remorse for my sin the deliverance from which demanded such a sacrifice! But

"If my sins give me alarm
And my conscience grieves me,
Let Thy cross my fear disarm,
Peace of conscience give me.
Grant that I may trust in Thee
And Thy holy passion;
If His Son so loveth me,
God must have compassion."

What can assure us of God's pardon and give us peace of conscience in the penitent consciousness of our sin and guilt is solely this that the Lord, in His inestimable love for us sinners who were doomed to death because of their sins, took upon Himself the guilt of our sins and died instead of us on Calvary. All now depends on this that we accept this meritorious work of our suffering Savior in implicit faith. It means simply this that we trust in the sufferings and death of Christ as having been done in our stead for the expiation of our guilt and our reconciliation unto God. But such trust, such faith is none of our own doing. And therefore it is of the utmost importance for us to make the Lenten prayer our own, "Lord, have mercy upon us." Grant that by Thy grace we may wholly trust in Thee and Thy holy passion; enlighten us with the gifts of the Holy Spirit that we see Thee, find Thee, love Thee, follow and serve Thee in everlasting righteousness, innocence, and blessedness.

"That I may in heaven above
Sing Thy praise forever."

J. J.

Grow In Knowledge

A FORECAST FOR 2144 A. D.

"There will be a total eclipse of the sun visible from this continent on October 26, 2144.

This is not a guess. It is a guarantee. For astronomers can predict the course of the sun and moon for centuries to come.

Yet, science, for all its ability to peer into the future of the solar system, cannot predict the course of your own life for the next 24 hours.

That is why, until the affairs of your daily life become as predictable as the movements of the heavenly bodies, you need protection against unforeseen accidents."

This advertisement for travel insurance in the current issue of the National Geographic contains much food for thought. The movements of the heavenly bodies God has created with such unfailing accuracy that makes their future positions predictable centuries ahead, but man's life is insecure and uncertain even for a moment.

God has willed this so. He wants man to live by faith in Him. What is more, earth's uncertainties, dangers, and reverses belong to the evils God has created in consequence of sin as constant reminders for us Christians not to be "high minded, nor trust in uncertain riches, but in the living God." Nor are we to forget that heavenly home which Jesus, our Redeemer, has secured for us.

Gervasius W. Fischer.

THE BEST INSURANCE

We speak much of insurance, as a comfortable assurance that our loved ones will be provided in any unexpected event. Within our own Church far more is paid out for the future financial security than for the building of the Kingdom of God. Will we some day find ourselves deceived in putting so much faith in such securities? Are they absolutely to be depended on? Jesus says, No. Thieves and monetary inflation moths can easily destroy them. It has happened before.

In seeking first God's kingdom, the salvation of our souls and the souls of our children, lies the only security for the future.

What if the same energy, the same zeal, the same active solicitation by agents, the same monetary investments were made to build up a Christian school system, from kindergarten through college, that is now used in building our financial insurance?

Upon such investment we would have God's definite guarantee that He would secure our children's every future need.

We are not opposing insurance companies, but we are opposing an unbalanced Christian budget that spends thousands for financial insurance, but hesitates to invest a few dollars a year for the only true secure future for our children, a future guaranteed by Him who so wonderfully fixed the course of the solar system. On the basis of these His promises we can make definite predictions concerning our lives, and our lives become secure when the stars will be no more. (St. Matthew 6; 1 Tim. 6: 17f.; 1 Peter 1.)

Gervasius W. Fischer.



Comments

The Need of the Gospel is being felt now by some of the farseeing within the sectarian church circles. These modernistic church leaders and professors at the theological seminaries have sold out the Gospel and have gone bag and baggage over to the evolutionistic science that is to explain the Bible and its teachings. Lately it has been found that this blind worship of science destroyed all belief in the very fundamentals of all Christian belief, leaving all teaching on an unstable basis. It is now tried in some quarters to get back to some firm ground by basing Christian belief and teaching on the historical developments of the church. In this way, it was thought, some answer might be found to the question: What are we to believe about Christianity? In the vanguard of this new movement is the Christian Century.

Science cannot save mankind. Something must be found that can. Can this be the Gospel? Something must be done, for the confusion is great. Says the Century: "Sitting at a luncheon of theological teachers in Edinburgh last summer, Principal J. S. White, of Cheshunt College, Cambridge, remarked in conversation that our theological seminaries are graduating men into the Christian ministry who have not yet learned what the gospel is." This may be a startling remark, but coming from one of the modernists, we believe it to be true. By their fruits ye shall know them, and their fruits are surely not evangelical. The Century goes on to say, "Anyone acquainted with the student body of almost any high ranking theological school knows how deep is the intellectual confusion into which these young men are plunged. It is a confusion which in but few cases grows less as the day of

graduation and ordination comes." And that, too, can be easily granted.

So the editor of the Christian Century pleads for evangelizing the church. Sooner said than done. "It is plain that our theological seminaries need to be evangelized. They, too, have been seduced by the ideology of science and have lost the power to affirm that Christianity is true — true in the term of its own ideology. Here more than at any other place in our system of Christian institutions the gospel is being eclipsed by disciplines which divert the thought of both teachers and students from the concrete historical reality of Christian faith. Chief among these diverting disciples is the psychology of religion. . . . Its subject is religious experience." That is nothing new to us, for we have noticed that for a long time. We are more interested in the new plan of evangelizing the church. Here it is: "The keynote of the new evangelism is the affirmation that Christianity is true, and by this is meant nothing less than that God has revealed himself in history in a manner which makes his grace available to all men."

Is this the Gospel then which God revealed in the Bible? By no means. "The great field for the new evangelism is thus Protestantism. In sacrificing history, in subordinating the church to the Bible (bold-face type ours, the ed.), the creeds and an inner experience, Protestant ideology must be held responsible for the reign of subjectivism in Western Christianity." These be hard words and their meaning is plain. The Protestant churches believed too much in the Bible and the creeds, that's why they are in the present mess. Of course, we cannot agree. Had these Protestant churches kept strictly to the teachings of the Bible as the very Word of God, had they expressed this their faith in clear-cut confessions and adhered to them, there would be no need of this new evangel which is to make all things new.

No, it is because the sectarian churches have not taught and believed according to the "law and testimony," but have worshipped other gods, the idols of science, that these churches find themselves entirely at sea. The new "gospel" cannot save them, for it is no gospel at all, only a man-made belief in a vague god of history pictured by every man as he pleases. The true Gospel of salvation is becoming rare on earth; once lost, men, seemingly, cannot find it again. Let us hold fast to it in our pulpits, in our schools, including our seminaries, and above all in our hearts. Z.

* * * *

A Well-earned Rebuke was delivered the other day by the editorial writer in the Chicago Tribune to those misguided pastors who in their confusion of mind believe themselves to be the saviors of democracy rather than of poor sinners. It seems that Alfred Landon spoke to his fellow Meth-

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odists at the United Methodist Council and reminded them that "Christianity has a great stake in the preservation of democracy." He told them "to think in practical everyday terms."

On this the editor, a layman we presume, makes the following pertinent remarks: "But we think that if our radical preachers would abandon their political activities in favor of their religious function the preservation of both Christianity and democracy would be better served and we should have fewer ruined men drinking denatured alcohol in the refuges. The 'organization of economic justice,' which the council announced as one of its goals, we are old-fashioned enough to believe is more likely to be furthered by clergymen who devote themselves to their pastoral duties and to the inspiration of their flocks to right conduct rather than by preachers who become partisans of political or economic programs. No machinery will produce economic justice. Justice of any kind comes from the human conscience and it is the enlightenment and inspiration of the conscience which is the special charge of the church and its servants."

This is sensible advice, but will go unheeded by these clerics, for they know only of economic sins — inequality of possessions, etc. — and a civic conscience, so-called. Personal conscience, holding everyone responsible for his own words and acts, is very much on the decline. If the objective aimed at is good for the community, the means employed to gain this end need not be weighed scrupulously in the balance. That is a Jesuitic practice that seems to have taken hold of these world-reforming and society-saving preachers. Looking after the welfare of individual souls is outmoded for these reformers. Z.

* * * *

Lutheran Boy Scouts are again to the fore. The News Bulletin has an article by C. O. Teisberg, National Lutheran Scout Commissioner, on how to organize a church troop. He claims that "it fills a long felt want in our church." He is fulsome in praise of the Scouts. "Since Scouting is

founded on the highest ideals, moulds character, is a force for good in every community, enriches the lives of our boys, and hence points to better and nobler citizenship, it obviously follows that the Church is the ideal institution for Scouting. It has men of character as leaders; has the moral and spiritual atmosphere; has a religious program, thus making it a church-centered program which in turn will develop more loyalty to the Church." Nay more: "The Scout program under proper leadership is a character building agency and helps develop the right kind of men as leaders for our Church and country. While Scouting is not a religious movement, it is nevertheless a most valuable supplement and adjunct to our Sunday School and Church."

Praise can go no farther. Under such propaganda we do not see how any church or pastor can get along without Scouting! It is a prop for the poor old crippled church to round out its work on the pulpit and the Sunday school. Still it is not religious. Possibly religion could not do all these things with which Scouting is credited. We might ask: Not being religious, how can it develop character and produce leaders in the church? But such thoughts do not bother our Scout Commissioner, so why should they trouble us? Our readers will pardon this show of levity in treating so serious a subject. But it is our sorrow that overcomes us and fills our heart with bitter pain and disappointment when we read in this same paper that the American Federation of Lutheran Brotherhoods has accepted this Boy Scout program and that it "is also endorsed and recommended by the Presidents of all the Lutheran affiliating synods (American Lutheran Conference)." This being true, and we have small reason to doubt it, what is to become of a Lutheran church that can be saved, led and made strong only by the Boy Scouts? Shall the despair of the Gospel and the hope in outward forms engulf us all? Z.

* * * *

The Church of the Future Newspapers, magazines, and books frequently portray the conception which authors have of life in the future, when the so-called machine age will have reached its peak. We are furnished with a similar dream picture of the future church by Roger W. Babson, the well-known business statistician, who likes to hook up business prosperity with the revival of religion. Last fall he visited England and, after a study of religious conditions, he came to the conclusion that the churches of England were in a worse slump and exerted less influence than those of America but that there were signs of a revival.

"English people," he says, "are coming to believe that the hope of the world lies not through bankers' or manufacturers' associations, nor through labor or other unions, nor through boards or trade, nor even

through schools and colleges. These people are gradually realizing that the churches hold the key to real prosperity. . . . Many of the political, social and international difficulties of today are due to the church failing at its job."

He forecasts that the church of the future will not fail so completely at its job and that the improvement in the churches will have a beneficial effect upon social and political conditions. If he could guarantee that the churches would return to true Bible religion, we might be inclined to agree that it will lead to better conditions within the nation, for "righteousness exalteth a nation."

But the picture which he paints of the future British churches, even if a true picture, offers no solution. Instead of a church which busies itself only with the fundamental aspects of religion he dreams of a church which is even more of a busybody than the present sample.

He says that the church of the future will reinstate family prayers, Sunday observance, respect for elders and temperance, which would be fine, though we miss the reference to Jesus as the Redeemer of sinners, the very heart and soul of the Christian religion. Then with evident approval he sees the church of the future providing medical attendance for child birth, encouraging and protecting the economic independence of church members, insuring proper working conditions and providing security through church cooperative movements. In a prophetic spirit he asserts: "Ministers will endeavor to make their congregations the healthiest and most efficient people of the community. An annual physical examination may some day be a requirement for church membership in England." A correspondent remarks that this may point the way to preachers sporting an M. D.

Reading the above description of the church of the future, must we not say, What a hodge-podge of religious and secular things? It is the picture of a church busy with almost everything but the one thing needful. Nor should we dismiss the picture as overdrawn. The tendency of the average church is in that direction, toward social and political reform. Its aim is to make this world a better place to live in. The church of the future may conform to the advance portrayal given by Mr. Babson but we may be sure that such a church is nothing but a caricature of the true church of God.

I. P. F.

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A House Divided District Judge John J. Halloran of Des Moines, Iowa, recently took occasion to blame the public school for the plight of Warren Bianco, who pleaded guilty to the charge of murder. "This young man is undoubtedly the product of the modern school of thought which has become prevalent during the last few years. This

modern theory is that there is no standard of morals by which youth must govern their conduct, and that doctrine is being announced by teachers in the public schools and other educational institutions. In my opinion this is a vicious philosophy of life." It would have been quite easy for the judge to quote numerous teachers as evidence for his charge.

According to the "Supreme Council, 33°, Bulletin," this statement of the judge was challenged by the teachers and the officials of the Des Moines public schools. They insisted that "the public educational institutions are doing all in their power to uphold morality, and that morals are being taught, thoroughly and in many ways, without violating the religious neutrality imposed upon the public school system."

Evidently these teachers and officials are very much convinced of the efficiency of their morality- and character-building machinery, since they say that it works "thoroughly and in many ways." If it does, why, then, has not a man like President Robert M. Hutchins of the University of Chicago heard about it? Or is he less familiar with the American educational system than are the teachers at Des Moines?

For the Saturday Evening Post Dr. Hutchins wrote: "Still another thing the schools can not be expected to do is build character, except indirectly. If they train children to work hard and to work with their minds, they will be building character without calling it character building. But if parents do not want their children to grow up to be thieves, they should not depend on the schools. If the habits the child learns at home incline him to thievery, if his parents permit him to associate with young thieves, he may leave school a wise thief." Nor is Dr. Hutchins the only educator who speaks like that.

Can any one be blamed for believing that American education is confused and chaotic while contradictions such as these repeatedly come to his attention? When the leaders disagree as to what they can do and can not do, the results must be of doubtful value. It is still true that a house divided against itself is not capable of exerting a very wholesome influence. Dr. Hutchins is right in what he says of public education, and if that system would accept his declaration and pursue the course he suggests, this division would vanish, and parents would know that hitherto they have been deceived by that system, particularly by the promise of its being able to "teach morality." Then parents might also feel their own responsibility a little more and be more favorably inclined toward an education that can really assist them in rearing their children properly. We are thinking of the "nurture and admonition of the Lord," referred to in Eph. 6:4. Eventually the usefulness of our own schools would no longer be questioned either. That would be progress.

S.

The Robbed Cornerstone Sixty years ago there was laid, fourteen miles south of Lincoln, Neb., the cornerstone of a church, called after the first pastor and founder the Stockfeldt German Lutheran Church. At the cornerstone laying not only the usual papers were placed in the cornerstone but all the people present were also asked to deposit coins of the mintage of 1877 and 1878. Thus the contents of the cornerstone were of considerable value.

When recently the church building was sold at auction and wrecked, the cornerstone was found empty. Some time during the past sixty years a thief had robbed the cornerstone and carried away the box containing the mementos and valuables. The cornerstone was only an empty shell.

That is a picture of what has happened in a spiritual sense in many so-called Christian churches during the last generation or two. "Other foundation can no man lay than that is laid, which is Jesus Christ," says Paul. That is the cornerstone on which most of the churches were originally founded. They stressed the vicarious atonement, the substitutional suffering and death of Jesus Christ. They proclaimed to all who would listen that besides Jesus there is none other name given among men whereby they can be saved. But since then many of these churches have turned modernistic, and the original cornerstone has been robbed of its spiritual content.

The preachers in those churches still make frequent mention of Jesus. No one else receives so much praise from their lips. He is eulogized as the ideal man, as the noblest man that ever trod this earth whose example all should strive to follow. To the unwary hearer they seem to be preaching the same Gospel of Jesus Christ, but in reality it is an expurgated edition. They are building on a cornerstone that is hollow, that has been emptied of all that is valuable and that can save the soul. The atoning blood of Christ has been wrung from the gospel which they preach.

It is a great tragedy that the cornerstone of so many churches have been robbed and that the poor deluded members do not realize it. They are harboring and supporting thieves and robbers in their pulpits, and, alas, they don't know it. I. P. F.

CORRECT DOCTRINE — RIGHT LIVING

On the tree the Savior died,
Malefactors by His side;
One for mercy to Him cried,
Heard heaven's answer ere he died.

Look, my soul! thou too may'st see,
Mercy flowing from this tree
Bids heaven's gate swing wide for thee;
Look, my soul! and thou shalt see.

Nailed, the robber to the cross,
All but Christ was now a dross;
Thou art free to suffer loss,
Rise, my soul! take up thy cross. — G. S. F.

Synodical Conference

HYMN BOOK COMMITTEE REPORT

The work of the Intersynodical Hymn Book Committee is rapidly nearing the end of its first draft of the hymns that are to be considered for the New Hymn Book. The hymns appearing in this issue of the NORTHWESTERN LUTHERAN are part of the last group tentatively adopted by the plenary committee. Other hymns tentatively accepted by this committee have been published in former issues of the NORTHWESTERN LUTHERAN.

Your committee (of the Wisconsin Synod) is very sorry to say that very few pastors of our synod have shown any interest in the New Hymn Book, judging from the correspondence which this committee has received. That means that your committee worked very much in the dark with regard to the desires and wishes of the brethren.

We take this opportunity to appeal once more to the brethren to let us hear from them in regard to any changes or corrections in tunes or hymns they may desire. Kindly address all communications to Reverend Arthur Voss, 5847 W. Elliot Circle, Milwaukee. W. J. S.

No. 476

1. Hark! the voice of Jesus crying,
"Who will go and work today?
Fields are white and harvests waiting,
Who will bear the sheaves away?"
Loud and long the Master calleth,
Rich reward He offers thee;
Who will answer, gladly saying,
"Here am I, send me, send me"?
2. If you cannot cross the ocean
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door;
If you cannot give your thousands,
You can give the widow's mite;
She gave all she had for Jesus
And 'twas precious in His sight.
3. If you cannot be a watchman,
Standing high on Zion's wall,
Pointing out the path to heaven,
Offering life and peace to all;
With your prayers and with your bounties
You can do what Heaven demands;
You can be like faithful Aaron,
Holding up the prophet's hands.
4. If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say He died for all.
If you cannot rouse the wicked
With the Judgment's dread alarms,
You can lead the little children
To the Savior's waiting arms.
5. Let none hear you idly saying,
"There is nothing I can do,"
While the souls of men are dying
And the Master calls for you.
Take the task He gives you gladly,
Let His work your pleasure be;
Answer quickly when He calleth,
"Here am I, send me, send me!"

No. 494

1. The will of God is always best
And shall be done forever;
All they who trust in Him are blest,
He will forsake them never.
He helps indeed in time of need,
He chastens with forbearing;
They who depend On God, their Friend,
Shall not be left despairing.

2. God is my Comfort and my Trust,
My Hope and Life abiding;
And to His counsel, wise and just,
I yield, in Him confiding.
The very hairs, His Word declares,
Upon my head He numbers.
By night and day God is my Stay,
He never sleeps nor slumbers.
3. Lord Jesus, this I ask of Thee,
Deny me not this favor:
When Satan sorely troubles me,
Then do not let me waver.
Keep watch and ward, O gracious Lord,
Fulfil Thy faithful saying:
Who doth believe He shall receive
An answer to His praying.
4. When life's brief course on earth is run
And I this world am leaving,
Grant me to say: "Thy will be done!"
By faith to Thee still cleaving.
My heavenly Friend, I now commend
My soul into Thy keeping;
O'er sin and hell, And death as well,
Through Thee the victory reaping.

No. 495

1. In Thee, Lord, have I put my trust,
Leave me not helpless in the dust,
Let me not be confounded;
Let in Thy Word My faith, O Lord,
Be always firmly grounded.
2. Bow down Thy gracious ear to me
And hear my cries and prayers to Thee,
Haste Thee for my protection;
For woes and fear Surround me here;
Help me in my affliction.
3. My God and Shield, now let Thy Power
Be unto me a mighty tower,
Whence bravely I defend me
Against the foes That round me close;
O Lord, assistance lend me!
4. Thou art my Strength, my Shield, my Rock,
My Fortress that withstands each shock,
My Help, my Life, my Treasure;
Whate'er the rod, Thou art my God,
Naught can resist Thy pleasure.
5. The world for me has falsely set
Full many a secret snare and net,
To tempt me and to harm me.
Lord, make them fail, Do Thou prevail,
Let their disguise not charm me.
6. With Thee, Lord, have I cast my lot;
My God, my God, forsake me not;
To Thee my soul commending,
Lord, be my Stay, Lead Thou the way
Now and when life is ending.
7. All honor, praise, and majesty
To Father, Son, and Spirit be,
Our God forever glorious,
In whose rich grace We'll run our race
Till we depart victorious.

No. 501

1. Why should crosses ever grieve me?
Christ is near With His cheer;
Never will He leave me.
Who can rob me of the heaven
That God's Son For my own
To my faith hath given?
2. Though a heavy cross I'm bearing,
And my heart Feels the smart,
Shall I be despairing?
God, my Helper, who doth send it,
Well doth know All my woe
And how best to end it.

3. God oft gives me days of gladness;
Shall I grieve if I give
Seasons, too, of sadness?
God is good and tempers ever
All my ill, And He will
Wholly leave me never.
4. Death cannot destroy forever;
From our fears, Cares and tears
It will us deliver.
It will close life's mournful story,
Make a way That we may
Enter heavenly glory.
5. What is all this life possesses?
'Tis a hand Full of sand
That the heart distresses.
Noble gifts that pall me never
Christ, our Lord, Will accord
To His saints forever.
6. Lord, my Shepherd, take me to Thee,
I am Thine, Thou wast mine,
Even e'er I knew Thee;
I am Thine, for Thou hast bought me;
Lost I stood But Thy blood
Free salvation brought me.
7. Thou art mine, I love and own Thee,
Light of Joy, Ne'er shall I
From my heart dethrone Thee.
Savior, let me soon behold Thee
Face to face, — May Thy grace
Evermore enfold me!

No. 505

1. Zion mourns in fear and anguish,
Zion, city of our God.
"Ah," she says, "how sore I languish,
Bowed beneath the chastening rod;
For my God forsook me quite
And forgot my sorry plight,
Mid these troubles now distressing,
Countless woes my soul oppressing."
2. "Once," she mourns, "He promised plainly
That His help should e'er be near,
Yet I now must seek Him vainly
In my days of woe and fear.
Will His anger never cease?
Will He not renew His peace?
Will He not show forth compassion,
And again forgive transgression?"
3. "Zion, surely I do love thee!"
Thus to her the Savior saith,
"Though with many woes I prove thee
And thy soul is sad to death.
Now desist from all that grief!
Is it not beyond belief
That a mother should be hating
Her own child without abating?"
4. "Even if there were a mother
Who forgot her infant's claim,
Who all love for it could smother,
Yet would I be still the same;
For My troth is pledged to thee,
Zion, thou art dear to Me;
Deep within My heart I've set thee
That I never can forget thee.
5. "Let not Satan make thee craven,
He can threaten but not harm;
On my hands thy name is graven,
And thy shield is My strong arm.
How, then, could it ever be
I should not remember thee,
Fail to build thy walls, My city,
And look down on thee with pity?"
6. Ever shall Mine eyes behold thee;
On My bosom thou art laid,
Ever shall My love enfold thee,
Never shalt thou lack Mine aid.
Neither Satan, war, nor stress
Then shall mar thy happiness:
With this blessed consolation,
Be thou firm in tribulation.

No. 509

1. From God shall naught divide me,
For He is true for aye
And on my path will guide me,
Who else should often stray;
His right hand holdeth me —
For me He truly careth,
My burdens ever beareth —
Wherever I may be.
2. When man's help and affection
Shall unavailing prove,
God grants me His protection
And shows His power and love;
He helps in every need,
From sin and shame redeems me,
From chains and bonds reclaims me,
Yea, e'en from death I'm freed.
3. God shall be my Reliance
In sorrow's darkest night,
Its dread I bid defiance
When He is at my right.
I unto Him commend
My body, soul, and spirit —
They are His own by merit —
All's well then at the end.
4. My heart and tongue now laud Him,
For both He did create!
Yea, blessed occupation,
When on His praise ye wait!
How vain life's span would be
Without our Savior's merit —
But we shall heaven inherit
And live eternally.
5. Yea, when the world shall perish
With all its pride and power,
Whatever worldlings cherish
Shall vanish in that hour.
But though in death they make
The deepest grave our cover,
When there our sleep is over
Our God will us awake.
6. What though I here must suffer
Distress and trials sore,
I merit ways still rougher,
And yet there is in store
For me eternal bliss,
Yea, pleasures without measure,
Since Christ is now my Treasure,
And shall be evermore.

No. 529

1. For me to live in Jesus,
For me to die is gain;
With cheerful resignation
I leave this world of pain.
2. With joy I journey onward
To Christ, my Brother's side,
To share His glory yonder
And there with Him abide.
3. I have o'ercome life's sorrows,
Grief, fear, and weeping cease;
Through Jesus' wounds most holy
With God I am at peace.
4. O Lord, when strength is failing,
And breath comes heavily,
When lips no word can utter,
O hear my sighs to Thee!
5. When mind and reason falter
And senses take their flight,
When life's dim flame grows weaker
And flickers like a light:
6. Then let me softly, gently,
Lord, fall asleep in Thee,
When by Thy will and counsel
My last hour comes to me.

7. As to the oak the ivy,
So let me cling to Thee,
And dwell in joy and glory
With Thee eternally.
8. Amen! O Christ, my Savior,
Grant Thou my humble plea,
And by Thy Spirit keep me
That I die happily.

No. 530

1. Hark! a voice saith, "All are mortal."
Yea, all flesh must fade as grass,
Only through death's gloomy portal
To a better land we pass;
This frail body here must perish
Ere the heavenly joys it cherish,
Ere it gain the free reward
For the ransomed of the Lord.
2. Therefore, when my God doth choose it,
Willingly I'll yield my life,
Nor will grieve that I should lose it,
For with sorrows it was rife;
In my dear Redeemer's merit
Peace hath found my troubled spirit,
And in death, my comfort this:
Jesus' death, my source of bliss!
3. Jesus for my sake descended,
My salvation to obtain;
Death and hell for me are ended;
Peace and hope are now my gain;
Yea, with joy I leave earth's sadness
For the home of heavenly gladness,
Where I shall forever see
God, the Holy Trinity.
4. There is joy beyond our telling,
Where so many saints have gone;
Thousands, thousands, there are dwelling,
Worshiping before the throne;
There the seraphim are shining,
Evermore in chorus joining:
"Holy, holy, holy, Lord!
Triune God, for aye adored!"
5. There great men, of sacred story,
Prophets, patriarchs, are met;
There apostles, too, in glory
Fill twelve thrones by Jesus set;
All the saints that have ascended
Age on age, through time, extended,
There in blissful concert sing
Hallelujahs to their King.
6. O Jerusalem, how glorious
Dost thou shine, thou city fair!
Lo! I hear the tones victorious
Ever sweetly sounding there!
O the bliss that there surprises!
Lo! the sun of morn now rises,
And the breaking day I see
That shall never end for me!

No. 532

1. Farewell! I gladly leave Thee,
False, evil world, farewell!
Thy life is vain and godless,
With thee I would not dwell.
I long to be in heaven,
In that bright, endless sphere.
There they will be rewarded
Who truly served God here.
2. By Thy good counsel lead me,
O Son of God, my Stay;
In each perplexing anguish
Help me, O Lord, I pray.
Mine hour of sorrow shorten,
Support my fainting heart,
From every cross deliver,
The crown of life impart.

3. When darkness round me gathers,
Thy name and cross, still bright,
Deep in my heart are sparkling
Like stars in blackest night.
O heart, this image cherish:
The Christ on Calvary,
How patiently He suffered
And shed His blood for me.
4. O hide my soul securely
Deep in Thy wounded side;
From every danger shield me
And to Thy glory guide.
He has been truly blessed
Who reaches heaven above;
He has found perfect healing
Who rests upon Thy love.
5. O write my name, I pray Thee,
Into Thy Book of Life,
And with all true believers
Take me where joys are rife,
There let me bloom and flourish
In perfect holiness
And tell, as I adore Thee,
Thy love and faithfulness.

No. 538

1. Now calmly in the grave we lay
This mortal frame till that great day,
When God Himself shall bid it rise
To mount triumphant to the skies.
2. And so to earth we now entrust
What came from dust and turns to dust,
And from the dust shall rise that day
In glorious triumph o'er decay.
3. The soul forever lives with God,
Who freely hath His grace bestowed
And through His Son redeemed it here
From every sin, from every fear.
4. All trials and all griefs are past,
A blessed end has come at last.
Christ's yoke was borne with Christian will,
Who dieth thus is living still.
5. We have no cause to mourn or weep;
Securely shall this body sleep,
Till Christ Himself shall death destroy
And raise the blessed dead to joy.
6. For they who with Him suffered here
Shall there be healed from woe and fear;
And when eternal bliss is won,
Shall shine in glory like the sun.
7. Then let us leave this place of rest
And homeward turn, for they are blessed
Who heed God's warning and prepare,
Lest death should find them unaware.
8. So help us, Jesus, Ground of faith,
Thou hast redeemed us with Thy death
From endless death and set us free;
We laud and praise and worship Thee.

No. 566

1. A rest remaineth for the weary,
Arise, sad heart, and grieve no more;
Though long the way and dark and dreary,
It endeth on the golden shore.
Before His throne the Lamb will lead thee
And there on heavenly pastures feed thee.
Cast off thy burden, come with haste;
Soon will the toil and strife be ended,
The weary way which thou hast wended;
Sweet is the rest which thou shalt taste.
 2. The Father's house has many a dwelling,
And there will be a place for thee.
With boundless love His heart is welling,
Who loved thee from eternity.
- His precious blood the Lamb hath given
That thou might'st share the joys of heaven,
And now He calleth far and near:
"Ye weary souls, cease your repining,
Come while for you My light is shining,
Come, sweetest rest awaits you here!"
3. O come, come all, ye weak and weary,
Ye souls bowed down with many a care;
Arise and leave your dungeons dreary
And listen to His promise fair:
"Ye bore your burdens meek and lowly,
I will fulfil My pledge most holy,
I'll be your Solace and your Rest.
Ye are My own, I will requite you,
Though sin and Satan seek to smite you.
Rejoice! Your home is with the blest!"
 4. There rest and peace in boundless measure
Shall be ours through eternity;
No grief, no care shall mar our pleasure,
And untold bliss our lot shall be.
Oh, had we wings to hasten yonder —
No more o'er earthly ills to ponder —
To join the glad triumphant band!
Make haste, my soul, forget all sadness, —
For peace awaits thee, joy and gladness, —
The perfect rest is nigh at hand.

NEW HYMNS

A 424. Over Kedron Jesus Treadeth

1. Over Kedron Jesus treadeth
To His passion for us all;
Let the human eyes be weeping,
Tears of bitter grief let fall!
Round His spirit flock the foes,
Place their shafts and bend their bows,
Aiming at the Savior solely,
While the world forsakes Him wholly.
2. David once, with heart afflicted,
Crossed the Kedron's narrow brook,
Clouds of gloom and grief about him
While in anguish deep he shook;
But, O Jesus, in this hour
Darker clouds upon Thee lower
As Thou drawest near death's portals
For the sin and shame of mortals.
3. See Him anguish-stricken falling
Prostrate, and with struggling breath,
Thrice upon His Father calling,
Praying that the bitter death
And the cup of doom pass by;
In His sorrow, hear Him cry:
"Not my will, but Thine, O Father!"
And the angels round Him gather.
4. See how, in that hour of darkness,
Battling with the evil power,
Agonies untold assail Him,
On His soul their arrows shower;
And the garden flowers are wet
With the drops of bloody sweat
From His anguished form distilling —
Man's redemption thus fulfilling!
5. Get thee hence, all earthly pleasure!
To Gethsemane I'll go
And will gather blessed flowers
That will comfort all my woe.
Crimson-stained those flowers will be,
Yet no fairer flowers to me,
Since their crimson stains betoken
That the reign of hell is broken.
6. But, O flowers, so sadly watered
By this pure and precious dew,
In some blessed hour your blossoms
'Neath the olive shadows grew!
Eden's garden did not bear
Aught that can with you compare,
For the blood, thus freely given,
Makes my soul an heir of heaven.

7. When I like a flower am fading
 And I wither as the grass,
 When the life-streams through my pulses
 Dull and ever duller pass,
 When death's rigor o'er me steals
 And my ebbing blood congeals,
 Trusting in my Savior's merit,
 Life eternal I'll inherit.
 (302, *Lutheran Hymnary.*)

A 425

Our Lord and God, O Bless This Day

1. Our Lord and God, O bless this day,
 And hear us, we implore Thee:
 None of our dear ones turn away
 Who now are here before Thee.
 We come before Thy face
 And pray: Let Thy rich grace
 Descend from heaven above
 In all Thy wondrous love,
 And keep us by Thy Spirit!
2. O bless Thy Word to all the young,
 Let each, Thy truth possessing,
 Bear witness true with heart and tongue,
 Their faith and ours confessing;
 From mother's arms Thy grace
 With love did them embrace;
 Baptized into Thy name
 As Thine Thou didst them claim,
 O Lord, as Thine now own them!
3. When they their vows today renew,
 Accept them with Thy favor;
 And when they promise to be true,
 May they forget it never!
 But they are weak and frail,
 When Satan's hosts assail;
 O arm them with Thy might,
 And grant that in the fight
 They unto death be faithful.
4. And when they leave their childhood home,
 When Satan comes alluring,
 May their baptismal grace become
 A refuge reassuring!
 Best he who then can say:
 "God's covenant stands for aye";
 He ne'er shall be undone
 Who trusts in God alone —
 God is his mighty Father!
 (106, *Lutheran Hymnary.*)

A 426. O Happy Day when We Shall Stand

1. O happy day when we shall stand
 Amid the heavenly throng,
 And sing with hosts from every land
 The new celestial song,
 The new celestial song.
2. O blessed day! From far and near
 The servants of the Lord
 Shall meet the ransomed millions there
 Who heard God's saving Word,
 Who heard God's saving Word.
3. O what a mighty, rushing flood
 Of love without surcease,
 Shall roll about the throne of God
 In joy and endless peace,
 In joy and endless peace!
4. God, may Thy wondrous grace inspire
 Our hearts as that we may
 All join the heavenly, white-robed choir
 Upon the glorious day,
 Upon that glorious day.
 (52, *Lutheran Hymnary.*)

A 427. God's Word Is Our Great Heritage

God's Word is our great heritage,
 And shall be ours forever;
 To spread its light from age to age
 Shall be our chief endeavor;

Through life it guides our way,
 In death it is our stay;
 Lord grant, while worlds endure,
 We keep its teachings pure,
 Throughout all generations.
 (137, *Lutheran Hymnary.*)

A 528. Almighty Father, Bless the Word

1. Almighty Father, bless the Word
 Which through Thy grace we now have heard;
 O may the precious seed take root,
 Spring up, and bear abundant fruit.
2. We praise Thee for the means of grace,
 As homeward now our steps we trace.
 Grant, Lord, that we who worshiped here
 May all at last in heaven appear.
 (56, *Lutheran Hymnary.*)

A 429. Lord Jesus Christ, My Savior Blest

1. Lord Jesus Christ,
 My Savior blest,
 My hope and my salvation!
 I trust in Thee,
 Deliver me
 From misery;
 Thy Word's my consolation.
2. As Thou dost will,
 Lead Thou me still,
 That I may truly serve Thee.
 My God, I pray,
 Teach me Thy way,
 To my last day
 In Thy true faith preserve me.
3. Now would I fain,
 O Lord, remain
 Where'er it be Thy pleasure;
 I Thee enshrine,
 In heart confine,
 O Savior mine,
 With all Thy grace and treasure.
4. Most heartily
 I trust in Thee,
 Thy mercy fails me never;
 Dear Lord, abide
 My Helper tried,
 Thou Crucified,
 From evil keep me ever.
5. I have Thy Word,
 Christ Jesus, Lord,
 Thou never wilt forsake me;
 This will I plead
 In time of need:
 O help with speed,
 When troubles overtake me!
6. Grant, Lord, we pray,
 Thy grace each day,
 That we, Thy Law revering,
 May live with Thee,
 And happy be
 Eternally,
 Before Thy throne appearing.
 (278, *Lutheran Hymnary.*)

No. A 489

1. Onward go! Onward go!
 Zion, rise and onward move;
 Let thy light be brightly glowing,
 Cease not from thy early love;
 Seek the fount of life e'er flowing;
 Strait the gate, yet thou despite all woe
 Onward go! Onward go!
2. Firm endure! Firm endure!
 Zion, though with every breath
 Anguish, scorn, and grief sweep o'er thee,
 Be thou faithful unto death:
 See the crown of life before thee;
 E'en the serpent's sting hath found a cure.
 Firm endure! Firm endure!

3. Follow not! Follow not!
Zion, follow not the world;
Vain its pledge to make thee greater,
Vain its bribes, its gifts impearled;
Be no dragon's slave, no traitor;
Zion, soon its promise is forgot,
Follow not! Follow not!
4. Watch and pray! Watch and pray!
Zion, ever watch and pray,
Let false prophets not misguide thee,
Be not led from truth astray.
Lest thy God in anger chide thee,
Zion, watch and cast all sloth away.
Watch and pray! Watch and pray!
5. Press thou on! Press thou on!
Zion, in thy might display
Brother-love all warm and fervent;
Tell the love of Christ today,
Wrought by Him in thee, His servant, —
Zion, till eternity shall dawn,
Press thou on! Press thou on!
6. Still hold fast! Still hold fast!
Be thou faithful as of old,
Lukewarm let not Jesus find thee,
Onward to the crown of gold!
Look not to the things behind thee;
Zion, till the last dread strife is past,
Still hold fast! Still hold fast!
- (No. 476, *Ev.-Luth. Gesangbuch.*)

No. A 490

1. All nations that on earth do dwell,
Give thanks and glorify
The Lord whose praises ever swell
In seraph songs on high.
2. Lift up your hearts in praise to God,
Himself best Gift of all —
Who works His wonders all abroad,
Upholding great and small.
3. Since first our life began to be,
He has preserved our frame;
And when man's strength was vanity,
He as our Helper came.
4. Though often we His patience try,
And well deserve His frown;
In grace He lays His anger by
And pours new blessings down.
5. May He revive our fainting soul,
Give joyful hearts to men;
And when great waves of trouble roll,
He drives them back again.
6. May He adorn with precious peace
Our own, our native land,
And crown with joys that never cease
The labors of our hand.
7. Long as we tarry here below
Our saving health is He,
And when from earth to heaven we go,
May He our portion be!
- (347, *Ev.-Luth. Gesangbuch.*)

No. A 491

1. Christ is arisen
From death's painful prison.
We now rejoice with gladness.
Christ will end all sadness.
Lord, have mercy.
2. All our hopes were ended,
Had Jesus not ascended
From the grave triumphantly.
For this, Lord Christ, we worship Thee.
Lord, have mercy.

3. Hallelujah!
Hallelujah!
Hallelujah!
We rejoice with gladness.
Christ will end all sadness.
Lord, have mercy.
- (98, *Ev.-Luth. Gesangbuch.*)

No. A 492

- Soul:*
1. My Jesus, Thou art going now
For me in death to languish;
For me, a sinner vile and low,
Who caused Thy bitter anguish.
So be it, then,
Thou Hope of men,
Mine eyes their sorrow owning,
Tears flowing free
From agony,
Thy passion great bemoaning.
- Jesus:*
2. Thou deadly Serpent's venom, Sin,
How dire thy consequences!
Thy wage, the curse, My lot hath been
My death, for man's offenses.
Now comes the night
Of sin's dread might,
Strange guilt I here am bearing:
Soul, weigh it well,
Once slave of hell,
No need now of despairing.

Soul:

3. 'Tis I, Lord Jesus, I, who all
Sin's wages should have taken;
Deprived of bliss, as Satan's thrall,
By pains eternal shaken.
Instead 'tis Thou
Who goest now
My punishment to carry;
Thy death and blood
Bring me to God,
In mercy there to tarry.

Jesus:

4. Yes, Soul, 'tis I who suffer now
The pain thou shouldst have suffered.
Behold, with grace I thee endow,
'Tis freely to thee offered.
The curse I choose
That thou might'st lose
Sin's guilt now and forever.
This gift of love,
From heaven above,
Will give thee blessings ever.

Soul:

5. What can I for such love divine
To Thee, Lord Jesus, render?
There's nothing in this heart of mine;
Yet while I live, I'll tender
Myself alone
And all I own
For Thy-blest service solely;
Then, when time's past,
Take me at last
Into Thy home most holy.
- (92, *Ev.-Luth. Gesangbuch.*)

No. A 493

1. O Christ, Thou Lamb of God, that takest away the
sin of the world, have mercy upon us!
2. O Christ, Thou Lamb of God, that takest away the
sin of the world, have mercy upon us!
3. O Christ, Thou Lamb of God, that takest away the
sin of the world, grant us Thy peace! Amen.
- (409, *Ev.-Luth. Gesangbuch.*)

No. A 494

1. A pilgrim and a stranger,
I journey here below,
Far distant is my country,
The home to which I go.
Here I must toil and travail,
Oft weary and opprest,
But there my God shall lead me
To everlasting rest.
2. I've met with storms and danger,
E'en from my early years,
With enemies and conflicts,
With fightings and with fears.
There's nothing here that tempts me
To wish a longer stay,
So I must hasten forward,
No halting or delay.
3. It is a well-worn pathway —
A host has gone before;
The holy saints and prophets,
The patriarchs of yore.
They trod the toilsome journey
In patience and in faith;
And there I gladly follow,
Content in life and death.
4. Who would share Abram's blessing,
Must Abram's path pursue;
A stranger and a pilgrim,
Like him, must journey through.
The foes must be encountered,
The dangers must be passed;
A faithful soldier only
Receives the crown at last.
5. So I must hasten forward, —
Thank God, the end will come!
This land of passing shadows
Is not my destined home.
The everlasting city,
Jerusalem above,
This evermore abideth,
The home of light and love.
6. There still my thoughts are dwelling,
'Tis there I long to be;
Come, Lord, and call Thy servant
To blessedness with Thee!
Come, bid my toils be ended,
Let all my wanderings cease;
Call from the wayside lodging
To Thy sweet home of peace.
7. There I shall dwell forever,
No more a parting guest;
With all Thy blood-bought children,
In everlasting rest.
The pilgrim toils forgotten,
The pilgrim conflicts o'er,
All earthly griefs behind me,
Eternal joys before.

(69, *Ev.-Luth. Gesangbuch.*)

No. A 504

1. Kyrie, God Father in heaven above,
Great art Thou in grace and love;
Of all things the Maker and Preserver:
Eleison, Eleison.
2. O Christ, our Savior King,
Salvation for sinners Thou didst bring.
O Jesus, God's own Son,
Our Intercessor at the heav'nly throne,
To Thee with fervent hearts we raise our cry:
Eleison, Eleison.
3. Kyrie, O God Holy Ghost,
Comfort, strengthen faith which we need most.
And when our last hour nears,
Help us with joy to leave this vale of tears:
Eleison, Eleison.

(7, *Ev.-Luth. Gesangbuch.*)

No. A 507

1. My course is run! Praise God my course is run!
My Jesus welcomes me.
Farewell, my friends, my work on earth is done,
The heavenly goal I see.
At Jesus' cross His praises voicing,
I leave this world with great rejoicing.
My course is run! My course is run!
2. My course is run! My Jesus took for me
Upon Himself my guilt.
Upon the cross, the bitter, shameful tree,
For me His blood He spilt;
Thus by His death and grace abounding,
For me a refuge surely founding.
My course is run! My course is run!
3. My course is run! Hence sickness and heartaches,
Hence troubles, weary care!
His Golgotha for me a Tabor makes,
My weary feet prepare
To roam upon these peaceful mountains,
To rest beside refreshing fountains.
My course is run! My course is run!
4. My course is run! Here I am free from need,
From dangers, fear, and dread.
With heaven's bread the Lord doth here me feed,
High honors on me shed.
Here hearken I to angels' singing,
Sweet songs of seraphim are ringing.
My course is run! My course is run!
5. My course is run! How well it is with me,
What wondrous joys are mine!
In Salem's tower what glories do I see!
Now I am safely Thine.
Here enemies cannot destroy us,
Nor thorns and thistles more annoy us.
My course is run! My course is run!
6. My course is run! This body surely must
Of worms become the prey.
That I am ashes, well I know, and dust —
Yet shall this mortal clay
On that great day to life awaken,
And from the grave again be taken.
My course is run! My course is run!
7. My course is run! Praise God, my course is run!
My Jesus welcomes me.
Farewell, my friends, my work on earth is done,
The heavenly goal I see
Freed from all trouble and repining,
I see the open heaven shining.
My course is run! My course is run!

(677, *Wisconsin Hymnal.*)

No. A 514

1. With the Lord begin thy task —
Jesus will direct it;
Him for aid and comfort ask —
Jesus will perfect it;
Every morn with Jesus rise,
And when day is ended,
In His name then close thine eyes;
Be to Him commended.
2. Let each day begin with prayer,
Praise, and adoration;
On the Lord cast every care,
He is thy Salvation:
Morning, evening, and at night
Jesus will be near thee,
And from Satan's guilt and might
He will save, and cheer thee.
3. With Christ Jesus at thy side,
Foes need not alarm thee;
In His promises confide
And no ill can harm thee;
All thy trust in Him repose,
Our almighty Master
In His wisdom truly knows
How to stem disaster.

4. If thy task be thus begun
 With the Savior's blessing,
 Safely then thy course will run
 Naught thy soul distressing;
 Good will follow everywhere,
 While thou here must wander;
 Thou at last the joy wilt share
 In the heaven yonder.
5. Thus, Lord Jesus, every task
 Be to Thee commended;
 May Thy will be done, I ask,
 Until life is ended:
 Jesus, in Thy name begun
 Be the day's endeavor,
 Grant that it may well be done
 To Thy praise forever!

No. A 515

Isaiah, mighty seer, in days of old
 In spirit, did the Lord of all behold
 High on a lofty throne, in splendor bright,
 With flowing train that filled the Temple quite.
 Above the throne were stately seraphim,
 Six wings the prophet saw on each of them:
 With twain they veiled their faces as was meet:
 With twain they fully covered up their feet;
 And with the other twain aloft they soared,
 Each to the other called, and praised the Lord:
 "Holy is God the Lord of Sabaoth!
 Holy is God the Lord of Sabaoth!
 Behold His glory filleth all the earth!"
 The posts and thresholds trembled at the cry,
 And smoke and vapor hid the throne on high.

(147, *Ev.-Luth. Gesangbuch.*)

No. A 516

1. Our nets again we're casting,
 O Savior, at Thy word,
 For souls we fain would capture
 And draw them to their Lord.
 But there are souls like Peter
 Who set their nets aright,
 And yet have landed nothing,
 Though toiling all the night.
2. The darkest night broods over
 Humanity's deep sea,
 And in its icy billows
 Death lurks with fiendish glee;
 One's courage fails and sickens,
 And doubt is on the gain, —
 How long, Lord, dost Thou tarry?
 Our cry for help seems vain!
3. "Launch out upon the waters,
 And there let down your net."
 Thus sounds to him the order
 Who long has toiled and sweat;
 He sitteth by the seashore,
 Fatigued with labors vain,
 Then comes the mighty Savior
 And strengthens him again.
4. The weary one ariseth:
 "Though we have toiled in vain,
 At Thy word, Lord and Master,
 We seaward turn again."
 And lo! what fortune wondrous,
 A catch they scarce can land,
 Beyond all expectation;
 'Twas at the Lord's command.
5. Yea, at Thy word, dear Savior,
 Such things again shall be,
 E'en though the draught of fishes
 We may not live to see,
 A better day is dawning, —
 All rescued souls aboard,
 The treasured catch of Jesus,
 And He our loving Lord!

(Vi kaster atter garnet.)

No. A 517

1. Come, and let us Christ be praising,
 Heart and mind to Him be raising,
 Loudly sing His love amazing,
 Worthy folk of Christendom.
2. Sin and death may well be groaning,
 Satan now may well be moaning,
 We, our full salvation owning,
 Cast our every care away.
3. See how God, for us providing,
 Gave His Son and life abiding,
 He our weary steps is guiding
 From earth's woe to heavenly joy.
4. Christ, from heaven to us descending
 And in love our race befriending,
 In our need His help extending,
 Saved us from the wily Foe.
5. Jacob's Star in all its splendor
 Beams with comfort sweet and tender,
 Forcing Satan to surrender,
 Breaking all the powers of hell.
6. From the bondage that oppressed us,
 From sin's letters that possessed us,
 From the grief that sore distressed us,
 We, the captives, now are free.
7. Oh, the joy beyond expressing,
 When by faith we grasp this blessing,
 And to Thee we come confessing,
 That our freedom Thou hast wrought.
8. Gracious Child, we pray Thee, hear us,
 From Thy lowly manger cheer us,
 Gently lead us and be near us,
 Till we join th'angelic choir.

(451, *Ev.-Luth. Gesangbuch.*)

No. A 510

1. Gracious Savior, we are here,
 And our thanks and praises render,
 That Thou didst with love sincere
 Grace and pardoning mercy tender, —
 Wouldst Thy vineyard hedge and cherish,
 Lest our blood-bought souls should perish.
2. But Thy precious word of peace
 Is unknown to souls unnumbered,
 Who from sorrow seek surcease,
 Still with fear and doubt encumbered,
 Who to Thy blest name are strangers,
 Groping, blind, amid all dangers.
3. While we sing our grateful song,
 Our devotions will be bettered,
 If we bear in mind that throng
 Still in Satan's bondage fettered;
 Gracious Lord, Thy Gospel send them,
 That deliverance may attend them!
4. Lord, our only Hope art Thou,
 Come and bless our festal hour!
 With Thy Spirit us endow,
 Grant us holy zeal and power!
 Come and with Thy grace be near us,
 Gracious Savior, hear, O hear us!

(Milde Jesus, her vi staa.)

No. A 520

Feed Thy children, God most holy;
 Comfort sinners, poor and lowly;
 O Thou Bread of Life from heaven,
 Bless the food Thou here hast given!
 As these gifts the body nourish,
 May our souls in graces flourish,
 Till with saints in heavenly splendor
 At Thy feast due thanks we render.

(308, *Ev.-Luth. Gesangbuch.*)

No. A 521

1. God, from eternity hath ordained Christ as our Savior,
Great is His name, let His praise be sounded forever;
Christ is the Lord,
Honor Him, treasure His Word,
Own Him in all your behavior!
2. Fear not, ye Christians, with might He His kingdom main-
taineth,
Portals of hell have assailed it, but still it remaineth;
Built on the Rock,
Firm it withstands every shock,
Satan's fierce wrath it disdaineth!
3. Unto the ends of the earth He His message is sending,
Peace He proclaims through the mercy of God never-
ending;
Come and behold
Christ, the Anointed of old,
Heart, soul, and mind to Him lending!
4. Come, all ye Gentiles, who under vain idols did cower,
All ye redeemed, giving proof of God's mercy and power;
Shout it abroad:
"Jesus, our Lord and our God,
Saved us from death's dreadful hour!"
5. Come, ye poor souls, who in tears to the Christ are ap-
pealing,
Ye who are broken in spirit, and here find your healing;
Sorrowing throng,
Voice it aloud in your song:
"Jesus God's grace is revealing!"
6. High o'er the heaven of heavens ordained is His station,
Let all the earth shout for joy and make glad jubilation;
Israel's seed,
Let us in word and in deed
Bring Him unfeigned adoration!

(Gud her fra evighed sin Soen os til Terre.)



† PASTOR PAUL GEDICKE †

On February 11 the Lord called His servant Pastor Paul Gedicke home. Lobular pneumonia caused his death. Funeral services were held on Monday, February 14, in St. Paul's Lutheran Church in New Ulm. Pastor G. Hinnenthal spoke in German, using Gen. 22: 1. 2. 14 as his text. The undersigned preached an English sermon, basing his discourse on Psalm 73: 25. 26. Professor A. Schaller read the obituary.

Paul Gedicke was born October 6, 1873, in Greitz, Saxony. His college years he spent in institutions at Gera and Leipzig. In 1894 he came to America and entered our Theological Seminary at Wauwatosa, Wisconsin. Upon completion of his course at the seminary, he returned to Germany in order to work as a pastor in the Lutheran Free Church. In May, 1900, he again left his homeland for America with the intention of remaining in this country.

His first congregation in the United States was in Town Oshkosh, Yellow Medicine County, Minnesota. During three and one-half years of his seven years in Town Oshkosh he also served at Taunton. Thereupon he served the congregation in Vesta, Minnesota,

for nearly fifteen years. Pastor Gedicke taught in the Christian day school for about eighteen years. Surely a record of service worth emulating.

Since July 1922 our brother has lived in New Ulm and from here served the congregations in Town Brighton and Essig for a number of years. During the last years of his ministry he served at Essig only. Since September, 1937, he had retired from active service. His last sermon he preached in the Brown County Poor House on January 9.

The burial day for our brother would have been the thirty-seventh anniversary of his wedding, for on February 14, 1901, he was married to Wilhelmine Schuetz in St. Paul, Minnesota. Besides the widow, two children survive: Theodore, who lives in San Luis Obispo, California, and Frieda, Mrs. Arthur Fenske, of New Ulm. Other survivors are five grandchildren and two brothers and a sister. These latter live in Germany.

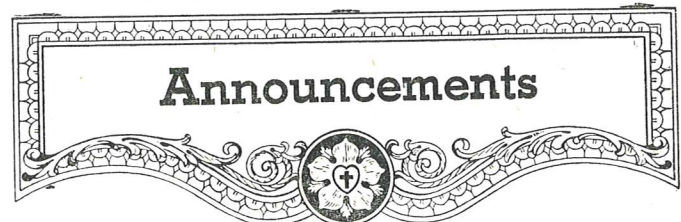
Our departed brother was a modest, faithful servant in God's vineyard. He loved his work in church and Christian day school. Though a man who never strove to put himself into the foreground, still he was not ashamed to confess his Lord and Savior whenever there was an opportunity to do so. Now he is with his Lord in paradise, whilst his body awaits the day of resurrection.

Rich. J. Janke.

FIFTIETH ANNIVERSARY OF ELDER

On the 29th of January, 1888, Wm. Thielke was elected elder of Immanuel Ev. Luth. Church at Medford, Wis. Since then he has held this office continuously. Although his advanced age made a public celebration of his fiftieth anniversary inadvisable, his colleagues past and present celebrated it on the 30th of January at a supper prepared by the Ladies' Aid Society. The undersigned delivered a brief address. May the Lord bless His venerable servant during the eventide of his life.

Irvin J. Habeck.



CALL FOR NOMINATION OF CANDIDATES
MICHIGAN LUTHERAN SEMINARY

As Prof. E. Berg of Michigan Lutheran Seminary has accepted the call as Inspector at Northwestern College, Watertown, the Board of Regents of Michigan Lutheran Seminary herewith request nominations of candidates to fill the vacancy. The professor to be called is to be professor of mathematics and English, but should especially be capable of teaching mathematics. He is also to supervise athletics in the institution.

According to the constitution of the Synod all pastors, professors, teachers, and members of congregations within the Synod are entitled to nominate candidates. Such nominations are to be sent in within fifteen days from the date of publication of the vacancy. Nominations for the pro-

fessorship at Michigan Lutheran Seminary are to be sent to the

Secretary of the Board, O. Frey,
1435 Bliss St., Saginaw, W. S., Mich.

GENERAL PASTORAL CONFERENCE OF MINNESOTA DISTRICT

The General Pastoral Conference of the Minnesota District meets at Zumbrota, Minnesota, April 26-28, the first session beginning at 10:00 A. M.

Papers: Pulpit and Communion Fellowship, Rev. H. Boettcher; Breaches in Lutheran Intercongregational Ethics and Treatment Thereof, Rev. L. Brandes; Justification of the Individual Cup, Rev. E. Bruns; An Explanation and Demonstration of the Common Service, Rev. C. Bolle; What Constitutes a Popular Mission Sermon, Rev. P. Horn; Exegesis, 1 Cor. 13, Rev. W. P. Sauer; Die Privatseelsorge eines Pastors, Rev. W. C. Albrecht; How May the Custom of Polygamy among Heathen be best Treated by our Missionaries, Rev. Im. Albrecht.

Sermon: Rev. J. Plocher (Rev. A. C. Haase).

Confessional: Rev. W. C. Albrecht (Rev. R. Jeske).

Pastor Paul Horn requests early registration.

H. E. Lietzau, Sec'y.

PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Pastoral Conference of the Dakota-Montana District will meet at the Northwestern Lutheran Academy, Mobridge, South Dakota, from April 19 (9 A. M.) to April 21, 1938.

Papers: Preparation for and homiletical rules to be observed in the writing of a sermon (continuation), Pastor O. Heier. The Communion Liturgie and its origin, development, and significance, Pastor Theo. Bauer. Advantages and Disadvantages of Accreditation of our Academy, Prof. H. C. Oswald. Isagogical and Exegetical Treatment of Obadiah, Pastor E. Hinderer. What policy the missionaries are to pursue among polygamous peoples, Pastor P. G. Albrecht. Besides above-mentioned papers Prof. E. E. Kowalke's essay "The Church and its Youth" is to be discussed. **Please bring your copies!**

Sermon: Pastor H. Mutterer (Prof. H. C. Oswald).

Confessional: Pastor H. Lau (Pastor Wm. Lange).

Remarks: A nominal charge will be made for meals. Announcements should be made to Prof. H. Oswald.

Herbert Lau, Sec'y.

IMMANUEL WINTER CONFERENCE

The Immanuel Winter Conference met February 24 and 25 at Greensboro, N. C., and was entertained by Grace-Luther Memorial Church.

Program: Catechization on the Third Commandment; Model Bible Hour; The Place of Music in the Service; Religious Instruction of Negro Slaves in America; Confessional and Communion Service; Pastoral Sermon.

The invitation for a general conference has been extended and accepted. Preparations are being made to entertain this body August 25 to 28. W. J. Pledger.

CHANGE OF ADDRESS

Rev. Christ. A. F. Doehler, 2457 No. 45th St., Milwaukee, Wis.

INSTALLATIONS

Authorized by President Karl Krauss, the undersigned installed Rev. Adelbert Voges as pastor of the mission congregations at Mayville and Silverwood, Michigan, on Sunday, January 30, 1938.

May God bless the work of His servant in these congregations. E. J. Berg.

Authorized by President E. R. Gamm, the undersigned installed Pastor W. Dorn at Goodwin, So. Dak., February 6, 1938.

Address: Rev. W. Dorn, Goodwin, So. Dak.

W. T. Meier.

Authorized by President K. Krauss the undersigned installed the Rev. John F. Zink as pastor of St. John's Congregation, Sterling, Mich., on the 5th Sunday after Epiphany, the pastors Harold Zink and Kenneth Vertz assisting.

A. F. Westendorf.

Authorized by President Walter Pankow, the undersigned installed Pastor Lawrence Lehmann as pastor of St. Paul's Church, Hyde, Mich., on the 4th Sunday after Epiphany. Pastors Theophil Hoffmann and Harvey Kahrs assisted in the installation act. May the Lord bless shepherd and flock.

Address: The Rev. Lawrence Lehmann, R. 1, Escanaba, Mich. Wm. F. Lutz.

CORRECTION

Dakota-Montana District Report of January 30, 1938

Mazeppa. Should show \$90.40 turned in by Rev. M. D. Keturakat and \$38.98 by Rev. G. J. Schlegel. Making a total of \$129.35. \$25.00 as credited to Keturakat in the report is included in the above, and should not be shown in the report.

Germantown. \$41.00 of the total shown for Germantown should have been listed for Rev. M. D. Keturakat, and \$56.27 for Rev. H. C. Buch.

S. E. JOHNSON,

District Treasurer.

ACKNOWLEDGMENT AND THANKS

Christmas joy was increased for Indians of our Globe-Superior Mission District by gifts from the following kind mission friends:

The Immanuel Ladies' Aid, Orange, Calif., through Mrs. J. F. Mueller; Sister Nanca Schoen, Lutheran Deaconess Motherhouse, Milwaukee; Mrs. H. Keller and Mrs. Norma Swenson, St. John's Hospital, Red Wing, Minn.; St. Stephen's Girls' Club through Miss Emma Krueger, Milwaukee; Mr. H. W. Jaeger, South Milwaukee, Wis.; Pastor F. Uplegger, San Carlos, Arizona.

Thanking most sincerely in the name of the happy Indian receivers of the articles of clothing and spiritual food in the form of Bible Books and Sunday School Literature, we pray that blessings may abound throughout the year for the kind friends through the grace of our Lord!

Alf. M. Uplegger.

BOOK REVIEW

Make Life Worth Living. By Joseph R. Sizoo, D. D. Minister of the Collegiate Church of St. Nicholas, New York City. Macmillan Co. Cloth, 190 pages. Price, \$1.75.

The author is vice president of the Federal Council of Churches of Christ in America. He writes for people that are confused about religion. Dr. Sizoo points out in this book what religion cannot do and then proceeds to show what religion can do for the individual and the group. The religion portrayed here is, of course, not that firm belief based upon the Bible as the inspired Word of God, but rather a broad outline of moralistic preaching for use in clinical treatment of those who are frankly puzzled by life and its many problems. Much advice is given, but none that we could find that directed the poor sinner, as a sinner, to the cross of Christ for forgiveness and the strength which flows alone from the belief in that Savior. It is modernist religion, which, bolstered up by reason, sinks again of its own weight.

Z.

The Peril of Modernizing Jesus. By Henry J. Cadbury. The Macmillan Co., New York. Cloth, with index, 216 pages. Price, \$2.00.

The author, a notable man in modernistic church circles, is at present Hollis professor of divinity at Harvard University, Cambridge, Mass. He is a member of a newly created commission for the publication of a new and revised Bible version, which is to come out in the future. He has written many books. This book, now under discussion, comprises seven chapters: Anachronism in Thinking about Jesus; The Cause and Cure of Modernization; The Jewishness of the Gospels; Jesus and the Mentality of our Age; Limitations of Jesus' Social Teachings; Purpose, Motive and

Aim in Jesus; The Religion of Jesus. It is a settled thing in the mind of our author that Jesus was a man, a remarkable man, a gifted man, but still only a man. By the process of cold reasoning this man and his deeds are analyzed and explained on the basis of history and environment. For this author Jesus is a Jew, of whom we have little authentic knowledge, as the four gospels were written by men describing Jesus to suit their purpose in propagandizing their readers. These evangelists, so called, painted Jesus in colors to please a later age and readers of non-Jewish extraction. Miracles are entirely out of the picture, and the writer does not trouble to deny them. Prophecies are not fulfilled in the life of Jesus, they are merely "coincidences," which Matthew especially dwells on to further this evangelist's purpose of persuasion. The man Jesus is a child of his time, bound by Jewish notions and lacking knowledge of world-wide learning and culture. And so on, and so on.

This shallow and cold reasoning leaves the reader cold and, if he loves his Lord Jesus, shocks and finally exasperates him by the cool and supercilious manner of this reasoning. What think ye of Christ? the Lord asked the Jews. The modernistic church teacher asks not, What think ye of Christ, but, What think ye of Jesus, his character, his mind, his meaning? If any one wishes to acquaint himself with this modern criticism of the new school in religious thinking, we would advise him to get this book. But we would warn the unwary reader to take care when he reads, as there is danger that his faith in the Savior may be undermined, if not destroyed. If the new revision of the Bible version into English is to be in the hands of men of like caliber with Dr. Cadbury, we cannot hope for a Bible that will lead to Jesus, the mediator, but will prove another instrument for the destruction of God's Word. Z.

What Should Admonish and Incite a Christian to Receive the Sacrament Frequently? By E. W. A. Koehler. Print of Concordia Publishing House, St. Louis, Mo. Price, single copy 8c; dozen copies \$.72; per hundred \$5.00.

A short, simple re-statement of what too often is forgotten in our day. We recommend the booklet to our readers, — tract form, 32 pages. G.

Christianity and Sex, by Richard C. Cabot, M. D. The Macmillan Company, Publishers, New York. Pages 78. Price \$1.00.

This little volume of 78 pages, well written and instructive, will be welcomed by all who desire a sane treatise on the subject of "sex." So many worthless books have been put on the market in recent years on this subject that this sober little volume ought to make many friends. Buy it and read it; it is worth the price. W. J. S.

The Fine Art of Preaching by Andrew Watterson Blackwood, Professor of Homiletics at Princeton Theological Seminary. The Macmillan Company, New York. Pages 168. Price \$1.75.

The book contains 11 chapters on the art of preaching. The instruction and advice given on preaching is good. We like the author's method of presenting the essentials and his insistence on "letting God speak through you." We recommend this book for collateral reading on homeletics. W. J. S.

Christian Prayer, by Professor W. Arndt, Concordia Seminary, St. Louis, Mo. Concordia Publishing House, St. Louis, Mo. Pages 67.

This book was originally prepared as an essay and read at the convention of the Oklahoma District of the Missouri Synod. That it now appears in book form is due to the urgent request of those who were privileged to hear the essay. Whosoever reads the book will enjoy every moment he spends with it. The author has a lively style and knows how to couch his thoughts in simple language. We hope many will have this volume on their book-shelves. W. J. S.

The Lord's Prayer, by Martin Graebner, professor at Concordia College, St. Paul, Minn. Concordia Publishing House, St. Louis, Mo. Pages 74.

Much has been said on the Lord's Prayer and much more has been written, yet this little contribution is well worth studying. It is a concise, clear exposition of the great thoughts of this prayer. W. J. S.

TREASURER'S REPORT
January 31, 1938 — 7 Months

Department	Received	Disbursed	Assets	Operation	Maintenance
General Administration	\$ 57,263.68	\$ 20,602.41	\$	\$ 20,602.41	\$
Educational Institutions	20,051.54				
Theological Seminary	3,384.84	12,299.81	164.15	9,503.67	2,631.99
Northwestern College	3,285.75	34,205.87	803.25	27,479.66	5,922.96
Dr. Martin Luther College	2,928.43	25,600.20	320.99	24,765.30	513.91
Michigan Lutheran Seminary	1,098.78	9,373.68	995.63	7,607.19	770.86
Northwestern Lutheran Academy	709.89	5,822.88	293.33	5,221.93	307.62
Sioux City, Iowa		1,537.50	1,537.50		
Home for Aged	1,890.96	4,309.17	40.00	3,816.43	452.74
Missions, General	61,307.31	648.28		648.28	
Indian Mission	9,192.33	17,669.74	117.31	17,067.86	484.57
Negro Mission	6,506.15	8,165.11		8,165.11	
Home Mission	21,623.60	65,297.40		65,297.40	
Poland Mission	5,890.22	5,313.71		5,313.71	
Madison Student Mission	884.08	2,435.63		2,435.63	
African Mission	266.45	507.75		507.75	
Indigent Students	2,184.46	213.37		213.37	
General Support	5,393.44	11,132.00		11,132.00	
School Supervision	121.45	1,569.88		1,569.88	
To Retire Debts	2,966.48				
	\$206,949.84	\$226,704.39	\$ 4,272.16	\$211,347.58	\$ 11,084.65
Revenues	23,499.01				
Total	\$230,448.85				
	226,704.39				
Surplus	\$ 3,744.46				

We acknowledge with thanks the following donations:

Previously reported	\$ 707.73
Memorial Wreath for Mr. A. A. Schipporeit from Mrs. H. A. Schipporeit for Synod	2.00
Rev. E. F. Riess for General Support	3.00
Memorial Wreath in memory of Mrs. Herbert Lemke from the St. Paul Luth. Ladies' Aid	

Society at Crandon, Wis., for Missions	5.00
Poland Mission Collections for Missions	193.84
Missouri Synod for Missions	45.00
Total	\$ 956.57

THEO. H. BUUCK, Treasurer.