

The Northwestern LUTHERAN

Rev. C. Buenger, Jan. 41
5026 19th Ave.

"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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"O my Father, if this cup may not pass away from me, except I drink it, Thy Will be done" Matthew 26:42

"ISAIAH 53"

IN one short chapter, the scope of a sermon text, the "Evangelist of the Old Testament" has portrayed the Redeemer of the world, and still has found room for such details as the reference to the burial of Jesus in the rich man's tomb and the reference to His companions in His crucifixion on Calvary. This remarkable chapter in Isaiah shall engage our attention in our meditations for the *Northwestern Lutheran* during the Lenten season.

The closing verses of the fifty-second chapter of the prophet's book are an essential part of "Isaiah 53." Indeed, these verses sound the grand theme of this portion of the prophet's message. "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee, his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider." — In the words of the hymn, "Isaiah 53" has this message:

The Head That Once Was Crowned with Thorns Is Crowned with Glory Now!

At the direction of the prophet we are to follow the Savior of the world from Calvary to His throne of glory, through His deep humiliation to His glorious exaltation. Isaiah sees the astonishment with which men view the deep humiliation of Jesus. "His visage was so marred more than any man, and his form more than the sons of men." — You may see the fulfillment of this prophecy when Jesus, mocked and scourged, came forth wearing the crown of thorns, and pilate said, "Behold the man!" — When man sinned God pronounced the bane, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth unto thee. In the sweat of thy face shalt thou eat bread, till thou return unto the ground." — But though men have had to toil and suffer on earth because of sin, Jesus came forth *wearing a crown of thorns*. The curse of man's sin was coiled and heaped upon His head. His visage and form was marred more than any man. — The sight of it must fill us with astonishment. For Jesus is *more* than man. He is the sinless Son of God. Behold the man, and confess, "It is my sin for which

Thou, Lord, must languish. Yea, all the wrath, the woe Thou dost inherit, 'tis I do merit."

But Isaiah sees amazement among men greater than that which they experienced at the sight of Jesus' deep humiliation. Men shall be speechless; kings shall shut their mouths at Him; nations shall stand in awe. "Behold, my servant shall be exalted and extolled, and be very high." This same Jesus who came forth wearing the crown of thorns and bearing His cross is crowned with glory now. The Christ of God whom men scourged and crucified is risen again; He ascended into heaven and sitteth at the right hand of God, whence He shall come to judge the quick and the dead. "Behold, He cometh with the clouds; and every eye shall see Him, and *they also*

which pierced Him." — This explains the silence and the guilty fears of the unbeliever, the enemy of Christ. This explains the futility of contradicting the Gospel and striving against it. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision. — Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son lest He be angry, and ye perish from the way, when His wrath is kindled but a little." — Ps. 2.

But blessed are they that put their trust in Him." For us the Savior wore the crown of thorns; for *us* He wears

the crown of glory. Surely, He hath dealt prudently. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." — Rom. 8: 34.

Who Hath Believed Our Report?

"Behold, thy King cometh unto thee," a nation heard this, and it heard the tramp of victorious feet, saw its promised Messiah coming with pomp and ceremony. — But, "Behold, my servant." — "He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him." All that attracts men, all that pleases the tastes of men was absent when Jesus appeared. "He took upon Him the form of a servant, and humbled Himself, and became obedient unto death, even the death of the cross." He was despised and rejected of men. Listen to the leaders of the people, "Have any

THE TEXT

"Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider. — Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. 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." Is. 52, 13 to 53, 3.

rulers believed on Him?" — Hear the people, "Is not this the carpenter's son? — What good thing can come out of Nazareth? — Away with this man, give us Barabbas!" Give us something more dashing, more pungent. Give us a king! — But He was a man of sorrows. — What sorrow was His, whom the world received through the door of a stable and finally thrust out at the point of a spear! — Is *this* the promised Messiah, the Redeemer of the world?? — This man of sorrows is a disappointment, he shatters every dream of a power and pleasure-loving world.

"We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness. For the preaching of the cross is to them that perish foolishness." — This was Paul's experience, and it is ours. — Will the offence of the cross ever cease? — Say nothing about it, just slur it over, deny the Lord who redeemed you, and the offence *will* cease. — But God forbid that I should glory, save in the *cross* of Christ. For in it the "arm

of the Lord is revealed," — His power to save. We preach the cross and we glory in it, because God is glorified and sinners are saved. God is glorified in His justice and in His mercy. — Remember, the inflexible justice of God demanded full satisfaction for our sins. "And *Him* hath God set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins. To declare, I say, at this time His righteousness: that He might be *just*, and the *Justifier* of him which believeth in Jesus." — Rom. 3:25.26. — God is glorified, sinners are saved by the Man of Sorrows. By His deep humiliation, His suffering and death, God's justice was satisfied. And God, for Jesus' sake, is the Justifier of sinners; He pardons and forgives. In the cross of Christ "mercy and truth meet together, righteousness and peace embrace each other." — The offence of the cross has ceased for you and me. We believe the report of the Gospel. "In the cross of Christ I glory." We *have* a King: The Head that once was crowned with thorns!

A. P. V.

IN PRISON

By Pastor Enno Duemling, Milwaukee, Wisconsin

"**S**T. PAUL was no stranger to the inside of prisons. It was from his prison cell that he wrote many of his epistles. Prisons were no novelty to most of the apostles nor to many of the disciples of Christianity for the first three centuries. For Christians to be thrown into prison was quite the normal thing, and the convert accepted it as a part of his normal experience. Not infrequently the only prison exit that the early Christians knew was the door of martyrdom. Many Christians of the first century spent a large proportion of their time in jail, because they had refused to deny Christ and worship heathen gods."

"I Was in Prison"

We still have prisons, and the tremendous prison population presents a problem to the Church. How is the Church responding to that problem? Our Lord Himself set the keynote of ministering to prisoners when He said: "I was in prison and ye came unto Me," but He also said: "I was in prison and ye visited me not." Certainly the divine commission that the Lord entrusted to His Church extends within the walls of prisons. The Church has a definite duty to prisoners, for they also have a soul, for which Jesus bled and died on Calvary's cross. It is God's will that the wicked should turn from his ways and live. It is the Gospel that will save the prisoners from eternal condemnation. While there may be many discouragements in ministering to them, yet experience tells us that there are also many rewards, for many are very responsive when the Word of God is preached to them in a way that they can understand and appreciate.

Surely none of us wants to merit the divine reproach that is found in the words of our Savior: "I was in prison and ye visited Me not." Far better is it that our Lord shall bear joyous witness to us in the words: "I was in prison and ye visited Me." No religious life is complete in which the love to God fails to overflow into the hearts of unchurched and unfortunate men and women.

Work Among Prisoners

The Lutheran Church includes in its large mission program also definite work among prisoners. Cognizant of the fact that the Lord enjoins the Church to preach the Gospel to every creature, a missionary chaplain is sent to the abode of convicted men. We have abundant evidence that the Word of God sown into the hearts of these imprisoned men does not return unto Him void. The Law of God and the Gospel of Jesus Christ, sin and grace, must ever be emphasized. There should be no room in a prison service for the spectacular, sentimental and highly emotional sermon. A prison congregation is different from an ordinary congregation. Its members are of various colors and races, learned and illiterate men, some religiously trained in their earlier years, others again without the benefit of thorough religious instruction and proper indoctrination. If the chief Christian fundamentals, sin and grace, the glorious work of redemption through Jesus, the Savior, are preached and taught in plain, simple language, illustrations used and human interest stories told and applied, preferably the personal experiences of the chaplain, the preacher will not fail to hold the attention of the congregation. The basic prin-

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ciple by which all work of a pastor and missionary must be governed is this: The sole aim must be to save precious souls for Christ; there is but one power to save them: the Gospel of Jesus Christ; any form of activity must be discarded which does not fully serve this one purpose, namely of bringing the Gospel to the people one wishes to reach. This is a thoroughly sound principle, which must govern the work of every pastor. So long as a pastor minds his real calling conscientiously, he is great. His business is to preach the Word of God in its purity and truth. That is his Lord's commission. It is his beautiful calling, to ease the suffering and dying with the comforts of the Divine Word, to comfort the distressed and unhappy, to lift up the fallen and lead and guide them safely by his spiritual ministrations, not merely by his words, but also by his example. There his duties end. Any other forms of activity that leave practically no room for more or less direct influence of the Gospel, do not belong to the sphere of Christian missions.

A Prison Service

A prison service is a most impressive one. Hundreds in inmates enter the chapel accompanied by their keepers. It is not a compulsory attendance, but as it should be, an optional one. The singing by the congregation is accompanied by the inmate orchestra. The chapel hour, enhanced by good music, is looked forward to by many of these men as the brightest and best hour during the week.

Personal Interview

While every good Lutheran agrees that the preaching of the sermon is the very center of the public worship, yet in prison work the personal interview is of tremendous importance. In the personal interview, the pastor deals with the individual soul. Dealing with the individual about the spiritual welfare of the most precious thing he possesses, the soul, is the purest type of mission work. If the prison pastor is a man whom the inmates can admire, have confidence in, he might have within the prison walls a following, which, by the help of God, has become spiritually strong. In the personal interview the pastor has one of the greatest opportunities to deal with the conscience stricken and sin-burdened soul. There comes a time in the prison life of many of these men when they simply must confide in some one in order not to be crushed under the burden of guilt and sin. In the personal in-

terview with the inmate the initial approach is of the greatest importance. Much depends on the first interview. The inmate should be put at ease, unnecessary questioning avoided, and made to feel that the pastor has an interest in his spiritual welfare. The interview should not be conducted in a stern official way. A kind greeting, a friendly attitude, will help the pastor in winning the confidence of the man who seeks spiritual advice. The results of a religious personal interview are far reaching. It leads in numerous cases to the baptism and confirmation of the person. It may change the entire attitude of the man, correct his misbeliefs and errors, and thus with God's help accomplishes his spiritual rehabilitation.

A Tribute

A contributor to a non-Lutheran religious publication of a large denomination, has this to say about the interview work of the Lutheran missionary at a large penitentiary: "The Lutheran missionary believes that the personal interview is of greatest importance. During his thirty years of institutional work at the state prison, he has worked out a scheme for conducting the private interview. Particularly, he never questions a man about his crime. In deed, were he at all curious, the missionary could go to the prison files, which give a complete dossier of the man. Should the convict, on the other hand, volunteer information, as a great many do, the missionary makes it a point to listen attentively and sympathetically. He has discovered that sympathetic listening will win the confidence of the man as quickly as anything he can do, and until he has the man's confidence he can make no progress.

This missionary tries in the private interviews, held in a closed office, to avoid at all times a sanctimonious attitude. In this, his success is probably due to his sincere belief that he himself is free today only by the grace of God.

For another thing, he makes it a point never to interfere in parole or pardon matters. In his long experience, he has found this absolutely needful. When a convict comes to him professing religion or a desire for religious instruction but actually seeking help in getting out of prison, the missionary tells him that his position is, frankly, hands off. Such words either eliminate the men and give the missionary more time for the sincere men, or help to establish the man's own sincerity."

"No request for an interview made by a prisoner seeking spiritual ministrations," this pastor says, "should ever be denied. It means the care of a blood-bought soul."

Requests of Prisoners

A prisoner had requested an interview. "Pastor," he says, "I have defrauded two business firms, for which I have been sentenced to prison. Am sorry for what I have done. With other inmates I have attended your chapel services. Not only am I sorry for wrong doing, but have the sincere intent to make restitution to these business concerns. Kindly ascertain for me the exact amount of my embezzlement." The chaplain complied with the request and submitted a few days later an itemized statement. He was curious to know whether the inmate encouraged by him to make restitution would carry out his intention. The prisoner served his full sentence. Shortly after his release from prison, to the great surprise of the executives of the two firms, the man eased his conscience by returning to the firms the entire amounts which he had taken illegally.

It is not infrequent at the prison that an inmate makes a request for the reception of the Lord's Supper. In most cases these communicants are serving a sentence of many years, some of them "all of it," which means for life. They have consulted their pastor many times in the interview, and have accepted him as their spiritual advisor. Some of these on the merits of their conduct "inside" have been transferred to a prison farm, of which the prison has six, located in various parts of the state. A certain communicant of the pastor had been placed on a prison farm seventeen miles from the prison. He made

a request to his keeper on the farm for the privilege of receiving communion from his pastor at the prison on the Sunday assigned to the Lutheran missionary. His request was heeded by the authorities. In the company of his keeper he made the trip of seventeen miles to the prison, to receive his communion, while the guard waited to return him to his work on the farm. He had travelled thirty-four miles to take his communion for the strengthening of his faith in the remission of his sins. Such cooperation by the prison authorities to help their charges and especially the missionary in his difficult work, are a great credit to the warden and an incentive to the chaplain in the work he is trying to do to win souls for Christ and His Kingdom.

Failures — Success

It is true that trying to bring the offender back to the right paths, to return him to the church and Christian environment, to make him God-fearing and a law abiding citizen, is a most difficult, and in some cases most disappointing effort. Yet it also is true, many have won over the power of sin and many will win. Many have failed, and will fail, but many of them have tried. Fortunately for human kind, the divine patience surpasses ours. The dying Christ said to a convicted, yet penitent prisoner: "This day shalt thou be with Me in paradise." The Gospel is the only means for the salvation of these souls, as it is to us. Let us, therefore, faithfully, attend to our God-given duties and at all times bear in mind that "where sin abounds, grace does much more abound," that, "as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ, our Lord." Rom. 5:20. 21. God grant it!

COMMENTS

On Keeping Lent Before this issue of the *Northwestern Lutheran* reaches our readers Lent will have begun. The observance of Lent is becoming more general in the churches of our country. There was a time when this season of the church year found little sympathy in many church bodies but today there is hardly a church to be found that does not take cognizance of Lent in a very definite way. This may be a healthy sign and it may be not; it may mean a real desire for a deeper knowledge of Christ's sufferings and death by which He worked out our salvation or it may not. It may merely be a case of living in Rome and doing as the Romans do.

We humans are often carried away with the stream and prone to do as we see others do. This is often true also in the churches — one copies from the other, one tries to outdo the other, or outshine the other. Let one church install a flood-light to display its church building (why this we don't know) and soon flood-lights will become popular. Not so many years ago one was looked

at askance and with suspicion in some quarters if one kept Lent — that is, attended special services during that period. All this is changed, however, and today churches seem to vie with one another to put on the best possible demonstration during that season, especially during Holy Week.

Now, we are the last to find fault with any church or any individual for bringing Christ and His cross to the attention of the masses, to those who are ignorant of the great salvation He wrought for the world of sinners. It is quite in keeping with the intent of the Scriptures and the Savior, "that God would have all men to be saved and come to the knowledge of the truth" but we can not enthrone ourselves for these mass-demonstrations. We doubt their efficacy. To us this "smacks" too much of the "social gospel" idea. Nor will this method find comfort in the Scriptures. The street-corner-shouting evangelism was not practiced by the apostles; and the theater evangelism enthrone us still less.

To us Lent is a season of humility and penitence —

a very private matter between the individual sinner and his God or between those who by special bonds are intimately united — in the family or local congregation — and their God. Here in the privacy of their closet, home or church they want to express the inmost sorrow of their heart to God — alone — as David does in the 32nd, 38th, and 51st Psalms. In fact, we want to avoid the masses at such times. They can only hinder but never aid us in a deep search of our spirit. And this privacy will also safeguard against the ever present tendency of superficiality, of doing a thing half, by following the crowd, by doing "as the Romans do." No lasting permanent effect will result from this and no blessing, to be sure.

There is another danger, a very present danger, in connection with such mass-observance of Lent — the danger of arousing just sympathy *for* Christ — a pure human sympathy of which even the unregenerates are capable. Those women who wept for Christ as He bore His cross to the Hill of a Skull are a warning example. What human breast, that is not altogether callous and devoid of all human feeling, does not beat hard for one in agony and utter distress? But Christ does not ask for sympathy. He tells us today as He told those women, "Weep not for me but for yourselves." Such sympathy, no matter how deep, no matter how sincere, does Christ no honor, and us no good. "The sacrifices of God are a broken spirit: a broken and contrite heart, O God, wilt Thou not despise." The passion of Christ is not a melodrama for entertainment. It has been revealed that we might know that "we are bought with a price" through the mercy of our God and the unspeakable love of the Savior.

Let this be our one incentive for special observance of Lent, to learn to know this and realize this to an ever greater degree. Let us do it quietly — in our own natural confines — without making a great stir and a great ado, if we would derive from it the greatest possible benefits for ourselves and others. Then we will not be better Christians during Lent than at other times but Lent will help us to be better Christians at all times. W. J. S.

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Thin Glory An interesting though misleading comment in the *Catholic Citizen* of recent date finds cause for glorying in the valiant stubborn resistance that the Russian hords experienced at the hands of the badly outnumbered Finns. Just by what stretch of the imagination Rome should shine by reflected glory on the battlefield of Finland will not be evident to the student of history. It is a well known fact that Finland is nominally Lutheran and that there are less than 3,000 Catholics to be found in the length and breadth of its frigid borders. How Rome can claim any glory here is a perplexing problem to the world — but not to Rome. The basis of their claim for glory is stated in these words, "Finland, though overwhelmingly Protestant, has behind it a history, culture and spirit that like Ireland's is of Catholic founda-

tion." There you have it! Such deductions must be understood to be appreciated.

Yet we will not dispute Rome's claims for glory for the fighting spirit and "pugnacity" of the Finns nor the claim in the same article "that if the Irish joined up with the Finns 'they could lick the big-shot dictators and put a stop to this war.'" We know from the Scriptures that the Church's business is not to imbue men with a fighting, pugnacious spirit and a love for war and bloodshed (the devil will attend to that without the help of the Church), but the business of the Church — Christ's Church — is to teach men meekness, gentleness, long-suffering, patience and submission — all this after the example of Him who laid down His life for us that He might rescue us from the power of sin and hell and darkness and give us an inheritance with them that sanctifies through faith. That is thin glory, indeed, when a church confesses to have accomplished the very opposite — claims to have instilled a fighting spirit in men!

But let it be said that Finland's phenomenal defence is not a sign of such fighting blood. Finland has its back against the wall and is fighting for church (not the Catholic Church), family, hearthstone and country against a usurping, atheistic, immoral aggressor. That, and that alone, has given her right before God and man to fight and has given her the indomitable spirit to resist the profaner. And may God be with her and uphold the right. These Lutheran Finns are fighting for their God-given independence at the call of their government. They will serve their government and their country with all the valor and fortitude of which they are capable; so God requires it. This is the Christian, Lutheran spirit. W. J. S.

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Worthy of Double Honor We have often been warned against the danger of thinking too highly of men in the church as though the fabric of the church would disintegrate without them and the church go down. We are told that God will give His Church men when and where they are needed. This is an indisputable fact, known to anyone who has but a smattering knowledge of the providence of God and His way with the Church.

But often this statement is the result of groundless optimism. Surely, God has not established His Church on men, but it has pleased Him to build His Church by men. And it is equally true that God has no need of *certain* men, as though her weal or woe were dependant on just a certain select group of men. No, no, *God* will build His Church and preserve His Church unto the end of time and if the Church loses sight of this fact — or any church body, let us say — she has reached the end of her strength and will go down under the pressure of this misconception.

However, there is another side to this question which needs to be emphasized and which is often forgotten and which to us seems very important. To simply and com-

placently say, "Oh, God will provide," often boarders on sacrilege and blasphemy to us. Yes, we subscribe to all that provided we have not called down God's judgment upon our heads through our apathy toward those men with whom God has provided His Church, by whom *He* would build her, strengthen her spiritual fiber, bless and preserve her. These are *men*, yes, but God-given, heaven-sent men, men whom we are to regard as a *special* gift of God to us and so honor them. 1 Tim. 5:17 God has a word to say about this: "*Let the elders that rule well be counted worthy of double honor, especially they that labor in the word and doctrine.*" This is God's will that we not only honor those elders who rule or preside well or excellently but accord them *double* honor. Who these men, these "elders" are is explained in the words, "*who labor (toil) in the word and doctrine.*" They are the professors, pastors, teachers in the Church in the order given. God demands double honor for them. Not for their sake but for His sake, who gave them to the Church and for *our* sake, that we might learn to receive His gifts with thanksgiving in humble, sincere appreciation. Yes, God could do without these men and, yes, God can give us other men in their place, without harm to the Church or the church body — but woe to us if God takes from us — "*the elders that rule well*" because we did not appreciate them nor thanked God for them nor accorded them "double honor"; because we despised them and belittled their ability — their God-given gifts to the Church; because we blithely said, "Oh, God doesn't need him, He'll give us another in his place." That frame of mind merits chastisement and judgment. We have no right to belittle, despise and sit in secret judgment on God's servants who "rule well" — give all they have of their strength, ability, spirit as God gave them. Our duty is plainly stated — "*double honor*" — toward them is expected of us, whom they serve.

Let the Church — our Synod — keep this in mind. Or are we guiltless? Have we always appreciated those men whom God gave us in His grace and mercy and by whom He would bless and prosper us that we may grow "*unto the measure of the stature of the fulness of Christ?*" Let us take stock of ourselves and not just pass it off with optimistic observations.

W. J. S.

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Publicity for the Church All Christians must be very much concerned about the growth of the kingdom of God; and since the kingdom of God is made up of souls redeemed by Christ, all Christians must take an active part in bringing souls under the influence of the preaching of Christ. There has been a great deal of activity on this score; some of it has brought results; there should be more, of course. It is also true that the Lutheran Church in America has steadily increased in membership, more so than most of the other denominations.

The *Lutheran Witness* reminds us that while five or

six Protestant churches in some town must unite in a common service on Good Friday or on Thanksgiving Day so as not to have too many vacant pews, the Lutheran congregation in the same community will probably have a larger attendance than will those who have united. From personal observation we know this to be true. Attendance in our churches is above the average. The Missouri Synod statistician reports that their "services in the morning are attended by a number equal to 54 per cent of their soul membership." This shows that many are still irregular in their coming; yet it is also apparent that few other synods fare as well.

This puts a definite problem before us: how are we going to bring in the other 46 per cent and then those who hold no membership anywhere? Nothing will surpass personal solicitation and persuasion, the individual's speaking of Christ to those who do not know Him or do not appreciate Him. There are other methods too of giving the church publicity, particularly the message of the church. We have the radio. Doubtless many hear who otherwise would not hear. How many, no one knows. Doubtless, too, some are brought to Christ in this way, but then it is the *spoken* word that brings the results. Nothing else!

We have at our disposal another avenue of publicity — the public press. Some of that we can get for nothing; some of it costs money, often quite a sum. Is it worth it? No one can answer that question with an emphatic "yes" or "no." A shrug of the shoulders is probably just as exact. We, as Lutherans, have probably received our share of free publicity; we also paid for some. How many who are not Lutherans read or at best give it more than a passing glance? How many are swayed or impressed by it? Very many, do you think? Often, too, the publicity and the occasions stressed have been so arranged and set up that many of the outsiders came not to *hear*, but to *see*, and thus they lost whatever good might have been there. The publicity drew their attention away from the words to be *spoken*.

Several publications have lately carried an item which should make us question the value of newspaper publicity for the churches. One of the editorial writers of the *Diapason*, the foremost organ magazine in America, was guilty. "The Walther League of Chicago, at the suggestion of Herbert Bruening, sends me copies of the sixth and seventh bulletins of distinctive choral music selected for the Lutheran Choral Union. . . . The name Walther League puzzled me, since it did not seem reasonable to assume that the society was named for Walther von der Vogelweide of the twelfth century. It seems that Johann Walther, a friend of Luther, who helped in his work of preparing suitable church music, is commemorated in the title."

Would such a revelation not move one to doubt the value of church publicity in the public press? Certainly, Walther's name has been printed far and wide for years.

All who can read ought to know him, one should think. It is their loss if they don't, a spiritual loss beyond compare, because no other man in America can better serve their souls. Yet it is evident that the newspapers have not been able to make his name a household-word in this country. People don't look to the public press for spiritual food. Besides, by experience, they have learned to read newspaper items with question marks in reserve, and who would blame them?

Might it not be worth considering whether the money spent in, and the effort put into, obtaining such publicity for the church could be better invested in some other way? Turned over to the Synod? It would help to make possible the placing of another missionary, perhaps even of two. Think of the publicity the message of Christ would get from them. We would at least know whether they are being heard or not.

C. Schewpe.

WHERE THE COYOTES HOWL —

By Pastor Egbert Schaller, Clear Lake, So. Dak.

THROUGH the misty sleet of a January morning the two men could see a huddle of half-buried buildings near the southern sky-line. That, they mumbled with lips stiffened by the dripping ice, was the objective — near, and yet so far. Behind them lay their point of departure — another huddle of buildings, slightly larger, but similarly buried in tremendous, billowing quits of snow.

The two small Dakota towns were only three miles apart, as the crow flies. But even crows were not flying in this freezing world; and what was more, one could not walk a straight line over serried ridges of white powder whose treacherous surface led weary feet from crest to ridge and back — —

"Boots, Boots, Boots, Boots,
Slogging up and down again — —"

There was no road, lest someone should ask about that. There had been one, a good gravelled road; but it could be traced now only by the fact that it ran where the snow lay deepest, and bore traces of horses which had floundered almost hip-deep before detouring from its unplumbed depths.

Pastors A and B were not making this morning journey entirely from choice. In the village ahead lived Pastor C, with whom they were carrying on a common task in the interest of their several parishes; and the time had inexorably arrived for one of their monthly meetings. The work must go on, and to do it the three must get into an executive huddle.

Pastor C meanwhile was deeply immersed in the tenth day of utter isolation, the third week of Pastoral inactivity. Trains were bogging down, telephone lines were draped like sinuous, ice-coated reptiles along the fences and festooned from the rigid arms of the cottonwoods. Traffic was paralyzed while, at various points in the large county, available plows were taking hours to clear one mile or road of its burden of snow. Except for the radio, Pastor C and his family might have been part of a colony ten miles north of Point Barrow. Not even the mails were moving. But Pastor C was not ill, nor was his family; there was food enough, and coal. And he was warm that morning. With eyes grown a little dull and

weary after so many days of book and desk diet, he balanced a volume on his knees and tried to concentrate on Luther's splendid reply to Silvester Prierias when the forgotten sound of energetic pounding on the front door brought him suddenly to his feet.

Pastors A and B stepped into a heart-felt welcome. Their declaration of semi-starvation was supplemented by the carnal manner in which they sniffed longingly at the fragrance of food rising from the dinner-kettle. It had been only three miles, they admitted; but that was on the level. There were another three miles on the up and down. So they figured six, and Pastor C. didn't care how they figured, because it was good to see them.

For hours the world outside was forgotten, the Lord's work prospered. At four o'clock came a shout: The plow! A powerful little caterpillar bug with a great snub nose of steel crept into town. Submerging under tons of white marble, it shuddered free, rolled great blocks from its shoulders and thundered toward the next drift. How ugly that blunt projectile, and how blessed. Swivelling on its treads, it reversed its field and delivered a flank attack on the mortally stricken, gutted enemy, finally dwindling into the distance toward the town whence Pastors A and B had come.

The appearance of the plow seemed to answer a question hitherto unspoken in the clerical council. There would be no return trip for four weary legs of clergy. Pastor C has a car, and he has an open track to the newly opened road. At 9:30 P. M. the Ford leaves its shed, three men bundle in, and those three miles are going to be short. But man proposes . . .

At the half-way mark the brakes squeal and the Ford stops. Ahead the red tail-light of the plow winks like the eye of a gloating and grinning ghoul. Our hard-nosed friend has been on its way since four o'clock, and has cleared something over a mile. Evidence of the battle has been visible enough. The road is a vast tunnel. On either side the head-lights flash from blue-white cavern walls of snow twelve feet high. And out beyond these walls the wind is rising. Already this tunnel is filling in, while another Northwester whines up toward the blue vault of the winter stars. The plow will be all

night on the next two miles, and behind it the storm will undo its work. The Ford must hurry back or stay embedded in the rising tide between its wheels.

Pastors A and B climb stiffly out. Ear-laps are drawn, mittens adjusted, good-nights are said — and God be with you. While the Ford turns back, they strike

north with the wind into their teeth. Only a mile or so to walk, now, as the crow flies on a straight line around the struggling plow. One mile or so — but two miles up and down.

“Boots, Boots, Boots, Boots,
Slogging — — —”

OBITUARY

HENRY H. EGGBRECHT

Henry Hugo Eggebrecht was born November 12, 1861, at Milwaukee. His parents were John Eggebrecht and Friedericke, née Wolf. On January 1, 1862, he was baptized by Pastor Dammann of St. Peter's Church, Milwaukee. Later he attended the parochial school of the



parish and was confirmed by Pastor Adelberg in 1875. After serving as an apprentice to an apothecary he gained the consent of his parents to prepare for the teaching profession. He entered Northwestern College at Watertown and completed the prescribed course in 1882. In that year he was called to the school at Centerville, Wis-

consin. Two years later he accepted the call to St. Charles, Mo. Here he entered into holy wedlock with Kunigunde Graebner, youngest daughter of the local pastor John Graebner and his wife Jakobine, née Denninger. He served the school at St. Charles for five years and was called to St. Mark's at Watertown, Wis. In 1892 he came to Milwaukee as teacher of Christ Lutheran School. He was active here for twenty-three years. From 1915 until 1938 he taught at Jerusalem School in Milwaukee. Ill health forced him to retire in 1938 after fifty-six years of faithful work as a teacher in our parochial schools.

Mr. Eggebrecht's activities were not confined to the classroom. For a time he served as a member of the board of our Teacher's Seminary at New Ulm. For many years he was president of the Wisconsin State Teachers' Conference. On the morning of January 23 he fell asleep peacefully in the Lord. He reached the age of 78 years and two months. Burial services were held at St. Peter's Church, pastor J. C. Dahlke of Jerusalem Church officiating. The body was laid to rest in Arlington Cemetery.

The man, Henry Eggebrecht, was gentle, peace-loving, a deep Christian character. The teacher, Henry Eggebrecht, was *faithful* — witness the fifty-six years of active service. He was in the full sense of the word a “champion” of Christian education. As such his memory will be revered by the many who sat at his feet and by his colleagues.

J. C. D. — V.

CHRISTIAN AUGUST FRIEDRICH DOEHLER

Christian August Friedrich Doehler was born at Dr. Martin Luther College, Buffalo, New York, January 10, 1863, son of the sainted pastor August Gottlob Doehler and Christina Lisette Doehler (née Hachmann). He was the only child, four brothers having died in early infancy. On August 18, 1885, he married Miss Anna Schulz of Watertown, Wisconsin. Nine children were born: Walter A. of Iron Mountain, Michigan; Elsie Kurtz of Milwaukee; Gertrude, wife of the Rev. O. T. Hoyer, who passed away in January, 1928; Hilda, who died in infancy; Edgar C., who died last May; Martin L. of Davenport, Iowa; Ada Abel of Milwaukee; Arnold W. of Philadelphia; Geraldine L. with whom the deceased made his home.

In addition to six surviving children, sons-in-law, daughters-in-law, as well as twenty grandchildren and one great grandchild, mourn his departure.

Pastor Doehler graduated from Northwestern College, Watertown, Wisconsin, in 1882; from the Lutheran Theological Seminary at St. Louis, Missouri, in 1885. His first parish was at Algoma, Wisconsin, from 1885 to 1889. From thence he accepted a call to Neilsville, Wisconsin, where he served from 1889 to 1892. For 28 years, from 1892 to 1920, the deceased worked faithfully at Two Rivers, Wisconsin, St. John's Church, and during his pastorate there was instrumental in completing the building of a new church, a parochial school, and a parsonage. His last charge was at Escanaba, Michigan, from 1920 to 1931. During his 11 years in this field of endeavor he had the joy of the Lord's blessing upon his work so that it became necessary to enlarge and remodel the church.

Due to the illness of his beloved wife, he retired from the active pastorate in July, 1931, at which time he established residence at Milwaukee. He was always willing to assist his brethren in the ministry when called upon; faithfully visited the sick among his acquaintances gave joy and inspiration to all with whom he came in contact; was active and enthusiastic in conference meetings. His last great satisfaction in serving his Church was in delivering a paper on Liturgics before the conference on January 23. Having worked long and hard in the preparation of this paper, he practically arose from a sick bed to present this work as scheduled. On Wednesday following a relapse set in, his condition grew steadily worse, pneumonia developed, and on Saturday it became evident

that his condition was grace. He passed away peacefully on Tuesday morning, January 30, at 12:12. Up to a few hours before his death he yearned for and fervently listened to the consoling words of his Savior which his pastor and friends prayed for him, just as it was his great joy and privilege to speak words of

comfort and grace at the bedside of the sick throughout his life.

Funeral services were conducted by Pastor Arthur Voss at St. James Church on Friday, February 2. Dr. Wm. Dallmann read the obituary. The body was laid to rest in Graceland Cemetery. G. D.

ANNIVERSARIES

DEDICATION

WATERTOWN, SOUTH DAKOTA

On January 14 St. Martin's Congregation dedicated a beautiful new church. Services were conducted in the morning, in the afternoon and in the evening, and for each of these the attendance was so large that many had to be seated in the basement auditorium. The speakers were the Rev. Wm. Sauer, Milwaukee, for a long time pastor of St. Martin's, C. L. Schweppe, New Ulm, Minnesota, and R. Fenske, Mobridge, So. Dak. It was a memorable day, particularly for Mrs. J. C. Miller, in whose home the congregation was organized in 1886.

The first church building, dedicated in 1902, had long been too small and in other respect inadequate, but

economic conditions had been such of late that people were hesitant about new ventures of any kind. In January, 1939, however, the congregation unanimously decided to go ahead with this project. A splendid structure was the result, gothic in style, dignified and churchly in every respect.

It is built of brick, light in color — a buff tan with a greenish hue. It is slightly more than 40 feet wide and about 118 feet long. It has a seating capacity of 500.

The narthex provides for a mothers' room and two coat rooms. On one side of the sanctuary there is a spacious sacristy; on the other the organ and the choir room. The nave has a high vaulted ceiling lined with new wood of various colors, and the side walls and the arches are plastered. The basement has a large auditorium, a classroom, a kitchen, and several other rooms.



St. Martin's Church, Watertown, South Dakota

The entire structure, including the heating plant, plumbing, electric wiring, fixtures and furniture (all new) cost about \$47,000.

St. Martin's today numbers 139 voting members, 320 communicants, and 650 souls. The present pastor is W. I. Meier. May the Lord who has so bountifully blessed

the worshipers in the old church do likewise unto those now privileged to dwell in the new one. C. L. S.

FIFTY YEARS IN THE MINISTRY OF THE GOSPEL

The golden jubilee of pastor E. H. Palechek was remembered in a special service held at Chaseburg, Wis., on November 21. The sermon was preached by the District President, H. Kirchner of Baraboo. An ad-

dress in German was delivered by Richard Siegler who had installed the jubilarian in the parish of Chaseburg-Hamburg in 1891. It is noteworthy that Pastor Palechek had served this one parish for over 48 years. In appreciation of this long and faithful service the members of the parish presented the jubilarian with a purse on the occasion. After the service the ladies served a bountiful repast for all guest pastors and their wives.

Pastor Palechek has retired and is now making his home in Milwaukee with his wife and daughter.

W. G.

TWENTY-FIFTH ANNIVERSARY

On October 15, 1914, Nain Ev. Luth. Church was founded in West Allis. On October 15, 1939, the twenty-

fifth anniversary was duly observed, Pres. P. J. Bergmann preaching on Mt. 16, 15-18 and Mt. 13, 31-32 respectively.

Pastor W. Motzkus was the first pastor serving from

1913 (a year before organization) until 1916, the undersigned succeeding him. May the Father of our Lord Jesus Christ bless Nain in the future as He has done in the past.

W. Keibel.

NEWCOMERS TO THE HYMNAL

8. LORD JESUS, THOU ART GOING FORTH

1. (The Soul:) Lord Jesus, Thou art going forth
For me Thy life to offer;
For me, a sinner from my birth,
Who caused all Thou must suffer.
So be it, then,
Thou hope of men,
Thee I shall follow weeping;
Tears flowing free
Thy pain to see,
Watch o'er Thy sorrows keeping.
2. (Jesus:) O Soul, attend thou and behold
The fruit of thy transgression!
My portion is the curse of old,
And for man's sin my Passion.
Now comes the night
Of sin's dread might,
Man's guilt I here am bearing!
O weigh it, Soul;
I make thee whole,
No need now of despairing!
3. (The Soul:) 'Tis I, Lord Jesus, I confess,
Who should have borne sin's wages
And lost the peace of heavenly bliss
Through everlasting ages.
Instead 'tis Thou
Who goest now
My punishment to carry;
Thy death and blood
Lead me to God,
By grace I there may tarry.
4. (Jesus:) O Soul, I take upon me now
The pain thou shouldst have suffered.
Behold, with grace I thee endow,
Grace freely to thee offered.
The curse I choose
That thou might'st lose
Sin's curse and guilt forever.
My gift of love
From heaven above
Will give thee blessing ever.

5. (The Soul:) What can I for such love divine
To Thee, Lord Jesus, render?
No merit has this heart of mine;
Yet while I live, I'll tender
Myself alone,
And all I own,
In love to serve before Thee;
Then when time's past,
Take me at last
To Thy blest home in glory!

This hymn, together with its tune, is one of the old favorite Lenten hymns that many people missed in the English Lutheran hymnals. Its inclusion in our new hymnal will be its first use in any English hymnal, as far as we have been able to determine. One of the reasons for this is, no doubt, the difficulty encountered in putting the rugged German text into the English tongue. Our translation, we believe, will be found quite singable.

The hymn, "So gehst du nun, mein Jesus, hin" seems to have been written by Caspar Friedrich Nachtenhoefer, in 1651, at Coburg while he was tutor in the house of the chancellor August Carpzov. Later he became pastor of Holy Cross church in the same city. He died as second senior pastor of St. Moritz Church in 1685. The hymn was probably first published in the *Coburg Gesangbuch*, 1668. Originally it had only four stanzas. Our fourth stanza was added later by Magnus Daniel Omeis, professor at Altdorf. It helps to keep the dialog form of the hymn intact.

The tune first appeared in the *Geistliches Gesangbuch*, Darmstadt, in 1698. It is excellently suited to the text and the Lenten season, and is so appealing that our congregations will have no difficulty in introducing it.

W. G. Polack.

A LUTHERAN ECHO

from the Thanksgiving juggle was given expression recently by Pastor Alfred Weber of Has brouck Heights, N. J. He objects to the assumption that "the holy days must be re-arranged to satisfy the business world. . . . Thanksgiving Day was set ahead, not in order that the day might be more worthily observed, but that the large department stores might better prepare themselves for that semi-heathen festival which Christmas has become." As a matter of fact, the infection has spread much farther than that. The most influential and promising of the

varied movements for calendar reform have incorporated in their plans for the balancing and readjustment of the months, whether twelve or thirteen in the year, the assignment of all holidays and holy days to Monday, in order to extend the conveniences and blessings of the "week-end". It will not be hard to visualize the enlarged possibilities for evil by this further obscuration of the Lord's Day. But then, the growth of the "week-end" custom, which owes its vogue to the part taken in it by so many Christians, has already made such a plan and redistribution a very natural way of thinking and acting. —*The Lutheran*

CHURCH MUSIC

Rev. John W. Norris, Editor

HUMMING

A NUMBER of new anthems have been received from music publishers in which humming by the singers is freely indicated by the composers. In some instances this method of tone production is employed as an accompaniment to a solo or verse portion of the anthem, while in others all four parts are provided with portions which are to be hummed.

There can be no question that the tones produced by humming can be very beautiful. The soft tones, blending together in a manner which is often difficult when words are employed, create an effect obtainable in no other manner. Nevertheless it is not a form of choral music desirable for a church service, which is designed for public worship.

The basic reason why humming should not be employed is that it becomes music for music's sake — merely a demonstration of artistry. Throughout the whole history of music in its relation to religion, whether Christian or otherwise, we find that it is used as a means of fortifying and strengthening the texts to which it has been set. Such instrumental music as was employed in antiquity either was for the purpose of setting the pitch, or, in case of the sacred dances, for establishing the rhythm for the dancers. Music also was employed with the basic intention of developing an idea, but that idea was always related to the objects being worshipped. The inclusion of humming in an anthem usually has the effect of eliminating words entirely so that the whole reaction of the congregation is to beautiful music.

Now, however beautiful this form of musical production may be, we should remember that beauty for

beauty's sake, should have no place in a service of worship. We do not go to church for "beauty." If by the beauty of the arts it is possible to deepen our sense of approach to God or to suggest the perfection of God; if it have teaching or directive value and purpose — then it is correctly and properly employed. It is quite natural that we should wish to employ beauty to intensify the conception of what we are doing, or to make our oblation the finest of which we are capable. It is only when we have beauty because we like beauty that it is poorly employed. The use of humming, because it is beautiful, is nothing more than employing beautiful sounds to please our own ears.

Again humming is frequently employed in imitation of orchestral instruments. This makes its use objectionable. In a church where truth should prevail, or at least as much of truth as human nature can and does provide, imitations are to be seriously and consistently avoided. Those who are familiar with John Ruskin's *Seven Lamps of Architecture* are well aware of the clarity with which he develops this thesis with regard to architecture and church decorations. For example he points out that the painting of wood to look like marble is nothing more nor less than deceit and should not be tolerated in a structure devoted to truth. To employ human voices, which should be singing God's praises, in a manner to imitate violins, is just as much an error as painting the walls of one's church a stone-gray and then lining them out to represent blocks of stone. It may be very effective, but not honest.

Humming can be made very effective on the concert stage and in secular music. But it certainly does not have a place in church music. —The *Living Church*.

LENTEN MEDITATION

Dearest Lord, as we behold Thee,
Bleeding, dying on the tree,
May our hearts in love enfold Thee
In Thine hour of agony.
Thou wast slain for our redemption,
Thou hast borne sin's awful load,
Thou hast wrought for us salvation,
Thou hast brought us unto God.

As we gaze on Thee in wonder,
As we see Thy thorn-crowned head,
May we never cease to ponder
That for us Thy blood was shed.
'Twas our sin, our sin, that nailed Thee,
Blessed Lord, to Calv'ry's cross,
And the crimson drops that stained Thee
Blotted out sin's fearful loss.

May Thy pains and death, dear Savior,
Work in us remorse o'er sin,
And with God-avowed behavior
We a holier life begin.

May we tell to ev'ry mortal
Of Thy great redeeming love,
Till we pass through heaven's portal
And extol Thy name above.

Dolores Schumann,

A LENTEN PRAYER

To Thee upon the cross, my contrite prayers I bring;
To Thee, Who bled and died, my heart-felt songs I sing;
Because alone in Thee Salvation may be found:
Lord, help me trust in Thee, Whose head with thorns was crowned.

My pride and self-esteem, crush Thou within the dust.
Teach me my sins to mourn, and in Thy mercy trust,
That Thy great Work of Love may not have been in vain;
But through Thy boundless grace, Eternal Life I gain.

Then fill my heart with love that others I may bring
To pray beneath the cross, and of Thy mercy sing:
That, when on Judgment Day, Thou wilt appear again,
Thy grace may welcome all whom Thou hast saved. Amen.
Adeline Weinholz.

METHODIST POPULATION HEAVIEST IN IOWA

Bishop J. Ralph Magee, resident Methodist bishop of Iowa, has just made public the result of a survey of Methodism in the state, which should stir a good deal of pride in the members of that communion, and cause them to "thank God and take courage." He asserts that Iowa leads all midwestern states in Methodist population, with a membership of 225,197. As the population of the state is roughly 2,500,000, this means that a little more than 9 per cent of the people here are Methodist members. There are 539 effective ministers, in charge of 1,001 churches (which means that the average church membership is 225). The significance of the figures stands out by comparison with neighboring states. Minnesota has a population about the same as Iowa's, and Wisconsin has 500,000 more; but the Methodist membership in each of these states is about 80,000. The early Scandinavian and German settlement accounts for the difference.

— *Christian Century*.

Omaha's Italian Colony was recently stirred by the action of its chief racial organization, *Societta Risveglio Italo-Americana*, which expelled a woman member for "maiaria" (witchcraft). The charge recited by the exec-

utive declared, "In order to keep the woman in her power, the accused took a big piece of bone with meat on it and buried it under her window. In that way, just as the worms would eat the meat off the bone, similarly they would eat the bewitched woman's flesh." The Society's vote for expulsion was recorded at 58 to 28. Like the custom of ancient Mayan Indian mothers, who chose calendar names from lists of days with omens attached to them, in order that the good fortunes of their babies might be safeguarded, this more recent instance of pagan superstition will be attributed to ignorance. But *Science Service* reports Prof. O. F. Curtis of Cornell as complaining in a recent address before a body of scientists that a science professor in a prominent university had not so long before let his son die of appendicitis without medical help, because he had become an addict of faith healing; another professor, with a national reputation in economics, had lately declared, "Vaccination and serum treatments are all bunkum." Dr. Curtis also reported that he had just received chain letters which carried the threat that bad luck would follow if the chain were broken, from Ph. D.'s whose "superstitious fears made them uneasy and perhaps even afraid to break the chain." Technical training had not saved any of these scientists from the result of soul ignorance.

— *The Lutheran*.

ANNOUNCEMENTS

INSTALLATION

Having been duly authorized by President W. Pankow the undersigned, assisted by the Pastors Carl Lawrenz and H. F. Bierwagen on the third Sunday in Advent installed Prof. Waldemar Pless in his new charge as pastor of Redeemer Congregation recently established on the west side of Fond du Lac. May the Lord prosper the young flock and its pastor with His divine favor.

Address: Pastor Waldemar Pless, 394 Forest Avenue, Fond du Lac, Wisconsin. Gerhard Pieper.

ANNOUNCEMENTS

All pastors, professors, teachers and members of congregations of the Wisconsin Synod are herewith requested to nominate candidates for the professorship at our Thiens-

ville Seminary, now vacant through the death of Prof. Fred Brenner. The candidates are to be apt to teach New Testament exegesis and homiletics. All nominations must be in the hands of the undersigned at his office at 270 E. Juneau Ave., Milwaukee, Wis., by noon of February 19, 1940.

W. F. Sauer,
Secretary of the Board of Regents
of the Theological Seminary at
Thiensville, Wisconsin.

MISSION FESTIVAL

19th Sunday after Trinity

Arlington Ave. Lutheran Church, Toledo, Ohio.

Offering: \$55.51 — Oscar J. Naumann, pastor.

BOOK REVIEWS

Symbols of His Suffering by Rev. Elmer A. Ketter, Lutheran Pastor of Wollaston, Mass. Pages 91. Price 50 cents. Print, Concordia Publishing House, St. Louis, Mo.

This is a volume of interesting Lenten sermons, well written and yet simple in language. Contents: 1. The Cup; 2. The Sword and the Severed Ear; 3. The Crowing Cock; 4. The Purse and the Silver; 5. The Reed; 6. The Pillar and the Scourges; 7. The Crown of Thorns; 8. The Ewer and Basin. All the sermons here offered are Christ-centered. They are good.

W. J. S.

Pilate's Questions and Christ's Words by Dallas C. Baer, Pastor of Trinity Lutheran Church, Selinsgrove, Pa. Pages 135. Price \$1.00. Print, The Lutheran Literary Board, Burlington, Iowa.

Pastor Baer offers to the Lutheran public a very good treatment of Christ's sufferings in this small volume. There is no compromising with sin here but it is depicted in all its horribleness nor does he slight the love and the grace of God and the Savior. The sermons and the treatment of the texts

are good. The volume really contains two series of sermons one on Pilate's questions and the other on the seven words of Christ on the cross. Even though some statements made by the author will be challenged yet the work generally is of a high class. We wish the book a wide circulation.

W. J. S.

The Horizon of Hope by Dr. O. A. Geiseman, Pastor of Grace Lutheran Church, River Forest, Ill. Pages 125. Price \$1.00. Print, Ernst Kaufmann, Inc., New York, Chicago, Ill.

The 14 sermons presented in this volume are for the Lenten and Easter season. There are six sermons for Lent, and two each for the Communion Service on Maundy Thursday, for Good Friday, and for Easter Sunday. Two sermons are also offered for the reception of new members and confirmation. Pastor Geiseman has a fluent style and knows how to speak to the people in the pews in language that does not make them labor to understand him. The material offered is well prepared.

W. J. S.

NORTH WISCONSIN DISTRICT

October, November, December, 1939

Reverend	Budgetary	Non-Budgetary	
Behm, E. G., St. Paul, Forest.....	\$ 198.50	\$.....	
Behm, E. G., St. John, Forest.....	28.39		
Bergfeld, Fred, Bethany, Bruce's Crossing	38.00		
Bergmann, P. G., Trinity, Menasha.....	212.14		
Boettcher, Imm. P., Grace, Sugar Bush.....	189.15		
Boettcher, Imm. P., Christus, Maple Creek	39.50		
Boettcher, I. P., Immanuel, Maple Creek	56.85		
Brandt, F. M. and Sauer, T. J., St. Paul	1,963.50	8.00	
Braun, M. A., Parochie, Centerville.....	72.89		
Brenner, Th., St. Peter, Freedom.....	119.55		
Croll, Melvin W., St. John, Florence.....	7.45		
Dowidat, John, St. Luke, Oakfield.....	59.50		
Eckert, Harold H., St. John, Reedsville.....	425.31		
Eggert, Paul C., Friedens, Abrams.....		10.00	
Eggert, Paul C., St. Paul, Brookside.....	22.00	5.00	
Eggert, Paul C., St. John, Little Suamico...		5.00	
Engel, A. L., Church of Our Saviour, Lena	10.00		
Fischer, G. W., St. John, Grover.....	223.52		
Fleischer, M. A., Zion, Ripon.....	35.56		
Fuhlbrigge, W. G., Trinity, Coleman.....	149.88		
Fuhlbrigge, W. G., St. Matthew, Beaver...	50.75		
Gentz, A. A., Trinity, Marinette.....	5.00		
Geyer, K., Zion, Peshtigo.....	150.00		
Gieschen, Paul J., Zion, Rhinelander.....	1,539.28	169.50	
Gieschen, Walter A., St. Paul, Green Bay	585.28		
Gieschen, W. W., Friedens, Wautoma.....	161.99		
Gladosch, Br., Zion, Morrison.....	494.46	6.40	
Gose, Roy B., Zion, Jacksonport.....	173.30		
Grunwald, Harold, Zion, Louis Corners...	240.59		
Haase, W. G., St. John, Two Rivers.....	391.74	30.00	
Haase, W. G., St. John, Sandy Bay.....			
Habermann, A., Friedens, Hartland.....	44.11		
Habermann, A., St. Paul, Angelica.....	35.99		
Hartwig, Wm. J., St. John, Montello.....	563.75		
Hartwig, Wm. J., Immanuel, Mecan.....	184.57		
Henning, Carl J., Grace, Crivitz.....	96.17		
Henning, Carl J., St. John, Athelstane.....	5.69		
Henning, Otto C., St. John, Sewastopol...	223.71		
Hensel, M., St. Peter, Weyauwega.....	399.24		
Hinnenthal, E., Emanuel, Forestville.....	215.99		
Hoffmann, Th., St. Paul, Gladstone, Mich.	27.73		
Hoffmann, Th., Martini, Rapid River, Mich.	23.74		
Hopp, H., Holy Cross, Daggett, Mich.....	45.57		
Hopp, H., St. Mark, Carbondale, Mich.....	38.57		
Hoyer, O., St. Paul, Winneconne.....	165.85		
Hoyer, O., Zion, Town Omro.....	46.75		
Johnson, S., St. Matthew, Appleton.....	190.75		
Kahrs, H. A., Grace, Powers-Spalding, Mi.	14.05		
Kahrs, H. A., Trinity, Hermansville, Mich.			
Kaniess, G., St. Luke, Kewaskum.....			
Kaspar, L., Immanuel, Greenville.....	213.53		
Kaspar, L., Immanuel, Clayton.....	48.00		
Kionka, Ed. H., St. John, Newton.....	254.21		
Kionka, Ed. H., St. Paul, Newton.....	34.40		
Kleinmans, H. O., Martin Luther, Oshkosh	343.39		
Kleinmans, H. O., Trinity, Mears Corners			
Kleinke, W., St. John, Gibson.....	139.31		
Kleinke, W., St. John, Two Creeks.....	43.18		
Kobs, Geo., St. John, Markesan.....			
Koeninger, L. H., Erste E. L., Manitowoc	1,519.00		
Koepsell, W., St. Paul, Crandon.....	16.28		
Koepsell, W., Friedens, Argonne.....	17.90		
Koepsell, W., First English, Hiles.....	17.99		
Krubsack, J., Christ, Eagle River.....	136.88		
Krubsack, J., Three Lakes.....			
Kuether, H. A., St. Paul, Sheboygan Falls	181.86		
Kuether, W. A., Immanuel, Kewaunee.....	177.50		
Kuether, W. A., St. Peter, Carlton.....	47.52		
Lawrence, Carl, St. Paul, No. Fond du Lac	250.35		
Lederer, R., Erste Ev. Luth., Green Bay...	400.00	38.50	
Lehman, L. G., St. Paul, Bark River, Mich.	49.98		
Lemke, H. J., St. Peter, Manistique, Mich.	7.20		
Lemke, H. J., Grace, Germfask, Mich.....	5.75		
Lutz, W. F., Salem, Escanaba, Mich.....	225.00		
Masch, John, Immanuel, Black Creek.....	205.16		
Oehlert, Paul Th., Trinity, Kaukauna.....	487.70		
Pankow, E. P., Friedens, Green Lake.....	115.50		
Pankow, W. E., Immanuel, New London...	1,052.23		
Pieper, G., St. Peter, Fond du Lac.....	1,460.99		
Pussehl, H. E., Grace, Monico.....	8.91	.85	
Pursehl, H. E., St. John's, Enterprise.....	28.75	1.56	
Raetz, F. W., Trinity, Wabeno.....	85.92		
Raetz, F. W., Laona.....			
Redlin, E., Trinity, Ellington.....	211.70		
Redlin, E., St. Paul, Stephenville.....	120.10		
Redlin, T. W., Zion, Kingston.....	128.70		
Redlin, T. W., St. John, Salemville.....	51.00		
Reier, F. A., Immanuel, Waupaca.....	135.00		
Reim, Edmund, Trinity, Neenah.....	729.85		
Reuschel, J., St. John, Dundas.....	178.74	1.50	
Roepke, W., Trinity, Marquette, Mich.....	131.42		
Roepke, W., St. Paul, Green Garden.....	29.00		
Rupp, E. D., Emanuel, Sault Ste. Marie...	58.39		
Sauer, M. F., Trinity, Brillion.....	790.32		
Schaefer, Gerh. A., St. Peter, Collins.....	363.51		
Schink, W. F., St. Peter, Haven.....	2.00		
Schlavensky, Norman, Immanuel, Eaton...	33.46		
Schlavensky, Norman, Christ, Fontenoy...	103.30		
Schlueter, E. B., Grace, Oshkosh.....	811.55		
Schneider, A. E., St. John, E. Bloomfield...	202.79	15.00	
Schroeder, E. C., Trinity, Liberty.....			
Schroeder, Frederick, Trinity, Red Granite	23.97		
Schroeder, Frederick, St. Paul's, Berlin...	57.65		
Schulz, C. P., Immanuel, Mosel.....			
Schulz, J., Zion, Van Dyne.....	71.50		
Schumann, F., St. Peter, Sawyer.....	82.21		
Siegler, VV. J., Salem, Nasewaupee.....	66.95		
Strohschein, Walter, Trinity, Dundee.....			
Strohschein, Walter, Friedens, Waucesta...			
Strohschein, W., Immanuel, Campbellsport			
Struck, Gerhard, St. John, Maribel.....	186.31	80.00	
Thurrow, Theo., Christ, Menominee, Mich.	378.57		
Tiefel, Geo., St. Peter, Stambaugh, Mich....	49.20		
Tiefel, Geo., Zion, Crystal Falls, Mich....	17.45		
Tiefel, Geo., St. Stephen, Channing, Mich.			
Toepel, K. F., St. Paul, Algoma.....	256.50		
Uetzmann, F. C., St. John, Wrightstown...		61.80	
Uetzmann, I. G., Grace, Pickett.....	85.83		
Uetzmann, I. G., Immanuel, Oshkosh.....	33.00		
Uetzmann, Th., Immanuel, Manitowoc.....			
Vallesky, Wilmer, St. Paul, Greenleaf.....	25.14		
Vallesky, Wilmer, Bartholomew, Kasson...	78.78		
Voigt, A. W., Immanuel, Shirley.....			
Voigt, A. W., St. Paul, Pine Grove.....			
Wadzinski, Wm., St. Paul, Manchester.....	55.01		
Wadzinski, Wm., St. Paul, Marquette.....	38.08	10.10	
Warnke, Harold, St. John, Princeton.....	555.37		
Werner, A., St. John, Center.....	220.02		
Weyland, F. C., St. Peter, Winchester.....	64.22		
Weyland, F. C., Zion, Readfield.....	54.32		
Weyland, F. C., St. John, Caledonia.....	17.25		
Wichmann, W. F., Mt. Calvary, Kimberly	98.78		
Wicke, Harold, Bethlehem, Hortonville...	136.04	31.00	
Wojahn, W. A., St. Paul, Eldorado.....			
Wojahn, W. A., St. Peter, Eldorado.....			
Zell, Ed., St. Peter, Mishcot.....	86.55		
Zell, Ed., Rockwood.....	10.70		
Zell, Ed., Jambo Creek.....	9.60		
Ziesemer, R., Mt. Olive, Appleton.....	546.16		
Zink, W., St. Paul, Dale.....	273.96		
Totals	\$25,200.65	\$ 474.21	

Memorial Wreaths

(These items are included in above report)

In Memory of	Through	Amount
Helen Steinbach.....	Rev. M. Sauer, Brillion, Wis...	\$ 1.00
Mrs. Fred Riemer.....	Rev. M. Sauer, Brillion, Wis...	19.00
Theo. Sengstock.....	Rev. W. E. Pankow, New London, Wis.	4.75
Mrs. Albert Voecks.....	Rev. F. M. Brandt, Appleton, Wis.	21.50
Henry Damrau.....	Rev. G. Pieper, Fond du Lac, Wis.	13.00
Mrs. Bertha Hillmer.....	Rev. W. J. Hartwig, Montello, Wis.	7.00
Mrs. Mildred Johnson....	Rev. H. O. Kleinmans, Oshkosh, Wis.	10.00
Herman Jacobs.....	Rev. L. Kaspar, Greenville, Wis.	5.00
Rudolph Schwarz.....	Rev. Wm. F. Lutz, Escanaba, Mich.	25.00
F. Sonnenberg.....	Rev. Wm. Roepke, Marquette, Mich.	3.00
Mrs. Anna Jaeger.....	Rev. Paul C. Eggert, Abrams, Wis.	20.00

Emil Kluge.....	Rev. Harold E. Wicke, Hortonville, Wis.	20.00
Rev. H. Knuth.....	Rev. E. Reim, Neenah, Wis.	3.00
Marie Bitter.....	Rev. H. A. Kuether, Sheboygan Falls, Wis.	11.50
Heinrich Rosenbaum.....	Rev. Br. Gladosch, Greenleaf, Wis.	2.00
H. A. Braun.....	Rev. A. A. Gentz, Marinette, Wis.	2.00
Wilhelmina Brown.....	Rev. A. A. Gentz, Marinette, Wis.	3.00
Rev. W. Beltz.....	Rev. Fred A. Schroeder, Berlin, Wis.	1.00
Henry Braun.....	Rev. L. H. Koeninger, Manitowoc, Wis.	5.00
Gerhard Stuewer.....	Rev. A. Habermann, Bonduel, Wis.	12.50
H. A. Braun.....	Rev. H. O. Grunwald, Kiel, Wis.	27.50
Rev. F. Koch.....	Rev. Walter Kleinke, Mishicot, Wis.	1.00
Rev. Friedrich Koch.....	Rev. G. Pieper, Fond du Lac, Wis.	7.00
Mrs. Elisabeth Hoefl.....	Rev. S. Johnson, Appleton, Wis.	3.00
Wm. Blattert, Sr.....	Rev. Br. Gladosch, Greenleaf, Wis.	6.40
H. A. Braun.....	Rev. Harold H. Eckert, Reedsville, Wis.	3.00
Mrs. Wm. Kielgas.....	Rev. J. Reuschel, Kaukauna, Wis.	1.50
Mrs. Wm. Kielgas.....	Rev. J. Reuschel, Dundas, Wis.	1.50
Rev. F. Koch.....	Rev. L. H. Koeninger, Manitowoc, Wis.	9.00
Mrs. Frank Mahnke.....	Rev. L. H. Koeninger, Manitowoc, Wis.	5.00

\$ 254.15

January 10, 1940. ALBERT VOECKS, Treasurer, Appleton, Wisconsin.

MICHIGAN DISTRICT
October 1 to December 31, 1939

Southwestern Conference		Non-Budgetary
Reverend	Budgetary	
L. Meyer, Allegan.....	\$ 100.56	
H. C. Haase, Benton Harbor.....	1,250.00	
W. Franzmann, Coloma.....	55.55	
W. Westendorf, Dowagiac.....	134.67	
N. Engel, Eau Claire.....	10.00	
E. T. Lochner, Hopkins.....	153.98	13.50
E. T. Lochner, Dorr.....	63.07	7.20
A. Hoenecke, Muskegon.....	53.96	3.00
A. Fischer, Sodus.....	280.53	
M. Haase, South Haven.....	114.71	
W. G. A. Essig, Stevensville.....	150.22	
H. Hoenecke, Sturgis.....	214.75	

Southeastern Conference		Non-Budgetary
J. Nicolai, Adrian, including donation by Ladies' Aid and Luther League	\$ 611.76	\$ 15.00
H. Heyn, Detroit.....	120.53	
H. Richter, Detroit.....	43.21	
K. Vertz, Detroit.....	103.61	
G. Press, Detroit.....	162.26	
R. Gensmer, Findlay, Ohio.....	45.40	
J. Gauss, Jenera, Ohio, including \$30.00 from Luther Society and \$50.00 from Sunday School	725.15	143.43
W. Steih, Lansing, including \$10.10 from Sunday School	97.56	
H. Zapf, Monroe, including \$50.00 from Mission Society and \$100.00 from Sunday School	660.95	
H. Zapf, Monroe, from Mohrhoff Estate.....	36.00	
G. Ehnis, Monroetown.....	134.50	
A. Maas, Northfield.....	419.00	
A. Maas, South Lyon.....	35.15	
E. Hoenecke, Plymouth.....	453.45	
C. Schmelzer, Riga.....	284.97	
A. Wacker, Scio.....	47.36	
G. Luetke, Toledo, Ohio.....	455.00	

R. Timmel, Toledo, Ohio.....	194.94
O. Naumann, Toledo, Ohio, including \$5.00 from Mary-Martha Society and \$3.15 from Sunday School	71.69
P. Heyn, Van Dyke.....	59.53
E. Leyrer, Waterloo.....	161.60
O. Peters, Wayne.....	192.88
O. Peters, Livonia.....	220.70

Northern Conference

M. Schroeder, Bay City.....	\$ 255.01	\$ 1.00
A. Westendorf, Bay City.....	320.00	8.00
E. Kasischke, Bay City.....	465.63	
R. Hoenecke, Chesaning.....	29.67	
R. Hoenecke, Brady.....	169.85	
C. Binhammer, Clare.....	80.00	
C. Henning, Elkton.....	63.78	
B. Westendorf, Flint.....	293.21	5.00
A. Kehrberg, Frankenmuth.....	61.85	1.00
R. Kaschinske, Greenwood.....	51.94	
A. Schwerin, Hale.....	66.06	
G. Albrecht, Kawkawlin.....	106.49	
F. Krauss and K. Krauss, Lansing.....	1,087.36	
E. Rupp, Manistee.....	9.54	
E. Rupp, Batcheller.....	27.69	
W. Voss, Owosso.....	403.82	
A. W. Hueschen, Pigeon.....	203.87	69.36
D. Metzger, Remus.....	16.05	
D. Metzger, Broomfield.....	15.06	
O. Eckert and O. J. Eckert, Saginaw.....	1,063.33	4.00
O. Frey, Saginaw.....	278.98	
H. Eckert, Saginaw.....	93.09	
G. Schmelzer, Sebewaing.....	245.50	2.00
J. Zink, Sterling.....	74.00	
C. Kionka, Swan Creek.....	15.00	
C. Kionka, Hemlock.....	30.00	
C. Leyrer, St. Louis.....	140.56	
J. Roekle, Tawas City, including Collection at 60th Wedding Anniversary of Mr. and Mrs. Karl Timreck.....	262.55	
H. Zink, Tittabawassee.....	189.00	
A. Voges, Vassar.....	37.37	
A. Voges, Mayville.....	21.80	
A. Voges, Silverwood.....	6.90	
R. Koch, Zilwaukee.....	107.75	

Total\$14,211.91 \$ 272.49

Note 1: The above figures include of course only those Christmas collections that reached me on or before December 31.

Note 2: Of the \$272.49 Non-Budgetary money \$42.00 are for our Church Extension Fund, the rest for other Non-Budgetary purposes.

Note 3: In my last acknowledgement Wayne should have been credited with \$357.81 instead of \$257.81 and St. Paul's, Saginaw with \$390.65 instead of \$490.65.

Memorial Wreaths

(Included in above monies)

Sent in from	In Memory of	
Northfield.....	Mrs. Sarah Prochnow.....	\$ 2.00
Northfield.....	David Ward Baker.....	5.00
Adrian.....	Mrs. Conkel and Mrs. G. Tietz	6.00
Adrian.....	Mrs. G. Tietz.....	5.00
Pigeon.....	Mrs. Fred Jacob.....	7.00
Pigeon.....	Mrs. John Strieter.....	9.00
Pigeon.....	Mrs. Katherine Beyer.....	2.00
Bethel, Bay City.....	K. E. Utermalen.....	1.00
St. John's, Bay City.....	William Priehs of Utica, Mich.	8.00
Muskegon.....	Mrs. C. Anspach.....	3.00
Frankenmuth.....	Mrs. Richard Trinklein.....	1.00
Sebewaing.....	Mrs. John Winter.....	2.00
Toledo (Arlington Ave.).....	Emil Wiesenberg, Adeline Wiesenberg, Josephine Hahn	2.00
Toledo (Arlington Ave.).....	Peter Ziefle, Mr. and Mrs. Fred Martin	1.00
Toledo (Arlington Ave.).....	Andrew Oswald	1.00
Saginaw (St. Paul's).....	Roy Kienitz	4.00
Saginaw (St. Paul's).....	Otto Wagner	4.00
Flint (Emanuel's).....	Mrs. William Kohn	5.00

E. WENK, Cashier.

DAKOTA-MONTANA DISTRICT

July — January, 1939

Eastern Conference

Reverend	Budgetary	Non-Budgetary
K. Bast, Raymond.....	\$ 70.72	
A. Birner, Hendricks.....	69.07	
A. Birner, Arco.....	32.50	
H. Buch, Aurora.....	114.73	
H. Buch, Bruce.....	53.91	
W. Dorn, Goodwin.....	218.36	
R. Gamm, Marshall.....	257.26	
R. Gamm, Milroy.....	88.26	
O. Heier, Mazeppa.....	175.27	
R. Kettenacker, Argo.....	123.42	
W. Lange, Gary.....	92.96	
W. Lange, Altamont.....	79.39	
M. Lemke, Rauville.....	279.38	
W. Lindloff, Elkton.....	281.76	
W. Lindloff, Ward.....	159.90	10.00
W. Meier, Watertown.....	548.02	15.00
E. Schaller, Clear Lake.....	56.79	
E. Schaller, Hidewood.....	109.76	
E. Schaller, Havanna.....	67.28	
G. Schmeling, Henry.....	84.93	
G. Schmeling, Clark.....	31.45	
G. Schmeling, Florence.....	49.34	
H. Schnitker, Willow Lake.....	137.34	
H. Schnitker, Hague.....	120.58	
A. Sippert, Estelline.....	61.50	
A. Sippert, Dempster.....	74.17	
W. Sprengeler, Grover.....	456.75	
M. Lemke (vacancy), Germantown.....	114.73	
O. Heier (vacancy), South Shore.....	140.25	
	\$4,149.78	\$ 33.56

Western Conference

P. Albrecht, Bowdle.....	\$ 174.88	
P. Albrecht, Theodore.....	43.25	
P. Albrecht, Tolstoy.....	47.65	
J. Bade, Zealand.....	119.75	
J. Bade, Hague, No. Dak.....	73.90	
B. Borgschatz, Timber Lake.....	3.75	
B. Borgschatz, Isabel.....	12.30	
B. Borgschatz, Bader School.....		
B. Borgschatz, Trail City.....	11.35	
E. Bode, Terry.....	59.50	
A. Eberhardt, Sturgis.....		
A. Eberhart (vacancy), Faith.....	54.94	2.00
A. Eberhart (vacancy), Dupree.....	16.68	
Debt Retirement.....		5.00
J. Erhart, Jamestown.....	100.13	
B. Hahm, Morrystown.....	58.78	
B. Hahm, Watauga.....	35.50	
B. Hahm, Miner.....		
H. Heckendorf, Akaska.....	121.28	
H. Heckendorf, Eales.....	39.07	
A. Hellmann, Mound City.....	98.94	
A. Hellmann, Gale.....	32.65	
W. Herrmann, Hettinger.....	9.17	
W. Herrmann, Reeder.....	37.71	
W. Herrmann, Marmarth.....	5.99	
W. Herrmann, Biermann.....	2.08	
W. Herrmann, Ives School.....		
W. Holzhausen, Tappen.....	163.96	8.00
W. Holzhausen, Streeter.....	27.99	
E. Krueger, Mandan.....	61.30	
P. Kuske, Elgin.....	110.53	
P. Kuske, Burt.....	43.15	
P. Kuske, Leith.....	13.70	
O. Lemke, Circle.....	148.00	
O. Lemke, Olanda.....	58.00	
O. Lemke, Brockway.....	24.00	
H. Mutterer, Flasher.....	37.23	
H. Mutterer, Carson.....	35.00	
H. Rutz, Lemmon.....	73.60	
H. Rutz, White Butte.....	46.18	
H. Rutz, Shadehill.....	22.86	
H. Rutz (vacancy), Bison.....	52.54	
H. Rutz (vacancy), Date.....	26.59	
H. Rutz, Athboy.....	12.62	
H. Lau, Roscoe.....	209.71	
G. Schlegel, Mobridge.....	100.58	

G. Schlegel, Glenham.....	80.00	
W. Schmidt, Faulkton.....	70.35	
W. Schmidt, Ipswich.....	94.96	
H. Schultz, Hazelton.....	120.32	
R. Bretzmann, McIntosh.....	35.09	
R. Bretzmann, Paradise.....	39.49	
R. Bretzmann, Selfridge.....	2.49	
J. Wendland, Valley City.....	2.60	
B. Borgschatz, Firesteel.....	6.50	
	\$2,878.60	\$ 15.00

Memorial Wreaths

For	From	Amount
E. W. Lorig.....	Rev. E. Gamm.....	\$ 1.00
Mrs. Geo. Fink.....	Rev. G. Schmeling.....	2.50
Mrs. F. Loesch.....	Rev. A. Eberhart.....	2.00
Fred. Brelje.....	Rev. P. Kuske.....	10.50
	Rev. W. Schmidt.....	2.50
		\$ 18.50

S. E. JOHNSON, District Treasurer.

ACKNOWLEDGMENT AND THANKS

Northwestern College extends sincere thanks to the following for donations received since September, 1939:

Rev. Zimmermann, Randolph: 452 quarts tomatoes.
 Rev. Hanke, Rollingstone, Minn.: 10 gallons honey.
 Rev. Schaar, Woodland: 10 bags apples.
 Rev. Hillemann, Ixonia: 43 quarts preserves, 3 bags vegetables, 4 dozen eggs, \$2.00.
 Mr. Herzberg: 6 bags potatoes and vegetables.
 Rev. Wichmann, Kimberly: 44 quarts preserves, 1 case jam, \$1.00.
 Rev. Backer, Platteville: 100 quarts preserves, 10 squash.
 Rev. Hensel, Weyauwega: 200 pounds flour, 1 box apples, 2 gallons honey, 20 bags potatoes, 22 bags vegetables, 37 quarts preserves, 1 box soap.
 Rev. Zank: 14 quarts preserves, 9 bags fruit and vegetables.
 Rev. Wadzinski, Manchester: 25 pounds butter, 2 bricks cheese, 4½ dozen eggs.
 Rev. Wadzinski, Marquette: 1 cheese, 6 pounds butter, 50 cents.
 Rev. Pankow, Green Lake: 11 bags fruit, vegetables and potatoes.
 Rev. Nitz, Waterloo: 3 bags potatoes, 4 bags vegetables, 66 quarts preserves, 2 dozen eggs, ½ ballon lard, groceries.
 Rev. von Rohr, Hartford: 9 bags potatoes, 2 bags vegetables, 13 quarts preserves, 8 pounds butter, 2 jars vegetables, 6 boxes baking and groceries, 10 pounds coffee.
 Rev. Nommensen, Columbus: 12 gallons canned goods, 1 case peas, 8 bags fruit and vegetables, 72 quarts preserves.
 Rev. Kobs, Markesan, 18 bags potatoes, 5 bags vegetables, 3 cases canned goods, 1 cheese, 4 cases jelly.
 Rev. Marti, Mayville: 17 bags potatoes, 2 bags vegetables.
 Rev. Engel, Richwood and Hubbleton: 4 bags vegetables.
 Rev. Loeper, Whitewater: 2 bags potatoes, 24 gallons peas and corn, 10 pounds prunes, 15 pounds sugar, 1 pound coffee, 5 dozen eggs, 1 bag apples.
 Rev. Loeper, Richmond: 3 bags potatoes, 6 bags vegetables, 50 pounds flour, 1 gallon lard, 6 cans tomatoes, 2 jars herring.
 Rev. Cares, Hartford: 8 bags potatoes and vegetables, 3 gallons lard, 4 dozen eggs, 1 box apples, 36 quarts preserves, 1 cheese.
 Girls' Club, Lake Mills: 2 cases cookies.
 Rev. Nommensen, Juneau: 5 bags potatoes, 4 bags vegetables.
 Rev. Kirst, Beaver Dam: cookies for all students at Christmas.
 St. Paul's Mission Circle, Menomonie: \$5.00.
 Rev. Fredrich, Helenville: 5 bags potatoes, 2 bags carrots, 16 quarts preserves, 4 cans peas and corn.
 N. N.: 1 bag apples, 2 bags vegetables.
 For the purchase of new bedsteads in the dormitory the following cash donations have been received:
 Ladies' Aid, Reedsville: \$15.00.
 Lutheran Mission Society, Lake Mills: \$5.00.
 Ladies' Aid, Pewaukee: \$10.00.
 Ladies' Aid, Hartland: \$10.00.
 Ladies' Aid, Appleton (Rev. Ziesemer): \$100.00.

E. E. Kowalke.

Supplement of the Northwestern Lutheran

Volume 27

Milwaukee, Wisconsin, February 11, 1940

Number 3

J. MIDDLETON MURRY

One of England's most distinguished writers and critics is turning to the ministry. He is J. Middleton Murry. Several years ago Mr. Murry was attracted to the personality of Jesus Christ and as a result wrote a book, "Jesus, the Man of Genius," believed by many to be one of the best works of its kind produced in recent years. He has abandoned his literary work to enter Westcott House Theological College at Cambridge to prepare for ordination to the ministry of the Church of England.

Gifts for Confirmation and Easter

Northwestern Publishing House
935-937 North Fourth Street Milwaukee, Wis.

When ordering Hymnbooks and Gesangbuecher please write Names very plainly. Be sure you select the book you want, as Hymnbooks or Gesangbuecher with Names printed on cannot be exchanged

Gesangbücher der Wisconsin-Synode.

Aufdruck des Namens und der Jahreszahl in Gold 20 Cents.

Aufdruck des Namens und der Jahreszahl und Datum in Gold 30 Cents.

Für Aufdruck gebrauchen wir nur echtes Goldblatt.

Namen sollten sowohl mit deutschen als auch mit englischen Buchstaben geschrieben sein.

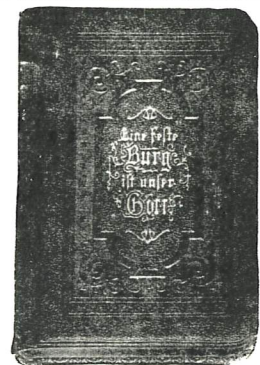
Porto 7 Cents extra für Gesangbücher in Kleinformat und 12 Cents für Gesangbücher in Großformat.

Kleinformat 3½×5½.

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|---|--|
| Schulausgabe, gebunden in schwarzer Leinwand...\$ 1.00 | 7. Ohne Anhang, in feinem Marokko, biegsam, ohne Klappe mit Goldschnitt 2.50 |
| 1. Imitation-Lederband 1.25 | 7A. Mit Anhang. In feinem Marokko, biegsam, ohne Klappe mit Goldschnitt 2.75 |
| 2. Imitation-Lederband, Goldschnitt 1.75 | 8. Ohne Anhang, flexible Einband, Divinity Circuit und Goldschnitt 3.25 |
| 3. Imitation Marokko, mit Goldschnitt und Deckelvergoldung 3.00 | 8A. Mit Anhang. In feinem Marokko, flexible Einband. Divinity Circuit und Goldschnitt 3.50 |
| 4. Echt Marokko, mit Goldschnitt und Deckelvergoldung 3.25 | 100. Mit Anhang. In weißem Marokko-Leder gebunden. Wattierte Decken, Goldkreuz 5.00 |
| 6. Ohne Anhang, in feinem Marokko, biegsam, mit Klappe und Goldschnitt 2.75 | In Buckram gebunden, mit Aufdruck: Eigentum der Gemeinde usw., per Duzend . netto 13.20 |
| 6A. Mit Anhang. In feinem Marokko, biegsam, mit Klappe und Goldschnitt 3.00 | |

Großformat 5×7¼.

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| 9. Imitation-Lederband\$ 1.75 | 14. Marokko-Leder, mit Anhang, biegsam, ohne Klappe mit Goldschnitt 3.50 |
| 10. Imitation-Lederband, Goldschnitt 2.50 | 15. Marokko-Leder, mit Anhang, biegsam, mit Klappe und Goldschnitt 3.75 |
| 11. Imitation Marokko, mit Goldschnitt und Deckelvergoldung 3.50 | 16. Marokko-Leder, mit Anhang, biegsam, Divinity Circuit, mit Goldschnitt 4.00 |
| 12. Echt Marokko, mit Goldschnitt und Deckelvergoldung 4.00 | In Buckram gebunden, mit Aufdruck: Eigentum der Gemeinde usw., per Duzend . netto 19.80 |
| 13. In Sammet 3.50 | |



No. 213. Prachtband in feinstem Marokkoleder mit Hochprägung und Goldschnitt und mit Aufdruck: „Ein' feste Burg ist unser Gott.“ \$5.00.



No. 214. Prachtband in feinstem Kalbleder mit Hochprägung und Goldschnitt und mit Aufdruck: „Gott schütze dich.“ \$5.00.

Abbildungen der Einbände.



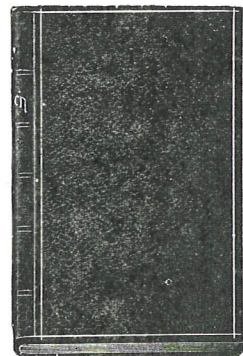
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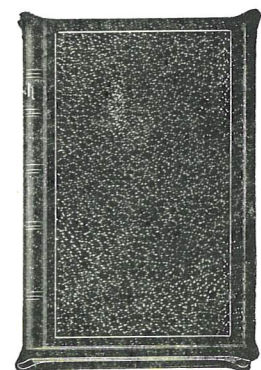
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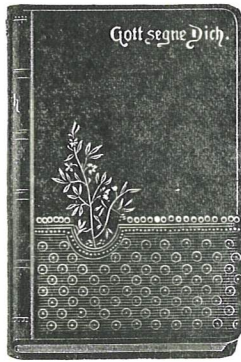
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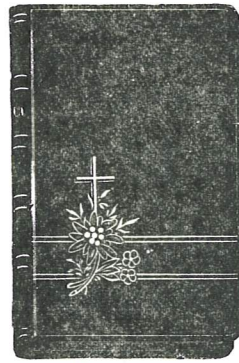
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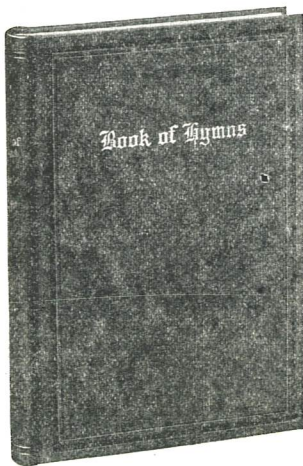
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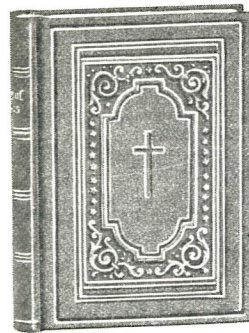
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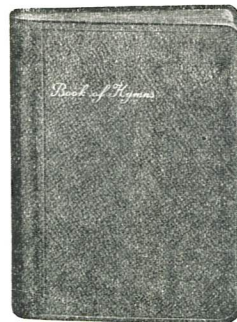
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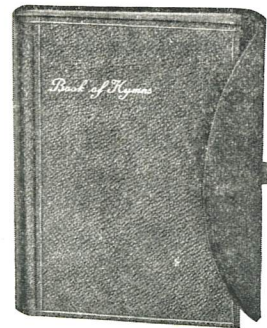


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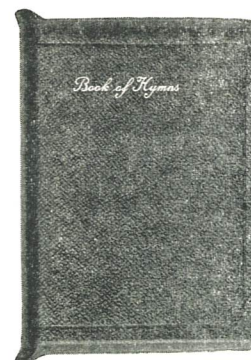
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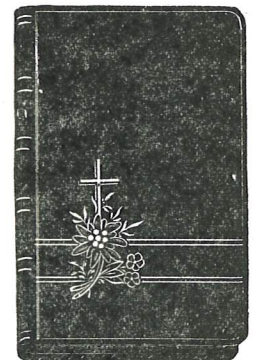
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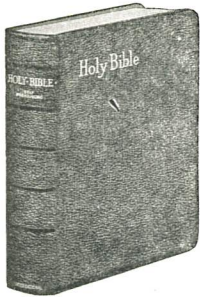
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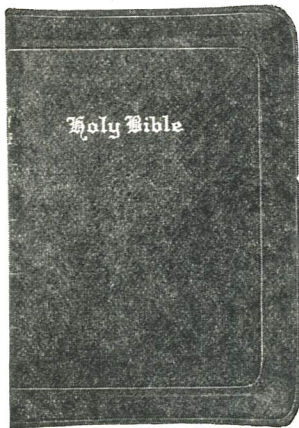
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1 *The Lord comforteth the church with his promises.*
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BUT now thus saith the LORD
a that created thee, O Jā'cqb,
b and he that formed thee, O Īs'ra-el,

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a ver. 7,
b ver. 21,
ch. 41. 2, 21,
24,
c ch. 44. 6,
d ch. 42. 6;
45. 4.

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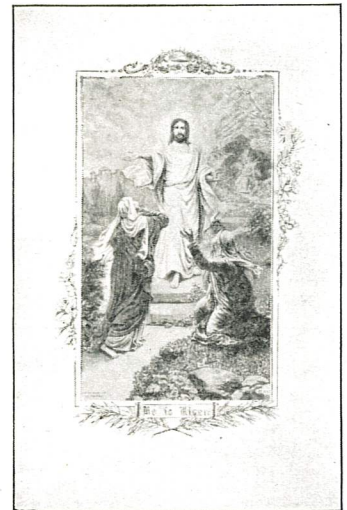
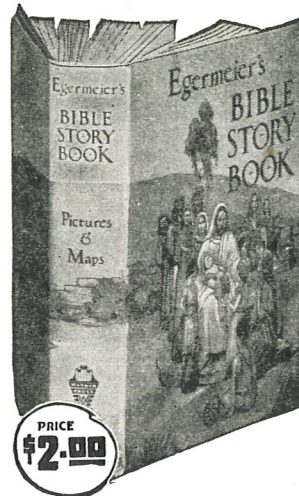
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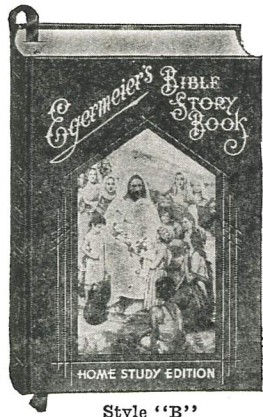
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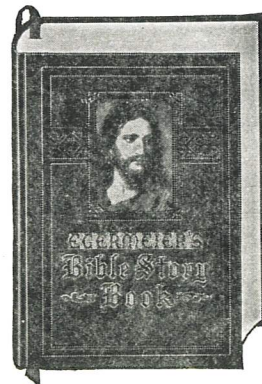


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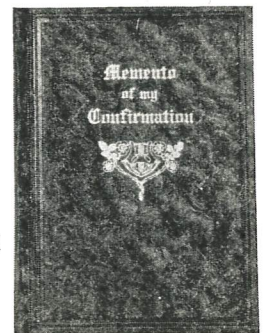
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