

THE LUTHERAN HYMNAL OF 1941

by

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I. Introduction and Background

For the past four years at least, Seminary students and professors have been gradually conditioned to grab whatever sheets of paper that are on the music stand as we walk into chapel each morning. This conditioned response increased year by year to the point where it's automatic now. When we stop and think *why* we have to do this, we are reminded of a process that started a little over eight years ago and is now rapidly drawing to a close. Christian Worship: A Lutheran Hymnal is now upon us. The hymnals in the chapel racks undoubtedly will have been replaced by the time the 1993-1994 school year rolls around. Now is a good time to stop and think about our hymnals. In any given church on any given Sunday morning the pre-service music always stops, the first hymn is introduced and the congregation automatically reaches for their hymnals. We'd be lost if we reached for the hymnal and found an empty space. Not only would we probably not be able to sing the hymns, but we wouldn't know what to do during the service nor when to do it because we wouldn't know what order the service is going to follow. The hymnal is a valuable tool. As a child, I memorized many hymns from my hymnal. Who knows how much of the Bible's doctrine I learned by memorizing those hymns? I probably never even realized it at the time. Our hymnals are important books. Christian Worship will be an important and valuable book in our synod. The Lutheran Hymnal (TLH) has been an important and valuable book in our synod for the past fifty years.

In this paper we will take a closer look at TLH. We'll look at the background of the hymnal of 1941, see how it was introduced to the congregations of the Synodical Conference, and see how it was received.

First, a look at the background surrounding TLH. The Evangelical Lutheran Synod of WI and Other States (Wisconsin) was using several different hymnals in the 1920's and 1930's. (to say nothing about the other three synods that comprised the Synodical Conference.) By far, the most widely-used hymn-book was The Book of Hymns. In a questionnaire that I sent out (see Appendix A), thirty-nine pastors stated that the congregation had been using this hymnal at the time TLH came out. The Book of Hymns came out around 1917. Another revised edition came out around 1920, both from Northwestern Publishing House. One was a pocket-sized, text-only edition which contained 320 hymns. The tune edition expanded in size (roughly the same as TLH), but had the same material, except that it had the four-part harmony. It's uncertain which came first, the tune or text edition, since they do not have copyright or publishing dates. One might think that the text-only edition would naturally precede the tune edition, but it's hard to tell. As we will see later, in the case of TLH, the music edition came first and *then* the people asked for the text-only edition. Again, we can't be sure.

Four pastors responded to the questionnaire and stated that they still used the Evang - Lutherisches Gesangbuch of 1872, also published by Northwestern Publishing House. This hymn-book, available in pocket size (5"x3.25") or else in a larger size (6.25"x5") contained 695 hymns and was a text-only edition. (It may be interesting to note that the larger edition contained several pages of prayers, gospel and epistle readings for Sundays

and festivals, the passion history, Luther's small catechism, the Augsburg Confession, and Josephus' account of the destruction of Jerusalem) We'll see how this affected TLH later.

Nine pastors said they were using the hymnal which was used in the Evangelical Lutheran Synod of Missouri, Ohio, and Other States, (Missouri) titled the Evangelical Lutheran-Hymn Book of 1912 and published by Concordia Publishing House. (When work on TLH was going on, this was the hymnal the committee used for the basis of hymns, hymn numbers, etc...) Other hymn-books being used in our synod at the time include Das Selah Gesangbuch of 1922, a combined German-English edition by Adolph Hanser, Missouri's Lutheran Hymnal for Evangelical Lutheran Missions of 1905, the Kirchen Gesangbuch of 1892 (a Missouri version of Wisconsin's Gesangbuch) and miscellaneous other hymn-books different people had compiled.

The following quotes from two pastors illustrate the point I'm trying to make better than I could. One pastor recalled that "My first congregation, in South Dakota, used the Book of Hymns, plus one by the Missouri Synod, plus an ALC and American Lutheran hymnal - whatever one they had from home. They would come early and try to find the posted hymn in 'their' hymnal." ¹ Another pastor from LaCrosse recalled that he had two Polish families who still "used their Polish hymnals without knowing what they were singing." ² It was hymn-book chaos in the Wisconsin Synod.

This then was one of the main reasons that was given for beginning a new hymnal project. There simply was a need. There were other underlying

reasons too. Since there were so many different hymnals in the synod and Synodical Conference, there were all kinds of orders of service. One pastor commented that when he was assigned to three different parishes, he had three different orders of service at that time.³ The liturgies in some congregations were haphazard, changing from Sunday to Sunday. This may be seen from an article titled "Our Liturgical Chaos."

Editors: -- I am delighted to note that the Witness is working for greater uniformity in our church liturgy.

In my home town there are about 25 churches of the Missouri Synod, and I do not know of two that use the same liturgy. Some pastors and organists have reduced the liturgy to the merest skeleton, while others have made a very elaborate affair out of it.

As a layman I am not able to judge who is right, but to my mind such a variety of liturgies makes for confusion. I should like to suggest that our pastors and organists read Luther's Introduction to the Enchiridion. Perhaps they will find something there that will cause them to work for greater uniformity.... (Signed) H. 4

Also, people were becoming more mobile, travelling to different parts of the country. People wanted to be able to go to different churches in the Synodical Conference and feel at home with the liturgy, etc... This would make membership transfers easier, guest preachers would be more at ease, and when pastors took calls the switch would be smoother. A new hymnal would serve as a unifying instrument, not only in externals such as public worship, but it would make for a familiar tie with fellow believers of different churches within the Synodical Conference. One pastor recalled that when TLH finally came out, it "enhanced the warmth of true Scriptural fellowship." ⁵

Another reason given for wanting a new hymnal was the language factor. Little by little, people were speaking less German and more English. More

congregations were switching to English services and from the Gesangbuch to the Book of Hymns or other English versions. (which often had hymns which didn't agree with Scripture) Then again, we need to remember the world situation at the time. After Hitler came to power in 1933, he started making plans and going places where he didn't belong. In the United States, Germans and especially German-speaking people were not exactly the most popular people around.

Three pastors wrote that they felt a need for a more doctrinally-sound hymn-book. Some hymns that congregations were using didn't belong in an orthodox Lutheran hymnal. There were also some excellent sin and grace hymns that deserved to be in our hymnals but weren't.

This is the official reasoning behind the new hymnal as found in the 1929 Proceedings:

1. Many of the translations from the German are of uncertain merit, not paying sufficient attention to the idiom of the English language; often there are mistakes also in rhyme and rhythm. Such imperfections ought to be corrected in the interest of a wider use of the splendid heritage which has come down to us from our fathers.
2. The selection of material from other fields outside of the German chorals is also subject to criticism, since, in many instances, we have better hymns for specific purposes from Lutheran sources, upon which we may well draw, than from extra-Lutheran, and we believe that other hymns from German sources, not now included, could be added or substituted. This is one of the reasons why we suggest ten to fifteen years as the period probably required for hymns to be compared in order that the best may be included.
3. Our hymnal ignores, to a large extent, many of the treasures found in the hymnals of the Scandinavian countries, also in those of Bohemia, France, and other countries; and yet some excellent material is contained in the Lutheran hymn-books of these countries, also some excellent tunes. Much material found in the Lutheran Church of America may also be used to good advantage. In short, every point of progress in Lutheran hymnody and hymnol-

ogy should be recognized.

4. It will be necessary, in many instances, to do additional recasting of melodies in order to have the hymns as sung agree with the genius of the English language. 6

When it came right down to it, a change of hymnal was the smart thing to do any way you looked at it. The need was there, and economically speaking, it was much better to go in with the Synodical Conference than going our own way.

Let us go back a few years. Before the decision was made to start working on a new hymnal, there had been talk of coming up with an appendix of hymns, both to Wisconsin's Book of Hymns and to Missouri's Evangelical Lutheran Hymn-Book. At Wisconsin's 1927 Convention, the synod resolved to prepare an index of about thirty hymns. Professor August Pieper, who must have been on such a committee, made this announcement in the Northwestern Lutheran titled "Concerning our English Hymnal." (the Book of Hymns)

"Two years ago General Synod resolved to add a number of good English hymns to the present Hymnal, instructing the Book Committee of Northwestern Publishing House to take the matter in hand. After conferring with the President of the Synod, the committee secured Rev. Moussa's service for the work. Then Rev. Moussa was unexpectedly called home by his Lord. His work remained unfinished. It must be completed before the next meeting of Synod. We therefore request all members of the Synod, particularly all pastors and teachers, to send us one or more of such hymns as they consider appropriate for publication in the Hymnal. Address all communication to Aug. Pieper, 645 60th St., Milwaukee, Wis. 7

Pastor Hagedorn ended up doing the work on the appendix, which was to be printed in all future editions of the Book of Hymns. Any further work on the appendix came to a halt when, two months after Missouri started talking

about a new hymnal at their 1929 convention, the Wisconsin convention resolved to "...defer publication of the above-mentioned appendix until the question of a uniform hymnal is settled." 8 Synod further resolved to submit the question of appointing men to choose suitable hymns for an eventually new hymnal to the discretion of the Board.

At the above-mentioned Missouri convention of 1929, action was taken regarding two important memorials. Here's a paragraph from a memorial signed by a Rev. Oscar Kaiser:

"Answers to a questionnaire sent out some time ago revealed the fact that there is a desire in our circles for a new English hymn-book. Synod, no doubt will be asked to publish one. Since, however, the publication of a new hymn-book may take years of labor, and since our people and especially our rising generation should not meanwhile be deprived of the grand old Lutheran hymns which may now be had in good English translations...therefore, the undersigned petitions the Synod to add, if possible this year yet, an appendix to our present English hymn-book....Our sister Synod of Wisconsin is also adding an appendix to its English hymn-book." 9

In another memorial, a special committee made up of L. Fuerbringer, W.G. Polack and P.E. Kretzmann, suggested that a committee to begin a new hymnal project be formed and that the rest of the Synodical Conference be asked to cooperate in preparing the proposed hymnal. This convention resolved to make no changes or additions to their present hymnal. In response to the special committee's suggestion, it was resolved to instruct its President to appoint a standing committee of five men on English hymnology and liturgics. This committee was to immediately begin studies with a view to the ultimate publication of a new hymnal. The President was also instructed to confer with the other Synod Presidents to enlist their

cooperation. ¹⁰ The suggestion by some in both synods to make the quick-fix of the hymnal problem had been denied in favor of a *new hymnal*.

The decision was made. Next came the work. The President of the Missouri Synod, Dr. Fred Pfothhauer appointed a first-ever standing committee on hymnology and liturgics made up of the following: Polack, Fuerbringer, Pastor Oscar Kaiser, Prof. L. Blankenbuehler, and Mr. B. Shumacher. The first meeting of this committee was held in St. Louis on November 20, 1929. It came up with a basic outline of what it wanted to accomplish. President Pfothhauer also followed up on his instructions to request cooperation from the other three synods. They all agreed. President Bergemann appointed Professor J. Meyer and Pastor O. Hagedorn. From the Norwegian Synod came Pastor C. Anderson and Pastor N.A. Madson. The Slovak Synod was represented by Pastor Jaroslav Pelikan. This committee was called the Joint Committee on Hymnology and Liturgics and began holding quarterly meetings following its initial meeting on January 3, 1930.

During the next ten years, committee personnel changed considerable. Take the Wisconsin Synod men for example: Professor Meyer resigned because of his large workload at the Seminary and was made honorary member. President Bergemann appointed Professor August Zich in his place. Pastor Hagedorn died in 1932 and Pastor A.P. Voss replaced him. When Professor Zich died, President Brenner appointed W.J. Schaefer to the committee. In all, there were eight changes in eleven years from the original committee to the committee which submitted the final manuscript.



All the members of the committee were carefully chosen. Pastor Schaefer of the Northwestern Lutheran recalls this event which I think shows the care and thought that went into all the appointments to the committee:

"...And I am reminded of a summer evening in the 1930's when the John Brenners came over to visit my folks. President Brenner had something on his mind. Professor August Zich of the Seminary faculty had died recently. He was a member of the intersynodical hymnbook committee. Brenner announced that he wanted to appoint my father to the committee to replace Zich. Although my father had been working for some years on the hymn-text committee, he was reluctant to accept. Long John was persuasive. My dad pleaded a heavy work load: he had a fast-growing congregation and was also editor of the Northwestern Lutheran. The president persisted. "I want," he said, "a person on that committee who has both feet in the congregation so that we don't get a monument to the musicians of the Missouri Synod..." 11

II. Information and Introduction

I've heard it said that the Wisconsin Lutheran Seminary class of 1993 has an extra-special privilege with which we will graduate. I've heard it said more often that our class is being saddled with an extraordinary burden. That burden, responsibility, privilege, or whatever one chooses to call it, is the *new* hymnal of 1993. One of the usual questions that comes up when we have discussion of the new hymnal is how to introduce it. This is a legitimate question but I think we might be forgetting that over the past eight years, a lot of the groundwork has already been laid. The hymnal committee *has* been introducing the new hymnal, little by little. Sixty years ago, the committee responsible for TLH was doing the same thing. They didn't just spring it on the Synodical Conference without any prior warning. The committee for the most part did a pretty good job of keeping the Synodical



Conference informed on the progress of the hymnal. In this section, we'll see how this was done and also see how the hymnal was eventually introduced to the individual congregations of the Synodical Conference.

Obviously the best way to keep the people informed was the official publications of each synod. This is exactly what the committee used. From 1930 to 1938 the only way the people knew what was going on with the new hymnal was through their periodicals. (I say this in the sense that there were no materials a la the Sampler , no large number of test congregations, etc, like today) I would guess that money was the big issue here. Our synod was just beginning to work its way out of a tremendous debt. The economy of the country was in a shambles after the stock market crash of 1929. So the periodical route would have been the most economical.

I looked at the Northwestern Lutheran and the Lutheran Witness during these years and would have to say that there was a very decent job of publicity concerning the new hymnal. Along with keeping the people informed as to the progress of the hymnal itself, there also was quite a bit of "selling" the new hymnal and getting the people into the mindset of going to a new hymnal. Overall, the Northwestern Lutheran seems to have had a lot more articles concerning TLH than the Lutheran Witness but the Lutheran Witness always gave its readers a good report because they published brief summaries of what had gone on in their synod conventions.

The first article I found concerning TLH was in the Northwestern Lutheran of March 16, 1930. It was titled "Sickly Sentimental Hymns," and basically said that we will need to be careful when going into this new

hymnal project. We have good staunch old Lutheran hymns and we need to guard them as the precious heritage they are. The author (unnamed) also encouraged the careful translation of these hymns into good idiomatic English. Later in the same year the Northwestern Lutheran ran an article called "What a Hymn-Book Thinks." This was a cutesy newsletter or bulletin-filler type article that had no mention of the new hymnal but would have served to get the readers into the new hymnal mindset.

Late in 1933, the Northwestern Lutheran periodically started publishing the reports of the Committee on Hymnology and Liturgics. The Lutheran Witness followed suit beginning in January of 1934. Both periodicals ran the following announcement with the first report:

"According to a resolution of the last Delegate Synod the Committee on Hymnology and Liturgics was ordered to keep Synod informed on the progress of its work in connection with the new English Hymn Book. The editors of the Lutheran Witness and the Northwestern Lutheran (Wisconsin) have been kind enough to open the columns of their papers to us and we now present our report to date on hymns and tunes tentatively accepted by the committee. On account of its length the report will run through several issues of this paper. In making its report, the committee is printing out only those hymns that have been materially altered, new translations, and new hymns. The committee welcomes the advice, criticism, and suggestions of the members of the Synodical Conference. We reserve all rights of republication of the text of our report, either in whole or part. Kindly address your communications of criticism or counsel to W. G. Polack, Chairman, Committee on Hymnology and Liturgics, 801 De Mun Avenue, St. Louis, Missouri. 12

The Northwestern Lutheran tended to have shorter reports, usually two pages, and the Lutheran Witness had longer reports, about five or six pages, and was able to report less frequently. (see Appendix B and C)

As the last announcement stated, the hymnal committee continually asked for criticisms, suggestions, and comments based on these reports that were coming out in the two periodicals. In 1938, a longer report in pamphlet form was sent out in the spring and again asked for responses. Apparently there was considerable response. (especially from the people of the Missouri Synod) ¹³ As a matter of fact, the concern for a good product was so important that Missouri's Synod Convention of 1938 resolved that another comprehensive report be published. This was done and sent to every pastor and teacher in the constituent synods in the spring of 1939. It asked that all suggestions, etc, be in to Professor Polack by August 1, 1939. This 89 page report contained the various liturgies that were planned to be included, an example of how two hymns would look with the music, and finally the texts of hymns that were new or changed materially from the previous reports in the periodicals. In the introduction to this pamphlet it was stated that "Concordia Publishing House has given us the authority to say that we may look for the appearance of the hymn-book as early as possible in 1940. " ¹⁴ It was four months later when the Northwestern Lutheran ran this notice: "In view of the fact that a number of urgent requests have been received, asking for more time be given for the consideration of our final report on the new hymnal, the (committee) in a recent meeting has decided to extend the time to October 1, 1939. We kindly request that all suggestions and criticisms be made within that time." ¹⁵ The committee wisely chose not to hurry for the sake of getting the hymnal out. It wanted a quality product.

During the final three years of the project, the Northwestern Lutheran and the Lutheran Witness started more *introducing* and gradually less *informing*. In 1939 and 1940, both periodicals ran a series of articles titled

"Newcomers to the Hymnal." These articles were written by Professor Polack and focused on new hymns, giving a brief history of each hymn.

In June, 1940, V.A. Mennicke wrote an article in the Northwestern Lutheran titled "Hymn-Book Committee Meets in Milwaukee." This was an extremely interesting article which reported on the committee meeting of November 15-17, 1939, held in the study of Pastor Kaiser, one of Wisconsin's representatives. More than a review of the meeting, it was a general character-sketch, human-interest article about the hymnal committee and its work. The article is very positive, one that would tend to be of more interest to the average lay-person than the regular hymnal committee reports. (see Appendix D)

Another Northwestern Lutheran article, "The New English Hymnal," was a brief biography of what was to come, written in such a way as to really excite the people. It seems that the article probably came from Northwestern Publishing House. The biggest news in this article was the price: "Any pastor or ranking officer of a congregation or society may order any number of TLH at the special price of 81 cents, plus postage, on the mere declaration that an equivalent number of older books is being replaced by this order." It went on to state that this offer would only be valid for fifteen months following the publication date. 17

In subsequent issues of the Northwestern Lutheran, the various introductory articles by Polack were seen along with several articles introducing the liturgical part of the new hymnal. These articles were written by Pastor Gervasius Fischer. (one of Wisconsin's representatives on the

liturgics sub-committee) These liturgy-introducing articles continued right up to the printing date.

The Northwestern Lutheran of April 20, 1941 published the "Report of the Committee on Hymnology and Liturgics" which reported its work on the hymnal as completed. It also reported that the committee would continue to exist to prepare organist editions, introit and gradual music, a revised Agenda, a companion to the hymnal, and a family prayer book.

Finally, the May 18, 1941 Northwestern Lutheran issue had an article by Polack which gave an overall history of the project from start to finish and the July 13, 1941 issue was dedicated mainly to TLH. (see Appendix E) In this issue, Pastor Arthur Voss wrote the cover article which explained the motto of the new hymnal: "And He hath put a new song in my mouth, even praise to our God." (Psalm 40:3)

With this issue came the climax of twelve long years of hard work. This would have been the time when congregations were receiving their orders of TLH and an issue like this one was well-timed. As with all the articles in the Northwestern Lutheran and the Lutheran Witness, this one especially was intended to get the people keyed for what was arriving at their churches. In looking at how both periodicals kept the people informed and how they helped introduce TLH, they did a wonderful job, most especially the Northwestern Lutheran.

This was how the lay-people were kept informed. The pastors, teachers, lay-delegates, etc... who attended their respective synod conventions were

probably a little more informed as to the facts of the project. As far back as 1923, a brief study of the following convention proceedings is interesting and helpful. We'll look at a timetable of how the work developed as reported to the various conventions.

Missouri 1923 Regular Convention

"Requests had come in for a cheap edition of the standard English Hymn-Book with Tunes. Synod resolved that the Publishing House be requested materially to reduce the present price of this book." 19

In response to a request to join other synods not in fellowship with Missouri and publish an English hymn-book to be used by all these bodies, the synod resolved to decline. The reason given was because their current hymnal (Evangelical Lutheran Hymn-Book) was so firmly entrenched in the synod.

Missouri 1926 Convention Proceedings

Synod resolved to retain the 1911 hymnal and make only the most necessary changes to it. The publication of other hymn-books was to be discontinued.

Missouri 1929 Convention Proceedings

As was discussed on pages six and seven of this paper, Missouri's special committee suggested that a committee be formed to begin studying the possibility of a new hymnal with the intent of starting the work on such a book. This was passed by synod resolution.

Missouri 1932 Convention Proceedings

The committee's report said that they had tentatively accepted sixty hymns and hoped to be able to present the completed manuscript to the General

Convention of 1938. (This was the centennial of the Saxon Migration) Synod resolved that the committee keep synod advised of plans and progress by means of periodical periodical reports.

Missouri 1935 Convention Proceedings

The committee gave reasons for the new hymn-book and gave the following guidelines they had adopted: *the hymns had to be intrinsic in value re. content and had to be distinctively Christian. The translations had to be idiomatic and of good form. (good rhyme, etc...) The tunes had to be suited to the text and considered good church music. Exceptions were to be made only in cases where the text and tune were so associated with each other that it would be impossible to separate them.*

The committee asked that a definite decision be made to publish the book after completion. (Again, their target date was still 1938)

The committee described how it worked on individual hymns. (in response to many requests)

It reported of talks with Concordia Publishing House concerning problems with the purpose of obtaining a good, quality book with, among other things, "paper that is noiseless when pages are turned..."

It reported that in 1934 a sub-committee on liturgics had been formed consisting of Dr. P.E. Kretzmann, Rev. Paul Sauer, Dr. A. Wismar, Rev. Carl Bergen, (all from Missouri) A. Harstad, (from Norwegian Synod) G.W. Fischer (from Wisconsin) and O. Schmidt as the chairman.

It reported that the cost would be as low as possible with the exchange plan in effect as Concordia had done with previous hymnals.

The convention resolved to have the committee continue their commendable work, definitely publish the new English Hymnbook, and instructed the committee to finish their work by 1938 if possible.

Wisconsin 1937 Convention Proceedings

This was Wisconsin's first report to the synod in convention regarding work being done on the hymnal. A.P. Voss reported that things were going smoothly and also gave a brief history. He said that 550 hymns had tentatively been adopted. The report also informed the synod that Wisconsin had accepted this invitation to cooperate with the understanding that Northwestern Publishing House receive its own plates and publish its own edition of TLH.

Since the next convention wouldn't be until after the targeted completion date, it was urged that synod make some definite decisions, namely:

1. That upon completion of its work the Joint Synodical Conference Hymn Book Committee place at the disposal of the Joint Synod of Wisconsin a complete draft of all the material gathered for the new hymn book.
2. That the Synod appoint a committee consisting of a member of the faculty of our Theological Seminary, a member of the faculty of DMLC, a member of the School Board, the members of the Northwestern Publishing House Board, and the members representing the Synod on the Joint Hymn Book Committee, and that this committee be empowered to approve the work of the Joint Hymn Book Committee and authorize the Northwestern Publishing House to publish the hymnal.
3. That the Synod encourage all congregations to introduce the new hymnal as soon as possible, with the understanding that our congregations purchase the edition published by our Northwestern Publishing House. 20

The committee that was appointed to study this report submitted the same recommendations and they were adopted by the Synod.

Reports and Memorials of the Missouri 1938 Convention

There was a memorial requesting the information on the church year be included, two memorials to postpone the finished product on the basis of wanting a quality product, and a memorial that the new hymnal have reinforced bindings and be sold at a much lower price.

Missouri 1938 Convention Proceedings

The committee reported on the history of the project up to the present and said that it had progressed far enough to prepare an entire manuscript for the press. After receiving criticisms and comments for three months, the committee planned on proceeding with the final preparation for publication so the final work could be completed by 1939 sometime. It also suggested that there be an unabridged, less expensive tune-edition for Sunday Schools and the like. (using cheaper paper and stiff-paper covers) They announced that they had dropped 74 hymns from the present Missouri hymnal and tentatively had accepted 166 new hymns. Along the same lines as an edition of the Gesangbuch, they planned on including a Children's Songs section, the Augsburg Confession, Luther's Small Catechism, the Passion History, and an emergency form of baptism. (Obviously, almost all of these plans did not make the final cut) The committee also reported that it was looking at the possibility of placing all stanzas between the staves of music and gave a proposed order of contents.

Committee #12 studied the committee's report and made these recommendations:

1. That Synod express its grateful appreciation of the faithful and efficient work of the Committee on Hymnology and Liturgics.
2. That the Committee be instructed to continue its work and to bring it to

conclusion.

3. That all the members of Synod who still have specific and definite criticisms, emendations, and other suggestions to offer, in order to receive consideration, do so prior to January 1, 1939, which is to be the closing date.
4. That the liturgical part of the hymn-book receive special consideration throughout.
5. That the Committee, before publishing the new hymnal, issue an advance copy of the text, with the tunes indicated, and give due consideration to all criticisms and suggestions received within three months after the advance copy has been mailed to all pastors and teachers of Synod.
6. That the Committee thereupon be empowered to order the publication of the new hymn-book. 21

These recommendations were adopted by the synod.

Wisconsin 1939 Convention Proceedings

It was reported that a provisional copy of the final comprehensive report had been secured by Northwestern Publishing House which would be sent out to all pastors and teachers of the synod. Response was urgently requested, lest its purpose be defeated. Subsequently the Committee would meet to prepare a master copy for publication. In Voss's report, he also noted that according to Wisconsin's 1937 resolution, Wisconsin wanted a copy so that a special committee could look the whole manuscript over and approve it. Finally it was reported that the publishing houses had advised that it would take months to go through the whole process of publishing, binding, etc...so they didn't know about a positive date - hopefully by Palm Sunday of 1940.

Missouri 1941 Convention Proceedings

It was reported that the work was completed and further programs were beginning. There were six memorials considered concerning having a text-only edition. This was deferred for at least three years. There was one memorial which asked for a reduced-size tune edition. Declined. Finally the

Synod resolved that there be no changes of the text of the hymns or anything else in the new TLH so that, among other things, page numbers may be constant to avoid confusion and to lend to order in the church service.

Wisconsin 1941 Convention Proceedings

Noticeable by its absence is a report concerning the completed hymnal. The only thing mentioned was a memorial by Carl Buenger and G.W. Fischer suggesting that a committee to study Wisconsin's liturgical needs be formed. This committee, it was suggested, would then report to the Synod on the feasibility of publishing its own Agenda. The Synod resolved to refer this problem to a committee consisting of Professor J. Meyer, Professor Reim, A.P. Voss, W. Schaefer, and Teacher Gilbert Glaeser.

Thus ended the keeping-informed process for the new hymnal. From the convention proceedings during these years, it can be seen that Missouri, for the most part, was carrying the ball. Wisconsin was almost playing the role of bystander...although an unwilling bystander who wanted to be more involved in the decision-making process. One gets this feeling when reading such things as Wisconsin getting its own plates for the hymnal, Missouri making all the resolutions which directly affected the Committee, the 1937, 1939, 1941 Wisconsin proceedings, and so on. Nonetheless, the hymnal was finished. An outstanding job was done by every member of every committee involved. An outstanding, quality product was presented to the people of the Synodical Conference. Now came the biggest question - how would *they* like it?

III. Reaction

Concordia Publishing House had gone out on a limb to drum up support for TLH. The 81 cents -plus postage deal is evidence. In mid-March, 1941, Concordia Publishing House had to restrict the time limit for this offer - no doubt because of the tremendous response. They re-set the last day for this offer as May 24, 1941. ²² Just to get some kind of idea as to the number of orders that had come in, Polack gave some numbers to A. Voss in a couple of different letters. In a letter dated January 29, 1941, Polack reported that there were 50,000 orders received to date from Wisconsin Synod members. In another letter, dated March 22, 1941, Polack informed Voss that Concordia Publishing House had counted 220,000 total orders and then had stopped counting. ²³ In a book review of TLH by the Concordia Theological Monthly, it was reported that 570,000 copies had been placed at the time of that September, 1941 issue. ²⁴

From Concordia Publishing House's Triennium reports, one may conclude that sales were extremely good from the following figures:

May 1, 1935 - April 30, 1938: Sales were \$2,026,121.97
May 1, 1938 - April 30, 1941: Sales were \$2,265,585.98
May 1, 1941 - April 30, 1944: Sales were \$4,098,070.89 ²⁵

So the people in the congregations were definitely buying the hymnal. But what were some of the individual reactions?

In the above-mentioned book review from the Concordia Theological Monthly, Theo. Hoyer gave an excellent review of TLH. In Wisconsin's

Theological Quarterly, dated July of 1941, M. (?) reviewed TLH and, after criticizing the size of the book and questioning why Polack was the only one whose name got into the book, went on to give it a thumbs-up. He said that this was due to the untiring efforts of a committee who worked in a quality-oriented fashion. 26

Another noteworthy printed reaction came from a Missouri layman: ^{rumor? pastor}

"Many of us have been awaiting the new hymnal with eager anticipation. There are times when heightened expectation over a coming event becomes disappointment, once the event actually occurs. It is not so with the publication of the new hymnal. Here is a finished product, a masterpiece of Christian hymnology that far exceeds what we had been looking for. Here is a vivid tribute to the ever-living truth of our Christian heritage; far more than a hymnal, it is a handbook of worship, a vast collection of the Christian poetry of many nations, now made available to all of us in our own language....

Surely, the publication of such a book as this, appearing during a year that is dismal in the history of civilization, should be a constant reminder of the power of the Gospel. Here, in the America of 1941, when most printed matter concerns wars - not *rumors* of wars - a small group of Lutherans publish a book devoted solely to the glory of God! Let us all, as we go to our services with this book in our hands, thank our Lord Jesus Christ for the blessings that He continues to pour upon us. (Signed) P.v. Rohr Sauer 27

And this ironic tidbit comes from a Missouri Synod observer at the Wisconsin Synod Convention of 1941, held at St. Paul, Saginaw, Michigan:

"One cannot give a living picture of this convention without recalling minor incidents and hit-or-miss remarks which add salt to the dish. The thrill of seeing TLH in the book racks made us agree with the one who said, "Here is one thing which will aid very materially in binding us even closer together as brethren in the faith..." 28

In response to the questionnaire, there were some other reactions - some good and some bad - which some of our young Wisconsin Synod pastors at that time recalled. For the sake of your eyes and in recognition of the time you have taken to read this paper, Professor Brenner, I have decided to simply put down some of the replies randomly.

Problems with TLH

- the cost was too much
- the size was way too big - "wouldn't fit in my coat pocket"; one recalled he had to "drag it to the altar with him"
- some of the hymns that had been memorized one way had to be re-learned from the new hymnal
- some were simply reluctant to change
- learning new liturgies, new hymns and melodies
- one organist refused to practice this "high-falutin' stuff" - they fired her
- "Well, Pastor, that Gloria thing is awfully hard to learn"
- word changes in the first line sometimes made it hard to locate familiar hymns
- some people complained that they couldn't use their expensive leather-bound hymnals anymore
- some members still used their old hymnals so that both numbers from both hymnals had to be posted; as a result, sometimes the words didn't always match "but at the end of the verse everybody quit almost on time."

Good Reactions to TLH

- "apprehension, use, familiarity, acceptance"
- "it became our hymnal after a while"
- "no complaints"
- "entirely favorable"
- ecstatic
- while serving a vacancy, one pastor recalls the people asking for it because the former pastor had insisted on the old liturgy
- "we have a new hymnal - let's use it"
- "the original uneasiness wore off and it soon made its way into the hearts"

- of the users"
- a good improvement
 - happy that this blessing was here
 - accepted in the name of progress
 - one pastor recalled he liked the new hymns - especially the ones he'd been introduced to at the Seminary chapel services and in chorus
 - "As years went on, I appreciated it even more...a treasure chest for opening Ladies Aid, devotions, etc..."
 - easy to follow and work with
 - no comparison with the old
 - "because of Reim's liturgics class we fully appreciated both the liturgies and the much greater choice of hymns"

From these responses it's easy to see that TLH got a lot more good reviews than bad ones. As was stated previously, the periodicals of the two synods deserve a lot of the credit for making the change smoother than was anticipated. The *manner* in which it was introduced helped tremendously. I've saved a section that seems like it should have been in the information and introduction section until now because it pertains most closely to the new hymnal Christian Worship. It deals with how several pastors remember TLH being introduced in their ministry.

Ways of Introducing TLH

- A couple of pastors remembered a Sem choir tour that they were on. It had an entire section of all new hymns which were in the new hymnal
- one pastor helped introduce a different liturgy by preaching a sermon on it
- another seems to remember a set of 78rpm records that helped introduce the new order of service
- in a brand - new mission congregation one pastor just used it right off the bat
- one congregation stayed after several services to learn
- one congregation came a half-hour early to run through unfamiliar hymns

- a pastor preached a sermon on the motto of TLH - Psalm 40:3 The theme was the psalm verse and the parts were: I. What song is (praise) II. Who sings it (Christian) III. How sung (liturgy and hymns)
- stacked 100 brand - new hymnals before the altar and dedicated them to the service of the Lord
- arranged all the new hymnals in the form of a cross in the sanctuary

Again, TLH had served us well. People have become attached to it and the congregations that have used it will miss it. However, there always comes time for change, just as there was need for a change about sixty years ago. Let us pray that Christian Worship will serve WELS congregations well into the future as we diligently use it to God's glory.

ENDNOTES

1. Questionnaire - see Appendix A
2. Questionnaire - see Appendix A
3. Questionnaire - see Appendix A
4. Article, "Our Liturgical Chaos" Lutheran Witness, Feb. 4, 1933, p. 57.
5. Questionnaire - see Appendix A
6. Missouri Synod Proceedings, 1929, p. 132, 133.
7. Article. Northwestern Lutheran, March 17, 1929, p. 94.
8. Wisconsin Synod Proceedings, 1929, p. 47.
9. Missouri Synod Reports and Memorials, 1929, p. 163, 164.
10. Missouri Synod Proceedings, 1929, p. 133.
11. Paper, Schaefer to the first meeting of the new 1993 hymnal committee
12. Article, Northwestern Lutheran, October 8, 1933, p. 328.
13. Missouri Synod Reports and Memorials, 1932, p. 160.
14. Pamphlet, "Final Report of the Intersynodical Committee on Hymnology and Liturgics," May 1, 1939, p.1, 2.
15. Article, Northwestern Lutheran, September 10, 1939.
16. Article, "Hymn Book Committee Meets in Milwaukee," Northwestern Lutheran, June, 1940, p. 9, 10.
17. Article, "The New English Hymnal," Northwestern Lutheran, July 28, 1940, p. 237.
18. See Appendix E

19. Missouri Synod Proceedings, 1923, p.54, 55.
20. Wisconsin Synod Proceedings, 1937, p. 65, 66.
21. Missouri Synod Proceedings, 1930, p. 256, 257.
22. Article, "The New English Hymnal," Northwestern Lutheran, March 23, 1941, p. 93.
23. Letter, Polack to Voss after Polack conferred with Dr. Seul of CPH,
24. Book Review, Concordia Theological Monthly, September, 1941, p. 719, 720.
25. Missouri Synod Proceedings 1938, p. 243; 1941, p. 315; 1944, p. 263
26. Book Review, Theological Quarterly, July, 1941, p. 231, 232.
27. Article, "On First Looking into the New Hymnal," Lutheran Witness, December 9, 1941.
28. Convention Review, Lutheran Witness, October 14, 1941.

The Questionnaire

When I started thinking about this paper, I thought it would be interesting to see what some pastors fifty years ago thought about TLH. They would roughly be in the same position as we are now with Christian Worship. In all, sixty-four copies were sent out to graduates of WLS from 1939 - 1942 and selected others. I received sixty back. Admittedly, sixty responses doth not conclusive evidence make, but it does serve as a good sampling of our synod back then. Besides, it wouldn't have been half as much fun doing the topic without reading the interesting replies in the mail every day for a while.

A good portion of the paper came from these retired pastors and I am indebted to them for their time and effort. An example of the questionnaire sheet follows this page.

QUESTIONNAIRE ON NEW HYMNAL INTRODUCTION
THE LUTHERAN HYMNAL OF 1941

1. What, in your opinion, was the primary reason for the change to *The Lutheran Hymnal*?

Were there any other reasons for changing to TLH?

2. Did the synod help with the introduction of TLH in any specific way?

If so, in what way was it done?

3. Please list any specific problems in changing over to *The Lutheran Hymnal* (e.g. liturgies, hymns, language, etc.).

4. Which hymnal did you use prior to *The Lutheran Hymnal*?

Appendix A

(next page please)

6. Initially, what was your personal reaction to *The Lutheran Hymnal*?

After the initial introduction period, what were your feelings about *The Lutheran Hymnal*?

6. What were your congregation's initial reactions to *The Lutheran Hymnal*?

If you used *The Lutheran Hymnal*, what was the congregation's reaction?

7. Do you recall what your organists' reactions were to *The Lutheran Hymnal*?

8. What feelings do you have concerning the new hymnnaal that is coming out in 1993?

Honorary President F. Pfothenauer, D. D., Chicago, Ill.

Rev. Aug. Heerboth, Wheaton, Ill.

President Martin Graebner, St. Paul, Minn.

L. Fuerbringer, President.

E. Benj. Schlueter, Vice-President.

* * * *

The Synodical Conference, assembled in Indianapolis, adopted the resolution "that the Chair appoint a special committee, which is to revise thoroughly the Constitution, By-laws, and Regulations of the Synodical Conference, bring them up to date, and report at the next convention."

In accordance with this resolution the following brethren have been appointed to serve on this committee:

The Rev. H. Grueber, Milwaukee, Wis., Chairman.

The Rev. W. F. Sauer, Milwaukee, Wis.

The Rev. F. Giese, Milwaukee, Wis.

Mr. E. von Briesen, Milwaukee, Wis.

L. Fuerbringer, President.

Nov 22, 1936

REPORT OF THE COMMITTEE ON HYMNOLOGY AND LITURGICS

Our committee herewith presents the fourth instalment of its report through the medium of the Northwestern Lutheran. The response from the field to our previous reports has been very encouraging, and we have received many constructive suggestions, which we wish to acknowledge with thanks. It is to be understood that this portion of our report also is only tentative, and we again invite advice, criticism, and suggestions from the members of the Synodical Conference as well as from others who are interested in our task. We reserve all rights of republication of the text of our report either in whole or in part. Kindly address all communications to —

PROF. W. G. POLACK, *Chairman,*
Committee on Hymnology and Liturgics,
801 De Mun Ave., St. Louis, Mo.

1. HYMNS ADOPTED WITH NO OR SLIGHT CHANGES

59	301	435
134	348	448
159	352	454
185	362	486
211	384	499
221	408	533
256	422	535
285	427	548
287	433	552
		558

2. HYMNS DROPPED

87	277
169	338
188	401
206	420
207	425
230	431

3. HYMNS ALTERED IN PART

No. 133

- Hark! a herald voice is sounding;
"Christ is nigh!" we hear it say;
"Cast away the works of darkness,
O ye children of the day!"
- Startled at the solemn warning,
Let the earth-bound soul arise;
Christ, her Sun, all sloth dispelling,
Shines upon the morning skies.

- Lo, the Lamb, so long expected,
Comes with pardon down from heav'n.
Let us haste, with tears of sorrow,
One and all, to be forgiv'n.
- That, when next He comes with glory,
And the world is wrapped in fear,
He may shield us with His mercy;
And with words of love draw near.
- Honor, glory, might, dominion
To the Father and the Son
With the everlasting Spirit,
While eternal ages run.

No. 141.

- Savior of the nations, come,
Virgin's Son, make here Thy home!
Marvel now, O heaven and earth,
That the Lord chose such a birth.
- Not of mortal blood or birth,
He descends from heaven to earth:
By the Holy Ghost conceived,
God and man by us believed.
- Wondrous birth! O wondrous Child!
Of the Virgin undefiled!
Though by all the world disowned,
Still to be in heaven enthroned.
- From the Father forth He came,
And returneth to the same,
Captive leading death and hell:
High the song of triumph swell!
- Thou, the Father's only Son,
Hast o'er sin the victory won;
Boundless shall Thy kingdom be:
When shall we its glories see?
- Brightly doth Thy manger shine,
Glorious is its light divine:
Let not sin o'ercloud this light,
Ever be our faith thus bright.
- Praise to God the Father sing,
Praise to God the Son, our King,
Praise to God the Spirit be
Ever and eternally.

No. 357. O Lord of Heaven and Earth and Sea.

- O Lord of heaven and earth and sea,
To Thee all praise and glory be;
How shall we show our love to Thee,
Who givest all?
- The golden sunshine, vernal air,
Sweet flowers and fruit, Thy love declare:
When harvests ripen, Thou art there,
Who givest all.
- For peaceful homes, and healthful days,
For all the blessings earth displays,
We owe Thee thankfulness and praise,
Who givest all.
- Thou didst not spare Thine only Son,
But gav'st Him for a world undone,
And freely with that Blessed One
Thou givest all.
- Thou giv'st the Spirit's holy dower,
Spirit of Life and Love and Power,
And dost His sevenfold graces shower
Upon us all.
- For souls redeemed, for sins forgiven,
For means of grace and hopes of heaven,
What can to Thee, O Lord, be given,
Who givest all?
- We lose what on ourselves we spend;
We have, as treasure without end,
Whatever, Lord, to Thee we lend,
Who givest all.



8. Whatever, Lord, we lend to Thee
Repaid a thousandfold will be;
Then gladly will we give to Thee,
Who givest all.
9. To Thee, from whom we all derive
Our life, our gifts, our power to give;
O may we ever with Thee live,
Who givest all!

4. NEW AND REVISED TRANSLATIONS

No. 21

1. While yet the morn is breaking,
I thank my God once more,
Beneath whose care awaking,
I find the night is o'er;
I thank Him that He calls me
To life and health anew;
I know whate'er befalls me,
His care will still be true.
2. O Israel's Guardian, hear me,
Watch over me this day;
In all I do be near me.
For others, too, I pray;
To Thee I would commend them,
Our Church, our school, our land,
Direct them and defend them,
When dangers are at hand.
3. O gracious Lord, direct us,
Thy doctrine pure defend,
From heresies protect us,
And for Thy Word contend,
That we may praise Thee ever,
O God, with one accord,
And say: The Lord, our Savior,
Be evermore adored!
4. O grant us peace and gladness,
Give us our daily bread,
Shield us from grief and sadness,
On us Thy blessings shed.
Grant that our whole behavior,
In truth and righteousness,
May praise Thee, Lord, our Savior,
Whose holy name we bless.
5. And gently grant Thy blessing
That we may do Thy will,
No more Thy ways transgressing,
Our proper task fulfil;
With Peter's full assurance
Let down our nets again;
Success will crown endurance
If faithful we remain.
6. Thou art the Vine, — O nourish
The branches graft in Thee
And let them grow and flourish,
A fair and fruitful tree.
Thy Spirit pour within us
And let His gifts of grace
To such good actions win us
As best may show Thy praise.

No. 22

1. My inmost heart now raises,
In this fair morning hour,
A song of thankful praises
To Thine almighty power.
O God, upon Thy throne!
To honor and adore Thee,
I bring my praise before Thee
Through Christ, Thine only Son.
2. For Thou from me hast warded
All perils of the night;
From every harm hast guarded
My soul till morning light.
To Thee I humbly cry,
O Savior, have compassion
And pardon my transgression;
Have mercy, Lord most high!

3. And shield me from all evil,
O gracious God, this day,
From sin, and from the devil,
From shame and from dismay,
From fire's consuming breath,
From water's devastation,
From need and consternation,
From evil sudden death.

4. Let not Thine angel leave me
While here on earth I stay,
Lest Satan's arts deceive me
And lead my soul astray.
Then keep Thine angel near
At night and each new morrow,
Lest soul and body sorrow
And, faltering, cost me dear.
5. God shall do my advising,
Whose might with wisdom blends;
May He bless rest and rising,
My efforts, means, and ends!
To God, forever blessed,
Will I with mine confide me
And willing let Him guide me
As seemeth to Him best.
6. Amen! I say, not fearing
That God rejects my prayer;
I doubt not He is hearing
And granting me His care.
Thus I go on my way
And do not look behind me,
But ply the task assigned me;
God's help shall be my stay.

No. 24

1. How lovely shines the morning star!
In twilight sky it gleams afar!
The reign of night is ended!
Creation stirs to hail the light
Whose glories now with radiance bright
Stream forth in beauty splendid.
Both far And near
All things living Thanks are giving,
Praise outpouring,
Earth and sky the Lord adoring.
2. Then haste, my soul, thy song to raise,
Delay thou not thy Lord to praise!
Bow down in adoration.
For glory, Lord, to Thee belongs,
Thy praise resounds in grateful songs,
Thou Lord of all creation.
Let all Recall
Hymns of gladness Without sadness
For Thy favor.
And Thy mercy never waver.
3. Though evil spirits through the night
With hellish craft and watchful spite
Came round me without number,
Yet Thou, O Jesus, with Thy power
Wast near me in that threatening hour,
Didst guard me in my slumber.
Praise be To Thee,
My Contender And Defender,
I'll adore Thee
While on earth I walk before Thee.
4. Pour down Thy grace in cheering streams
And warm my heart with mercy's beams
From heaven, Thy throne of beauty;
Thy Spirit ever lead and guide
That in my calling I abide
And find my joy in duty.
Send light And might
That each measure Plan and pleasure,
Heavenward tending,
E'er in Thee may find its ending.

The Lutheran Witness

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

Vol. LV.

ST. LOUIS, MO., OCTOBER 20, 1936.

No. 21 a.

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He descends from heaven to earth:
By the Holy Ghost conceived,
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Of the Virgin undefiled!
Though by all the world disowned,
Still to be in heaven enthroned.
- From the Father forth He came,
And returneth to the same,
Captive leading death and hell:
High the song of triumph swell!
- Thou, the Father's only Son,
Hast o'er sin the victory won;
Boundless shall Thy kingdom be:
When shall we its glories see?
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Glorious is its light divine:
Let not sin o'ercloud this light,
Ever be our faith thus bright.
- Praise to God the Father sing,
Praise to God the Son, our King,
Praise to God the Spirit be
Ever and eternally.

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O Lord of Heaven and Earth and Sea.

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To Thee all praise and glory be;
How shall we show our love to Thee,
Who givest all?
- The golden sunshine, vernal air,
Sweet flowers and fruit, Thy love declare:
When harvests ripen, Thou art there,
Who givest all.
- For peaceful homes, and healthful days,
For all the blessings earth displays,
We owe Thee thankfulness and praise,
Who givest all.
- Thou didst not spare Thine only Son,
But gav'st Him for a world undone,
And freely with that Blessed One
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- Thou giv'st the Spirit's holy dower,
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- For souls redeemed, for sins forgiven,
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8. Whatever, Lord, we lend to Thee
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Beneath whose care awaking,
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To life and health anew;
I know what'er befalls me,
His care will still be true.
- O Israel's Guardian, hear me,
Watch over me this day;
In all I do be near me.
For others, too, I pray;
To Thee I would commend them,
Our Church, our school, our land,
Direct them and defend them,
When dangers are at hand.
- O gracious Lord, direct us,
Thy doctrine pure defend,
From heresies protect us,
And for Thy Word contend,
That we may praise Thee ever,
O God, with one accord,
And say: The Lord, our Savior,
Be evermore adored!
- O grant us peace and gladness,
Give us our daily bread,
Shield us from grief and sadness,
On us Thy blessings shed.
Grant that our whole behavior,
In truth and righteousness,
May praise Thee, Lord, our Savior,
Whose holy name we bless.
- And gently grant Thy blessing
That we may do Thy will,
No more Thy ways transgressing,
Our proper task fulfil;
With Peter's full assurance
Let down our nets again;
Success will crown endurance
If faithful we remain.
- Thou art the Vine, — O nourish
The branches graft in Thee
And let them grow and flourish,
A fair and fruitful tree.
Thy Spirit pour within us
And let His gifts of grace
To such good actions win us
As best may show Thy praise.

No. 22.

- My inmost heart now raises,
In this fair morning hour,
A song of thankful praises
To Thine almighty power.
O God upon Thy throne!

What Thy Spirit thus hath taught me
To seek from Thee must needs be such
a prayer
Thou wilt grant, through Him who
bought me
And raised me up to be Thy child and
heir.
Jesus' name I, boldly, seek Thy face
I trust from Thee, my Father, grace for
b

Joy! my hope and trust are founded
On His sure Word and witness in the
heart;
Now Thy mercies are unbounded,
And all good gifts Thou freely wilt
impart;
More is lavished by Thy bounteous
hand
Than I can ask or seek or understand.

Jesus' name I thus draw near Thee,
Who ever pleadeth for the sons of men;
Seek with, and Thou wilt hear me,
In Thy promises are all Amen.
Joy come! and praise be ever Thine
Whose wondrous love has made such bless-
ings mine!

No. 83.

One thing's needful: Lord, this treasure
Teach me highly to regard;
Else, though it first give pleasure,
Is a yoke that presses hard;
Beneath it the heart is still fretting and
striving,
For true, lasting happiness ever deriving.
The gain of this one thing all loss can
requite
And teach me in all things to find true
delight.

Will thou find this one thing needful,
Seek not midst created things;
Of earthly joys unheedful,
Quicken pure stretch thy wings.
When God and Man both in One are
united,
With God's perfect fulness the heart is
delighted,
Here, there, is the worthiest lot and the
best,
My One and my All, and my Joy and my
Rest.

How were Mary's thoughts devoted
Her eternal joy to find,
As intent each word she noted,
At her Savior's feet reclined!
How kindled her heart, how devout was its
feeling,
While hearing the lessons that Christ was
revealing!
For Jesus all earthly concerns she forgot,
And all was repaid in that one happy lot.

Thus my longings, heavenward tending,
Jesus, rest alone on Thee;
Help me, thus on Thee depending,
Savior, come and dwell in me!
Although all the world should forsake and
forget Thee,
A love I will follow Thee, ne'er will I quit
Thee.
For Jesus, both spirit and life is Thy Word;
And is there a joy which Thou dost not
afford!

Wisdom's highest, noblest treasure,
Jesus, lies concealed in Thee;
Beware that this may still the measure
of will and actions be.
Humble here, and simplicity, reigning,
Thy steps shall in wisdom forever be training.
Oh! if I of Christ have this knowledge
divine,
The fulness of heavenly wisdom is mine.

- Christ Himself, my Shepherd, feeds me,
Peace and joy my spirit fill;
In a pasture green He leads me
Forth beside the waters still.
Oh, naught to my soul is so sweet and
reviving
As thus unto Jesus alone to be living;
True happiness this, and this only, supplies,
Through faith on my Savior to fasten mine
eyes.
- Therefore, Thou alone, my Savior,
Shalt be all in all to me;
Search my heart and my behavior,
Root out all hypocrisy.
Restrain me from wandering on pathways
unholy,
And through all life's pilgrimage keep my
heart lowly;
This one thing is needful, all others are
vain;
I count all but loss that I Christ may obtain.

No. 84.

- Jesus, Thy boundless love to me
No thought can reach, no tongue declare;
Unite my thankful heart to Thee
And reign without a rival there.
Thine wholly, Thine alone, I live;
Myself to Thee, dear Lord, I give.
- Oh, grant that nothing in my soul
May dwell but Thy pure love alone;
O may Thy love possess me whole,
My Joy, my Treasure, and my Crown.
All coldness from my heart remove;
My every act, word, thought, be love!
- O Love, how cheering is Thy ray!
All fear before Thy presence flies;
Care, anguish, sorrow, melt away,
Where'er Thy healing beams arise.
O Jesus, nothing may I see,
Nothing desire or seek but Thee.
- This Love unwearied I pursue
And dauntlessly to Thee aspire;
Oh, may Thy love my hope renew,
Burn in my soul like heavenly fire.
And day and night be all my care
To guard this sacred treasure there.
- Oh, draw me, Savior, e'er to Thee!
So shall I run and never tire.
With gracious words still comfort me;
Be Thou my Hope, my sole Desire.
Free me from every guilt and fear;
No sin can harm if Thou art near.
- Still let Thy love point out my way;
What wondrous things Thy love hath
wrought!
Still lead me lest I go astray;
Direct my work, inspire my thought;
And if I fall, soon may I hear
Thy voice and know that love is near.
- Thy love in suffering be my peace,
Thy love in weakness be my power;
And when the storms of life shall cease,
O Jesus, in that final hour,
Be Thou my Rod and Staff and Guide
And draw me safely to Thy side!

No. 88.

- Jesus I will never leave,
Who for me Himself hath given;
Firmly unto Him I'll cleave,
Nor from Him be ever driven;
Life from Him doth light receive,—
Jesus I will never leave.
- Jesus I will never leave
While on earth I am abiding;
What I have to Him I give,
In all cares in Him confiding.
Naught shall me of Him bereave.
Jesus I will never leave.
- Though my sight shall pass away,
Hearing, taste, and feeling fail me;
Though my life's last light of day
Shall o'ertake and sore assail me;
When Thy summons I receive,
Jesus I will never leave.

- Nor will I my Jesus leave
When at last I shall come thither
Where His saints He will receive,
Where in bliss they live together;
Endless joy to me He'll give,—
Jesus I will never leave.
- Not for earth's vain joys I crave,
Nor, without Him, heaven's pleasure;
Jesus, who my soul did save,
Evermore shall be my Treasure;
He redemption did achieve,—
Jesus I will never leave.

No. 89.

- Jesus, Thou my heart's Delight,
Blessed Jesus!
Thrill'at my soul with rapture quite,
Blessed Jesus!
All cares vanish at Thy sight,
Blessed Jesus!
Jesus, blessed Jesus!
- Evermore I think of Thee,
My Redeemer!
And I long for none but Thee,
My Redeemer!
How I yearn with Thee to be,
My Redeemer!
Jesus, my Redeemer!
- Feed Thou me and fill my soul,
Heavenly Manna!
Quench my thirst, my heart make whole;
Help—Hosanna!
Give, sweet rest unto my soul,
Rest of weary,
Jesus, Rest of weary!
- None is lovelier than Thou,
Fairest Jesus!
None is friendlier than Thou,
Gentle Jesus!
And none dearer is than Thou,
Dearest Jesus,
Jesus, dearest Jesus!
- I am weak; come, strengthen me,
Strength in weakness!
Faint am I, refresh Thou me,
Loving Jesus!
When I die, console Thou me,
My Consoler,
Jesus, my Consoler!

No. 106.

- Jesus, Savior, come to me!
Let me ever be with Thee;
Come and nevermore depart,
Thou who reignest in my heart.
- Lord, for Thee I ever sigh,
Nothing else can satisfy;
'Tis my constant cry to Thee:
Jesus, Jesus, come to me!
- Earthly joys can give no peace,
Cannot bid my longing cease;
But to have my Jesus near,
This is perfect pleasure here.
- All that makes the angels glad,
In their garb of glory clad,
Only fills me with distress
If Thy presence do not bless.
- Come, then, Lamb for sinners slain,
Come and ease me of my pain;
Evermore I cry to Thee:
Jesus, Jesus, come to me!
- Thou alone, my God and Lord,
Art my Glory and Reward;
Thou hast bled for me and died,
In Thy wounds I safely hide.
- Patiently I wait Thy Day;
For this gift, O Lord, I pray,
That, when death shall come to me,
My dear Jesus Thou wilt be.

No. 142.

1. Rise, children of the Kingdom!
The King is drawing nigh;
Arise and hail with gladness
The Ruler from on high.
Ye Christians, hasten forth!
Your praise and homage bring Him
And glad hosannas sing Him
With pious, festive mirth.
2. Arise, ye drooping mourners!
The King is very near;
Away with grief and sorrow!
For, lo! your Help is here.
Behold, in many a place—
O blessed consolation!—
We find Him, our Salvation,
In His pure means of grace.
3. Be righteous, ye His subjects,
The King is just and true;
Prepare for Him a highway,
Make all things straight and new.
He means all for our good;
Then let us bear the crosses
Which He Himself imposes
In an undaunted mood.
4. Arise, ye much afflicted!
The King is not afar;
Rejoice, ye long dejected,
Behold the Morning Star!
The Lord will give you joy;
Though troubles now distress you,
With comfort He will bless you,
E'en death will He destroy.
5. Arise, ye poor and needy!
The King provides for you;
He comes with succor speedy,
With mercy ever new.
Receive your gracious King,
The Giver of all blessing,
Hail Him, His name confessing,
And glad hosannas sing!
6. O rich the gifts He brings us,
Himself made poor and weak;
O Love, beyond expression,
That thus can sinners seek!
For this, O Lord, will we
Our joyous tribute bring Thee,
And glad hosannas sing Thee,
And ever grateful be.

No. 173.

1. The old year now hath passed away,
We thank Thee, Christ, our Lord, to-day
That Thou hast kept us through the year
When danger and distress were near.
2. We pray Thee, O eternal Son,
Be with us till our course is run.
Guard Thou and rule Thy Christendom
Through all the ages yet to come.
3. Take not Thy saving Word away,
Our souls' true comfort, staff, and stay;
Abide with us that we may be
From error and false doctrine free.
4. O help us to forsake all sin,
A new and holier course begin;
From last year's sins, Lord, hide Thy face,
In this new year grant us Thy grace.
5. Thus as true Christians may we live,
And may Thy peace true comfort give
When we, through death, this world depart
To live forever where Thou art.
6. There shall we thank Thee, and adore,
With all the angels evermore;
Lord Jesus Christ, increase our faith
To praise Thy name through life and death.

No. 174.

1. Now let us come before Him,
With song and prayer adore Him,
Who to our life hath given
All needed strength from heaven.

2. The stream of years is flowing,
And we are onward going,
From old to new surviving,
And by His mercy thriving.
3. In woe we often languish
And pass through times of anguish,
Of wars and trepidation,
Alarming every nation.
4. As mothers watch are keeping
O'er children who are sleeping,
Their fear and grief assuaging
When angry storms are raging,
5. So God His own is shielding
And help to them is yielding.
When need and woe distress them,
His loving arms caress them.
6. O Thou, who dost not slumber,
Remove what would encumber
Our work, which prospers never
Unless Thou bless it ever.
7. We praise Thy kind befriending,
Thy mercy never-ending;
Our thanks to Thee we render,
Who art our strong Defender.
8. O God of mercy, hear us;
Our Father, be Thou near us;
Mid crosses and in sadness
Be Thou our Fount of gladness.
9. To all who bow before Thee
And for Thy grace implore Thee,
O grant Thy benediction
And patience in affliction.
10. Be Thou a Helper speedy
To all the poor and needy,
To all forlorn a father,
Thy erring children gather.
11. Be with the sick and ailing,
Their Comforter unailing,
Dispelling grief and sadness
And give them joy and gladness.
12. Above all else, Lord, send us
Thy Spirit to attend us,
Within our hearts abiding,
To heaven our footsteps guiding.
13. All this Thy hand bestoweth,
Thou Life, whence our life floweth;
To all, Thy name confessing,
Grant, Lord, Thy New Year's blessing!

No. 191.

1. A Lamb goes forth without complaint,
The guilt of all men bearing,
The Lamb of God, without constraint,
None else the burden sharing.
He goes His way, grows faint and weak,
Before His shearers He is meek,
His precious life to offer.
Enduring shame and wounds and death,
He tells us with His dying breath:
"All this I gladly suffer."
2. This Lamb is Christ, the soul's great Friend.
Before the world's foundation
God chose Him all our woes to end,
To merit our salvation,
And said: "My Son, the Savior be
Of those who are condemned by Me
Because of their transgression.
Great is My wrath and sore their loss;
Go, die for them upon the cross,
Make heaven their possession."
3. "Yea, Father, yea, most willingly
I'll bear what Thou commandest;
My will conforms to Thy decree,
I do what Thou demandest."
O wondrous Love, what hast Thou done
To wrest from God His only Son,
And He, content, descendeth!
O Love, O Love, how strong art Thou!
In shroud and grave Thou lay'st Him low
Whose word the mountains rendeth.

4. From morn till eve my theme shall be
Thy mercy's wondrous measure;
To sacrifice myself to Thee
Shall be my aim and pleasure.
My life's whole stream shall flow for Thee,
A steadfast current ceaselessly
In praise for Thee outpouring;
And all that Thou hast done for me
I'll treasure in my memory,
Thy gracious love adoring.
5. O heart of mine, give larger space
For wealth that passeth measure!
Thou must become a royal place
To keep a priceless treasure.
Away, gold of Arabia,
Myrrh, calamus, and cassia,
My treasure is in heaven!
For I have found true riches now,
My treasure is the blood that Thou,
My Lord, hast freely given.
6. Death's poison cannot harm me now,
Thy blood new life bestoweth;
My Shade from burning heat art Thou,
When noonday's sunlight gloweth.
When I'm by inward grief opprest,
On Thee my weary soul shall rest,
As sick men on their pillows.
Thou art my Anchor, when by woe
My bark is driven to and fro
On trouble's restless billows.
7. And when Thy glory I shall see
And taste Thy kingdom's pleasure,
Thy blood my royal robe shall be
And joy beyond all measure;
It then shall be my glorious crown,
Thus I'll appear before God's throne
And need not fear nor hide me;
And shall, by Him to Thee betrothed,
By Thee in bridal garments clothed,
Stand as a bride beside Thee.

No. 205.

1. See, world, thy Lord suspended,
Upon the cross extended,
Thy Savior yields His breath.
The Prince of Life from heaven
Himself hath freely given
To shame and blows and bitter death.
2. Draw near, O world unheeding,
Behold His body bleeding,
From every vein and pore.
His noble heart is broken,
And out of grief unspoken
Repeated sighs to heaven soar.
3. Who is it that hath bruised Thee?
Who hath so sore abused Thee
And caused Thee all this pain?
While we must make confession
Of sin and dire transgression,
On Thee no sin hath left a stain.
4. I caused Thy grief and sighing
By evils multiplying
As countless as the sands.
I caused those woes unnumbered
With which Thy soul is cumbered,
The sorrows raised by wicked hands.
5. 'Tis I who should be smitten,
My doom should here be written:
Bound hand and foot in hell.
The fetters and the scourging,
The floods around Thee surging,
'Tis I who have deserved them well.
6. The load Thou takest on Thee,
That pressed so sorely on me,
It crushed me to the ground.
The cross for me enduring,
The crown for me securing,
My healing in Thy wounds is found.
7. A crown of thorns Thou wearest,
My shame and scorn Thou bearest,
That I might ransomed be.
My Bondsman, ever willing,
My place with patience filling,
From sin and guilt hast made me free.

By cords of love, my Savior,
Lead me to Thee forever,
I am no longer mine,
Thee I gladly tender
That my life can render,
And all I have to Thee resign.

My cross I'll place before me,
As saving power be o'er me,
Where'er I may be;
Christ's presence revealing,
His love and mercy sealing,
The pledge of truth and constancy.

How God at our transgression
To anger gives expression,
How loud His thunder rolls,
How fearfully He smiteth,
How sorely He requiteth,
Thy death and passion teach my soul.

When evil men revile me,
With wicked tongues defile me,
I'll curb my vengeful heart.
The unjust wrong I'll suffer,
Unto my neighbor offer
Forgiveness for each bitter smart.

Thy groaning and Thy sighing,
Thy bitter tears and dying,
With which Thou wast oppressed,—
They shall, when life is ending,
Be guiding and attending
My way to Thine eternal rest.

No. 224.

Christ Jesus lay in death's strong bands,
For our offenses given;
But now at God's right hand He stands,
And brings us life from heaven;
Therefore let us joyful be,
And sing to God right thankfully
Loud songs of Hallelujah.

It was a strange and dreadful strife,
When life and death contended;
The victory remained with life,
The reign of death was ended;
Stripped of power no more he reigns;
An empty form alone remains;
His reign is lost forever.

Here the true Paschal Lamb we see,
Whom God so freely gave us;
He died on the accursed tree—
So strong His love! — to save us.
See, His blood doth mark our door;
Faith points to it, Death passes o'er,
The murderer cannot harm us.

So let us keep the festival
Whereto the Lord invites us;
Christ is Himself the Joy of all,
The sun that warms and lights us:
By His grace He doth impart
Eternal sunshine to the heart;
The night of sin is ended.

Then let us feast this Easter Day
On Christ, the Bread of heaven;
The Word of Grace hath purged away
The old and evil leaven;
Christ alone our souls will feed,
He is our meat and drink indeed,
Faith lives upon no other.

No. 239.

We thank Thee, Jesus, dearest Friend,
That Thou didst into heaven ascend,
O mighty God, Immanuel;
Bless soul and body, keep them well.
Hallelujah!

Ascended to His throne on high,
He's not far off but always nigh;
He rules and reigns at God's right hand
And has all power at His command.
Hallelujah!

The man who trusts in Him is blest
And finds in Him eternal rest;
This world's allurements we despise
And fix on Christ alone our eyes.
Hallelujah!

4. We therefore heartily rejoice,
And sing His praise with cheerful voice;
He captive led captivity,
From bitter death He set us free.
Hallelujah!

5. Through Him we heirs of heaven are made;
O Brother, Christ, extend Thine aid
That we may firmly trust in Thee
And through Thee live eternally.
Hallelujah!

No. 246.

1. Come, O come, Thou quickening Spirit,
True God from eternity!
May Thy power never fail us;
Dwell within us constantly!
Then shall truth and life and light
Banish all the gloom of night.

2. Grant our hearts in fullest measure
Wisdom, counsel, purity,
That they ever may be seeking
Only that which pleaseth Thee.
Let Thy knowledge spread and grow,
Working error's overthrow.

3. Show us, Lord, the path of blessing;
When we trespass on our way,
Cast, O Lord, our sins behind Thee
And be with us day by day.
Should we stray, O Lord, recall;
Work repentance when we fall.

4. With our spirit bear Thou witness
That we are the sons of God,
Who rely upon Him solely
When we pass beneath the rod;
For we know, as children should,
That the cross is for our good.

5. Prompt us that we come before Him
With a childlike heart to pray;
Sigh in us, O Holy Spirit,
When we know not what to say.
Then our prayer is not in vain,
And our faith new strength shall gain.

6. If our soul can find no comfort
And despondency grow strong,
That the heart cries out in anguish:
"O my God, my God, how long?"
Comfort then the aching breast,
Grant us courage, patience, rest.

7. Holy Spirit, strong and mighty,
Thou who makest all things new,
Make Thy work within me perfect
And the evil foe subdue;
Grant us weapons for the strife,
And with victory crown our life.

8. Guard, O God, our faith forever;
Let not Satan, death, or shame
Ever part us from our Savior;
Lord, our Refuge is Thy name.
Though our flesh cry ever: Nay!
Be Thy Word to us still: Yea!

9. And when life's frail thread is breaking,
Then assure us more and more,
As the heirs of life unending,
Of the glory there in store,
Glory never yet expressed,
Glory of the saints at rest.

No. 249.

1. Come, Holy Ghost, Creator blest,
And fill Thou all the souls of men;
Be pleased within their hearts to rest,
And make Thy creatures pure again.

2. Blest Comforter is Thy sweet name,
Thou Gift of God, Thou Fire of love,
Thou living Fount, Thou holy Flame,
The soul's Anointing from above.

3. Our minds enlighten and refresh,
Deep in our hearts let love burn bright.
Against the weakness of our flesh
O strengthen us with Thy great might.

4. In sevenfold gifts Thy power we see,
Thou Finger of God's own right hand;
The Father's Word is sent by Thee
With tongues of fire to every land.

5. O bid the wiles of Satan cease
And let Thy grace our life control,
That we may walk the way of peace
And shun whatever harms the soul.

6. Teach us the Father's name to know
And Jesus Christ, whom we adore.
Thyself to us by grace bestow,
Spirit of both forevermore.

7. To God, the Father, and the Son,
With Him who comes at Pentecost,
Be praise and honor ever done
By us and all the angel host.

No. 257.

1. Come, Holy Ghost, God and Lord!
Be all Thy graces now outpoured
On each believer's mind and heart;
Thy fervent love to them impart.
Lord, by the brightness of Thy light,
Thou in the faith dost men unite,
Of every land and every tongue;
This to Thy praise, O Lord, our God, be sung.
Hallelujah! Hallelujah!

2. Thou holy Light, Guide Divine,
O cause Thy Word of Life to shine;
Teach us to know our God aright
And call Him Father with delight.
From every error keep us free
That none but Christ our Master be.
That we in living faith abide,
In Him, our Lord, with all our might confide.
Hallelujah! Hallelujah!

3. Thou holy Fire, Comfort sweet,
Grant willing hands and ready feet
In Thy blest service to abide;
Let trials turn us not aside.
Lord, by Thy power prepare each heart
And to our weakness strength impart,
That bravely here we may contend,
Through life and death to Thee, our Lord,
ascend.
Hallelujah! Hallelujah!

No. 260.

1. We now implore God the Holy Ghost
For the gift of faith our hearts need most,
That in our last moments He may
befriend us
And as homeward we journey attend us.
Lord, have mercy!

2. Shine Thou within, O most precious Light,
That we Jesus Christ may know aright
As our Lord and Savior, whose blood has
bought us,
Who again to our homeland has brought us.
Lord, have mercy!

3. Thou sacred Love, set our hearts aglow
With Thy holy fire, that we may grow
Daily more in fervor, all hatred quelling,
And in peace we united be dwelling.
Lord, have mercy!

4. In every need lending strength and cheer,
Help us neither shame nor death to fear.
Nor shall we lose courage when all shall
fail us
And the foe shall accuse and assail us.
Lord, have mercy!

No. 266.

(No. 462. C. S. B.)

1. O Light, O Trinity most blest!
True God, supreme and ever best;
As now the sun of day departs,
Outpour Thy beams upon our hearts.

2. To Thee at morn our hymns we raise,
At evening offer prayer and praise;
And Thou our glorious theme shalt be
Now and through all eternity.

3. As darkness deepens, Lord, do Thou
A night of quiet rest bestow;
From all our sins grant us release,
And bless us with Thy perfect peace.

4. Let God the Father be adored,
And God the Son, the only Lord,
And God the Holy Spirit be
Exalted through eternity!

No. 274.

1. Lord, keep us steadfast in Thy Word;
Restrain and foil the craft and sword
Of all Thy foes, who from Thy throne
Would hurl Christ Jesus, Thine own Son.
2. Lord Jesus Christ, Thy power make known,
For Thou art Lord of lords alone;
Protect Thy Church, we Thee implore,
That we may praise Thee evermore.
3. O Spirit Thou of priceless worth,
Grant one mind to Thy flock on earth,
Be with us in our final strife,
And lead us out of death to life.

No. 310.

1. Dear Christians, one and all rejoice,
To God our praises bringing,
And, with united heart and voice,
In holy rapture singing.
Tell how our God beheld our need,
Proclaim His great and wondrous deed
And what a price it cost Him.
2. Fast bound in Satan's chains I lay,
Death brooded darkly o'er me,
My guilt oppressed me night and day,
In sin my mother bore me.
And deeper still I fell in sin,
Bereft of good, and foul within,
So fully sin possessed me.
3. In God's sight my good works were naught,
No merit there attaining;
My will against God's judgment fought,
Dead to all good remaining.
My fears increased till sheer despair
Left naught but death to be my share;
The pangs of hell I suffered.
4. But God beheld my wretched state
Before the world's foundation,
And, mindful of His mercies great,
He planned my soul's salvation;
A father's heart He turned to me,
Sought my redemption fervently:
He gave His dearest Treasure.
5. He spake to His beloved Son:
"Tis time for man's salvation.
Then go, My heart's most precious One,
Bring health to every nation;
Redeem mankind and conquer hell,
Slay death that man again may dwell
With Thee in life forever."
6. The Son obeyed His Father's will,
Was born of virgin mother,
And God's good pleasure to fulfil
Became my Elder Brother.
No garb of pomp or power He wore,
A servant's form, like mine, He bore,
To lead the devil captive.
7. To me He spake: "Cling thou to Me,
Myself to thee I tender.
More than the victor thou shalt be
With Me as thy Defender.
For I am thine, and thou art Mine,
Henceforth My place is also thine;
The Foe shall never part us.
8. "The Foe My precious blood shall shed,
Of life he will bereave Me.
All this I suffer in thy stead,
Oh, doubt not, but believe Me.
Mine innocence shall bear thy sin,
My life from death the victory win,
Thy faith in Me shall save thee.
9. "Now to My Father I depart,
The Holy Spirit sending,
And, heavenly wisdom to impart,
My help to thee extending.
In trouble He shall comfort thee,
Teach thee to know and follow Me,
And in all truth shall guide thee.

10. "Now, teach and do what I command,
Proclaim the Gospel-story,
That My best kingdom may expand
To God's eternal glory.
This is My counsel unto thee:
From lies and error keep thou free
The doctrine I have left thee."

No. 327.

(No. 436. Augustana.)

1. God loved our erring mortal race,
And through His Son bestowed His grace,
That all who will in Him believe
May everlasting life receive.
2. Christ Jesus is the ground of faith,
Who was made flesh and suffered death;
All who confide in Him alone
Have built on this chief Corner-stone.
3. God would not have the sinner die;
His Son with saving grace is nigh,
His Spirit in the Word doth teach
How man the blessed goal may reach.
4. Glory to God the Father, Son,
And Holy Spirit, Three in One!
To Thee, O blessed Trinity,
Be praise throughout eternity!

No. 334.

1. Come, follow Me, the Savior spake,
All in My way abiding;
Deny yourselves, the world forsake,
Obey My call and guiding;
O bear the cross, whate'er betide,
Take My example for your guide.
2. I am the Light, I light the way,
A godly life displaying;
I bid you walk as in the day
And keep your feet from straying.
I am the Way, and well I show
How ye must sojourn here below.
3. My heart abounds in lowliness,
My soul with love is glowing,
And gracious words my lips express
With meekness overflowing.
My heart, My mind, My strength, My all
To God I yield, on Him I call.
4. I teach you how to shun and flee
What harms your soul's salvation,
Your heart from every guile to free,
From sin and its temptation.
I am the Refuge of the soul
And lead you to your heavenly goal.
5. If you too fierce should find the fray,
To aid you I am ready;
In battle I will lead the way
To keep you firm and steady.
A coward he who will not heed
When his own captain takes the lead.
6. Then let us follow Christ, our Lord,
And take the cross appointed
And, firmly clinging to His Word,
In suffering be undaunted.
For who bears not the battle's strain
The crown of life shall not obtain.

No. 346.

1. O God, Thou faithful God,
Thou Fountain ever flowing,
Who all we need in life
In mercy art bestowing,
Give me a healthy frame,
And may I have within
A conscience free from blame,
A soul unhurt by sin.
2. Lend Thou me strength to do
With ready heart and willing,
Whate'er Thou shalt command,
My calling here fulfilling;
To do it when I ought,
With Thee at hand to bless
The work I thus have wrought,
For Thou must give success.

3. O let me never speak
What bounds of truth exceedeth;
Grant that no idle word
From out my mouth proceedeth;
And when my place in life
Impels my lips to speak,
Help me avoid all strife
And gently bear the weak.

4. If dangers gather round,
Still keep me calm and fearless;
Help me to bear the cross
When life is dark and cheerless;
And let me win my foe
With words and actions kind.
When counsel I would know,
Good counsel let me find.
5. And let me with all men,
As far as in me lieth,
In peace and friendship live;
And if Thy gift supplieth
Great wealth and honor fair,
Then this refuse me not,
That naught be mingled there
Of goods unjustly got.
6. And if Thou length of days
Hast here on earth decreed me,
If Thou through many ills
To ripe old age wilt lead me,
With patience me endow,
Avert all sin and shame,
And crown my furrowed brow
With honor free from blame.
7. Let me depart this life
Confiding in my Savior;
Do Thou my soul receive,
That it may live forever;
And let my body have
A quiet resting-place
Beside a Christian's grave;
And let it sleep in peace.
8. And on that solemn day
When all the dead are waking,
Stretch o'er my grave Thy hand,
Thyself my slumbers breaking;
Then let me hear Thy voice,
Change Thou this earthly frame,
And bid me aye rejoice
With those who love Thy name.

No. 372.

1. Where'er I go, whate'er my task,
The counsel of my God I ask,
Who ruleth all things right;
Unless He give both thought and deed,
The utmost pains can ne'er succeed,
And vain must be man's might.
2. I travel to a distant land
To serve the post wherein I stand,
Which He hath bid me fill;
And He will bless me with His light,
That I may serve His world aright,
According to His will.
3. And though through desert wilds I fare,
Yet Jesus Christ is with me there,
The Lord Himself is near;
In all my dangers He will come,
And He who kept me safe at home,
Will keep me safely here.
4. His holy angel being near,
My enemies I need not fear,
For he protects me well;
I owe it to my faithful Guide,
Who never yet hath left my side,
That safely I may dwell.
5. Yes, He will speed me on my way,
And point me where to go and stay,
And help me still and lead;
Let me in health and quiet live,
And time and wind and weather give.
Whatever I may need.

6. And since my course is traced by Him,
I will not fear the future dim,
But go as He ordains,
Well knowing, naught awaits me there
Too hard for me through Him to bear;
His goodness o'er me reigns.

7. Him myself I wholly give,
At His command I die or live,
I trust His love and power;
And if tomorrow or today
His summons come, I will obey,
He knows the proper hour.

8. But if it please that love most kind,
And if this voice within my mind
Be whispering not in vain,
I yet shall praise my God ere long
In many a sweet and joyful song,
When I am home again.

9. To those I love He will be near,
With His consoling light appear,
Who is my Shield and theirs;
And He will grant beyond our thought
What they and I alike have sought
With tears and fervent prayers.

10. Then, O my soul, be not afraid,
On Him who thee and all things made
With calm reliance rest;
Whate'er may come, where'er we go,
Our Father in the heavens must know,
In all things, what is best.

No. 381.

1. Rise, my soul, to watch and pray,
From thy sleep awaken,
Be not by the evil day
Unawares o'ertaken;
Satan's wiles And his smiles
Come with strong temptation
To obstruct salvation.

2. Before rouse thee, and forsake
All thy sinful sleeping;
Lest there follow in its wake
Woe and bitter weeping.
O beware! Soul, take care!
Death in sins might find thee
Ere thou look behind thee.

3. Watch against the devil's snares
Lest asleep he find thee;
For, indeed, no pains he spares
To deceive and blind thee;
Satan's prey Oft are they
Who secure are sleeping
And no watch are keeping.

4. Watch! Let not the wicked world
With its power defeat thee.
Watch, lest with her pomp unfurled
She deceive and cheat thee.
Watch and see, Lest there be
Faithless friends to charm thee,
Who but seek to harm thee.

5. Watch against thy flesh, my soul, (thyself)
Lest with grace thou trifle;
Let not self thy thoughts control
Nor God's mercy stifle.
Pride and sin Lurk within
All thy hopes to scatter;
List not when they flatter.

6. But while watching, also pray
To the Lord unceasing.
He will free thee, be thy Stay,
Strength and faith increasing.
O Lord, bless In distress,
And let nothing swerve me
From the will to serve Thee.

7. Therefore let us watch and pray,
Knowing He will hear us,
As we see from day to day
Dangers ever near us,
And the end Doth impend, —
Our redemption neareth,
When the Lord appeareth!

No. 402.

1. Dearest Jesus, we are here,
Gladly Thy command obeying;
With this child we now draw near
In accord with Thine own saying,
That to Thee it shall be given
As a child and heir of heaven.

2. Yea, Thy word is clear and plain,
And we would obey it duly:
"He who is not born again,
Heart and life renewing truly,
Born of water and the Spirit,
Can My kingdom not inherit.

3. Therefore hasten we to Thee,
In our arms this infant bearing;
Let us here Thy glory see,
Let this child, Thy mercy sharing,
In Thine arms be shielded ever,
Thine on earth and Thine forever.

4. Cleanse it, Jesus, with Thy blood
From the sin-stain of its nature;
Let it rise from out this flood
Clothed in Thee, a new-born creature;
May it, washed as Thou hast bidden,
In Thine innocence be hidden.

5. Turn its darkness into light,
To Thy grace receive and save it;
Heal the Serpent's venomous bite
In the font where now we lave it;
Here let flow a Jordan river,
From sin's leprosy deliver.

6. Gracious Head, Thy member own;
Shepherd, take Thy lamb and feed it;
Prince of Peace, make here Thy throne;
Way of Life, to heaven lead it;
Precious Vine, let nothing ever
From Thy side this new branch sever!

7. Now into Thy heart we pour
Prayers that from our hearts proceeded;
Our petitions heavenward soar,
May our warm desires be heeded.
Write the name we now have given,
Write it in the book of heaven.
or:
In the Book of Life in heaven.

No. 413.

(No. 328. Australian.)

1. In Thee alone, O Christ my Lord,
My hope on earth remaineth;
I know Thou wilt Thine aid afford,
Naught else my soul sustaineth.
No strength of man, no earthly stay
Can help us in the evil day,
Thou, only Thou, canst aid supply,
To Thee I cry,
On Thee I bid my heart rely.

2. My sins a heavy burden rise,
I mourn them with contrition;
Grant, through Thy death and sacrifice,
To me a full remission.
Lord, show before the Father's throne
That Thou didst for my sins atone;
So shall I from my load be freed;
Thy Word I plead,
Keep me, O Lord, each hour of need.

3. O Lord, in mercy stay my heart
On faith's most sure foundation,
And to my inmost soul impart
Thy perfect consolation.
My life be love supreme to Thee, —
To all men with sincerity;
And at the last, when comes my end,
Thy succor send,
From Satan's wiles my soul defend.

No. 432.

1. Deck thyself, my soul, with gladness,
Leave the haunts of sin and sadness,
Come into the daylight's splendor,
There with joy thy praises render
Unto Him whose grace unbounded
Hath this wondrous banquet founded;
High o'er all the heavens He reigneth,
Yet to dwell with thee He deigneth.

2. Hasten as a bride to meet Him
And with loving reverence greet Him;
For with words of life immortal
Now He knocketh at thy portal;
Haste to ope the gates before Him,
Saying, while thou dost adore Him,
Suffer, Lord, that I receive Thee,
And I nevermore will leave Thee.

3. He who craves a precious treasure
Neither cost nor pain will measure;
But the priceless gifts of heaven
God to us hath freely given;
Though the wealth of earth were proffered,
Naught would buy the gifts here offered:
Christ's true body for thee given
And His blood for thee once given.

4. Ah, how hungers all my spirit
For the love I do not merit!
Oft have I, with sighs fast thronging,
Thought upon this food with longing,
In the battle well-nigh worsted,
For this cup of life have thirsted,
For the Friend, who here invites us
And to God Himself unites us.

5. In my heart I find ascending
Holy awe, with rapture blending,
As this mystery I ponder,
Filling all my soul with wonder,
Bearing witness at this hour
Of the greatness of Thy power;
Far beyond all human telling
Is the power within Thee dwelling.

6. Human reason, though it ponder,
Cannot fathom this great wonder
That Christ's body e'er remaineth
Though it countless souls sustaineth,
And that He His blood is giving
With the wine we are receiving:
These great mysteries unbounded
Are by God alone expounded.

7. Jesus, Sun of Life, my Splendor,
Jesus, Thou my Friend most tender,
Jesus, Thou my heart's Desire,
Fount of life, my spirit's Fire, —
At Thy feet I cry, my Maker,
Let me be a fit partaker
Of this blessed food from heaven,
For our good, Thy glory, given.

8. Lord, by love and mercy driven
Thou hast left Thy throne in heaven,
On the cross for us to languish
And to die in bitter anguish,
To forego all joy and gladness
And to shed Thy blood in sadness,
By this blood, redeemed and living,
Lord, we praise Thee with thanksgiving.

9. Jesus, Bread of Life, I pray Thee,
Let me gladly here obey Thee;
By Thy love I am invited,
Be Thy love with love requited;
From this banquet let me measure,
Lord, how vast and deep love's treasure;
Through the gifts Thou here dost give me
As Thy guest in heaven receive me.

No. 441.

1. Jesus Christ, our only Savior,
Turned away God's wrath forever;
By His bitter grief and woe
He saved us from the evil Foe.

2. As His pledge of love undying,
He this precious food supplying,
Gives His body with the bread
And, with the wine, the blood He shed.

3. Whoso to this feast repaireth
May take heed how he prepareth,
For, if he does not believe,
Then death for life he shall receive.

4. Praise the Father, who from heaven
Unto us such food hath given,
And, to mend what we have done,
Gave into death His only Son.

5. Thou shalt hold with faith unshaken
That this food is to be taken
By the sick who are oppressed,
By hearts that long for peace and rest.
6. To this feast with tender yearning
Heavy-laden souls are turning.
If thou be impenitent
For thee this supper is not meant.
7. Christ says: "Come, all ye that labor,
And receive my grace and favor;
They who feel no want nor ill,
Need no physician's help nor skill.
8. "Useless were for thee My passion,
If thy works thy weal could fashion.
This feast is not spread for thee,
If thine own savior thou wilt be."
9. If thy heart this truth professes,
And thy mouth thy sin confesses,
A welcome guest thou here shalt be
And Christ Himself shall banquet thee.

No. 480.

1. May God bestow on us His grace,
With blessings rich provide us,
And may the brightness of His face
To life eternal guide us,
That we His saving health may know,
His gracious will and pleasure,
And to the heathen nations show
Christ's riches without measure
And unto God convert them.
2. To Thee let all the heathen bring
Their reverent salutation,
And all the world rejoice and sing
With psalms of exultation;
For Thou shalt judge the earth, O Lord,
Nor suffer sin to flourish;
Thy people's pasture is Thy Word
Their souls to feed and nourish,
In righteous paths to keep them.
- O let the people praise Thy worth,
In all good works increasing;
The land shall plenteous fruit bring forth,
Thy Word is rich in blessing.
May God the Father, God the Son,
And God the Spirit bless us!
Let all the world praise Him alone,
Let solemn awe possess us.
Now let our hearts say, Amen.

No. 526.

1. If God Himself be for me,
I may a host defy,
For when I pray, before me
My foes confounded fly.
If Christ, my Head and Master,
Befriend me from above,
What foe or what disaster
Can drive me from His love?
2. This I believe — yea, rather,
Of this I make my boast,
That God is my dear Father,
The Friend who loves me most;
And that, whate'er betide me,
My Savior is at hand
Through stormy seas to guide me
And bring me safe to land.
3. I build on this foundation,
That Jesus and His blood
Alone are my salvation,
The true, eternal good;
Without Him all that pleases
Is valueless on earth;
The gifts I owe to Jesus
Alone my love are worth.
- My Jesus is my Splendor,
My Sun, my Light alone;
Were He not my Defender
Before God's awful throne,
I never should find favor
And mercy in His sight,
But be destroyed forever,
As darkness by the light.
5. He canceled my offenses,
Delivered me from death;
He is the Lord who cleanses
My soul from sin through faith.
In Him I can be cheerful,
Bold, and undaunted aye;
In Him I am not fearful
Of God's great Judgment Day.
6. Naught, naught can now condemn me
Nor set my hope aside;
Now hell no more can claim me,
Its fury I deride.
No sentence e'er reproves me,
No ill destroys my peace,
For Christ, my Savior, loves me
And shields me with His grace.
7. And when my spirit flutters
In weakness and despair,
Then words and sighs He utters
Of more than mortal prayer;
And God forthwith discerns them,
Although they give no sound,
And into language turns them,
E'en in the heart's deep ground.
8. His Spirit in me dwelleth,
And o'er my mind He reigns.
All sorrow He dispelleth
And soothes away all pains.
He crowns His work with blessing
And helpeth me to cry,
"My Father!" without ceasing,
To Him who dwells on high.
9. To mine His Spirit speaketh
Sweet words of holy cheer,
How God, to him that seeketh
For rest, is always near,
And now He hath erected
A city fair and new,
Where what our faith expected
We evermore shall view.
10. In yonder home doth flourish
My heritage, my lot;
Though here I die and perish,
My heaven shall fail me not.
Though care my life oft saddens
And causeth tears to flow,
The light of Jesus gladdens
And sweetens every woe.
11. Who clings with resolution
To Him whom Satan hates
Must look for persecution;
For him the burden waits
Of mockery, shame, and losses,
Heaped on his blameless head;
A thousand plagues and crosses
Shall be his daily bread.
12. From me this is not hidden,
Yet am I not afraid;
I leave my cares, as bidden,
To whom my vows were paid.
Though life and limb it cost me
And everything I own,
Unshaken shall I trust Thee,
And cleave to Thee alone.
13. Though earth be rent asunder,
Thou'rt mine eternally;
Not fire nor sword nor thunder
Shall sever me from Thee;
Not hunger, thirst, nor danger,
Not pain nor poverty,
Nor mighty Satan's anger,
Shall ever hinder me.
14. No angel and no gladness,
No throne, no pomp, no show,
No love, no hate, no sadness,
No pain, no depth of woe,
No scheme of man's contrivance,
However small or great,
Shall draw me from Thy guidance
Nor from Thee separate.

15. My heart for joy is springing
And can no more be sad,
'Tis full of mirth and singing,
Sees naught but sunshine glad,
The Sun that cheers my spirit
Is Jesus Christ, my King;
That which I shall inherit
In heaven makes me sing.

6. Tunes.

- Number of Hymn. MISSOURI HYMN-BOOK.
- 10: Liebster Jesu, wir sind hier.
30: Nun sich die Nacht geendet hat; 2d choice: Nun danket all' und bringet Ehr'.
31: Werde munter, mein Gemuete.
60: Lobet den Herrn, ihr Helden all'; 2d choice: Es ist das Hell uns kommen her.
171: Ich sterbe taeglich und mein Leben; 2d choice: Wer nur den lieben Gott laesst walten.
220: Jesus, meine Zuversicht.
414: Meinen Jesum lass' ich nicht.
80: Allein Gott in der Hoeh' sei Ehr'.
421: Ach Gott und Herr.
347: O Gott, du frommer Gott.
508: Auf meinen Lieben Gott.
110: Ach bleib bei uns, Herr Jesu Christ.
278: Ach Gott vom Himmel, sich darein; 2d choice: Es ist gewisslich an der Zeit.
279: Herzliebster Jesu, was hast du verbrochen.
24: Wie schoen leuchtet der Morgenstern.
59: Nun lob, mein' Seel', den Herren.
84: St. Petersburg; 2d choice: Vater unser im Himmelreich.
88: Meinen Jesum lass' ich nicht (88); 2d choice: Meinen Jesum lass' ich nicht (414).
89: Jesu, meines Herzens Freud'.
246: Komm, o komm, du Geist des Lebens; 2d choice: Gott des Himmels und der Erden.
287: Neander; 2d choice: Gott des Himmels und der Erden.
266: Die helle Sonn' leucht't jetzt herfuer.
486: Toulon.
327: St. Crispin.
173: Herr Jesu Christ, dich zu uns wend.
285: Trisagion.
352: Old 120th (Presb. "Hymnal," 229), all 1/4 notes; 2d tune: St. Clav (?).
480: Es woll' uns Gott genaedig sein.
548: Regent Square.
552: Es ist gewisslich an der Zeit.
224: Christ lag in Todesbanden.
133: O der alles haett' verloren; 2d choice: Batty.
159: Portuguese Hymn.
211: Dundee (the one also called Windsor) (Methodist Hymnal, 136).
221: Redhend.
256: Caswall.
301: Dix.
357: Southport.
362: Dunstan.
249: Komm, Gott Schoepfer, Heiliger Geist.
257: Komm, Heiliger Geist, Herr Gott.
408: Ich dank' dir, lieber Herre.
348: Heut triumphieret Gottes Sohn; 2d choice: Vater unser im Himmelreich.
381: Straf mich nicht in deinem Zorn.
334: Mach's mit mir, Gott, nach deiner Guet'.
185: Mit Fried' und Freud' ich fahr' dahin.
260: Nun bitten wir den Heiligen Geist.
402: Liebster Jesu, wir sind hier.
310: Nun freut euch, liebe Christen g'mein.
106: Gott sei Dank durch alle Welt.
528: Valet will ich dir geben.
490: Wer nur den lieben Gott laesst walten.
21: Ich dank' dir, lieber Herre.
22: Aus meines Herzens Grunde.
67: Dir, dir, Jehovah, will ich singen.
83: Eins ist not, ach Herr, dies eine (Layris); 2d tune: Eins ist not, ach Herr, dies eine (Neander).
134: Ach Gott vom Himmelreich.
142: Aus meines Herzens Grunde.
402: Liebster Jesu, wir sind hier.
432: Schmuecke dich, o liebe Seele.
141: Nun komm, der Helden Heiland.
384: Denby (Wis. Syn. H. B., 204).
422: St. Bride.
427: Pax Dei; 2d choice: Eventide.
433: Vienna.
448: Olivet.
454: Regent Square.
533: Aberystwyth; 2d choice: St. Bride.

This hymn is part of the same poem from which the two hymns in our present hymn-book were taken, "Jerusalem the Golden" and "Brief Life Is Here Our Portion." The Latin original, entitled *De Contemptu Mundi* (On Despising This World), a great classic of medieval Latin literature, was written about 1145 by Bernard de Morlas, a monk of the famous order and monastery of Cluny and contemporary of his illustrious namesake Bernard of Clairvaux. It contains a total of three thousand lines in verse so difficult that the English language is incapable of expressing it. Each line consists of a first part composed of two dactyls, a second containing two more dactyls, and a third made up of a dactyl and a trochee. The last dactyls of the first and second parts rime together, and the lines are in couplets, the final trochee also riming. The two opening lines are sufficient to illustrate:

Hora novissima, tempora pessima sunt, vigilemus.
Ecce minaciter imminet arbiter ille supremus.

Long forgotten, Bernard's poem was drawn from the dust in 1483, the year in which Martin Luther was born, and has since been published in many editions and translations. John Mason Neale (1818-1866), from whose pen we have so many excellent English versions of ancient Latin and Greek hymns, was one of those who put his hand to the task of giving the poem a good English dress, and it is his text that we have in this hymn and the two companion hymns. The tune is *Ewing* and is used for all three hymns. The composer is Lieutenant-Colonel Alexander Ewing (1830-1895), an officer in the English

army. The tune is also called *Argyle* or *St. Bed Bernard*.

If Bernard could with great zeal attack the evils and abuses of his age in his poem, who will deny that the warning contained in the hymn is not most timely for our own, in which the signs of the end of the world are multiplying around us? As we read the entire translation by Neale, we marvel at the evangelical spirit of the medieval author's work. There are exquisite lines of glory of the Savior and His cross and of divine comfort for the penitent sinner. One is tempted to quote a longer length, but this section must suffice:

And these shall pass to torment,
And those shall triumph then —
The new peculiar nation,
Blest number of blest men.
Jerusalem demands them;
They paid the price on earth
And now shall reap the harvest
In blissfulness and mirth —
The glorious holy people
Who evermore relied
Upon their Chief and Father,
The King, the Crucified —
The sacred ransomed number,
Now bright with endless sheen,
Who made the Cross their watchword
Of Jesus Nazarene,
Who (fed with heavenly nectar
Where foul-like odors play)
Draw out the endless leisure
Of that long vernal day.

— W. G. Poles

Hymn-Book Committee Meets in Milwaukee

ALTHOUGH the Hymn-book Committee is a Synodical Conference institution, yet, when it holds a meeting within our District, this is legitimate news for our Supplement; it is all the more so since two members of the Committee are members of our South Wisconsin District and three more members live within the geographical boundaries of our District, one belonging to the English District of our Synod and two to the Joint Wisconsin Synod. The meeting in question was held November 15-17 in the study of Pastor O. Kaiser in Milwaukee. During these days the final draft of the new hymn-book was begun. This is to serve all the synods of the Synodical Conference and, when completed, will be a monumental work.

This group at work represents a picture strongly reminiscent of a picture found in many histories of the Reformation: Luther and his associates translating the Bible. Melancthon had to check the niceties of speech, Spalatin was responsible for the proper terms for metals and gems, Aurogallus had to labor with the Hebrew expressions, and Bugenhagen had to supply his liturgical knowledge. Each collaborator employed his individual gift for the common good, I Cor. 12:7. Similarly our hymn-book Committee

is composed of able men throughout, but each of them is endowed with a special gift. Among them are experienced hymnologists, poets in their own right, standing authorities on English poetry, musicians of severe critics altogether; men who have specialized in particular fields of theology: practical congregational life, our Lutheran Confessions, Christian dogmatics, church history, liturgical principles; each contributes his talent to give us the best possible hymn-book.

Luther had to complain: "We work in Job the Magister Philip Aurogallus, and I, in four days scarcely complete three lines." On another occasion he said: "Sometimes we sought two, three, four weeks for a single word, and even then we did not always find it." This has been the experience of our committee. Their task is not merely to select the best of old English hymns, but in turn, must be looked up in their original form, and examined for doctrinal correctness and true Scripturalness, examined to see whether possibly a later version would be an improvement; but, in addition, hymns must be translated from German, Norwegian, Slovak, French, and other languages. Yes, there have been translations of many of these hymns, but which is the best version, the smoothest

the nearest to the original, the most powerful, the most poetic, the clearest doctrinally, the most fool-proof as to avoidance of expressions liable to misunderstanding, the most carefully worded, so that no untoward connotations are possible, and many other criteria are applied, so that the head of the bystander begins to whirl.

Although the committee has been at work for years, again at this meeting certain expressions were held over for further consideration; others were agreed upon only after prolonged deliberation. To illustrate: In one of the sessions 43 minutes were spent upon one word; Bible passages were consulted, Bible dictionaries and commentaries referred to, rules of language and of poetry applied, and then serious thought, all to decide whether *one* word found in an old English hymn should remain standing or be supplanted by another. When such difficulties are encountered in a hymn originally written in English, how much greater the problem to make the old Germans and Norwegians speak our tongue! Luther correctly remarked: "Whoever would translate must have a large treasure of words that he be able to make his choice. The same word will not do in every place." Even more is required. These hymns are not only to be read in home devotion, but they are also to be sung. So the committee gathers round the piano and sings the hymns. The members wish to be certain that the material will actually serve the churches in their worship.

When Luther finished translating the Bible, he remarked: "Now everybody can criticize." Without doubt our committee will have the same experience. Even now criticism has been reaching the committee not merely in the form of letters and pamphlets but even books. All this material, charitable and otherwise, the committee

weighs objectively. How can our Church be best served is the question which must solve the problem.

The men serving on this committee are neither novices, nor do they go at their work in a slipshod manner. Two illustrations may bear out this fact. When the committee met in Milwaukee, hymn-books, old and new of many types, were present; but one was of special interest to the writer, a copy of our present hymn-book in special binding, and on an extra fly-leaf it contained the imprint: "This Souvenir Copy of the *Ev. Lutheran Hymn-book* was Made Expressly for Rev. Oscar Kaiser in Grateful Acknowledgment of Special Services Rendered the Publishers in the Preparation and Publication of the First Edition, 1912." Hardly new at the task! The other matter of special interest was that, when the committee met, the chairman of the committee, Prof. W. G. Polack of Concordia Seminary, St. Louis, announced that he had been privileged to find some rare old copies of hymns that shed light upon several hymns under consideration. Certainly not like the slipshod workmanship of a person who reads a half-baked author and would judge all matters according to that faulty standard.

What an immense task! The committee meets regularly for three days. To give a picture of the mental strain expended, we can imagine a person sitting in church and listening to a very deep sermon from 8:30 to 12, then from 1:30 to 5, and in the evening from 7 to 10, for three days in succession. In addition to this, these men are not merely absorbing but also producing.

It is for us to pray for the members of this Hymn-book Committee. We may rest assured that through them the Lord is giving us a gift that will be of great blessing to His Church. V. A. W. Mennicke.

From A Wider Field

THE following poem was sent us by a pastor of our Synod. The poem will be of greater interest to our readers if the pastor's commentary is appended. The pastor writes: "The following poem was written by an aged grandmother during her illness. This person, with only a grade school education, triumphantly soars above her suffering in childlike submissive faith in these words. Publish the poem, if at all, as anonymous."

THE SONG OF AN AGED PILGRIM

I am traveling homeward, westward,
It is at the close of day;
But for the light of God's great love
I could not find the way.

The darkness closes 'round me,
His light shines from afar,
And through the clouds of sin and strife
I see the Evening Star.

The path that leads to home, to God,
Is flooded o'er with light.

Why should I fear? He loves me still,
I am always in His sight.

He gives me strength my cross to bear;
In all the days to come:
I'll not complain. He's still the same,
The Light that leads me home.

I've cast my burden at His feet
And said, "Thy will be done."
I'll meet my Savior face to face
When I at last reach home.

Afar I've seen my Father's face,
And He'll soon bid me come;
So by true faith and through His grace
I'll soon be welcomed home.

Anon.

The pastor adds, "How surprisingly deep some laymen understand God's government. This is a comfort for the pastor. Maybe these lines, without a knowledge of and an acquaintance with the humble writer will lose some of their effective meaning." We will let the readers judge. W. J. S.

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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In Public Worship—



"Let the Word of Christ dwell in
you richly in all wisdom;
Teaching and admonishing
one another
In Psalms and Hymns and
Spiritual Songs
Singing with grace in your hearts
Unto the Lord." Col. 3, 16.



—In Public Devotion

L

"AND HE HATH PUT A NEW SONG IN MY MOUTH, EVEN PRAISE
TO OUR GOD" Ps. 40, 3

The Motto of The Lutheran Hymnal

THE Lutheran Hymnal authorized by the Synods constituting the Evangelical Lutheran Synodical Conference of North America is off the presses. It sold nearly a half million copies even before the time of its publication in June. Orders for the hymnal will be filled by the publishers as rapidly as the presses and binderies can produce the books.

The motto of the Lutheran Hymnal which appears on the title page of the book, "And He Hath Put A New Song in My Mouth, Even Praise to Our God," was carefully and well chosen. It will serve at this time to create a better understanding and a deeper appreciation of our new English Hymnal.

What is a Hymn?

It is difficult to define the Christian hymn, even after you have read and reread the six hundred and sixty hymns included in the new hymnal it will be difficult to characterize the Christian Hymn. But mark the words of the sacred poet, David, which have been chosen as the motto of our hymnal and you will be helped and led to recognize the essential characteristics of our hymns.

David says, "He hath put a new song in my mouth." Whether we interpret these words to mean that our God through His loving kindness and tender mercies toward us hath filled our hearts with joy and peace and hope so that we are prompted to repeat His mercies in our songs, or whether we take these words of David to mean that God's own revelation of His kindness and mercy toward us, His own Word is repeated in our song, it is true that the Lord Himself has put our hymns into our mouth. To use the expression of David in the forty-fifth Psalm, "a good matter," a good hymn, is always *Scriptural*.

We turn to our Lutheran Hymnal and mark that every hymn has a Scriptural reference, a text as it were. We note how many different passages of the Old and the New Testament are referred to in the hymnal. But above all, we observe that these hymns stanza for stanza express the truths contained in these and a host of other Bible passages. In many instances the hymns literally quote the Scripture text. The hymns in the Lutheran Hymnal, without exception, are Scriptural in contents.

A New Song

David speaks of "a new song." This is of course not said with a reference to time. — Our hymnal contains hymns ancient and modern. It includes hymns from every age and generation of the Christian era. — An understanding of the new song to which David refers may be gained from the verse preceding the motto of the

hymnal. There David confesses, "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth." The inspired poet plainly refers to our deliverance from sin and death and hell. Incidentally the words of the Psalm are a good example of poetical expression. "The horrible pit, the miry clay" forcefully express the darkness, the hopelessness, the helplessness of men in sin. Out of this horrible pit men have tried in many ways to escape but as often as they tried they slipped back and all must finally perish in the horrible pit of the grave and hell. But *He* hath brought me up out of the horrible pit and set my feet upon a rock and established my going. In Christ God came to men, came into our need and hopelessness. Christ descended into the pit of death and damnation. He rose again from death and the grave and hath brought life and immortality to light.

"Now I have found the firm foundation
Which holds mine anchor ever sure;
'Twas laid before the world's creation
In Christ my Savior's wounds secure;
Foundation which unmoved shall stay
When heaven and earth will pass away."

"On Christ the solid Rock I stand, all other ground is sinking sand." This is "the new song" which God hath put in my mouth. It is the blessed gospel of our salvation through Christ. The gospel of the Nativity of Christ, of His death and resurrection, the gospel of deliverance from sin and death and condemnation, the gospel of peace, and hope, and joy.



Our Christian hymns echo and reecho the song of the angels', "Glory to God in the highest, on earth peace, good will toward men. Our hymns indeed chant, in a minor chord, the old, sad story of sin and transgression, but the *Gloria in Excelsis* always overpowers the *Miserere* in our Christian hymns. The hymns on the Redeemer and Faith and Justification are the very heart of the new hymnal, and these hymns above all will be treasured by the believers until the end of time.

A Clear Confession of Our Faith

But does it not strike you that David says, "He hath put a new song in my mouth?" Should he not have said as he does in the forty-fifth Psalm, "My heart is inditing a good matter?" Should he not join Mary in her