

# 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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## CHRIST THE LAMB OF GOD

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him, stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. Isaiah 53: 4, 5.

"I pray thee, of whom speaketh the prophet this? of himself, or of some other man?" You recall the story of the Ethiopian eunuch who, riding in a chariot on his homeward journey from Jerusalem to his country, was reading in the prophet Isaiah that most remarkable chapter portraying the suffering of Christ. Philip the Evangelist having received a divine message that his services were required on the way to Gaza, met the Ethiopian, and upon hearing him read aloud the passage in Isaiah alluded to, asked, "Understandest thou what thou readest? Whereupon the eunuch said, "How can I, except some man guide me?" And pointing to the very words of the prophets as quoted above he put the afore-stated question. We know the answer of Philip. He showed him that Jesus of Nazareth exactly answered to the description of the prophet, and that therefore the prophet referred to the suffering Messiah, and that that Messiah was no one else than Jesus of Nazareth.

Suppose, we, too, had never heard of the sufferings of Christ heretofore, and that we happened to strike upon this passage of Isaiah, would we not invariably be moved to put the same question as that of the Ethiopian? Most assuredly. It is conspicuous that we are told in the Sunday Gospel lesson of the disciples, when Jesus had predicted and described His sufferings and death now pending, "and they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken." Luke 18: 34.

The sufferings of Christ are indeed a mystery. Human reason cannot understand them. No man has ever been able to explain that mystery. Rationalists and all Modernists, for that matter, in trying to solve it, have always fallen upon the fallacy that the sufferings of Christ are only those of a martyr suffering and dying for his convictions, thus invalidating their essence and real purpose. Ah, how many there be in our days who falsify Christ Crucified making Him to be a mere martyr in His sufferings, and a model only

for man to follow after, thus perverting the Gospel of Christ! Gal. 1:7.

## The Solution of Christ's Sufferings

There is but one means of solving the mystery of Christ's sufferings — the Holy Scriptures or the Word of God. It is significant that in the history of Christ's Passion we are ever and anon referred to Scriptures. "All things that are written by the prophets concerning the Son of man shall be accomplished." Luke 18: 31. "The Son of man goeth as it is written of him." Matt. 26: 24. "But how then shall the Scriptures be fulfilled, that thus it must be." 26: 54. These are words of Christ Himself, stressing as He does the importance of Scriptures as a means for understanding the mystery of His sufferings. Very significant and deciding also are the words of St. Paul to the Corinthians, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried and that he rose again the third day according to the Scriptures," 1 Cor. 15: 3, 4.

Among the passages of Holy Writ unfolding the mystery of Christ's sufferings the words of Isaiah quoted above are most prominent. In these the prophet portrays in graphic colors **Christ the Lamb of God**. The sacred writer himself compares the suffering Savior to a lamb, saying verse 7: "he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth."

We hear of this Lamb as being "stricken, smitten of God and afflicted." It is no common lamb, as were those which were sacrificed for sin and guilt offerings under the old dispensation. This is God's Lamb. He had designated it to be His own from eternity. It is "the Lamb slain from the foundation of the world." Rev. 13: 8. It is "the Lamb without blemish and without spot," 1 Pet. 1: 19; the innocent Lamb. "He had done no violence, neither was any deceit in his mouth," verse 9; the patient Lamb, "He was oppressed and was afflicted, yet he opened not his mouth," verse 7. And this Lamb is God's Lamb in a sense no other lamb or being could be; for He is His "righteous servant, verse 13, the righteous and Holy One, the Son of God, God Himself.

Yet of this Lamb we are told by Isaiah, "Surely he hath borne our griefs, and carried our sorrows."



What does this mean? Of himself no man can answer this question; nor can human reason by its devices and through its deductions come to a definite conclusion. "It is God alone who tells us the meaning of these words; He does it through His inspired prophet: "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

"Behold the Lamb of God, which taketh away the sin of the world!" This is the meaning of Christ's "griefs" and "sorrows," of His sufferings and death. He was **wounded for our transgressions**, He was **bruised for our iniquities**. The sin of all the world, of our whole race was laid upon Him, the Lamb of God. Christ, being both God and man, here was our Substitute, in place of guilty men, that on Him the penalty of our transgressions rested. "It pleased the Lord to bruise him: he hath put him to grief," verse 10. God has laid such "griefs," such "sorrows" upon Him. The sufferings of Christ proceeded from the "determinate counsel and foreknowledge of God" (Acts 2: 23), and thus were God's doing. It "pleased" Him, it was His will, that His Son should bear in our stead sufferings so intense beyond all power of language to express. For what purpose? "The chastisement of our peace was upon him; and with his stripes we are healed." It is the chastisement which brought us peace, which put a stop to the enmity between fallen man and an offended God — which made them once more at one or reconciled them unto each other, "Having made peace through the blood of his cross, by him to reconcile all things unto himself." Col. 1: 20. Hence, "by his stripes we are healed," healed from the sickness of sin, from the blood-stained guilt of our conscience, from the sting of death and the torments of hell. It means that in Christ the Lamb of God there is forgiveness of sin, acceptance with God, entrance into life eternal to every one who humbly but heartily serves Him as Savior and Lord. J. J.

valuable collections of arms and quaint historical curiosities; and it was but natural that the Court of the Habsburgs should take the lead. Out of the desire to outshine political rivals, which was the basis of most collections, there often grew a real understanding for the arts.

How much Austrians are attached to art may be seen from the sacking of some of their national treasures after the World War. What a scramble there was for the retaining of such treasures in Vienna and Austria! It is said that treasures of national importance had been carried off as part of the booty of the Treaty of St. Germain in 1919, Vienna laid more weight on these than on her territory, and fought more stubbornly to retain her beautiful things than to retain, for instance, the territory of South Tyrol which formerly belonged to Austria. Again, the Czechoslovak State demanded, but failed, to secure the Crown of the Austrian Empire, while the Belgians were after an order emblem of national significance; and the Hungarians are said to be still pursuing their claim to a share in the spoils of the so-called "Worldly Treasury" in the Hofburg. The latter has been consistently depleted since the late Revolution, but enough remains to make this the most romantic collection of crown jewels which is anywhere exhibited. After the Revolution, Count Berchthold brought from this treasury to the Ex-emperor Charles — imperial successor to Emperor Franz Josef on November 21, 1916, the day the latter had died — who (Ex-emperor Charles) was in exile in Switzerland, jewels of enormous value, claimed by the Ex-emperor as his private property. They included the wonderful diamond crown of the Empress Elizabeth and various orders containing many hundreds of precious stones.

Treasures of enormous value have been removed or carried off from the art galleries and museums of Vienna either as part of the body of the Treaty of St. Germain or as claims by royal individuals. However, what has thus been carried off, has no comparison with what has remained.

We venture to invite our readers to a brief visit of some of these art galleries and museums with their exhibitions. First we visit the two so-called Schatzkammern in the Hofburg — the Weltliche Schatzkammer or Secular Treasury and the Geistliche Schatzkammer or Ecclesiastical Treasury. As we enter the Hofburg (old royal palace) at the left of its Grand Court we come into the so-called Schweitzerhof, named after the Swiss guards of the emperors. Opposite to each other at the entrance are these two Treasuries. We first visit the Secular Treasury. It consists of 7 rooms. Just to give an idea of the treasures these contain we point out some of the most conspicuous among them. First, there is the **cradle of Napoleon's son**, the Duke of Reichstadt, a masterpiece of French workmanship, all in gilded silver, the

## Grow In Knowledge

### ART GALLERIES AND HISTORICAL TREASURES IN VIENNA

Austrians are great collectors of art treasures. Throughout Austria the rivalry of great lords, bishops, and emperors helped the development of the arts. As early as the sixteenth century and before Austrian princes, like, for instance, Ferdinand II, living at Schloss Ambras near Innsbruck, delighted to acquire paintings and other objects of art, as well as to make



basket being surrounded by gold bees, a device which Napoleon adopted in place of French lilies. Next door is the **Imperial Austrian Crown**. It was made in 1602 for the German emperors and was worn by the House of Habsburg at the coronations in Frankfurt on the Main. On the foundation of the Austrian hereditary succession of emperors it became the private crown of the Imperial House of Austria. The crown is a marvelous piece of Renaissance work consisting of jewels and diamonds of enormous value.

Surrounding the crown are many noble orders or royal robes, as the English Order of the Garter; the Hungarian Order of St. Stephan; the Austrian Leopold's Order; the Austrian Order of the Iron Crown. The most conspicuous among these orders is the **Order of the Golden Fleece**, representing the famous fleece of gold guarded by a dragon and taken by Jason with the aid of Medea in Greek mythology. It includes a gold chain and the crucifix before which every new knight of the order took the oath. It is said that originally there were twenty-four knights and the sovereign, and that the latter undertook to consult the knights before embarking on a war, and to accept their criticisms, admonishments, even punishments.

Most interesting for their historic associations are, of course, the **Regalia and Sacred Relics of the Holy Roman Empire**, which began with Charlemagne A. D. 800 and continued to 1806. Here we see the sword of Charlemagne, from Aix-la-Chapelle, his royal seat in Germany; then the sword of St. Mauritius of the 12th century. It used to be carried before the emperor in the coronation processions, then later on the occasion of the opening of the Austrian or Hungarian Reichstag; it was used for the last time, probably, at the coronation of the unfortunate Emperor Karl in 1916 as King of Hungary in the famous Coronation Church at Budapest. We furthermore find the Imperial or State sword used in public ceremonies, dating from the 12th century; it came from the Norman Royal Treasury in Sicily in 1185 when Constance the daughter of the last Norman king married the Emperor Heinrich VI and thus brought it to the House of the Hohenstaufen. Then there are the coronation robes worn by the Norman kings having been brought to Germany from Palermo, Sicily, by Heinrich VI; an imperial globe dating from the 12th century; a copy of the Gospels belonging to Charlemagne on which the emperor took the coronation oath. And finally there are, in one of the rooms between the windows, two paintings depicting Charlemagne and Emperor Sigismund, being old copies after Dürer's originals of 1510.

All these and many more are valuable historical treasures which evidently no money in the world can buy.

Opposite the Secular Treasury in the Hofburg is the Ecclesiastical Treasury. This is a collection of

ecclesiastical robes, relics in costly shrines and various objects for church use. For a non-Catholic, however, these have but little interest, excepting that for curiosity's sake he has had the opportunity of seeing the so-called Papal robes embroidered entirely in gold, a gift from Pope Pius VI to the Emperor Joseph II on his visit to Vienna in 1782. The exhibits here are so foreign to our feelings that we pass through them without any hesitation to a part of the Hofburg adjacent to this which has greater interest for us. It is the room which contains a complete collection of the Imperial Plate (Hoftafel) of the former **Royal Household**. One needs only to enter here to get an idea of the pomp which surrounds a reigning monarch. There is the famous "Milan table center-piece" nearly 98 feet in length with complete service for 140 people, placed in a room of its own. Five rooms there are in which the royal wares of the household are exhibited. Among these we find East Asiatic porcelain partly mounted on European silver of the 18th century; Viennese flowered and picture plates dating from the end of the 18th and the beginning of the 19th centuries. Viennese porcelain, gold Viennese service, panorama plates in rich gold relief ornamentation and pictures of landscapes by artists of the highest rank, large Dresden china service, table center-piece in the form of a rocky landscape with trees and fruit, decorated with Chinese and French porcelain and Chinese enamel. Then there are the knives, forks and spoons of wonderful Parisian make at the beginning of the 19th century belonging once to the Empress Maria Theresa and Emperor Franz II. Finally, a porcelain service in the "Historical" style of the nineteenth century, borrowed from the Gothic and depicting the ancestors of the Habsburg House and ruined landscapes. Also a porcelain service designed for the London World Exhibition in 1850 from Queen Victoria.

These are some of the imperial plate collection of the Royal Household in Vienna, leaving no doubt as to the lavish entertainments once given here, while today these royal household treasures, since the days of the revolution, have become public property serving as they do museum purposes.

One more art collection we would invite our readers to visit with us, staying but briefly. It is the **Kunsthistorisches Museum** or History of Art Museum.

Opposite the complex of royal and public buildings from the Volksgarten as far as the Burggarten lies Marie Theresian-Platz, enclosed by the two large Museums — the Natural History Museum and the History of Art Museum. The latter we now shall enter. Its interior is of extraordinary splendor. We make no comparisons, for we dislike to make such, often as being unfair in contrasting buildings with others of a similar nature in various European countries and our own. We would simply present things as we find



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them. And this we find, various kinds of costly marble have been used in the decoration of the vestibules and staircases of the museum. The latter especially, surrounded by lofty marble pillars placed in a symmetrical fashion, decorated by wonderful ceiling-painting, are magnificent in their appearance making a superb impression.

But let us enter for a moment one or two of the galleries. First, the picture gallery which occupies 15 large rooms with top-light and 51 cabinets with side-light. In these rooms and cabinets we find an unlimited number of original paintings of the old masters from the 15th to the 18th century, representing the Italian, Spanish, German, Flemish and Dutch Schools of Painting. We in America seldom have opportunity of viewing original paintings of old masters. Originals in our art galleries are rare. But here, as far as we know, all paintings are originals, and one is astonished to find so many paintings of individual artists, every one of which is a masterpiece of art. Witness, for instance, the paintings of Titian of the Venetian School: Diana Sentences Callisto; the Poet Varchi; Ecce Homo; The Antiquitary Strada; Nymph and Shepherd; Titian's Daughter Lavinia; Portraits of a Young Cleric and his Teacher; Issabella d'Este; Gypsy Madonna; Cherry Madonna; Maiden in Furs. Or take Tintoretto of the same school: Belshazzar's Feast; The Queen of Sheba before Solomon; Carrying over the Ark of the Covenant; The Promise Made to David; Old Man and Boy; St. Hieronymus; Portrait of a Senator. Or let us go into rooms of the German Schools of the 16th century. There, for instance, our attention is attracted to the paintings of Albrecht Dürer, most prominent German painter of that century: Madonna; Emperor Maximilian I; Adoration of the Holy Trinity; Christian Martyrdom in the Time of King Sapor of Persia; Female Portrait. Or one not as famous nor well-known as Dürer, still a master of high rank — Peter Brueghel the Elder: Children at Play; Return of the Flock; The Massacre of the Innocents at Bethlehem; Dark Day; Crucifixion; Huntsmen in the Snow; Conversion of St. Paul; Babylonian

Tower; The Carnival Quarrels with the Fast; Peasants' Wedding; Peasants' Fair; Storm at Sea; Battle between the Israelites and the Philistines (Saul's Suicide). And finally not to speak of Rubens' paintings of the Flemish School of the 17th century, any number of which — most of them most gorgeous — are exhibited in this gallery.

All these are paintings of individual masters, but how many more are of artists of whom only one or two paintings are exhibited in the various schools of painting — of a Guido Reni, a Raphael, Michelangelo, Corregio, Salvieti; of Valasques, of the Spanish School, Schönfeld, Holbein, Pacher, etc., of the German School, Rembrandt, Van Dyck and others of the Flemish School, etc., etc? There are countless numbers of paintings on exhibit here — each one worthy of study.

Finally we can only make mention of the many rooms for collection of Greek, Roman and Egyptian antiquities and sculptures, for plastic and industrial art, the viewing of which collection would require days and weeks to get a satisfactory impression of all that is exhibited here. One object which probably most of the visitors pass by without noticing it, did not escape my notice. It was Wallenstein's Horoscope — a circular glass finely polished about three inches in diameter with Greek, Roman and Hebrew characters inscribed on it. How Wallenstein searched his future destinies with this instrument, I could not surmise, however. But enough for this time. J. J.

## Comments

**The Search for God** Modern Christianity, so-called, as represented by the sectarian churches, is always on the lookout for something new. Their worst problem is how to find God. They have left the only source for the knowledge of God, the Bible, and hence their search for God has proved a failure. But the search is still on, and with renewed vigor. The Christian Century tells of this in a recent issue. It speaks of a new theological conception of Christianity, that has emerged in Christian thought. "We are at the beginning of a new modernism," says the Century. "For a generation the term 'modernism' has been applied to something called liberalism. This was a way of thinking about Christianity which tried to reconcile it with science and with the results of historical criticism of the Bible. . . . This effort issued in a conception of Christianity as sheer moralistic idealism. The Christian life was defined as the 'good life,' and the Christian church was conceived as an agency



of the good life. Jesus was significant because he himself lived the good life."

"This 'modernism' is no longer modern," the Century goes on to say. "It is being abandoned for a conception of Christianity as an objective historical phenomenon. Under the new modernism Christianity is not a humanistic quest for the good life. It is not even man in search of God. It is God's search for man — a search which he has undertaken by revealing himself in history." Have the modern churchmen found a grain of truth at last? Are they now on the right track to finding and knowing the true God? Far from it. Make no mistake. "There are those who think of this newer theology as a reactionary movement, a capitulation to fundamentalism. No greater error can be made. It has less common with fundamentalism than with the old school liberalism. It makes no converts among fundamentalists — they do not grasp it. It accepts the higher criticism of the Bible. . . . It recognizes no conflict between religion and science. . . . But it denies that the knowledge which science gives is the knowledge by which mankind may be saved. The truth which makes men free is not the truth which science discovers. This truth may enslave man, may indeed destroy him. The truth which makes men free is the knowledge of God as he has revealed himself, and continues to reveal himself, superhumanly, in the historical community of the faith, which is in the Christian church."

So salvation by science proved a stone wall, against which these churchmen butted their heads in vain. They finally got to see that, and, bitter pill though it may be, have come to acknowledge it. It took no very keen insight to see that at this day and hour. But God in history? Is that the way out? Delightfully vague is this new way. The directions for finding God, or letting Him find us, as the newer phrase goes, are not at all clear. Nor are we enlightened when it is said, "And where does it — the church — go to find its answer? To its subjective experience? No. It goes to history, to its Bible, to its creeds, to its Christ." What Bible? That Bible torn to pieces and discredited by higher criticism? To what Christ? The Christ who is not the Son of God, who died not for our sins, of whom we may or may not know who or what he was historically? If that is to be the answer we are still just as much in the dark as ever before. We candidly admit that we as fundamentalists, if we may so classify ourselves, cannot grasp this newer way of finding God, for this revelation of God is not yet complete, it is still going on, one knows not to whom, within the church.

What an unhappy lot these modern churchmen are! First it was: To find God, search the mind, then: Search the heart, the human experience of God, now it is: Search the history! Is it not strange that never by any chance, it is: Search the Scriptures, John 5: 39?

As long as they do not do that, the devil shall lead them by the nose, up hill and down dale, but never shall they find eternal life, because they cannot find the testimony of the true Christ outside of the Scriptures. Blessed are they who, searching the Scriptures, find therein Christ the Savior and rest for their souls! They have found God. Z.

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**Of Brotherhoods** we have always believed that they may serve a useful purpose so long as they confine themselves to the grounding of their faith in Bible study. We have repeatedly pointed out that these movements are peculiarly subject to the danger of meddling with affairs of the church and the state. As the present trend of the modernistic churches is toward the reforming of society as a whole in outward observance of moral living, Lutheran societies may easily come to follow this trend under the impression that they are thus serving God and the church.

An example of this kind of activity is found in the reports of the Luther League within the circles of the Norwegian Lutheran Church, as found on the Brotherhood page of the Lutheran Herald. We read: "There is a certain Brotherhood in the Middle West that believes that men should do something more than just meet and talk about things that ought to be done. This is what happened:—

"In the fourcommittee plan of organization suggested by the central office of the Brotherhood of the N. L. C. A. for the local unit, this suggestion, among others, is made, "Make a survey of community morals with respect to a) Forces for moral uplift in the community; b) Forces detrimental to morals in the community; c) Determine what steps may be taken to stamp out such definite degenerating influences as unrestrained taverns, filthy literature on news stands, etc."

"That committee on community relations went to work and this is their report: "A subcommittee was appointed to check on the beer parlors and roadhouses in the county. This committee reported its findings at the December meeting, which was in charge of the boys' group. The report of the activities of a certain roadhouse in the community particularly with regard to youth, so aroused the men of the Brotherhood that a committee was delegated to contact other men's clubs in the community with the end in view of securing their cooperation in a like manner. The Catholic, Congregational and Methodist groups came into line."

The report goes on to say that, due to the efforts of these Brotherhoods, "there is not today a roadhouse in this county." We are not unacquainted with the efforts of sectarian churches, who seem to have nothing more important to do than to supervise the morals



of a town, attacking the drinking places to cleanse them for the moral uplift, at least by closing them early in the morning. But to have Lutheran Brotherhoods join in this sort of moral reformation of a community comes with something of a shock, especially when it is held up as a fine example for other Brotherhoods to follow. Particularly significant is it that these Lutherans joined forces with sects to do the job which belonged of right to the police. If it be argued that the authorities would not move in the matter, it is just another proof of a church society evading the law or going over the heads of the authorities to gain their ends. This is a form of lawlessness.

It is, possibly, idle to enquire just how the cause of the church and the kingdom God was served in such a crusade. The righteousness of the heart, consisting in forgiveness of sins with the resulting peace with God, wrought through the preaching of the Gospel of righteousness alone. Woe to the Lutheran church if it ever forgets that and is led away in the pursuit of that other civic or outward righteousness, so much advocated by the sects, for then it will have lost its reason for being. Is there not enough for all of us, including Lutheran Brotherhoods, to do in helping to preach that Gospel and to defend it against the ever increasing assaults upon it? Must we too fall into line in the march for the world uplift by enforcing laws, instead of minding our only business, which is preaching the Gospel? That is the danger that we foresee in the management of all these church brotherhoods and clubs. May we be saved from it! Z.

## From a Wider Field

This department of our paper is conducted by Rev. W. J. Schaefer, 4521 N. 42nd St., Milwaukee, Wis. Please mail all communications for it to his address.

### THE CHILD EVANGELIST

The latest "pulpit sensation" is a seven year old infant, who bears the title of "Reverend." He is at present conducting revival meetings in the city of Boston. This "boy preacher" is said to have addressed an audience of more than 16,000 people a few days ago in the afore-mentioned town, and many had to be turned away, many thousands, in fact, so the papers stated.

What a sad travesty! What a pitiful confession from these ministers who are responsible for this act! What a shameful exploitation of the public!

We were reminded, in this connection, of Solomon's lamentation, Eccl. 10:16: "Woe to thee, O

land, when thy king is a child." Yea, woe to thee, O church, when thy preacher is a child. Has it come to this that there are none in these churches to preach the Gospel save this infant? What an indictment! Well may the fourth commandment be applied here, "Thou shall honor thy father and thy mother," not "thou shall instruct thy father and thy mother." God has so ordained it that the parents are to instruct the children and not the children the parents, especially if the child be an infant of seven years! May God ever preserve spiritual sobriety in the Lutheran church. W. J. S.

### THE BEST WAY

The best way to rise above others, is to be willing that they should rise above you.

The best way to fight your own battles is to let the Lord do it for you.

The best way to get victory over a besetting sin, is to nip it in the bud.

The best way to preserve uninterrupted peace, is to live in the spirit of prayer and think humbly of yourself.

The best way to answer an unkind letter is, wait at least ten days, better one month. After writing, let it cool off for one week and perhaps you will not send it, thus saving a good stamp, also the peace of God in your heart and the good will of the sender.

The best way to avoid snubs, is to mind your own business and be slow to speak.

The best way to argue with one who is contentious, is to keep calm and let him grind his grist. You could not convince him in one thousand years while he is loud-mouthed and excited.

The best way to get "even" with a person is to get above him, by showing a better spirit than he manifested. See! E. E. Shalhamer.

### ARCHAEOLOGY AND THE BIBLE

The narrative of Genesis is paralleled in many points by material recently translated by Professor Pfeiffer and Speiser. The Expository Times declares: "They show beyond any doubt that the social background portrayed in the narratives is not that of the eighth and ninth centuries, but that of many ages earlier, as far back indeed as the time of Jacob." This is illustrated by the story of Jacob and Laban.

Judging from circumstances described in another tablet there seems ground for believing that Laban had adopted Jacob as his son, and by Hurrian Law of adoption had the proprietorship of him as well as of his wives, and even of his children and flocks. Hence it was that he could say to Jacob (Gen. 31:43), "These daughters are my daughters, and these children are my children, and these cattle are my cattle and all that thou seest is mine." Laban had thus every right to inflict penalty on Jacob for running off and taking



some of the household with him. Moreover, the tablets show that an adopted son had no right to the household goods, or teraphim (which constitutes the chief title to the inheritance) if there was a begotten son living, and consequently the indignation of Laban who had now sons of his own, at Jacob's action, was justified, "Wherefore hast thou stolen my gods?" (Gen. 31:30).

There Nuzi texts picture a civil organization "equal almost to that of modern times." The city of Nuzi was governed by a mayor, and fourteen of the texts deal with a legal trial of him and his henchmen for bribery. The noteworthy fact is that these men could be and were brought to court for their misdeeds. Mention was also made of a standard of measure of copper kept in the gate of Arrapha City.

The fourteen thousand tablets unearthed at Mari in Northern Mesopotamia are likely also to prove a mine of information regarding the life of early Biblical times.

— Sunday School Times.

#### WHY MANNA FOR ONE DAY ONLY?

One of his scholars once asked Rabbi ben Jochai, "Why did not the Lord furnish enough manna to Israel for a year, all at one time?" The great teacher said, "I will answer you with a parable.

"Once there was a king who had a son to whom he gave a yearly allowance. It soon happened that the day on which the allowance was due was the only day in the year when the father saw the son. So the king changed his plan and gave his son day by day that which sufficed for the day. Now the son visited the father every morning, realizing his continual need of his father's love, companionship, wisdom and giving."

So deals God with His children — daily supply, that supplication, communion, thanksgiving may be daily.

— Origin Unknown.

#### HELPING YOUR CHURCH

**Never criticize the church or the pastor in the presence of children.** Children are impressionable; they are not hypocrites. Their impressions create attitudes, and it is the attitudes created in childhood which are most likely to be retained throughout life.

**Cultivate the spirit of encouragement.** It isn't only the dog that responds to kindness, nor the cat that purrs when stroked. Many church members are much more considerate of their cats and dogs than they are of those who carry the burdens of their congregation. A word of compliment, when it is sincere, and a pat on the back increases the efficiency of any honest church worker.

**Pray for your church.** No man can long remain disinterested in a matter for which he prays. And prayer does change things. It makes the soil of the

heart fertile and gives growth to the seed of God's Word, increases the power of the preacher and the consequent influence of the church he serves.

**Work for your church.** The man who is too busy to do anything for his church is busier than God intends that he should be. And be cheerful about it when you work for your church. The task grudgingly rendered is not a service, but a disservice. Enthusiasm warms the hearts of men, but work performed in a whining and complaining spirit chills their ardor and repels their interest.

**Feed your soul.** Jesus Christ says: "I am the bread of life." How much of that "bread" do you consume? Some people act as though they had no soul, and to others the soul is apparently in a state of perpetual biliousness. The former never seek any spiritual food, while to the latter it must be given in the smallest possible portions, and even then it is taken under protest. Watch your appetite. It is the barometer of your health.

**Be mission-minded.** If the Gospel of Jesus Christ is essential to your welfare and to the salvation of your soul, is there any good reason for assuming that the heathen, abroad and at home, can very well get along without it?

**Be consistent.** Nothing has done more damage to the cause of Christ than the church-member whose everyday life belies the sincerity of the religiousness he professes in his church-life. The life of the Christian, like the garment of Jesus, should be all of one piece.

— Arthur O. Hjelm.

#### WHAT'S IN A NAME?

The football season is over. It is now a thing of history, but for those interested it leaves memories both good and bad. I have never been an athlete. Never had a chance to play before yelling crowds. However, on numerous occasions I have been in the crowd — one who has witnessed the games or else a member of the larger crowd at the radio. I enjoy seeing the game played.

One thing, however, stands out in my mind as I listen to the reports that come over the radio and read the headlines. It appears to me to be a blot on the game. You'll be surprised when I say that it centers around names — names of our football teams.

You see, long years ago I learned that God's name was holy, was to be honored, and revered. Now I pick up my paper and I read, "Sacred Heart whipped by —"; "Redeemer walloped by —"; "Trinity smashed by —"; "Holy Cross smeared by —." Then there are other names I have been taught to respect and honor: St. Paul, St. John, Mary, the mother of Jesus, and others — all of them names which breathe the spirit of love and peace. Then I read in my paper, "St. John fights — to a tie"; "St. Mary's



walloped by ——." and so on. You have read your newspapers. You have seen these heavy lines blazing across pages. Has it not left you sort of numb within? Have you not wanted to cry out against all this?

The ancient Jews revered the name of God and held it holy. They hardly dared to let it pass their lips for fear that they might profane it. While we today dare use it, has God eased up? Doesn't He expect us to honor and revere His name now as they did in the past?

What can we do about it? Nothing much, unless we re-name our schools or find some other means of identification for our athletic teams. Perhaps, you say, most of these schools are Roman Catholic, so we can not do anything with them. Right you are. However, if I had nothing else in view, this article would not have been written.

The basketball season is now with us. In many of our large cities basketball leagues are formed between churches. Next summer many of these churches will have kittenball leagues. If your church has a basketball or kittenball team which plays in such a league, what name does it go by? Does it use Trinity, Gloria Dei, Redeemer, or other sacred names? Would it not be possible to have churches in your league adopt names that would not dishonor our Lord's name? Everyone within the league would know to which church the team belonged and interested outsiders would also know.

What's in a name? When we have for our conversation the names given to our Lord, there is much. As already stated, the Jews thought so highly of the name of the Lord, they hardly dared speak it. Certainly God himself teaches us that His name is to be respected and must be held sacred. This insidious misuse through our athletics, in which the devil has caused us to "bandy around" the name of the Lord in pool-room and locker-room, makes me shudder.

Is it not unreasonable to expect spectators and players who play on Friday or Saturday against one of these teams named after our Lord and who have been shouting and booing against "Trinity" or "Redeemer," to come into church Sunday morning and truly sing praises to God, the Father, Son, and Holy Spirit? I wonder if hammer blows are not ringing out again on the nails which pierced the Savior's hands as we thus misuse His name.

There is an old negro spiritual that comes to me and I leave with you, in closing:

"Were you there when they crucified my Lord?  
Were you there when they crucified my Lord?  
Sometimes it makes me tremble, tremble, tremble,  
tremble.  
Were you there when they crucified my Lord?"

Clifford J. Boren.

Bethesda Hospital, St. Paul, Minn.

## Synodical Conference

### HYMN BOOK COMMITTEE REPORT

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

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

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

W. J. S.

### NEW OR REVISED TRANSLATIONS OR TEXTS

(Continued)

#### No. 201

1. O Sacred Head, now wounded,  
With grief and shame weighed down,  
Now scornfully surrounded  
With thorns, Thine only crown.  
O Sacred Head, what glory,  
What bliss, till now, was Thine!  
Yet, though despised and gory,  
I joy to call Thee mine.
2. Men mock and taunt and jeer Thee,  
Thou noble countenance,  
Though mighty worlds shall fear Thee  
And flee before Thy glance.  
How art Thou pale with anguish,  
With sore abuse and scorn!  
How doth Thy visage languish  
That once was bright as morn!
3. Now from Thy cheeks has vanished  
Their color once so fair;  
From Thy red lips is banished  
The splendor that was there.  
Grim Death, with cruel rigor  
Has robbed Thee of Thy life;  
Thus Thou hast lost Thy vigor,  
Thy strength in this sad strife.
4. My burden, in Thy Passion,  
Lord, Thou hast borne for me.  
For it was my transgression  
Which brought this woe on Thee.  
Lo, here I stand before Thee,  
Wrath were my rightful lot;  
Have mercy, I implore Thee,  
Redeemer, spurn me not!
5. My Shepherd, now receive me!  
My Guardian, own me Thine!  
Great blessings Thou didst give me,  
O Source of gifts divine!  
Thy lips have often fed me  
With words of truth and love,  
Thy Spirit oft has led me  
To heavenly joys above.
6. Here I will stand beside Thee,  
From Thee I will not part;  
O Savior, do not chide me!  
When breaks Thy loving heart,



When soul and body languish  
In death's cold, cruel grasp,  
Then, in Thy deepest anguish,  
Thee in mine arms I'll clasp.

7. The joy can ne'er be spoken  
Above all joys beside,  
When in Thy body broken  
I thus with safety hide;  
O Lord of Life, desiring  
Thy glory now to see,  
Beneath Thy cross expiring,  
I'd breathe my soul to Thee.
8. What language shall I borrow  
To thank Thee, dearest Friend,  
For this, Thy dying sorrow,  
Thy pity without end!  
O make me Thine forever,  
And grant that I may be,  
When soul and body sever,  
Still faithful unto Thee.
9. My Savior, be Thou near me,  
When death is at my door,  
Then let Thy presence cheer me,  
Forsake me nevermore!  
When soul and body languish,  
O leave me not alone,  
But take away mine anguish  
By virtue of Thine own!!
10. Be Thou my Consolation,  
My Shield when I must die;  
Remind me of Thy Passion  
When my last hour draws nigh.  
Mine eyes shall then behold Thee,  
Upon Thy cross shall dwell,  
My heart by faith enfold Thee.  
Who dieth thus dies well!

## No. 203

1. Lamb of God, pure and holy,  
Who on the cross didst languish,  
Ever patient and lowly,  
Though mocked amid Thine anguish:  
All sins for sinners bearing  
To save us from despairing,  
Have mercy on us, O Jesus!
2. We thank Thee, great Physician,  
That Thou in love hast healed us:  
O grant us true contrition,  
From sin and Satan shield us,  
That we may flee transgression  
Remembering Thy Passion;  
Have mercy on us, O Jesus!
3. Our weak faith do Thou strengthen,  
Thy grace to us supplying:  
And when life's shadows lengthen  
Keep us on Thee relying;  
Then through Thy blood-bought merit  
Let us Thy heaven inherit.  
Thy peace be with us, O Jesus!

## No. 271

1. God the Father, be our Stay,  
Oh, let us perish never.  
Cleanse us from our sins, we pray,  
And grant us life forever.  
Crush the devil's fiendish might,  
Uphold our faith most holy,  
Grant us to trust Thee solely  
With humble hearts and lowly.  
Clothe us in Thine armor bright:  
Let us be ever running  
The Christian race, and shunning  
The devil's wiles and cunning.  
In this prayer we all unite  
And praise Thee. Hallelujah!
2. Jesus Christ, be Thou our Stay, etc.
3. Holy Ghost, be Thou our Stay, etc.

## No. 272

1. The Lord my God be praised,  
My Light, my Life from heaven;  
My Maker, who to me  
Hath soul and body given;  
My Father, who doth shield  
And keep me day by day  
And make each moment yield  
New blessings on my way.
2. The Lord my God be praised.  
My Trust, my Life from heaven,  
The Father's own dear Son,  
Whose life for me was given,  
Who for my sin atoned  
With His most precious blood,  
And giveth me by faith  
The highest, heavenly good.
3. The Lord my God be praised,  
Jehovah, ever living,  
To whom creation's works  
Are praise and honor giving:  
The Lord my God be praised,  
Of whose great name I boast,  
God Father, God the Son,  
And God the Holy Ghost.
4. To Him with joyful song  
Our praises we are bringing  
And with the angel throng  
Thrice "Holy" we are singing.  
With one united voice  
The Church doth Him adore,  
The Lord my God be praised  
Now and forevermore.

## No. 282

1. If God had not been on our side,  
Had He not come to aid us,  
The foes with all their power and pride  
Would surely have dismayed us,  
For we, His flock, would have to fear  
The threat of men both far and near,  
Who rise in might against us.
2. Their furious wrath, did God permit,  
Would surely have consumed us,  
And as a deep and yawning pit  
With life and limb entombed us.  
Like men, o'er whom dark waters roll,  
Their wrath would have engulfed our soul,  
And, like a flood, o'erwhelmed us.
3. Blest be the Lord, who foiled their threat,  
And let us out of prison;  
Our souls, like birds, escaped the net  
And are to freedom risen.  
The snare is broken — we are free!  
Our help is ever, Lord, in Thee,  
Who madest earth and heaven.

## No. 311

1. By grace I'm saved, grace free and boundless:  
Soul, cling to this and doubt it not;  
Why should you stagger at the promise?  
Has Scripture ever falsehood taught?  
Nay, then this word must true remain:  
By grace thou, too, wilt heaven obtain.
2. By grace! None dare lay claim to merit;  
Our works and conduct have no worth.  
God in His love sent our Redeemer,  
Christ Jesus, to this sinful earth;  
His death for our sins did atone,  
And we are saved by grace alone!
3. By grace! O mark this word of promise  
When thou art by thy sins opprest,  
When Satan plagues thy troubled conscience,  
And when thy heart is seeking rest.  
What reason cannot comprehend,  
God by His grace to thee doth send.



4. By grace! God's Son, our only Savior,  
Came down to earth to bear our sin.  
Was it because of thine own merit  
That Jesus died thy soul to win?  
Nay, it was grace and grace alone  
That brought Him from His heavenly throne!
5. By grace! This ground of faith is certain;  
So long as God is true, it stands;  
What saints have penned by inspiration,  
What God in His own Word commands,  
What our whole faith must rest upon  
Is grace alone, grace in His Son!
6. By grace to timid hearts that languish,  
In tribulation's furnace tried, —  
By grace, despite all fear and trouble,  
The Father's heart is open wide.  
I cling to what my Savior taught  
And trust it whether felt or not.
7. By grace! On this I'll rest when dying;  
In Jesus' promise I rejoice;  
For though I know my heart's condition,  
I also know my Savior's voice:  
My heart is glad, all grief has flown,  
For I am saved by grace alone!

## No. 405

1. Dear Father, who hast made us all,  
To Thee Thy children humbly pray:  
Look on this babe, who at Thy call  
Now enters on life's narrow way.
2. Dear Savior, for Thy love untold  
We bring this little child to Thee.  
Receive it, Shepherd, to Thy fold,  
And keep it Thine eternally.
3. Dear Spirit, rest upon this child,  
As Thou didst brood upon the sea,  
And make it pure and undefiled,  
A holy temple unto Thee.
4. O Triune God, we humbly pray  
That all Thy blessings be conferred  
Upon this child, here cleansed today  
By means of water and the Word.

## No. 431

1. Praise to the Lord who graciously hath led us  
And Himself once more hath fed us!  
We of His body and His blood have taken,  
Faith to strengthen, love to waken:  
O Lord, have mercy!  
May Thy body, Lord, born of Mary,  
That our sins and sorrows did carry,  
And Thy blood for us plead  
In all trial, fear, and need:  
O Lord, have mercy!
2. This holy body into death was given  
That we thereby might have heaven;  
No greater good than this to Him could bind us;  
May this feast thereof remind us:  
O Lord, have mercy!  
Lord, Thy love so great hath constrained Thee  
That Thy blood such blessing gained for me,  
All our debt it hath paid;  
Peace with God once more is made:  
O Lord, have mercy!
3. May God bestow on us His grace and favor,  
To please Him with our behavior,  
And live as brethren here in love and union,  
Nor repent this blest communion:  
O Lord, have mercy!  
Let not Thy good Spirit forsake us;  
Grant that heavenly-minded He make us;  
Give Thy Church, Lord, to see  
Days of peace and unity:  
O Lord, have mercy!

## No. 434

1. The death of Jesus Christ, our Lord,  
We celebrate with one accord;  
It is our comfort in distress,  
Our heart's sweet joy and happiness.
2. He blotted out with His own blood  
The judgment that against us stood;  
He full atonement for us made,  
And all our debt He fully paid.
3. That this is now and ever true  
He gives an earnest ever new,  
In this His holy Supper here  
We taste His love so sweet, so near.
4. His Word proclaims, and we believe  
That in this Supper we receive  
His very body, as He said,  
His very blood for sinners shed.
5. A precious food is this indeed —  
It never fails us in our need —  
A heavenly manna for our soul,  
Until we safely reach our goal.
6. O blest is each believing guest  
Who in this promise finds His rest;  
For Jesus will in love abide  
With those who do in Him confide.
7. The guest that comes with true intent  
To turn to God and to repent,  
To live for Christ, to die to sin,  
Will thus a holy life begin.
8. They who His Word do not believe,  
This food unworthily receive,  
Salvation here will never find:  
May we this warning keep in mind!
9. Help us sincerely to believe,  
That we may worthily receive  
Thy Supper, and in Thee find rest,  
Amen. He who believes is blest.

## No. 436

1. Lord Jesus Christ, Thou hast prepared  
A feast for our salvation,  
It is Thy body and Thy blood;  
And at Thine invitation  
As weary souls, with sin opprest,  
We come to Thee for needed rest,  
For comfort and for pardon.
2. Although Thou didst to heaven ascend,  
Where angel hosts are dwelling,  
And in Thy presence they behold  
Thy glory all excelling.  
Though we, Thy people, shall not see  
Thy glory and Thy majesty  
Till dawns the Judgment morning.
3. Yet, Savior, Thou art not confined  
To any habitation,  
But Thou art present everywhere  
And with Thy congregation.  
Firm as a rock this truth shall stand  
Unmoved by any daring hand  
Or subtle craft and cunning.
4. We eat this bread and drink this cup,  
Thy precious word believing  
That Thy true body and Thy blood  
Our lips are here receiving.  
This word remains forever true,  
And there is naught Thou canst not do,  
For Thou, Lord, art almighty.
5. Though reason cannot understand,  
Yet faith this fact embraces;  
Thy body, Lord, is everywhere  
At once in many places.  
How this can be I leave to Thee,  
Thy word alone sufficeth me,  
I trust its truth unailing.



6. Lord, I believe what Thou hast said,  
 Help me when doubts assail me,  
 Remember that I am but dust  
 And let my faith not fail me.  
 Thy Supper in this vale of tears  
 Refreshes me and stills my fears  
 And is my priceless treasure.
7. Grant that we worthily receive  
 Thy Supper, Lord our Savior,  
 And truly grieving o'er our sins  
 May prove by our behavior  
 That we are thankful for Thy grace  
 And day by day may run our race,  
 In holiness increasing.
8. For Thy consoling Supper, Lord,  
 Be praised throughout all ages!  
 Preserve it, for in every place  
 The world against it rages.  
 Grant that this Sacrament may be  
 A blessed comfort unto me  
 When living and when dying.

(To be continued)



## REPORT OF WISCONSIN STATE TEACHERS' CONFERENCE

The 66th annual Wisconsin State Teachers' Conference was held at Fond du Lac, Wis., on November 4 and 5, 1937. The registration disclosed that there were 207 teachers in attendance, 123 men and 84 women.

The chairman, Mr. Wm. Manthey, delivered an inspiring opening address based on Gen. 11:32 in which he pleaded for more men like Abraham and fewer of the type of Terah. Like Terah we are called to do certain work but often do not accomplish our goal because we become weary. We too often leave work to be done to others, just as Terah left his work for Abraham. We should look more hopefully to God for help, as did Abraham, to accomplish the task assigned to us and humbly acknowledge the opportunity He has given us to build His kingdom.

Rev. G. Pieper extended a hearty welcome to the conference and wished us God's blessing in our deliberations.

Greetings were received from the Michigan State Teachers' Conference and from the faculty of Dr. Martin Luther College.

Rev. Paul Gieschen delivered a paper entitled "The Christian School Must at All Times Be Conscious of Its Real Christian Mission." To achieve this aim the Christian school must foster the righteousness within the heart of the pupil more than the one he owns by nature. For that reason all the religious training, all the teaching in the secular branches, and all the educational methods and procedure must be Christ-cen-

tered. The teacher, too, must show by precept and example that he is Christ-centered. This paper is to be published in the School Bulletin.

Prof. R. Albrecht delivered a theoretical paper on "How to Make the Teaching of Catechism Effective." In it he showed that the factors which influence the teaching of Catechism are 1. the teacher himself, who must believe and practice what he teaches and preaches, and that he must ask for help from above and master the subject matter which he teaches; 2. the course of study, which shows what is to be taught, must be flexible and must be used intelligently; 3. Method of teaching in lower and upper grades. Prof. Albrecht also gave a practical demonstration of a Catechism lesson.

Mr. A. Koester delivered a paper on "The Teaching of Oral and Written English in the Elementary School." The ideas expressed in this paper were then carried out in three practical lessons as follows: Conversation Lesson by Miss A. Dahms; Proper Sequence Lesson by Mr. W. Nolte; Class Correction by Mr. A. Moskop.

Mr. E. W. Timm presented his Humor in the form of a "Konferenzlied" which he composed and which was sung to the tune of "Mit hunderttausend Stimmen ruft."

On Thursday evening services were held in St. Peter's Church. Rev. G. Pieper preached an inspiring sermon and a teachers' choir under the direction of Prof. E. Backer sang two beautiful songs.

Prof. J. Meyer continued his Commentary on the New Bible History, presenting Abraham as the hero of faith from whom we should learn that our faith too must take definite steps without compromise.

Mr. E. Sievert presented an interesting paper on the topic "Picture Study in Our Schools." He enumerated reasons for picture study and also outlined the method of procedure, illustrating his discussion with lantern slides of world famous art pictures.

Mr. E. Ebert discussed the topic "How Can We Interest Our Young People in Church Work?" He brought out the thought that the parents are the most influential factor in training children and that the Christian school is an auxiliary to the Christian home, not a substitute for it. Parents cannot shift their God-given responsibility to the school.

Mr. F. W. Meyer, the Executive Secretary, reported on general school conditions in our Synod. Mr. Rolloff gave an interesting report on the successful work that is being done at the Winnebago Academy in Fond du Lac. Prof. Albrecht reported on the enrollment at Dr. Martin Luther College, pointing out that more young men should be encouraged to take up the teachers' course at our institution to avert a definite shortage in the near future.

During the business meeting the election of officers was held. The result was as follows: President, W.



H. A. Manthey; Vice-President, A. Maas; Secretary, R. Jacobs; Assistant Secretary, M. Roehler; Treasurer, A. Koester. On the program committee Miss Hertha Sievert and Angelica Glaeser were elected for a term of three years.

An invitation to have the next state meeting in St. Mark's Congregation at Watertown was gladly accepted.

A vote of thanks was passed to St. Peter's Congregation, its pastors, teachers, the Ladies' Aid and the Gleaners for the kind hospitality extended.

Rev. G. E. Bergemann concluded the busy two day session with an Inspirational Address in which he spoke on "God's Essay on Education" as we learn it particularly in the first page of Genesis. He pointed out how God made man in order to have an object to love, and that man had the opportunity to manifest his love toward God. But sin brought death into the world. Man, in his depravity, was promised a Savior and therefore could again rejoice in God's glorious love. Rejoicing in a Savior is God's way of educating. Children which we are to educate are as depraved as were Adam and Eve. What a glorious privilege to bring the Savior to them so that they too might rejoice!

J. F. Gawrisch, Secretary.

#### † PASTOR PAUL JOHN KIONKA †

Weary of earth and glad to depart and be with Christ another humble, gifted, faithful servant of the Lord, Pastor Paul John Kionka, was called to his eternal rest on January 13, 1938. A heart ailment of long standing finally ended his earthly pilgrimage at the age of 69 years, 10 months and 18 days. On the Monday following, January 17, the family, relatives, a host of friends and pastors gathered for the service and tribute of love. The service was held in Bethany church of which the deceased was a member. Pastor George Beiderwieden preached in the German language taking as his text 1 Peter 1:13, and Pastor L. Koeninger of Manitowoc spoke in the English language reading 2 Kings 2:12. Pastor Kionka's body was laid to rest in Graceland cemetery, Milwaukee, where it awaits the summons to arise from the dust on the great day of resurrection.

Pastor Paul Kionka was born February 25, 1868, in Constadt, Oberschlesien, Germany. He was the son of Herman Kionka, principal of the parochial school in Constadt and his wife Marie, née Leib. The desire to become a minister of the Gospel and serve the Lord in this capacity in His vineyard developed in the heart of the departed in early youth. After finishing the required preparatory school he was enrolled in the theological seminary at Kropp, Germany. From this institution he was graduated on March 13, 1888. Shortly after his graduation he emigrated to America remaining for a time with his brother Martin who

lived in Ypsilantie, Michigan. In November of the same year he received a call to Northfield, Michigan. He served this congregation four years. In 1892 he came to Owosso, Michigan, to serve that congregation. After nine years of service at Owosso he accepted a call to Cooperstown (Maribel), Wisconsin. This congregation he served for 35 years until forced by ill health to resign.

On July 23, 1889, he entered the estate of matrimony with Marie, née Klein, of Saline, Michigan. God blessed this union with the gift of 8 children, 5 sons and 3 daughters. One son preceded the father in death. Two of his sons are serving the Lord in the ministry, Pastor Edward Kionka near Manitowoc, Wisconsin, and Pastor Carl Kionka at Saginaw, Michigan. Two sons, Paul and Waldemar, as well as two daughters, Marie and Gertrude, live in Milwaukee attending the widowed mother, while one daughter, Mrs. Karl Kath, resides in Courtland, Minnesota.

It is not wise to eulogize the dead who die in the Lord, nor would Pastor Paul Kionka, as we knew him, in the least appreciate a testimony of praise — neither any member of his immediate family. Nor is that our purpose. In fact, Pastor Paul Kionka was so well and favorably known as a faithful servant, a humble minister, deeply grounded in the Scriptures, nurtured and nourished by its life-giving streams, willing always to penetrate farther and farther into its unfathomable depths, that anything we could say would never add to the esteem in which he was held by all who became more intimately acquainted with him.

To the bereaved family, especially to his sorrowing widow, we express our heart-felt sympathy. "Whether we live, therefore, or die, we are the Lord's." "Wherefore comfort yourselves together, and edify one another, even as also ye do."

W. J. S.

#### † HENRY J. ZAUTNER †

The Lord God came to St. John's Lutheran Church at West Bend, Wis., on January 8 with a severe visitation by taking its teacher, Henry J. Zautner, unto Himself by an unexpected death. The funeral, largely attended, took place on January 11. In the forenoon private services were conducted at the Westphal Funeral Home. The undersigned there spoke on Mt. 25:21. The body was then taken to the church to lie in state for three hours. At the church service the undersigned used as his text the words in John 12:26: "Where I am, there shall also my servant be." Pastor A. Petermann of Newburg, Wis., preached in German on the text as found in Dan. 12:3. The earthly remains were then laid to rest in Washington County Memorial Park at West Bend, Wis., there to await, freed from all labors and sorrows of office and life, the morn of resurrection.

Henry J. Zautner was born Nov. 23, 1876, at



Watertown, Wis. He attended the parochial school of St. Mark's and Northwestern College at Watertown and then Dr. Martin Luther College at New Ulm, Minn. From the latter school he graduated in 1897. On June 27, 1900, he entered holy wedlock with Elizabeth, née Kroll at Hamburg, Vernon Co., Wis. Four children were given to them.

While still a student Zautner taught summer school at Red Wing, Minn. After his graduation he taught at Barre Mills, West Salem and Chaseburg, Wis., and at Flatville, Ill. In 1902 he came to West Bend, Wis., and worked faithfully for 36 years in and for the Christian day school. He taught for 40 years and was actively engaged in his work up to the very day he was suddenly stricken. He collapsed in school on a Friday afternoon, was given quick medical attention, then removed to St. Joseph's Hospital at West Bend, there had to submit to an operation, but to no avail. He died the next day at noon at the age of 61 years, 1 month, 15 days.

He leaves to mourn his death: his wife, 4 children, 4 grandchildren, 3 brothers, 1 sister, and other relatives.  
Herm. C. Klingbiel.

## Announcements

### ROSEBUD DELEGATE CONFERENCE

The congregation at Winner, S. Da., R. Bittorf, pastor, will be host to the Rosebud Delegate Conference, March 7 and 8. The opening devotion at 1 P. M.

Program: The Third Article, R. Bittorf; Essentials of Good Lutheran Church Music, H. Fritze; Exegesis of Matthew 5, F. Zarling. Scriptural Opposition to Unionism, L. Sabrowsky; Sermon for Criticism on the Text, 1 Cor. 1: 18-24, F. Miller.

Sermon: F. Knueppel (L. Sabrowsky).

Announce, please! Norbert M. Mielke, Sec'y.

### SOUTHWESTERN PASTORAL CONFERENCE

The Southwestern Pastoral Conference will meet on March 1 at Kendall, Wis., with Pastor L. Witte. The session will open with divine services at 9:30 A. M. Pastor Arthur Berg will deliver the sermon.

Papers: Exegetical: 1 Cor. 15: 29-34 — P. Lehmann. Isa-gogical: 1 and 2 Corinthians — W. Paustian; Galatians — C. E. Berg. Homiletical: Reading of sermon — H. A. Pankow. Practical: Discussion on Prof. E. E. Kowalke's Essay, "The Church and Its Youth," led by L. Bleichwehl.

N. B. Kindly bring your copies of "The Church and Its Youth."  
L. M. Bleichwehl, Sec'y.

### CHANGE OF ADDRESS

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

### INSTALLATION

Authorized by President Karl Krauss, the undersigned installed Pastor Emil E. Kasischke on the 5th Sunday after Epiphany as pastor in Trinity Congregation at Bay City, Mich.

Address: Rev. Emil E. Kasischke, 1613 Broadway, Bay City, Mich.  
J. F. Zink.

### NOTICE

Northwestern College, Watertown, Wis., has through its Board of Control extended a call as Inspector to Prof. E. Berg of Saginaw, Mich.  
K. T.

### BOOK REVIEW

**Make Life Worth Living**, by Joseph R. Sizoo, minister of Collegiate Church of St. Nicholas, New York City. Pages 189. Price \$1.75. The Macmillan Co., New York.

The above mentioned book contains twelve chapters. Anyone who has time to waste and money to spend foolishly, we advise to purchase this book.  
W. J. S.

**The Divine Inspiration of the Bible**, by Arthur W. Pink. Pages 90. Price \$1.00 in cloth; \$.65 in paper. Zondervan Publishing House, Grand Rapids, Mich.

This little volume of 90 pages contains a very fine confession and testimony of the verbal inspiration of the Scriptures. The book furnishes a wealth of material in favor of the divine authority of the Book of books. Though one will hardly agree with every statement made by the author it is, nevertheless, well worth the price. We recommend it.  
W. J. S.

**Seven Saved Sinners or How God Saves Men**, by William Ward Ayer, D.D., Pastor of Calvary Baptist Church, New York, N. Y. Price \$1.00. Pages 126. Zondervan Publishing House, Grand Rapids, Mich.

The seven sermons contained in this volume are strongly "evangelistic" in style and tone. However, each sermon bears uncompromising testimony of Christ, that He is the Son of God and the only Savior of the world. The characters treated are, the Ethiopian Eunuch, Saul of Tarsus, Cornelius, Servius Paulus, Lydia, the Philippian Jailor and Apollos.  
W. J. S.

**The Secret of a Beautiful Life**, by Dallas C. Baer, minister of Trinity Lutheran Church, Selinsgrove, Pa. Price \$1.50. Zondervan Publishing House, Grand Rapids, Mich.

This is another book that should never have been crowded upon an already flooded book-market. It is worthless! If a beautiful life has a secret the author has not discovered it or at least does not reveal it in this volume. The sermons, generally, although there are some references to Christ in them, are, nevertheless, shallow attempts.  
W. J. S.

**Modern Religious Liberalism**, by John Horsch. Pages 316. Price \$1.50. Publishers, The Bible Institute Colportage Ass'n, 826 North La Salle Street, Chicago, Ill.

This is the latest revised edition. The book has been on the market for many years and has been a good seller. It deserves the recognition it has received since it meets the need of a good hand book on Modernism. It furnishes facts. "It gives the names of the men in this country who are leading the rebellion against Bible Christianity. It locates the colleges and theological seminaries they represent. It quotes their utterances as to the Bible, God, Christ, man, sin, salvation, future life, and incidentally divine and human government." Whoever would study Modernism will do well to purchase the book.  
G.

**These Religious Affections**. By Harold John Ockenga, minister, Park Street Congregational Church, Boston, Mass. Zondervan Publishing House, Grand Rapids, Mich. Blue cloth. 159 pages. Price \$1.00.

This book, as the author says, "is merely a part of a series of sermons upon this subject," a plea for personal Christianity and a more heartfelt conviction on religion. Coming from the school of Calvinistic theology we need not be surprised that this writer has a wrong conception of the means of grace. On page 43 he claims that neither law nor gospel can bring conviction to a man, "Only when the Holy Spirit attends these other instruments with His Presence . . . does conviction result." Again, on page 60-61, he denies that sins can be forgiven on earth by the church, "Christ never gave such power to the Church." Outside of these derailments and the legalistic spirit cropping up here and there, the book may be read with profit.  
Z.



**Reaching Upward, or Man's Age-Long Search for Truth.** By Charles D. Whitely, D. D., Pastor, First Presbyterian Church, Albemarle, N. C. Zondervan Publishing House, Grand Rapids, Mich. Red cloth. 182 pages. Price \$1.50.

It is the fad in these days to treat the history of religion on the evolutionistic basis, that is, that man in his implanted religious bent makes unto himself gods of sticks and stones and rags in his early stages of development or civilization, then gradually rises to the worship of one God — progressing upward from polytheism to monotheism. Our author does not claim to write a history of religions, but he does prove that the evolutionistic view of man's progressing upward in his religious knowledge is altogether false. The very opposite is true. All nations started with a more or less clear knowledge of the one true God and then, as this knowledge faded more and more, these peoples progressed downward in their religious knowledge, corrupted their beliefs of the one God, until many gods were made and worshipped by them. Man searches for God but cannot of himself due to his corrupt heart and befogged mind, find Him. The history of religions, from Babylonia, Egypt, Greece, Rome, India, Persia, China, Arabia, down to our modernistic search for God by the reasoning of evolution, proves this. It is not man that by his ardent search can find God, it is God that must search out and find man. It was so from Adam, Abraham, Moses to St. Paul, and is so now at this day. For bringing out this truth and impressing it upon the reader, we owe this author a debt of gratitude. His book is a very readable book, a valuable book, and we recommend it highly to all who are on the lookout for material to fight the all-corrupting influence of evolution, as well as to any reader who is beset by doubts in the simple truth of the Bible, doubts so readily raised and fostered by modernistic science. Z.

**Christ Is Risen.** Possible — Promised — Proved. Reprinted from Easter Bells by William Dallmann, D. D. Print of Northwestern Publishing House, Milwaukee, Wis. Price, 15c.

Briefly but strongly the great Easter fact is here set forth with a wealth of Scripture and brief comment. The chapter heads are mentioned in the sub-title, all but the fourth; this treats of Objections to the Resurrection: The Swoon Theory — The Fraud Theory — The Development Theory — The Hallucination Theory. The booklet presents just what we need at a time when the fog of Modernism is striving to envelop the believer and his faith. There are but twenty-eight pages of clear print on good paper, bound in an Easter folder whose front presents the Easter picture by Naack in colors. We recommend it, particularly for use as an Easter greeting. G.

**God's Word for Today: A Devotional Book for the Home.** By O. Hallesby, Ph. D. Professor in the Independent Theological Seminary, Oslo, Norway. Translated by Clarence J. Carlsen, M. A. Print of Augsburg Publishing House, Minneapolis, Minn.

The book was written with the intent of encouraging family devotion. The writer, acknowledging the worth of other books of its kind, thinks a variety of them will increase their individual value, permitting a change and consequent later return to what has grown familiar by constant use. This collection of devotions appeals to one: the texts are short, the meditations are brief and pithy. Devotions for special days and church festivals that do not fall on the same date every year are offered at the close of the book. There are no prayers embodied in the book, which to many will be a matter of regret, since it makes necessary the use of a prayer-book alongside. The little book is tastily and substantially gotten up — 376 pages, about 4x5. G.

**The Cross Destroys.** By John Schmidt, B. D. Pastor of Augsburg Lutheran Church, Detroit, Mich. Print of Zondervan Publishing House, Grand Rapids, Mich. Price \$1.00.

Yes, the title is odd and for that reason it stimulates interest. You begin to read the book with a question in the back of your mind and as you go on from page to page, you find the answer and you say: yes, the writer has stated a fact in his title, The Cross Destroys. The Cross destroys:— 1. Indifference; 2. Loneliness; 3. Selfishness; 4. Race Antagon-

ism; 5. Sin; 6. False Religion; 7. Sentimentalism; 8. Idealism; 9. Death. The book interest one from cover to cover. It presents the doctrine of sin and grace in truly Scriptural content, yet in a manner which is sometimes startling. The Cross is all to Faith and for that very reason it is a mighty power for Sanctification. Our readers will profit by reading the book. 117 pages, 7½x5 — strongly bound in blue cloth. G.

**The Organist's Handbook.** By Martin Lochner, Instructor in Church Music at Concordia Teachers College, River Forest, Ill., Organist at Grace Lutheran Church, River Forest, Ill. Print of Concordia Publishing House, St. Louis, Mo. Price, \$ .25.

For the information of our readers we had best quote the Preface: "The writer presents here in an altered form the material he has used for a number of years for his lectures to his classes in the course entitled 'The Church Organist.' Since there are so many organists in our Lutheran churches who have not had special instruction in service playing, especially those who play the small pipe-organ or the reed-organ or the piano, and since these organists are all eager to play what is suitable, what is musically and liturgically correct, the writer has hereby made his lectures available and also practical for the organists in the small churches and chapels. With this in mind, statements have been added to the original form of the lectures which may seem self-evident to more experienced organists. Nevertheless also the more experienced organists will find instructive material in this Handbook." The book is bound in heavy paper, contains thirty-six pages of large, clear type. We do not doubt but our organists will welcome a treatise of this kind. G.

**Does God Want You to Be a Lodge-Member?** Print of Concordia Publishing House, St. Louis, Mo. Price, single copy 5c; dozen copies 36c; hundred copies \$2.50.

This is just a small tract of nineteen pages and can easily be read at one sitting, but it is right to the point and offers what is needed to answer the question; both the Scriptures and the Lodge speak. G.

**Who Has Redeemed Me.** Daily Devotional Readings for Lent. March 2 to April 17. By Alfred Doerffler, St. Louis. Print of Concordia Publishing House, St. Louis, Mo. Price, \$.05 per single copy; \$.48 per dozen; \$3.00 per hundred.

The prayer for Ash Wednesday is at the beginning and other prayers for each day of the week at the end of the book. An added feature for Lent is offered at the close of the little volume in a list of texts, "The Passion of Our Lord Jesus in Forty Readings." May these short meditations be helpful to many toward a blessed Lenten season. G.

## WEST WISCONSIN DISTRICT

October, 1937

Rev.		
J. C. Bast, McMillan .....	\$	7.00
A. F. Berg, Wilton .....		58.00
C. E. Berg, Ridgeville .....		109.85
A. G. Dornfeld, Hubbleton .....		55.37
A. J. Engel, Pardeeville .....		185.24
Otto Engel, Bruce .....		28.09
S. H. Fenske, Mercer .....		28.10
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John Henning, T. Prairie Farm .....		7.50
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O. E. Hoffmann, Elk Mound .....		1.50
Wm. Keturakat, Sun Prairie .....		100.00
L. C. Kirst, Beaver Dam .....		694.25
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C. F. Kurzweg, Cream .....		181.52
Phil. Lehmann, Ableman .....		160.41
G. C. Marquardt, Ringe .....		91.42



G. C. Marquardt, Schofield .....	130.50
G. C. Marquardt, Schofield .....	39.75
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H. C. Nitz, Waterloo .....	472.42
Aug. Paetz, Friesland .....	74.30
Aug. Paetz, Dalton .....	31.00
E. H. Palechek, Chaseburg .....	200.00
W. A. Paustian, Onalaska .....	113.40
A. W. Sauer, Winona .....	530.40
H. Schaller, Tomah .....	444.51
Reinhard Schoeneck, Rice Lake .....	2.00
H. C. Schumacher, Milton .....	80.65
Aug. Vollbrecht, Fountain City .....	169.16
E. Walther, Wisconsin Rapids .....	171.15
R. F. Wolff, Cambridge .....	80.21
H. R. Zimmermann, Randolph .....	27.27

Total for October, 1937 .....\$6,518.05

**Memorial Wreaths**

For Gottlieb Kraschnewski (Rev. I. J. Habeck, Medford, Wis.) .....	3.00
For Mrs. August Hilke, Jr. (Rev. A. Hanke, Rollingstone, Minn.) .....	20.00
For Mrs. Henry Luer, (Rev. J. Henning, Prairie Farm, Wis.) .....	
from Mr. Henry Luer .....	1.00
T. of Prairie Farm Ladies' Aid .....	3.00
T. of Prairie Young People's Society .....	2.50
Mrs. May Daniels .....	.50
Mrs. Helmer Mork .....	.50
For H. J. Priege from Relatives (Rev. R. P. Korn, Lewiston, Minn.) .....	14.50
For Mrs. Sophie Lammert from St. John's Congregation, Rice Lake (Rev. R. Schoeneck, Rice Lake, Wis.) .....	

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**November, 1937**

Rev.	
H. F. Backer, Platteville .....	76.78
J. C. Bast, McMillan .....	55.00
J. C. Bast, March .....	32.50
A. Berg, Sparta .....	40.90
C. E. Berg, Ridgeville .....	19.00
J. B. Bernthal, Ixonia .....	95.89
L. C. Bernthal, T. Trenton .....	44.00
H. E. Bentrup, Stoddard .....	195.03
E. Blumenthal, Wausau .....	29.00
A. Dasler, Fox Lake .....	56.25
A. H. Dobberstein, Lime Ridge .....	7.50
A. H. Dobberstein, Loganville .....	7.75
A. G. Dornfeld, Hubbleton .....	10.72
A. G. Dornfeld, Richwood .....	24.14
A. J. Engel, Pardeeville .....	50.00
Gerhard Fischer, Mosquito Hill .....	48.00
Gerhard Fischer, Savanna .....	130.00
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G. Gerth, T. Merrimac .....	16.00
Henry Gieschen, Fort Atkinson .....	710.83
Frederic Gilbert, Whitehall .....	6.90
Martin Glaeser, Wonewoc .....	82.14
Martin Glaeser, Hillsboro .....	11.50
W. E. Gutzke, La Crosse .....	13.29
I. J. Habeck, Medford .....	51.11
A. Hanke, Rollingstone .....	37.55
J. F. Henning, Auburn and Brush Prairie .....	74.75
M. J. Hillemann, Marshall .....	30.34
O. E. Hoffmann, Poplar Creek .....	10.25
O. E. Hoffmann, Beyer Settlement .....	23.00
O. E. Hoffmann, Iron Creek .....	13.25
R. C. Horlamus, Hurley .....	19.29
Wm. Keturakat, Sun Prairie .....	128.43
L. C. Kirst, Beaver Dam .....	59.86
J. Klingmann and Wm. Eggert, Watertown .....	305.86
J. Klingmann and Wm. Eggert, Watertown .....	185.79
E. E. Kolander, Marathon .....	65.00
R. P. Korn, Lewiston .....	92.00
W. R. Krueger, Ixonia .....	32.50
H. Kuckhahn, St. Charles .....	27.00
F. W. Loeper, Whitewater .....	137.72
G. C. Marquardt, Schofield .....	25.27
G. C. Marquardt, Schofield .....	52.05
A. L. Mennicke, Fountain Prairie .....	11.90
J. Mittelstaedt, Menomonie .....	50.00

R. W. Mueller, Ridgeway .....	27.88
Theo. J. Mueller, La Crosse .....	66.48
H. C. Nitz, Waterloo .....	140.00
W. O. Nommensen, Rozellville .....	23.00
W. O. Nommensen, Green Valley .....	10.25
Wm. Nommensen, Columbus .....	130.22
A. W. Paap, Johnson Creek .....	37.00
H. A. Pankow, Indian Creek .....	10.91
H. A. Pankow, Hustler .....	42.15
E. E. Prenzlów, Cornell .....	36.60
H. Schaller, Tomah .....	26.00
R. Schoeneck, Rice Lake .....	14.00
H. C. Schumacher, Milton .....	28.15
J. H. Schwartz, West Salem .....	157.13
F. H. Senger, Arcadia .....	25.00
C. W. Siegler, Portland .....	9.10
C. W. Siegler, Bangor .....	87.47
M. Taras, Lebanon .....	85.00
K. A. Timmel, Watertown .....	195.00
A. A. Winter, Mauston .....	85.16
L. A. Winter, Spirit .....	11.88
L. A. Winter, Prentice .....	11.61
W. E. Zank, T. Dearfield .....	152.15
E. Zaremba, Tageville .....	50.00
H. R. Zimmermann, Randolph .....	67.57

Budgetary .....	\$6,200.23
Non Budgetary .....	20.00

Total for November, 1937 .....\$6,220.23

**Memorial Wreaths**

For Mrs. Fred Holl from Immanuel Ladies' Aid (Rev. W. Gutzke, La Crosse, Wis.) .....	\$ 5.00
For Hugo Born (Rev. I. J. Habeck, Medford, Wis.) .....	5.00
For Mrs. Ihlenfeld (Rev. Wm. Nommensen, Columbus, Wis.) .....	
from Pupils Zion's School .....	6.60
from Church Council, School Board (Teachers and Mr. E. Schur) .....	14.00
From Irma Mueller, West Allis, Wis. (Rev. H. Schaller, Tomah, Wis.) .....	
from Mr. and Mrs. Frank Mueller, Jr. ....	5.00
For Arthur Van Sant, Lombard, Ill. (Rev. H. Schaller, Tomah, Wis.) .....	
from Mr. and Mrs. Paul Zimmermann and Mr. and Mrs. Raymond Schroeder .....	2.00
from Richard Hinz and family, Carl Hinz .....	6.00
from Mrs. Bertha Hanson, Mr. and Mrs. Emil Knopp, Mrs. Emilie Russell .....	3.00
For Mr. and Mrs. Henry Hopp (Rev. H. Schaller, Tomah, Wis.) .....	
from Mr. and Mrs. Rudolph Hopp and daughter Oral, Mrs. Margaret Doms, Mrs. Elizabeth Van Sant and son Dale, Henry Hopp, Jr., Miss Dorothy Hopp .....	10.00
For Gottlieb Boettcher, from St. John's Luth. Congregation, Rice Lake (Rev. R. Schoeneck, Rice Lake, Wis.) .....	14.00
For Wm. Kastenschmidt, from Mrs. Henry Wehrs, Elgin, Minn., and friends of Bangor (Rev. C. W. Siegler, Bangor, Wis.) .....	4.00
For Edward Reuteler, from Walter Kuenzi (Rev. K. A. Timmel, Watertown, Wis.) .....	2.00

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**December, 1937**

Rev.	
J. C. Bast, McMillan .....	62.00
J. C. Bast, March .....	28.50
Wm. A. Baumann, Neillsville .....	311.00
Arthur Berg, Sparta .....	101.63
A. F. Berg, Norwalk .....	31.00
C. E. Berg, Ridgeville .....	44.75
J. B. Bernthal, Ixonia .....	78.57
L. M. Bleichwehl, Cataract .....	54.02
L. M. Bleichwehl, T. Little Falls .....	38.45
A. Dasler, Fox Lake .....	22.50
A. H. Dobberstein, Lime Ridge .....	10.00
A. H. Dobberstein, Loganville .....	16.00
A. G. Dornfeld, Hubbleton .....	23.02
A. G. Dornfeld, Richwood .....	31.33
F. F. Ehlert, Eitzen .....	25.50
Otto Engel, Bruce .....	13.21
G. T. Fischer, Bloomer .....	80.00
G. T. Fischer, Eagleton .....	40.00



Wm. Fischer, T. Berlin .....	57.40	Reul, Mrs. Theo. Reul, Prof. C. Bolle and Martha Gensicke (Rev. E. C. Fredrich, Helenville), each \$1.00; total .....	9.00
E. C. Fredrich, Helenville .....	89.43	For Mrs. Robert Mueller from Mrs. Bertel (Rev. J. Gamm, La Crosse) .....	1.25
P. Froehlke, Winona .....	297.72	For Mrs. Wm. Garbers from J. A. Rohde and family (Rev. J. Gamm, La Crosse) .....	2.00
J. Gamm, La Crosse .....	3.25	For Mrs. Mary Rutzen, Detroit, Mich., from Miss Mary Dressendoerfer and Mrs. Elizabeth Roetiger (Rev. Hy. Gieschen, Fort Atkinson) .....	2.00
Henry Geiger, Leeds .....	37.18	For Pastor Paul Froehlke (Rev. I. J. Habeck, Medford) .....	2.00
G. Gerth, Greenfield .....	15.00	For O. Schuster (Rev. G. O. Krause, Stetsonville) from St. John Ladies' Aid .....	5.00
Henry Gieschen, Fort Atkinson .....	2.00	H. Beilfuss and family .....	5.00
Frederic Gilbert, Whitehall .....	8.80	Members of St. John's Church .....	3.50
I. J. Habeck, Medford .....	69.00	Rev. G. O. Krause and family .....	1.00
A. Hanke, Rollingstone .....	91.50	For Mrs. H. O. Schroeder from Mrs. Frank Gouerke (Rev. H. E. Paustian, Oconomowoc) .....	1.50
M. J. Hillemann, Marshall .....	30.00		
R. C. Hillemann, Plum City .....	36.45		
R. C. Hillemann, Eau Galle .....	47.62		
R. C. Hillemann, Waverly .....	2.00		
O. E. Hoffmann, Beyer Settlement .....	27.50		
O. E. Hoffmann, Iron Creek .....	16.00		
O. E. Hoffmann, Poplar Creek .....	11.00		
O. E. Hoffmann, Elk Mound .....	2.00		
R. C. Horlamus, Hurley .....	12.04		
F. Kammholz, Rib Lake .....	20.07		
F. Kammholz, T. Greenwood .....	8.18		
Wm. Keturakat, Sun Prairie .....	17.75		
L. C. Kirst, Beaver Dam .....	197.30		
J. Klingmann and Wm. Eggert, Watertown .....	449.20		
R. P. Korn, Lewiston .....	201.56		
G. O. Krause, Stetsonville .....	30.00		
G. O. Krause, Little Black .....	26.00		
W. R. Krueger, Ixonia .....	28.90		
O. P. Kuehl, Cambria .....	72.50		
C. F. Kurzweg, Cream .....	62.70		
C. F. Kurzweg, Cochrane .....	78.45		
F. W. Loeper, Whitewater .....	124.72		
F. W. Loeper, Richwood .....	100.00		
A. W. Loock, T. Knapp .....	4.40		
Theo. Mahnke, Madison .....	116.25		
G. C. Marquardt, Schofield .....	28.47		
G. C. Marquardt, Ringle .....	16.50		
A. L. Mennicke, Fall River .....	129.66		
P. Monhardt, South Ridge .....	88.00		
R. W. Mueller, Wilson .....	15.95		
Theo. J. Mueller, La Crosse .....	63.52		
H. C. Nitz, Waterloo .....	150.00		
M. J. Nommensen, Juneau .....	299.00		
Wm. Nommensen, Columbus .....	25.00		
W. O. Nommensen, Green Valley .....	23.86		
W. O. Nommensen, Rozellville .....	52.14		
E. J. Otterstatter, Tomahawk .....	10.00		
A. W. Paap, Johnson Creek .....	32.50		
Aug. Paetz, Friesland .....	38.52		
Aug. Paetz, Dalton .....	7.60		
E. H. Palechek, Chaseburg .....	100.00		
H. A. Pankow, Indian Creek .....	45.38		
H. A. Pankow, Hustler .....	44.32		
J. H. Paustian, Barre Mills .....	584.89		
N. E. Paustian, Oconomowoc .....	213.17		
W. A. Paustian, Onalaska .....	35.16		
E. E. Prenzlów, Cornell .....	63.35		
H. Schaller, Tomah .....	112.90		
C. W. Siegler, Bangor .....	66.80		
C. W. Siegler, Portland .....	16.87		
Gust. Vater, North Freedom .....	25.00		
E. Walther, Wisconsin Rapids .....	42.75		
W. Weissgerber, Woodruff .....	21.10		
W. Weissgerber, Minocqua .....	29.20		
J. M. Raasch, Lake Mills .....	402.15		
A. A. Winter, Mauston .....	52.90		
A. A. Winter, New Lisbon .....	42.24		
R. F. Wolff, Cold Spring .....	20.00		
E. Zarembo, Tageville .....	55.50		
H. R. Zimmermann, Randolph .....	72.52		
Budget Items .....	\$6,367.80		
Non-Budget Items .....	64.47		
Total for December, 1937 .....	\$6,432.27		

## Memorial Wreaths

For Fred Hemp from Men's Gathering .....	\$ 3.00
Relatives .....	3.00
For Mrs. August Wittke from St. John's Ladies' Aid (Rev. Wm. A. Baumann, Neillsville) .....	5.00
For Mrs. Wanda Tenner from Cataract Ladies' Aid (Rev. L. M. Bleichwehl, Cataract) .....	5.00
For Mrs. Carl Borchardt from Anna, Henry, Herman and Carl Jaeger, Mrs. Geo. Koeppel, Theo.	

Reul, Mrs. Theo. Reul, Prof. C. Bolle and Martha Gensicke (Rev. E. C. Fredrich, Helenville), each \$1.00; total .....	9.00
For Mrs. Robert Mueller from Mrs. Bertel (Rev. J. Gamm, La Crosse) .....	1.25
For Mrs. Wm. Garbers from J. A. Rohde and family (Rev. J. Gamm, La Crosse) .....	2.00
For Mrs. Mary Rutzen, Detroit, Mich., from Miss Mary Dressendoerfer and Mrs. Elizabeth Roetiger (Rev. Hy. Gieschen, Fort Atkinson) .....	2.00
For Pastor Paul Froehlke (Rev. I. J. Habeck, Medford) .....	2.00
For O. Schuster (Rev. G. O. Krause, Stetsonville) from St. John Ladies' Aid .....	5.00
H. Beilfuss and family .....	5.00
Members of St. John's Church .....	3.50
Rev. G. O. Krause and family .....	1.00
For Mrs. H. O. Schroeder from Mrs. Frank Gouerke (Rev. H. E. Paustian, Oconomowoc) .....	1.50

H. J. KOCH, Treasurer.

## ACKNOWLEDGMENT AND THANKS

Christmas cheer and Christmas blessings came to our Indians in the San Carlos district through kind gifts from the following mission friends:

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May God the Father reward the kind and willing hearts for these gifts in the interest of His mission work among the Apache people. H. E. Rosin.