

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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ENTERS THE NORTHWESTERN LUTHERAN THE TWENTY-FIFTH YEAR

Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say. Peace be within thee. Psalm 122: 6-8.

We have just crossed the borderline of a new period in life. We are writing today A. D. 1938. For the Northwestern Lutheran this is of special significance. It is entering on the twenty-fifth year of its existence, its first issue having been published on the seventh of January, 1914. At that time the paper was but a tiny sheet of eight pages, until in 1920 it was enlarged to the present size of sixteen pages.

From the very first "The Northwestern Lutheran" has been edited by a committee under the authority of the Evangelical Lutheran Joint Synod of Wisconsin, Minnesota, Michigan, and other States, the original committee consisting of the following members: Pastors J. Brenner of Milwaukee, H. K. Moussa of Jefferson, Wis., F. Graeber and the undersigned, both of Milwaukee. Two of these four men are still on the editorial committee, while Pastor Moussa has been summoned to his eternal rest in the midst of his excellent services, and Pastor Brenner has been released from serving on the committee after having become President of the Joint Synod a few years ago.

As successor to Moussa, Pastor Aug. F. Zich of Green Bay, now professor at our theological seminary in Thiensville, Wis., was appointed by the Rev. G. E. Bergemann of Fond du Lac, then President of the Joint Synod, while in place of President Brenner three assistant editors have been added to the editorial committee, viz., Pastor Karl F. Krauss of Lansing, Mich., Im. P. Frey of Hoskins, Neb., and Prof. K. Schweppe of New Ulm, Minn. Since about three years Pastor Wm. Schaefer of Milwaukee has taken charge of Rev. Krauss' work, the latter's position having become vacant at his call to the presidency of the Michigan District.

Experiences in the Past

Looking back on the twenty-four years of "The Northwestern Lutheran's" existence we have reason both for complaint and for gratefulness. For complaint, considering various difficulties the editorial

committee had to content with at the outset of the paper's publication. None of its members were experts in editorial work or in publishing a paper. Necessary editorial aid from outside was not forthcoming. They had to pave their own way. As a result their editorial efforts were far from being perfect and from meeting the various wants of their constituents.

Other difficulties presented themselves. They were those accompanying the so-called transitional period in our church body from the German vernacular to the English. At the time there were but few churches in our Wisconsin Lutheran Synod in which services were conducted in the English language. German was still prevailing in all our services and church work, German preaching, German singing, German catechetical instructions, and all business transactions in our congregational meetings were carried on in the German tongue. Although owing to a growing demand for an English Lutheran church-paper principally among our young people who were using the English almost exclusively, Synod in her session of 1913 had passed a resolution to the effect that such paper be published in the near future, yet when, in the year following, it did appear, our paper received little of that wholehearted support so necessary to the launching of a new religious paper, both on the part of pastors, teachers and lay-members of the Synod, much to the discouragement of the editorial committee and the publishers.

But thank God, things changed along this order. Today "The Northwestern Lutheran" finds its way into almost as many homes in our Synod as does our German sister publication — the "Gemeinde-Blatt." It is being read with growing interest by many subscribers; and it has become the medium for disseminating Lutheran teaching and practice in the language the majority of our own people now are using. Despite its many shortcomings the good Lord has signally blessed the work of this our Synodical paper. We have received kindly notes time and again commenting favorably on its editorials and contents in general. All this we humbly acknowledge with gratefulness. We thank God for His gracious guidance which it has been our privilege to enjoy for so long a period of twenty-four years.

We do not, however, desire to linger so much on experiences in the past, be they of a complaining or commendable nature. At this moment, when we begin a new period in life including that of "The Northwestern Lutheran," we rather would look forward to its future work in behalf of the body it serves. All are agreed that there is an interrelationship between a religious paper and the Church organization it serves. Both serve the same cause; both are engaged in the same blessed work of the Lord. Yet while this is true, the church paper is only an auxiliary to the church, only an agency or servant in furthering her cause and promoting her work. It does not stand for a body of its own, nor does it work for its own interests and purposes, but solely for the welfare of the church body it represents and the Christian Church at large.

A few pertinent remarks on the matter may not be amiss at this juncture; and basing our consideration on the words of the One hundred and twenty-second Psalm quoted above we would briefly present this thought —

To Promote the Welfare of the Christian Church — the Highest Service a Lutheran Periodical Can Render

"Pray for the peace of Jerusalem: they shall prosper that love thee; Peace be within thy walls, and prosperity within thy palaces." Jerusalem here, of course, is typical of the New Jerusalem which is above and the mother of us all — the Church of the living God or the holy Christian Church. Well says Luther, "our Jerusalem is the Church, and our temple is Christ. Wherever Christ is preached, and the sacraments are administered, there we are sure God dwells, and there is our temple and tabernacle, and cherubim, and our mercy-seat; for there God is present with us by His Word." That Church is the most blessed assembly or community of men on earth. He who by the grace of God belongs to her is the recipient of divine blessings, both temporal and spiritual. No wonder the Psalmist stated here, "they shall prosper that love thee" — Zion, the Church. She is indeed an object of affectionate love, and those loving her, loving her for what she means to them — the messenger of God's Word and the conservatory of every divine blessing, the association with Christ and His people — are sure of enjoying God's friendship in full and all the glorious privileges of His children.

But what is the "Peace" of Jerusalem or the Church which we are called upon by the divine poet to pray for? No peace among men, of course, is complete or even possible without that peace which God has established through the meritorious work of His Son Jesus Christ and which forms the basis of all blessings and happiness. But the peace spoken of here evidently comprises the general welfare and pros-

perity of the Christian Church. Plainly does the Psalmist exhibit this sense of peace, bringing as he does peace and prosperity into relationship with each other, even to the extent that in a sense both are identical terms. "Pray for the **peace** of Jerusalem; they shall **prosper** that love thee. **Peace** be within thy walls, and **prosperity** within thy palaces."

No doubt "peace" of the Church here covers the entire field of her temporal and spiritual welfare, the blessed success of her labors in every department of her activities — the ministration of Word and Sacrament in the individual congregations of Synod, the various missions conducted by her, home and foreign missions, her work in the institutions of learning, the Christian Day School, the colleges and seminaries, and the various fields of charitable work — the success and prosperity in all such work of hers makes for the "peace" of the Christian Church. When the Church is truly active when work and zeal and spiritual life prevail in her midst — then signs of Church prosperity are not found wanting. Peace be within thy walls, and prosperity within thy palaces."

Agencies of Promoting Such Welfare of the Church

"Pray for the peace of Jerusalem." Such peace or prosperity of the Christian Church must be prayed for. The Christian constantly prays to God that the Church may prosper — that the divine blessing may rest upon her — that there may be in her midst harmony, peace, love, and zeal, unity in spirit and doctrine, that she may be guarded against dissensions caused by strife, errors and false doctrines — above all, that the preaching of the Gospel may bring forth abundant fruit for the salvation of immortal souls and for the extension of the Kingdom of Christ on earth.

But the Christian does not stop with such prayer to insure the welfare of the Church. He knows that Christ not only calls for believing prayer, but also for faithful labor. His great commission: "Go ye into all the world, and preach the Gospel to every creature," calls for action of the highest order, for activities on the part of the Church which in their scope and purpose surpass all other activities of men. To carry on this great work of the Lord the Church employs every God-given agency.

Such an agency according to the will of God is a Lutheran church paper. Under divine guidance it serves no other and no higher purpose than to further the blessed work of the Christian Church and to promote her temporal and spiritual welfare, as well as to preserve her in her true unity, her unity in faith, in doctrine and practice. Space allotted does not admit of enlarging on this matter here. But what we have said in the Introductory of the first issue of "The Northwestern Lutheran" twenty-four years ago, we would emphasize now: "Our paper brings to our gen-

eration a message which is ever in season and through whose influence is to be reared a religious, God-fearing race, as loyal to the standards of our Lutheran Church, as devoted to its interests and solid growth, as was the Church of our fathers." J. Jenny.



THE SAFETY AND SECURITY OF THE CHURCH

When we look at the problems which the Church in our day must face and at the mighty, skillful attacks to which the Church is now exposed and may yet be exposed, we may fear for the future of the Church. We may list the chief dangers which now threaten, or may yet threaten, the Church under three general heads: modernistic doctrine, bloody persecution and the spirit of indifference and worldliness in the outward organization of the Church.

In our day the devil is skillfully employing the weapons of human reason and intellect to undermine the foundations of the Church. It is the fashion to laugh the Christian religion to death; to rob Christians of their faith by means of scorn and ridicule. In the halls of higher learning fun is poked at the old faith and the old doctrines. The best brains in the world are being marshalled against the Bible and the Christian religion. Learned professors and scientists are directing their poisonous shafts against them.

People who still cling to the faith of the fathers are denounced as stupid, as credulous, as being out of step with the modern progress of the world. From the seats of learning, from the pages of newspapers and magazines, yes, from the very pulpits of so-called Christian churches come such sneering remarks as: How can any intelligent person still believe that the Bible is the inspired Word of God, that Jesus was the only begotten Son of God, that He died as the Substitute of sinners, rose from the dead, ascended into heaven and will come again to judge the quick and the dead? How can anyone believe such stuff and nonsense in these enlightened days of the twentieth century? Only old fogies who have little education and are of a low order of intelligence can still hold to such outworn beliefs, they say.

It would seem that the Church can not long hold out against such sneering remarks and clever attacks, that the young people will gradually be laughed out of the Church until it must close its doors for lack of patronage. But that leaves out an important factor, namely, God, God as the Protector and Guardian

of His Church. When the future of the Church seems dark and hopeless because of the brains and intelligence which are being marshalled against her, then let us remember the statement: "God is in the midst of her, she shall not be moved. God shall help her, and that right early." And what Jesus has said applies also to such clever attacks: "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

Another weapon which the devil employs in the attempt to destroy the Church is bloody persecution. The early Christians were subjected to that. As we read in Hebrews: "They were stoned, they were sawn asunder, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented." It was similar in the days of the Reformation. All the power of the empire and the Roman Church was brought to bear to abolish the Word of God and Luther's doctrine pure. Many who accepted the doctrines of the Reformation were driven from their homes and country, and not a few had to seal their faith with their own blood.

We experience nothing of that. We enjoy complete religious liberty. But what guarantee have we that we shall always enjoy that great blessing? What guarantee have we that what has happened in Russia may not also happen here? In fact, many signs indicate that within our own lifetime there may come a great political upheaval, that communism, with its outspoken godlessness and its expressed aim of abolishing the Church and all it stands for, may leap into the saddle. The time may come when it will mean imprisonment and death to hold church services, to instruct one's own children in the truths of God or to believe them oneself.

Would not that mean the end of the Church? Would any believer survive such a persecution? To us it may seem very doubtful. But God knows how to preserve and extend His Church even under such difficulties. History has amply demonstrated that under God the blood of the martyrs becomes the seed of the Church. He that sitteth in the heavens laughs at the puny attempts of His enemies to destroy His Church. "The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted. The Lord of hosts is with us, the God of Jacob is our refuge."

Serious-minded Christians are alarmed and fear greatly for the future of the Church also because of the spirit of indifference and worldliness which prevails in the outward organization of the Church. There appears to be so little consecration to the Lord. Many seem to care little or nothing whether the Lord's work in the Church at home and abroad is carried on or not.

The admonitions of the Bible concerning proper Christian conduct are no longer taken seriously by many. They live largely as they please. It seems

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that almost anything goes. They are out for a good time and to make for themselves a bed of roses here on earth. Many even want the Church to serve that end. They want to have fun in the Church. They want to turn the Church into a mere social and amusement center.

One must be blind not to see that this worldly spirit has invaded the outward organization of the Church. No wonder that serious-minded Christians stand aghast and fear greatly for the future of the Church.

But let us remember that the battle is not ours but the Lord's. The Lord can achieve victory where we see nothing but failure. He will preserve unto Himself a Church here on earth to the end of days. When we are filled with worries and anxieties concerning the future of the Church; when it seems to us that the Church must succumb to the spirit of worldliness and indifference, He silences our fears and anxieties with the call: "Be still and know that I am God. I will be exalted among the heathen; I will be exalted in the earth. The Lord of hosts is with us, the God of Jacob is our refuge."

The unbelieving world may sneer and laugh at the doctrines of the Church and may succeed in laughing some out of the Church and out of their salvation. Persecution may rear its ugly and bloody head to give the death-blow to the Church. Indifference and worldliness may become rampant in the outward organization of the Church, but the promise of Jesus still rings true: "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

I. P. F.

— Nothing can comfort the soul without Christ. Temporal enjoyments, riches, honor, health, relations yield not a drop of true comfort without Christ. Spiritual enjoyments, ministers, ordinances, and promises are fountains sealed up, and springs closed. Until Christ opens them a man may go comfortless in the midst of them all.

— Flavel.

Comments

"We are Getting No Brighter" is the heading of an article in a recent issue of the Saturday Evening Post on education in America by Dr. Robert M. Hutchins, president of the University of Chicago. He is pleading for more and better training of the American youth in the use of their brains. The American school system is our biggest industry. It has a ten billion dollar plant, employs a million and a half persons, ministering daily to thirty million human beings. With this huge outlay of money and labor what have we to show for it? Says Dr. Hutchins: "But we don't seem to be getting any brighter. If we were, we should not be bewildered, and the world is more bewildered today than at any time in history. In spite of the extent of education, we are the victims of all sorts of propaganda. In spite of the multiplicity of inventions and comforts, we are no happier than our ancestors." We agree with you, Mr. Hutchins. But what is to be done?

The thinking faculty of our youth must be better trained and developed. Stuffing the heads of our pupils with miscellaneous information will not effect this, for "Information is not knowledge." A return to the discarded study of arithmetic and the classics instead of the present day folderols and fads might help. But in any case, "Our people must think, and think for themselves, or they will find someone they don't like doing their thinking for them. . . . Reason alone will save us from the fate of Germany. Italy and Russia. Reason alone will hack the way through bewilderment. . . . The development of the intellect is the special concern of education."

And here is where we Christians, more especially we Lutheran Christians, disagree with Dr. Hutchins. We do not believe that the better development of the intellect, the sole culture of the brain, the exalting of reason, will lead us out of our manifest troubles. The public school has tried to cultivate reason in its pupils and has failed. All this time the American system of education has not cultivated the heart, for the very good reason that it had not the means at hand. Man is not only brain and muscle, living tissues and electrons — he is a living soul.

The heart of man, the seat of his emotions of love and hate, of desire and aversion, is the power plant that makes man what he is, moves him to do what he does, in short, forms his character. The will of man is formed in the heart. Where these feelings in the heart of man are misdirected toward evil, and uncon-

trolled by a higher will, there that man cannot use his reason aright, he cannot see straight, he cannot walk as he should. The heart of man, his emotions of love, fear, longing desire, must be directed toward those objects of fear, love and hatred which alone can bring true peace, joy and happiness to man. That heart is not swayed by pure reason, nor can it be directed to the right object and controlled by holding before it the moral law. A force is needed to supply the power in the soul of man to direct his will, control his feelings, so that he gladly **wants** to do that which makes for his own safety and well-being. And that force is the Gospel of Jesus Christ, who loved us so well that He died for our sins on the cross. Where that Gospel is missing, the whole man cannot be truly educated. That is why we need the true Christian home and the Christian day school.

The well developed and busily functioning brain of man may fill the earth with all kinds of gadgets and inventions, but man is not thereby really uplifted or made truly happy. Sin in the heart of man cannot be ignored. Evolution of man to higher levels by his own strength is a silly myth. See what Dr. Earnest A. Hooten, Harvard evolutionist, has to say, as published in the Chicago Tribune: "The once erectly striding biped abandons human locomotion and whizzes through the landscape, crouched over wheels and levers worked by his still prehensile hands, and his flat, vestigial feet, no less useful for this purpose than those of his simian ancestors. He breathes a mixture of gasoline and carbon monoxide and reeks of evolutionary decay. A premium is put upon illiteracy by the radio and the talking pictures. These mechanical marvels are the means of world wide spread of vulgarity, depravity, and misinformation, since they pander to the tastes of those who are capable of neither contriving nor understanding. . . . Truly man can say to the engineer: 'The zeal of thine house hath eaten me up.' Man made himself out of an ape, partly by becoming an engineer. The danger now is that the process will be reversed and the engineers will make apes out of us all."

And that is what reason and brains alone have done for us. Z.

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The Christian College founded by farseeing fathers in the faith is in danger of becoming more and more secularized. The original purpose to train our more gifter youths more thoroughly in the truths of real Christianity is being shoved aside, even in Lutheran institutions, for the more ambitious designs of supplying leadership in purely worldly affairs. Here comes the News Bulletin with a report of the National Lutheran Educational Conference. Professor Sverre Norborg, Augsburg College, in Lutheran Messenger, November 1 writes:

"The Lutheran College is not built in competition with state education, neither is it upheld in that spirit of competition. A Lutheran has only good wishes for the work and progress of a state education system, which seeks to impart to the youth — knowledge, visions and character." That these state schools train their youth for a world outlook that knows nothing of the Gospel, that is in fact through its evolutionistic tendencies anti-Christian, does not seem to trouble Dr. Norborg at all.

We are not surprised then to read further on that the meaning of the Christian College, including the Lutheran college, we suppose, is: "To train and to educate Christian leadership in a modern world. Not to take youth out of the world, but to equip them — under God — with a living faith of victory and with an as good and severe training and education as possible, that they may go out into the world as **Christian crusaders of love, knowledge and character**. Not as mere specimens of graduates, but really as living letters of Christ to a very complicated and way-less modern age. If we see these things and wholeheartedly believe that Christ Jesus has a sovereign right to the American future, then we have only one thing to do at this moment. That is to prove our Lutheran idealism in a Christian faith which shows forth a liberal, giving spirit."

Ever and anon, nowadays, we meet with this new spirit of the Lutheran church to go out and conquer the world, or at least America, not by preaching the Gospel but by leadership in character. Z.

* * * *

Ethiopia's Faith was of the Coptic Christian character, that is to say the Ethiopians were under the rule of the Coptic patriarch residing in Cairo, Egypt. Now, under the rule of the Italians this is to be changed. The Coptic Christians in Ethiopia are to be cut off from their spiritual head at Cairo. For fifteen centuries this union between the Copts in Egypt and Ethiopia had existed, but now the Italian authorities are moving for a separation. This is the consular report of the Egyptian consulate at Addis Ababa. Conflicting with this, as we read in the Chicago Tribune, is the report of the Roman ruler in this ill-fated country. He says that 72 of the Coptic prelates and priests had come before him of their own volition to petition for such a separation from the Egyptian patriarch, to form an independent Coptic church in Ethiopia.

Official Egyptian observers say that posters were displayed throughout the city, warning those failing to recognize the new church that they would be shot. Whatever may be right of this story, so much seems clear that the new government in Ethiopia will do everything in its power to introduce and foster the beliefs of the Roman Catholic church. We believe

the days of the Coptic church in this ancient land to be numbered. Papal missionaries will attend to that.

Z.

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Making Fun of Holy Things On December 12 the notorious Mae West and Don Ameche appeared on the same radio program with the ventriloquist Edgar Bergen and his famous dummy, Charlie McCarthy. In this program the Biblical story of the fall of man was burlesqued. Mae West in the role of Eve referred to the forbidden fruit as "apple sauce," which, she said, women would always feed to men. Such ridicule of a sacred account was supposed to be very funny and, to the studio audience, it seemingly was.

But that does not seem so funny now to Mae West and Don Ameche and perhaps least of all to the sponsors of that radio program, for it has brought an avalanche of protests, especially from Catholic societies and women's clubs. It was called an affront to religious listeners. The program was pronounced "injurious to millions of children who follow the escapades of Charlie McCarthy." Another critic states that "it is a pity young people have to listen to such trash." The furor of resentment which has sprung up will undoubtedly prevent a recurrence of similar travesties on Bible stories for some time to come.

One may wonder why such holy things are ridiculed as here on the radio and otherwise very frequently on the screen, stage and in current literature. To Don Ameche and Mae West as well as the author of the radio skit the Bible story of the fall of man was clearly only a myth and a fable and, living in an atmosphere of worldliness and scoffing unbelievers, they perhaps had the idea that no one took that Bible story seriously any more. The torrents of criticism, which have descended upon them, have taught them the opposite. There are still people who believe that the Bible is the inspired Word of God.

The brazenness and effrontery evidenced in the above-mentioned program reminds us to what lengths the devil will go to undermine faith. He uses radio and movie stars, the idols of the growing generation, to rob holy things of their sacredness. The worldly glamor and charms of such stars in many instances exert a greater influence upon the youth than the old, familiar Bible principles of father and mother, pastor and Christian teacher.

I. P. F.

* * * *

A Mother's Gift Recently there died in Omaha, Neb., a man with two unusual keepsakes, unusual at least in their relation to one another. Sixty years before, when he was a young man of 19, his mother had given to him a Bible and a five-cent cigar, saying to him: "Read your Bible every day and keep this cigar, so that if you are ever tempted

to buy one, you will have one. Keep it with your Bible, and I am sure you will never smoke it." For years the man kept the Bible and the cigar carefully wrapped in silk. They helped him to "baffle sin," he said.

The inference is that one who reads his Bible and follows its teachings will not smoke. This is a sample of the warped views of some people who take their religion very seriously, on the so-called indifferent things, things which in themselves are neither right or wrong. In their mistaken zeal many people put a ban on things which, according to the Bible, belong to the sphere of Christian liberty. That was clearly the cause in the unusual combination gift of a Bible and a cigar.

The Apostle Paul gives the sane and sober Gospel teaching in regard to such matters as smoking, drinking beer and wines, and the like, when he writes 1 Tim. 4:4f.: "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving, for it is sanctified by the Word of God and prayer." If a person gets enjoyment out of a thing and thanks God for the enjoyment he gets out of it, though it be a cigar or a glass of wine, he is pleasing the Lord. It is not the use or non-use of the thing in itself that makes it right or wrong but the spirit behind it. It is possible to serve the Lord by enjoying such things, and it is possible to serve the Lord by denying oneself such things. That will depend on conditions and circumstances.

I. P. F.

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.

WATCHMAN, TELL US

Watchman, tell us of the night,
What its signs of promise are,
Trav'ler, o'er yon mountain's height,
See that glory-beaming star.
Watchman, does its beauteous ray
Aught if joy or hope foretell?
Trav'ler, yes, it brings the day,
Promised day of Israel.

Watchman, tell us of the night,
Higher yet that star ascends:
Trav'ler, blessedness and light,
Peace and truth, its course portends.
Watchman, will its beams alone
Gild the spot that gave them birth?
Trav'ler, ages are its own;
See, it bursts o'er all the earth.

Watchman, tell us of the night,
 For the morning seems to dawn:
 Trav'ler, darkness takes its flight,
 Doubt and terror are withdrawn.
 Watchman, let thy wand'rings cease;
 Hie thee to thy quiet home:
 Trav'ler, lo, the Prince of Peace,
 Lo, the Son of God is come.

THE SCIENTIST AGAIN THE ABOMINABLE SNOOPER

Mother-love — this mysterious, indefinable, God-like emotion of the heart — has gone the way of all mysteries at the wisdom of the modern "scientists." It is no longer an indefinable mystery, in fact, it is nothing more than a chemical equation, a chemical concoction of magnesium, calcium and prolactin. There you have it hot from the laboratory of Dr. Charles R. Stockard of Cornell medical college. So the very "learned" professor said in a lecture to the New York Academy of Medicine. Now this disillusionment will bring this thus far so highly esteemed quality down to the level of all other common things.

We are told by the professor that there are also other elements in mother-love, but where these three, or one of the three, chemicals are lacking a distorted maternal affection will result such as a woman who shows violent dislike for her baby. Or in case two of these chemicals — magnesium and calcium — are **out of balance** the same condition may result. "These two are essential chemicals in living tissue." Prolactin, it is claimed, is a complex chemical, a hormone, manufactured in the pituitary gland and whose primary use is to stimulate milk.

How did Dr. Stockard unravel this mystery? Simple! Simple! Very, very simple! Science, science, my friend, can reveal anything! Shortly science will be searching the deep things of the heart and expose its filth and corruption in bold relief and show the fallacy of the statement, "Man looketh on the outward appearance, **but the Lord looketh on the heart.**" It all reminds one of the words, "**the day ye eat thereof, then your eyes shall be opened and ye shall be as gods.**" So the devil spoke of the tree and its fruit in Eden. Today he says the same thing to modern men and women, merely changing the word "fruit" for "science." And how the modern people are following the subtle, smooth, charming words of the father of lies! They have eaten and eaten of this fruit — science — until they are drugged with it.

In the case of mother-love science again claims to have looked into the workshop of the almighty, incorruptible God and have extracted another of His secrets which has been hidden since the dawn of creation and have reduced it to a simple, very simple chemical equation — a chemical mixture of this and that.

But again, how did Dr. Stockard get to the bottom of this secret? By studying the "endocrine glands of dogs." Now since man, according to the scientists, is merely an animal — certainly the highest form of animal life, but nevertheless, an animal — therefore what is true of the dog, cat, ox and hog is also true of man, so they reason. But — "**God made man in His own image**, in the image of God created he him," so says the Word. This will forever remain, all claims of the scientists notwithstanding, the great difference between man and the animal which God "**brought forth out of the ground.**"

Oh, that the Christians would realize the danger awaiting them when they put themselves or their children under the influence of such men as Dr. Stockard at Cornell university. You will find his tribe at many universities who are out to destroy the Christian faith, Bible, and God and elevate man, wisdom, science, and reason in the place of God. Will Christians learn?

W. J. S.

THE POWER AGAINST THE DIVORCE

Divorce Counsel Frank Gregorski of the district attorney's office in Milwaukee made a study of 100 divorce cases and came to the interesting conclusion that the people who regularly attend church are less likely to go to divorce courts than those who attend church occasionally or not at all. Of the 100 divorces granted recently only 25 said they attended church regularly and 75 only occasionally or not at all. Hence people who go to church regularly are three times less likely to separate than those who do not. But even this statement of the 25 must be taken with a grain of salt. It would be interesting to know what churches they attended in order to get a true picture of the case. If they attended churches, in which the Word of God receives secondary consideration or no consideration at all it would throw added light on the picture presented in the survey of Gregorski, interesting as it is.

However, the comparison is interesting, coming from the Divorce Counsel and his observation "that religion is a factor in keeping families together" will hardly be disputed. Yet, we have a higher authority for the truth of this statement than any study of divorce cases can establish — that of the Word of our Lord, the Gospel of our salvation. Whosoever loves the Gospel, loves the Lord Jesus; and they who love the Lord Jesus will love one another — love one another **for His sake**. They will be able to bear up under whatever condition life may present itself in their experience because the Lord, whom they serve, will give them strength and willingness to endure whatever their lot with Christian patience and submission. That is the nature of faith in the Lord and the power of the Gospel.

It would also be interesting to know in regard to the 75 who claimed to have attended church occasionally or not at all just how much they **know of the Gospel** and what they believe. Merely going to church occasionally will not do it. Unless their church-going resulted in the knowledge of the Savior and acceptance of that Savior and willingness to serve the Savior they may as well have attended a good movie. Here again it would be interesting to know **where** these 75 attended church. We can think of many churches they could have attended without danger of hearing that one thing that is able to heal all our diseases — the Gospel of Jesus Christ. If they attended such churches (and likely they did) where the word of the cross is not sounded forth then surely their church-going has been in vain and ought not to be counted at all in the survey. But then — the survey is not ours. Yet the observations of a man who deals daily with divorces and whose opinion ought to be considered as unbiased makes the Christian very grateful for the great gift of the Gospel. It ought to spur and urge him on to be more faithful in the use of the Gospel and make his feet swift to carry him to the House of God — not only occasionally but regularly.

"I am not ashamed of the Gospel of Christ: for it is a power of God unto salvation to every one that believeth."

W. J. S.

WE HAVE BEEN EXPECTING IT

One church in Milwaukee is going to entertain its young people at dancing on New Year's Eve. Some mothers of the church appealed to the pastor of a local church, "Can't the church do something to keep our young people out of the road houses and dance halls on New Year's Eve?" "Surely," said the pastor, "we will have a dance of our own right here in the church parlors. That will keep our young people out of them." What will be the next venture to save our youth from this and that? We will not be surprised to hear some time in the near future that bars and movies and vaudeville have been introduced to keep our young people in the church. We wonder if these people ever thought of **the Gospel** as a means of keeping them with the church.

This constant cry of someone from somewhere, "Can't we do something for our young people" is, it seems to us, clearly becoming more and more evident as the cry of unbelief and not a cry of faith and God-pleasing concern. Are we really arriving at the point where we are ready to put our trust in anything and everything **but the Gospel**? Are we really convinced that in order to save our children we will have to build a wall about them stronger than any wall our minds can conceive — **the Gospel**. If this wall will not hold them, no other can, however wisely planned by well-meaning parents and churches. W. J. S.

FICTION FIT FOR CHRISTIAN HOMES

Memories of delightful hours with "The Sky Pilot," "Black Rock," and "Glengarry Schooldays" were gratefully recalled when we read of the death, on October 31, of the Reverend Charles William Gordon of Winnipeg, better known to millions of readers as Ralph Connor. Dr. Gordon was one of the most eminent churchmen in Canada, having been moderator of the Presbyterian Church and in later years a leader in the United Church. In his books, which were best sellers during the two decades before the World War, he exalted Christian faith and clean living. He proved, as Grace Livingstone Hill, Lew Wallace, Zenobia Bird, Grace Richmond, and many others have also demonstrated, that it is possible to write captivating fiction that is true to Christian ideals and convictions, and that such fiction will find a market.

—Lutheran Companion.

RHEIMS CATHEDRAL IS ITSELF AGAIN

— its head once more covered, its fractures reduced, its windowed eyes re-glassed. Alas, its priceless treasures of stained glass, statuary and carvings, the contributions of medieval genius and devotion, could not be restored, nor could the things once hallowed by the touch and presence of Joan of Arc be replaced. However, the ancient spiritual association of the old cathedral, which could not be destroyed by fire or blasting shell, will continue to function in its renewed body. It is interesting to note that the Baptist Mr. Rockefeller's money was the chief instrument of the Catholic cathedral's restoration; the more so because medieval Baptists were the bitterest foes of the Catholic hierarchy of that day. Their pet aversion was the church building itself, whose solid presence materialized the spiritual tyranny they hated. In those days they called their meeting-places "houses," or possibly "chapels" — a custom still prevalent among them. A similar interest must attach to the present efforts of one of our own U. L. C. A. laymen, now resident in Germany — P. M. Reinartz, son of Pastor J. G. Reinartz — to preserve the magnificent Catholic Cathedral of Cologne from a similar fate, in the event of another war. Mr. Reinartz is agitating to have the great railway station and yards removed from their present vicinity to the Cathedral, and thus measurably safeguard it from destruction. —The Lutheran.

A RARE AND SIGNIFICANT JUDGMENT

Unprecedented was the recent judgment of the Court of Appeals in New York City declaring an attorney unworthy to plead before a court because he had so often and so consistently defended notorious criminals that he could be looked upon as an attorney in their employ. The case in question was that of Richard Devis, who defended Dutch Schultz, the mil-

lionaire thief, and who, during the recent successful campaign against racketeers, appeared in behalf of gangsters and killers as attorney for the defense. The Court did not claim to have any so-called technical proofs of a pecuniary contract, but were convinced that there was an agreement tantamount to that. Too much crookedness is allowed to thrive because of lack of technical evidence. It is refreshing to find a court which has decided not to let mere technicalities negate the testimony of common sense.

—Lutheran Companion.

"ABIDE WITH ME" HAS A SHRINE

to greet its pilgrim-lovers. The little town of Brixham, England, where the invalid author, Henry Francis Lyte, was rector 100 years ago, has "purchased for posterity" Berry Head House, in which the hymn was written. "Abide With Me" has become a tradition among the English, indeed for all English-speaking people. When Lord Kitchener conquered the Mahdi and his rebels in Egypt, this hymn was given the main place in the Thanksgiving service held to commemorate the victory. When General Allenby captured Jerusalem during the World War, the same hymn was the paean of victory sung by the British soldiers.

—The Lutheran.

The Moslem's Holy Month of Ramadan is just ending (December 5), and the last ten days have been supersanct because on any of them might fall "The Night of Glory" (or Power), when Allah will show his favor by releasing the greatest number of souls from hell. (It behooves the living to have thought for their dead.) Even in Brooklyn the muezzin has been sounding his call to holy fast during these days of Ramadan. Since November 5, seventy Moslems have been gathering daily in their mosque (the only full-fledged one in the United States), brightly colored in pink, yellow and blue and adorned with painted roses and daisies, and looking for all the world like a Polish church. There is a reason for that. The Imam, or head priest, is Sam Rafilowich, a Polish Tartar who came to the country twenty-nine years ago. Most of the worshipers are Polish Tartars, whose ancestors were stranded in Poland from a Tartar invasion centuries ago. Every day during Ramadan, from the first moment of dawn, when it becomes possible to distinguish between a black and white thread, these followers of Mohammed abstain from food, drink and women. Their present mosque was a Tammany clubhouse six years ago — perhaps they will enlarge now and take over Tammany Hall. Before that it was a Protestant church. (Such are the strange mutations of houses of worship.) When Ramadan is over, the mosque will be crowded with 300

visiting Moslems from all over the United States — Syrians, Egyptians, Arabs, Turks, East Indians. They will take off their shoes climb the stairs, and consider the future of Islam in America. —The Lutheran.



OUR LOSS AT VINELAND, ALABAMA

On the afternoon of November 5 all pastors on this field were present for a pastoral retreat at Vineland. That night we met with the congregation in worship. About an hour after the last person had left the grounds, the building was seen in flames by Dominick who was quartered with a family not so far away. By the time he reached the grounds it was a mass of flames with the roof already falling in. Naturally, the building and contents were a complete loss. As you know, the building was the property of the people, and according to their plans, when dismantled would have supplied a good part of the lumber necessary for their new building. The loss in contents also was appreciable. Desks, which the congregation had paid for, an organ, a new heater, new hymnals, lamps, charts, maps, church benches, agenda, and no doubt other items. The teacher lost three-fourths of her desk copies, about \$20.00 worth of books. I, too, lost my Bible, pastoral theology, a carton of Christmas cards, and several other valuable items. (Something I've never done before, to leave my belongings in a chapel over night.)

On the face of it, the fire has the appearance of being set by enemies. In all probability no one will ever know for certain.

That left our Vineland congregation and school out in the open. For our second day's sessions we repaired to the Arlington chapel. Undaunted, the membership prepared dinner anyway and transported the victuals twenty miles to Arlington. And on the following morning, when Hunt went to Vineland, he found that the members had been busy. A vacant house had been placed at the disposal of the teacher for school purposes, and so school started on time. The men had bought 500 ft. of lumber, and were busy making rough benches for the pupils to sit on. An old log cabin is now being prepared for use with the first of the month, since the other house has been rented for the winter beginning with December 1. A floor will be laid in it, a chimney built, windows installed, and so it will serve in the emergency.

A fine spirit! Too bad we don't have about twenty more such congregations.

The people had very nearly \$100.00 in their building fund, or at least that much in sight. Some of this money they will have to use to repair the log cabin, etc. In pastoral conference we decided to ask our congregations all over the field to contribute a Christmas offering for their distressed brethren at Vineland. We are in hopes of getting \$500.00.

E. A. Westcott.

AFRICAN MISSIONS

RESUME OF "DAY BY DAY"

By Dr. H. Nau, Missionary in Nigeria, Africa

Thursday, December 24. Early to Ikot Obio Ofong to investigate a charge against the teacher. There is some animosity against the teacher here because of his attitude in the polygamy matter. I instructed him months ago to speak in a quiet way with the members whenever the conversation would bring this matter up. He had done so, but has gone farther than I told him. In headmen meetings and in other meetings, in my absence he has brought the matter up and there is quite a bit of opposition against him. He should have let the public handling of the matter to me. Also in other matters he has been unwise. I told him frequently, as I have told other teachers, to bring his wife to the station. He has not done so, excusing himself with the expensiveness of living conditions. He has been suspected of being rather intimate with women, so much so that the church forbade its women to go to the teachers' house at unsuitable times. You can never protect a fool against himself, so it has happened here. I held a thorough investigation, no proof could be furnished. I myself believe that the teacher did not commit any offense and most of the members do not believe it, but he should be changed, not indeed now, under fire, but soon. After the investigation went to Uyo for Christmas mail and found Rev. Wisler's letter. I shall furnish the desired information, in fact, had already several weeks ago made arrangements for the drawing of a map which shows all of the stations which have now some sort of a connection with us. As to statistics concerning baptism I shall include them in this daybook. Only in one case have I failed to mention the number of the baptized children. It must have slipped my mind. Rev. Wisler's letter says nothing about the coming out of missionaries. This is the most important thing right now. All efforts should be concentrated upon this very thing. Returning home towards noon instructed Daniel from Afaha and worked on Sunday School lessons and sermons for January. N. B. I thank Rev. Wisler for the information concerning Cameroon. So far any information concerning Communion to second and third wives of heathen of which I have frequently written in my day book, also concerning the second and third wives of nominal Christians, I hear nothing from the

Board. This should not be the case. Such all-important matters for a beginning mission should be promptly dealt with. I am sitting here anxiously waiting for an answer and nothing comes. What seems a small matter in America is a big thing for our people here. As often as I come to Afaha or Ikot Iko this question is raised. Always I have to answer that I have no answer yet. This cannot go on indefinitely. Matters submitted to the Board should receive consideration as soon as it can possibly be done. Please do not misunderstand these words of mine, I am not angry, but please try to realize my situation here. I am wrestling with dozens of problems which may seem simple and small to the outsider, but are great indeed and the decision I make now will be the precedent for the future. It will be exceedingly hard for my successors to change what I am doing now. Sad to say, I am half a god to some of my people and half a devil to others. Now it stands to reason that the people who swear by men, and these are the better ones, will not easily permit another man to change what I have decided. I have no one here to consult. My India experience helps me over many a difficult situation, but I meet here with many things which did not happen in India. So please help me, as far as it is in your power to help, in order that the future Lutheran Church here in Africa may follow sound scriptural practise. Bear in mind also that I can detain the people here for some time, but not always, they know by this time how long it takes to get an answer from America.

This is Christmas Eve. How different from home. To the Christians here Christmas is a noisy festival and the noise has already started outside. Rev. Boecker and Albrecht know the effect of that noise upon the nerves of a man. Perhaps what I have written above was also under the influence of that noise, therefore, "Mbök, fen nö mi."

Friday, December 25. Christmas. Went to Nung Udoo for service. Very little Christmas like. The only thing reminding us of Christmas was the sermon and the singing of the Christmas hymns translated by me. Our natives have a gift to corrupt everything, so also the tunes of the hymns. The tunes were sung very faulty, but the melody was recognizable. In the Qua Iboe hymnbook is just one hymn which contains two lines which remind one of Christmas. The people have never been taught how to celebrate Christmas and I had too much to do and could not work out a special Christmas liturgy for children's services. The people are big foolish children and the teachers are asses who think with their feet and not with their heads. So this Christmas was not a thrill, but a sad disappointment. In Nung Ukana the school gave a "concert" and sang about the wedding at Cana. Thanks to the mimeographed sermon the people heard at least about Christ's birth and not about His resur-

rection. They call Christmas "Ukhabare Isua," Turning of the Year. That is the name for Christmas which Qua Iboe, Methodists and U. F. C. have introduced. I have tried to change the name in our congregations. Among us Christmas will henceforth be known as "Usen emana Christ," "The Day of Christ's Birth." In the afternoon we had our second joy ride since we are here. We went to Itu and had a grand view of the mighty Cross River and all the land beyond it. From the bluffs, high above the river, the scene is impressive and by far the most impressive we have here in the Oil River territory. Coming home we ran several times into noisy drunken crowds, celebrating Ukhabare Isua. In Nunk Udoe the spiritists celebrated in their noisy way all night.

Saturday, December 26. Early to Afaha Ikot Osom for Communion announcement. Took me several hours to get through with examination. Then went to Afaha, Ibesikpo, where the headmen were engaged in several discipline cases. A woman who is the fourth wife of a member of the African Church wants to join our church. The polygamous husband was there to state that he wants to dismiss her when she joins our church. She is ready to be dismissed and wants to live with one of her aunts. She must sever connections with her children, whom she has born to the polygamous husband for these he wants to keep. The church will help her to bear her burden. I thanked the Afaha elders for the assistance they have given me and asked them to continue the good work also in the new year.

At home worked on sermons to be mimeographed. I have but two more stencils and will have to stop all work from now on. If I can buy any in Port Harcourt good and well, if not, I have to get along without them. I ordered stencils from home as early as August. They are not here yet. In the afternoon I went to Afaha Eyop for examination of old women. Dass Gott erbarm. I comfort myself with the word of Scripture, "Whosoever shall call upon the name of the Lord the same shall be saved." If they know that they are sinners, have deserved damnation and that Christ redeemed them with His blood and He offers them forgiveness of sins through baptism and believe on Him as their Savior I am going to baptize them and he who thinks he can do better may do so after I am gone. Today was market day here. The biggest ever. Everybody was here to show a new dress and new white shoes. Poor monkeys. Howling and howling all evening. On the head the sign of the civilized man, the sun helmet, and on the feet also the sign of the civilized man, the white shoes, and in between the savage. That is the African Christian. There are some exceptions indeed and among them are quite a few of our people. I am thankful for that.

(To be continued)



Our Synod

† PASTOR MARTIN D. KETURAKAT †

After a brief but very painful illness the Lord called His servant, Martin Keturakat, from the ministry in St. John's Congregation, Mazeppa Township, So. Dak., to his heavenly rest. Our brother's departure came on November 10, at the age of 55 years and 9 months.

The departed was born on February 8, 1882, at Elbing, Germany. At the age of 15 he, together with the rest of the family, came to America where the father, Pastor Martin Keturakat, Sr., became engaged in missionary work among the Lutheran Lithuanians of Chicago, Philadelphia, and Collinsville, Ill. Young Martin Keturakat received his preparation for the ministry at Northwestern College of Watertown and the Lutheran Seminary at Springfield. Illness, however, prevented him from finishing his seminary course and instead he sought outdoor work in the orchards of the state of Washington.

The shortage of missionary workers of those days in our Dakota-Montana District brought him into the ministry. In 1909 he received a call as vicar into the mission field of Zeeland-Hague-Hampton, No. Dakota, and after a year of successful work was called as the permanent pastor of that far-flung parish. God's manifest blessings attended these years of labor at Zeeland. In 1922 he became pastor of Bethlehem's Congregation of Raymond, So. Dak., which church at that time was affiliated with Bailey's Lake and Clark, So. Dak. Since 1929 until his end he served St. John's Congregation of Mazeppa Township.

Shortly after entering the ministry Pastor Keturakat was married to Miss Elizabeth Hein of Mound City, So. Dak. God blessed this union with four children, of whom one died in its early infancy.

For the greater part of his ministry Pastor Keturakat had enjoyed very good health, but during the last few years an increasing nervousness had made his pastoral work more and more difficult. Malignant tumors that for months had caused excruciating pains brought him to his final and fatal sickbed.

Burial was held on November 13. President Carl Schweppe and Pastor A. Fuerstenau, who for many years had both been closely associated with the departed in his work, delivered the English and German sermon at St. John's Church. Interment took place at Mt. Hope cemetery at Watertown, So. Dak.

He is survived by his widow, his two sons Hugo

and Harold, his daughter Ruth, his aged mother Anna, a brother, the Rev. W. Keturakat, and three sisters.

W. F. S.

† MRS. M. NOMMENSEN †

"What I do thou knowest not now; but thou shalt know hereafter." These words of our Savior are vividly called to our memory by the sudden departure of our beloved sister in the Lord, Mrs. M. Nommensen. Suddenly, without scarcely any warning, and seemingly in the best of health, she was stricken with a cerebral hemorrhage in the midst of her labors in her home at Juneau, Wisconsin, on October 19. Her mortal remains were laid to rest on October 23 in the cemetery at Juneau in the presence of a vast multitude of friends and relatives. The services in the parsonage were conducted by Prof. G. Westerhaus in the presence of the immediate relatives. In the services at the church the pastors L. Kirst and J. Klingmann preached the sermons, the former in the English language on the memory verse of the deceased, Psalm 27, 1, the latter on Revelations 2: 10.

Memorial wreaths in the amount of nearly \$150.00 were contributed by relatives and friends of the deceased, and designated for Missions and Winnebago Academy.

Mrs. Erna Nommensen, née Kollath, was born August 14, 1898 in Milwaukee, Wisconsin, and soon after birth she was received into the Kingdom of God's grace through holy baptism. She attended the Christian day school of Grace Lutheran Church, Milwaukee, and there renewed her baptismal vow in confirmation. She was graduated from the Lutheran High School in Milwaukee in 1914 and for one year taught in Ebenezer Lutheran school of Milwaukee and then four years in Grace Lutheran school.

In 1919 the deceased entered the holy estate of matrimony with Pastor M. Nommensen. This union was blessed with three sons and one daughter, the daughter preceding her mother in death as an infant a year ago.

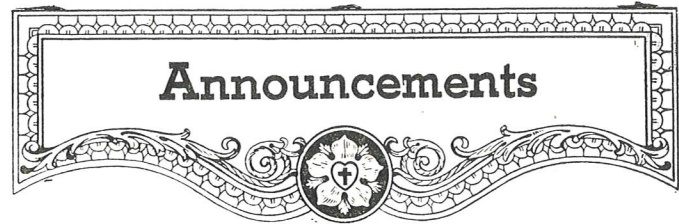
Mrs. Martin Nommensen resided with her husband for 4½ years in Oshkosh, 1½ years in Pickett, and the last 12½ years in Juneau, Wisconsin. Possessed of a child-like faith she was a cheerful child of God in the discharge of her manifold duties as a pastor's wife in a congregation. She was a true and trusted helpmate to her husband in his ministerial work and the sunshine of his home.

Her child-like faith came to its own in the hour of her sudden death, when with child-like simplicity she said to her husband, who was at her side: "The Lord will take care of me." And we add: "Who dieth thus, dies well."

The time of her sojourn on this earth was 39 years, 3 months and 5 days. She leaves to mourn her de-

parture her husband, Rev. Martin Nommensen, her three sons, Martin, Jr., and Winfred, at Northwestern College and Karl at home, one brother, one sister and other relatives.

L. C. Kirst.



NOMINATIONS

The following have been nominated for the office of inspector at Northwestern College, Watertown, Wis.:

Pastor Arthur Berg, Sparta, Wis.
 Prof. E. Berg, Saginaw, Mich.
 Pastor E. Blakewell, Milwaukee, Wis.
 Pastor H. Cares, Hartford, Wis., R. 3.
 Pastor Im. P. Frey, Hoskins, Neb.
 Pastor I. Habeck, Medford, Wis.
 Pastor C. Hinz, Mason City, Ia.
 Pastor Edg. Hoenecke, Plymouth, Mich.
 Pastor G. Kobs, Markesan, Wis.
 Pastor W. Krueger, Ixonia, Wis.
 Pastor W. Lehmann, Libertyville, Ill.
 Pastor Th. Mahnke, Madison, Wis.
 Pastor E. Reim, Neenah, Wis.
 Pastor R. Schierenbeck, Sanborn, Minn.
 Pastor K. Timmel, Watertown, Wis.
 Pastor I. Uetzmann, Picketts, Wis.
 Pastor F. Weyland, Larsen, Wis.
 Pastor W. Zank, Waterloo, Wis., R. 2.

Correspondence regarding these nominations must reach the secretary by January 12, 1938.

ORDINATIONS AND INSTALLATIONS

By authorization of Rev. J. Witt, President of the Nebraska District, the undersigned, on December 12, 1937, ordained and installed Candidate Richard Stiemke as pastor of Zion Ev. Luth. Church at Mission, South Dakota.

May God bless both pastor and people.

Address: Rev. Richard Stiemke, Mission, S. D.

Hugo Fritze,
Valentine, Nebr.

Authorized by our President John Witt, I ordained Candidate Gerhard H. Geiger and installed him as pastor of the Witten, Wood, and Pahapesto parish, Sunday, December 5, 1937.

God grant pastor and flock to abound in every grace.

Address: Rev. H. Geiger, Witten, So. Dak.

R. F. Bittorf.

INSTALLATIONS

By authorization of Rev. J. Witt, President of the Nebraska District, the undersigned, on December 13, 1937, installed Pastor Richard Stiemke as pastor of St. Paul's Lutheran Church at Whiteriver, South Dakota.

May God grant His grace to pastor and people.

Address: Rev. Richard Stiemke, Mission, S. D.

Hugo Fritze,
Valentine, Nebr.

Authorized by President Walter P. Pankow the undersigned installed Mr. Mailahn Zahn as principal of the Christian day school of Grace Congregation at Oshkosh, Wisconsin.

Address: Mr. Mailahn Zahn, 410 10th St., Oshkosh, Wis.

E. Benj. Schlueter.

MILWAUKEE PASTORAL CONFERENCE OF THE SOUTHEAST WISCONSIN DISTRICT

The Milwaukee Pastoral Conference of the Southeast Wisconsin District will meet January 25 and 26 at Siloah

Lutheran Church, 21st and Nash Streets, Milwaukee, Rev. P. Burkholz, pastor.

Evening communion service: January 26.

Preacher: Rev. John Karrer (L. Karrer).

Essays: Rev. R. Huth, "The Divine Call"; Rev. P. Kionka, "Significance of Christian Burial"; Prof. J. Meyer, "Lectures in Eschatology." A. H. Schroeder, Sec'y.

ABERDEEN MIXED CONFERENCE

The Aberdeen Mixed Conference will meet from noon of January 4 to noon of January 6.

Essays to be read are: 1. Review of Current Events of 1937; 2. Can the Matter of Establishing and Maintaining a Parochial School be Made a Matter of Conscience? 3. Comparison of the Liturgical Forms of the Lutheran, Catholic, and Reformed Churches; 4. Hints on 1. Cor. 11:1-16; 5. Ditto 23-34; 6. The Pastor in Civic Affairs; 7. Baptism.

Please announce your intended presence to Pastor Graeber. W. J. Schmidt.

FREE CONFERENCE

The Free Conference of Lincoln, Nebr., convenes January 4 and 5 at Trinity, opening with a communion service at 10 A. M.

Speaker: Saeger.

Papers which may be required are those by the Pastors Staehr, What Readeest Thou? Gerhard Mueller, Practical Lesson for Our Day from Malachi; Krenke, Exegesis Rom. 14. — New Works: England's Turn to Protestantism under Henry VIII, Saeger; Daniel 9; Prophecy concerning the Seventy Weeks, Klinck; Demonstration of Sick Call, Erck; Doctrine of the Holy Spirit, Heink; Lenten Outlines, Monhardt. E. F. Hy. Lehmann, Sec'y.

PASTORAL AND TEACHERS' CONFERENCE OF NORTH MICHIGAN

The Pastoral and Teachers' Conference of North Michigan will meet January 17 and 18, 9 A. M., at Bay City, Mich., Trinity Congregation, Rev. J. F. Zink, pastor.

Papers: Ordination, O. Eckert; What is the Use of the Law According to the Scripture, G. Albrecht; Das Verhalten des Pastors beim Krankenbesuch, F. Krauss; Vergleiche neuerer Bibeluebersetzungen mit der King James Version, Committee under leadership of Rev. A. Westendorf; Exegesis on Luke 16, 1-9, R. Koch; Exegesis on John 4, A. Hue-schen; Discussion on Prof. Kowalke's paper, "The Church and Its Youth," to be led by K. Vertz; Disciplinary Methods in our Christian Day Schools, Kirschke; Thou Shalt Love and Trust in God Above All Things, W. Woltmann. Sermon: Vertz, Voges.

Confessional Address: Leyrer, F. Krauss.

Timely announcements is requested!

C. J. Kionka, Sec'y.

RHINELANDER PASTORAL CONFERENCE

The Rhinelander Pastoral Conference convenes, D. v., in the congregation of the Rev. P. Gieschen, Rhinelander, Wis., on January 19, at 10 A. M. Everyone is to submit a paper of his own choice.

Preacher: Bergfeldt (Lemke).

Timely announcement is requested. H. J. Lemke, Sec'y.

BISMARCK MIXED CONFERENCE

The Bismarck Mixed Conference meets January 11 (1:00 P. M.) to January 13 (11:45 A. M.), at Bismarck, No. Dak.

Essays by Hinderer, Arndt, Mutterer, Grumm, Gericke, Sr., Haare.

Communion address: Weseloh (Gerike, Jr.)

Sermon: Kuske (Wendland).

Announce to Richert, Bismarck, or to Krueger, Mandan.

G. H. Fiechtner, Sec'y.

ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference will meet January 18 and 19, 10 A. M., at St. Paul, Minn., St. John's Church, Rev. J. Plocher, pastor.

Essays: The Pastor in the Light of Paul's Statement: "Being All Things to All Men", Bast; Discussion of Prof. Kowalke's Essay: "The Church and Its Youth."

Holy Communion: Wednesday, 11:30 A. M. Speaker, Lietzau (Kurth).

O. P. Medenwald, Sec'y.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will meet January 18 and 19, 1938, 10 A. M., at First Lutheran Church, Green Bay, Wis., Rev. R. Lederer, pastor.

Confessional Sermon: Th. Brenner — Ph. Froehлке.

Essays to be read are: Ex. Hom. Matt. 5: 1-12, Ph. Froehлке; Ex. Hom. Luke 4: 38-44, Th. Brenner; Isagogics of Leviticus, Im. Boettcher; Church Decorum, G. E. Boettcher; Beginning of the Lutheran Church in America, W. Wichmann; Isagogics of Joshua, W. Gieschen.

Timely announcement is requested. F. A. Reier, Sec'y.

MISSION FESTIVALS

Milwaukee, Wis., Divine Charity (J. G. Jeske). Off'g: \$139.58.

Nineteenth Sunday after Trinity

Sleepy Eye, Minn., St. John's (Wm. C. Albrecht). Off'g: \$590.00.

Twenty-first Sunday after Trinity

Green Lake, Wis., Friedens (E. P. Pankow). Off'g: \$91.50.

Twenty-Second Sunday after Trinity

Oshkosh, Wis., Grace (E. Benj. Schlueter). Off'g: \$525.00.

Twenty-sixth Sunday after Trinity

Milwaukee, Wis., St. Andrew's (L. H. Karrer). Off'g: \$30.33.

BOOK REVIEW

How They Live in Russia. Edited by Michael Billester. Paper. 32 pages. Zondervan Publishing House, Grand Rapids. Price, 25c.

These are extracts from the diary of Mr. G. Rex Holland who describes very vividly the sufferings of the majority of Russian people under the tyrannic rule of communism as it is practised in the Union of Soviet Socialist Republics. It goes to prove what the editor, Mr. Billester, who was born in Russia, deposes in his foreword: "Properly defined there is no communism in Russia, only State capitalism on a gigantic scale. There are more class distinctions in Russia today than there were under the regime of the Romanovs." Mr. Holland was sent over to Russia to help in organizing the large communal farms. A very readable little booklet from an eye witness. Z.

Research Memorandum on Religion in the Depression. By Samuel C. Kincheloe, Associate Professor of the Sociology of Religion, the Chicago Theological Seminary. Prepared under the direction of the Committee on Studies in Social Aspects of the Depression. Social Science Research Council, 230 Park Ave., N. Y. Paper, 158 pages, with an index. Price, \$1.00.

This is one of a series of studies in the social aspects of the depression issued by the Social Science Research Council, organized in 1923. It is a monograph by Prof. Kincheloe in which the effect of the 1930 business depression upon the churches is exhaustively treated. What this depression did to church membership, church finances, the clergy, secularization, the message, and the program and activities of the churches in America is here told in great detail. There are three appendices on regional and rural variation, the study of the local church in the depression and the civic functions of the parish in Quebec. There are charts and statistics. The larger church bodies are studied in some of the states, especially Illinois. It is of course written from the undenominational standpoint. Any one interested in church statistics and an analysis of the general trend of especially sectarian church work will find this book quite informing. Z.

His Truth Endureth. By James C. Muir. A Survey of the Beginnings and of Old Testament History in the Light of Archaeological Discoveries. Print of National Company, Philadelphia, Pa. Price, \$2.50.

The prospectus tells us that the writer is not a minister of the Gospel, nor does he attempt to interpret the Scriptures. He is a civil engineer. He has met and mingled with

Oriental of many races in their homelands and thus at first hand he has gained a store of information which his simple faith in the Scriptures as the Word of God and a sincere desire to glorify Him by witness to the Truth make him willing to impart to his readers. In a plain language, but with scholarly finish, he relates the Bible Story. He holds the interest of his readers by the continuous, careful narration of the Bible events. As an instance of his estimation of the book we quote the following passage from page 21: "Compared with the crude efforts of contemporary biographers, however, the immortal stories told in Genesis shine like beacon lights of literature. No writer, in any age, has ever equalled the genius displayed in Genesis for portraying the greatness of individuals without neglecting their human frailties. As character studies, the Genesis narratives of the patriarchs stand alone in literature." The book contains quite a number of valuable cuts and maps. Taken as a whole, we think highly of the writer's work and recommend it to our readers. Waterproof cloth binding with good paper, clear type, over 350 pages. G.

Evangelisch-Lutherischer Hausfreund-Kalender, 1938. Price, M. 0.50. Edited by Dr. Martin Willkomm, Berlin-Zehlendorf. Print of Johannes Herrmann, Zwickau (Saxony).

Beside the usual calendar features we here find some good reading matter. We bring the calendar to the attention of our readers who are able to read German. G.

Institutional Mission Work, Its Necessity, Method, Blessing. By Rev. Enno Duemling, Institutional Missionary, Milwaukee, Wis. Print of Northwestern Publishing House, Milwaukee, Wis.

The writer, who has for over 35 years devoted himself to the work which the title specifies here lays down some of the guiding principles for carrying on this work and relates some of the experiences which have been his in so long a period of service. The friends of this branch of missions will welcome this treatise. G.

From U-Boat to Pulpit, by Martin Niemoeller, vicar of Berlin-Dahlem, including an Appendix, **From Pulpit to Prison**, by Henry Smith Leiper. Willet, Clark & Co., Chicago. Bound in green cloth, 223 pages. Price, \$2.00.

Here Stand I! Sermons by Martin Niemoeller, with Foreword by James Moffat, translated by Jane Lymburn. Willet, Clark & Co., Chicago. Bound in blue cloth. 227 pages. Price, \$2.00.

The author of these two books is the well-known preacher at the Protestant church in the fashionable suburb of Berlin — Dahlem. Since June 30 of this year this fearless shepherd of his flock has been languishing in a Nazi prison. He was looked upon as the leader of the opposition to the neo-paganism now rampant in Germany and threatening to disrupt if not to destroy the Protestant church of the Fatherland.

In the first of these books Martin Niemoeller tells the story of his heroic fight in his submarine or U-Boat against the allies. His gallant defense of his country in the world war, his 'hairbreadth scapes,' are all portrayed in vivid and dramatic style. They make very interesting reading, because they portray the man Niemoeller in his fearless courage and daring. Upon this background his later actions as pastor at Dahlem become more understandable. This straightforward man who, after the tragic ending of the war for his beloved country, was not afraid nor ashamed to tackle any job, such as working on a farm in his native Westphalia, finally decided to study for the ministry, overcoming all obstacles that confronted a man in his late twenties, working at anything to support himself, his wife and two babies — such a man is of an unusual fibre and character.

He was the son of a — shall we say Lutheran or Protestant — pastor. His upbringing had been on Luther's Catechism in a home where the Word of God was heard morning and evening. The resolution and firmness which he showed in his U-Boat fighting did not desert him in the ministry. Like all patriotic Germans he welcomed the rebirth of Germany under Hitler. But soon he began to see that the Protestant church in Germany was headed into a worse storm than any that he rode out in his submarine.

The German Protestant church is a state supported church and is, especially in Prussia, made up of Lutherans and Reformed or Calvinists. Step by step this church has drifted away from the common man. The clergy were deeply infected by modernistic, rationalistic theology. The love of the German spirit for philosophical reasoning had practically destroyed pure Lutheranism. With that this church had lost its spiritual power, in fact was going into spiritual bankruptcy. Then came neo-paganism. In order to rebuild the German people it was and is believed that all and every institution, each and every person in the state, body and soul, must be and live for the state. Religion must conform to this new racial ideal of the totalitarian state. Above the church, even above Christ was the Fuehrer. Ancient gods were proclaimed. To see this danger to the church was for Niemoeller to attack it. His equipment for this task was not of the best, but he did the best he could, as can be seen from his sermons. Our advice is to read these books. Z.

MINNESOTA DISTRICT
September, October, November, 1937

Rev.	Budgetary	Non-Budgetary
Red Wing Conference		
Theo. Haar, Bear Valley	\$ 28.00	\$
E. G. Hertler, Brownsville	6.45	
R. Jeske, Caledonia	508.47	
R. F. Schroeder, Dexter	275.39	
T. E. Kock, Goodhue	45.00	
F. W. Weindorf, Grace, Goodhue	72.36	
F. W. Weindorf, St. John's, Goodhue	137.52	
E. G. Hertler, Hokah	12.20	
E. G. Hertler, La Crescent	129.60	
C. A. Hinz, Mason City	150.51	
Theo. Haar, Mazeppa	32.00	
T. E. Kock, Minneola	13.50	20.50
A. Eickmann, Nodine	208.00	
M. C. Kunde, Oronoco	16.15	
M. C. Kunde, Pine Island	13.85	
J. R. Baumann, Red Wing	100.00	
R. Jeske, Union	116.60	
Paul E. Horn, Zumbrota	187.00	
	\$2,052.60	\$ 20.50

Rev.	Budgetary	Non-Budgetary
Mankato Conference		
W. Schuetze, Belle Plaine	398.42	
A. Jul. Dysterheft, Helen	32.00	
L. F. Brandes, Jordan	309.00	
H. E. Kelm, Lanesburg	255.53	
O. K. Netzke, Madison Lake	24.00	
A. Ackermann, Mankato	470.44	10.00
R. A. Haase, No. Mankato	370.00	23.86
A. H. Mackdanz, St. Clair	68.48	
Ernst C. Birkholz, St. James	158.00	
	\$2,085.87	\$33.86

Rev.	Budgetary	Non-Budgetary
St. Croix Valley Conference		
O. P. Medenwald, Amery	100.00	
Wm. Franzmann, Baytown	310.40	
Otto E. Klett, Centuria	52.00	
O. P. Medenwald, Clear Lake	15.80	
L. W. Meyer, E. Farmington	96.15	
Wm. Franzmann, Grant	120.00	
A. H. Baer, Hastings	150.00	
Paul T. Bast, Minneapolis	17.08	
Paul C. Dowidat, Minneapolis	1,088.21	200.00
R. C. Ave Lallemand, No. St. Paul	240.00	
P. R. Kurth, Nye	69.47	
P. R. Kurth, Osceola	65.03	
E. W. Penk, Prescott	35.00	
Otto E. Klett, Redeemer, St. Croix Falls	15.00	
G. A. Ernst, St. Paul	12.00	
A. C. Haase, St. Paul	169.19	
C. P. Kock, St. Paul	100.00	
J. Plocher, St. Paul	639.78	
Arthur W. Koehler, So. St. Paul	95.47	25.00
J. W. F. Pieper, Stillwater	234.00	
A. W. Sarenba, Weston	17.00	
H. E. Lietzau, Woodsbury	225.00	
M. C. Michaels, Woodville	26.00	
	\$3,585.49	\$ 1.00

Redwood Falls Conference

R. Heidmann, Arlington	469.00	60.00
A. C. Krueger, Cedar Mills	30.44	
A. W. Blauert, Danube	443.77	20.00
C. J. Schrader, Echo	98.06	6.50
C. C. Kuske, Emmet	11.19	
Im. F. Albrecht, Fairfax	622.17	
C. C. Kuske, Flora	63.68	
Hy. Boettcher, Gibbon	1,280.00	1.00
M. J. Wehausen, Morton	158.61	18.05
A. W. Blauert, Olivia	207.98	
A. W. Fuerstenau, Omro	115.34	
Edw. A. Birkholz, Redwood Falls	252.16	11.44
Aug. Sauer, Renville	227.85	2.00
G. R. Schuetze, Seaforth	5.51	
G. R. Schuetze, Sheridan	39.90	
E. G. Fritz, Wellington	275.00	
Aug. Sauer, Winfield	43.00	
C. W. A. Kuehner, Winthrop	40.35	22.50
F. E. Traub, Wood Lake	293.94	4.00
	<u>\$4,677.95</u>	<u>\$ 145.49</u>

New Ulm Conference

J. E. Bade, Balaton	172.60	10.00
A. J. Maas, Brighton	147.81	
J. C. A. Gehm, Darfur	93.75	
H. A. Scherf, Eden	94.00	9.50
P. Gedicke, Essig	84.95	
A. Martens, Island Lake	85.00	
Paul W. Spaude, Lake Benton	126.56	
W. Frank, Morgan	40.40	
G. Hinnenthal, New Ulm	584.00	
F. Koehler, Nicollet	749.85	
R. Schierenbeck, Sanborn	150.00	
G. Theo. Albrecht, St. Peter	105.00	
Wm. C. Albrecht, Sleepy Eye	757.10	4.50
A. Martens, Tyler	50.00	
Paul W. Spaude, Verdi	82.66	
	<u>\$3,323.68</u>	<u>\$ 24.00</u>
Walter F. Hinck, Treasurer, Minnesota District, Walther League	1.50	
Grand Total	<u>\$19,619.67</u>	<u>\$ 449.85</u>

Crow River Valley Conference

W. G. Voigt, Acoma	707.83	
W. P. Sauer, Buffalo	128.96	
Alvin Leerssen, Crawfords Lake	112.55	
E. H. Bruns, Delano	25.75	1.00
M. Schuetze, Ellsworth	77.00	
Im. F. Lenz, Graceville	72.23	
W. J. Schulze, Hutchinson	1,363.25	
Arthur P. C. Kell, Hutchinson	103.20	
Chr. Albrecht, Johnson	184.43	
K. J. Plocher, Litchfield	122.66	
W. P. Haar, Loretto	353.61	
E. A. Binger, Malta	15.10	
G. C. Haase, Monticello	40.50	
Alvin Leerssen, Montrose	50.05	
E. A. Hempeck, Morris	50.00	
W. C. Nickels, Pelican Lake	106.99	
S. Baer, Rockford	71.38	
	<u>\$3,585.49</u>	<u>\$ 1.00</u>

Memorial Wreaths

For Mrs. Ferdinand Schulz from T. E. Kock	\$ 34.00
For Mrs. Wilh. V. D. Brelje from A. Jul. Dysterheft	32.00
For Mrs. Briese from Hy. Boettcher	36.00
For Mrs. Peter Miller from Hy. Boettcher	3.00
For Mrs. F. O. Bratsch from Aug. Sauer	5.00
For Mrs. C. Voose from F. E. Traub	6.50
For William Rhode from F. E. Traub	15.75
For Mrs. Wilhelmina Winkey from E. H. Bruns	1.00
For Wm. Lueckel from E. H. Bruns	13.75
For Mrs. Alb. Krueger from E. H. Bruns	6.00
For Mrs. Karl Polzin from E. H. Bruns	6.00
For Henry D. Kuester from W. J. Schulze	12.00
For Prof. R. H. Kremer from H. A. Scherf	2.00
For Fred Harrnening from Wm. C. Albrecht	4.50
Total	<u>\$ 177.50</u>

H. R. KURTH, District Treasurer.

TREASURER'S STATEMENTS

November 30, 1937 — 5 Months

Department	Received	Disbursed	Assets	Operation	Maintenance
General Administration	\$ 34,547.30	\$ 8,457.13	\$	\$ 8,457.13	\$
Educational Institutions	12,991.53				
Theological Seminary	2,064.91	8,130.46	160.00	6,412.95	1,557.51
Northwestern College	1,400.89	25,465.60	803.25	18,827.46	5,834.89
Dr. M. Luther College	1,629.17	17,679.51	320.99	16,901.12	457.40
Michigan Seminary	787.76	7,170.07	992.38	5,431.14	746.55
Northwestern Lutheran Academy	460.63	4,456.91	293.33	3,855.96	307.62
Home for Aged	836.76	2,962.52	40.00	2,559.83	362.69
Missions, General	43,524.30	462.30		462.30	
Indian Mission	5,998.15	12,779.75	117.31	12,231.29	431.15
Negro Mission	4,414.83	4,481.87		4,481.87	
Home Mission	15,525.48	46,582.24		46,582.24	
Poland Mission	4,874.19	3,873.85		3,873.85	
Madison Students	478.07	2,184.53		2,184.53	
African Mission	189.05				
Indigent Students	1,059.19	213.37		213.37	
General Support	2,428.42	7,985.00		7,985.00	
School Supervision	57.08	950.15		950.15	
To Retire Debts	2,528.89				
Total	<u>\$135,796.60</u>				
Revenues	16,484.99				
Total	<u>\$152,281.59</u>	<u>\$153,835.26</u>	<u>\$ 2,727.26</u>	<u>\$141,410.19</u>	<u>\$ 9,697.81</u>
		<u>152,281.59</u>			
Deficit		\$ 1,553.67			

We acknowledge with thanks the following donations:
 Previously reported \$ 371.23
 E. F. A. Riess for General Support 3.00
 R. J. Koepsel, Coleman, Wis., for Missions 10.00
 L. Naseband and family, Elmwood, Wis., for African Mission 10.00

Poland Mission Collection 121.50
 St. Peter's Congregation of Prairie du Chien, Wis., for Poland Mission 25.00
 Total \$ 540.73

THEO. H. BUUCK, Treasurer.

COLLECTION ENVELOPES

Orders for Collection Envelopes should be sent in NOW if needed by January

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JAN. 2, 1938

My Weekly Offering for the Support of
St. Paul's Ev. Lutheran Church
 RACINE, WIS.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." — 1 Cor. 16:2
 In case you cannot be present on this Sunday, then please put your offering into this envelope and send it, or bring it with you the next time you attend service.

PRICES FOR ENVELOPES

Weekly envelopes, size 2⁵/₁₆ x 3⁵/₈, each set containing 52 envelopes.

	Manila	White	Colored
25 sets or more.....	.13	.13½	.14½
50 sets or more.....	.12	.12½	.13½
110 sets or more.....	.10½	.11	.12
210 sets or more.....	.10	.10½	.11½
310 sets or more.....	.09½	.10	.11
400 sets or more.....	.09	.09½	.10½
600 sets or more.....	.08½	.09	.10

Cartons 1c each.

Minimum charge \$3.50.

Monthly sets, two-fifth of the above prices of weekly sets. Cartons 1c extra per set. Pockets ½c extra per set.

Semi-monthly and Bi-weekly sets, two-thirds of the above prices of weekly sets. Cartons 1c extra per set. Pockets ½c extra per set.

Above prices include Printing, Numbering, Dating and Collating. Printed in German or English.

When ordering state plainly just what is wanted, or send sample of the envelope now in use in your church.

Do not fail to state how many sets of Monthly or Weekly Envelopes are wanted, also if printing should be in German or English.

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

What Month or Sunday the dating of envelopes is to begin.

If Cartons or Pockets are wanted.

Initial Offering Envelopes or Pledge Cards are furnished free upon request only.

Specially printed single envelopes added to weekly or monthly sets.

	Manila	White	Colored
500	\$2.50	\$2.75	\$3.00
1,000	4.00	4.50	4.75
Every additional 1,000.....	3.00	3.50	3.75

SPECIAL OFFER TO NEW SUBSCRIBERS!

In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1939. Subscription rates, per annum, are as follows:

THE NORTHWESTERN LUTHERAN.....	\$1.25	GEMEINDEBLATT	\$1.25
Same by mail to Milwaukee readers.....	\$1.50	Same by mail to Milwaukee readers.....	\$1.50
THE JUNIOR NORTHWESTERN.....	.40		
Same by mail to Milwaukee readers.....	.50		

The higher rate demanded of Milwaukee readers who get their papers by mail is caused by a special postal regulation regarding distribution of papers by mail at place of issue.

Note: Our special offer applies only when subscription price is paid in advance. We request our readers to aid us in bringing this matter to the attention of such as are not yet subscribers of our periodicals. At the same time we direct the attention of subscribers who are in arrears to a postal regulation which restricts the special periodical rate to the number of paid-up subscribers; if you are in arrears, please give this matter your immediate attention in order to prevent your name being canceled from our mailing list.

If the label on the copy of the publication you are receiving is not dated January 1938 the subscription for the present year is not paid. It is of the greatest importance to us that we receive remittance now for the present and the past years. We, therefore, kindly ask you to send your remittance now, either to the pastor of your congregation or directly to us, unless the label on the copy you are receiving is dated January 1938.

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