

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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**"Sir, give me this water,
that I thirst not."**

John 4:15.

WHAT DOES GOD WANT HIS MESSENGERS TO PROCLAIM TO MEN?

Isaiah 40, 6-8

IN a dramatic way Isaiah treats this great question in the introduction to his book of comfort, as the second part of his book of prophecy has been fittingly called. He lets us hear a dialogue between a heavenly voice and that of an ideal prophet concerning the proclamation which is to be made. We read: "The voice said, Cry," *i. e.*, call out, preach, proclaim. Isaiah leaves this voice of authority unnamed. It is clear, however, that he would have us think of God as speaking, either directly or through an angelic servant. Then follows the earthly response: "And he said, What shall I cry?" It is, first of all, Isaiah's own response to God's calling. Willing to serve as God's messenger he has one concern: What shall I preach? Yet Isaiah leaves also the responding voice unnamed. He would have us realize that the prime concern of every messenger of God must be: What does God want me to preach? He would have us realize also that God's answer which he now sets forth answers the question for all of God's messengers. Though brief in form it sums up everything that there is to preach for all time. It is, first of all, the truth:

"All Flesh Is Grass"

"All Flesh" With all flesh the entire human race is meant, man as he is constituted and found on earth ever since his fall into sin. Concerning the entire mass of mankind God would have us proclaim that it is grass. This pictures mankind as given to vanity, futility, impotence, and perdition. Isaiah adds: ". . . and all the goodness thereof is as the flower of the field." Mankind has as its finest display only the knowledge, works, and virtues of its sinful nature." The grass withereth, the flower fadeth." At certain seasons in the Holy Land the Vale of Sharon and the grassy plains of Jesreel were gay with anemonies and lily blooms. Yet it was only a brief display. Presently the scorching east wind withered and faded it all in a day. So also mankind is withered grass and the best that man brings forth of himself is as a faded flower.

*Why It Is
Grass*

Isaiah says: "Because the Spirit of the Lord bloweth upon it," literally, hath blown upon it. The thing is already done. Through the word of His law God manifested Himself in His holiness and pronounced judgment upon human sin and guilt. This consuming breath of God's holiness struck man immediately upon his fall in Paradise. Moses speaks of it in the 90th Psalm, saying: "For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." Yes, "by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned." The whole life of natural man is cut off from its root and source. He is without God and without hope in the world. Isaiah adds: "Surely the people is grass." Also the people, *i. e.*, Israel, God's chosen people on earth, was grass in all that pertained to its own nature and its own abilities.

*Still To Be
Preached*

Many try to evade the great reality here ordered proclaimed. They say that everything, including man, has evolved according to eternal and unbreakable laws of nature, and that also imperfection, struggle, destruction, and death are an essential part of this process of evolution. The unbelieving world also still lies on its knees in adoration before its own ability and achievements. Many are confident that in man's accumulation of knowledge, especially scientific knowledge, he has forged a giant weapon for himself with which he will eventually gain complete mastery of the material world and gradually rid it of all sickness, poverty, and fear. Over against such thoughts it needs to be stressed that all the inward and outward confusion in man's life, toil, sorrow, futility, and death are not a part of the original order of things but God's righteous judgment upon human sin, on account of which He subjected also the whole creature world to vanity. No matter how far human

achievement may outwardly progress, it cannot free him from the curse of his sin, which dooms him to ever new forms of confusion, futility, and destruction.

*Man's Fairest
Flower*

Man probably places his greatest hope upon his striving for virtue and morality. The world speaks a great deal of high ideals, of the nobility of the human soul, of truth and purity, of love and self-denial. Yet God has put the morality of the flesh into the light of His countenance and also found it wanting: "There is none that doeth good, no, not one." For natural man strives after virtue in his own power and not with the strength that God offers; he strives after virtue for his own glorification and in the vain attempt to merit God's favor, not out of true love of God and to the glory of His grace. All the folly of human goodness, all the attempts to build a kingdom of God on earth out of the human products of flesh, are a supreme delusion of the devil. For "all flesh is grass, and all the goodness thereof as the flower of the field; the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it."

*Why God Wants
This Preached*

Not for its own sake, for it could only hurl men into despair. Yet God must first of all hammer this in, so that the sinner may completely despair in himself and be ready for the all-important message which God entrusts to His messengers, the message which is to bring help to mankind. Isaiah states this message thus:

"But the Word of Our God Shall Stand Forever"

The Gospel

Over against the truth that all flesh is withered grass and all its glory as a faded flower God's messengers are to proclaim that the word of our God shall stand forever. Whenever Isaiah speaks of "our" God, he means God in His saving grace as He had revealed Himself to Israel. Thus the Word of our God is the message of God's great saving thoughts and acts in behalf of sinful mankind. Referring to this word of Isaiah in his first epistle the Apostle Peter states: "And this is the word which by the Gospel is preached

(Continued on page 295)

Editorials

The Christian Spirit There are those who by their actions indicate that they seem to believe that mission work, the work of spreading the good news of Christ is a human invention. They seem to think that ministers and churches conceived the idea of preaching to others far removed from their immediate sphere. As a result of this conception they have little heart for the work of preaching the Gospel beyond the confines of their vicinity. Some believe that the money raised for missions could be used to better advantage in their own church.

We are sorry for people who labor under this false impression. Mission work is not the result of human resolutions but the result of a living faith in the Savior and obedience to the will of the Father who "would have all men to be saved and come unto the knowledge of the truth." Faith in the Savior and mission work go hand in hand. What David says in the Psalm, Paul repeats as applying to himself, "I believe, *therefore have I spoken.*" And Peter, when forbidden by the rulers of the Jews to preach in the name of Christ, said, "We *cannot but speak* the things which we have seen and heard." By the mouth of the Prophet Isaiah God says, "This people have I formed for myself; *they shall show forth my praise.*" 1 Peter 2:9 we read: "Ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." And need we mention Christ's command, "Go ye into all the world and preach the Gospel to every creature?" All these words of the Scripture are so well known among Christians that it seems unnecessary to quote them. What we read in these passages, however, is the burden of the entire Scripture. It is simply the nature of Christianity, of faith to express itself publicly in words of praise and thanksgiving for the mercy and grace of God received. Faith is a divine spark set aglow in the Christian's heart by the Holy Ghost; it is a fire, "a living thing," as Luther calls it. And as a "living thing" it exerts itself and is up and doing. Where mission work lags, where there is no spirit for it, there faith is weak or dead. Mission work is simply the natural expression of a living faith. As little as a man can live without breathing so little can faith exist without giving evidence of life, and this life is expressed in its interest in the Gospel and the spreading of that Gospel for the salvation of others. In doing this we are singing and showing forth the praises of the grace and mercy of our God who "would have all men to be saved and come unto the knowledge of the truth." No Christian can be satisfied until he has joined those who are exerting every effort to spread the glad news of Christ.

W. J. S.

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Post-War Europe If reports one reads everywhere with reference to religion in post-war Europe are trustworthy, Europe must appear as a veritable

hodge-podge of religious endeavors. Every sect is working with might and main among the unfortunates, using every method conceivable to bring people into their fold. This is particularly the case in Germany where disintegration and chaos is the order of the day, in the political as well as the religious sense. People are simply stranded and confused. They do not seem to know where to turn. Here are white fields. The most active among all sects are the Jehovah Witnesses. They have poured thousands of workers into the land of Luther who are working with zeal and energy to rally people around the standard of their false god. We know these Jehovah Witnesses, their fanaticism and their tactics. By their fanatical energy they have raised themselves from a very small group to a comparatively large body, a body that must be reckoned with. Taking their stand against every kind of "organized religion" as they call it, denying the need of church buildings for the purpose of worshiping, keeping up a paid ministry, etc., meeting in homes in smaller groups and reading their cheap literature instead of the Bible, this infidel group has achieved marked success in America. In Germany where this sect, no doubt, expected to reap a great harvest it has met with near failure to interest people. One clergyman of Germany had this to say about the success of the Jehovah Witnesses: "Though they expend much time and labor and are constantly on the neck of the people they strangely have made few converts. People here are not so easily gained by their smooth and easy manner of talking. They are suspicious of them. As far as I am able to judge they have made little headway." We hope that the opinion of this minister is correct. We feared that among the unhappy people of Germany they might find a ripe field for their insidious propaganda and grow by leaps and bounds; we feared that Germany having spurned the Gospel and turned to lies and falsehoods would be prepared to follow most anyone who with a new religion would promise it the world with a fence around it. There is something catchy in their cry of the "kingdom of God" for those who have left the Lord and therefore do not know the true meaning of the kingdom of God. The Jehovah Witnesses teach that the kingdom of God will be established by Christ on this earth and the members of that kingdom will experience physical advantages that appeal to the flesh. They deny the existence of hell. We believe according to the Bible that the kingdom of God is with us and exerts its influence through the Word and Sacraments; it is Christ's gracious rule in our hearts.

We hope the people of Europe, especially the people of Germany will turn a dull ear to the Jehovah Witnesses and turn in true repentance and faith to God. In that case even this terrible and horrible post-war condition will prove a blessing to them.

W. J. S.

MISSION SUNDAYS

EVERY Christian is a missionary. This really means *every* Christian, man, woman, or child. Not only did Christ command all His believers to go into all the world and preach the Gospel to every creature: by bringing them to faith in Himself He equipped them and anointed them to be His missionaries.

Mark well, when Jesus gave orders to fill the world with the preaching of the Gospel, He did not single out a special group of men for this purpose, but gave the command to the Church unto the end of time (Matth. 28, 20). He did indeed select a group of men, whom He designated as Apostles, to be witnesses in a special sense of His life and work; but He did not restrict His general commission to them.

The Early Christians as Missionaries

In Rom. 15, 19, St. Paul says about himself that "from Jerusalem and round about unto Illyricum" he had filled the country with the Gospel. When Paul penned these words he had been engaged in Gospel work for possibly twenty years (that is, if we include the time that he spent in Arabia after his conversion, and then in Tarsus). Look at a map, and be surprised at the vast territory which he covered: Palestine, Syria and Phoenicia, all the provinces of Asia Minor, Macedonia, Achaia, and up the western coast of the Balkan Peninsula as far as Illyricum. How could one man do it?

It is true, Paul always had traveling companions and assistants to help him. We mention only such men as Barnabas, Marcus, Silvanus, Timothy, Titus, Tychicus, Luke. He had many more. Read, for instance, Acts 19, 22, 29, where three more men are mentioned by name "of them that ministered unto him." Yet even so, if we take all these helpers into consideration, it remains difficult to understand how Paul could found so many congregations in so wide a territory in so short a time.

Paul and his helpers did not work alone. The Christians, as soon as they accepted their Savior in faith, at once began to take an active part in the work. In Acts 14, 6, 7, we are told, not only that Paul and Barnabas came to the cities of Lystra and Derbe to preach the Gospel, but "the region that lieth round about" is mentioned specifically. Paul and Barnabas could not personally cover that entire field. We look at Acts 13, 42ff. Paul preached in the synagog at Antioch in Pisidia. On the next Sabbath, as v. 44 informs us, "almost the whole city"



came together to hear the word of God. The people who heard Paul on the first Sabbath and whose heart was touched by the Word of God invited their friends and neighbors. Thus they began to take an active part in mission work at once, and enabled Paul and Barnabas to cover more than just the city. As in Antioch, so also in other cities.

We look at Col. 2, 1, where Paul reminds his readers that they had not seen his face in the flesh. Yet they were a Christian congregation which belonged to Paul's field, and he wrote a letter to them. How had they become Christians in chap. 1, 7, Paul reminds them that they had "learned of Epaphras." How?

Epaphras was a resident of Colosse. Paul was at that time working in the

province of Asia with Ephesus as his headquarters. Colosse is about one hundred miles east of Ephesus. Most likely Epaphras had gone to Ephesus on some business. There he heard the Gospel and came to faith. Then when he returned home he took the Gospel along as the most valuable treasure which he had acquired in Ephesus, and at once began to testify to his fellow-citizens with the result that a congregation was founded.

The Urge to Testify

If we look at the times in which Paul carried out his commission and in which each individual Christian was an enthusiastic missionary for his faith, we find that, outwardly considered, they were very prosperous. Roman legions had conquered all people of the then known world and had incorporated them into the Roman Empire. Rome dominated the world and administered the affairs of the world.

Although we observe much corruption in Rome itself and in the governors, great and small, that were sent to the various provinces, yet in general, it must be admitted, Rome's administration of world affairs was pretty good and beneficial. A national characteristic of the Romans was lawfulness; they devised good laws and applied them sensibly, so that people on the whole fared better under Roman rule than when they had their own governments to manage their affairs.

The Romans were great engineers. They covered the empire in every direction with well built roads, some of which are in use today. Of course, all roads led to Rome. They also cleared the seas of pirates, so that travel by land and sea was safe and easy. Commerce flourished, and everybody benefited. Entertainment was plenty.

Yet in spite of this outward prosperity there was a general unrest among the people throughout the empire. All these external advantages could not quiet the guilty consciences, nor bring peace to the

(Continued on page 296)

Siftings

BY THE EDITOR

"The World Council of Churches may well become a turning point in the history of Protestantism," says Reinhold Niebuhr. He continues: "Churches must learn of one another in their polity, their liturgy, their theology, their life, and their message. They must also repent of their idolatrous devotion to special gifts and special inheritances as if these represented the entire riches of Christian heritage. If the World Council should become a place where churches encounter each other in the spirit of charity, and where they emphasize their common heritage rather than their diverse gifts, it will mean a new chapter in the history of Christianity." Thus Niebuhr would perpetuate an abominable lie of Satan who would take our eyes from the Word of God, the Holy Scriptures, and turn them to traditions, historical developments, and progressive revelations. The Church has nothing, absolutely nothing, to learn about its theology and message except that which is revealed in God's Word. Upon the Word of God which endures forever the Church must build its message and theology.

standard of excellence and are at the same time suitable for congregational use may be found in his works than in those of any other English writer."

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The emphasis today is upon youth, and this is apparent even in the choice of a pastor by a congregation. This happened also in Tulsa, Oklahoma, when Fred Jones, high school junior, was ordained in a Baptist Church. It is said that he has already preached more than two hundred times in Kansas and Oklahoma churches. We wonder whether Fred Jones has read the qualifications of a pastor which Paul includes in his letters to Timothy and Titus. It were better if he had and there would be considerably less confusion. Experience, apparently, is an asset everywhere but in the ministry.

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The North Phoenix Baptist Church of Phoenix, Arizona, will open a parochial school in September. The pastor, Rev. T. Sproles, says: "Baptist and Protestant parents need to realize that a Christian education is what their children need, for surely the kind of education we have today will determine the kind of citizenship we shall have tomorrow. Spiritualization of knowledge needs to replace secularization of knowledge if we are to save civilization." We have commended many for the return to the parochial school, but surely not with the thin explanation given by Rev. Sproles. If the North Phoenix Baptist Church started a school to save civilization that is a useless task; we know where this civilization is going. We start and encourage the founding of parochial schools "that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of

God." Eph. 3, 17-19. Our concern is not civilization. Our concern is the commission of our Savior to preach the Gospel to every creature and thereby deliver us from the power of darkness and translate us into the kingdom of His dear Son; in whom we have redemption through His blood, even the forgiveness of sins. Col. 1, 13. 14.

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Five Carolina ministers had bought doctorate degrees for \$50 each. The Rev. S. L. Morgan, Sr., a retired North Carolina Baptist minister, was unhappy. "I see real pathos when a minister pays so much hard cash for a 'degree' that gives him the right to be called 'doctor,'" he stated in an article for Southern Baptist papers. He also blamed the church which hesitates to call a pastor without a title. "I found," he continued, "that the appeal of churches and official boards to the colleges to confer honorary degrees on their pastors has become a racket, and that it has already reached the proportions of a nuisance and a burden to the colleges." He urged that "something be done about it." We sympathize with the Rev. S. L. Morgan, Sr., retired, and in this degree-conscious age these demands will be redoubled in the future. The difficulty would resolve itself, however, if all ministerial candidates were given an honorary doctor's degree upon graduation from their various colleges and seminaries. Such a procedure would save time and grief in the years to come.

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Protestant churches in Spain have gained strength in the past twelve years according to Dr. Benjamin Bush, representative of the Presbyterian Church in the U. S. A. According to Dr. Bush, there are about 4,000 Plymouth Brethren in Spain; about 2,000 members of the Evangelical Church of Spain; and about 1,500 Baptists, now related respectively to the Southern Baptist convention. He estimated the total number at approximately 30,000.

The Hymn Society of America is urging churches to observe the year 1948 as a "Watts Year," marking the two hundredth anniversary of the death (November 25, 1748) of Dr. Isaac Watts, "Father of English Hymnody." Dr. Watts is well known to the users of the "Lutheran Hymnal" in which are contained 31 of his hymns. His simplicity and earnestness appeal to young and old alike. Wherever the English language is spoken his name will be long remembered. One writer remarks: "It has been the fashion with some to disparage Watts, as if he had never risen above the level of his 'Hymns for Little Children.' No doubt his taste is often faulty and his style unequal, but, looking to the good and disregarding the large quantity of inferior matter, it is possible that more hymns which approach to a very high

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HOME

Mission Work

WE are now living in the season of our annual mission festivals. Practically every current issue of the *Northwestern Lutheran* reports a number of such festivals. With many of our members the mission festival idea is completely misunderstood: they go to church on this Sunday, hear a sermon on missions, drop in their contribution and feel that now they are through with missions for another year! Definitely a misunderstanding, to say the least!

Mission Congregations

In our midst we use the word missions very frequently in a rather unique way. We for instance speak of a mission congregation. By that we mean a congregation which is not financially able to handle all its necessary expense accounts, such as pastor's salary, fuel, etc., and for this reason needs financial aid from the mission treasury, which their fellow-Christians have created for this purpose. Here is a congregation, let us say, with thirty communicant members, located at an isolated place some fifty miles from the nearest Synodical Conference Lutheran congregation. These communicants selfevidently are not in a position adequately to support a pastor by themselves. Neither can they be served adequately from the neighboring parish some fifty miles away. Oh yes, the neighboring pastor could perhaps preach there regularly on Sunday evenings or on a weekday evening, because of our modern mode of transportation. But he could hardly minister unto these members as he ought to. Neither could he be busy gathering in more members into the fold. The only solution then is to place a missionary into this locality who can devote his entire time and effort to this field. But what about support, salary for this missionary? Who will assume this responsibility? These thirty communicants alone are hardly able to do this. Consequently their fellow-Christians come to their aid and ask themselves: how much are you able to contribute toward the support of your pastor? How much financial help from us will you need? Selfevidently Christians cheerfully render

this aid to their fellow-believers. Certainly they hope that soon their number will become fifty, eighty, hundred, or enough so that they alone can take care of their financial load. Such a congregation, assisted financially by their fellow-Christians, we call a mission congregation. When you read the reports of the respective District Conventions in the last issues of the *Northwestern Lutheran* you found that much time was spent in getting first-hand information from such financially supported congregations. And since you, dear reader, by means of your mission contributions are lending them



financial support you certainly are eager to know just how your monies are spent and what efforts are made by these supported congregations to get along with less support or to get along entirely without it, so that your mission offerings might be used to benefit other financially weak congregations.

Mission Work by Proxy

But why then do we not urge all the currently supported mission congregations to become self-supporting and then discontinue the mission treasury, stop lifting mission collections? Why do we keep on starting new congregations here and there and lend them our financial support for a year or years? Mrs. K. was a staunch Lutheran, her husband a

"staunch" scoffer. Once in a great while she succeeded in bringing him along to her church. At first he came reluctantly and critically. Eventually he came regularly and longingly. The missionary called on him, "Wouldn't you like to become a member of our church and enjoy all the privileges of a church member?" — "Yes, I would not mind; but I am too old! I can't memorize anymore!" — "You need not memorize. I would just like to have the privilege of telling you in a systematic way what we teach in our church." — "All right, you may come over for one session!" — After the first lecture meeting he gave permission to the missionary to come a second time, then three times. After that he welcomed the missionary to come as often as he liked. When the missionary came to explaining the Second Article of the Apostles' Creed, emphasizing that Jesus had in full paid for the sins of the world, also for his sins, that salvation was a free gift of God, he abruptly stopped the missionary: "Did I hear you say, *free gift*? You mean to tell me that God has forgiven me, scoffer that I was?" — "Yes, that is exactly what God says in the Bible!" — "It can't be, it sounds too good to be true!" — "But it is true! God says so Himself! For God so loved the *world*, this word includes you! It is finished, Jesus triumphantly exclaimed on the cross, that means your salvation was completed nearly 2,000 years ago!" He stopped contradicting. Tears began to roll down his cheeks. Joy had entered his heart. Hungrily he drank in the Gospel message proclaimed to him by the missionary. Henceforth he attended divine services regularly, unless prevented by illness. In due time he was confirmed. What a surprise for the missionary when he learned that this former scoffer had not only quietly listened to his lectures, but that he secretly had checked every word and memorized not only the Six Chief Parts of Luther's Small Catechism but also all the proof passages in the explanation of the Catechism! What a joy not only to the missionary, to the wife of this former scoffer, but to the angels in heaven to hear this sixty-year-old grandfather confess: "I believe in the forgiveness of sins." Several years later he died, trusting in the Savior who died for

him. Dear reader, another soul saved by means of your mission contribution! You gave your money, your money supported in part or fully the missionary, the missionary carried the Gospel to a hungry soul. Will you ever complain because of another mission collection? A Christian rejoices that by means of his contribution a soul could be assisted to find the road that leads to heaven.

Personal Mission Work

However, your mission contribution is but one way in which you may help those without Christ. How about that husband in your own house? You say, you love him? How about that wife? You say you love her? Only until death? Do you want to be separated forever after death? How about that good neighbor? How about that dear friend? If all these are not on the road to heaven, then they definitely are on the road to hell, there is no third place! "He that believeth not shall be damned!" Do you actually believe these words? Then, what are you doing about stopping these from going to hell? Do you say, "I know where I am going, they can look out for themselves, they know where the church is?" Do you ever invite them to go to church with you? Do you ever drive out of your way to take them along with you? Do you ever talk to them about their soul's welfare? Do you make them feel that religion is something only for Sunday. Jesus died for you, this you know and believe. But He also died for your unbelieving husband, wife, neighbor, friend. This unbeliever is the spiritually hungry Lazarus that Jesus has laid at your door. Will you like the rich man deny him the crumbs? Some day Jesus will want you to give an account of how you fed this spiritually hungry Lazarus lying at your door? A white man went into a head-hunter colony from which no Christian business man had ever returned. He was warned not to go. He went. After considerable time elapsed he returned — unharmed. "How did it happen?" he was asked. "Oh," he said, "I did not let them know that I was a Christian." Are we perhaps living similarly? Read Acts 16 where St. Paul and his company confessed, "Assuredly gathering, that the Lord had called us for to preach the Gospel unto them." This is our duty —

our privilege! And if all of us actually would realize this, as St. Paul and his companions did: would our congregations, large or small, have additions only as they now have? Wouldn't outsiders have to confess, "How they love each other and — us?" Jesus says, "He that confesseth Me before men, him will I also confess before My Father in heaven; but he that denieth Me before men, him will I also deny before My Father in heaven."

Can we whose souls are lighted with wisdom
 from on high,
 Can we to men benighted the lamp of life
 deny?
 Salvation, O salvation, the joyful sound pro-
 claim
 Till each remotest nation has learned Mes-
 siah's name.

THEOPHIL HOFFMANN.

**WHAT DOES GOD WANT HIS
 MESSENGERS TO PROCLAIM
 TO MEN?**

(Continued from page 290)

unto you." The word of our God is the Gospel of His grace in Christ Jesus; and yet the entire Scripture is included, for all of it is bound up with this Gospel message and stands in its service. For Isaiah the word of our God meant God's saving promise, spoken long ago, and repeated and unfolded in the midst of His chosen people. Immediately after man had fallen into sin and through God's righteous judgment had become as withered grass he was given to hear this word of our God. In the promise of the woman's seed God let him hear the message of the Savior and His ultimate victory over sin and Satan. For the people of Israel languishing in Babylon, as Isaiah foresaw them, the Word of our God included also the promise of their deliverance from captivity and their restoration as God's people, in as much as it all was a part of God's gracious thought of sending forth His Son into their midst as the Savior of mankind.

It Did Stand Concerning this "word of our God" Isaiah was to proclaim that it would stand forever. It would abide unchanged. More than that; all the forces of flesh, also proud and mighty Babylon would not be able to hinder the fulfillment of God's thoughts

of salvation. Even Israel as flesh would not prevent the saving plan of God. God's saving word did stand. Israel was delivered from Babylon, and despite Israel's renewed unfaithfulness Christ did come forth from its midst as the Savior of the world. He was delivered for our offenses and raised again for our justification.

God's Great Message Still Stands God's messengers are now to proclaim the Gospel of Christ's finished redemption. They are to

preach it as the Word of our God which shall stand victorious. It and it alone can rescue man from the curse of his sin, from impotence, from futility, from vanity, from the sting of death, from eternal perdition. Through this Gospel the Savior extends His blood-bought forgiveness to sinners without money and without price. And His Word is Spirit and His Word is life. It has power to grant and impart what it offers. Through it the Holy Spirit awakens faith in the heart of sinners to embrace the Savior's pardon, to rejoice in it, and to find perfect peace for their souls. Wherever it awakens such faith it fills the sinner's heart with thankful love as a power to bear fruit which abides, fruit by which God is glorified. As the Gospel gives sinners the assurance of faith that their sins are forgiven they are comforted against the sorrows and distresses which have entered human life through sin. They know that in the hands of God who has become their loving Father through Christ all these things must now serve a wholesome purpose on their way to eternal life. The Gospel clothes them with grand and imperial power amidst all their needs, for it makes them partakers of the promise that whatsoever they shall ask the Father in Jesus' name He will give it them. The Gospel also makes them conquerors over death and the grave; it holds out to them the Savior's promise: "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." Also this word of our God shall stand, it shall reach its fulfillment.

May God's New Testament Zion and all its public heralds, also on the mission fields, ever faithfully proclaim the mes-

sage that God would have them preach: All flesh is grass, for the Spirit of the Lord hath blown upon it; but the Word of God, the glorious Gospel of the Savior, shall stand victorious forever.

C. J. L.

MISSION SUNDAYS

(Continued from page 292)

soul. Much though they tried to hide it, people were driven by a constant fear. Many were also their efforts in mystery cults to find peace, but to no avail.

Then the Gospel came, which is a power of God unto salvation to every one that believeth. The Gospel offered peace, and actually created peace in the hearts of the believers. It allayed their fears and filled them with assurance and hope. How happy they were when they found this peace! Their hearts were filled, their mouths bubbled over. They believed: for that reason they spoke. They told their friends and neighbors of the wonderful treasure which they had found.

Thus they became ardent missionaries, who spread the Gospel far and wide.

Missionary Zeal Today

If we follow Paul on his course we see that he chose as his headquarters some prominent centers of population. We mention Philippi, Thessalonica, Corinth, Ephesus. He stayed in each place till the Lord gave him a signal to move on. At the same time he kept up close connections with Antioch in Syria, the city from which he had been commissioned. The work to spread the Gospel to the neighboring town of the large centers was left to the local Christians. These did not organize mission societies to carry on the work, but personally testified freely in the manner briefly pointed out above.

The same truth will apply today. If our hearts are filled with joy over the love of God which He manifested to us in Christ Jesus, and over the salvation, the peace and hope which He prepared for us in Him: then how can we but express our joy? We will show it in word and deed.

We will not begin by sending missionaries into distant countries. We will begin right at home. We are living in prosperous times, and the world offers

us pleasures and amusements of every description. But this general appearance of happiness is only a thin veneer, which cannot hide the unrest of the soul, which is as intense today as it was in Paul's time. Why hesitate? Why not testify to our friends and neighbors of the peace which our hearts have found in Christ?

Above all, let us show our joy in our conduct. Why act as though our souls were hungry and we had to fill them with money and possessions, with pleasures and amusements? Do we not know that these are only opiates which stupefy, but do not heal? Let us invite people to

church. Let us intensify our educational work.

Let us not stop there. Let us not forget the many heathen people who have never heard the saving Gospel. Let us expand our preparatory schools and seminaries. Let us fill them with devoted students, ready to go forth and to work in schools, in churches, and in missions, to testify the Gospel of Christ.

May God bless our Mission Sundays that our hearts be filled anew with joy in the salvation which we have experienced through faith in Christ Jesus, so that we testify of Him in every way possible.

J. P. M.

IN THE FOOTSTEPS OF SAINT PAUL

THE EVANGELIST PHILIP CONVERTS THE SORCERER SIMON MAGUS

BY DR. HENRY KOCH, MORRISON, WISCONSIN

THE first beginnings of the spreading of the Gospel from the Mother Church in Jerusalem can be ascribed indirectly to the persecutions of Saul of Tarsus. After his conversion before Damascus the persecutions were continued by his fanatical kinsmen, who became desperate in their effort to destroy the following of the hated Nazarene. Some of the Jewish Christians who had to flee out of Jerusalem, found refuge in Samaria. We are told, that these Jewish refugees, who were scattered abroad, began to preach the Gospel at once. They wanted to pass on to others their greatest heritage, which could not be taken away from them. They put us to shame with their missionary zeal. As laymen they carried on this blessed work of spreading the Gospel. The rapid spreading of the Gospel throughout the ancient world is due to a great extent to the holy zeal of laymen. It would have been impossible for the apostles and evangelists to reach such vast numbers. May this noble example also inspire our laity to a like missionary zeal. The Gospel spread by them individually in their contact with their fellowmen also will not return void. Today too the fields are ripe unto the harvest and the laborers are few. Let us remember this in this blessed season of mission festivals.

When the evangelist Philip heard of the blessed efforts put forth by the refugees out of Jerusalem in the spreading of the Gospel in Samaria, we are told: "He went down to the city of Samaria and preached Christ unto them. And the people with one accord gave heed unto those things, which Philip spake, hearing and seeing the miracles which he did (Acts 8, 4-6).

Simon Magus Is Converted

At that time there was a sorcerer in Samaria, Simon Magus by name, who boasted to have great powers given to himself by God. For a time he was able to bewitch the Samaritans, but now came Philip, who not only preached the Gospel, but also healed the sick and drove out the evil spirits. Through the preaching of the evangelist Philip Simon was converted. We have no reason to assume, that this conversion was not a genuine one. After his baptism he followed Philip.

There have been and still are those, who do not believe that baptism is a means of grace giving us faith and forgiveness of sins through the water and the Word. The Reformed and Enthusiasts belong to this class. They make much of the baptism of Simon Magus and his later falling away from the faith.

They are of the opinion that Simon's faith was a sham. There is no foundation in the Holy Record for such a claim. We are told, that Simon Magus believed and was baptized. If we doubt this, then we must also doubt the other conversions reported in connection with baptisms such as the Eunuch of Ethiopia reported in the same chapter of Acts.

A Visit By Peter and John

Luke, the inspired writer of the Book of Acts, makes it very clear that Simon at first followed Philip and did not ask for the special gift of the Holy Ghost. When the apostles Peter and John, who had remained in Jerusalem had heard of the many conversions and baptisms of Philip in Samaria, they too went to Samaria to confirm the brethren in their faith and to show that there was a unity of faith between them and the Mother Church in Jerusalem. The Samaritans should feel and be assured by them, that their church was the same as that in Jerusalem. Up till now the Samaritans had felt that cleavage between themselves and the Jews. The great wall of partition had now been broken down by the Gospel, the soul saving message for all men and races.

We are told, that Peter and John prayed that they, who had been baptized, might receive the power of the Holy Ghost. This might sound as though they had not received the true baptism and that faith had not been created in them by the Holy Ghost through the Gospel. Such an interpretation would contradict other clear passages of Holy Writ. In the day of Pentecost 3,000 souls were baptized. There was no special laying on of hands on that day and still Peter told them (Acts 2, 38): "Repent ye and be baptized everyone of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." When Peter and John laid their hands on those, who had been baptized by Philip, they did not want to imply, that they had not been truly baptized. They wanted to give them the special gift of the Holy Ghost, which consisted in the speaking in tongues, that miraculous gift, which was given to some of the early Christians, but which was later on discontinued, when the Church

of Christ had spread out. It was an exceptional gift given to the early Church just as were the miracles performed by Jesus, the apostles and evangelists. Today we neither have the outstanding miracles nor the special gift of tongues. This does not mean that the Lord does not accompany the preaching of His Gospel with outstanding miracles of conversion. It takes an eye of faith to see them.

A Business Proposition

When Simon saw that the apostles distributed the gift of tongues by the laying on of hands, he noticed that they could



do things, that he himself was unable to perform with all his former sorcery. They could heal the sick, drive out the evil spirits and grant the special gift of tongues. Just as he had formerly received money for his sorcery, he now wanted to give money to the apostles so as to enable him to perform the same miracles. Peter told Simon that the gifts of God cannot be purchased with money and asked him to repent. Even though this may seem to be a parallel case to Peter's dealings with Ananias and Sapphira (Acts 5) we find that Peter deals much more leniently with Simon than with the lying couple. This offers us added proof, that the conversion of Simon had been

a true one, but that he had fallen back into his old sins, when he observed the special powers of the apostles and desired to have them too. Simon did repent, for he asked the apostles: "Pray ye to the Lord for me, that none of these things which ye have spoken come upon me" (Acts 8, 24).

Simon's Sin Perpetuated by Rome

Simon's sin has handed down to later ages the name for the sin called simony, an attempt to receive or give the grace of God for money. In the Church of the Middle Ages the Popes gave ecclesiastical offices for money, sold indulgences for money and thereby made themselves guilty of the sin of Simon. It was Luther who brought this terrible sin of simony into the open. The special gifts of the Holy Ghost, as well as the offices of the Church, can neither be given nor purchased by money. Salvation with all its accompanying gifts is ours through faith and grace alone. With all of the money of this world not a single sin can be forgiven, no ministerial office can be given or received. Money is not omnipotent. Man can be bribed with money, but not God. God is the free giver of all good things.

Legend has made Simon Magus the father of all heresies. He is said to have followed Peter, wherever he went to oppose him and his work. He is looked upon as the author of the later anti-Christian movement of Gnosticism. There is no proof for either claim. Let us rather learn not to attempt to judge the heart. It is God alone, who is able to do so. Simon's conversion was genuine, his later repentance too as far as we can see. With the coming in of Simon, the Samaritan, into the fold of Christ we observe that the apostles, evangelists and Jewish lay Christians were being taught by the Lord Himself, that the Gospel was not only intended for the Jews, but also for the once so despised and hated Samaritans. They were beginning to understand, what their Lord wanted to tell and teach them on the day of His Ascension, when He said unto them: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth" (Acts 1, 8).

RESULTS OF OUR MISSION WORK AMONG THE APACHE INDIANS

THE results of our mission work among the Apache Indians will fully appear when with bodily eyes we also shall see what St. John saw in the spirit, as recorded in the book of Revelations. "I beheld," he writes, "and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the lamb."

Apache what he experienced among these Indians in the course of nine years until, as he writes, "our amicable relations were broken up by their irrepressible rascality and treachery." Concerning the defiant character of the Apache Geronimo's experience moved him to write: "Ten Apaches will undertake a venture that will stagger the courage and nerve of a hundred Yumas, Pimas, or Navajos, although the last mentioned tribe is an undoubted branch of the Apache race" (of the same language family, the Athapascan). "The Apache is trained



Geronimo (mounted on left) Fierce Leader of the Last of the Fighting Apache

The number of the Apache Indians who by our mission work have been brought into that multitude will then appear. Since the work is conducted under difficulties, the like of which not many missions have had to contend with, they will contribute so much the more to the glory of the Savior. These difficulties consist in the character of Indians in general, in the history and traditions of the Apache in particular, in subversive religious influences exerted upon them, and in the corruption of modern civilization which has entered their midst.

The Apache Character

John C. Geronimo, who just a hundred years ago served the U. S. government in the commission marking the boundary line between our country and Mexico, tells us in his book *Life Among the*

from earliest infancy to regard all other people as his natural enemies. He is taught that the chief excellence of man is to outwit his fellowmen. He is made to feel that the highest honors are bestowed upon him who is master of the greatest amount of rascality. The favors of the women are lavished upon the most adroit thief, because his dexterity enables him to furnish a more copious supply of their wants and caprices."

Such character qualities were given rich opportunity to spread their roots deep and wide during the forty years of warfare between the bands of this tribe and the American military power. For this warfare was provoked by mistakes and overbearing conduct on the part of whites and was for the most part carried on by both sides with the fiercest application of the natural man's rule of "an eye for an

The Northwestern Lutheran

eye, and a tooth for a tooth," yes, in the spirit of Lamech, who said, "If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold."

The Religious Appeal

Think of how long natural tendencies, customs, and traditions were kept alive among Germanic peoples after Christianity had been introduced among them. Then it will not seem so surprising that the stories told by the last of the Apache fighters in the many engagements till 1886 are still echoing forth, so to say, from the rocky ridges and canyons walls of their rugged country. Many a time one can hear a response to it and see the sullen spirit of Cain break forth even among the little beginners on the school grounds. Larger children, under traditional influences, consciously fortify themselves in aloofness, even in a decidedly antagonistic attitude, if they see the way of natural desires barred, especially if barred by the white man.

As to religious influences contrary to the Gospel truth, Romanism with its ceremonialism and its deceiving display of power would naturally appeal to the Apache as a substitute for or as a supplement to what is religious in their own traditions. As these traditions are full of poetic symbolism expressive of natural trust in created powers so also the Romanist doctrine is not at all contrary to the old natural trust in man's own doing. Then there are the Pentecostalists, who with a loudspeaker blaring from a car make their rounds about the campsites urging the people to come to their emotional meetings where they claim to speak in tongues and to effect bodily healing. Though they talk of redemption by Christ, they are actually fostering trust in man's own holiness through following Him. Thus, while appearing as Christian, they, too, strengthen the thought of natural man. On the upper of our two Apache reservations the Mormons are active in winning people with an appeal to the natural man. Also an Indian Independent Church was founded in the desire to be free from white leadership. It gratifies particularistic interests in the tribe and religious thought natural in man with the support of superficial Bible knowledge.

Difficulties, Yet Success

White civilization has entered Apache-land and just in its worst aspects quickly exerted an overwhelming influence. Movies and illustrated magazines laid out at the trading posts have had the effect of exciting and stimulating sensual desires. Degeneration appears especially in the spread of drunkenness, adultery, and divorce.

Yet in spite of all these difficulties God has fulfilled and is fulfilling also among the Apaches what He prophesied through Isaiah: "By his knoweldge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great,



Newly baptized Apache Indians with their two missionaries, San Carlos, Arizona, Easter, 1948

and he shall divide the spoil with the strong." You, too, might have thought of these words, if, for instance, you had seen Chief Alchesay at Whiteriver bend his neck to receive the sacrament of baptism, having a better knowledge of the Word than Chlodovech the Frank had when he submitted to the sacrament at Reims. Again and again Isaiah's prophecy has been fulfilled in Apacheland as for years at various places and at different times, especially at Easter, men of this once so defiant and naturally refractory tribe have bowed their knee and confessed that Jesus Christ is Lord; no less has it been fulfilled in the large number of women and school children who have been instructed in the saving truth and then baptized, and in the infants who have been brought by their mothers, and sometimes also by fathers, to the Savior's gracious washing of regeneration. The total number of the baptized is more than 2,000.

Promise of a Harvest

From our eight mission stations the call goes out to the scattered dwelling places of the Apache, whose growing

number approaches 7,500. Is there any nation to which the Lord's word, "Many are called, but few are chosen" fails to apply? Thus also to many of the called among the Apache Christ seems to be only a Great Chief, as to ancient Franks and Saxons He was the Heliand whose greatness in power was acknowledged also where the need for His grace was not seen. Yet despite all contrary influences the salt of true Christianity is at work. We believe we see it in those that announce themselves for Holy Communion and are accepted, totaling 530 in the various districts. Faith in the Savior and thankful Christian life is taught by our missionaries to 338 Apache school children and to 830 Apache pupils of the Government schools.

The weakness of the flesh is much in evidence. Defection and backsliding of such as had given joy to the missionary pastor cause him sad hours and heavy thoughts. But even such disappointments in the work serve the wholesome purpose of stimulating to ever greater care in teaching "the form of sound words" and in leading faithful hearers to a clear understanding of the saving truth. Our efforts to get natives educated into missionary helpers are not unpromising. More than the one student attending there could be sent to our Dr. Martin Luther College, if there were room for them. We have a native teacher in Arnold We-

hausen; another in Clarence Bullis, a grandson of the once greatly dreaded Chief Chiquito. Alfred Burdette has for years served as an assistant teacher and his witnessing for Christ goes beyond the interpreter's work which he does for his missionary.



Lutheran Sunday School Children at San Carlos with pastor and teacher. Five white children among the Apaches

As we look at past and present circumstances that have made our mission work difficult, as we compare this mission field with others, as we see what we have and hold and what is growing in even this mission field, we humbly acknowledge the miracle-working of God's grace. Faith is the gift of God, who "has quickened us together with Christ." Malachi speaks of the day in which "the Lord will make up His jewels." Then we will see the full result of God's working. All those of the Apaches whose faith is still hidden to us will then appear as jewels of the Lord.

F. UPLEGGER.

CONCERNING THE BUILDING FUND COLLECTION

FOR more than a year the second phase of Synod's Building Fund Collection has been before us. It was at the Watertown Convention in August, 1947, that our duly elected representatives resolved to bring this matter to an early successful conclusion. Have we made use of the time that has elapsed to pursue this task diligently or are we still procrastinating? Indications are that a goodly number of congregations are actively engaged in this project; others are at work informing their membership of the situation that prevails that makes this second effort necessary and are planning on taking the actual offering in the near future. Naturally each congregation must decide for itself when it will be most

propitious for it to undertake this matter; but, brethren, let us not procrastinate unnecessarily or put it off unless there be very urgent reasons for doing so.

Each additional month of delay works unnecessary harm to our Lord's cause. We all realize how sorely pressed our colleges are for the buildings which are to be erected with this Building Fund. For a number of years now we have been compelled to turn away prospective students in large numbers from our institutions, many of whom, if they could have been admitted, would no doubt have become workers in our Church. You also know how sorely our Church needs additional workers — the field is open to us in Germany crying for more pastors

to take care of the spiritual needs of those who are looking to us for the Bread of Life, the urgent appeals coming to us from Nigeria to send more missionaries, the situation here at home where congregations often must call for a year or more for a pastor only to leave some other congregation without a pastor for the same period of time and where Christian Day Schools, laboriously established, are compelled to close their doors for lack of teachers, not to mention at all the vast possibilities for mission work in our own country which we are compelled to neglect because we do not have the facilities to train the necessary additional workers. Then consider the harm done to our established missions by the lack of an adequate Church Extension Fund — mission congregations forced to worship in all sorts of unchurchly rented quarters for which they must pay excessive rentals with the threat of eviction continually hanging over them.

Brethren, all these deplorable conditions can be remedied to a great extent if only we will all wholeheartedly put our shoulders once more to the wheel to increase our building fund by another million dollars. One million dollars for the 200,000 confirmed members of our Synod in reality amounts to very little in these times. All it requires is a few hours of labor on the part of the laboring man, a few bushels of wheat or corn or a few pounds of butterfat from the farmer. Even confirmed children who as yet do not have steady employment should not find it too difficult to earn enough to do their part. For many it will require no sacrifice at all — it will merely mean dipping a bit into the surplus the Lord has been sending their way these last years. Let such not hesitate to bring an offering in accordance with their greater means. But even if it requires a real sacrifice on the part of some of us, let us not hesitate to bring that sacrifice. He who once brought the greatest sacrifice of all times, all for us, will be well pleased if out of gratefulness to Him we deny ourselves something for His sake and His cause. Our Savior's honor and cause and the work He has given our Synod to do urgently demand the early successful conclusion of the second phase of the Building Fund Collection. Let us all plan and

work and pray toward that end so that the goal may be reached by December 31, 1948, and building operations at our colleges may be begun early next spring.

H. C. DUEHLMEIER.

ANNIVERSARIES

TWENTY-FIFTH ANNIVERSARY

REV. GERHARD L. PRESS
Wayne, Michigan

In a special service on the evening of June 6 the members and friends of St. John's Congregation in Wayne, Michigan, observed the 25th anniversary in the ministry of Pastor Gerhard L. Press.

The theme of the celebration was set by Pastor O. J. Eckert of Saginaw, a former classmate of the jubilarian, in the sermon which he based on the words of Jacob recorded in Genesis 32, 10, "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant."

During the social gathering after the service opportunity was given to visiting pastors and to the members of the congregation to extend their congratulations, and to the jubilarian to express his gratitude for the grace and mercy given him during the years of his ministry.

Pastor Press was ordained into the ministry by the now sainted Pastor Leimbrock in Denver, Colorado, on August 12, 1923. A week later Pastor William Schaefer installed him in the congregations at Carlock and Burke, South Dakota.

After serving these congregations for five years, Pastor Press accepted a call to Sioux City, Iowa, where he served until 1936, when he was called by Hope Congregation in Detroit. He has been pastor of St. John's Congregation in Wayne since June 22, 1941.

THEODORE SAUER.

TWENTY-FIFTH ANNIVERSARY

REV. MAX STERN
South Ixonia, Wisconsin

"Occupy till I come." These words of Christ in the parable served a fitting basis of consideration as the congregation of South Ixonia and friends gathered to praise that Lord who had granted twenty-five years of faithful stewardship to Pastor Max Stern. The celebration took

place with an evening service on August 18, with Pastor Kurt Timmel, a classmate, preaching the sermon, and Pastor O. Pagels serving as liturgist. Congratulatory wishes and gifts were received from the congregation and Central Conference, as well as messages from the Plum City and Neosho congregations which were formerly served by Pastor Stern, to which he responded with words of thanks. Following the service lunch was served by the congregation to the many friends and co-workers who had gathered for the occasion.

E. H. WENDLAND.

TWENTY-FIFTH ANNIVERSARY ST. PAUL'S EV. LUTHERAN CHURCH Hazelton, North Dakota

On July 18 St. Paul's Ev. Lutheran Congregation of Hazelton, North Dakota, was privileged to celebrate the 25th anniversary of its founding and organization. For the morning service Pastor S. Baer of Rockford, Minnesota, during whose ministry the congregation was organized, preached in English on Ps. 107, 1. Pastor W. Herrmann of Zeeland, North Dakota, its second minister, preached in German in the afternoon on Ps. 26, 6-8. Pastor Paul Kuehl of Mandan, North Dakota, preached in English in the evening on Heb. 3, 2. Other pastors which served this congregation are: G. J. Schlegel, H. A. Schultz, H. Heckendorf, and since June of 1942, G. J. Ehlert. Organized with ten voting members, the congregation now numbers 378 souls, 212 communicants, and 72 voters. Last winter a beautiful new church was dedicated to the service of the Triune God and plans are being made for the erection of a new parsonage. God's blessing has rested upon this congregation and unto Him above therefore all glory, honor, and thanksgiving was given.

S. BAER.

FIFTIETH ANNIVERSARY ZION EV. LUTHERAN CHURCH Tp. Omro, Wisconsin

Slightly over fifty years ago a religious census conducted by the Rev. George Saxmann of Eldorado in the towns of Utica and Omro revealed several Lutheran families without a church. The Rev. Saxmann held services in their

homes, and a short time later a former pastor of Winneconne took charge, officially organizing Zion Congregation with a nucleus of three families on August 7, 1898. The three charter members were Herman Kampke, Herman Arndt, and John Hammer.

Pastor Martin Plass, who also served the West Rosendale Congregation, was the first resident pastor. Under his leadership the congregation built its own church in 1901 and during the following year joined the Wisconsin Synod. The Rev. Martin Plass was succeeded by Vicar Martin Keturakat and Pastors Wm. Roepke, Adolph von Rohr, Emil Duerr, and Henry Hartwig. The undersigned assumed the pastorate in 1917.

Zion Congregation now numbers 105 souls, 86 communicants, and 28 voting members. During the past fifty years 163 baptisms, 182 confirmations, 33 marriages, 36 burials took place in the congregation, and 6,291 communed in its midst.

Two former pastors preached the jubilee sermons. Pastor Martin Plass delivered a sermon on 1 Cor. 15, 58 at ten o'clock in the morning, and Pastor Wm. Roepke preached on Malachi 3, 6. A capacity attendance of present and former church members and guests marked the observance. The collections were raised for Synod's Building Fund.

"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.

O. T. HOYER.

OPENING ANNOUNCEMENT OF OUR SCHOOLS NORTHWESTERN COLLEGE

The new school year at Northwestern College begins on Monday, September 13. Opening exercises will be held in the gymnasium at two o'clock in the afternoon.

Two new professors will be inducted into their office on the opening day: Professor Carleton Toppe and Professor Ralph Gehrke. Professor Gehrke will take the place of Professor Blume, who last spring accepted a call to the congregation in Columbus, Wisconsin. Winfred Nommensen has been called to take the place of William Zell as tutor and assistant to Professor Pless in the dormitory. E. E. KOWALKE.

NORTHWESTERN LUTHERAN ACADEMY

The new school year at the Academy will begin Monday, September 13. There will be a service at 2 P. M. with registration following.

R. A. FENSKE.

NOTICE

The General Synodical Committee will meet in the week of October 10, in St. John's School, Milwaukee, Wisconsin.

JOHN BRENNER.

APPOINTMENT

Teacher R. Siewert having resigned on account of his removal from the Michigan District, I have appointed Teacher William Arras a member of the Board of Support. JOHN BRENNER.

CALENDAR OF CONFERENCES

SOUTHWESTERN PASTORAL DELEGATE CONFERENCE OF THE MICHIGAN DISTRICT

Place: South Haven, Pastor W. W. Westendorf. Date: September 21-22. Opening at 9:30 A. M. Essays: Ephesians 1, C. J. Kionka; The Execution of Authority in Administration or Government of the Church, R. Gensmer; "He Descended into Hell," E. Berg; Revelation 1, A. Fischer; Ephesians 2, A. Kell. Preacher: A. Hoenecke (H. Hoenecke). Kindly notify local pastor if quarters are desired. WILLIAM KRUEGER, Secretary.

NEBRASKA DISTRICT SOUTHERN CONFERENCE

The Southern Conference of the Nebraska District will meet in delegate session at Hastings, Nebraska, Pastor A. Habben, on September 21-22, 1948. Opening session at 10 A. M.

Papers: Article V of Augsburg Confession, A. Habben; Revelation 1, R. Ruth; Rightfully Dividing the Word of Truth, 2 Tim. 3, 16, R. Bittorf; Veteran Organizations and How to Deal with Joining Members, M. Weishan; Jonah, its Message and Application, E. Lehmann; The Conclusion of the Ten Commandments, A. Degner. Speaker: W. Schaller, Jr. (D. Grummert). Kindly announce to the host pastor. W. SCHALLER, JR., Secretary.

SOUTHWESTERN CONFERENCE OF THE WESTERN DISTRICT

Place: Catawa, Wisconsin. Date: September 14, 1948. Time: 9:50 A. M. Works: Exegesis of 2 Tim. 2, H. Paustian; Third Letter in Revelation, A. Winter; Conversion, H. Kirchner; Engagement, O. Stuebs. Sermon: C. Siegler (A. Stuebs). E. G. TOEPEL, Secretary.

MISSIONARY AND MISSION BOARD CONFERENCE OF THE NORTH WISCONSIN DISTRICT

The Tenth Annual Missionary and Mission Board Conference of the Northern Wisconsin District will, God willing, be held in St. Paul's Lutheran Church, Gladstone, Michigan, on September 20 and 21, from noon till noon.

September 20

- 1:00 P. M. Devotions.
- 1:15 Minutes and Roll Call.
- 1:50 Inspirational Address, Pastor Paul Bergmann, Secretary of the Mission Board.
- 2:15 Recess.
- 2:30 Essentials of a Mission Sermon, Missionary Ernst Lehninger.
- 3:30 Canvassing, Missionary Paul Hartwig.
- 4:15 Missionary Problems and Solutions, Pastor Walter Pankow, Chairman of the Mission Board.
- 5:00 Closing Devotion.
- 7:30 Holy Communion Service with sermon by Missionary D. E. Hallemeier.

September 21

- 9:00 Opening Devotion.
- 9:15 Minutes.
- 9:20 Encouraging Words to the Mission Board and to the Missionaries, Pastor Irwin Haebeck, President of Northern Wisconsin District.
- 10:00 Goal of Mission Congregation, Missionary Theo. Zarembo.
- 10:30 Recess.
- 10:45 Relation of Mission Board to Missionary, Pastor Erwin Scharf.
- 11:15 Business.
- 11:45 Closing Devotion.

THEOPHIL HOFFMANN, Chairman.

DODGE-WASHINGTON COUNTIES' PASTORAL CONFERENCE

Time: October 5-6 at 9:30 A. M. Place: St. Paul's Congregation, Neosho, Pastor E. Weiss. Preacher: W. Schink (F. Zarling). Essays: Gen. 2, 4ff., W. Schink; Continuation of James 5, 13-18, W. Reinemann; Continuation of May Pastors and Teachers Due to Present Day Economic Conditions Ignore the Scriptural Principles of 1 Cor. 9, 14, W. Nommensen; Phil. 4, 12 in comparison with Luke 22, 34, H. Schaar; Communism and the Church, G. Boldt; Luke 9, 62, Does Christ here Refer to our Calling as Pastors and Teachers in the Church?, H. Heckendorf. ALFRED SCHEWE, Secretary.

RHINELANDER CONFERENCE

Place: Minocqua, Wisconsin. Time: September 13 and 14. Preacher: Pastor Fred Weyland — Pastor Fred Bergfeld. For quarters write to Rev. W. O. Weissgerber, Minocqua, Wisconsin. F. W. RAETZ, Secretary.

MISSISSIPPI VALLEY CONFERENCE

Place: Lewiston, Minnesota, Pastor R. Korn. Time: September 28-29, 1948. Opening session at 10 A. M., September 28. Essays: Sponsors and Witnesses at Baptism, W. Koepsel; The Pastor in Politics, A. Mennicke; The Forbidden Degree of Marriage, Lev. 18, 16-18, W. Lange; Exegesis, Mt. 5, 1-12, G. H. Geiger; The Smalcald Articles Applied to Present Conditions, F. Miller; Sermon on the Gospel for the 19th Sunday after Trinity, G. Horn; A Lecture on a Phase of Archeology (Choice of Essayist), Dr. Ylvisaker. Service: Holy Communion service September 28, at 8 P. M. Sermon: Pastor A. W. Sauer. Note: If you desire quarters please inform Pastor Korn not later than September 25. Positively no quarters after that date! G. H. GEIGER, Secretary.

CROW RIVER PASTORAL CONFERENCE OF THE MINNESOTA DISTRICT

Place: Glenwood, Minnesota, Pastor Chr. Albrecht. Date: September 21-22. Opening at 10 A. M. Essays: Historical Vestments of the Lutheran Church, Chr. Albrecht; The Problems in Communion Announcements, W. Voigt; Work of the Visiting Elder, K. Plocher; Exegesis on 1 Timothy 6, 3-5, H. Mutterer. Speaker: E. Berwald (P. Hanke). Kindly announce to the host pastor. P. R. HANKE, Secretary.

NORTHERN MICHIGAN PASTORAL CONFERENCE

Place: Frankenmuth, St. John's Ev. Lutheran Church, A. Kehrberg, pastor. Time: September 20 and 21. Opening at 9 A. M. Work: Report on the Synodical Conference Convention, O. J. Eckert; A Practical Instruction in the Training of Children in the Christian Home, E. Kasischke; What is the Meaning of "Righteousness" in "Thus it becometh us to fulfill all righteous"? J. Vogt; The Ascension of Christ — Its Significance for Christ; Its Significance for Us, Wm. Steih; What do our Confessional Writings Say as to the Scope of what the Law Reveals and how should this Revelation be Applied, Prof. A. Schultz; Exegetical and Homiletical Treatment of Luke 7, 36-50, A. W. Hueschen; Exegesis of Eph. 4, 3, Prof. G. Martin. Sermon: D. Metzger (J. Roekle, substitute). Kindly announce for quarters by September 11. J. VOGT, Secretary.

PASTORAL CONFERENCE OF THE COLORADO MISSION DISTRICT

Place: Our Savior's, Pueblo, 1200 Carteret, W. Siffing, pastor. Time: September 14-16. Opening Tuesday at 10 A. M. Work: Confessions, A. C. Baumann; Exegesis of 1 Tim. 2, V. Tiefel; Exegesis of Phil. 3, E. Kuehl; Exegesis of Gal. 3, 16 and 19, N. Luetke. Preacher: R. Vollmers (W. Krenke). Kindly announce yourself soon! N. LUETKE, Secretary.

THE SOUTHEASTERN PASTOR, TEACHER, DELEGATE CONFERENCE OF THE MICHIGAN DISTRICT

The Southeastern Pastor, Teacher, Delegate Conference of the Michigan District will meet September 21-22 at Adrian Michigan. Host pastor: A. Baer. The agenda includes an exegesis of 1 Cor. 14, by F. Zimmermann, a demonstration lesson by G. Mueller, a book review by W. Arras, "The Scriptural Doctrine as to the Acquisition and Disposal and Use of Personal Property by A. Maas and a review of the paper "Bible Classes" by G. Press. Conference Sermon: S. Westendorf (Tiefel). Confessional: Kipfmiller (Thurow). Announce early to Rev. A. Baer, 242 Finch St., Adrian, Michigan. WINFRED KOELPIN, Secretary.

ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference will meet at Grace Ev. Lutheran Church, South St. Paul, Minnesota, W. Schaller, pastor, on Tuesday, September 21, 1948, opening with Holy Communion at 9 A. M., C. F. Bolle (Immanuel Bade) preaching.

Essays: O. J. Naumann: Exegesis of Galatians; P. W. Spaude: Is Doctrinal Unity a Requisite for Altar Fellowship among Conference Brethren?; E. J. Zehms: Prayer-Fellowship.
F. H. TABERT, Secretary.

CHIPPEWA-WISCONSIN RIVER VALLEY PASTORAL CONFERENCE

Place: Rib Lake, Pastor R. Gurgel.
Date: September 21 and 22.
Preacher: E. Walther (W. Baumann).
Notify Pastor Gurgel of intended absence or presence, and whether night's lodging is desired or not.
E. BECKER, Secretary.

LAKE SUPERIOR PASTORAL CONFERENCE OF THE NORTHERN WISCONSIN DISTRICT

The Lake Superior Pastoral Conference of the Northern Wisconsin District will convene at Lena, Wisconsin (C. Krug, pastor), September 28-29, 1948. The first session will begin at 9:30 (C. S. T.).
Old Essays: Exegesis of 1 Cor. 15, 26-58, K. Geyer; Exegesis of 1 Cor. 16, A. A. Schabow; Exegesis of 2 Cor. 1, C. Krug; Exegesis of Genesis 9, H. Walther; Isagogical Survey on the Book of Malachi, Th. Zarembo; Strikes in the Light of Scripture, Th. Thurov; History of Homiletics, B. Kusche.
New Essays: Exegesis of Genesis 10-11, Th. Hoffmann; Isagogical Survey on the Book of Ezekiel, F. Dobrats; Round Table Discussion on Prof. Rehwinkel's Book on Communism, Leader—G. Tiefel; Sermon Study on the Epistle for Reformation Day, Wm. Lutz.
Conference Preacher: Wm. Fuhlbrigge — Alternate: K. Geyer.
Please announce your presence to the local pastor immediately.
A. A. SCHABOW, Secretary.

RED WING DELEGATE CONFERENCE

The Red Wing Delegate Conference will convene at Trinity Lutheran Church, Dexter, Minnesota (Herbert F. Muenkel, pastor), September 14, 1948.
The session will begin at 9 A. M. with the celebration of the Sacrament of the Altar. Confessional speaker: G. W. Scheitel (alternate: F. W. Weindorf).
Kindly send your registration card to host pastor at least one week in advance. Also register for delegates.
NORBERT A. REINKE, Secretary.

PASTORAL CONFERENCE OF THE PACIFIC NORTHWEST DISTRICT

Time: October 5-7, noon to noon.
Place: Zion Church, Rainier, Washington, E. O. Schulz, pastor.
Essays: Exegesis, Amos 4, E. F. Kirst; Exegesis, 1 John 2, 3f., G. Frey; Homiletical Study on Hebr. 11, 8-16, T. Stern; Third Commandment re Sabbath Day, F. E. Stern; Catechetical Study on 2nd Petition, Teacher Q. Albrecht; What do the terms "sheol, hades, gehenna" and related terms teach us concerning the state after death?, E. Schulz; Trends in Church History, W. Lueckel.
Preacher: W. Amacher; Alternate, E. Zimmermann. Text: Jerm. 17, 5-10.
Critic: V. Greve.
Kindly register with host pastor.
F. E. STERN, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet September 27 and 28 at St. Peter's Church, Town Winchester, Winnebago County, Wisconsin. First session will start at 9 A. M.
Topics: Hebrews 6, H. Grunwald; Divorce in the Light of Scripture, G. Pieper; Is the Church the Conscience of the State?, G. Kobs; Side-lights in the History of the Wisconsin Synod, A. Engel; Is Gambling a Sin?, G. Schaefer; Sermon Study

on the Sunday Gospel Lesson Preceding Conference Meeting, G. Kanies; Exegetical, Dogmatical Treatise on Matthew 16, 18 and 19, and Application, P. Bergmann; An Evaluation of Bazaars, Church Sales, etc., vs. Christian Stewardship, I. Habeck; Jonah Isagogics, J. Raabe, Matthew 13, 24ff., R. Reim.
Preacher: T. Redlin; alternate, M. Drews.
Pastors wishing to stay overnight are asked to announce with the host pastor, Armin Engel, Route 1, Larsen, as soon as possible. St. Peter's Church is on Highway KK, a mile and a half south of Highway 110, halfway between Winchester and Fremont. Watch for cheese factory at junction of KK and 110.
OSCAR SIEGLER, Secretary.

MANITOWOC PASTORAL CONFERENCE

Time: Tuesday, September 21, 1948, beginning at 9 A. M.
Place: St. Paul's Church, Millersville, Wisconsin (Pastor H. Kuether).
Preacher: Pastor A. Roekle (Pastor L. Koeninger).
ROLAND EHLKE, Secretary.

WESTERN WISCONSIN TEACHERS' CONFERENCE

The Western Wisconsin Teachers' Conference will meet at St. Paul's Lutheran School, Tomah, Wisconsin, on September 24, 1948.
Program: Board of Support, Rev. Walter Paus-tian; Latin America; G. Heckman; How to Guide Pupils in Understanding Reading, E. Wilde; The Delinquent Parent, W. O. Johnson; Discussion of Everyday Problems.
W. O. Johnson, Chairman of Program Committee.

WEST WISCONSIN TEACHERS' CONFERENCE

The West Wisconsin Teachers' Conference shall meet for a one-day session in St. Paul's Lutheran School of Tomah, Wisconsin, on Friday, September 24, 1948. The opening devotions shall be held at 9 A. M.
W. A. PAPE, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Ordained and Installed

Pastors

Wiedmann, Harry, in Salem Church, Circle, Montana, by Alfred Walther; Eighth Sunday after Trinity, July 13, 1948.
Eggert, Kurt, in St. Paul's Church, Valley City, North Dakota, by G. J. Ehlert; Tenth Sunday after Trinity, August 1, 1948.

Installed

Pastors

Ruege, J. G., in Zion Church, David City, Nebraska, by N. M. Mielke; assisted by L. Sabrowsky and Edw. Becker; Eleventh Sunday after Trinity, August 8, 1948.
Knief, Edgar A., in Jordan Church, West Allis, Wisconsin, by Melvin C. Schwenzen; Twelfth Sunday after Trinity, August 15, 1948.
Ristow, Leroy G., in St. John's Lutheran Church, Hastings, Minnesota, by E. J. Zehms; assisted by O. Naumann, J. Plocher, R. Schoen-eck, H. Henke, Chr. Kock; Thirteenth Sunday after Trinity, August 22, 1948.

Teachers

Bauer, Gerhard V., in St. John's Church, Goodhue County, Goodhue, Minnesota, by F. W. Weindorf; Seventh Sunday after Trinity, July 11, 1948.

Fehlauer, H. O., as teacher and principal of St. Paul's School, Ixonia, Wisconsin, by O. A. Pagels; Twelfth Sunday after Trinity, August 15, 1948.

Mattek, Floyd, as teacher and principal of St. John's School, Montello, Wisconsin, by W. J. Oelhafen; Thirteenth Sunday after Trinity, August 22, 1948.

Leitzke, Martin, as teacher in St. John's School, Lomira, Wisconsin, by H. Lemke; Twelfth Sunday after Trinity, August 15, 1948.

CHANGE OF ADDRESS

Pastors

Eggert, Kurt, 823 6th Street, Valley City, North Dakota.
Wiedmann, Harry, Circle, Montana.

Teachers

Bauer, Gerhard C., Goodhue, Minnesota.
Fehlauer, H. O., Ixonia, R. 1, Wisconsin.
Swantz, Ralph E., 1127 Perry Street, La Crosse, Wisconsin.

MISSION FESTIVALS

Fourth Sunday after Trinity

Grace Church, Goodhue, Minnesota.
Offering: \$166.60. F. W. Weindorf, pastor.

Sixth Sunday after Trinity

St. John's Church, Goodhue, Minnesota.
Offering: \$370.80. F. W. Weindorf, pastor.

Seventh Sunday after Trinity

St. John's Church, Tp. Rauville, South Dakota.
Offering: \$412.29. B. A. Borgschatz, pastor.

Eighth Sunday after Trinity

St. Peter's Church, Weyauwega, Wisconsin.
Offering: \$1,262.45. Irwin J. Habeck, pastor.
St. John's Church, Tp. Washington, Wisconsin.
Offering: \$388.50. H. Kuckhahn, pastor.

Tenth Sunday after Trinity

St. John's Church, Rising City, Nebraska.
Offering: \$388.00. N. M. Mielke, pastor.
Salem Church, Barron, Wisconsin.
Offering: \$313.62. L. Lambert, pastor.

Eleventh Sunday after Trinity

Zion Church, Morrison, Wisconsin.
Offering: \$2,275.00. Dr. H. A. Koch, pastor.
Bethany Church, Bryant, South Dakota.
Offering: \$511.18. W. H. Zickuhr, pastor.
Grace Church, Oskaloosa, Iowa.
Offering: \$70.53. J. B. Erhart, pastor.
St. John's Church, Ridgeville, Wisconsin.
Offering: \$420.66. C. E. Berg, pastor.

Twelfth Sunday after Trinity

St. Paul's Church, Marquette, Wisconsin.
Offering: \$78.15. Wm. Wadzinski, pastor.
Trinity Church, Lime Ridge, Wisconsin.
Offering: \$279.55. H. Kuckhahn, pastor.
St. John's Church, Nodine, Minnesota.
Offering: \$890.00. Otto Klett, pastor.
St. Matthew's Church, Tp. Beaver, Wisconsin.
Offering: \$112.00. W. G. Fuhlbrigge, pastor.

Thirteenth Sunday after Trinity

Immanuel Church, Pelican Lake, Minnesota.
Offering: \$455.59. Paul Nolting, pastor.

USED CHOIR ROBES FOR SALE

Used Choir Robes in good condition for sale at most reasonable price. Black and suitable for Mixed Choir. Interested parties communicate with Rev. Victor Brohm, 1114 West Chambers Street, Milwaukee, Wisconsin.

DAKOTA-MONTANA DISTRICT

January 1 to June 30

Eastern Conference

Reverend	Budgetary	Non-Budgetary	1947-1948 Budgetary Total
F. Schultz, Altamont	\$ 338.13	\$ 4.00	\$ 508.90
R. Bretzmann, Arco	51.20		64.75
R. Reede, Argo	116.42		334.31
B. Hahm, Aurora	121.99		330.08
B. Hahm, Bruce	44.54		101.10
W. Zickuhr, Bryant	17.75		58.15
R. Beckmann, Clark	39.80	2.00	407.75
F. Schulz, Clear Lake	240.69		601.14
E. Bode, Dempster	187.47		424.07
E. Bode, Estelline	127.02		369.98
W. Lindloff, Elkton	437.45		1,056.80
W. Ten Broek, Florence	94.05		280.53
H. Hempel, Gary	138.34	15.00	426.52
Germantown			148.85
A. Hellmann, Goodwin	122.34		302.02

H. Rutz, Grover	\$55.55	194.00	2,228.41
R. Bretzmann, Hendricks	317.44		528.80
W. Ten Broek, Henry	110.60	6.00	584.26
R. Reede, Hidewood	245.33		477.70
W. Zickuhr, Hague	100.20		328.00
A. Hellmann, Havana	77.81		286.17
R. Steffenhagen, Mazepa	265.57		801.31
R. Beckmann, Raymond	250.00		635.60
B. Borgschatz, Rayville	347.68	7.00	1,207.95
South Shore	247.12	1.00	416.27
W. Lindloff, Ward	404.35		787.12
W. Meier, Watertown	277.45	14.00	2,098.75
W. Zickuhr, Willow Lake	101.30		401.07
Eastern Conference Totals	\$ 5,633.39	\$ 243.00	\$ 16,198.17

Western Conference

R. Gehrke, Akaska	\$ 122.07	\$	\$ 681.14
M. Herrmann, Athboy	94.07		200.85
M. Herrmann, Bison	106.41		269.43
P. Albrecht, Bowdle	375.99	43.00	1,405.50

Table listing names and amounts for the Northern Wisconsin District, including H. Ellwein, Burt, H. Birkholz, Carrington, E. Otterstatter, Carson, etc.

Summary table for Western Conference Totals and District Totals, showing amounts for \$ 6,725.44, \$ 97.57, \$ 21,400.19, etc.

EDGAR VANDREY, District Treasurer.

NORTHERN WISCONSIN DISTRICT

April, May, June, 1948

Memorial Wreaths

Table listing names and amounts for Memorial Wreaths, including August Arndt, Wm. Arndt, Delbert Backhaus, etc.

Table listing names and amounts for the Treasurer's Statement, including Jesse Seewald, Mrs. Geo. Seibel, Mrs. Augusta Sitzman, etc.

Total \$ 577.25 GERALD C. HERZFELDT, District Treasurer.

TREASURER'S STATEMENT

July 1, 1948 to July 31, 1948

Receipts

Table showing Receipts and Disbursements, including Cash Balance July 1, 1948, Budgetary Collections, and Total Receipts/Disbursements.

Disbursements

Table showing Budgetary Disbursements and Non-Budgetary Disbursements, including General Administration, Theological Seminary, etc.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For June and July, 1948

For Missions

Table listing donations for Missions, Home for the Aged, Spiritual Welfare Commission, and Church Extension Fund.

C. J. NIEDFELDT, Treasurer.

X

Synod
C. J. Niedfeldt
7623 W. State St.
Wauwatosa 13, Wis.

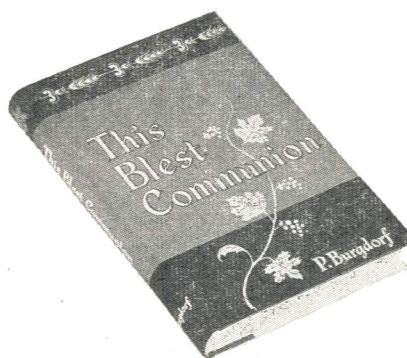


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