

# THE NORTHWESTERN Lutheran

August 16, 1959

Volume 46, Number 17



# BRIEFS by the Editor

On page 271 you will find a list of the District news reporters. We will look to these men to supply the material for our new page "News from the Districts," to be inaugurated soon. You will notice that no reporter has as yet been appointed for one of the Districts. He will be announced as soon as we receive notice of the appointment.

\* \* \* \*

What is the role of prayer in the Christian life? Is it correct to say: "We come to God through prayer"? Is it sound advice to tell a troubled man who asks how a person can be saved: "Just pray"? However you answer these questions, we are sure that you will profit by a reading of Professor Armin Schuetze's treatment of the topic "Will Praying Make Us Christians?" on page 262.

\* \* \* \*

Here is a word of Luther on the point under discussion. "Praying is the work of faith alone and something no one but a Christian can do. For Christians do not base their prayer on themselves but on the name of the Son of God, in whose name they have been baptized; and

they are certain that praying in this way is pleasing to God because He has told us to pray in the name of Christ and has promised to hear us. Others, who undertake to pray in their own name, do not know this. They want to prepare and collect themselves until they become worthy and fit enough to pray and so make nothing but a work of it. And when you ask them whether they are sure that they are heard, they say: I did pray, but whether I was heard God alone knows.

"But what sort of praying is it when you do not know what you are doing or what God has to say about it? This is not the mind of a Christian after prayer; but just as he begins on the command and promise of God, so he offers his prayer to Him in the name of Christ and knows that God will not deny him that for which he has asked. And he finds in reality that God helps him in all troubles; and although he is not at once freed from his plight, he nevertheless knows that his prayer is pleasing and is heard. And God grants him the ability to bear and overcome what is troubling him." (From "What Luther Says," pages 1078, 1079.)

"Jews Should Be Missionaries." Under this heading *The Lutheran* carried the following: "Jews have usually made no effort to convert Christians. This month a Jewish leader, Dr. Bernard J. Bamberger of New York, said Jewish failure to engage in missionary work is 'an incongruousness and faintheartedness.'

"At a world Jewish congress in London he said 'we would not want to force our religion on anybody but neither should we consider it an odd heirloom of interest only to the family.'

In Chicago a Jewish Information Society has been established to seek converts. The society plans to use 'lectures, pamphlets, books, and such other means as may be deemed suitable' to explain to non-Jews 'the views of God, man, and the world set forth in the basic tenets of Judaism.'

We know that Paul's words still apply to the Jews: "I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God," that is, the righteousness which He gives through and with Christ (Rom. 10:2-4). But where is our zeal according to the knowledge which God in boundless goodness has given us? Don't we sometimes give the impression that we consider the Gospel "an odd heirloom of interest only to the family" (our Lutheran family), to borrow the Jewish leader's words?

*The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. I Kings 8:57*

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THE COVER — Zebaoth Lutheran Church, Milwaukee, Wisconsin; Arthur Tacke, pastor.

# Editorials

**A Yes Which Is No** We all remember the son in the parable of Jesus who, when his father asked him to go to work in his vineyard, said that he was going but went not. A meaningless Yes was a quick way of getting the father off his back. Jesus characterized the scribes and Pharisees as people who said Yes but did not.

There is much of that among church members today. They form their lips to say Yes, but their lives say No. Think of the many thousands who on the day of their confirmation bowed their knees before the altar and vowed eternal allegiance to God and His church but who a few months or years later dropped away again. They originally responded with a fervent Yes but most of the time since have been saying No. Where are they now? You look in vain for them in the Church. There are also those who are still outwardly members of the Church but whose church membership is nothing but an empty form or routine. They say but do not. When there is work to do in the Lord's vineyard, they prefer to rest and take their ease in a hammock in the cool shade of a tree. They don't want their church membership to cost them anything in terms of money or labor.

And how many regular churchgoers and church members there are who thus say Yes to God, but who live and act as though they had never been with Jesus! For instance, they are hateful to their fellow members, talking about them, slandering them, undermining their influence and reputation because of some real or fancied insult or injury, forgetting what Jesus said: "If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." The Yes of their church membership, of which they are so proud, is nothing but a resounding No in the ears of God. Here is a case where deeds speak louder than words.

How disgusted God is with such is shown by such statements as: "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me" (Matt. 15:8). "I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:15, 16).

IM. P. FREY.

\* \* \* \*

**"Academically Talented"** In *The American High School Today*, Dr. Conant repeatedly refers to the top 15-20% of the students entering high school. These "academically talented" boys and girls, he argues, should be strongly urged to take a solid academic program consisting of four years of mathematics, four years of one foreign language, three years of science, in addition to the required four years of English and three years of social studies. He grants that there are students in the next 10-15% group who have the ability to study these subjects "effectively and rewardingly," though he does not predict success for all of them in this kind of program.

The high-school courses Dr. Conant outlines for superior grade-school graduates are remarkably parallel to the preministerial courses offered at our synodical

academies at Mobridge, New Ulm, Saginaw, and Watertown. We merely add two years of a second foreign language and subtract one or two years of mathematics.

If Dr. Conant's observations are right, we may conclude that boys and girls in our congregations who are in the upper brackets in their grade-school classes will have considerably better chances for success in our preministerial academic program, since it is so similar to that recommended for the upper 15-20% in a public high school.

In view of this fact every one of our congregations should be concerned about sending particularly these "academically talented" boys and girls to our pastor- and teacher-training academies. These young people are the ones who are best qualified to do the kind of classroom work a preparation for a scholarly profession like the ministry requires (though we must always recognize the fact that intelligence alone is not enough — character and consecration must accompany it).

Has that gifted son or nephew, that cousin's or nephew's boy been approached and encouraged by you — seriously?

C. TOPPE.

\* \* \* \*

**Fatal Silence** "Woe is unto me, if I preach not the gospel," says the Apostle Paul, and I should make his sentiment my confession. If I do not preach the Gospel with my lips and my life as God gives me opportunity, if I do not pray and pay for missions, my spiritual health is sure to suffer. It is only by sharing my spiritual wealth with others that I can hope to keep it for myself.

And while my own soul shrivels up because of selfishness, other souls perish because of my fatal silence. How can I keep my heart and purse closed when I look at "the undiminished hugeness of the unfinished work of the Church"?

An old devotional writer, Alexander Smellie, stabs my conscience when he writes, "Their blood is on my head so long as I am silent. And Christ is wounded and defrauded of His due, while I am not a herald and ambassador of His Evangel. He must be sorely disappointed in me for whom He has done such great things. He will be deprived of some servants and brethren who might have been His, had it not been for my false modesty and my foolish pride and my most culpable cowardice. I am robbing my King of pearls and rubies and sapphires which should be flashing in His crown"

"The call of the incomplete," cries Paul S. Rees in *World Vision Magazine*, "how clamantly, how insistently it sounds today!"

To be a Christian means to be Christlike. It means, among other things, to have the determination, "My meat is to do the will of him that sent me, and to finish his work" (John 4:34).

H. C. NITZ.

# Studies in God's Word: Jesus, Our Divine Healer

"And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain" (Mark 7:31-35).

The infirmity which Jesus here healed has not disappeared from the earth. The deaf and dumb are still with us. So are the blind and the lame and those who are burdened with various other physical ailments. Jesus, however, is no longer with us bodily. What comfort have we then when we or our friends and loved ones are thus afflicted? What shall we do? We can do no better than to come to Jesus, for He is still our Divine Healer.

### Rich in Compassion

Leaving the coasts of Tyre and Sidon, Jesus came again to Galilee in the region of Decapolis. Here a deaf man was brought to Him who also had an impediment in his speech. Perhaps he was able to mumble a few sounds and make his wishes known, but he could not speak clearly. His tongue was unable to form the words. So his friends and relatives brought him to Jesus in the hope of having him healed.

Jesus might have regarded this as an unwelcome intrusion. The time

with His disciples was growing short and He still had so much to tell them. Would He perhaps have to curtail His ministry to individuals during these few remaining months?

On the contrary! He did not ignore the plight of this silent sufferer. He was moved to compassion and pity. He took the man aside from the multitude and as He prepared to heal him, He looked up to heaven and sighed. Jesus never became immune to human suffering. His work of healing never became a routine matter, something that was all in the day's work, something that was forgotten as soon as it was past. Human suffering was always a keen reminder of the power of sin. Jesus had come to set men free from its guilt and power. He was always deeply touched when He saw the sorrow and suffering that have come into the world as the result of sin.

We have the same sympathetic and compassionate Lord today. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15). With what boldness and confidence we can bring our needs to Jesus in prayer, knowing that He is deeply concerned about them, full of sympathy and compassion!

### Mighty in Power

The hopes of the deaf-mute and his friends were not in vain. Jesus took him aside, put His fingers into his ears, spit and touched his tongue and cried out, "Be opened!" Immediately his ears were opened so that he could hear, and his tongue was loosed so that he could speak plainly.

The manner in which Jesus healed this man, the actions and motions He employed certainly indicated to the poor sufferer that he was not receiving mere human help, but that this was help from above, divine, almighty help. It was a further manifestation of Jesus as the promised Redeemer who had come to destroy the power of sin and to help men in their struggle against its painful consequences.

He is the same mighty Helper today. We cannot, of course, go to Him in person, for He has withdrawn His visible presence from us. But He is still our Divine Healer. He has given us doctors and medicines and other means of healing. He wants us to accept them as gifts of God and to make good use of them. At the same time, however, we ask God to bless them so that we might be relieved of our infirmity, if it be His will. It is not man, but God who heals.

It may not be God's will to heal us physically. It may be His will that we carry our cross as the Apostle Paul also bore his "thorn in the flesh." This does not, however, take anything away from His almighty power. He will then give us strength to bear our cross and make it serve our eternal good.

As long as there is sin in the world, the painful results and consequences of sin will be with us also. We shall have the deaf and the dumb, the blind and the lame, and those who are physically handicapped in many other ways. But we also have Jesus, our Divine Healer, who is able and willing to help all who call upon Him.

C. MISCHKE

# Smalcald Articles

## Part III. Art. III. Of Repentance

### XX

"In Christians repentance continues until death" because a Christian's life on earth is not one of perfection but consists of an endless struggle against sin, the sinful lust which remains in the flesh even after baptism. Luther illustrates this truth by pointing to the example of St. Paul.

Paul said of himself in the Epistle to the Philippians: "Not as though I had already attained, either were already perfect: but I follow after, . . . reaching forth unto those things which are before, I press toward the mark" (Phil. 3:12-14). In Romans 7 he complains about the many reverses which he suffers in his struggle toward the goal. We quote a few verses.

"I am carnal, sold under sin. . . . For what I would, that do I not; but what I hate, that do I. . . . For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but how to perform that which is good I find not. . . . For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." This is the common experience of Christians, as St. Paul reminds the Galatians: "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17).

How do we carry on this struggle? Is this something we must do by our own reason or strength? No, if that were the case, then that struggle would never take place. No, but when the forgiveness of our sins is announced to us, then in that very message the Holy Spirit comes into our heart, and He takes up the work of purification and renovation.

Since that is the case with Christians that, being led by the Spirit, they struggle to do what is pleasing to God, and yet in their struggle often slip, stumble, and fall, it is easy to realize that we need repentance, not off and on, but daily. Our entire life must be one of repentance. The Fifth Petition: "Forgive us our trespasses, as we forgive those who trespass against us," must be our daily prayer.

This is the truth which Luther presents in the remaining words of paragraph 40.

40) . . . as Paul, Rom. 7:14-25, testifies that he "wars with the law in his members," etc.; and that, not by his own powers, but by the gift of the Holy Ghost that follows the remission of sins. This gift daily cleanses and sweeps out the remaining sins, and works so as to render man truly pure and holy.

### Notes

The last phrase, beginning with "so as to," expresses a purpose, not an actual result. This is clear from Lu-

ther's German original, where he uses an infinitive of purpose.

It is evident that the schoolmen's concept of sin does not agree with the Scripture statement about a Christian's daily struggles against the inborn sin in his heart. Nor does their idea of the perfectionism of martyrs and monks; and of their "superfluous" good works. Rather the schoolmen will condemn anyone holding the Scripture view as a heretic.

Luther states this in the following paragraph.

41) *The Pope, the theologians, the jurists, and every other man know nothing of this (from their own reason), but it is a doctrine from heaven, revealed through the Gospel, and must suffer to be called heresy by the godless saints (or hypocrites).*

### Does Faith Eliminate Repentance?

In the Epistle to the Romans, St. Paul complains that some men grossly distort the Gospel message. When Paul proclaimed the free forgiveness of all sins by the grace of God because of the all-sufficient merits of Christ, without any effort, merit or worthiness, on our part, some twisted this message to mean: "Let us do evil, that good may come" (Rom. 3:8). And again, when he comforted sinners that "where sin abounded, grace did much more abound" (Rom. 5:20), then some jumped at the conclusion that we really ought to continue in sin so that grace might abound all the more. The freedom from sin and guilt which God proclaimed, they used as a cloak of maliciousness.

Such people disregard the great truth that the Gospel is a power of God unto salvation. They disregard the fact that the message of the free forgiveness of sins for Christ's sake is a living and life-giving Word. Where this Word strikes the heart it kindles faith, and with faith, peace and joy, a love of what is good and pleasing to God, and a hatred of all things that displease Him. This new attitude of the heart is not a mere pious wish to abstain from sin and to do good; it is a vigorous new life which strenuously resists all temptations to sin, and makes strong efforts to do good. When people are indifferent about sin and careless about doing good works, it is a sure sign that the message of salvation did not touch their heart.

No, faith does not eliminate the necessity of repentance, it rather urges the Christians on to greater earnestness in their repenting.

The first part of the next paragraph speaks about this matter.

42) *On the other hand, if certain sectarists would arise, some of whom are perhaps already extant, and in the time of the insurrection (of the peasants) came to my own view, holding that all those who had once received the Spirit or the forgiveness of sins, or had become believers, even though they should after-*

(Continued on page 271)



# A Lantern to Our Footsteps

## God's Reply to Our Questions

**Topic: Will Praying Make Us Christians?**

Perhaps you have never asked this question in just this way. But the thought is often present that even as the Word of God leads people to faith so that they become Christians, even as through baptism someone may become a member of Christ's kingdom, so also through praying people may become Christians. There are those who think they can pray themselves into heaven, even though they disregard the Bible and know nothing of Jesus, the Savior. So prayer may be looked upon as a means by which people become Christians, are made Christians. Will praying make us Christians?

### Only a Christian Can Pray

In answering this question we must keep in mind, first of all, that the Scriptures make it very clear that only a Christian can pray. Jesus tells us plainly: "Without me ye can do nothing." Without the Lord Jesus we can do nothing; we also cannot pray. Jesus has given the promise: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). But who are the ones who abide in Christ Jesus, in whom the Word of God abides? Can that be said of the non-Christian? Clearly, Jesus addresses that promise to Christians. We also read: " whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13). Only the Christian, who knows Jesus and trusts in Him, will approach or can approach God in Jesus' name. Whoever does not know Christ cannot pray in His name. But it is prayer in the name of Jesus that is true prayer.

In Romans 10:14 the question is asked: "How then shall they call on him in whom they have not believed?" How can the unbeliever, who does not know the true God, who has no faith in Christ, call upon the true God, that is, pray? How can anyone approach God who does not know or believe in the Lord Jesus, who says of Himself: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). There can be no thought of an unbeliever, a non-Christian, addressing God in true prayer. Only he who knows Christ, abides in Christ, prays in Jesus' name, can truly pray.

### What About the "Prayers" of Non-Christians

But don't also many non-Christians pray? Yes, they direct words to a so-called god; they appear to pray. The prophets of Baal prayed a long time to their idols, asking them to send fire from heaven to consume the sacrifice they had placed upon their heathen altar. But was that true prayer? Was it heard by God? Did God, the true God recognize their petitions? Prayers addressed to idols are no prayers. Any prayer not addressed to the one true God, and that is the Triune God, in the name of the Lord

Jesus, is idolatry. It is no true prayer. So it is impossible to speak of a non-Christian as really praying. How then should anyone be able to *become* a Christian by praying, when he cannot truly pray until he is a Christian?

### Prayer the Fruit of Faith

Prayer, therefore, does not produce faith, does not make Christians, but it exercises faith; it shows that we are Christians. True prayer is a part of our Christian life. As Paul was on his way to Damascus to persecute the Christians in that city, the Lord Jesus appeared to him in a vision and brought Paul to faith. Jesus converted him, made him a Christian. Then Paul began to pray, pray in a way that the Lord recognized it as such. When the Lord came to one of the Christians, Ananias, to tell him to go to Paul, Ananias was told about Paul by Jesus, "For, behold, he prayeth" (Acts 9:11). That was a sign of a Christian, the fact that he prayed. That followed upon his conversion. But it did not bring about his conversion.

### The Practical Importance of This

To understand this is important to us in a practical way. It means that we cannot expect prayer to take the place of hearing the Word of God; it cannot take the place of the Sacraments, Baptism and the Lord's Supper. To think that we can neglect those means God has given us to produce and strengthen faith because we pray, is not according to the Word of God. Never will we as Christians be neglectful of prayer, but never will we become neglectful of the means of grace, of the Gospel in Word and Sacrament, because of prayer.

In fact, the result should be the very opposite. The very fact that we as Christians pray diligently should also make us diligent in using the Word and the Sacraments. When I pray the Lord that He would strengthen my faith, must I not then faithfully turn to the Word of God through which God has promised to do that for me? When I pray for my little newborn child, asking God that he may become one of His little ones, should not that lead me to bring the child as soon as possible to the Lord in Baptism, knowing that it is a washing of regeneration, working faith in the little child's heart? When I pray for the forgiveness of sins, should I not then go to the Lord's Supper, remembering the promise that the body and blood received there were given by my Savior for the remission of sins? So prayer does not make us Christians, but is a fruit of our Christian faith, and should lead us to the diligent use of the means of grace, the Word and Sacraments.

A. SCHUETZE

## DEDICATION

Zion Ev. Lutheran Church and  
School Building

Mobridge, South Dakota

July 26, 1959

The bitter near-zero cold, the billowing black smoke, the angry red flames that licked at their church building on November 14, 1955, mirrored the feelings in the hearts of the members of Zion Ev. Lutheran Church of Mobridge, South Dakota, as they watched the building that had served them for a quarter century go up in flames. Some three and a half years later, the warmth and the brightness of the summer day, July 26, 1959, again mirrored the feelings in the hearts of the members of Zion as they were privileged to dedicate their new church building.

On this festive occasion, three special services, attended by more than 1200 persons, were held. The undersigned, the local pastor, served as liturgist for all three services, and performed the rite of dedication. Two former pastors and an officer of the Dakota-Montana District were the guest speakers. In the morning service, Pastor Edgar Gamm, Marshall, Minnesota, who served Zion from 1922 to 1938, addressed the assembled group on Matthew 17:1-8, making out the words of Peter, "Lord, it is good to be here," for in this house the Lord reveals Himself, and here His voice is heard.



Interior rear of Zion Church, Mobridge



Interior front, Zion Ev. Lutheran Church, Mobridge, South Dakota

In the afternoon service, which was broadcast over the local radio station, Pastor Karl Bast, Madison, Wisconsin, who served Zion from 1945 to 1954, spoke on the basis of Exodus 20:24. His message pointed out that the crowning beauty of our new house of worship was the name of the Lord. If that were not there, all the beauty created by the hand of man would be as nothing.

Pastor Reginald Pope, Mandan, North Dakota, first vice-president of the Dakota-Montana District, addressed the congregation in the eve-

ning on the basis of Matthew 13:44-46. He pointed out that our building was to serve the most useful purpose of bringing to us the Word of God, which would lead us to the kingdom of God, that great and priceless treasure, a pearl beyond price.

Zion's new church and school home is of traditional design with a tower and spire surmounted by a cross. The edifice is 108 by 38 feet in size and is of brick and block construction. Holzwarth Brothers of Mobridge was the general contractor, and Scott Engineering Company approved the plans as structurally sound. The cost of the church, including all furnishings, is nearly \$100,000.00.

A scarlet velvet drape on the north wall of the chancel is dominated by a 10-foot cross of wood. The altar, lectern, pulpit, and baptismal font are of natural wood finish.

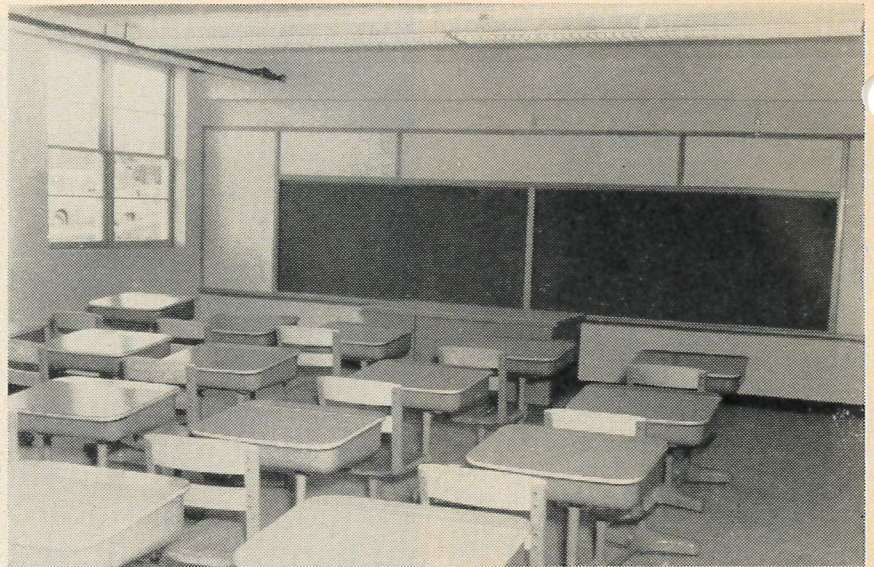
Lantern-type fixtures, made by the Rev. Norman Barenz, light the auditorium. Pews, seating more than 350 comfortably, are in a natural wood finish, and comfortably contoured. A mother's room and small restroom are provided at the back of the church. The narthex has space for hanging coats and hats.

The first floor also has a large storeroom on the right of the chancel, and a sacristy on the left. Off the chancel is a large and cheery pastor's office.

Very important in the substory are the two classrooms for our Christian day school. Both rooms are of full size with fully adequate window space. The classrooms have been equipped with every modern classroom device, including completely new desks and shelving. Also in the basement is a large social area, which will serve as an auditorium for the school, a place for larger meetings, and a dining room. A large well-equipped kitchen is also housed in the basement.

As we now begin to make use of these new facilities after more than three and a half years without a church and school home of our own, it is with a spirit of humble thankfulness to God that He has so richly blessed us in spite of our unworthiness. We pray that God may use this house, which we have dedicated to Him, for the salvation of many souls.

HERBERT C. KUSKE



Classroom, Zion, Mobridge

#### CENTENNIAL OBSERVANCES

##### Zion Ev. Lutheran Church Columbus, Wisconsin

May 1959 marked the close of the centennial year of Zion Lutheran Church of Columbus, Wisconsin. Eight special Sundays during the year included the Centennial of Organization, Centennial Reunion of Confirmands, Centennial Song Sunday, Centennial Fellowship Sunday, Centennial of Christian Education,

Centennial Mission Festival, Centennial Reformation Festival, and a Centennial Thanksgiving Sunday.

Guest speakers for the various centennial celebrations included Professor F. E. Blume, Pastor Herbert Nommensen, Pastor Donald Meier, Pastor Waldemar Pless, President Richard Mueller, Missionary William Schewpe, Dr. Elmer Kiessling, and President Oscar Naumann.

Organized on May 3, 1858, under the pastorate of A. Rueter, Zion Con-

gregation has subsequently been served by Pastors H. P. Duborg, L. Braun, C. F. Meyer, A. Liefeld, Karl Oppen, Henry Vogel, A. F. Siegler, O. H. Koch, William Nommensen, F. E. Blume, and Walter Wegner. Under God's blessings the original group of 28 charter members has grown to a congregation of 511 voting members, 1535 communicant members, and 2015 baptized members.

Zion Lutheran School, which was also established in 1858, was taught for the first 27 years by Zion's pastors. Fifty Christian day-school teachers have served Zion since 1885, inclusive of the seven present members of the faculty. Teachers in Zion School during the centennial year included Principal Arnold Lober, Mr. Gerald Pankow, Mr. Herbert Kluth, Miss Lois Strack, Miss Elaine Cupp, Miss Marcia Duin, and Mrs. Adrian Lenz. The congregation is grateful to God for its new nine-room school building dedicated in 1957 and for its church building, whose interior was renovated and redecorated prior to the beginning of the centennial year.

Having been sustained by God's grace during the past 100 years, Zion Congregation looks to the future in the firm confidence that the divine promise will not fail: "The Lord shall build up Zion" (Ps. 102:16).

WALTER WEGNER



Zion Lutheran Church, Columbus, Wisconsin



## SCHOOL VISITORS ATTEND WORKSHOP

At Northwestern College  
Watertown, Wisconsin

The third annual workshop for school visitors was conducted at Northwestern College, Watertown, Wisconsin, June 15 to 19, 1959.

The objectives of the workshop are to better equip the school visitors for the position to which they have been appointed: 1) in subject matter, 2) in methods, 3) in classroom procedure, 4) in school administration.

The topic for this workshop was: *Selected Problems in School Supervision and Administration.*

The following topics were studied by five committees: I. Organization for Instruction, II. The Teacher and his Teaching Materials, III. Children's Progress Through the School, IV. The Principal and his Duties, V. School-Synodical Relationship.

The opening devotion on Monday morning was conducted by Prof. E. Kowalke. Succeeding devotions were conducted by other members of the faculty. Following the opening devotion, Prof. Armin Schuetze, Theological Seminary, Thiensville, Wisconsin, read a paper entitled *Our Philosophy of Christian Education Applied to School Administration and Supervision.* The following is a brief summary of the paper:

I. What is the goal toward which our Christian Day Schools Strive?

This was summarized in these words: Looking to eternity, our goal must be the eternal salvation of the souls entrusted to us. Considering their life here on earth, we aim toward this that they may live sanctified Christian lives, preparing as strangers and pilgrims in a world of sin for the eternity that is theirs through Christ. This all can be accomplished upon souls, dead in trespasses and sin, alone through the effective means given us by our God, His holy Gospel.

II. How does this apply to administration and supervision of our schools?

Although many matters with which administration and supervision must concern itself lie in the field of adiaphora, we must be guided also here by the goal toward which we strive. We must maintain good order so that the effectiveness of the Word of God is not hindered. Our goal in our schools must be kept in mind in



Visitors' Conference

making a schedule, in the choice of materials, in the application of discipline, in the relation with the parents, coworkers, and the congregation. Keeping the goal of our schools in mind will help us to seek the solution to our administration problems in the right spirit.

The discussion of the paper was followed by a period in which Mr. A. Woldt, the general chairman of the workshop, briefed the committees as to the procedure to be followed in compiling the reports.

In the evening session on Monday, Prof. E. Sievert, D.M.L.C., gave a brief report on the Jubilee Year of Dr. Martin Luther College.

After the devotion on Tuesday morning, a paper entitled *School-Synodical Relationship* was read by M. Roehler. This paper was then given to a committee for study and revision.

### FIFTIETH ANNIVERSARY OF ORDINATION

On June 28, 1959, St. Peter's Ev. Lutheran Church, Stambaugh, Michigan, and the Lake Superior Conference, Northern Wisconsin District, commemorated the 50th year in the holy ministry of the Rev. George F. Tiefel.

A special service of praise for God's grace was held to mark the occasion. Pastor Victor Tiefel, son of the jubilarian, preached the sermon on the basis of Luke 10:1-20.

Following the special service, a dinner was given and served by the

During the evening session on Tuesday Prof. A. Koester, Fond du Lac, Wisconsin, explained the purpose and content of the *Handbook for Our School Visitors* compiled by a committee appointed by the Board of Education-Wisconsin Synod.

Committee reports were presented on Thursday and on Friday forenoon. After these reports were discussed, they were adopted. They are to be published. Each school visitor will receive a copy, and it is hoped that every school in the Synod will acquire a copy to be studied and discussed by the faculties.

The session closed Friday noon. The visitors were happy to have been able to meet at Northwestern College, Watertown, and expressed their gratitude for the excellent facilities they enjoyed during the week they spent at the College.

M. W. ROEHLER

St. Peter's Congregation to all present.

Pastor Bertram Naumann of Marquette, Michigan, served as master of ceremonies and provided a brief history of Pastor Tiefel's life and work in the holy ministry.

The Rev. Tiefel served congregations in O'Neill, Orchard, Phoenix, Brunswick, Walnut, Crookston and Hadar, Nebraska; and Stambaugh-Crystal Falls, Michigan.

Also honored was Mrs. G. F. Tiefel, nee Pauline Wietzke, who faithfully served the Lord Jesus Christ together with her husband these past 50 years.

HENRY JUROFF

# In The Footsteps of Saint Paul

## Did Peter Found the Church in Rome ?

We do know from the New Testament that Paul did not found the church in Rome. It already existed when he wrote to the Romans and when he came to Rome as a prisoner. Roman Catholic tradition claims Peter as its founder. He is supposed to have come to Rome already in the year 42 A.D. under Emperor Claudius, to have been bishop in Rome for 25 years, and to have suffered martyrdom with Paul on the same day, on June 29 in the year 67 A.D. What are the facts?

### What We Know of Peter's Life

The New Testament sheds little light on Paul's life before his conversion, more after the same. It also offers us much on the life of Peter as a disciple of Christ, but less on him as an Apostle. In Acts we are informed how he was cast into prison at the behest of Herod and escaped. Later on we find him at the Church Council in Jerusalem approving the missionary work of Paul and Barnabas among the Gentiles. Not long after Paul had to chide him, because he refused to mingle with the Gentile Christians. At last we find him writing to the Christians in Asia Minor, closing his First Epistle with the mysterious words: "The church that is at Babylon salutes you" (I Pet. 5:13). This practically sums up everything we know of the later life and work of Peter. The New Testament knows nothing of a bishopric of Peter in Rome, while Roman tradition claims it with contradictory evidence.

It cannot lie within the scope of this study on Paul to dwell at length on the question of any primacy of Peter in Rome, which has puzzled many church historians and enmeshed the churches of Christendom. We can only refer to it in connection with the question as to who founded the church in Rome.

### Which Babylon Is Meant?

Peter is evidently writing his First Epistle from Babylon. Which Babylon is meant? The former capital of Babylonia on the Euphrates or Jeru-

salem or Rome as most interpreters assume? In Revelation 14:9 we read: "Babylon is fallen, is fallen, that great city." During the days of the Babylonian Captivity of the Church, when the seat of the Papacy was forcibly transferred from Rome to Avignon in France and the abominations of the so-called vicegerents of Christ and successors of Peter cried to high heaven, and later on in the days of the Reformation, when Luther pointed out the fulfillment of the prophecy on the Antichrist in II Thessalonians 2 in the Papacy, Rome was generally viewed as being that Babylon from which Peter wrote his Epistle. It is still a moot question. Sound reasoning can be applied to either interpretation, yet nothing definite can be stated. According to Josephus there were many Jews in Babylonia in his day. Why could not Peter, the Apostle of the Circumcision, have labored among them? Hostility against the Gospel of Christ and the Church was ever evident in Jerusalem, the seat of the mother church. Already in the days of the Caesars, Rome was a moral and spiritual cesspool of iniquity. It became the storm center for the persecution of the early Christians. Its abominations, its crimes and vices shrieked to the heavens, so that even pagan writers were horrified. Rome did not fall because of an outer enemy. It fell because of its inner filth and corruption. The abominations, however, did not stop with the coming and the rise of the Papacy; they rather increased and reached their peak in the days of the Reformation, shocking Luther while visiting Rome. It was he who later on wrote of the Babylonian Captivity of the Church.

### Peter in Rome for 25 Years?

If Babylon is identified with Rome, which interpretation has much in its favor, then Peter could not have been a bishop of that church for 25 years. It would then have been indicated in the New Testament in some way. The New Testament does tell us of the founding of the congregations in Jerusalem, Antioch,

Ephesus, and Corinth, yet it maintains absolute silence on Rome. Paul sends no greetings to Peter in his Epistle to the Romans nor does he convey greetings from Peter to Timothy and Titus in his letters written during his imprisonment in Rome. Thus Peter can only have been in Rome for a very short time just as Ignatius came to Rome to be cast to the lions in 115 A.D. He too offers us no hint as to any primacy of Peter in Rome.

### Some Flimsy Testimony

On Hegesippus, a converted Jew, the Church of Rome bases much of its tradition for Peter's bishopric in Rome. His Reminiscences later on served as a basis for the Church History of Eusebius as to Rome. Hegesippus came to Rome about 150 A.D., seeking authentic records on the bishops of Rome. He found none and compiled his own, arguing: The churches in Jerusalem and Corinth were founded by Apostles. The great capital city must also have had an apostolic founder. This is a very hazy and also faulty deduction, for the church in Rome in all likelihood was founded by lay Christians.

When Irenaeus came to Rome from France in 177 A.D., he maintained that the church there had been founded by Peter and Paul, who afterward conferred the office of bishop on Linus. If so, then both Peter and Paul did the appointing and we then could speak of the primacy of Paul as well as that of Peter. Rome, however, only mentions the primacy of Peter and remains silent on that of Paul, for he condemns its heretical teaching on justification through faith and the deeds of the Law all too strongly in Romans (3:28).

About the year 220 A.D., the presbyter Tertullian of Carthage in Africa was the first one to state that both Peter and Paul suffered martyrdom in Rome, Peter on the cross and Paul by the sword. But this same Tertullian also reports that Peter ordained Clement of Rome and not Linus as Irenaeus has it. Whom are we to believe? The English historian Macau-

lay is only too correct when he in this connection speaks of "the twilight of fable." About 250 A.D. Origen informs us that Peter was crucified with head down at his own request, and Jerome adds the information that he considered himself unworthy of dying like his Lord. This same church father Jerome, who lived in Bethlehem and who compiled the Vulgate, the authentic text of the Bible for the Church of Rome, informs us that Peter came to Rome in the year 42 A.D. under Claudius to combat the sorcerer Simon Magus, whom he had already put in his place in Jerusalem (Acts 8). Seemingly tradition wanted to have a parallel case for Peter in Rome. This may account for Jerome's statement.

The Jesuit Cardinal Bellarmine, a theologian of the Counter Reformation, tried to explain the lack of evidence on the length of the bishopric of Peter in Rome by saying that he was absent from Rome much of the time. Truly an ingenious solution of the problem! It is Origen who reports that Peter came to Rome at the end of his life to suffer martyrdom. This is more in keeping with the life of Peter as we know it from the New Testament.

#### Eastern Churches Reject Primacy Of Peter

It is of special interest to note that the Eastern churches, especially the Greek Orthodox Church, reject the claim of the primacy of Peter in Rome as a mere fable. They would rather see Peter as having been bishop of Babylon, Jerusalem, or of all of Asia Minor. This rejection of Rome's claim will also serve as an explanation why the present Pope John XXIII, who is seeking to reunite the Eastern Churches with his own fold and who intends to summon an ecumenical church council for the gathering of all the stray sheep into the one Roman fold, is willing to drop the question as to who was at fault in the schism of the Eastern and Western Churches in the 11th century, for he knows full well that he will never get the Eastern Churches to consent to the primacy of Peter in Rome. He will also have to hurdle many other obstacles such as papal infallibility and the celibacy of the priesthood, if he wishes to woo the churches of the East back into his own fold.

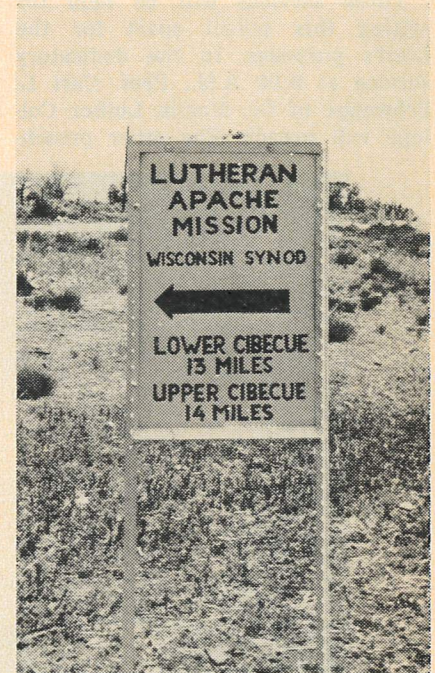
#### The Meaning of "Bishop" In the New Testament

The New Testament knows nothing of a primacy of Peter in Rome and the statements of tradition are contradictory and not decisive. Only the Church of Rome places its own tradition over Scriptures. Last, but not least, we should like to call attention to an inner proof against the primacy of Peter as Rome's first bishop from the terminology of the New Testament itself. In the New Testament the word "bishop" does not have the connotation of an overseer over the other presbyters and deacons as claimed by Rome and as it is generally assumed today. The term "bishop" occurs but five times in the New Testament. It is Peter himself who in I Peter 2:25 calls Jesus the Bishop of the souls. In all the other instances the term is used to denote the leaders of the churches. The traveling evangelists and apostles are not designated as bishops and the New Testament also knows of no difference in meaning and of rank between bishops and presbyters. Paul makes this very clear in his address to the elders of Ephesus, whom he has summoned to Miletus (Acts 20:17, 28): "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers (bishops) to feed the church of God." Luke, who heard and recorded these words, is our first authentic witness that the terms bishop and presbyter in the New Testament, in the days of Paul and Peter, signify the same office and know of no difference of rank among them. Clement of Rome and the Didache or The Teaching of the Apostles also bear out this contention in later statements. Irenaeus held that the bishop of Rome was only a presbyter. He considered Jesus alone as the bishop of souls with Peter (I Pet. 2:25). Jerome also calls attention to the fact that originally there was no difference in rank between bishops and presbyters and that only very gradually was the responsibility transferred to a single person as is the case today. The episcopal office therefore was not marked off with any distinction in the New Testament as was done in the later Church. Thus the terminology of the New Testament also eliminates any primacy of Peter in Rome and that is inner evidence.

H. A. KOCH

#### AN INVITATION

If you are by chance traveling through the eastern part of Arizona on US Highways 60 or 70, you may see such a sign as this. They have been placed along these two highways to mark the several stations of our Apache Indian Mission. Bylas is on the highway; Peridot, San Carlos, and Whiteriver vary from three to 30 miles off the main highway, but still on a paved road. East



Fork is four miles off a paved road. Cibecue, which was once named the most remote post office in the US by Ripley, is much more accessible now, but still 14 miles off the highway. All of these signs extend invitations to you to interrupt your journey a bit and to shake the hands of the people who are bringing the Gospel to Apacheland in your place. You'll be glad you did!

#### GOLDEN WEDDING

On Sunday, July 26, 1959, Mr. and Mrs. Aaron Hannewald, members of St. Jacob Congregation, Grass Lake, Michigan, were privileged to observe their golden wedding in the presence of the members and friends. As a gift of gratitude to the Lord for His many blessings, a donation of \$50 was given to the Church Extension Fund.

ANDREW BLOOM

## DEDICATION OF NEW SCHOOL St. John's, West Bend, Wisconsin

On August 23, 1959, the congregation will offer to the Lord its last large effort of replacing most of the buildings it had used in His service for many years. Four years ago the church was relocated just six blocks south of the site which had been selected back in 1862. Now the new school, situated near the new church, is ready for use.

Three services will be held for setting this school apart for the Lord's purposes. In the dedicatory service at 8:00 A.M., Prof. Carl L. Schweppe of Dr. Martin Luther College will preach. The other preach-

Perhaps its main feature is the heating and ventilating system. It is the first school in the State of Wisconsin built with this Burgess-Manning system; heated and freshened air is circulated into the rooms through the holes of the acoustic, white enameled ceilings.

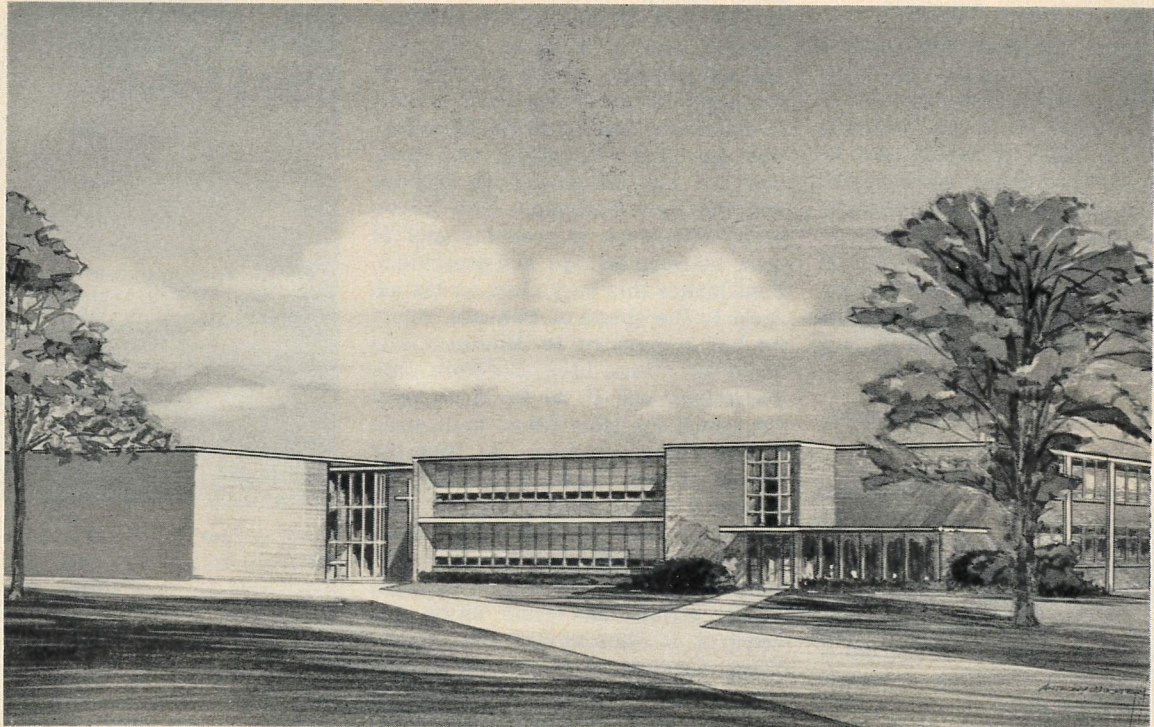
Entries into the school are bilevel, the street at the front leading to the upper level entry and the street at the rear to the three entries on the lower level.

The classrooms are unusually large, providing for a very comfortable maximum of forty modern-type seats. This provision was made because classes of that size sometimes can

new church and school, a very large parking lot, a playground for the small fry, a playground area large enough for a football field for upper grades, and a drive-in area at the rear of the school. This attractive and spacious layout lies in a residential section of the city that holds promise of escaping deterioration for many years.

### Progress Toward This Day

A committee of fifteen men was chosen in 1943 to guide the congregation's expansion needs. While its third school needed to be enlarged already in 1949, the congregation felt that a new church was a more critical need.



St. John's Lutheran School, West Bend, Wisconsin

ers for the day will be Prof. Martin F. Drews of Winnebago Academy at 10:00 and the Rev. Henry E. Russow of Iron Ridge at 3:00 P.M. Pastors Martin Bradtke and Paul Natzke of West Bend will serve as liturgists at 10:00 and 3:00 respectively.

### Features of the School

Eight classrooms and a kindergarten room, three large lobbies, a gymnasium with stage, principal's office, library, teacher's lounge, first aid room, teacher's workroom, bookstore, shower rooms for boys and girls, a receiving room, ample storerooms, and utility rooms comprise the areas in the building.

be accommodated in no other way. This demand is now experienced even in public schools, which are usually in a position to employ more teachers than our churches are able to.

A cafeteria, chiefly for noontime lunch program, was planned for; however, construction was postponed to some future date.

The ground on which the church and school are located lies just south of the beautiful city high-school campus which covers six blocks. Three square city blocks, in the form of a 1250-foot oblong unbroken by streets, provide a beautiful setting for the

By the gracious providence of our Savior, a considerate family which owned the ground area met the desire of St. John's, and a very ideal location was acquired. At first five acres were purchased; to this five more were added through farsighted action.

Four years ago the congregation was able to present its large new church to the Lord. Several months before dedication of the church the planning committee was already instructed to begin studies for a new school.

The expected enrollment for the new school year will be about 240

under a staff of eight teachers of which Mr. Henry Gruenhagen is the principal.

The Lord has been good to us. May He incline the hearts of the present and future generations to use these buildings in full harmony with His good and gracious will.

W. P. SAUER

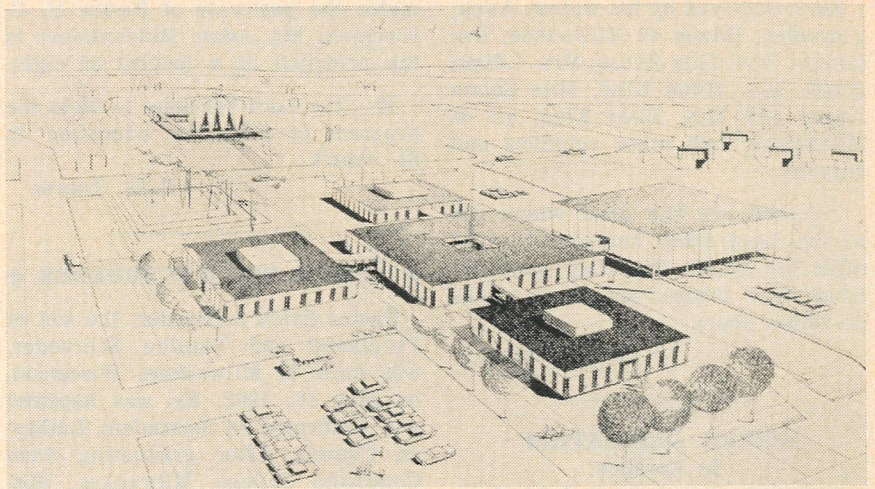
### NEWEST LUTHERAN HIGH SCHOOL BREAKS GROUND

The Twin City Lutheran High School Association of the St. Paul-Minneapolis area, made up of 15 congregations of our Wisconsin Synod, has broken ground for the first unit of the new St. Croix Lutheran High School Building. On May 31 members and friends of the Association gathered at the site, a 13-acre tract of land located on the south side of metropolitan St. Paul. Future plans call for an eventual property of about 25 acres.

Officiant for the groundbreaking service was the Rev. Donald Kolander of St. Paul; the Rev. P. R. Kurth of Stillwater preached the sermon; taking part in turning of the first earth were: Mr. A. Horning, chairman of the Association, the Rev. G. Baer, chairman of the Building Committee, Mr. Morton A. Schroeder, principal and first instructor of the school, and James Mueller, representing this year's first Freshman class of students.

In spite of the conflict with the Memorial Day weekend and very heavy rains on the days before, about 300 people were in attendance for the occasion. The spirit of the assembly was one of very evident joy and thankfulness to Christ our Lord for His blessings on our efforts to offer our children a Christian high school education. That St. Croix Lutheran High School is now completing its first year of existence is testimony to the abundance of blessings from Him without whom we can do nothing.

The first unit of the High School now under construction will be ready for occupancy this Fall. It is one of a complex of five separate buildings in the complete plan. When in future years the entire plant is finished, St. Croix High School's program will be carried out in three academic buildings, the gymnasium-auditorium building, and the commons building. This first unit is the northernmost building on the enclosed drawing. For next fall it will



The St. Croix Lutheran High School of the future, St. Paul, Minnesota

offer six classrooms, an office and library. It will house an anticipated enrollment of about 70 students in the Freshman and Sophomore classes. May they all, and many more who in the future attend this

new St. Croix Lutheran High School, learn to confess ever more faithfully "that Jesus Christ is Lord, to the glory of God the Father!"

WM. G. ZELL

### † PASTOR HENRY J. ANGER †

Pastor Henry John Anger, the son of August and Mary Anger, was born in Milwaukee, Wisconsin, on August 7, 1885. He was baptized and confirmed in St. Matthew's Ev. Lutheran Church of Milwaukee.

Having graduated from the Christian day school of St. Matthew's Congregation, he entered Northwestern College at Watertown, Wisconsin, to prepare himself for the office of the holy ministry. Graduating from Northwestern College in 1907, he continued his theological training at our Theological Seminary and was presented to the Church as a candidate for the ministry in June of 1910.

July 17, 1910, Pastor Anger was installed as the shepherd of Peace Ev. Lutheran Congregation at Wautoma, Wisconsin, where he served his Savior for ten years. On October 5, 1910, he was united in marriage to Miss Anna Eickmann of Watertown, Wisconsin. In the year 1920 he accepted the call extended to him by the St. John's Lutheran Congregation of West Bend, Wisconsin, which he also faithfully served for ten years. Then, because of his wife's health he felt constrained to resign from his pastorate at West Bend in order to move to Florida. Here in Florida Pastor Anger also began witnessing for his Savior and soon

gathered a small congregation in Coral Gables. For eight years he served this little flock until he returned to Milwaukee. There he served as an interim pastor of the newly organized Parkside Congregation. In 1941 Pastor Anger received a call to St. John's Congregation at Dakota, Minnesota. He served this congregation for three and a half years. In 1945 he was compelled to resign from the congregational ministry because of ill health and returned to Milwaukee again. Eager, however, to continue to serve his Lord, he soon found opportunity to do so by assisting the ailing institutional missionary, Pastor Enno Duemling. A few years later he received a call to the Immanuel Congregation at Washington, Iowa. After three and a half years of service in this field, ailing health again compelled him to terminate his pastorate there and to return to Milwaukee. Pastor Anger and his faithful wife spent the last years of his retirement in Milwaukee. Even in these last years Pastor Anger did not remain entirely inactive, but frequently assisted pastors and congregations in the Milwaukee area, preaching whenever his failing health permitted.

On Monday, May 18, our Lord, whom he had served for so many years, called him to his eternal rest, having permitted him to attain the age of almost 74 years.

He is survived by his widow, Anna; a brother, Edwin of Milwaukee; five sisters: Mrs. Ella Bruss, Mrs. Lillian Bruss, Mrs. Hilda Klug, Miss Selma Anger and Mrs. Elsie Klug, all of Milwaukee; and other relatives and friends.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

G. SCHMELING

### SCHOOL DEDICATION At Baraboo

Although classes were held there since last February, this fall the children of St. John's, Baraboo, Wisconsin, will enter the congregation's new, ten-room school for the first full year of instruction.

Construction of the new school was begun early in 1958. A groundbreaking ceremony was held April 13, 1958, followed by a cornerstone-laying ceremony on July 13, 1958. Morning and afternoon dedication services were held on June 14, 1959.

Besides the ten classrooms, the building contains washrooms and shower rooms, office, waiting room, first aid room, faculty room, library-visual education room, mimeograph room, kitchen, and gymnasium. Total cost of the project, including the purchase of a complete city block as the building site, was \$302,685.15.

The school was planned and built

under the pastorate of Pastor H. C. Kirchner. Mr. Adair Moldenhauer is the principal of a faculty of eight.

May the Lord continue to bless the program of Christian education in St. John's.

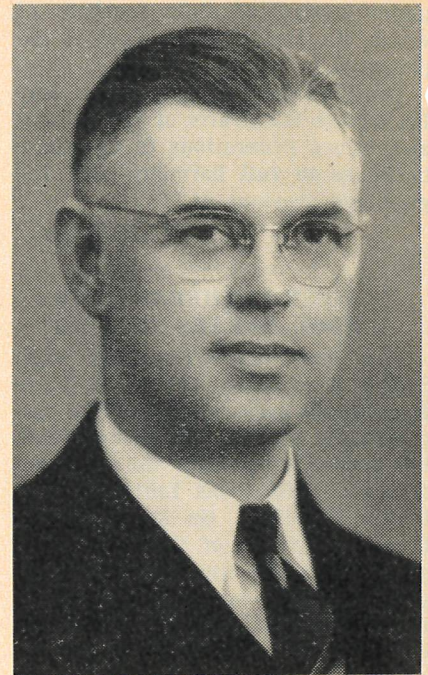
E. G. TOEPEL

### † PASTOR ERICH SCHROEDER †

Pastor Erich Schroeder, the son of Ferdinand and Pauline Schroeder, was born in Milwaukee, Wisconsin, on May 16, 1902. He was baptized and confirmed in Jerusalem Lutheran Church. After graduating from Concordia College, Milwaukee, Wisconsin, in 1922, he entered our Wisconsin Lutheran Seminary and received his assignment in the year 1925.

In 1925 he was installed as the missionary of the newly organized Garden Homes Mission, and in this field he not only made his round of missionary calls and preached the Word of God, but he also taught school in the newly organized Christian day school.

After serving Trinity Congregation at Liberty, Manitowoc County, he was called in 1945 to Apostles' Lutheran Church of Milwaukee, Wisconsin, and was installed by Pastor John Jeske. Here in this congregation and in this community he served his Savior with diligence and faithfulness and with the talents and abilities which the Lord had granted him.



Pastor Erich Schroeder

Pastor Schroeder also served as the secretary of the Milwaukee Pastoral Conference for a number of years. He was president of the Institutional and City Mission for a longer period of time.

On Sunday morning, July 12, he preached his last sermon, for shortly after that he became critically ill and early on Monday afternoon he fell asleep in the faith of the glorious Savior, Jesus Christ, whom he loved and served all the days of his life.

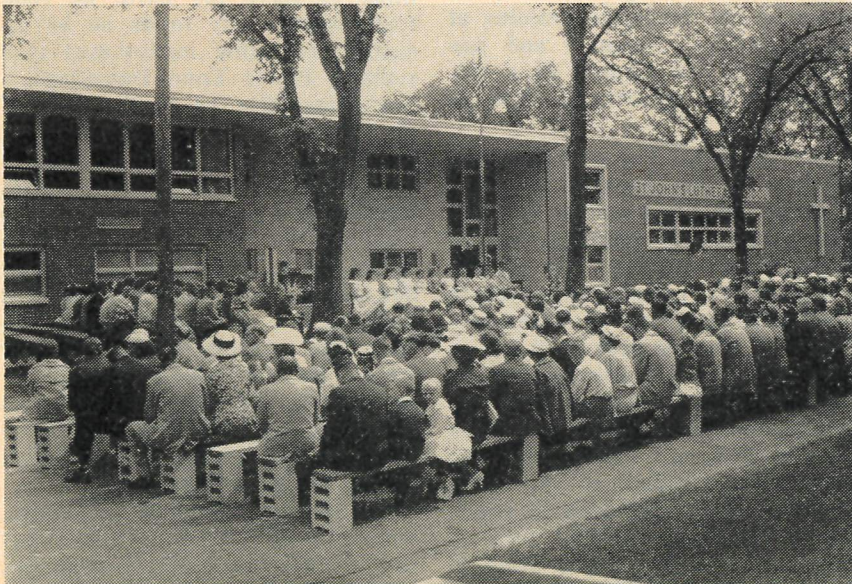
Pastor Schroeder is survived by his wife Viola, and two children, Marcus and Rhoda. He also leaves to mourn him two sisters, Mrs. Lydia Ullrich and Mrs. Leona Syperko; and two brothers, Kurt and George.

Services were conducted on Thursday, July 16, from Apostles' Lutheran Church. Pastor John Jeske comforted the large assembly with the Word of God:

"Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Rev. 14:13).

The undersigned acted as liturgist

A. HALBOTH



At the dedication rites in Baraboo, Wisconsin

**SMALCALD ARTICLES**

(Continued from page 261)

wards sin, would still remain in the faith, and such sin would not harm them, and (hence) crying thus: "Do whatever you please; if you believe, it all amounts to nothing, faith blots out all sins."

In 1524-25, misguided peasants made an insurrection against their government. They were defeated. Their leaders were fanatic errorists.

(To be continued.)

J. P. MEYER

**DISTRICT REPORTERS**

(See "Briefs"—Ed.)

- Arizona-California
- Dakota- Pastor Victor Thierfelder  
Montana Box 66  
Goodwin, South Dakota
- Michigan Pastor Hans Schultz  
123 Commercial Street  
Chesaning, Michigan
- Minnesota Pastor Alvin Barry  
3910 Stevens Ave. South  
Minneapolis 9, Minnesota
- Nebraska Pastor F. Werner  
4412 Jaynes Street  
Omaha 11, Nebraska
- Northern Pastor Orvin Sommer  
Wisconsin R.R. 1  
Appleton, Wisconsin
- Pacific Pastor Paul Nitz  
Northwest 9436 A. Street  
Tacoma 44, Washington
- South- Pastor James Schaefer  
eastern 4521 N. 42nd Street  
Wisconsin Milwaukee 9, Wisconsin
- Western Pastor E. Prenzlou, Jr.  
Wisconsin 1315 Larson Street  
Bloomer, Wisconsin

Paul's Ev. Lutheran Church, New Ulm, Minn., beginning at 9:30 a.m.  
Communion service: W. Frank, preacher (R. Frohmader, alternate).  
Essays: Table of Duties: Part I, Gerhard Birkholz; Impact of the Albert Schweitzer Philosophy on American Theology, R. Frohmader.  
Report: Joint Synod Convention, W. J. Schmidt.

ROBERT L. SCHUMANN, Secretary

**RED WING DELEGATE CONFERENCE**

Date: Aug. 25, 1959.  
Time: 9:00 a.m. (Communion service).  
Place: Goodhue Village, St. Peter's Lutheran Church, Nathaniel Luetke, host pastor.  
Confessional speaker: D. Hoffmann (alternate: G. Horn).

**NEBRASKA**

**SOUTHERN DELEGATE CONFERENCE**

Place: Rising City, Nebr.  
Date: Sept. 22-23, 1959.  
Time: 10:00 a.m.  
Speaker: H. P. Bauer (E. Schultz).  
Old Papers: II Cor. 9, W. Wichmann; Augustana XVI, D. Schmiel; How Can we Assist Our Congregations to Appreciate the Liturgy? C. Nommensen; The Privilege and Duty of Voters to Attend Congregational Meetings, C. Voss.

New Papers: A Final Examination of Confirmands Based on the Example of Pentecost, A. Clement; Acts 9:1-31, H. Schnitker; Hints to the Christian as a Missionary in His Approach to the Unchurched, W. Wichmann.

Reports: Academy, Mission Board, Stewardship, Education, Financial.

Please announce to: St. John's Lutheran Church, R. 1, Rising City, Nebr.

G. NOMMENSEN, Secretary

**NORTHERN WISCONSIN**

**DISTRICT PASTORAL CONFERENCE**

Date: Oct. 26 and 27, 1959.  
Place: Green Bay Wis., First Lutheran, at South Monroe and Law Sts., Edward Krueger, host pastor.

S. KUGLER, Secretary

**LAKE SUPERIOR DELEGATE CONFERENCE**

The Lake Superior Delegate Conference will meet, God willing, for one day only, on August 25, at Calvary Lutheran Church, 450 W. Ohio, Marquette, Mich., beginning at 10:00 a.m., E.S.T.

**MANITOWOC PASTORAL CONFERENCE**

Place: Christ Ev. Lutheran Church, Denmark, Wis.  
Date: Monday, Sept. 21, 1959.  
Time: 9 a.m., with communion service.

J. J. WENDLAND, Secretary

**FOX RIVER VALLEY PASTORAL CONFERENCE**

Place: Bethany Ev. Lutheran Church, Appleton, Wis.  
Date: Sept. 15, 1959, at 9:00 a.m.

Preacher: R. Ziesemer (alternate: G. Zimmermann).

Agenda: Exegesis on Eph. 4:25f, E. Habermann; Exegetical-Homiletical Study of Matt. 15:44-46, Wm. Wojahn; How Does the Distinction Between Fundamental and Nonfundamental Doctrines Effect Severance of Fellowship? W. Pankow; Adult Instructions, L. Koenig; Woman Suffrage in the Light of Scripture, A. Voigt; Reports by the Visitor and Financial Secretary.

R. R. WERNER, Secretary

**ORDINATIONS AND INSTALLATIONS**

**Pastors**

Albrecht, Lyle E., in Viroqua English Ev. Lutheran Church, Viroqua, Wis., by K. Bast; assisted by A. Hanke, M. Hanke, W. Schmidt, W. E. Schulz; July 12, 1959.

Henrich, Warren J., in St. Paul's Lutheran Church, Seaforth, Minn., by W. Nommensen; assisted by E. Birkholz; and installed in St. John's Lutheran Church, T. Sheridan, Redwood Co., Minn., by E. Birkholz; assisted by W. Nommensen; June 28, 1959.

Hillmer, Sigmund, in St. Paul's Ev. Lutheran Church, New Ulm, Minn., by W. J. Schmidt; assisted by C. Schweppe and V. Voeks; July 26, 1959.

Kant, Robert A., in Jehovah Ev. Lutheran Church, Altura, Minn., by A. Menicke; assisted by M. Nommensen, H. Koehler, and others; June 28, 1959.

Kobs, Russel, in St. John's Lutheran Church, Shennington, Wis., by Geo. Kobs; and installed in St. Mark's Lutheran Church at Dannavang and St. Matthew's at Kirby, Wis., by G. Kobs; assisted by W. Oelhafen, H. Krause; July 19, 1959.

Manthey, Paul A., in First Ev. Lutheran Church, Aurora, Nebr., by A. Buenger; assisted by W. Wichmann, L. Gruendemann, H. Lichtenberg; July 12, 1959.

Rockhoff, James, in Grace Lutheran Church, Geneva, Nebr., by H. Lichtenberg; assisted by A. Fuerstenau; July 19, 1959.

Schulz, Reuel, in Good Hope Lutheran Church, Ellensburg, Wash., by W. Lueckel; assisted by G. Frey, M. Teske, R. Baur, T. Henning, A. Zimmermann, W. Steffenhagen; July 12, 1959.

Struck, Gerhard, in Mt. Olive Lutheran Church, Bay City, Mich., by M. P. Spaude; assisted by W. Krueger, O. J. Eckert, P. Wilde; July 19, 1959.

Voss, Robert J., in Salem Lutheran Church, Coloma, Mich., by W. Westendorf; assisted by L. Newman, N. Berg, H. Zink, E. Tacke, P. Hoenecke, E. Froehlich, M. Zschochke, W. Oetting; July 19, 1959.

**Teacher**

Seidl, Ursel, as principal of Trinity Lutheran School, T. Liberty, Manitowoc, R. 1, Wis., by S. Kugler; July 19, 1959.

**CHANGE OF ADDRESS**

**Pastors**

Franzmann, Prof. G. W., 617 12th Street, Watertown, Wis.

Kobs, Russel, R. 1, Warren, Wis.

Kock, David E., St. Clair, Minn.

Laper, Ardin, 222 Windsor St., Sun Prairie, Wis.

Struck, Gerhard, 606 Sidney Street, Bay City, Mich.

Voss, R. J., 289 Washington, Coloma, Mich.

Wendland, Prof. E. A., 1315 River Drive, Watertown, Wis.

**Teacher**

Seidl, Ursel, R. 1, Valders, Wis.

**MISSION FESTIVALS**

**June 7, 1959**

Trinity Church, Elkton, S. Dak. Offering: \$153.00. Wm. Lindloff, pastor. Immanuel Church, Ward, S. Dak. Offering: \$144.68. Wm. Lindloff, pastor

**June 14, 1959**

St. John Church, Redwood Falls, Minn. Offering: \$914.02. E. Birkholz, pastor.

**July 12, 1959**

St. Jacobi Lutheran Church, Norwalk, Wis. Offering: \$513.28. F. H. Senger, pastor.

**OPENING EXERCISES**

**NORTHWESTERN LUTHERAN ACADEMY**

The new school year at Northwestern Lutheran Academy will begin with an opening service at 2:00 p.m., Wednesday, September 9. However, new students are to present themselves for examination at 1:00 p.m., Tuesday, September 8. We extend our hearty invitation to all to be with us for our opening service.

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**CALENDAR OF CONFERENCES**

**ARIZONA-CALIFORNIA**

**TONTO RIM CONFERENCE**

Date: August 24, 1959.  
Time: 9:00 a.m.  
Place: Cedar Creek, Ariz.  
DONALD PETERSON, Secretary

**MINNESOTA**

**NEW ULM PASTORAL CONFERENCE**

The New Ulm Pastoral Conference will meet on Wednesday, Sept. 9, 1959, at St.



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