

# *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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# The Northwestern Lutheran

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## COVER DESIGN

MICHIGAN LUTHERAN SEMINARY  
New Dormitory

# As We See It We Go To St. Paul

BY PROFESSOR E. REIM

LEST anyone think that this is meant as the announcement of a vacation trip, let it be said immediately that we are speaking of the coming convention of the Synodical Conference, which is to meet from August 12 to 15 at Concordia College, in the capital city of the State of Minnesota.

Our regular readers will know why. So will those who recall the events of our New Ulm Convention of a year ago. They will know that we are not merely preparing to attend a routine convention of a church body in which we have held membership for over three-quarters of a century, but that we are going there in order to carry certain grave issues to a court of last resort: our inability to accept the Common Confession as a settlement of certain controversies that have deeply affected the Synodical Conference in the past, and our conviction that many matters of practice which are becoming increasingly frequent are, in fact, not only at variance with the previous practice of the Synodical Conference, but with the clear principles of Scripture itself.

And yet many of those persons who know the purpose of our journey may still ask just why we are going. They may remember that in our issue we reminded our readers that the Synodical Conference is, after all, "only an advisory body." That means that it is no super-synod. It cannot dictate a solution to our problems. It cannot make final decisions, much less enforce them. This is not, however, due to some flaw in the organization and its constitution. This is precisely as the founders planned it, and as we want it today. The member synods of the Synodical Conference joined themselves together as brethren, firmly resolved that the highest authority rest only in the Word of God. And that is the only basis on which we can function today. That is something of which we of Wisconsin, as a minority group, are highly conscious. If there were need, we would fight to keep it so.

But all this only seems to point up the question even more sharply. If the Synodical Conference can really settle nothing, then why go? Are they then not right, after all, who say that there is no further purpose in our going since the issues are already settled in the Word of God?

In answer to this let us go back once more to our previous article in this series. There we spoke of the fact that the representatives of the four synods of the Synodical Conference have found themselves in substantial agreement concerning one vexing intersynodical problem. We further stated that this "shows that some of the old Synodical Conference principles still have a good measure of vitality. It points the way by which there still can be a return from the critical position in which our Synodical Conference finds itself."

If we follow this path, this potential way of return, then we shall find that there is much to do, indeed. We shall have to present our case in all frankness, omitting nothing of the seriousness of the situation, reviewing the long and patient admonition that has gone before, showing that we have no further avenue of appeal. We shall have to make our case as strong as we can, showing that it is indeed the truth of the Gospel about which we are concerned, using that Word for the sake of the power which we know it to have. There lies the strength of our last appeal, an appeal that we must make in the name of the fellowship we have enjoyed. If then, by the grace of God, there shall be a meeting of minds, an understanding of our conscientious concern, a determination to remove the factors that are threatening our fellowship, then it will be a victory for the Word, for the Truth. Then we will show patience, much patience, in awaiting the outcome. But if even this should fail — which God may avert in His mercy — we shall know that we have done our duty.

And so we go to St. Paul. But not merely because it is the convention city. In another sense we go to St. Paul — and to St. John, and to St. Peter, and to all other apostles

and prophets. In short, we go to the Word. And we go to Him who gave that Word, asking Him to enlighten and to lead us, to strengthen us, to make us true confessors of

His Blessed Name. We place the issue into His mighty and gracious hands.

So we confidently await the outcome.

## Editorials

**R. S. V. and the Observance** Last week's mail brought the announcement of the publication of a new Bible translation, the Revised Standard Version, R. S. V. for short. The New Testament has been available since 1946. Publication of the Old Testament completes the work and makes possible its publication as a single volume.

Scholars will await this work with considerable interest. They know that the policy of the R. S. V., to supply a version which uses the living language of our day, has produced many fine passages. But they will also remember that these translations sometimes become highly questionable interpretations. First Timothy 3:2 may serve as an example, where the Biblical injunction that a bishop be "the husband of one wife" is interpreted as meaning that he shall be "married only once." A more serious instance is the rendering of Romans 1:17 ("The just shall live by faith") with "He who through faith is righteous shall live." We know that this may be understood as saying that he shall live who through faith has received forgiveness. But it can also mean that *he* shall live who through faith attains a *personal* righteousness of his own, by becoming a "good" person. That this is the intention of the new version is made quite clear by some of the material that accompanies the announcement.

Other disturbing features of the New Testament translation are the omission of the greater part of the Words of Institution from Luke 22:19-20 (deleting: which is given for you, etc., until the end of verse 20), also of the entire last chapter of Mark excepting only the first eight verses. — It is clear that this new translation must be received with great caution. Its Old Testament section can certainly not be endorsed sight unseen.

And yet that is just what the "Observance" implies. For the announcement of the publishers sets aside the week of September 28 to October 5 as "Revised Standard Version Bible Observance Week," during which the new version is to be officially released. We are told that this Observance is sponsored by "The Division of Christian Education of the National Council of Churches, the Department of Christian Education of the Canadian Council of Churches, forty Protestant, Episcopal, and Orthodox denominations, thousands of ministerial associations and alliances, and more than 2,500 state, city, and county councils of churches and councils of church women." A program for the Week is set up that begins with a Rally Day in individual churches, includes special Youth Services and Interchurch celebrations, and ends with what is heralded as a World-Wide Communion Sunday. All this adds up to a tremendous endorsement of a work which only a few people have had an opportunity to examine.

But what we find most striking is the manner in which this promotion allies itself with the prevailing trend of inter-denominationalism. It is a project ideally suited to the philosophy of the National Council of Christian Churches. And the National Council is an ideal agency for sponsoring the launching of such an undertaking. By every argument of expediency this is a natural alliance. But by all the standards of Scripture it still is simply and clearly unionism.

E. REIM.

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**The Social Gospel and the Individual** The social gospel, which has become the chief interest of so many modern churches and denominations, differs from the true Gospel of Jesus Christ already in its objectives. It keeps the eyes riveted to this passing world and hardly has a glance for the world to come. There is also a difference as to the scale on which they operate. The true Gospel of Jesus Christ involves the slow and (to the flesh) tedious task of converting and regenerating the heart of the individual, while the social gospel goes in for mass production. It operates on the community level and is interested in the individuals only in large groups. Its main concern is the general environment, which, it is felt, will take care of the individual. The real social gospeler is a collectivist.

He is interested almost exclusively in the welfare state, in social security on a mass scale. He operates on the principle that if the community is whipped into line the interests of the individual are also taken care of. It is religion according to the conveyer-belt system, morality on a mass-production basis. The herd instinct is strongly developed.

True Bible Christianity stresses the responsibility of the individual soul. It shows the individual how to get right with his God. Christianity is a personal matter between the Christian and his God. He is not saved by making the community moral or placing him in a decent environment. It does not work from the top down but from the bottom up. You can not have a righteous group without righteous individuals. The Church in the mass consists of converted individuals. Christians enter into the Kingdom of Christ one by one. There is no way of by-passing individual instruction and individual pastoral care. We might say that it is piece-work, not mass production.

The Gospel is indeed also preached to large groups, and instruction is often given in large classes, but the individual is not lost in the shuffle. He is not lost in the crowd. Each one is to be made conscious of the fact that his soul's salvation is a personal matter between

him and his God and that he is personally accountable to God, that he personally needs the salvation which has been prepared for him by the Son of God. "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

We are always looking for shortcuts even in church work. We would like to achieve quicker results. The

social gospel seems to provide it. It operates on a large scale. It specializes in mass morality, on a community level, and is in the wholesale business. It strives for social righteousness and the welfare state without individual regeneration. But the true Gospel work deals with the individual and emphasizes the value of the individual soul. The charge given to the Church is: "Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine."

I. P. F.

## Sectarian Bodies

### THE EPISCOPALIANS

THE Church of England dates from the English Reformation and began when Henry VIII (1509-1547) was king. He refused obedience to the pope. His protest was based on religious grounds. The quarrel was caused by the pope's refusal to grant King Henry a divorce from Catherine of Aragon. He wished to marry Anne Boleyn (this licentious king was married six times). In 1536 the king made himself "the chief protector, the only supreme lord and head of the church and clergy of England."

The Protestant Episcopal Church was formally organized in 1785. It is called Episcopal, because in organization and ceremonies it resembles the Roman Catholic Church. In the United States the Protestant Episcopal Church represents the Church of England. The confessions are adapted to suit conditions of our country.

There are three tendencies in this church: High Church, Broad Church, and Low Church. In the High Church there is a strong Romanizing tendency that harks back to the Roman Catholic Church; in the Broad Church we find a liberalistic tendency which rejects the fundamentals of the Christian doctrine; the Low Church, or Evangelical Party, is an attempt to mediate between the High Church and the Broad Church.

The doctrine of the Episcopal Church is both Calvinistic and Romanizing. It is usually classified among the Reformed churches. Other branches are the Reformed Episcopal Church and the Free Church of England.

The following instances will bear out the observation that the Episco-

pal Church is both Calvinistic and Romanizing in doctrine.

It teaches, that Christ sitting at the right hand of God does not signify His supreme and universal rule, power, and majesty, according to His human nature, but only limited power and His confinement to a certain part of heaven.

It teaches that the Sacraments are not means of grace, but simply signs and symbols of grace.

It teaches that Baptism does not work forgiveness of sins, but is merely a sign and picture of the cleansing from sin; that only truly ordained ministers of the church may administer Baptism; that children cannot believe.

It teaches that Christ's body and blood are not really present in the Lord's Supper and are not really given to the communicant under the bread and the wine; that Christ's body and blood are received only

spiritually by faith, not really; that unworthy communicants do not receive Christ's true body and blood.

It teaches that the Church can never be without the hierarchy and apostolic succession; that Christ has given the office of the ministry not to the Church as such, but only to His apostles, who bequeathed it to their successors, the bishops; that only such are true ministers of the Church as have been ordained by bishops; that the different offices and ranks of the clergy are not of human but of divine origin; that the ministers of the Word cannot really and truly forgive sins, but only proclaim absolution; that the power of excommunication (the Office of the Keys) does not belong to the whole congregation, but to the spiritual rulers of the Church; that the government of the Church has been assigned by Christ to the clergy and not to the whole Church; that the ordinances of the Church must be observed as conscientiously as the commands of God.

K. F. K.

## The Ancient Church Fathers

STRANGE things have happened in the history of the Christian Church; but few are more extraordinary than the case of the man who became a bishop through the cry of a child in a crowd.

He is remembered as Ambrose of Milan, and his record is bound up with the struggle against the Arians who opposed the Nicene Creed. Of this controversy we spoke in an earlier sketch of the life of Athanasius.

Aurelius Ambrosius, as he was formally called, was born about the

year 340 of parents who were at least nominally Christian people, although their son was not baptized until he became bishop. The father was a prefect, a kind of provincial governor, in Gaul. After his death the widow moved to Rome, and there young Ambrose entered the consular service. He later obtained the post of prefect and was stationed at Milan. He administered his office with much wisdom, justice and kindness, and became a very popular official. This led to startling developments.

The Church in Italy had overwhelmingly approved the Nicene Creed. Strong contenders for the error of Arius, however, were still active, and their strength was centered in Auxentius, the bishop of Milan. About a year after Ambrose became prefect in that city, Auxentius died. The election of a new bishop promised to be a severely contested issue. The Arians were determined to seat one of their kind, the orthodox were just as determined that this should not be. Apparently there would be a serious uproar. Ambrose was anxious to prevent this. He took a detachment of soldiers and appeared in person at the church where the election was to be held. There he took his place before the excited crowd which had assembled, and appealed for order. In the quiet that followed his plea, the voice of a child suddenly called out: "Ambrose bishop." This touched off a remarkable reaction. Seemingly taking the childish prattle as an inspiration, Arians and orthodox ceased their loud disputing and jointly voted Ambrose into the bishop's seat with unanimous acclaim.

The prefect was stunned, then irritated. He considered the whole thing an irresponsible act, as well he might, since he was not even a baptized Christian. His pleas, however, were not heeded. He went home and, by a series of devices such as ordering the torture of criminals and issuing reports of immoral conduct on his part, tried to discredit himself in the eyes of the public. But the people saw through his pretences and refused to change their minds. Finally Ambrose fled into the country and hid. But he was found and led back to the city. At last he yielded. He received Holy Baptism, and seven days later he was ordained.

Since Ambrose embraced the Nicene Creed, the Arians were now in trouble. The bishop turned out not to have been a compromise candidate after all, and now the chief hope of the Arians lay in the Empress Justina, who was of their persuasion. But the Emperor stood with Ambrose; and after his death, Gratian ascended the throne, who was wholly under the influence of Ambrose and issued a decree forbidding the right of the Arians to assemble for worship. Most important of all, he placed all trial proceedings involving

offenses of the clergy into the hands of the bishops.

When Gratian died at the hands of an assassin, there was a contest for the throne, and Ambrose stood in the middle. None of the claimants was friendly toward him. A certain Maximus had led the rebellion and wanted to rule. A pagan named Eugenius threw his hat into the ring and as a gesture against Ambrose threatened to stable his horses in the cathedral. The Empress Justina wanted to place her young ward Valentinian upon the throne. It took five years before another strong contender, Theodosius, finally defeated Maximus and established himself as Emperor. This brought Ambrose to new heights of power.

A test of strength between himself and the Emperor developed when Theodosius, who had a bad temper, was angered by the murder of a governor at Thessalonica and punished the city by a massacre in which 7,000 helpless people were butchered. Shortly thereafter the Emperor came to Milan and announced that he would receive communion from the bishop. Ambrose sent him a message telling Theodosius that in his blood-guilt he would be refused the Sacrament. When the Emperor, encouraged by his favorites, nevertheless appeared on the following Sunday, Ambrose met him at the portal of the cathedral and publicly read him out of the Church as an impenitent sinner. Theodosius was

pierced to the heart by the sentence of excommunication, and retired from the scene. Only after eight months of soul-searching penitence was he permitted to appear for a public confession of his sins and to be received into fellowship.

Ambrose died in 397. He may be called a Church Father only in a limited sense; by proxy, as it were, in that he was instrumental in the spiritual development of a truly great church leader, Augustine, to whom he gave valuable counsel and guidance. Otherwise, it must be said that under the influence of the events of history Ambrose became a man through whom the authority of a bishop became stronger than it had any right to be. He thus contributed toward the rise of the Papacy.

Nevertheless we may acknowledge the contributions Ambrose made in the field of church music and liturgics. He vigorously opposed the use of sectarian, theatrical music in the church services, and was himself creative in supplying suitable compositions. When we turn to Hymn No. 550 in our Lutheran Hymnal, we find that this lovely morning prayer was composed by Ambrose of Milan. And a well-known Christian hymn which we associate with Luther, who wrote the German version in use among us, originally came from the pen of Ambrose. It is No. 95: "Savior of the nations, come."

E. S.

## In The Footsteps Of Saint Paul

DR. HENRY KOCH, MORRISON, WISCONSIN

### Paul's First Sermon In Europe

LUKE has but a few words on the entry of Paul and his companions into the city of Philippi. They were now in Macedonia in answer to the divine call. Acts 16: 12-13 we read: "And we were in that city abiding certain days. And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither."

#### Paul in Philippi

It may have been about the middle of the week, when our missionaries

entered the city of Philippi. The old Roman road, the Via Egnatia, led them through the gates of the city to the market place or the forum. Here they must have begun their search for lodgings and a possibility to earn their livelihood at once. At the same time they would look for a synagogue, which might serve as a starting point for their missionary endeavors. Paul considered himself a debtor to both Jew and Gentile alike. What did they find? In the staunch Roman colony, which was more Roman than Rome herself they discovered no synagogue. If there

had been at least ten male Jews living in this community, they would have sought and brought about the erection of a synagogue.

#### Paul Finds No Synagogue

Why were there so few Jews in Philippi? They may have been expelled from Philippi just as Emperor Claudius had expelled them from Rome. It also was likely that the Jews were not attracted to Philippi, it being primarily a military colony and not a commercial center. The first reason seems the more probable to us. It is borne out by later events in Philippi.

On the sabbath day we find Paul and his co-workers leaving the gates of the city in search for a possible place of prayer known as a *proseuche*. Where the Jews were insufficient in numbers to erect a synagogue, it was customary to seek a place of worship along some running water, where they might perform their ritual washings before prayer. Such places of prayer were generally enclosed either by trees or a hedge so as to afford some privacy and to designate them as holy places set aside for worship. Such places of prayer were not under roof. The heavens were the dome, under which the worship took place.

#### Paul Seeks Worshipers

From all appearances our missionaries had met no Jews in Philippi. The original text of Acts tell us: "We went outside of the gate along the river (Gangites), where we believed a place of prayer to be." They were in search of such a place. Seemingly no one had informed them. They looked for it in the wonted place along some running water. If there were any Jews at all in Philippi, they would surely meet them there. How anxious must they not have been to receive some definite information! Their faith was being tried severely, but they were undismayed.

#### Paul Finds A Few Women Worshipping

When the missionaries discovered the place of worship, they noticed some women assembled for prayer. Some of them may have been Jewish women married to Roman or proselytes, who had accepted the Jewish faith. In either case they were not

subject to expulsion. Faithful to their religion they sought the place for their worship on the sabbath. Paul was not deterred by the fact that only women were present. He and his companions sat down and spoke to the women. Their words are not recorded, but their theme is well known. Of whom else could and would they speak but of Christ. Their line of thought also hardly could have been any other than the one at Antioch in Pisidia: "Be it known unto you therefore that through this man (Jesus) is preached unto you the forgiveness of sin: and that by him all that believe are justified by the law of Moses (Acts 13: 38-39)."

#### Preaching Under The Canopy of Heaven

The blue sky of heaven was the dome, in which Paul and the others preached the truths of heaven. God is not only worshiped in temples made by man. A sloping mountain side served as an amphitheatre for our Lord for His Sermon on the Mount. Once a little boat served as a pulpit. The surroundings are not essential. Many a missionary has experienced this. Chapels and churches are fine, if you can have them, but they cannot take the place of the living Word. May our missionaries and our Christian laity never forget this!

Faithfulness in the preaching of the Gospel is all that is required of us. All great beginnings are small save those especially created by the Lord Himself as in the beginning of the world and the first day of Pentecost. We have the twofold promise of the Lord: "Where two or three are assembled in my name, there I am in the midst of them," and "Lo, I am with you alway, even unto the end of the world." Paul and his companions had this gracious presence of the Lord in His Word. They were not discouraged, when only a few women were their first audience. The Lord gave success to their preaching even though as far as we know only a single soul was won for Christ on that day, Lydia, the seller in purple.

#### One Woman Convert

What a strange contrast! A man from Macedonia had appeared to Paul in a vision and women were the first listeners, to whom they could

tell of Christ, their Savior. A woman was the first convert in Europe. In the ministry of our Lord we observe the faithfulness of women. They ministered unto the Lord and his disciples, they were the last at the foot of the Cross and the first on Easter Morn. Faithful women also were busy in the various congregations founded by Paul. Very often they were the soul of the work as some of Paul's greetings imply. Many a missionary and pastor can point to similar experiences. Blessed are the homes, where women are the soul, and the congregations, where they do their work for the Lord unobtrusively, in all modesty, and not for vain glory.

The fruits and results are the Lord's as we shall see in the life of Lydia. How dismal was not the outlook at first for Paul and his companions both in Philippi and at the place of prayer and how gloriously did not the Lord fulfill His promise that His word shall not return void. Only one woman won through that first sermon in Europe, but what a blessed fruit and example for all of Christendom!

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#### SILVER WEDDING

On June 29, 1952 Mr. and Mrs. Louis Lieske of St. John's Lutheran Church at Vesta, Minnesota, observed the 25th anniversary of their marriage. In a short church service that afternoon the pastor addressed the couple and the congregation on the basis of Gen. 32, 9-12, after which open house was held at the home.

May the Lord continue to bless them with his mercy and truth!

R. E. BRETMANN.

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#### SILVER WEDDING

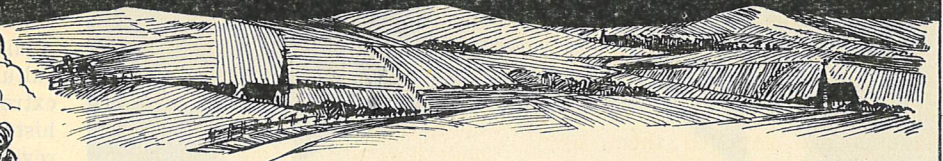
July 6, 1952 marked the occasion of the silver wedding anniversary of Mr. and Mrs. Charles Boushek, members of St. John's Lutheran Church of Vesta, Minnesota. An evening service was held on Sunday, July 13, the pastor speaking on the basis of 2 Sam. 7, 18. A program and luncheon followed in the church basement.

Having brought them hitherto, may the Savior-God ever guard and keep their house!

R. E. BRETMANN.



## News from our Mission Fields



*"Lo, I am with you always, even unto the end of the world."*

MATTHEW 28, 20

### CHEYENNE, WYOMING

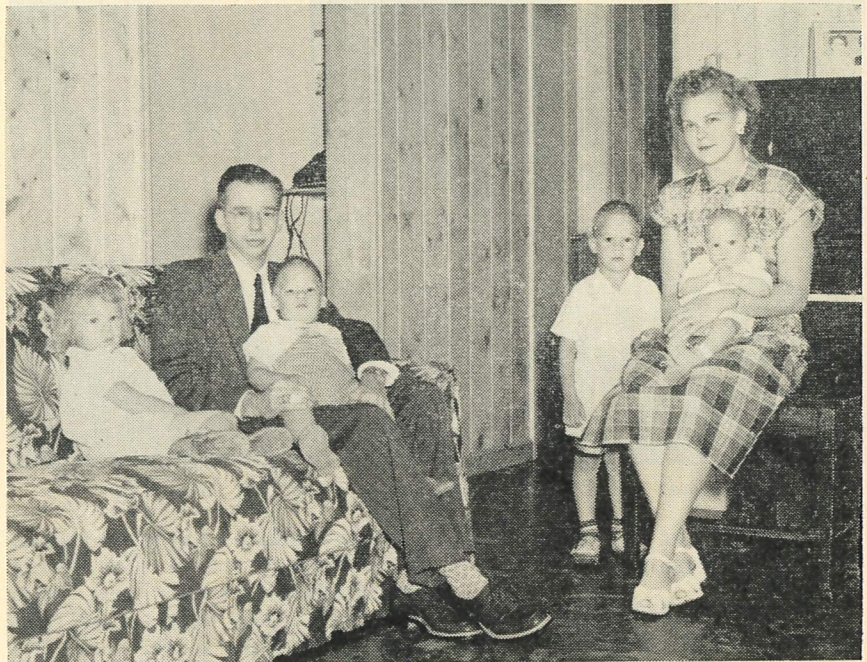
#### Going West with the Gospel

**T**HE course of the Gospel runs westward. Our Lord said, that this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When the last soul shall be fitted on the spire of the holy Temple of the Lord, the scaffolding of this world shall be torn down and destroyed. All the elements shall melt with a fervent heat. Then shall the holy Christian Church, the communion of saints, His new creation by Water and the Word, stand alone as the eternal habitation of God.

In the meanwhile the mission search goes on for that last and lost soul whose salvation shall signal the end of time and the beginning of eternity. Accordingly the most exciting news in all the world, for the angels in heaven and for us who are heirs of heaven, is the news from our mission fields.

20% of our Synod's membership lies west of the Mississippi out to the shores of the Pacific. Midway across this area comes our mission story for today. Our first and only Mission in the state of Wyoming was begun in 1942 by Pastor Victor Tiefel, chairman of the Colorado Mission Board. In the following year the first resident missionary was called. Pastor Delton Tills worked the field until 1946 with the handicap of no permanent house of worship.

In 1949 Pastor W. Schaller, Jr. was called to resume and further the work in Cheyenne. We will now quote your missionary and let him tell you the brief, but blessed, history of a very difficult mission assignment high in the Rockies in the city of Cheyenne.



*Pastor and Mrs. W. Schaller, Jr. and children*

"In May 1950 a \$15,000 loan from the Church Extension Fund was granted us for the building of a combination church-school-parsonage. The contract signed was for about \$19,000. The little group of three families determined to accomplish it by taking over all the possible labor that they could manage.

"In 1951 the classroom was finished that it could be used as a place for worship. Next the pastor's study was made ready and then the three bed-room basement-parsonage was completed. All this interior work was done entirely by the small congregation which had not grown much with the pastor working on the church most of the time.

#### **Trials and Tribulations**

"July 4, 1951 is memorable for the fact that the church was vandal-

ized so completely in every part of the building that the newspaper said \$2,000 damage had been done. Two 12 year old boys were caught and confessed. The congregation and contractor were reimbursed for their actual monetary loses.

"Thus during two long years of building operation the Lord tried the faith of the group in many ways — by many trials, but especially memorable are the countless times He sent help and gifts and Himself did bring victory each time. A hundred times we despaired and a hundred times He succored us, e.g. sending willing servicemen to help; gathering three professional carpenters into the congregation. He sent financial aid from many unexpected sources so that we were able to furnish and equip our church in a highly satisfactory fashion.



*Redeemer Ev. Lutheran Church — Cheyenne, Wyoming*

#### **Their Labour Not In Vain In the Lord**

"By 1952 God had so blessed the mission that its membership was able to complete the church by June — relieving the missionary almost entirely of physical labor. This permitted growth and strengthening so that the church could be dedicated June 8, 1952. President I. Frey, Pastor F. Roth and Rev. W. Sprengeler, officers of the Nebraska District, each proclaimed the Word of God appropriate for such a blessed and unusual occasion of triple dedication—church-school and parsonage.

"If there is anything unique it is that for less than \$17,000 a mission has a completed plant, with adequate facilities for all its work. The future appears very bright. Cheyenne with its environs numbers 50,000 people. The city is growing rapidly eastward. The airport, an Air Force Base and the railroad yards prevent expansion in any other direction. We are situated at the very edge of what one might call Old Cheyenne and in the midst of this new growth to the East. We are located on a

prominent hill and a boulevard which is a through street. Our young congregation averages over 80% attendance. Few children will prevent opening the school until 1953 according to present plans."

#### **The Miracle of Mission Work An Encouragement**

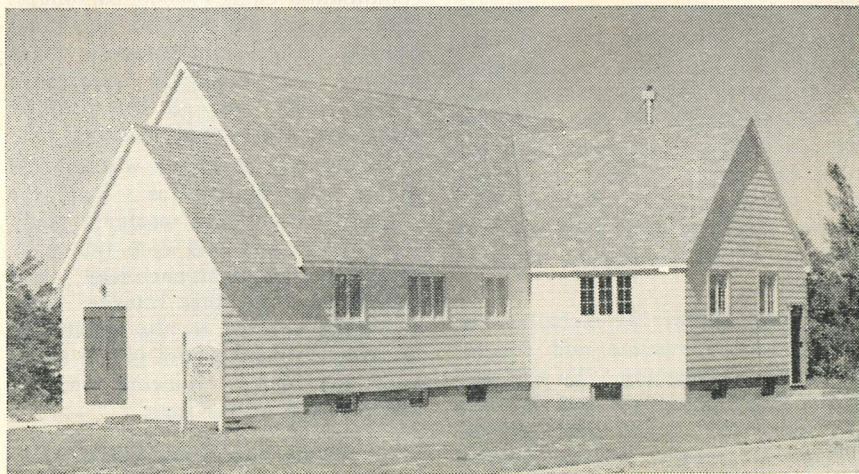
Missionary Schaller surveys this western mission field and concludes

his report with words of encouragement to every missionary and to you who support this blessed work of the Savior through the Synod: —

"Cheyenne, the symbol of the frontier of the Wisconsin Synod. Against the background of a godless culture and hedonistic living in its extreme, qualified through the short history by religion mainly of the revivalistic and pentecostal type, we find an unstable population made up not of families and clans, but individuals. As individuals these people left their established homes and roots in the Mid-West and are readily caught up in the current of this life, forgetting their heritages and traditions. To such a populace, the freedom of the West with its wide open spaces, includes an antipathy toward establishing roots, towards 'organized religion.'

"Individually and as a Synod after investigating a location such as this we are sorely tempted to report with the Israelite spies that the giants of the world are too great to overcome. But thank God that our Synod has been instilled with the spirit of Caleb and has courageously gone up to possess the land. For when we work in a city such as this, the insurmountable difficulties are just what makes the work glorious. The greater they are, the more they reveal the arm of the Lord who alone can build the House. A dozen times we must despair, only to look up and see His mighty hand sweep away obstacles as though they never existed.

"Mission work is doing miracles, each time a sinner repents. We can but march around the city blowing trumpets of God, and He will make



*Church-School-Parsonage Redeemer Congregation  
Cheyenne, Wyoming*



the walls to fall. May all the members of the Wisconsin Synod rejoice with us as in the wilderness of Wyoming the words of the prophet again ring true: 'for in the wilder-

ness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water.'

## Michigan District Convention

IT was with a mingled sense of gratitude and awareness of the presence of Christ, the Head of the Church, that some 160 delegates (Pastors, Professors, Teachers, and Lay-delegates) assembled for the first time in the new gymnasium-auditorium of our Michigan Lutheran Seminary in Saginaw on the 16 of June. The attractive new building housing also the classrooms and the administration rooms, the strains of the new electronic organ, the new altar and pulpit on the spacious new stage of the auditorium, — everything seemed to create an atmosphere of hope and confidence that "the Lord of Hosts is with us, and the God of Jacob is our refuge." Even before the convention was formally opened, the attention of the delegates was drawn to a large illuminated bulletin board in the corridor, displaying in bold white letters on a deep blue background, the keynote of the Convention: DEFEND THE FAITH — EXTEND THE FAITH. The spirit of this keynote reminded the convention throughout that, regardless of whatever organizational order would need to be observed, the words of the Savior, Matthew 23, 8, would still furnish the directive for the convention: "One is your master, even Christ; and all ye are brethren."

### Expedition

The District Officers had everything in readiness beforehand, making it possible for the convention to plunge immediately into the vortex of proceedings. Wherever possible, committees had been appointed by the President for the purpose of analyzing the various reports and proposals, and to suggest the extent to which these reports and proposals should be approved or rejected. Typical of the efficiency which moved the convention forward was the unique system of registration devised

by the District Secretary, Pastor T. Sauer.

### The President's Message

The convention was opened at 2:00 p. m. with a brief devotional service conducted by one of the two convention chaplains. President S. E. Westendorf then read his biennial message on the state of the District, reporting all official activities which had taken place within the District during the interim 1950-1952, and announcing the appointment of floor committees and highlights of convention business. Basing his remarks on the words of the Lord's Prayer: "Hallowed be Thy Name," the President elaborated upon the keynote theme with these words:

"'Hallowed be Thy Name' — a most important and necessary prayer. The salvation of men's souls depends upon a faithful transmitting of God's Word to men; the power to provoke in man the thinking which harmonizes with the thinking of God and deportment which conforms to His will is found only in His Word. From a world in which there are so many who assume an unbelieving attitude toward this Word, or are careless and indifferent in their treatment of it, from a world in which the power of this Word is so often disparaged, we may take refuge in the prayer, 'Hallowed be Thy Name.' God grant us as a church His gracious answer to this prayer by continuing among us His Word in its truth and purity and by strengthening in us the conviction that it alone can produce holiness of living."

### Essay on Civic Righteousness

One of the highlights of the convention was a most thorough and enlightening essay by Professor C. Lawrenz of our Theological Seminary in Thiensville on the subject: "What is the Function of the Church in

promoting Civic Righteousness." Professor Lawrenz said in effect that God has given even to unregenerated man the ability to attain to a certain measure of outward decency, uprightness, peace and order during this appointed time of grace here on earth, in order that the Church might prosper in its God-given function of saving souls, until the entire number of the elect has been gathered in. This ability we call "civic righteousness." The exclusive function of the church is "to offer the ready gift of the grace and forgiveness which Christ has established with His own vicarious life and death." Thus the church accomplishes its primary purpose of saving souls, but incidentally also "constrains its members to render all that civic authority looks for and can demand in the way of civic righteousness." At the same time the Church will inevitably be "the illuminating light of God's Word upon all the patterns of human conduct and behavior" and thus indirectly promote the cause of civic righteousness.

The District's gifted essay recorder, Professor W. Franzmann, from whose records the above quotations were gleaned, sums up a portion of Professor Lawrenz's remarks thus:

"Civic Righteousness is like the scaffolding employed in erecting a large and costly building. The casual observer might be misled into thinking that the elaborate, massive, costly scaffolding is the Permanent structure. But when the building is finished, everything that was a mere help and tool, regardless of size and value, is thrown away; but everything that went into the beautiful building itself remains. Even so Christ is now building the holy temple of His church. Everyone brought to faith through the Gospel becomes a part of this building. Under Christ's wise and almighty guidance all things must serve this plan and purpose, all civic righteousness, all wars and disasters, all political and social upheavals, even the wicked activities of the ungodly as a needed chastisement for the church. Yet those who remain without faith are, with all that they do, but a part of the scaffolding employed by the Lord. This scaffolding will be thrown away into the fire of eternal judg-

ment. Only those who through faith were built as living stones into the Lord's temple will remain to glorify Him eternally. This view should make us ready to have the Lord use on us even the heavy hammer of adversity and the sharp chisel of sorrow, in order to fit us into His eternal structure. This true long-range view should also encourage us to use our gifts, our time, our strength and our means to build only for eternity." Additional observation made by convention delegates relative to the essay, reiterated the Wisconsin Synod position that therefore such movements as that of Scout organizations, which can at best effect but a mere civic righteousness, are and must remain outside the scope of the Church's function. In general, the essay offered a noteworthy contribution toward the convention's keynote aim to "Defend the Faith."

#### Church Union

According to the Synod President's "Report to the Eight Districts," which constituted the basis for much of the District's convention proceedings, no definite contribution had been made during the past biennium, toward the settlement of doctrinal differences which heretofore have separated the Lutheran Synods striving for union with the Synodical Conference. The District's delegates to the Synodical Conference, therefore, will go to St. Paul, Minnesota in August, with a determination to "defend the faith" over against a tide of liberalism that is threatening to undermine it.

#### For A Stronger Defense

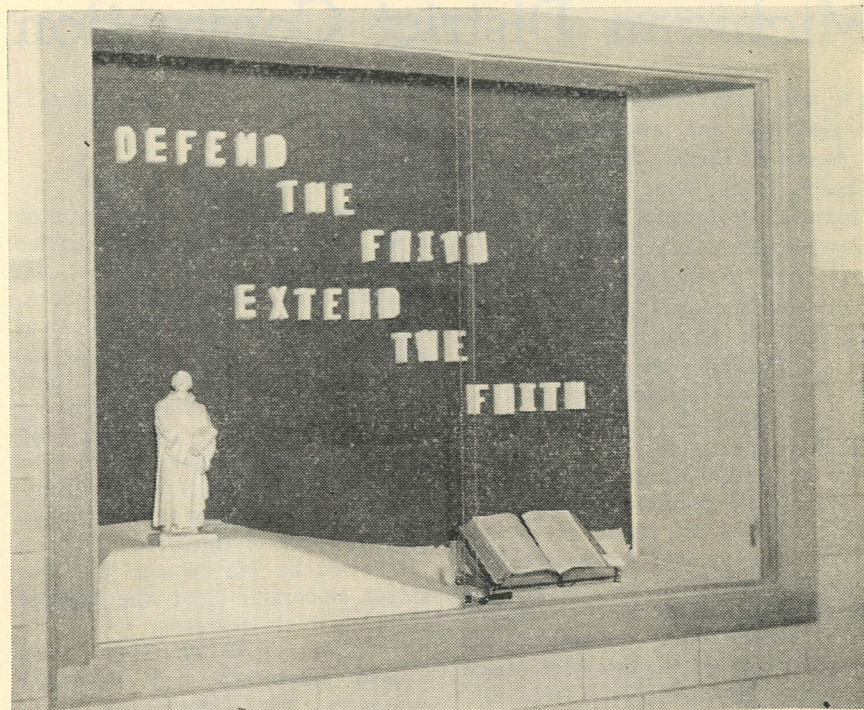
Constructive suggestions were offered to the responsible authorities, by which our Synod might be in a better position to defend the faith through our church periodicals, our Northwestern Publishing House, our synodical institutions of higher learning, our Spiritual Welfare Commission, our charitable institutions and by means of preparation for independence in our foreign mission fields. The District itself resolved to begin a program of spiritual care for Lutheran students in secular colleges and universities and to encourage the expansion of facilities for Christian elementary education.

#### Extend the Faith

An old football maxim says: "The best defense is a good offense."

Apparently the Michigan District believes that this policy should be observed also in the work of the church, for steps were also taken to "extend the faith." Here the emphasis was on mission expansion in both the District and the Synod. Pastor A. Wacker presented a highly informative and inspiring essay en-

larged program. A committee was appointed, therefore, to study these proposals and to report its findings at the next biennial convention of the District. Constructive suggestions for progressive expansion of our work were made by other delegates also and considered with interest by the convention.



titled: "Synod's Missions — 1942-1952-1962."

#### Pastor Wacker's Essay

Pastor Wacker traced the development of the Synod's mission endeavors from 1942 to 1952, presenting statistics to demonstrate how we have gradually emerged from a state of timid hesitancy. When we consider that the past decade has seen a budget increase of 316%, a mission increase of 265%, and an increase for institutions of 364%, finance-wise, we are made aware of the fact that our Synod is rapidly growing up to the point where it soon will need "a new suit of long pants." We are little by little taking the courage to "extend the faith." Pastor Wacker then made a number of suggestions for a program of still greater expansion by 1962. While it would seem that many of these proposals are imperative to a more effective program in the church for extending the faith, our Synod will have to be convinced that it can and should launch out upon such an

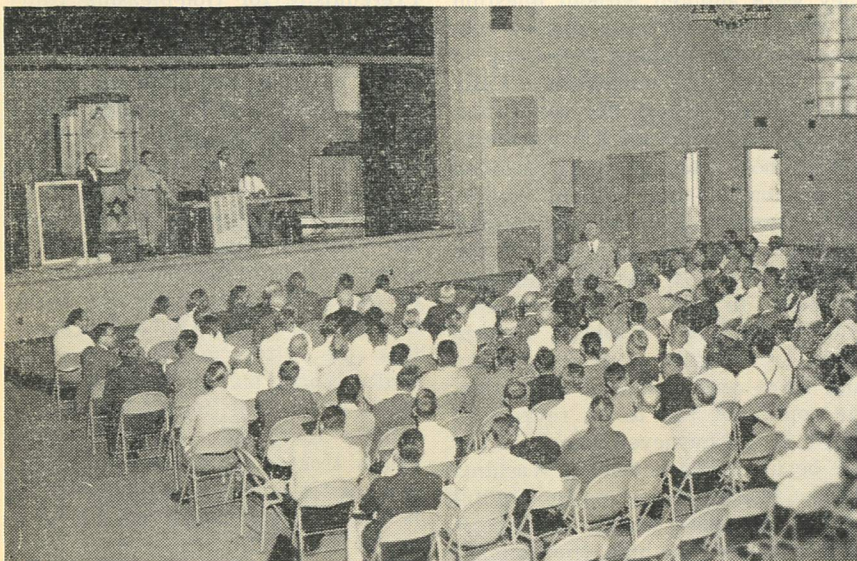
#### Fields and Nurseries

Analysis of the various mission reports show much progress in some fields. In our Nigerian Mission, the first class of ten candidates has now graduated from the theological seminary for native pastors. The new hospital for the Nigerian field, for which one member of our Synod donated a sum of \$50,000, is under construction. Our workers in this field are manifesting a remarkable spirit of devotion and sacrifice. The fruits of our mission efforts are particularly gratifying here. To date, no workers have been found for the new field in Northern Rhodesia. Our work in Japan is just beginning. Elsewhere, our mission work is progressing normally, with the exception of a few home mission fields, where the lack of funds, particularly in the Church Extension Division, is seriously impeding progress. Our educational institutions of higher learning, the nurseries where the seed of the Word is prepared for the fields in which it is to be sown, are also in need of

development, in order that we might provide more workers. The need for Christian Day School teachers is especially critical.

#### Convention Services

A service was held on Monday evening at St. Paul's Church, whose pastors are O. and O. T. Eckert. The delegates had an opportunity



to partake of Holy Communion here. Pastor G. Press preached the sermon on the basis of Isaiah 43, 1. On Wednesday evening, Pastor Ed Zell was the speaker in the service held in the seminary auditorium. His text was Revelation 2, 1-5. Both speakers offered encouragement to defend the faith, and exhortations to extend it.

#### New Officers

Officers for the coming biennium are:

President: Pastor S. E. Westendorf  
 First Vice-President: Pastor G. Press  
 Second Vice-President: Pastor O. J. Eckert

Secretary: Pastor T. Sauer

Essay Recorder: Professor W. Franzmann

Treasurer: Mr. Alvin Burkhardt

Pastor Member of District Mission Board: Pastor A. Baer

Lay Member of District Mission Board: Mr. Carl Mueller

Pastor Member of District Board of Education: Pastor E. Wendland

Teacher Member of District Board of Education: Teacher W. Arras

Lay Member of District Board of Education: Mr. P. Neumann

Custodian of Student Support: Pastor H. Buch

District Financial Secretary: Pastor H. Hoenecke

#### The Delegates Return Home

After spending five days with one another in a unique demonstration of Christian fellowship and love, the delegates prepared for their return home. The officers and others who had devoted much time and effort to

room for meals. Resolutions of thanks prevailed for all who had been instrumental in making the convention an experience long to be remembered. Greetings were exchanged with other districts of the Wisconsin and Missouri Synods, which also meet in June. The delegates were urged to exhort all members of their home congregations to replenish their strength, through the Word, for the task of defending the faith and to pray that our church might continue to make a good profession of faith before all men; to pray further for God's blessing upon our workers everywhere, especially our mission fields, and that the Lord of the harvest might move more consecrated boys and girls to offer their services to the church; to encourage our congregations not only to meet but wherever possible to exceed our quota of offerings for the Synod's work, and to use faithfully the literature and other materials provided by the various departments of our Synod to disseminate information and inspire zeal for the Lord's work. Oh, make Thy Church, dear Savior,

A lamp of burnished gold,  
 To bear before the nations  
 Thy true light as of old!  
 Oh, teach Thy wandering pilgrims  
 By this their path to trace  
 Till, clouds and darkness ended,  
 They see Thee face to face!

A. H. MAASKE.

convention business, were quite ready for adjournment. An outsider might never guess that they received no remuneration for their services, which were rendered cheerfully as unto the Lord. Most of the delegates had used the facilities of the dormitories for lodging and the dining

## The Pacific Northwest District Convention

THE Apostle Paul writing in Romans says, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." As one reviews the activity of a district convention, though we see much doing with forms and procedures that might appear somewhat tiring and insignificant, we come back to the overall conclusion that it all had to do with our heart's desire and prayer, which like Paul's, earnestly seeks that not just Israel but all men might be saved. Is it not true that whether we are making use of the Holy Spirit's gifts to the Church to

increase our knowledge and understanding of Gospel, whether we are discussing and formulating a confession to make in this present world, whether we are considering mission reports and the welfare of our synodical schools, we are merely trying to implement and carry out our great aim of proclaiming to men the righteousness and forgiveness of sins which is found alone in Jesus Christ, that they might be saved?

Our convention this year met at Trinity Ev. Lutheran Church, Omak, Washington, Elmer Zimmerman, pas-

tor, from June 24-26, opening with communion service at 2 P.M., at which Rev. A. Sydow delivered the confessional address. Business sessions began immediately thereafter. The roll call showed 17 active pastors, 1 pastor emeritus, 1 teacher, and 13 lay delegates present, making a total of 32 in official attendance. We welcomed also two guests from the midwest: Prof. E. E. Kowalke who read a timely essay on Ephesians 4, 1-6, centering his presentation on the 3rd verse, "Endeavor to keep the unity of the Spirit"; and Rev. N. Paustian, our district's representative on the Board of Trustees, who preached a mission sermon at the service on Tuesday evening. The essay is to be mimeographed and made available for reading in our congregations.

The election results were as follows: Rev. M. J. Witt, president; Rev. G. Sydow, first vice-president; Rev. E. Zimmermann, second vice-president; Rev. G. Frey, secretary; Mr. F. Peterson, treasurer; Rev. L. Bernthal, doctrinal recorder; Rev. L. C. Krug, historian; Rev. T. Adascheck, mission board; Rev. E. Zimmermann and Mr. R. Solberg, school committee; Rev. Walter Amacher, student support; Rev. E. Kirst and

Mr. G. Winkler, Board of Support; Mr. T. L. Benson, Mr. E. Ottoson, Mr. F. McKinney, Board of Auditors. In addition delegates were chosen for the convention of the Synodical Conference and the next convention of our Wisconsin Synod.

Careful attention was given to the reports of all our synodical boards and committees. For the most part they were adopted without question or exception. Of more serious concern were the matters pertaining to the Synodical Conference. Fully aware of its import the convention unanimously endorsed the memorial.

The host congregation provided meals and lodging without charge. On Wednesday a supper was enjoyed together with the members of the congregation. It was also pleasant to meet in the newly completed church building. Although conventions are usually quite enervating and leave one somewhat exhausted, we could not fail to be revived in spirit, as we journeyed homeward, by the beauty and grandeur of Washington's Cascades, being made mindful of the Psalmist's words, "I will lift mine eyes unto the hills, from whence cometh help. My help cometh from the Lord, which made heaven and earth." GILBERT A. SYDOW.

19. Using as his text Colossians 2, 6-8, Pastor George Barthels preached on the theme: "St. Paul Taught the Colossians the Christian Way of Living." A special address on our Nigerian mission field was given by Mr. Asibong Okon.

Pastor Carl H. Mischke delivered a timely paper on "Unanimity in the Doctrine of Inspiration, the Absolute Prerequisite for God-pleasing Unity in the Church." In his introduction the essayist said: "When we say that there must be complete agreement in the doctrine of Inspiration before there can be God-pleasing unity in the church, it is self-evident that we are speaking of the doctrine of Inspiration taught in Scripture itself: the doctrine that 'all Scripture is given by inspiration of God'; that all of the Bible is the absolute truth; that the 'Scripture cannot be broken'; that the Bible not only contains God's Word, but that the Bible is God's Word; that the Bible is the infallible truth 'also in those parts which treat of historical, geographical, and other secular matters.' It is the doctrine which we know as verbal inspiration, the doctrine that the Holy Spirit gave the holy writers not only the general thoughts and ideas, but the very words of Scripture."

The essayist divided his theme into three parts:

1. The denial of verbal inspiration is the major obstacle in the way of true Lutheran union today.
2. The denial of verbal inspiration destroys the very foundation of doctrinal purity.
3. The denial of verbal inspiration infects and corrupts the whole body of doctrine.

In the first part of his essay Pastor Mischke said that the doctrine of verbal inspiration occupies a much more important and critical position than it has in the past. Formerly it was assumed that there was agreement on this doctrine, but recent developments have shown that no agreement exists. The devil has succeeded in getting some Lutheran Synods to deny the doctrine of verbal inspiration. Documentary proof was offered. This denial of verbal inspiration is the major obstacle in the way of true Lutheran union today.

In the second part of his essay Pastor Mischke quoted Ephesians 2, 20, sections from the Smalcald Articles, Formula of Concord, and

## Minnesota District Convention

THE eighteenth biennial convention of the Minnesota District of the Ev. Lutheran Joint Synod of Wisconsin and Other States was held June 16-20, 1952, at Dr. Martin Luther College, New Ulm. The roll call indicated that 77 pastors, 20 teachers, 14 professors, and 81 lay delegates from congregations in the District were present. In his presidential report Pastor Oscar Naumann outlined the purpose of the convention. He urged continued faithfulness to the Apostles' doctrine, greater interest in mission work, and increased consecration to the Lord in the stewardship of money. Not only were the delegates highly edified by the Word of God in the president's report but also by the Word of God at the convention services and in the two convention essays.

In the evening of opening day divine services were conducted at

St. Paul's Ev. Lutheran Church in New Ulm. Choosing as his text the words of II Samuel 12, 13: "And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die," Pastor Emil F. Peterson delivered the confessional address in preparation for the celebration of Holy Communion. Pastor Ruben A. Kettenacker, who delivered the pastoral sermon, preached on the words in Romans 8, 17: "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Memorial services for pastors and teachers who departed this life during the past biennium were conducted by Pastor C. P. Kock. His sermon was based on Psalm 116, 15. The closing services were held Thursday evening, June

the Brief Statement to show that the Bible is to serve as a foundation for faith and doctrine. If verbal inspiration is denied, then man does not know what is God's Word and what is man's word in the Bible. The foundation for doctrinal purity has been destroyed when men say that the Bible merely "contains" the Word of God instead of saying that it "is" the Word of God, or when they accept the "totality of Scripture" as the rule of faith, or when they say that the Bible is the Word

since there have been differences on this point in the past. It will, in formulating confessional statements, insist on language so clear that it cannot honestly and justifiably be misunderstood, language that unconditionally rejects error, so that it will make sure that the precious heritage of verbal inspiration is being safeguarded. It may be called loveless, over-suspicious, a bottleneck in the way to Lutheran union, but for those who love the truth no other course of action is possible. The

From time to time during the convention days the twenty-seven committees chosen by the president reported to the assembly. In most instances the recommendations of the committees were adopted as they were presented or with slight changes. In addition to these committee reports Pastor A. E. Frey, institutional missionary in St. Paul, and Pastor E. Sprengeler, missionary among the Apache Indians in Arizona, addressed the convention on the work which is being done in these fields of labor.

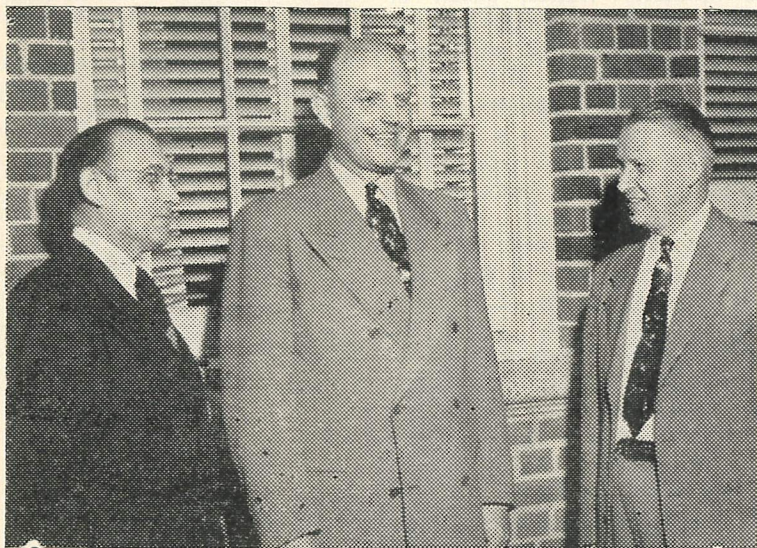
Greetings from other Districts in our Synod were received and read to the convention. Brethren from the Norwegian Synod of the American Ev. Lutheran Church and from the Lutheran Church — Missouri Synod were in attendance.

The elections results were as follows: President, Pastor Oscar Naumann; First Vice-President, Pastor George A. Barthels; Second Vice-President, Pastor Egbert Schaller; Secretary, Pastor M. J. Lenz; Assistant Secretary, Pastor E. R. Berwald; Essay Recorder, Pastor Carl H. Mischke; Financial Secretary, Pastor H. C. Duehlmeier; Assistant Financial Secretary, Pastor F. E. Stern; Statistician, Professor Rich. J. Janke; Treasurer, Mr. R. O. Schweim; District Mission Board, Pastor R. J. Palmer, Pastor Arthur P. C. Kell, and Mr. William Stelljes; Board of Support, Pastor C. Wm. A. Kuehner and Teacher A. Glende; Student Supervisor, Pastor H. C. Schnitker; Board of Christian Education, Pastor Roland A. Gurgel, Pastor Paul F. Noltling, and Teacher M. Schroeder, and Mr. Henry Baumann; Board of Auditors, Pastor Martin C. Birkholz, Teacher R. Duehlmeier, and Mr. Alvin Krause. The following visiting elders, elected by the conferences in the District, were approved by the convention: Crow River Valley Conference, Pastor Paul R. Kuske; Mankato Conference, Pastor Raymond A. Haase; New Ulm Conference, Pastor Wilbert Frank; Red Wing Conference, Pastor Herbert Muenkel; Redwood Falls Conference, Pastor Herbert H. Kesting; St. Croix Conference, Pastor Perley R. Kurth.

"In these last days of sore distress Grant us, dear Lord, true steadfastness

That pure we keep, till life is spent, Thy holy Word and Sacrament."

E. C. SCHMELZER.



*Second Vice-President Egbert Schaller*

*First Vice-President George Barthels, President Oscar Naumann*

of God only in those parts which pertain to our salvation. You can deny verbal inspiration and easily have union, but you cannot deny it and expect to have God-pleasing unity.

In the third part of his essay Pastor Mischke pointed out that any flaw in the foundation of doctrine will have an adverse effect on the entire body of doctrinal structure. This may not happen overnight, but in time the entire body of doctrine will be affected, for sin-blinded reason has been elevated to the highest authority in deciding doctrine. The essayist carried this out with application to various doctrines and showed the deadly, killing effect of reason upon them. Applying this to church union efforts of today, the essayist said that the church which is interested in real God-pleasing unity will give the doctrine of Verbal inspiration serious consideration, especially

essayist closed his paper by urging that all who are interested in God-pleasing unity seriously consider the Savior's words: "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." John 8, 31. 32.

Pastor W. F. Dorn delivered a paper on: "What Divine Fulfillment do we Seek for Our Synod as we Pray the First Petition of the Lord's Prayer?" In answering that question the essayist showed that we ask that our heavenly Father graciously make us willing to give strict obedience to His Word, and that our heavenly Father graciously strip us of all pride and arrogance in the possession of that obedience. Since both essays were of such an excellent nature, the convention decided to refer them to the Synod's tract committee for publication.

† **TEACHER GERHARD  
KOEPSSELL** †

Gerhard Albert Bernhard Koepsell was born August 3, 1910 at Abrams, Wisconsin, as the son of Rainhold Koepsell and his wife Ella, nee Zimmermann. Shortly thereafter he received the washing of regeneration in holy baptism. At the age of two years he moved with his parents to Coleman, Wisconsin. After his grad-



uation from the public school in Coleman he entered the high school department of our Northwestern College at Watertown. Four years later he enrolled in the college department of Dr. Martin Luther College at New Ulm, Minnesota, to prepare himself as a teacher in our Christian Day Schools. He graduated in 1932 and served first in the school at Corvuso, Minnesota. This was followed by a nine-year service at St. John's School at Newtonburg, Wisconsin, until he was called to open the school at Wrightstown in 1945. Here he labored under the grace of God as a blessing of the Lord to the Church. In addition to his duties as teacher and principal, he was elected chairman of the building committee when the new school building was under construction. He served our synod in the capacity of school visitor in the Lake Shore district of the Winnebago Lutheran Teachers' Conference, as secretary of that Conference, and finally as vice-president. The latter office he held at the time of his death. Due

to his interest in Christian education he was also chosen as a member of the Board of Regents of the Fox Valley Lutheran High School Association, and held the office of secretary.

On August 25, 1936, Mr. Koepsell married Miss Lydia Moeller of Newtonburg, Wisconsin. This union the Lord blessed with four children, three daughters and a son, all of whom survive him together with their mother. Further survivors are his parents Mr. and Mrs. Reinhold J. Koepsell of Coleman, Wisconsin; three brothers: Walter, pastor at Ridgeway, Minnesota, Paulus of Coleman, and Markus, pastor at Remus, Michigan; one sister, Mrs. Albert Buss of Peshtigo, Wisconsin.

Early in January he was confined to his home with what appeared to be an attack of the flu but was later diagnosed as leukemia. Through the effects of this sickness the Lord ended his service early on the morning of May 5 at the age of 41 years, 9 months, and 2 days. His mortal remains were laid to rest in St. John's Ev. Lutheran Cemetery at Wrightstown, Wisconsin, after the service was held in St. John's Church, where his pastor preached on his favorite Scripture selection: Psalm 121.

"The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."

H. E. PUSSEHL.

**FOR THIS GRACE!**

Thy grace brought me to faith  
In my Redeemer's blood;  
Thy grace was sealed upon my heart  
In Baptism's holy flood.

Thy grace has kept me firm  
Against unnumbered foes;  
Thy grace sustains my trembling heart  
In tribulation's throes.

Thy grace shall be the theme  
Of my unending songs,  
For my eternal gratitude  
To Thee, my Lord, belongs.

Yea, when in heaven's halls  
I stand before Thy throne,  
This shall I sing: That I am saved  
By grace and grace alone.

P. E. K.

**CALENDAR OF CONFERENCES**

**EVANGELICAL LUTHERAN  
SYNODICAL CONFERENCE**

The Evangelical Lutheran Synodical Conference will meet at Concordia College, St. Paul, Minnesota, August 12-15, for its convention. Opening service with communion at 10:00 o'clock (Central Standard Time) in St. John's Church (Rev. O. Naumann), corner of Hope and Margaret Sts., St. Paul. Vice-President Karl Krauss of Lansing, Michigan, will deliver the sermon. The first business session will begin Tuesday afternoon at 1:30 in the gymnasium of Concordia College. Prof. Martin Franzmann will deliver the essay on the topic "The Forgiveness of Sins and The Unity of the Spirit," Eph. 4:1-16. Delegates who desire lodging and meals at the College will please indicate their wishes to Pres. W. A. Poshler, Concordia College, 275 Syndicate St., St. Paul 4, Minnesota, at the earliest possible moment. Charges: Registration fee \$2.00; lodging and meals from Tuesday noon to Friday noon \$16.00, a total of \$18.00.

GEORGE V. SCHICK, Secretary.

**WINNEBAGO PASTORAL CONFERENCE**

The Winnebago Pastoral Conference will meet September 15 and 16 at St. Paul's, Winneconne, starting at 9:00 o'clock. Service with Holy Communion in the evening of the 15th. Members wishing to stay overnight are asked to inform Pastor Harold Grunwald, Winneconne, Wisconsin.

Topics: The Book of Nahum, P. Eggert; The Book of Habakkuk, E. Lehninger; Hebrews 10, E. Lochner; Catechism Revision, A. Laper; Christian Day Schools for Groups of Smaller Congregations, W. Hoepner; The Need of a Lutheran English Bible Translation With Suggestions for its Production, W. Scaaller; History of Preaching, C. Krug; the Doctrine of the Universal Priesthood — Its Relation to Music in the Church, T. Zuberbier.

Preacher: W. Pless; alternate, E. Lehninger.

OSCAR SIEGLER, Secretary.

**CHANGE OF ADDRESS**

**Pastors**

**Kitzerow, Eugene**, 508 W. Mackie St., Beaver Dam, Wisconsin.

**Bunde, Gilbert**, Crandon, Wisconsin.

**Demcak, Robert**, 1220 E. Pearl St., Hazel Park, Michigan.

**Kaiser, Howard**, 831 16th St., Oshkosh, Wisconsin.

**Lau, John**, 4101 Park Avenue, S., Minneapolis, Minnesota.

**Schultz, V. C.**, 218 Broadway, Platteville, Wisconsin.

**Wegner, Walter**, 236 West Mill Street, Columbus, Wisconsin.

**ORDINATION AND  
INSTALLATION**

(Authorized by the Proper Officials)  
Ordained and Installed

**Pastors**

**Kitzerow, Eugene**, in Good Shepherd Ev. Lutheran Church, Beaver Dam, Wisconsin by A. T. Degner, assisted by Rev. L. C. Kirat and Rev. E. A. Breiling; Fourth Sunday after Trinity, July 6, 1952.

**Bunde, Gilbert**, in St. Paul's Church, Crandon, Wisconsin, as pastor of the Crandon, Argonne, and Hiles Parish, by Erwin Scharf, assisted by F. Weyland and F. Raetz; Fourth Sunday after Trinity, July 6, 1952.

**Kaiser, Howard**, in Faith Church, Oshkosh Wisconsin, by Irwin J. Habeck; assisted by W. Pless, E. Lehninger, W. Mittelstaedt; Fourth Sunday after Trinity, July 6, 1952.

**Lau, John**, in St. Philip's Church, Minneapolis, Minnesota, by Herbert Lau; assisted by H. Schweigert, Robert Preus, John Hoenecke, Julian Anderson, F. R. Weyland; Fourth Sunday after Trinity, July 6, 1952.

**Installed**

**Schultz, Victor C.**, in St. Paul's Church, Platteville, Wisconsin, by Roland C. Hillemann; Second Sunday after Trinity, June 22, 1952.

**ANNOUNCEMENTS**

The General Synodical Committee will meet in the week of October 12, 1952.

**JOHN BRENNER.**

The Wisconsin Synod now has a mission in Sioux Falls, South Dakota, Good Shepherd Lutheran Church, 26th Street and Sherman Avenue. Anyone knowing of Wisconsin Synod Lutherans moving to, or having recently moved to, Sioux Falls will please notify

NEIL JORDAHL  
761 South Third Avenue  
Sioux Falls, South Dakota.

The two newly elected professors at our Lutheran Theological Seminary at Thiensville, Wisconsin, Prof. Fred Blume and Prof. Gerald Hoenecke, will be installed in their office on Sunday, September 7, 1952, in a special service to be held at St. John's Lutheran Church, 8th and Vielt Streets, Milwaukee, at 7:30 p. m.

The members of our Synod are herewith cordially invited to attend this double installation service.

The Board of Control,  
Lutheran Theological Seminary  
HEINRICH J. VOGEL, Secretary.

**MISSION FESTIVALS**

**Second Sunday after Trinity**  
St. John's Lutheran Church, Arcadia, Wisconsin.

Offering: \$18.09. H. Henke, astor.

**Third Sunday after Trinity**  
Trinity Lutheran Church, Kiel, Wisconsin.

Offering: \$32.74. E. G. Behm, pastor.

**Fourth Sunday after Trinity**  
Trinity Church, Tp. Norten, Minnesota.

Offering: \$469.00. A. Hanke, pastor.

**APPOINTMENTS**

In order to fill the vacancies created by the resignation of the incumbents, I have made the following appointments:

To the Board of Directors of the Michigan Lutheran Seminary, Teacher Wilbert Mueller, Home for the Aged, Belle Plaine, Minnesota, Mr. Gerhard Imm.

The Conference of Presidents has elected the following committee to supervise the printing, etc., of the publications of our Synod:

Pastors H. Eckert and I. Habeck, and Henry Just.

The secretaries of the Districts will kindly communicate with Chairman H. Eckert, 1321 W. Mitchell St., Milwaukee 4, Wisconsin.

**JOHN BRENNER.**

**ALLOTMENT STATEMENT**

July 1, 1951 to June 30, 1952

	Comm.	Receipts	Allotment	Deficit	Perct.
Pacific N. W. ....	1,274	\$ 8,250.07	\$ 10,192.00	\$ 1,941.93	90.94%
Nebraska .....	6,181	42,970.83	49,448.00	6,477.17	86.90%
Michigan .....	21,175	160,273.88	169,400.00	9,126.12	94.61%
Dak.-Montana .....	7,041	52,655.79	56,328.00	3,672.21	93.48%
Minnesota .....	36,968	236,439.60	295,744.00	59,304.40	79.94%
North Wis. ....	44,193	264,092.77	353,544.00	89,451.23	74.69%
West Wis. ....	48,767	260,891.5-	390,136.00	129,244.49	66.87%
Southeast Wis. ....	48,826	300,035.38	390,608.00	90,572.62	76.81%
<b>Total .....</b>	<b>214,425</b>	<b>\$ 1,325,609.83</b>	<b>\$ 1,715,400.00</b>	<b>\$389,790.17</b>	<b>77.27%</b>

**C. J. NIEDFELDT, Treasurer.**

**TREASURER'S STATEMENT**

July 1, 1951 to June 30, 1952

**Receipts**

Cash Balance July 1, 1951.....	\$ 63,199.92
Budgetary Collections .....	\$ 1,328,273.20
Revenues .....	213,516.41
<b>Total Collections and Revenues .....</b>	<b>\$ 1,541,789.61</b>
<b>Non-Budgetary Receipts:</b>	
Luth. S. W. C. — Prayer	
Book .....	3,271.20
Miscellaneous .....	8,135.37
<b>Total Receipts .....</b>	<b>1,553,206.18</b>
	<b>\$ 1,616,406.10</b>

**Disbursements**

<b>Budgetary Disbursements:</b>	
General Administration .... \$	86,652.98
Theological Seminary .....	49,953.89
Northwestern College .....	148,167.23
Dr. Martin Luther College .....	199,350.65
Michigan Luth. Seminary....	124,857.52
Northw. Luth. Academy....	37,880.76
Mobridge Building Fund....	50,000.00
Home for the Aged.....	26,340.02
Missions — General Administration .....	240.18
Indian Missions .....	127,343.07
Colored Missions .....	55,698.27
Home Missions .....	426,249.82
Refugee Mission .....	44,721.69
Madison Student Mission....	3,207.10
Lutheran S. W. C. ....	37,422.80
Winnebago Luth. Academy	3,000.00
General Support .....	73,345.20
Indigent Students .....	1,050.00
School Supervision .....	10,281.06
<b>Total Budgetary Disbursements .....</b>	<b>\$ 1,505,762.24</b>
Cash Balance June 30, 1952....	<b>\$ 110,643.86</b>

**C. J. NIEDFELDT, Treasurer.**

**DONATIONS SENT DIRECTLY TO**

**TREASURER'S OFFICE**

**For June, 1952**

**For Missions**

Mrs. Harold Luehmann, Lewiston, Minnesota.....\$ 2.00

**For Refugee Mission**

Peter Midolla, Wauwatosa, Wisconsin.....\$ 20.00  
N. N., Washington ..... 20.00  
**\$ 40.00**

**For Spiritual Welfare Commission**

Memorial Wreath in memory of Otto Wegner, given by: Mr. and Mrs. Kempfert and family, \$3.00; and Aid Association for Lutheran Branch No. 157, \$2.50.....\$ 5.50  
Rev. Max N. Herrmann, Bison, South Dakota..... 20.00  
Mr. David Loehr, Campbellsport, Wisconsin..... 3.30  
Gilbert G. Glaeser, Beaver Dam, Wisconsin..... 10.00  
Rev. Max Herrmann, Bison, South Dakota..... 28.00  
**\$ 66.30**

**For Indian Mission**

First and Secand Grade Mission Box, Jordan Church, West Allis, Wisconsin.....\$ 5.43

**For Church Extension**

Memorial Wreath in memory of Mrs. LeRoy Ristow, from Prof. and Mrs. M. Albrecht, Prof. and Mrs. V. Voeks, Mrs. M. Ulichny, and Mrs. R. Hoenecke, \$10.00; and from Mrs. A. Redeker and Miss C. Redeker, \$2.00.....\$ 12.00  
N. N., Washington ..... 20.00  
**\$ 32.00**

**For Wisconsin Building Fund**

Memorial Wreath in memory of Mrs. Wm. Glaeser, given by Mrs. Lydia Kraase, Manitowoc, Wis. .... 2.00

**C. J. NIEDFELDT, Treasurer.**

Oct 52

38-N  
Mr. Henry Henning, Jr.  
Route 2 Box 329 A  
33 Burlington Wisconsin

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