



THE NORTHWESTERN  
**Lutheran**

Volume 49, Number 26  
December 30, 1962



# BRIEFS

## by the Editor

"As we face an unknown year, ours is a sober, yet serene confidence. Though admitting that we deserve only the evil consequence of sin, we know our gracious God will do us only good. We may not always see the good He is working. There will be some hard testings of faith, by sickness, trouble, or perhaps death. But everything that will happen will be exactly what is best for us, sent from the hand of our loving Father in Christ.

"Happy New Year! We Christians can say it with conviction!"

(From MEDITATIONS,  
January 1, 1963.)

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We are informed (at the time of writing, December 14) that the WISCONSIN SYNOD HERALD will be sent out at the end of December or one of the first days of January. This is a publication in newspaper style. The Board for Information and Stewardship first used it to report on the 1959 convention of the Synod. It employed the same kind of report in 1961. The report in this issue of the HERALD will bring a report on our

Special Convention (Nov. 7-9, 1962) into all the homes of our Synod.

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An article entitled "Year-End Report: The State of the Churches," in *Christianity Today* (Dec. 21, 1962) enumerates a number of "adverse trends." The report closes with this comment:

"In weighing all adverse trends, the discouraged Christian invariably asks: Why?"

"Scores of reasons could be offered, but one of the most glaring is that for years Protestant churches have not taken their educational programs seriously. The vast majority of Christian parents are satisfied that one hour out of every 168 in the week is given over to spiritual instruction in the Sunday school. And to a large extent they are apathetic to the fact that even that one hour may be made up of shoddy instruction. Christian day schools are popping up everywhere, but most are limited to children under 10, and some have only segregationist inspiration. [That is, they were started by people who

wanted to avoid sending their children to integrated schools —Ed.]

"Local church facilities in the United States and Canada have a combined tax-free value of 100 billion dollars or more. The plight of the churches is easily understood when one realizes that most of these facilities lay idle for 6½ days of the week. Dr. James De Forest Murch has aptly underscored the alternative in the title of his 1962 book, *Teach or Perish*."

\* \* \* \*

This issue contains:

"Convention Sidelights" — This last of the reports on the Special Convention was planned for the December 16 issue, but had to be held over.

"The Conference on Christian Literature" — This report, too, was a victim in our "battle for space" in connection with the December 16 issue.

"Synod-Wide Manpower Sunday" — An article in connection with a Sunday observed Synod-wide to keep our attention on a vital and continuing need.

"Big Brother" — This is the second of a series appearing under the heading: "A Message From Your Committee on Relief."

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

*The Northwestern Lutheran*

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# Editorials

**New Year** In ancient calendars  
**At Christmas** the new year did  
not begin on a day  
corresponding to our January 1. In  
Israel, for example, the first month  
of the sacred year was fixed by the ripening of the earliest  
grain, in March or April; the first month of the civil  
year was equivalent to our September or October. In  
Egypt, the year began when the star Sirius first appeared  
on the eastern horizon at sunrise (the 19th of July).

It's only by arbitrary choice that our calendar year  
begins in the dead of winter. Much might be said in  
favor of beginning the year in spring, to correspond to  
the seasons of the year; or in fall, when activity seems  
to pick up after summer's lull.

There is, however, no better season for a Christian  
to begin a new year that at the time tradition has estab-  
lished and hallowed. Christmas is still about us as we  
begin a new year. Its light and glory are still brighten-  
ing the air; the memory of the angels' song, reflected  
in the worship of our children, has not faded away when  
we gather on New Year's Day to sing, "Our God, our  
Help in ages past." And the Epiphany season, which  
carries the message of Christmas forward, is only a few  
days away.

We enter the new year, then, in the midst of Christ-  
mas blessings. We enter it with the joy of knowing that  
in the incarnate Christ we have a Savior from all sin  
that will beset us and guilt that will oppress us. In  
the love that drew Him down from a throne whose glory  
dazzled the eyes of the seraphim to a rough bed in a  
dim stable we have every consolation for evil days that  
will try our faith. In the power that He grasps in His  
infant hands as the mighty God we have the assurance  
that a strong arm will protect us from every evil.

It is a blessed time to begin a new year, attended  
by the glory, the grace, the love, the power of Christmas.

C. TOPPE

\* \* \* \*

## **The Church and the Cuban Crisis**

When the President took  
action against Cuba by estab-  
lishing a blockade to prevent  
shipment of offensive weapons into that country, the  
World Council of Churches criticized him for acting uni-  
laterally. They said that he should have handled the  
matter by negotiations through the United Nations. This  
statement of the World Council was sent to the members  
of the Security Council by the secretary of the Commis-  
sion of the Churches on International Affairs.

This was in accord with the decision of the Second  
Assembly in Evanston in 1954 which reads: "No nation  
in an international dispute has the right to be the sole  
judge in its own cause or to resort to war to advance  
its policies, but should seek to settle disputes by direct  
negotiation or by submitting them to conciliation, arbi-  
tration or judicial settlement." It shows that it is the  
established policy of the World Council to meddle in  
political or international affairs. Since its chief aim seems  
to be to make this world a better place to live in, it  
considers that its proper function.

But where does it get this right and authority?  
Certainly not from the Bible. Jesus said: "Render unto  
Caesar the things which are Caesar's; and unto God the  
things that are God's." If that means anything, it means  
that the Church should not meddle in the affairs of the  
State and that the State should not meddle in the affairs  
of the Church. How would they like it if the State  
prescribed their forms of worship or the teachings of  
the Church? One is just as improper as the other.

Jesus said: "My kingdom is not of this world," and  
the Church should speak the same language. Likewise  
Jesus gave His instructions to the Church in the com-  
mand: "Preach the gospel, . . . teaching them to observe  
all things whatsoever I have commanded you." And He  
did not say: "Preach the social gospel," which is the  
pet aberration of modern churchmen. You can't build  
the kingdom of God through the agency of the United  
Nations or similar organizations which are only of this  
world and for this world. That purpose can be accom-  
plished only without force, through "the foolishness of  
preaching."

IM. P. FREY

\* \* \* \*

## **Change the Date?**

A Baptist minister in the South  
has expressed his indignation  
over what is being done to the Christian Christmas. He  
suggested surrendering the 25th of December to  
Santa Claus, the reindeer, the jingle bells, and the manu-  
facturers of greeting cards, not to mention the host of  
other exploiters of the birthday of the Savior. Christmas,  
as a Christian festival, should, he thought, be celebrated  
at a wholly different time and observed in a Christian  
way, like Pentecost or Ascension Day.

However, the prospects seem very bleak of ever  
separating Christmas from the commercialism that has  
taken over control of the whole month of December and  
an always larger slice of November, all in the name of  
Christmas. The suggestion that the date of the observance  
of the birthday of the Savior be moved out from under  
the abuses that have accumulated over it, has some  
appeal, but it is really not necessary to make the move.  
There are features of the present Christmas customs  
that are pleasant and inoffensive, even though they are  
not Biblical, such as the lighted trees and the custom of  
remembering friends by mail whom one has neglected  
all the past year.

It is impossible to shut out the noise of those weeks  
that are called the Christmas season and to ignore the  
blatant advertising, but one does not have to pay atten-  
tion to such things. We do not have to glorify Santa  
Claus, we do not have to join in making "Jingle Bells"  
the national Christmas anthem, and we can find real  
Christmas cards if we only look long enough. In spite  
of the carnival atmosphere, it is possible for us to  
observe Christmas as a Christian festival in our homes  
and in our churches. We do not have to follow the crowd.

(Continued on page 406)



# A Lantern to Our Footsteps

*Answers Based on Holy Writ*

Topic:

**Does James Teach  
Salvation By Works  
Instead of By Faith?**

In connection with a previous article in which salvation by faith alone, without works, was stressed, a reader referred to James 2:17-26. These verses read: "17. Even so faith, if it hath not works, is dead, being alone. 18. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. 19. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20. But wilt thou know, O vain man, that faith without works is dead? 21. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22. Seest thou how faith wrought with his works, and by works was faith made perfect? 23. And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 24. Ye see then how that by works a man is justified, and not by faith only. 25. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? 26. For as the body without the spirit is dead, so faith without works is dead also."

Do not these words contradict salvation by faith alone, without works? Does not James here speak in a way that contradicts what Paul writes to the Ephesians: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (2:8,9). Does the Bible contradict itself? Are we perhaps guilty of reading only Paul and forgetting what James writes in the Scriptures?

We know, of course, that the Bible does not contradict itself. We know that God does not inspire Paul to write about one way of salvation and then inspire James to write about another way of salvation. God is faithful; God does not change. A closer examination of what James writes will also show that.

Does James teach that our works *gain* for us justification and salvation? Let us see what he writes about Abraham. What was imputed to Abraham for righteousness? What made him a Friend of God? In verse 23 James writes: "The scripture was fulfilled which saith, Abraham *believed* God, and it was imputed unto him for righteousness," etc. (Emphasis added.) He was saved by faith, as Scripture says. But what then about verse 21, where James writes: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" Does James mean to say that Abraham's works *gained* for him justification and salvation, and that he did not receive this by faith? That would be a contradiction of what he himself says in verse 23. Let us take a look at this incident in Abraham's life, recorded in Genesis, chapter 22. God came to Abraham and asked

him to take "thine only son Isaac . . . and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Scripture tells us that God did this to put Abraham's faith to a test. Abraham was to show through obedience to this command of God that his was a true, living, genuine faith in God. After Abraham had shown his readiness to offer up his son at the command of God, the Lord said to him: "Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." Abraham's action showed that he had a true, living faith in God. What James points out in referring to this incident is that the faith of Abraham that justified him was not a dead faith, but one that showed itself to be a living faith through works, in that sense he speaks of his being justified by works — not, surely, in the sense that his works gained or earned for him justification.

In the entire section quoted above, James' concern is to show *what kind of faith justifies and saves*. The answer he gives is that a dead faith will not save anyone. A dead faith is one that produces no fruit. "Faith without works is dead." A faith that merely believes the history of Christ's life and death, that merely says that there is one God, but is not a living, fruitful thing, that is a faith no different than the faith devils also have. They also believe in the sense of having a historical knowledge. But true faith "is a living, busy, active, powerful thing . . . so that it is impossible for it not to do good without ceasing," as Luther states it so well.

So if the question is this: How are we justified and saved? — we look for an answer to Paul's words to the Ephesians: By grace, through faith, without works. If we ask the question: What kind of faith saves, what is saving faith like? — then we learn from James that a dead faith, a mere historical faith does not save, but rather a faith that is active in producing fruit, one that "by works was . . . made perfect." Saving faith makes us not only hearers of the Word, but also doers (Jas. 1:22ff).

ARMIN SCHUETZE

*For Thy mercy and Thy grace,  
Faithful through another year,  
Hear our song of thankfulness;  
Savior and Redeemer, hear!*

*Lo, our sins on Thee we cast,  
Thee, our perfect Sacrifice,  
And, forgetting all the past,  
Press unto our glorious prize.*

(LH 121:1, 2)

# Convention Sidelights

On November 7-9, 1962, the campus of Dr. Martin Luther College experienced a change when the usual complement of students was replaced by upwards of 300 officials and delegates from the nine Districts of our Synod, plus other dignitaries and visitors.

## A Common Interest

The attention of most of our nation was riveted on the various state gubernatorial contests at that time. But the thoughts of the regiment which converged on this Midwestern town of 11,000, were centered on one subject: the future of our Synod's educational program and the development of our teacher-training facilities. There seemed to be no doubt in anyone's mind that the time had come to do something. The only questions were: what, where and to what extent?

## Rise Up and Build

The tone of the convention, which was appropriately expressed by the convention motto: "Rise Up and Build," was established in the opening service at St. Paul's Lutheran Church by the Rev. Carl Mischke, a member of Synod's Planning Committee. Pastor Mischke based his sermon on the Lord's declaration recorded in John 9:4: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." He showed the delegates that the Lord's work of saving souls cannot and must not be left until tomorrow, but must be done *today*.

The local pastors, W. J. Schmidt and Thomas Henning, assisted by V. Voecks, distributed the Sacrament of Holy Communion to the delegates in their beautiful spacious church.

## Chairman Addresses Assembly

At 2:15 P.M., President Oscar J. Naumann called the 169 voting delegates and the 106 advisory delegates to order. He, too, pointed to the urgency of the problem facing the assembly. "The Lord has heard our prayers," the president declared, "and has granted us willing workers. It becomes a 'must,' therefore, to provide proper and sufficient worker-training facilities."

## Delay Would Be Costly

Our president also reminded the delegates that a delay in expanding our facilities would result in an even more serious manpower shortage than has faced us in the recent past. This would, in turn, stifle our mission programs. Furthermore, it is inexcusable, he stated, that applications are returned and entrance to our schools is denied because of a lack of room. President Naumann also directed the convention's attention to Christ's exhortation to preach the Gospel in all the world before the end of time.

## Other Strong Incentives

The fact that we have fallen behind in providing adequate facilities in the past, and the fact that our gifts have not kept pace with the demand were also referred to by the president. He pointed to the prosperity



and blessings which we enjoy, to the fact that God has preserved His Holy Word and Sacraments among us, and that He has strengthened our faith as further reasons why we should be moved to perform the task before us with a holy vigor.

## A Source of Encouragement

Much encouragement, inspiration, and direction to carry out the work of preaching the soul-saving message of the Cross was received from the devotions, which were conducted at the beginning of each session. These devotions, which centered around the Gospel lesson for the fourth last Sunday in the Church year, were led by the president of the Minnesota District, the Rev. M. J. Lenz, by Professors Koelpin, Jaster, Brick and Hartwig, and by two area pastors, the Rev. Emil Peterson of St. James, and the Rev. Frederic Nitz of New Ulm.

## Faithful Workers, All

Many football coaches throughout the country will testify that a team often experiences a "letdown" on the week following a hard-fought contest against a stronger team. Similarly, some might think that there would be a "letdown" among the delegates after struggling with the very grave and serious doctrinal problems of our last regularly scheduled convention in August of 1961. This was not the case. Beginning on Monday afternoon, the delegates, who were members of Floor Committee No. 3, met to study the problem and make recommendations regarding the expansion of our Synod's schools. Because they had to consider a great deal of material, including Volume No. 2 of the Educational Consultant's report, the combined report and recommendations of our Synod's Planning Committee, the Board of

Trustees, and the Advisory Committee on Education, plus 13 memorials and letters received from various Districts, Conferences, faculties and individuals, Floor Committee No. 3 spent an estimated 34 hours in executive session. On one occasion, the committee worked until 1:30 A.M. and returned to their labors after only four hours of rest.

Such devotion and faithfulness was not limited to the committee. When the press of unfinished business forced the chair to call for a motion to extend the time, the extension was moved immediately without a dissenting vote. Although the hour was getting late and many had a long distance to travel, the majority of delegates remained until adjournment, determined to finish the Lord's work which was before them.

### Interest Runs High

Although the sideline galleries were not as filled as at the Milwaukee convention in 1961, yet there were many visitors who were interested in the development of our educational plans. Among the official visitors welcomed to the convention were Prof. Reim and Prof. Egbert Schaller, official observers from the Church of the Lutheran Confession, President Theodore Aaberg and Prof. B. W. Teigen of the Evangelical Lutheran Synod, the former extending fraternal greetings to the assembly, Pastor Luther Bajus, Jr., of the Synod of Evangelical Lutheran Churches, who also brought official greetings from his synod, and Professors Milton Otto and Julian Anderson of the Evangelical Lutheran Synod.

President Naumann received and read official greetings from the following: Pastor Heinrich Stallmann, president emeritus, and Pastor Heinrich Willkomm, president of the Evangelical Lutheran Free Church of Germany, from the missionaries of the Rhodesian Lutheran Church, Dr. John Daniel, president of the Lutheran Synodical Conference, and from the Evangelical Lutheran Church of Australia and from Dr. Roensch of the Breslau Synod in Germany.

The interest of the city of New Ulm in the outcome of our convention was also expressed in an editorial of the *New Ulm Daily Journal*. The writer avowed his appreciation of the town's 78-year-old friend and quiet neighbor on the hill — Dr. Martin Luther College and Prep Department. He also offered the city's help in securing more land and facilities if the Synod should decide to expand the College. The author declared, "The Synod has only to express what it needs and wishes, and the entire community will go to work on it."

### Good Representation

Although accessibility to New Ulm is very limited, it did not hinder the delegates. Each District and Confer-

ence was represented. A look at the roster indicated that the 2,800 to 3,000 miles of traveling did not prevent the men from the Pacific Northwest and California from attending. One name on the lists was prominent, a name which has been associated with our Synod practically from its founding, particularly in connection with our educational institutions. It was the name of Hoenecke.

Because of health and advanced age, Prof. O. J. R. Hoenecke, former director of Michigan Lutheran Seminary in Saginaw, was not in attendance at this convention. But nine of his descendants were, either as officials, advisory delegates, or voting delegates. They are: the Rev. Edgar Hoenecke of Mesa, Arizona, chairman of the Board for World Missions, Prof. Roland Hoenecke, instructor at DMLC, Prof. Gerald Hoenecke, a member of the teaching staff at our Seminary in Mequon, Wisconsin, and his son, Roy Hoenecke, pastor of St. Paul's Lutheran Church at Jordan, Minnesota, Hugo Hoenecke, pastor of Paul the Apostle Lutheran Church in Detroit, and his three sons, John Hoenecke, pastor of Bloomington Lutheran Church in Minneapolis, Robert Hoenecke, pastor of Bethany Lutheran Church in Fort Atkinson, Wisconsin, Paul Hoenecke, pastor of Trinity Lutheran Church in Bangor, Michigan, and a cousin, Mr. Donald Hoenecke of Muskegon Heights, Michigan, a lay delegate and member of the Michigan District Mission Board.

### Extracurricular Attractions

Without a doubt, the new Music Hall arrested the attention of most of the delegates outside of the convention hall. This fine, serviceable and well-equipped building stands as an example to guide our Synod in planning its expansion of DMLC and its facilities to produce a sufficient number of adequately and properly trained teachers to fill our needs.

However, another area which attracted just as many delegates, between sessions, was the canteen, run by the students. There many a hunger was temporarily sated, there many a pound was added, there many an acquaintance was renewed, there many a serious discussion was continued with enthusiasm and conviction.

### Conclusion

This Special Convention of the Wisconsin Evangelical Lutheran Synod was just like others in many respects. But its business was something new and different. And although many will disagree with some of the decisions reached, yet we all agree that in the program resolved upon the Lord is summoning us to a great task. Now it remains for us to carry it out joyfully by giving our full support of abilities, efforts and gifts, knowing full well that God will richly bless our labors when we "Rise Up and Build" to the honor and glory of His holy name.

ROBERT MUELLER

### Editorials

(Continued from page 403)

It may be true that the noise made by the advertisers, by the loudspeakers, and by the celebrators has made the voice of the "multitude of the heavenly host praising God" barely audible, and that the "glory of the Lord that shone round about" the shepherds is being

blackened out by the glory of business, but Christian churches and their individual members can do much to keep Christmas a holy day by following the shepherds and saying with them, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." We can still do that without moving to another date.

E. E. KOWALKE

# The Conference on Christian Literature

November 6, 1962

The many communications sent in response to the advance publicity on the Conference on Christian Literature showed that there was a deep and widespread interest in the purpose of the conference. The same kind of interest was evident in the active participation of those who attended the conference on the day before the Special Convention at New Ulm. We feel certain that those of you who were unable to attend are awaiting a report on it with some eagerness.

Let me assure you that we on the Board of Directors of the Publishing House and our Literary Editors were extremely elated at the response. With few exceptions, those representing some synodical board or commission, as well as the other men who were especially invited, were there. In addition, there were many visitors. At one time there were more than 80 participants.

The purpose of this conference, as stated in the November 4 issue of *The Northwestern Lutheran*, was:

1. to alert all the members of our Synod to the need for a vigorous, expanded program in the field of Christian literature;
2. to get a good idea of what our publishing program ought to include;
3. to gain a picture of the practical steps which must be taken to carry out the desired program.

The conference was called to order at 2:00 o'clock by Pastor Melvin Schwenzen, chairman of the Publishing House Board. After the meeting had been opened with a hymn, Scripture reading, and prayer, Pastor Werner Franzmann, one of the literary editors of our Publishing House, presented the keynote address based on Isaiah 54:1-3. He called attention to the fact that all the glorious promises and blessings of God's Word which apply to the spoken Word, apply with equal force to the printed word. Naturally, then, the business of this special conference should be given serious consideration, and everyone present should count it a privilege to contribute constructively to the discussions.

The moderator, Pastor Schwenzen, then called attention to the "Categories of Christian Literature" which the Planning Committee for this conference had compiled. (This Planning Committee consisted of Pastors M. Schwenzen, L. Voss, S. Fenske, W. Franzmann, and Mr. Herbert Schaefer, manager of the Publishing House.)

So that you who were not present might put yourself into the spirit of this conference, we give you the main categories:

- I. Literature for the preschool child.
- II. Educational materials (on all levels).
- III. Materials relating to missions.
- IV. Special fields (stewardship, evangelism, etc.).
- V. Literature for the Christian home.
- VI. Books for teachers

VII. Books for pastors.

VIII. Periodicals.

IX. Tracts.

Looking over these categories you can well imagine what a lively discussion followed. Many valuable suggestions were given to us which we will now evaluate according to their prime importance. Oh, no doubt you wonder what was said in respect to this or that category. To list all that was said, however, would take up far too much space in this periodical. Should you, though, after reading this outline of categories, feel that you have something to contribute even after all that has been said and done, your suggestions would still be welcome.

Professor Gerald Hoenecke, the representative of the Theological Seminary on the Publishing House Board and a member of the Planning Committee for this conference, presented a proposal as to how this program is to be carried out in a general way. He pointed out that the present setup which we have in our Synod for producing materials for publication is entirely inadequate. This applies also to the two-man editorial staff of our Publishing House. He suggested, therefore, that a permanent Commission or Board for Christian literature might be the answer. This board would decide which of the projects is most urgent; whether the project should be subsidized by Synod; and also commission the men who are to write the materials in question. He also called attention to the fact that, because of the limited market, some of this material would require subsidy by Synod.

After a discussion of these remarks by Professor Hoenecke, it was moved and unanimously carried that "we (the Conference on Christian Literature) urge the Board of Directors of the Northwestern Publishing House to petition the Synod to establish a 'Committee on Christian Literature' which is to implement the publication of materials needed in our Synod."

Professor Hoenecke then concluded his remarks by expressing the sincere appreciation of the Board of Directors of the Publishing House, especially of the Planning Committee for this conference, for the gratifying cooperation and support given this venture. He urged all present as well as every other member of Synod to continue this support by supplying the Committee on Christian Literature with suggestions on materials needed and the names of persons qualified to write the material.

Yes, we the members of the Board of Directors of the Publishing House felt that this conference was eminently worthwhile. Until a permanent board on Christian literature is appointed or elected, we promise you that we will make at least a beginning at the very big publishing program which emerges from the many constructive suggestions we received at the Conference on Christian Literature.

G. SCHMELING

# Synod-Wide Manpower Sunday

January 13, 1963

## Christmas Has Renewed Our Eagerness

We have just returned from Bethlehem. With the shepherds of old, we have knelt again in wondering adoration before the manger of the Christ-Child. With the angels, we have raised our voices in praise to the heavenly Father who has bestowed upon us the gift of His own Son. With all believers, we have seen the fulfillment of God's gracious promise originally given to Adam and Eve — a fulfillment for which a sin-lost world had waited for centuries. In well-known Christmas carols we gave expression to our joy and gratitude:

*What the fathers most desired,  
What the prophet's heart inspired,  
What they longed for many a year,  
Stands fulfilled in glory here.*

The glory which we beheld at Bethlehem cannot easily be dimmed. It sheds its glow upon our lives throughout the year. Nor is its glory which we wish to conceal from others. Like the shepherds whom we joined in worship at the manger, we desire nothing more than to "spread" the story of the newborn Savior. The Christ-Child came for the *world*. We want the *world* to know of His salvation. Again promise enters into the picture — a promise as certain as the one fulfilled at Bethlehem. Through the Christmas Gospel, many shall be brought to faith in the Savior and shall inherit the salvation which He purchased, for God has assured us: "My word . . . shall not return unto me void" (Isa. 55:11).

## A Problem Confronts Us

Eager as we are to spread the Christmas Gospel, a major problem confronts us. We have supreme confidence in the power of the Gospel to convert sinners. Men only need hear it. But "how shall they hear without a preacher?" (Rom. 10:14.) Our Wisconsin Synod sorely lacks an adequate number of pastors and teachers to publish the news of the Savior's birth within our synodical circles and the widening circles of the world. We dare not minimize this problem. Nor dare we become indifferent to it because it has long been with us, or perhaps it has not touched us or our congregation.

How great is the shortage? We have many, many vacancies. We have vacancies in pulpits and in classrooms. Our expected June graduates cannot hope to fill these vacancies. And yet, this is only part of the picture. Vicars and emergency teachers are serving in many areas. Without them the manpower shortage would be considerably greater. Still the picture is incomplete. We ought to have even more vacancies. Consider the sad truth: pastors and teachers have not been available to open the most vital mission areas. Conservatively stated, our Synod could well use double the number of pastors and teachers which it is now producing. The present shortage, the current increase and shift in population, our confidence in the power of God's Word and the certainty of His promise, permit no other conclusion.

Anything less than this might serve as an indictment of negligence in carrying out the Lord's work.

## More Facilities Needed

This pressing need led to the special synodical convention which was held in New Ulm, Minnesota, approximately two months ago. At this meeting, particular attention was given to the physical plants of our various synodical schools. Since maximum enrollments at these schools are not supplying a sufficient number of trained workers, it has become obvious that our facilities must be increased. As a result, resolutions were adopted to enlarge and renovate our existing schools, and to erect others. (cf. *The Northwestern Lutheran*, Dec. 2, p. 377 and Dec. 16, p. 390.)

## New Facilities Must Be Used

But enlarged synodical training schools serve their full purpose only when they are filled with students. To recruit such students remains a compelling need in our Synod today. Filling this need is the task of every member of Synod, a task which cannot be relegated merely to a few. Since it is a common problem, its adequate solution seeks united effort.

## Ways In Which All May Help

How may all help? The opportunity is there. There is opportunity for parents to encourage consecrated and gifted children toward full-time service in the Church; to lead them to a genuine appreciation of life's highest calling by exemplary esteem for the ministry. There is opportunity for children to consider carefully the privilege of serving the Lord in the preaching or teaching ministry; to seek and follow the counsel of their parents, pastors, and teachers. There is opportunity for congregations to establish scholarship funds which will help needy but able students obtain the education needed to fill our pulpits and classrooms. And there is opportunity for all the members of Synod to take an active part in "Manpower Sunday"; to pray the Lord for receptive and attentive hearts as their pastors present the manpower needs and opportunities of Synod; to join their fellow Christians in storming God's throne of grace with their earnest petitions.

We recognize, of course, that we are totally dependent upon the grace of God for the workers we need. We seek that grace in our prayers. But God also expects us to prove the sincerity of our prayers by consecrated effort. To this end, "Manpower Sunday" may well serve as a most wholesome stimulant. May it also be a Synod-wide stimulant, serving to unite all our Christians in a common effort and a common petition brought before the Lord! The world is starving for the Christmas Gospel which God has entrusted to us. May He give us ambassadors of His Gospel that the hunger of the world may be stilled!



# What do you mean..

## □ □ □ □ Conscience ?

### CONSCIENCE CAN BE WRONG

Yes, conscience can be wrong! Conscience must be guided by the rule of God's Word. Otherwise it may well judge according to a false standard. Because of sin, man's knowledge of God's Law is no longer clear. It is not always correct. Conscience may therefore be misguided. It may be misinformed. It may excuse or condemn according to a wrong standard.

#### Some Examples of Faulty Conscience

Let us consider an example or two. The Pope, the Antichrist, forbids the eating of meat on Fridays. The Church of Rome teaches, to be sure, that this is a "law of the church" and not a law of God. Nevertheless, it is said to be a sin to eat meat on Fridays. The conscience of a member of the Roman Church may be very sensitive about this. Visiting at the home of a Lutheran friend on a Friday evening, he passes up the meat which is served. His conscience would trouble him if he ate of it. His conscience tells him that to eat the meat would be a sin. But his conscience is misinformed. There is no passage of the Bible which demands obedience to this papal law.

Another person believes it is a sin to drink alcoholic beverages, even in moderation. In their mistaken zeal to promote temperance laws, some have even claimed that Jesus did not turn water into wine at Cana, but into grape juice. Influenced by such people and not knowing of such Scripture passages which tell us that wine, used in moderation, is a gift of God "that maketh glad the heart of man" (Ps. 104:15), and that Paul advised Timothy to "drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities" (I Tim. 5:23), some may suffer from a bad conscience if they even so much as take a taste of wine or other intoxicating beverages. Drunkenness is, of course, a sin, as the Scriptures plainly teach. But God does not forbid every use of alcohol.

#### A Conscience Misled

A young woman left the Lutheran Church and turned Catholic, making the plea that her conscience compelled her to do this. She claimed that she had

finally discovered the true church! She failed to realize, however, that by exposing herself to the indoctrination of a priest's instruction class her conscience was misled. When conscience does not judge in accordance with the revealed will of God in the Scriptures, it is in error.

#### A Bad Conscience from Lack of Knowledge

There were Christians in Corinth whose conscience troubled them about eating food that had been offered to idols and that was later sold in the market place. Paul instructs them in his First Epistle that they need not have a bad conscience about eating this food. At the same time he warns them, however, against eating it without regard to the consciences of others. If some unenlightened Christian brethren, seeing the others eat this food, should be influenced to eat it also, even though it was against their conscience, the enlightened Christians who used their Christian liberty without regard to the effect upon their brethren would be doing them great spiritual harm. They would be inducing them to act against their conscience.

#### A Sin to Go Contrary to Conscience

To do something against one's conscience, even when that conscience is misguided, is, of course, a great sin. For this is as much as to say, "Even though I know this is wrong, I intend to do it anyway." Such a person believes that God does not approve of what he is about to do, and yet he does it nevertheless. He is therefore in effect defying God.

The person who, for example, eats meat or drinks wine with misgivings is guilty of sin, not because what he does is in itself wrong, but because he does not act from faith. "Whatsoever is not of faith is sin," or, as the *Amplified New Testament* translates this passage, "Whatever is done without a conviction of its approval by God is sinful" (Rom. 14:23).

How important it is for us to search the Scriptures so that in judging all things our conscience will be guided and governed solely by God's holy will, the one and only criterion of right and wrong!

WILBERT R. GAWRISCH

### Anniversary of a Unique Home For the Aged

The wooded front lawn of St. Michael's Lutheran Home for the Aged, Fountain City, Wisconsin, provided the setting of a fifteenth anniversary service on October 14, 1962. The Rev. A. L. Mennicke of Winona, Minnesota, who preached the dedication sermon 15 years ago, was on hand to deliver the message of the day.

This home, situated on a bluff overlooking the Mississippi River, was founded in 1947 under the leadership of the Rev. H. Nommensen, then pastor of St. Michael's Lutheran Church. An association, made up of interested members of St. Michael's Congregation, purchased the former residence of Fred Roettiger and converted it into a comfortable home for 14 residents.

On October 1, 1947, Deaconess Martha Herzberg began her work at the home as matron. Since that time Miss Ida Stolte, Mrs. R. Korn, Mrs. E. Sing and the present matron, Mrs. T. Zeller, have served the home.

Of the first four residents admitted in October of 1947, one is still living at the home. Altogether the Home has in its short history sheltered 47 guests.

The Home is the only one of its kind in the Synodical Conference that is controlled by a single congregation. It is supervised by a five-man board of directors, of whom the pastor of St. Michael's is chairman, and also superintendent of the Home. The Rev. Roland Welch succeeded Pastor Nommensen in this capacity, and the present pastor, the Rev. H. Essmann, is now superintendent.

The greatest benefit of such a home is the constant spiritual guidance that is provided for the residents. The members of St. Michael's are indeed thankful to the Lord for the 15 years of grace and help that God gave them to carry out the Psalmist's plea, "When I am old and greyheaded, O God, forsake me not."



Lutheran Home for the Aged, Fountain City, Wisconsin

## Direct from the Districts

### Dakota-Montana

Some of the news in this issue might seem a little out of date, but your reporter didn't have enough District news to report on in October, so he held it over till now.

### Sunday-School Teachers' Institute

In the Eastern Conference of our District, the last Sunday in September is always reserved for our yearly Sunday-School Teachers' Institute. On this Sunday, teachers from nearly every congregation in the Conference meet at one of the churches to discuss better ways and means of teaching "Christ's lambs." This year the Institute was held at St. Paul's Lutheran Church, Henry, South Dakota, with about 100 teachers present. Pastor Paul Schliesser had the opening devotion, and Prof. Theo. Hartwig of Dr. Martin Luther College presented the interesting topic: "Living the Church Year with the Sunday-School Children." The ladies of St. Paul's served lunch for the teachers after the meeting. Next year's meeting will be held at Good Shepherd Lutheran Church in Sioux Falls, South Dakota.

### Academy Auxiliary

On October 5, 182 ladies from all parts of the District came together at Mobridge for the annual meeting

of the Northwestern Lutheran Academy Auxiliary. Pastor D. Krenke of Isabel, South Dakota, had devotions for the Auxiliary, and Pastor Marvin Putz of Valley City, North Dakota, spoke on our Apache Mission. In the business meeting the following officers were elected: president, Mrs. Donald Giese of Glenham; vice-president, Mrs. Wallace Redlin of Summit; secretary, Mrs. Laurence Jung of Timber Lake; and treasurer, Mrs. Ted Raugutt of Mobridge. Pastor C. Hillmer was elected to be the pastoral advisor for the group. The Auxiliary decided to give 40% of its collection to the Needy Student Fund, to use the rest towards a slide projector for the school. The students closed the afternoon session with a program of music and skits.

### This and That

Pastor George Strobel was installed on August 19 in Redeemer Lutheran Church of Mandan, North Dakota. Pastor Strobel came from the Circle-Presserville parish in Montana. . . . At the present time there are four vacancies in our District. . . . Joint Reformation services were held on October 28 at Northwestern Lutheran Academy and on November 4 at St. Martin's Lutheran Church in Watertown, South Dakota. Prof. J. P. Meyer of our Seminary preached at the Academy, and Pastor Herbert Hack-

barth of Echo, Minnesota, preached at St. Martin's. . . . Bethlehem Lutheran Church of Raymond, South Dakota, has just installed a new public address system in the church, redecorated the church basement, and put new stained glass windows in the church. . . . St. Paul's Congregation of Roscoe, South Dakota, dedicated its new educational building to the glory of the Triune God on Sunday, November 18. Pastors George Boldt of Morton Grove, Illinois, Walter Sprengeler of Bowdle, South Dakota, and Cyril Spaude of Aberdeen, South Dakota, preached the sermons.

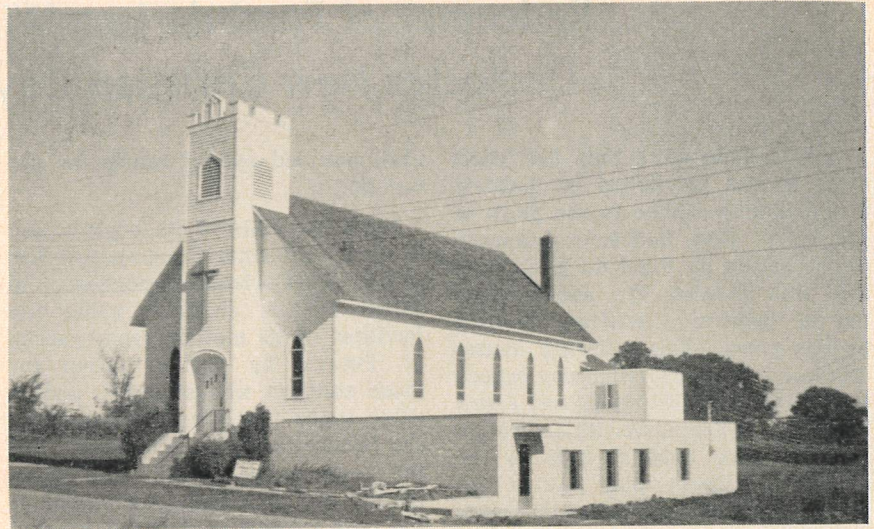
R. ZINK

### Fiftieth Anniversary At St. Peter's Congregation Goodhue, Minnesota

By God's grace St. Peter's Ev. Lutheran Congregation of Goodhue, Minnesota, was privileged to celebrate its fiftieth anniversary on Sunday, September 23, 1962. Two well-attended festive services marked the occasion. Pastor Carl H. Mischke of Juneau, Wisconsin, was the guest speaker at the morning service, and Pastor Nathanael Luetke of Nicollet, Minnesota, preached at the afternoon service. In addition to the anniversary, the same Sunday was also the dedication day of the new Sunday-school addition which was built on to the east side of the church. The 20'x63' addition has enlarged the church basement to more than twice

its original size, thus providing the congregation with much needed room for Sunday school and fellowship gatherings. Some remodeling was done to the church interior. All this was completed at a cost of about \$12,000, with some of the labor being donated by members.

St. Peter's Congregation came into existence on April 30, 1912, when seven families in Goodhue decided it was advisable to begin a congregation in the village. A small church building was erected in the fall of the same year. Through the years it has been remodeled and enlarged several times, and still is the nucleus of the present church. At first the congregation was served by pastors from the Grace-St. John's parish of rural Goodhue. In 1918 it was granted a mission subsidy and called its own pastor. It became self supporting in 1922 by forming a joint parish with St. John's Congregation of Minneola Township, Minnesota. Through the years the Lord has blessed it with numerical growth.



St. Peter's Ev. Lutheran Church, Goodhue, Minnesota

The following pastors have faithfully served the congregation during its first 50 years: Herman Meyer, Justus Naumann, Gerhardt Hinnenthal, Rudolph P. Korn, Arthur C. Krueger, T. E. Koch, Carl Mischke, Nathanael

Luetke, and the present pastor, Nathan Retzlaff. In thankfulness St. Peter's Congregation gives all glory to God for the many blessings it has experienced.

NATHAN RETZLAFF

## A Message From Your Committee on Relief

### Big Brother

Over the years, the Church has given up much by default because of a seeming famine of the fruits of a living Christian faith. This has been true in the field of education and in the field of good works, as reflected in serving the sick, the needy, the hungry, and the naked. At one time the Church considered this her prerogative as a proper exercise of Christian faith. As the exercise of Christian faith became less energetic, and as flabbiness set in, governmental units found it more and more necessary to fill the vacuum of what at one time was total Christian service.

The New Testament Church was a powerful instrument in the hands of God. Her message was compelling; her testimony, alive; and her growth, phenomenal. While the Church considered her basic program to be one of testimony centered in the person and saving work of Christ, she was concerned also with the physical needs of those with whom she came into contact. To care for such needs, deacons were chosen very early in the Church's history. It is here that

we have the finest example of a sharing of material blessings. A little later in the Book of Acts we have the heart-warming experience of reading that Paul and Barnabas were chosen by the congregation at Antioch to deliver its offering to the famine-stricken in Judea. Every reader of the Bible knows the reputation of Dorcas for doing good — a reputation which has led many a women's organization within our congregations to take her name.

Many citizens of the pagan Roman Empire were attracted to Christianity by what they saw in its devoted adherents. Because their faith bubbled over, they showed a cruel world a new concept in brotherliness, in human sympathy and consolation, and in fellowship. They concerned themselves with the sick, the needy, and the downtrodden. Their expression of love was a light which shone before men and glorified their Father in heaven. This was the love that led to the establishment of hospitals, founding homes, orphanages, and the like. Truly, the Church and her con-

stituents were "big brothers" in every sense of the word.

What has happened to this bubbling-over of Christian faith — this exercise of brotherliness? Is the Church today suffering a famine of the fruits of Christian faith? This may not be true entirely, but there are evidences of it. We find it difficult, for example, to stimulate enough interest to pursue successfully an energetic mission program. We encounter a lack of any real interest for suffering in the world, and, at times, even opposition to attempts to alleviate suffering. Hence, we need to read, time and again, Christ's picture of the judgment, commending those who served the needy in His name.

Above all, we need the spirit which characterized the Church and her constituents in the Book of Acts. Only then will the Lord's work be done properly in all of its aspects, and only then will we avoid the danger of becoming a smugly complacent upper-middle-class church to which the Lord would have to say: "I will spue thee out of my mouth."

Your Synod's Committee on Relief stands ready to channel your gifts in the interest of the world's suffering and needy.

## Redeemer of Fond du Lac, Wisconsin, Dedicates New Christian Day School

Only a little more than five years after it was privileged to dedicate a new church edifice to the glory of the Triune God, Redeemer Lutheran Congregation on Fond du Lac's west side was granted the added blessing of dedicating another building to His glory. This building houses a two-classroom Christian day school, a spacious fellowship hall, and a new kitchen. On September 23 dedication services were held at 2:30 in the afternoon. There was joy in the hearts of the 530 members and guests who filled the Lord's house to overflowing as they heard the first pastor of Redeemer Congregation, the Rev. W. O. Pless of Milwaukee, address them on the basis of the Apostle Paul's inspired words of II Corinthians 5:14,15, using as his theme, "The Heart of Christian Education—The Constraining Love of Christ." Pastor Karl Gurgel of St. Peter's, Fond du Lac, served as liturgist for this dedication service; Miss Magdalene Pabst, a daughter of Redeemer Congregation who teaches at St. Paul's Lutheran School of Fort Atkinson, Wisconsin, was at the organ; and the choir was directed by Mrs. George Schallog. The 44 children enrolled in the Christian day school

also provided special music for the occasion.

From the time of its organization in 1939, Redeemer Congregation has provided a Christian day-school education for its children, using the facilities of its mother congregation, St. Peter's, by paying tuition for those children who attended, and at other times providing a teacher for the faculty of St. Peter's School. But the congregation already had plans for its own Christian day school at the time its new church was erected in 1957, and this new school and fellowship hall addition is the consummation of those plans. Although the building was not completed by the first week of September as planned, the classrooms were sufficiently complete so that classes could be held, and school was opened on schedule September 5 with an enrollment of 44 pupils, taught by teachers Miss Janet Witt and Mrs. Larry Kramer.

Redeemer's new addition is erected as a wing on the northwest corner of the church, approximately 76'x54', in addition to which there is a kitchen area 24'x16'. The wing provides for two large classrooms on

the north side, and a fellowship hall on the south approximately 64'x31'. The fellowship hall may easily be converted into two additional classrooms if and when the need arises in the future. At present the fellowship hall serves also as an excellent play area for the children in bad weather.

The new building is constructed of concrete block with brick facing, matching that of the church exterior. The arrangement and design of the entire addition is both functional and attractive, and blends in very well with the architecture of the church.

At the close of the dedication service on that happy Sunday afternoon the members of Redeemer were given still further reason to be grateful to their Lord when their fellow believers of their mother congregation, St. Peter's of Fond du Lac, presented them with a check in the amount of \$600, a gift gathered entirely of freewill offerings from St. Peter's members for the express purpose of helping their daughter congregation as they seek to establish and maintain their own Christian day school. Evidence indeed of the fine Christian spirit which prevails between these two congregations!

To Him who is the Giver of every good and perfect gift and who has moved the hearts of His believing children to give of themselves and their earthly means for the promotion of Christian education and the upbuilding of God's kingdom, be thanks and praise, honor and glory, forever and ever! May He who has blessed Redeemer Congregation so richly in the past continue His blessings in the future, and give us hearts to receive and appreciate His countless blessings with thanksgiving! And may He grant that the precious Gospel of our Lord and Savior Jesus Christ ever be taught in truth and purity in this nursery of Christian knowledge, which He has so graciously bestowed upon His undeserving servants!



Redeemer Lutheran School, Fond du Lac, Wisconsin

C. L. REITER

## † Pastor William J. Hartwig †

Pastor William J. Hartwig was born on July 19, 1887, in Milwaukee, Wisconsin, the son of Ferdinand Hartwig and his wife Louise nee Ortman. He was baptized into Christ at St. Lucas Lutheran Church of Milwaukee. After spending his early years in Milwaukee, he accompanied his parents to Newburg. There the departed became a member of St. John's Lutheran Congregation. Pastor William Mahnke, his pastor at Newburg, was the guiding influence in directing the footsteps of the departed into the service of his Lord. In the fall of 1905, at the age of 18, he enrolled in the Sexta class of Northwestern College at Watertown and, after his graduation in 1913, the Theological Seminary at Wauwatosa. In August of 1917 he was ordained into the holy ministry after serving one year as tutor at Northwestern College. He assumed his first pastorate in September 1917, being installed at Zion Lutheran Church, Kingston, Wisconsin, and St. John's of Salemville. After serving these congregations until December 1922, he accepted a call to Immanuel-St. John's Lutheran Church of Montello and Immanuel, Town Mecan, where he labored in his Lord's service for about 25 years. In May of 1947 he became the pastor of Zion Ev. Lutheran Church of Town Schleswig, Manitowoc County, Wisconsin, which he served until failing health caused him to retire from the active ministry on October 1, 1961, having served his Lord in unassuming humility and untiring faithfulness for 45 years. He moved with his invalid wife to Neenah. There he became a member of his son's congregation, Martin Luther, and assisted in the work of the congregation as much as his health permitted. He was called out of this present life to his eternal rest on August 31 after a short period of hospitalization.

On August 16, 1917, he entered the estate of holy matrimony with Elsie Ebert, who survives him. This union was blessed with two sons: Herbert, who died in early infancy, and Paul of Neenah; and two daughters, Esther and Mrs. Donald Timmerman of Milwaukee. Surviving also are one brother, Albert of Newburg, and seven grandchildren.

The funeral service was held on September 3 at Martin Luther Church

in Neenah. Pastor Gerhard Schaefer of Trinity Lutheran Church of Neenah comforted the family and assembled congregation on the basis of Romans 8:31-39.

"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).

GERHARD A. SCHAEFER

## † Pastor Philip Lehmann †

With but very brief warning, death came to Pastor Philip Lehmann at Watertown, Wisconsin, on the evening of November 8. Since his retirement from the ministry in 1959, Pastor Lehmann had made his home together with his wife in Watertown.

The deceased was born the son of the late Mr. and Mrs. Herman Lehmann on July 15, 1886, at Stanton, Nebraska. He attended the parochial school in that city, where he had been baptized and was also confirmed. He attended the high school at New Ulm and transferred to Northwestern at Watertown in 1906. After graduation he enrolled at the Seminary, then located in Wauwatosa. After his ordination in 1913, he served congregations successively in Rising City and Garrison, Nebraska, in Crandon, Richwood, and Rock Springs, Wisconsin, and, until his retirement, in Loveland, Colorado. During the 46 years of his active ministry he experienced the rigors of northern winters and the difficulties of travel over the long roads of the West. He took justifiable pride in his accomplishments in the matter of organization. His successors always found the congregation he had served in good order. He was always modest in his demands upon his people and his friendliness and good humor lent a good deal toward his success as a pastor.

On August 1, 1913, he was united in marriage to the former Elenore Grosnick, who survives. Beside the bereaved widow, his passing is mourned by two sons, Professor Arnold Lehmann of Northwestern College and Dr. Winfred Lehmann of Austin, Texas, as well as by two daughters, Mrs. Daniel Urban of Watertown and Mrs. George Bentley of Topeka, Kansas. There are 11 grandchildren. Other survivors include a sister and three brothers.

Pastor Lehmann was a member of Trinity, Watertown, where the funeral

service was conducted on November 12. "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

K. A. TIMMEL

## † Pastor Reinhard Schoeneck †

On Thanksgiving Day morning, November 22, 1962, Pastor Reinhard Schoeneck died suddenly of a coronary thrombosis at Immanuel Hospital, Mankato, Minnesota. He had entered the hospital two days earlier for treatment. The Lord of the Church, in His infinite wisdom, thus ended the work of His faithful servant here on earth and called him to his heavenly home at the age of 52 years, 10 months and 27 days.

Funeral services were conducted at St. Paul's Lutheran Church of New Ulm, Minnesota, on November 26. Prof. Carl Schweppe preached the sermon, basing his words of comfort and admonition on the text from Revelation 2:10. Pastor M. J. Lenz, president of the Minnesota District, also addressed the bereaved family, using as his text the words from Revelation 14:13. Pastor W. J. Schmidt served as liturgist. Pallbearers consisted of members of Pastor Schoeneck's two church councils from Courtland Lutheran Church and Zion Lutheran Church, Town Brighton, New Ulm, Minnesota. Interment took place at Enterprise, Wisconsin, on November 28. Pastor Walter Pankow conducted the committal service.

Reinhard Herman Frederick Schoeneck, the son of Reinhard and Martha Kushman Schoeneck, was born on December 26, 1909, at Enterprise, Wisconsin. He was baptized at St. John's Lutheran Church of Enterprise on January 9, 1910, by Pastor H. A. Mueller. He attended public grade school at Enterprise but was privileged to complete his grade-school training at Grace Lutheran Day School of Oshkosh, Wisconsin. He was confirmed in Grace Church, Oshkosh, on Palm Sunday, April 13, 1924, by Pastor E. Benjamin Schlueter.

After confirmation, he entered the Northwestern College Preparatory Department at Watertown, Wisconsin. He graduated from Northwestern

College on June 16, 1932. He completed his training for the ministry at the Wisconsin Ev. Lutheran Seminary at Mequon, Wisconsin.

His first assignment after graduation from the Seminary was at Emmanuel Lutheran Church of New London, Wisconsin, where he served as assistant pastor and teacher in the Christian day school. He was ordained into the holy ministry and installed at Emmanuel Church by Pastor Walter Pankow in 1935.

In the fall of 1937, Pastor Schoeneck accepted a call to serve St. John's Lutheran Church at Rice Lake, Wisconsin. He served at Rice Lake until January 1944, when he became pastor of Immanuel Lutheran Church, Plymouth, Wisconsin, and Zion Lutheran Church of Eau Galle, Wisconsin.

Five years later, in January 1949, he became pastor of Woodlawn Lu-

theran Church of West Allis, Wisconsin. He served this congregation faithfully for almost 10 years. In May 1958, he accepted the call to Trinity Lutheran Church of Coleman, Wisconsin.

On May 25, 1959, he was installed as pastor of Zion Lutheran Church, Brighton Township and Courtland Lutheran Church, Courtland, Minnesota.

On June 25, 1939, Pastor Schoeneck married Helen Tessorndorf of Antigo, Wisconsin, at St. Matthew's Lutheran Church of Deerbrook, Wisconsin. This marriage was blessed with three children: David Lee, student at Dr. Martin Luther High School, New Ulm, Jonathan Reinhard and Lois Marie, at home.

Besides his wife and three children, the following also survive him: His mother, Mrs. Martha Schoeneck, Milwaukee, Wisconsin; five brothers:

Edward, Hugo, Leo and Oscar, Rhinelander, Wisconsin, and Ernest, Milwaukee, Wisconsin; and two sisters: Mrs. Dan Kress, Rhinelander, Wisconsin, and Mrs. George Karpinski, Milwaukee, Wisconsin.

Besides the regular work in his parish, Pastor Schoeneck also participated in the Wisconsin Synod Lutheran Radio Ministry of the New Ulm area. He was scheduled to preach over KNUJ, New Ulm, on Sunday, December 2. He had finished preparing that sermon before his sudden death. It was read over the air on the scheduled day by Pastor Emeritus E. A. Birkholz.

"I heard a voice from heaven saying unto me, Write, 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).  
F. H. NITZ

**IMPORTANT!**  
**REQUEST FOR NAMES**  
God willing, the undersigned will be in Puerto Rico for about two months beginning January 8. Anyone knowing of fellow Lutherans living on that island (civilian as well as military) are requested to inform them of this, or send names and addresses — by air mail, please! — to  
Pastor H. C. Nitz  
c/o Antonio de Rivas  
Calle Dos Hermanos 159  
Santurce, Puerto Rico

**SEMINARY CENTENNIAL**  
Plans are being completed to observe the centennial of our Wisconsin Lutheran Seminary, which is this year completing a hundred years of service in training men for the Gospel ministry.

All congregations of our Synod are asked to join in this observance by conducting a Seminary Centennial observance in their congregations, if possible, on Sunday May 26, the Sunday just prior to the close of this school year.

A service of praise and thanks to our gracious God will also be held on the Seminary grounds at 3 p.m. on August 11 during the Thirty-Seventh Biennial Convention of our Synod.

These dates are being announced now in order to help our congregations plan for these services in advance. More details will be announced later.

OSCAR J. NAUMANN, President

**PULPIT AVAILABLE**

A good oak pulpit is available to anyone who will pay the transportation charges. Write to:

The Rev. Herold O. Kleinhans  
723 Jackson  
Oshkosh, Wis.

**COMMUNION VESSELS AVAILABLE**

A complete set of Communion ware is available to a mission congregation for payment of transportation charges. Contact:

Pastor William Lange  
231 — 14th Ave.  
Wisconsin Rapids, Wis.

**WANTED**

A copy of the 16mm. film "Martin Luther" to buy. Please write to:

Audio-Visual Aids  
3614 W. North Ave.  
Milwaukee 8, Wis.

**COMMUNION WARE NEEDED**  
Reformation Lutheran Church, our San Diego Mission, is in need of Communion ware. Any church having such items, please contact  
Mr. Myron Dickey  
4262 Tolowa,  
San Diego 17, Calif.

**ANNOUNCEMENT OF ACCEPTANCE OF CALLS AT MICHIGAN LUTHERAN SEMINARY**  
Mr. Robert Bame of Fond du Lac, Wisconsin, has accepted the call as head of the music department.  
Mr. Duane MacNeill of Saginaw has accepted the call into the mathematics department and as assistant in physical education and coaching.

Both will establish residence on the campus after the first of the year. However, neither will assume teaching duties until next fall. In the intervening time Mr. Bame will attend Michigan State University while Mr. MacNeill will attend Central Michigan. This will enable both men to obtain secondary teaching certificates and permit them to complete the bulk of the work on a graduate program.

GERALD CUDWORTH, Secretary  
Michigan Lutheran Seminary  
Board of Control

**APPOINTMENT**

Pastor Emil Peterson of St. James, Minn., has been appointed to the Board of Control of Dr. Martin Luther College to fill the unexpired term of Pastor Harold Hempel. Pastor Hempel resigned from the Board when he accepted a call into the Michigan District.

OSCAR J. NAUMANN, President

**COMMUNION WARE NEEDED FOR CALIFORNIA HOME MISSIONS**

The California Mission District Mission Board is seeking gifts of Communion ware for present new congregations in San Diego and Orange Counties and for stations planned in other areas of the state. Response to this request should be directed to  
Pastor Paul Heyn, Chairman CMDMB  
250 E. Grove St.  
Pomona, Calif.

**CALENDAR OF CONFERENCES**

**ARIZONA-CALIFORNIA**

**GADSDEN PASTORAL CONFERENCE**  
Date: Jan. 28, 1963; 9:00 a.m.  
Place: Grace Lutheran, Tucson, Ariz.

Agenda: The Messiah in the Pentateuch, C. Metz; I Cor. 1, J. Gerlach; The Confession at our Communion, K. Hering; The Mystical Body of Christ, W. Wagner.  
V. H. WINTER, Secretary

**MICHIGAN**

**NORTHERN PASTOR-TEACHER CONFERENCE**

Date: Jan. 21-22, 1963.  
Place: Emanuel, Flint (J. Spaude, host pastor).  
Preacher: John Ruege (alternate, R. Scheele).  
The conference begins with a Communion service on Monday at 9:00 a.m. Teachers required to attend the conference on the first day.  
Only noon meals will be served by the host congregation. Requests for lodging and excuses are to be sent to the host pastor.  
R. A. SCHULTZ, Secretary

**SOUTHEASTERN CONFERENCE PASTOR-TEACHER-DELEGATE CONFERENCE**

St. John's Lutheran Church, Riga, Mich.  
Jan. 21-22, 1963.  
Opening devotion: 10:00 a.m., Jan. 21.  
Communion service, 7:00 p.m., Jan. 21.  
GLENWAY BACKUS, Secretary

**MINNESOTA**

**ST. CROIX PASTORAL CONFERENCE**  
Date: Monday, Jan. 14, 1963, 9:30 a.m.  
Place: St. John's Lutheran Church, Hastings, Minn.  
Preacher: C. Bolle (alternate, T. Kuske).  
Agenda: Formula of Concord, Article VIII, Discussion Leader, B. Stensberg; Exegesis: Col. 2:4-15, by C. Sengbush.  
J. G. HOENECKE, Secretary

**NORTHERN WISCONSIN**

**RHINELANDER PASTORAL CONFERENCE**  
Time: Jan. 7, 1963, 9:00 a.m. (Communion service).  
Place: Zion Lutheran Church, Rhinelander, Wis.  
Preacher: J. Kingsbury (D. Kuske, alternate).  
Papers: Bedside Manner and Eick Calls, W. Gawrisch; A Study of Ephesians, J. Radloff; A Study of Hosea, D. Kuske.  
WILLIAM HEIN, Secretary

**SOUTHEASTERN WISCONSIN**

**DODGE-WASHINGTON PASTORAL CONFERENCE**

Place: Good Shepherd Lutheran Church, West Bend, Wis.; E. Breiling, pastor.  
Time: Jan. 16, 1963; 9:30 a.m.  
Holy Communion service (speaker, A von Rohr; alternate, Wm. Schink).  
CARL J. HENNING, Secretary

**WESTERN WISCONSIN**

**MISSISSIPPI VALLEY PASTORAL CONFERENCE**

Jan. 15, 1963, at Grace Lutheran Church, La Crosse, Wis.

9:30 a.m. Communion service (H. Essmann, speaker; N. Gieschen, alternate).

Papers: A study of the Introduction, Art. I and Art. II of the Apology of the Augsburg Confession, R. Kant; The New English Bible (Cambridge-Oxford edition), Dr. P. Spaude.

HAROLD A. ESSMANN, Secretary

**ORDINATIONS AND INSTALLATIONS**

**Installed**

**Pastors**

Kuske, Paul, as pastor of St. John's Ev. Lutheran Church R. R. Glencoe, Minn., by J. Bradtke; assisted by W. Vatt-hauer, H. Kesting, M. Lemke, C. Kuehner; Dec. 9, 1962.

Mahnke, Elmer A., as pastor of Grace Ev. Lutheran Church, Milwaukee, Wis., J. Mahnke; assisted by T. Mahnke, F. Blume, A. Schuetze, E. Toepel, K. Otto; Nov. 11, 1962.

Zickuhr, Walter H., as pastor of St. Paul's Ev. Lutheran Church, Eldorado, Wis., by C. Reiter, and as pastor of St. Peter's Ev. Lutheran Church, Eldorado Village, by C. Reiter; assisted by B. Kuschel and W. Hoepner; Dec. 9, 1962.

**CHANGE OF ADDRESS**

**Pastor**

Chworowsky, John, 7936 Nicholson Road, Caledonia, Wis.

**WISCONSIN EVANGELICAL LUTHERAN SYNOD BUDGETARY OPERATING STATEMENT**

July 1, 1962, to November 30, 1962

	This Year		Last Year	
	Nov. 1962	July thru Nov. 1962	Nov. 1961	July thru Nov. 1961
<b>Budgetary Income:</b>				
Offerings from Districts .....	\$273,263	\$ 980,155	\$275,517	\$ 890,610
Gifts and Memorials from Members .....	484	2,498	161	782
Bequests for Budget .....		832		
Other Income .....	159	1,658	461	1,124
Income from Home for Aged .....	8,809	36,646	5,917	24,257
<b>Total Income .....</b>	<b>\$282,715</b>	<b>\$1,021,789</b>	<b>\$282,056</b>	<b>\$ 916,773</b>
<b>Budgetary Disbursements:</b>				
Worker Training .....	\$116,462	\$ 524,770	\$121,891	\$ 525,788
Home Missions .....	37,061	188,727	38,457	189,677
World Missions .....	42,605	208,336	49,713	178,521
Benevolences .....	17,291	88,932	18,759	74,226
Administration and Promotion .....	15,442	102,202	11,984	108,012
Appropriations for Worker Training and Home Missions .....	65,906	188,374	57,539	283,572
<b>Total Disbursements .....</b>	<b>\$294,767</b>	<b>\$1,301,341</b>	<b>\$298,343</b>	<b>\$1,359,796</b>
<b>Operating Gain (Deficit) .....</b>	<b>(\$ 12,052)</b>	<b>(\$ 279,552)</b>	<b>(\$ 16,287)</b>	<b>(\$443,023)</b>

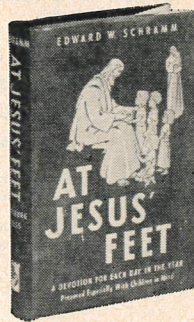
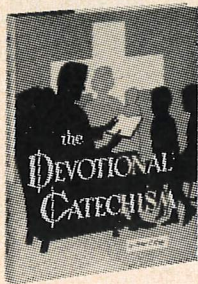
**BUDGETARY ALLOCATION AND RECEIPTS**

Districts	November 1962			Five Months—July thru Nov. 1962				
	Budget	Offerings	Per	Budget	Offerings	Per	Deficit	
	Comm. Allocation	Received	Cent	Allocation	Received	Cent		
Arizona-California .....	4,149	\$ 6,020	\$ 4,187	69.6	\$ 30,100	\$ 22,874	76.0	\$ 7,226
Dakota-Montana .....	7,245	10,513	12,034	114.5	52,565	40,640	77.3	11,925
Michigan .....	26,285	38,143	42,403	111.2	190,715	128,557	67.4	62,158
Minnesota .....	38,747	56,227	45,463	80.9	281,135	149,225	53.1	131,910
Nebraska .....	6,853	9,945	9,246	93.0	49,725	38,100	76.6	11,625
Northern Wisconsin .....	47,714	69,239	54,743	79.1	346,195	206,719	59.7	139,476
Pacific Northwest .....	1,400	2,031	1,465	72.1	10,155	6,741	66.4	3,414
Southeastern Wisconsin .....	51,392	74,576	60,970	81.8	372,880	214,530	57.5	158,350
Western Wisconsin .....	51,278	74,411	42,752	57.5	372,055	172,769	46.4	199,286
<b>Total This Year .....</b>	<b>235,063</b>	<b>\$341,105</b>	<b>\$273,263</b>	<b>80.1</b>	<b>\$1,705,525</b>	<b>\$980,155</b>	<b>57.5</b>	<b>\$725,370</b>
<b>Total Last Year .....</b>		<b>\$341,105</b>	<b>\$275,517</b>	<b>80.8</b>	<b>\$1,705,525</b>	<b>\$890,610</b>	<b>52.2</b>	

A study of this report should fill our heart with gratitude to God for having blessed us with the strength to bring greater offerings than in the previous year. A commentary will be forthcoming in the next issue.

Norris Koopmann, Treasurer  
3624 W. North Avenue, Room 202  
Milwaukee 8, Wisconsin

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