



THE NORTHWESTERN

# Lutheran

August 18, 1968

In This Issue —

Are You Satisfied With the Public School?

LWMS Convention Report

Introducing A New Program — "Called to Serve"





# BRIEFS by the Editor

ALL OF OUR READERS, we know, will be sorry to hear of Pastor Werner H. Franzmann's retirement as managing editor of *The Northwestern Lutheran*. Our entire Synod owes him a debt of gratitude for the work he so ably performed as an added burden in addition to his duties as Editor for the Northwestern Publishing House.

On behalf of the Wisconsin Evangelical Lutheran Synod, President Oscar J. Naumann has written appropriate words of appreciation in the article you will find on page 272 of this issue. We are confident that our readers will join him in the thoughts he has expressed in the name of the Synod.

Pastor Franzmann has accepted a call to Darlington Ev. Lutheran Church, Ann Arbor, Michigan. For over eleven and a half years *The Northwestern Lutheran* was the daily object of his concern, planning, and interest. To make it an instrument of service in the Lord's kingdom he devoted all of the varied talents with which God so richly blessed him to this work. Now he will again have the opportunity to employ these gifts in another area which was also always close to his heart, the parish ministry. In addition, he will serve as campus pastor to our students at

the University of Michigan in Ann Arbor. May God abundantly bless his labors there!

In the meantime, until a new Managing Editor is appointed by the Conference of Presidents, the Editorial Board together with the Contributing Editors will endeavor to carry on the work to the best of its ability, God granting the needed help and strength and blessing.

\* \* \*

*A SEVERE BLOW to the work in our African Mission Field is the loss of our veteran missionary, Dr. William H. Schweppe. Humanly speaking, Missionary Schweppe might have been expected to render many more years of valuable service in the Lord's Vineyard with his wealth of experience and many contacts in Africa. But God's ways are higher than our ways, and His thoughts than our thoughts. He who has permitted this sorrow to come into the lives of the bereaved members of Dr. Schweppe's family will also comfort and strengthen them with His gracious promises, and He who has deprived our brethren in Africa of the advice and assistance of a valued colleague and friend will know how to heal their wounds and supply their needs. "Whatever God ordains is good!"*

ANOTHER LOSS was experienced by our Synod in the sudden death of Pastor E. Ph. Dornfeld, 84, one of the editors of the *Gemeinde-Blatt*, our German language monthly. He suffered a stroke on July 19 as he was completing work on materials for the next issue and was taken by the Lord to Himself two days later. In addition to his work in the parish ministry, from which he retired in 1962, Pastor Dornfeld served our Synod in various capacities. Not only was he privileged to use his gifts as an editor of the *Gemeinde-Blatt*, but he was also called on to render service at various times on the Synod's Board of Trustees, the Board of Control of the Seminary, and the Northwestern Publishing House Board. A complete obituary will follow in a later issue.

\* \* \*

AN EDITORIAL by Professor Carleton Toppe in the July 21 issue of *The Northwestern Lutheran* told of the full day of activities in the interest of missions spent on June 29 by nearly 1000 women attending the annual convention of the Lutheran Women's Missionary Society in Watertown, Wisconsin. The report of the convention brought in this issue bears out that it was, indeed, a day in which the cause of missions was laid on the hearts of those who attended. A thought expressed by Professor Toppe bears repeating: "If only many other members of our Synod, whose pulse beats only tranquilly for mission endeavors and whose hands are slack in the task

(Continued on page 274)

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

*The Northwestern Lutheran*

\*

Volume 55, Number 17

\*

August 18, 1968

Official Publication, Wisconsin Evangelical Lutheran Synod.

Published biweekly by Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee, Wis. 53208. Use this address for all business correspondence. Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

Second-class postage paid at Milwaukee, Wisconsin.

Subscription rates, payable in advance:

One year .....\$2.00  
Three years .....\$5.00  
Five years .....\$8.00

A 20% discount is allowed on the one-year rate if 25 or more unaddressed copies are sent in a bundle to one address.

THE EDITORIAL BOARD —

Prof. Wilbert R. Gawrisch, Acting Editor  
Rev. Walter W. Kleinke, Assistant Editor  
Prof. Armin W. Schuetz

Address all items for publication to:  
The Acting Editor  
The Northwestern Lutheran  
11754 N. Seminary Dr.  
Mequon, Wisconsin 53092

COVER — Trinity Ev. Lutheran Church, Neenah, Wisconsin;  
G. A. Schaefer, pastor.



# Editorials

**A Check List for Parents** In quiet moments parents sometimes wonder whether they are doing right by their young sons and daughters. Mentally they go over a check list to set their minds at ease. This list, according to feature writer Patricia McCormack, commonly includes the following items which many modern parents consider essential to the well-being of adolescents in their family: "life and health insurance, charge accounts, money in the bank for college, a driver's license, a car, a background in some sport, ability to succeed academically and socially, straightened teeth, vitamins every day, all the proper immunizations."

Then comes the bomb. "What about religion?" she asks. "Have you been firm about his being exposed to some structure or order of religious beliefs, or have you been letting him make up his own mind? If the latter is the case," she adds, "give yourself a failing mark."

To this Christian parents will say amen, without conceding that just any structure or order of religious beliefs—only God's revealed truth—will serve the purpose.

Delinquency is not new in this world. But the current prevalence of hippyism, the widespread use of mind-distorting drugs, the shocking incidence of theft, and the evidence of loose moral attitudes, even on the part of youngsters from supposedly "good" families, clearly indicate that something is lacking.

This points up the need to bring up children, in this sophisticated age just as formerly, in the nurture and admonition of the Lord. And this needs to be done not only to strengthen the moral fiber of society but for the sake of the eternal welfare of those involved.

This should move God-fearing parents, in the midst of all the modern distractions, to review their responsibilities in the light of God's Word. No responsible person would want to minimize the value of some of the less frivolous items mentioned on the list above, but it should be borne in mind that secular education in itself may have the effect only of producing clever details; infusion of the social graces may succeed only in making prodigals personable; and instruction in hygiene may result only in a generation of healthy delinquents.

Religion needs to be included on the check list for parents—religion based on God's truth, that is. And it must be more than just an adjunct to the list. It is on this that the Lord lays the emphasis in His instructions to parents. It is, in fact and in His own words, the one thing needful.

Let parents check themselves accordingly.

IMMANUEL G. FREY

\* \* \*

**"The Greatest Work in the World"** When the news arrived that Missionary Schweppe had died on a dusty bush road in Zambia last month, there was stunned disbelief and a

surge of sympathy in thousands of hearts. The tragedy of sudden death is more poignant and mournful when it occurs in a foreign land, far from home and familiar surroundings.

Were he aware of our sorrow, Missionary Schweppe would not be sharing it. He would not be looking for our pity because his life ended on a far-off continent. After all, he was doing what he called "the greatest work in the world" when the Lord terminated his tour of duty and called him home.

He was a part of the chosen corps that is carrying out the Church's first commission, "Preach the Gospel." He was directly engaged in doing the Lord's business, that of rescuing souls from the kingdom of Satan for the kingdom of Christ.

Missionary Schweppe was doing this work where few of us have personally taken the Gospel message. To him, "going into all the world" meant more than it does to many stay-at-home Christians. His 32 years of service overseas proved that he believed in carrying the Gospel to the distant places where the Lord also wants it to be preached.

The gratification of knowing that he was doing "the greatest work in the world" also came to him in other ways. His was the special satisfaction of knowing that he was in the very front lines of the cause of the Gospel. In his work he could also see the change from darkness to light with a dramatic vividness seldom observed where men are converted to Christianity in Christianized nations. To see men turn from the darkness of pagan superstition and idolatry and of heathen lusts to the light of faith and salvation is like seeing a dazzling light turned on in a black cave. Again and again he witnessed the first love, the first joy of those who received their Savior from his lips, and found his own love for his Savior and joy in Him increased. Again and again he was awed to see the power of the Gospel work its miracles in unbelieving hearts.

He did "the greatest work in the world." What better tribute to a faithful missionary than that we should remember "the greatest work in the world" in our words and in our deeds!

CARLETON TOPPE

\* \* \*

**King James and Translations** Many sincere readers of the Bible complain that they find the King James Version difficult to read and to understand. It is true that in the 355 years since this translation was made the English language has undergone changes. "Thou shalt not steal"; "My cup runneth over"; "Thy Kingdom come"—this is not modern English. But everybody who reads the Bible at all understands these words. May your kingdom come, or Let your kingdom come, are more modern than "Thy Kingdom come," but not more readily understood. Much of the King James language is of no greater difficulty than these examples.

(Continued on page 271)





## Studies in God's Word

### Written By Inspiration! II Peter 1:19-21

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts:

Knowing this first, that no prophecy of the scripture is of any private interpretation.

For the prophecy came not in old time by the will of man, but holy men of God spoke as they were moved by the Holy Ghost.

#### The Bible, A Unique Book

Peter's letter is part of the Bible. Outwardly, of course, the Bible looks no different from any other book. A reviewer might classify it as an anthology of stories covering the history of the Jews from creation to the destruction of Jerusalem. A Jewish historian by the name of Josephus did write such a book. But the difference between his book and the book called the Bible is great indeed. The Bible testifies that it is the Word of God, and we believe its testimony. The words of Peter confirm us in that faith.

#### Both the Old and the New Testament Are Inspired

The Bible, as you know, is divided into two parts, the Old Testament and the New Testament. Paul writes to Timothy in II Timothy 3:15-17, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may

be perfect, thoroughly furnished unto all good works." It is clear that Paul is here referring to the Old Testament.

What about the New Testament? We have always applied the above words of Paul to the New Testament, too. The question is: Do we have a clear word of God which warrants our doing so? To begin with, we notice that in chapter three Peter does that very thing. There he places Paul's letters on par with the Scriptures of the Old Testament, saying, "In which (Paul's letters) are some things hard to be understood, which they that are unlearned and unstable wrest (twist) as they do also the other scriptures, unto their own destruction" (II Pet. 3:16). In the verses we are about to consider he speaks even more explicitly.

#### The Holy Ghost the Real Author

He says in verse 21: "For the prophecy came not in old time by the will of man, but holy men of God spoke as they were moved by the Holy Ghost." The words, as here translated, speak of the Old Testament as the word of the Holy Ghost. Since, however, the words "in old time" may also properly be translated "at any time," we may see in these words of Peter a general statement about prophecy. Every true prophecy has God the Holy Ghost as its real author.

One of the more recent translations, "Good News for Modern Man," translates the passage thus: "For no prophetic message ever came just from the will of man, but men were carried along by the Holy Spirit as they spoke the message that came from God." This particular translation also helps us understand the word "prophecy." If by "prophecy" the Bible means only a prediction of the future, the word would definitely limit that which is inspired.

Then historical, geographical, and other matters might well be subject to error. As used in the Scriptures, however, the word prophecy actually means a message, a word from God, and thus includes all of Scripture, not only those matters that refer to the future.

#### Peter's Line of Thought Important

We must grant, of course, that this verse, even when not restricted to the Old Testament, as in the King James Version, says nothing directly about the New Testament, or about this letter of Peter. That's why it is so important to follow Peter's line of thought in this connection. In verse 16 of this chapter Peter made quite a point of the fact that he and the other Apostles were eyewitnesses of the Lord's glory. However, can we be absolutely sure that what Peter relates as an eyewitness is 100 per cent accurate? Just ask any policeman whether two witnesses to a collision ever agree perfectly in their testimony. There are those, too, who might want to question Peter's reliability on moral grounds. Didn't he lie to save his life in the courtyard of the high priest? Didn't Paul have to set him straight in Antioch? Just why should we trust Peter implicitly? Let's see what Peter has to say.

He says, "We (Apostles) have also a more sure word of prophecy" (v. 19). What is this word of prophecy? Is it the Old Testament? It is true, Peter in his writings often refers to the Old Testament. And the words of the Old Testament are indeed inspired words—thus more reliable even than the words of eyewitnesses. Yet explaining Peter's words as referring to the Old Testament clearly does not follow his line of reasoning. He says, "I am writing you a letter in which I will remind you of the things you ought to hold



on to, as you face false teachers and such who ridicule the Lord's coming again. Heed my letter and have confidence in it, first, because I was an eyewitness of the majesty of the Lord. And then, because. . . ." If he had continued, "And then because I also have the witness of the Old Testament," we might just as well discard his letter and restrict ourselves to the Old Testament. Peter's line of thought demands that his words be understood this way: "And then because we Apostles also speak the prophetic word, a word more sure than the word of eyewitnesses, because it is spoken by inspiration of the Holy Ghost."

### Peter Claims Inspiration for the Apostolic Word

Thus Peter claims for himself and for his fellow Apostles the inspiration of God. This agrees with Jesus' promise in John 16:13, 14: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall re-

ceive of mine, and shall show it unto you."

Peter in the words under consideration therefore says that he and the other Apostles are no different from those holy men of God of the Old Testament who spoke by the inspiration of the Holy Ghost. Someone, of course, will object that Peter's words, after all, are no more than private thoughts about former prophecies, deductions no better than yours or mine. To ward off any such suggestion, Peter points out that whenever the prophetic word is properly unfolded by God's chosen penmen, the interpretation, too, must be of God, even as the former message was. This is the line of thought in verses 20 and 21: "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spoke as they were moved by the Holy Ghost." Thus Peter's message is not a creation of his own intellect, but is the word of the Holy Spirit. In this letter, then, it isn't just Peter writing to us—important though that would be—but God Himself.

Recognizing this, we must agree with Peter when he says of his mes-

sage (verse 19): "Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar (Jesus Christ) arise in your hearts." The words "in your hearts" are best connected with "take heed"—"take heed in your hearts," that is, believe this message and then live it. This is no time to take it easy with our Christian faith. The world is in darkness. We are waiting patiently for that one great Day. Until that Day dawns, here are inspired words to keep us on the straight and narrow, on the path of salvation, walking hand in hand with Jesus Christ.

With this installment we turn the pen over to the other contributing editor. God willing, we shall in later issues proceed with a discussion of chapter two. Through the words of that chapter the Spirit of holiness will fortify you against the temptations cast in your way by those who advocate the so-called "new morality" and insist that that's Christianity. Peter has an inspired answer for the many ethical and moral problems we face, whether young or old. God keep you in grace till then!

HAROLD E. WICKE

## Northwestern Lutheran Academy, Mobridge, South Dakota, Receives New President

Pastor Daniel W. Malchow, 41, has accepted the call as president of Northwestern Lutheran Academy, Mobridge, South Dakota. He replaces Professor R. A. Fenske, who has retired and is now living in Boulder, Colorado.

Born in Neenah, Wisconsin, Pastor Malchow attended Trinity Lutheran School there and then entered Northwestern College at Watertown, Wisconsin, spending eight years there, first in the preparatory department and then in the college department. He received his B.A. degree in 1949.

After serving for one year as an instructor at Winnebago Lutheran Academy, Fond du Lac, Wisconsin, Pastor Malchow enrolled at Wisconsin Lutheran Seminary. He accepted a call upon graduation in



Professor Daniel W. Malchow  
President of  
Northwestern Lutheran Academy

1953 to Trinity Ev. Lutheran Church, Eugene, Oregon. After two years there he was called to Northwestern College and served the College for five years. Returning to the parish ministry in 1960, he was pastor of St. John's Ev. Lutheran Church in Caledonia, Minnesota, for four years, and then of St. Lucas Congregation in Milwaukee, also for four years.

Pastor Malchow was married to Elaine, nee Maass, who was the mother of his children Carol, Louise, and Helen. The Lord took her to Himself in 1961. Professor Malchow is now married to Ruth, nee Korthals. This marriage has also been blessed with three children, Philip, and the twins, Timothy and Katy.

Two years have elapsed since Professor Fenske's retirement. In the meantime Professor K. G. Sievert has been the acting president.



# Missio Dei

## progress report

On July 1, 1966, a two-year period began during which a special offering was to be received for the expansion of the Synod's pastor-teacher training facilities. The date was preceded by a two-month period during which 90 per cent of our congregations conducted an every-home visit to secure two-year commitments to the fund. Commitments to the offering finally reached \$5.5 million.

On June 30, the two-year period ended with \$4,725,792 received. It is anticipated that 90-95 per cent of the commitments will be received by December 31. The Conference of District Presidents has extended the close of the offering to that date, expecting that with the additional six months of grace most congregations will be able to fulfill their commitments.

Most of the money received has already been allocated to four projects. At Dr. Martin Luther College, Luther Memorial Union, a gymnasium-auditorium-student union-dining hall authorized in 1959, was dedicated this year; and the complete remodeling of its classroom building to provide instructional and service space for a 47 per cent increase in college enrollment since 1965 will be completed this fall.

At Northwestern College, Wartburg Hall, a residence hall for the college students, was dedicated last fall. A new library addition at Wisconsin Lutheran Seminary with space for 75,000 volumes is scheduled for comple-

tion this fall. An unforeseen deficit in the building fund for the Synod's schools took another \$800,000.

One emergency situation—the basic academic unit for Wisconsin Lutheran College—is still not provided for. The Board of Trustees, responsible for keeping the Synod financially sound, is of the conviction that no further large-scale borrowing can be undertaken to build it. If the first unit is to be built, the remainder of the offering commitments must be received.

The College's Board of Control is studying a proposal of the Board of Trustees to meet the emergency and will be conferring with the Trustees in the near future. Each month, of course, gives us a little more information—as opposed to estimates—on the money that will be available from the offering. The Trustees have repeatedly said that they “must prayerfully operate with the facts today, not the hopes of tomorrow.”

Although not all the expectations of the program were fully realized—and they seldom are in a program of this magnitude—we have much to be thankful for. Critical (but not all) needs were met at our terminal schools. God blessed our building fund with a financial base it has never had before. Our members responded to the kingdom's call in a measure that gladdened the hearts of all of us. These achievements of grace are monuments to the faithfulness of our God. And that's a lot to be grateful for!

JAMES P. SCHAEFER

### DEDICATION

#### Wisconsin Lutheran Seminary Library

God willing, the dedication of our new Seminary library building is to take place on Sunday, October 13, 1968. The dedicatory service is to be held at 3:00 P.M. on the Seminary grounds at Mequon, Wisconsin.

It is our hope that both the time of service and its early announcement will make it possible for many members from the congregations of our Synod to participate in this service of thanksgiving. God's grace has permitted and enabled us to provide our Theological Seminary with a valuable facility through our Missio Dei offering.

CARL LAWRENZ, President

### Assignment of Summer 1968 Graduates Dr. Martin Luther College, New Ulm, Minnesota July 16, 1968

Dankert, Stephen  
Graf, Gary  
Kuether, Lynn  
Ness, Susan  
Winkler, Richard

Grand Island, Nebraska  
Brillion, Wisconsin  
Fond du Lac, Wisconsin  
Toledo, Ohio  
Milwaukee, Wisconsin

To: Bethany, Kenosha, Wisconsin  
To: Faith, Fond du Lac, Wisconsin  
To: St. Matthew's, Niles, Illinois  
To: Immanuel, Gibbon, Minnesota  
To: Bethesda-Gethsemane, Cibecue, Arizona



# Introducing A New Program — "Called to Serve"

In the next months a new name — Called to Serve — will frequently be heard. The program, developed by the Conference of District Presidents, has a number of goals. A primary goal is for our people to "see that they are men and women through whom God has chosen to accomplish His will in the world" and for our congregations to "see themselves more clearly as spiritual communities in which God is working out His plan for reaching all men with His love."

While the primary goal is not to raise money — but to raise people — there is a definite, measurable goal: to close the gap between what God is calling us to do and the money we have to do it with. All of these goals, the District presidents felt, are found in three words: Called to Serve.

## A Problem of Long Standing

Although a deficit has been growing since 1965, which will reach \$1 million in the operating budget by June 30, 1969, if nothing is done, the problem of inadequate stewardship of God's gifts has been of much longer standing.

Faced with the same disparity in congregational contributions we have today — in one District ranging from \$1.00 to \$28.69 per communicant — the late President John Brenner told the Synod back in 1937 that this is a "disparity that cries for attention." He said that the disparity is "contrary to all justice, equity, and brotherly love, and must, therefore, not be permitted to continue to exist."

"Common honesty and a sense of fairness," he continued, "demand that everyone assume his fair share" of the Synod's operating budget. Noting that there are congregations where "external or internal conditions temporarily" make this impossible, yet, he insisted, "the average congregation should hold itself responsible for its fair share of our obligations." It is not, he maintained, "contrary to the Gospel to expect this from our churches."

## Harmful to the Synod

President Brenner also analyzed the mischievous effect of the disparity on the inner life of the Synod. "The faithful grow discouraged and weary; mutual confidence is undermined; hearts become embittered and quick to judge and condemn uncharitably; and pastors and churches feel aggrieved when urged to increase their contributions in order not to offend the Lord and to grieve the brethren."

President Brenner also saw a great danger in the "constant shortage of funds for the work." The danger, as he explained it, is that "so much thought, time, and effort have to be given to the financing of our work that the mind easily may be distracted from the work itself." The grace of giving, he said, "is only one of the many fruits of the Spirit. It must not be cultivated at the cost of the others."

"Let us face and discuss the situation frankly," he concluded, "in the fear of God and brotherly love."

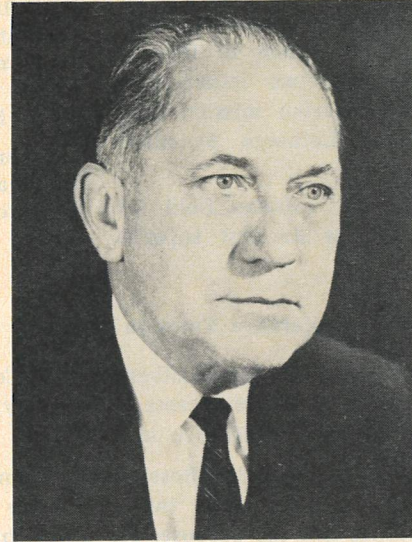
## The Basic Problem Persists

Although the prebudget subscription system (a non-quota system) has shifted our focus in benevolence giving, the basic problem with its malignant effects and dangers still persists.

During the many years we were "coasting" in the shadow of a large, confessionally sound church body, we could look to it to carry throughout the world the name of Jesus Christ, as the One to whom the holy and infallible Scriptures gives witness. We are now alone. And our solitary witness translates itself into larger budgets and greater areas of service.

## The Program Proposal

The program proposes that each congregation, mindful of God's grace and His plans for it, conduct an every-home visit during the coming fall to place before each one of its members God's great call for us to serve Him.



Mr. Max P. Lehninger, Jr., National Chairman of "Called to Serve."

A Called to Serve Committee is now being established in each of the nine Districts. Eventually, with all the visitors in the local congregations, the committee will be 17,000 laymen strong. This army of laymen together with their pastoral advisors will not be "beggars" for Christ. They will be His ambassadors, committed not merely to raising money, but raising up to full priesthood and kingship their brothers and sisters in Christ.

Mr. Max P. Lehninger, Jr., Milwaukee, has consented to serve as national chairman of the "Called to Serve" program, assuming administrative responsibility for it.

Mr. Lehninger is well known for his prominence in his vocation and his commitment to the life and work of the church. He is president of Shea-Matson Co., Milwaukee-based millwrights and trade show contractors, with offices in Chicago, Atlantic City, Philadelphia, and New York. He has served as president of his home church, Atonement, and presently is chairman of the Synod's Pension Board and a member of the Coordinating Council. He is also serving his second term on the Board of Directors of the Aid Association for Lutherans, Appleton.

As members of the Synod before which stand so many open doors for extending our Savior's name, we will all pray that God again bless our efforts in His behalf. Without that blessing, "we labor in vain."

JAMES P. SCHAEFER



**Veteran Missionary in Africa Killed in Auto Accident**

The Reverend Doctor William H. Schweppe, 62, missionary in Africa for 32 years, who called his work "the greatest work in the world" was killed Monday, July 15, in an automobile accident as he was returning from Monze to the Sala Reserve in Zambia, Africa.

A 1932 graduate of Wisconsin Lutheran Seminary, Mequon, Wisconsin, Dr. Schweppe began his missionary work in Africa in 1936 as one of the first two missionaries to serve the Nigerian mission field of the former Lutheran Synodical Conference.

He served that mission field for 25 years. He was its first superin-

tendent and when the Lutheran Synod of Nigeria was formed, he was elected its first president.

In 1961 he accepted a call to the Lutheran Church of Central Africa, a mission field in Zambia (northern Rhodesia) established in 1953 by the Wisconsin Ev. Lutheran Synod. He was active in expanding the mission and at the time of his death was returning from a "bush" area in which he had recently established several churches.

In 1958, in recognition of his "outstanding service to the church as a missionary in Africa," he received the D.D. degree from Concordia Seminary, St. Louis, Missouri.

Funeral services were held on Thursday, July 18, at Lusaka, where he also was buried. A memorial service was arranged at his home

church, Emanuel Lutheran Church, New London, Wisconsin.

Besides his wife Leola, Dr. Schweppe is survived by a daughter, Mrs. Dorothy (Walter) Opal, Lady-smith, Wisconsin, and two sons: David, a teacher at the parish school of Emanuel Lutheran Church, New London, and Paul, a junior at Northwestern College, Watertown, Wisconsin.

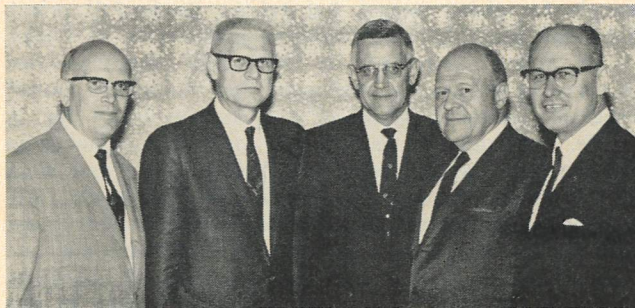
"We are saddened beyond words at the tragic news" said the Rev. Arnold L. Mennicke, Winona, Minnesota, chairman of the Synod's executive committee for the Lutheran Church of Central Africa. "As a veteran of the mission field in Africa" he said, "Dr. Schweppe's advice and counsel were eagerly sought by both missionaries and the executive committee. He will be sorely missed by all of us."

**Lutheran Free Conference Votes to Continue**

Participants in the fifth Lutheran Free Conference, meeting in Minneapolis, Minnesota, in mid-July, resolved to hold a sixth free conference in 1969.

It was pointed out by the Resolutions Committee that "there continues to be active interest in the Lutheran Free Conference and the purposes for which this type of free conference was inaugurated."

"There is ever greater need," the committee said, "for concerned Lutherans of all synods to strengthen one another through earnest discussion of basic Scriptural doctrines, especially in this age of theological ferment."



Officers of the Lutheran Free Conference are (left to right): Rev. K. E. Spaulding, Tacoma, Washington, Vice-Chairman; Rev. Armin Schuetze, Milwaukee, Wisconsin, Chairman; Rev. Norman Berg, Milwaukee, Wisconsin, Moderator; Mr. Gerhard Freundt, Elmwood Park, Illinois, Treasurer; Rev. Vernon Harley, Fairmont, Minnesota, Secretary.

Addressing the three-day conference on the topic "Jesus Christ—Fact or Fiction" were Dr. Siegbert V. Becker, Milwaukee, Wisconsin, and the Rev. Robert J. Voss, Milwaukee, of the Wisconsin Ev. Lutheran Synod; the Rev. George M. Orvick, Madison, Wisconsin, of the Ev. Lutheran Synod; the Rev. John P. Kauffeld, Watertown, Wisconsin, of The Lutheran Church—Missouri Synod; and the Rev. Erich W. Waldek, Mechanicsville, Virginia, of the Lutheran Church in America.

The Rev. Norman W. Berg, Milwaukee, Executive Secretary of Domestic Missions of the Wisconsin Synod, who has been named moderator at each meeting, said that the participants were not present to "seek the truth behind the truth about Jesus Christ."

"For our knowledge or part of our knowledge of Jesus Christ," he said, "we need not depend either on the intellectual artistry of the theological liberal or the personal experience of the fundamentalist. We have the revelation of Christ by God Himself in the Holy Scriptures. Here we can know Him as fully as ever man can know Him while on earth. Here is the power to enable Him to dwell in us and shape us anew from within."

Attending the conference were 234 pastors and laymen from seven Lutheran church bodies coming from 22 states.

The time and place of the 1969 conference were left to the Arrangements Committee to determine.

The free conferences are being sponsored by an Arrangements Committee composed of 22 pastors and laymen from five Lutheran church bodies who are concerned about "the growth of liberalism in the Lutheran Church."

At a free conference the participants do not speak for or bind their church bodies.



# National Lutheran Women's Missionary Society Convention

## The Convention Theme

"Reaching Out," the theme of the fifth annual convention of the Lutheran Women's Missionary Society, was also the theme of the opening services at St. Mark's Lutheran Church, Watertown, Wisconsin, on June 29, 1968. "Christ reaches out," said Pastor Norman Berg, executive secretary of the General Board for Home Missions, with hands of love, blessing, grace, and power, and then the love of Christ makes our hands reach out to His sheep, "reaching and *touching* the souls of men with the Gospel." Pastor Harold Wicke, copastor of St. Mark's, served as liturgist.

## Attendance

The registration report, presented by Mrs. Carl Leyrer later in the day, showed an attendance of 937, including 167 delegates, 129 alternates, and 641 visitors. Twenty-one of the 22 circuits of the LWMS were represented with one delegate coming from Florida and the visitor from the farthest point being from Portland, Oregon.

## The National Projects Chosen

After lunch the assembly was divided into 39 groups for a workshop on national projects. A clarification of policy, worded as follows, was suggested by the Board of Directors: "It shall be the policy of the National Lutheran Women's Missionary Society to support such nonbudgetary mission projects which are of benefit to the entire Synod, rather than projects in local missions. All suggestions of projects that we might sponsor shall come from our Synod's Home and/or World Mission Boards. These Boards shall also disburse the funds we make available. The projects selected shall not be merely incidental, but truly essential, to the administration of the Means of Grace in our mission fields." Later, at the business meeting, this was adopted as an addition to the bylaws of the National LWMS constitution. It was explained that national projects are selected under guidance of our Synod's mission boards to determine where the needs are the greatest, and to avoid any semblance of wielding influence over these boards. Projects are general in nature to preserve an attitude of impartiality amongst our mission fields.

The suggested national projects for the coming year were also discussed. At the business meeting delegates voted on them by ballot. The results of that ballot, as announced by Mrs. Paul Wilde, ballot committee chairwoman, are that the 1968-69 projects shall be Radio Broadcasting in the World Mission fields, and the Church Extension Fund in the Home Missions field.

At the close of the workshop session, an hour of time was allocated to travel to the gymnasium of Northwestern College, where the remainder of the program of the day was scheduled.

## The President's Report

The business meeting was called to order by the National LWMS President, Mrs. Herbert Spekin. She geared her report to answer the question: "What have we as members of the LUTHERAN WOMEN'S MISSIONARY SOCIETY accomplished during the past year in reaching out to serve our Savior and those who have not as yet accepted His gift of salvation?" She cited an increase in membership, an increase in communications

between circuits and member churches, improving communications between circuit officers and national officers, added personal involvement in mission work through the elections of new circuit officers, the efficient functioning of national committees, increased mite-box offerings, and an increase in the sale and use of *Topics* and mite boxes.

A list of 39 new memberships during the past year was read by the secretary, Miss Frieda Behnken, and these memberships were confirmed. Total membership is now 346.

## Elections

Results of the election were announced by the election ballot committee chairwoman, Mrs. Richard Raabe. Those elected are: Vice-President — Mrs. Ralph Schmidt



Women Representing Countries Served By Missionaries of the Wisconsin Ev. Lutheran Synod.

of Oconomowoc, Wisconsin; Secretary — Miss Frieda Behnken of Lake Mills, Wisconsin; Pastoral Advisor — Pastor Karl Bast of Madison, Wisconsin; Spiritual Growth Committee — Mrs. Carl Leyrer of Watertown, Wisconsin, and Pastor Frederick Knueppel of Sturgis, Michigan.

## Report of the Spiritual Growth Committee

Mrs. Lawrence Lillegard, of the Spiritual Growth Committee, reported sending out 5,667 *Topics* printed for 1967-68, and 6,725 mite boxes. Pastor Waldemar Zarling, of the Spiritual Growth Committee, briefly reviewed the growth of *Topics*, from 1960 when 200 mimeographed copies were produced until today when nearly 6000 copies were printed and distributed. "Reaching Out" will be the title of *Topics* for 1968-69. As a part of its objective to increase interest in missions the LWMS distributed nearly 1000 mission albums at the convention. Pastor Otto Heier, of the Spiritual Growth Committee, pointed out that these albums, including pictures of all the mission fields of our Synod as well as the African hymn, "We are Workers of the Lord," are available from the National LWMS for 50c each by writing to the secretary, Miss Frieda Behnken, Lake Mills, Wisconsin.

## This Year's Projects

Two checks, in the amount of \$3,647.95 each, were presented by Mrs. Harold Schuppenhauer, treasurer, for this year's projects. Pastor Norman Berg accepted the check for mission furnishings in home missions on behalf of the General Board for Home Missions. This contribution, he said, is evidence to our missions of "not



only a doctrinal link but something tangible to show we are thinking of them." Pastor Harold Essmann, in accepting the check for radio broadcasting on behalf of the Board for World Missions, called attention to the convention displays showing where foreign radio broadcasts are being made, and said, "I am sure our missionaries join in thanking you." The worship service offering of \$1,056.83 was designated for our newest mission in Mexico.

#### The Mission for the Blind

Vice-President Mrs. Fred Bohlmann introduced the report on the Mission for the Blind. "Support for this project has been warmly forthcoming from many, hopefully," she said, "in thankfulness for their own eyesight." Mrs. Speckin presented the report: The workshop, which has been in operation with 121 volunteers since January 12, 1968, will be moved to larger quarters at St. John's Lutheran School in St. Paul, Minnesota. More than 25 students are studying the Braille course and one, Mrs. Calvin James of Flagstaff, Arizona, has completed the course and is now a certified Brailist. Plans are being made to supply sight-saving materials. There is also a possibility of being able to reproduce materials for the blind Japanese.

After the business meeting tours of Northwestern College Campus were conducted throughout the time of serving the evening meal.

#### Vesper Service

The closing vesper service, with Pastor Harold Essmann, national pastoral advisor, as narrator, traced the "Reaching Out" of the Gospel, beginning with the origin of our Lutheran heritage in Germany. "Reaching Out" to America was sketched by Pastor Norman Berg. The next big step, Africa, was outlined by Pastor Ernst Wendland, superintendent of our mission in Zambia and Malawi, Africa. The postwar era opened another field: Japan. Pastor Norbert Meier, missionary to Japan, sketched for us the search for new values in a spiritual vacuum, closing with the Lord's Prayer in Japanese. The Orient beckoned again: Hong Kong. Pastor Marlyn Schroeder, member of the Executive Committee for Chinese Missions, spoke briefly. The next step, south to Latin America and Mexico, was outlined by Pastor Essmann, chairman of the Executive Committee for Latin American Missions. As each country was named, a woman wearing the costume of that country and carrying its national flag took her place on stage. A ladies' choir also sang "We are Workers of the Lord" in Chinyanja and "Glory be to Jesus" in Spanish as a part of this mission Vesper service. The exhortation, "May we unite our hearts to rededicate ourselves to 'Reaching Out' as members of the LWMS," set the scene for the installation of officers, with prayer and the benediction concluding the day.

## By the Way

Frederic E. Blume

#### Are You Satisfied With the Public School?

Under this title editor-in-chief A. Witwoet of Weston, Ontario wrote in the January 1968 issue of *The Christian School Herald*, a publication of "The Ontario Alliance of Christian Schools":

"Are you a Christian? Do you confess that Jesus Christ is the Son of God? If so, we want to talk with you about the kind of education your child or the children of your fellow believers are probably getting. We want to warn you against public school education because we believe that it is infiltrated by a spirit that is the enemy of Christianity. We are devoting our January and February issue to the dilemma: public school or Christian school?"

"Many Christians believe that education can be divided into two: the instructional part and the religious part. The instructional part teaches about man and his world, the religious part teaches about God. The instructional part is considered religiously neutral and can be had in common with all men: believers and unbelievers.

"The religious part is producing a lot of headaches at the moment

since our society is not religiously homogeneous. It is generally felt that religion should be kept from the public school curriculum. After all, it is ethically wrong to impose Christianity on the children of Jews and atheists. Many churches feel that they must now take upon themselves the task of giving religious instruction on the level that the child has reached in the school.

"Sometimes the interrelation of religion and subject matter is seen sufficiently to produce a course that takes the students through the textbooks he uses at school in order to give a Christian perspective. The latter attempt, however, differs from the prevailing attempts at religious instruction in that it recognizes to some extent the interrelation of religion and education. The majority of Christians accept the duality that separates religion from the real stuff of education.

"Philosophically, this dualism finds its origin in Greek thinking, particularly in the thinking of Aristotle. His division of life into matter and form, body and soul laid the groundwork for Western thought. Greek philosophy synthesized with Christian thought produced a long history

of dualism that has had plenty of time to firmly implant on the Western mind that life can be divided into two parts: the secular and the sacred.

*"It is this division, we believe, that has rendered Christians impotent in many ways (emphasis ours).* Whereas the Christian religion during the early centuries of synthesis thought rode the crest of power because somehow the Church was able to impress upon the people that the secular was subordinate to the sacred, the secular was soon to use its gained independence to reverse the roles. Today the secularist philosophy has neatly put religion in the private sphere of life where it cannot do any harm.

"The secular society does not tolerate Christianity in the public sphere of life and Christianity may not recede from the public sphere of life. Christ himself proclaimed his gospel in the marketplace and he wants his followers to do the same in the public places of Canada. [Editor's note: the *Herald* is a Canadian publication.] The secular society says: politics and religion don't mix, education and religion don't mix — religion is a private matter;



let the Christian crawl into his little corner in his home and shine, shine, shine. But the follower of Christ, who has heard the Word of God, knows that religion is for all of life, public as well as private; for he confesses that his life is of one cloth. The cloth may have an outside and inside called public and private; yet, it is the same cloth which he weaves according to the will of the Lord God. . . ."

On a later page of the same issue of the *Herald* G. A. D. Scott, editor of the *Clerical Collar Supplement*, Emmanuel College, Toronto, is quoted as having written:

"Since I believe that religion is the basis of life and therefore of education, and since I am a Christian, I must obviously believe in a Christian basis for education. . . ."

"Ryerson said, 'If you will not embrace Christianity in your School

System, you will find that the religious persuasions will commence establishing schools of their own; and I think that they ought to do so, and I should feel that I was performing an imperative duty in urging them to do so."

"Perhaps the Bishop of London, England, summed it up best when he said that a Christian education is not 'secular education with a halo,' and a school does not become a Christian school because the teaching of the Christian religion is one of the subjects in the curriculum. Christian education is education in a school which embodies Christian attitudes and insights in its corporate life and in which Christian insights find expression in every subject in the curriculum. . . ."

The Rev. Tom Johnstone there also wrote under the heading "Increase in Secularistic Brainwashing":

"It is our concern and deep conviction that education is an extension of the home, and that Christian parents have a responsibility to see that the children God has given them receive a godly education that will not only enable them to think, but prepare them for both this life and the next. We do not believe that the school should be expected to do the work of the church and home. By the same token, we insist that the tax-supported school has no right to undo the work of the church and home by brainwashing children of their belief in God and historic Christianity under the guise of academic freedom. We believe that this secularistic brainwashing is taking place on an ever-increasing scale. If the demands of the critics of the present system are met in even a small degree, the situation will be immeasurably worse. . . ."

(Continued on page 274)

## Editorials

(Continued from page 263)

Even if we could all read the original Hebrew without difficulty and understand the Greek of the New Testament as perfectly as the Philippians understood St. Paul, we still should find passages that require reading after reading before they yield their meaning. Often it is not the language so much as the subject matter that is difficult. In his Second Epistle, St. Peter says this of St. Paul's letters that are hard to understand.

When we encounter such difficult passages and feel baffled, then the various translations, such as the American and the British Revised versions, the Revised Standard Version, the New English Bible, or the translations by J. B. Phillips may become useful as helps. J. B. Phillips has the gift of making things clear. He does not always simply translate, but may interpret or paraphrase, or even exert some pressure on the Greek text in order to simplify the meaning, but he does express himself clearly.

The following example from I Thessalonians could not possibly be misunderstood by those who take a "modern" view of modesty, purity, and morality:

"God's plan is to make you holy, and that entails first of all a clean cut with sexual immorality. Every one of you should learn to control his body, keeping it pure and treating it with respect, and never regarding it as an instrument for self-gratification, as do pagans with no knowledge of God. You cannot break this rule without in some way cheating your fellow men. And you must remember that God will punish all who do offend in this matter, and we have warned you how we have seen this work out in our experience of life. The calling of God is not to impurity but to the most thorough purity, and anyone who makes light of the matter is not making light of a man's ruling but of God's command. It is not for nothing that the Spirit God gives us is called the *Holy Spirit*."

The King James Bible says the same thing as the reader will perceive if, after reading J. B. Phillips, he now turns again to the passage, I Thessalonians 4:3-8.

ERWIN E. KOWALKE

## Possible Through Your Contributions

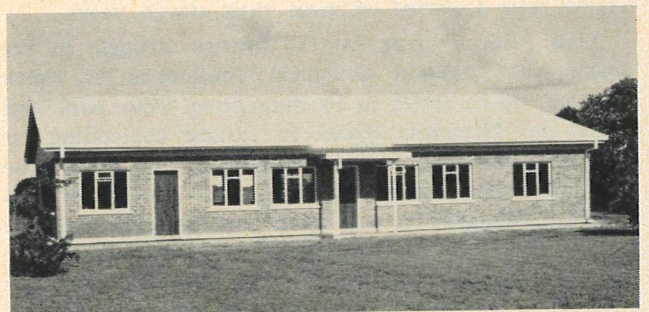
### The Print Shop, Lusaka, Zambia

The Executive Committee for Central Africa is grateful to the congregations, organizations and individuals who, through their contributions, have made possible the erection of the Print Shop in Lusaka, Zambia. The Print Shop has been built and the equipment installed. It will be used to spread the printed Word in Africa. Both the Print Shop and the lay missionary's home are located on Bible Institute property.

We also appreciate the special contributions which are being received from organizations and individuals for the seminary, authorized by the Synod, to be opened in the fall of 1969.

Artifacts and publications for mission fairs may be had by writing to the undersigned.

A. L. MENNICKE  
710 West Wabasha  
Winona, Minnesota 55987



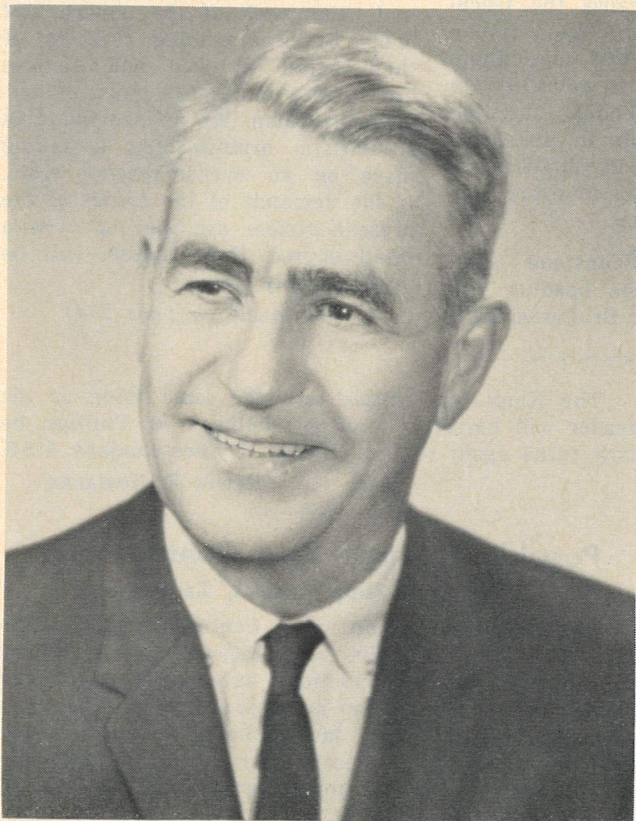
The Print Shop, Lusaka, Zambia.



# A Word of Appreciation

## To Our Faithful Editor, Pastor W. Franzmann

Some of our readers will already have heard that the Reverend Werner H. Franzmann will no longer be serving as managing editor of our *Northwestern Lutheran*. Others will hear of it through this brief article and will notice that his name no longer appears on the masthead of our official publication.



Pastor Werner H. Franzmann,  
Retiring Managing Editor of the *Northwestern Lutheran*.

Editor Franzmann has become Pastor Franzmann in Darlington Lutheran Church, Ann Arbor, Michigan. He terminated his work as editor of *The Northwestern Lutheran* and as literary editor for our Northwestern Publishing House as of July 26. His term of service extended over a period of more than eleven years.

Those eleven years saw an intense struggle in the Evangelical Lutheran Synodical Conference of North America, which ended in its dissolution. They witnessed within our Wisconsin Synod an earnest contending for the faith which was once delivered unto the saints. The spirit of ecumenism was sweeping our country as well as other countries in the world and brought everyone face to face with the questions: Is purity of doctrine really so important that we must place it above the strength of outward union and overwhelming numbers? Where does the strength of the Church lie? Is it found

in the inerrant and infallible Scriptures or in the visible unions and structures conceived and executed by well-meaning church leaders?

Our Synod was not spared the struggle required to reach a clear decision in this matter. Only by the grace of God does our Synod stand today on the same confessional foundation on which it stood while it was a member of the Synodical Conference.

We sincerely believe that our gracious God directed the affairs of our Synod during this struggle. He who had placed the Sword of the Spirit into our hand mercifully taught us to use that Sword in the battles that had to be fought. And certainly the role played by our official periodical, *The Northwestern Lutheran*, in this teaching process was anything but a minor role.

The entire membership of our Synod has benefited by the carefully planned, clearly written, and conscientiously edited articles which have filled the pages of our *Northwestern Lutheran*. The guidance, instruction, and edification of its readers through the Word have always been the aim of Editor Franzmann and of his able and faithful staff of writers.

*Meditations* — *The Word and Prayer* is another project that was planned and executed by Brother Franzmann as literary editor at our Northwestern Publishing House. *Meditations* is now in Volume XI and is being printed in more than 55,500 copies. *Meditations* has been well received far beyond the membership of our Synod.

Sad to say it is quite natural to take such blessings for granted, but it is not at all proper to do so. We owe a sincere thank-you to Pastor Franzmann and to all his writers and helpers for another piece of excellent work, quietly, but promptly and faithfully done.

It is our sincere prayer that the Lord will richly bless Pastor Franzmann in his service as a parish pastor. Let us beseech the Lord to grant us more men who will serve as able and faithful editors and will carry on the important work of serving as managing editor of *The Northwestern Lutheran* and as literary editor for our Publishing House.

Above all let us continue to pray with the motto of *The Northwestern Lutheran*: "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).

OSCAR J. NAUMANN

### ATTENTION!

Because of Pastor Werner H. Franzmann's retirement as editor of *The Northwestern Lutheran*, please note that all items intended for publication in *The Northwestern Lutheran* are *not* to be sent to the Northwestern Publishing House but to the following address:

The Acting Editor  
The Northwestern Lutheran  
11574 N. Seminary Dr.  
Mequon, Wisconsin 53092



# oh, come, let us worship!

## Our Lutheran Liturgy

### THE GREETING AND THE VOTUM

No doubt we have all taken note of the fact that before our pastor reads the text on which the sermon is based, he uses a greeting, and at the close of the sermon he speaks a type of benediction, called the "Votum."

#### The Pastor's Prayer

In some Lutheran churches the pastor customarily speaks an "ex tempore" prayer before the sermon. This is a prayer which the pastor bases on the sermon; by means of it he implores the Holy Spirit to guide both him and his hearers into a fruitful study of the Word, so that the hearts of all would be strengthened in the one true faith. Quite generally in our circles the pastor speaks this prayer silently, usually with bowed head.

#### The Greeting Is Taken from the Epistles of the New Testament

When the final chords of the organ have finished sounding, the congregation arises and the pastor speaks his greeting: "Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ." These words are the opening words used by the Apostle Paul in his First Epistle to the Corinthians. In words which are almost identical he greeted the congregations in Rome, again the Corinthians in his Second Epistle, the Galatians, the Ephesians, the Philippians, and the Thessalonians. He even greeted individuals, namely, Timothy and Titus, with such a greeting. So it was common already in the days of the Apostles that the congregation heard this greeting as the reader or the elder read Paul's epistles to the congregations.

#### The Greeting Calls to Mind What We Really Are

What is the purpose of such a greeting? We see that in addition to God the Father it names the Son Jesus Christ. These Christians were to realize that they were no longer Jews, but that they were openly confessing their faith in God, a God whose second person was Jesus Christ, their Savior and Redeemer. This confession was one that the Jews were not willing to make.

So we are being reminded of the same fact in our churches. We also confess our faith in this same Jesus Christ, for without Him we have no salvation.

#### "O Lord, Open Thou My Lips"

Occasionally we hear another sentence from our pastor, spoken immediately after the text has been read. This is a prayer taken from Psalm 51: "O Lord, open thou my lips, and my mouth shall show forth thy praise." The thought is indeed very fitting. The pastor realizes that without God's strength it would be impossible for him even to open his lips. It also calls attention to the fact that we have again assembled to meditate on God's Word, which will bring with it the characteristic element of our service, namely, praise and thanksgiving.

#### The "Votum" Invokes the Blessing of Peace

The "Votum" is spoken at the close of the sermon. "Votum" means "wish" or "desire." By means of it the pastor wishes a blessing upon his hearers. To receive this blessing, the congregation arises. The words are taken from Paul's letter to the Philippians, chapter 4, verse 7: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." With these words the pastor invokes the promised blessing of peace upon his congregation.

What greater blessing can come to the troubled soul than that which is based upon the knowledge of peace with God! No doubt the pastor has reminded his listeners of the fact that they are sinners and has assured them that their sins are all forgiven through what Jesus has done for them. And so he closes with the wish that this peace of God might be with his members.

May we always be aware of the fact that we are children of God through faith in the Triune God as we prepare to hear the sermon, and again that by hearing the sermon we are being strengthened in our faith in that we realize that we are at peace with God!

MARTIN ALBRECHT

#### † Mr. Edmund W. Winter †

Teacher Edmund Winter was called to his eternal rest on July 16, 1968, after a lingering illness. He was born at Norfolk, Nebraska, on January 15, 1882, where he was baptized and later confirmed at St. Paul's Lutheran Church.

Mr. Winter graduated from Dr. Martin Luther College in 1907. He served as teacher of Salem Lutheran School, Owosso, Michigan, St. John's

Lutheran School, Stanton, Nebraska, and at St. John's Lutheran School, Bay City, Michigan, where he served from 1916 to 1931, when he resigned from the teaching ministry because of illness.

In 1908 he was joined in holy matrimony with Miss Emma Meier of Owosso, Michigan. This marriage was blessed with five children, Hilbert of Saginaw, Michigan, Mrs. Bernice Arrand, Mrs. Lorraine Grigg, Gerald and Edmund, Jr., all of Bay

City, Michigan. Mrs. Winter preceded him in death in 1945.

Because of physical disability, Mr. Winter resided at the Martin Luther Memorial Home at South Lyon, Michigan, for a number of years until the time of his death.

The funeral service was conducted at St. John's Lutheran Church, Bay City, Michigan, by the undersigned on July 20, 1968.

JOHN F. BRENNER



## † Herbert A. Lau †

The Lord graciously called to Himself the soul of our departed brother, Herbert Lau, on Thursday, July 11, at age 70. He suffered a heart attack early in 1967 from which he recovered. Since January of this year he had been suffering a lingering illness. Before that time he had always enjoyed good health. He was born on January 8, 1898, at Spring Valley, Wisconsin, the son of Julius and Bertha Platt Lau.

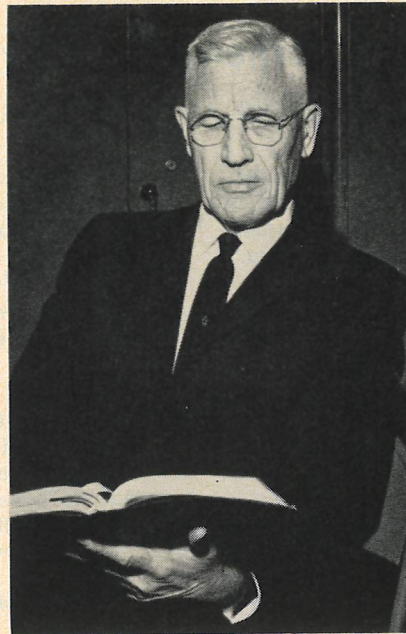
Pastor Lau attended Dr. Martin Luther College at New Ulm, Minnesota, Northwestern College at Wauwatosa, Wisconsin, and was graduated from our Seminary, which was then located at Wauwatosa, Wisconsin.

Ordained on July 24, 1921, he first served Altamont and Dempster, South Dakota. He served St. Paul's at Roscoe, South Dakota, for 11 years and in 1951 accepted a call to First Lutheran of Elkhorn, Wisconsin, where he remained as pastor until his retirement in 1967.

In the course of his ministry of 30 years in South Dakota Pastor Lau served as secretary, and then as second and first vice-president of the Dakota-Montana District. He was also chairman of the Board of Control of Northwestern Lutheran Academy at Mobridge, South Dakota. During his pastorate at Elkhorn he was a member of our Wisconsin Lutheran Seminary Board.

On August 9, 1922, he was united in marriage with Theodora John at Mankato, Minnesota. This marriage was blessed with four children: Margaret, Mrs. William Muhleka, Omaha, Nebraska; Prof. John Lau, Eau Claire, Wisconsin; Rhoda, Mrs. Gordon Krause, Fond du Lac; and Pastor David Lau, Bowdle, South Da-

kota. He is survived by his widow and four children, plus 12 grandchildren. Four brothers are living,



Pastor Herbert Lau

and he was preceded in death by five sisters.

Upon retirement, after 46 years of faithful service in the church, Pastor and Mrs. Lau moved to Fond du Lac, Wisconsin, in November of 1967.

Services were held on Saturday, July 13, at Good Shepherd Ev. Lutheran Church of Fond du Lac, where he was a member, and interment followed at Spring Valley, Wisconsin.

We shall seek our comfort in the promise of our Lord in John 14:18 that He will come to us, considering what He promises and how He can make this promise: "I will not leave you comfortless: I will come to you."

G. J. EHLERT

### SLIDES ON THE NEW SUNDAY-SCHOOL COURSE

Slides and commentary on the new Sunday-school course, *The Story of God's Love*, have been prepared by the Board of Education and are available from the Audio-Visual Aids Department, 3512 W. North Avenue, Milwaukee, Wis. 53208.

The presentation consists of 48 colored slides and a 7½ IPS taped recording explaining the new Sunday-school course. It is intended for use in Sunday-school conferences and teacher staff meetings in congregations. In this presentation the purpose and objectives of the course are explained. Specific suggestions are offered for teaching the lessons and for using the various materials of the course. A commentary in printed form is available for those who prefer not to use the taped commentary. The taped presentation takes about 30 minutes. When reserving these slides, please refer to them with this designation: S-8-SSC.

### NEW MATERIALS FROM YOUR AUDIO-VISUAL AIDS COMMITTEE—THE DRUG PROBLEM

The two filmstrips—"The Drug Problem: Glue Sniffing and Pills" and "The Drug Problem: Marijuana and LSD" are designed to provide church groups of junior high and senior high young people with reliable, documented information about drug dangers, and to present the drug-abuse problem from a Christian perspective. Parent-teacher organizations, men's clubs, and ladies' societies would also find these filmstrips interesting. Order by number "The Drug Problem" FS-319-CDP colored, two filmstrips per set, 12 and 14 min., one 33-1/3 rpm record with leader's guide.

## Briefs

(Continued from page 262)

of breaking new ground for the Gospel, could share their zeal!"

\* \* \*

A MOVING JOB of large proportions was accomplished recently at our Seminary in Mequon when a large crew of volunteer workers turned out on several evenings to carry the books in the Seminary library from the old building down several flights of stairs to the lower story of the new building. Many willing hands made the task of transporting almost 20,000 volumes of books and bound periodicals comparatively easy. A job that might have involved considerable expense was thus performed without any cost whatsoever to the Synod. The former library area will now be remodeled into urgently needed classrooms.

## By the Way

(Continued from page 271)

"... events in educational circles and the increasing secularization of our public schools have caused me increasing deep concern for our children, who have no choice but to sit under the erosive effects of the aforementioned philosophy of education. Perhaps we will be left with no other choice but to enter into supporting a system of Christian day school, which is God-centered in philosophy."

When we read words like the above from men outside our fellowship, we can but bless the name of the Lord of the Church for having, in His grace, granted us the Christ- and God-centered parish and higher Christian education that today flourishes in our church. Here indeed is a silver spoon thrust into our mouths. God grant us the teeth to hold it!

### REQUEST FOR COLLOQUY

David A. Daniels, Minneapolis, Minn., formerly OLC and now a member of one of our churches, has requested a colloquy preparatory to entering the public ministry of the Wisconsin Ev. Lutheran Synod.

M. J. Lenz, President of Minnesota District

### REQUEST FOR COLLOQUY

Elroy E. Buhr, Pine Island, Minn., ALC, has requested a colloquy in preparation to applying for membership in the Wisconsin Ev. Lutheran Synod and entering the public ministry thereof.

M. J. Lenz, President of Minnesota District

### SERVICES AT FT. LEONARD WOOD, MO.

Pastor Roger Zehms conducts worship services on the 2nd Sunday of the month at Ft. Leonard Wood. Place: Chapel No. 10, 633 Iowa, at 1930 hours.



## SERVICES AT FT. CAMPBELL, KY.

Pastor Roger Zehms conducts worship services at Ft. Campbell on the last Sunday of the month in Bldg. 2403, Chapel No. 6, 18th and Indiana, at 1645 hours.

## ARCHITECT WANTED

The General Board for Home Missions has been authorized to establish a department to design and develop churches, parsonages, educational units, etc., for its home missions fields. The Board is seeking a Lutheran architect to help establish and to work full-time in this department. Applicants must be licensed and have sufficient experience to direct this architectural department. Please submit complete resume, record of accomplishments, salary history and requirements, and reasons for applying to:

Executive Secretary, G.B.H.M.  
3512 West North Avenue  
Milwaukee, Wisconsin 53208

## ORDINATIONS AND INSTALLATIONS

### Ordained and Installed

#### Pastors:

**Babler, James H.**, as pastor of St. John's Ev. Lutheran Church, Sheridan Twp., Belview, Minn., and St. Paul's Ev. Lutheran Church, Seaforth, Minn., by C. L. Koepsell, assisted by O. K. Netzke; July 14, 1968.

**Bernhardt, William F.**, as pastor of Immanuel Ev. Lutheran Church, Salem, Oreg., by H. Schewe, assisted by N. Berg, L. Sabrowsky, W. Widmann; July 14, 1968.

**Ditter, Gerald**, as pastor of St. John's Ev. Lutheran Church, Montrose, Colo., by W. H. Wietzke, assisted by W. A. Krenke, V. I. Bittorf, J. F. Koch; July 14, 1968.

**Otto, Paul**, as pastor of St. John's Ev. Lutheran Church, Frontenac, Minn., and Immanuel Ev. Lutheran Church, West Florence, Minn., by R. P. Otto, assisted by K. J. Otto; July 21, 1968.

**Scharf, Ralph**, as pastor of Gethsemane Ev. Lutheran Church, Davenport, Iowa, by Erwin Scharf, assisted by G. Boldt, E. Ahlswede, D. Bruemmer; July 14, 1968.

**Schauberg, Glen A.**, as pastor of King of Kings Ev. Lutheran Church, Willoughby, Ohio, by J. M. Graf, assisted by D. Habeck, W. K. Roehl; July 14, 1968.

**Schewe, John P.**, as pastor of Palos Ev. Lutheran Church, Palos Heights, Ill., by E. C. Schewe, assisted by R. K. Pankow, H. N. Henke, A. T. Kretzmann; July 14, 1968.

**Schroeder, Gary V.**, as pastor of St. Philip's Ev. Lutheran Church, by W. R. Gawrisch, assisted by R. J. Pope, N. W. Berg, W. G. Hofmann, M. F. Liesener, E. M. Schroeder, R. M. Seeger, and R. R. Westendorf; July 28, 1968.

**Schroeder, Lynn**, as pastor of St. Timothy Ev. Lutheran Church, Maumee, Ohio, by E. Schroeder, assisted by D. Habeck, G. Boldt, D. Laude, G. Schauberg, K. Haag; July 21, 1968.

**Schulz, Martin W.**, as pastor of Ascension Ev. Lutheran Church, Moorhead, Minn., by W. E. Schulz, assisted by W. I. Schulz, W. Oelhafen, Jr., L. Ellenberger, E. Werner; July 21, 1968.

**Schwanke, Myron L.**, as pastor in the Apache Mission, Peridot, Ariz., by H. E. Rosin, assisted by R. H. Zimmermann, A. M. Uplegger, W. A. Meier; July 14, 1968.

**Tassler, Verdell**, as pastor of Christ Ev. Lutheran Church, Beatrice, Nebr., by H. C. Schnitker, assisted by L. Gruendeman, H. John; July 14, 1968.

**Vogel, Vaughn H.**, as pastor of Messiah Ev. Lutheran Church, Milwaukee, Wis., by R. H. Michel, assisted by R. Brassow, R. Ehlke, L. Groth, R. Johnston, J. Martin, and D. Malchow; July 14, 1968.

**Wendland, Luther**, as pastor of Zion Ev. Lutheran Church, Mission, S. Dak., and St. Peter Ev. Lutheran Church, Wood, S. Dak., by J. J. Wendland, assisted by N. Paul, W. Leersen, M. Doelger, J. Engel, R. Kuckhahn, P. Soukup, R. Weimer; July 7, 1968.

**Winters, Richard A.**, as pastor of St. Paul's Ev. Lutheran Church, Morris, Minn., by M. Volkmann, assisted by A. Tacke, D. Bode, M. Bradtke, G. Fuerstenau, J. B. Erhart, R. Reimers, A. Zenker; July 21, 1968.

**Wolfgang, Arno**, as pastor of St. Andrew's Ev. Lutheran Church, Toledo, Ohio, by R. Kom, assisted by D. Habeck, G. Cares; July 21, 1968.

### Installed

#### Pastors

**Ehlers, Robert**, as pastor of Hope Ev. Lutheran Church, Swartz Creek, Mich., and Mt. Sinai Ev. Lutheran Church, Montrose, Mich., by W. Voss, assisted by H. Sauer, J. Spaude, H. Schultz, E. Zacharias; June 30, 1968.

**Herman, Edgar**, as pastor of St. Mark's Ev. Lutheran Church, Flat Rock, Mich., by R. Stieve, assisted by R. Mueller, D. Buske, J. Westendorf, G. Cares, A. Maaske; July 21, 1968.

**Neumann, Karlheinz**, as pastor of Trinity Ev. Lutheran Church, Winslow, Ariz., by R. Langbecker, assisted by H. E. Hartzell, W. Bein; July 14, 1968.

**Schulz, Wilbert E.**, as pastor of St. John's Ev. Lutheran Church, Renville, Minn., by I. Lenz, assisted by M. Schulz; July 21, 1968.

#### Teachers

**Enter, James A.**, as teacher in Zion Ev. Lutheran School, Toledo, Ohio, by D. Habeck; July 21, 1968.

**Kallies, Ronald**, as teacher and principal of St. John's Ev. Lutheran School, Lomira, Wis., by N. Retzlaff; July 14, 1968.

**Sonnemann, James**, as teacher in Immanuel Ev. Lutheran School, Gibbon, Minn., by L. A. Hohenstein; July 14, 1968.

**Wierschke, Barry**, as teacher in Emanuel Ev. Lutheran School, Fairfax, Minn., by E. Carmichael; July 21, 1968.

## CHANGE OF ADDRESS

#### Pastors

**Bernhardt, William F.**  
161 Idlewood Road  
Salem, Oreg. 97302

**Ehlers, Robert**  
7399 Miller Rd.  
Swartz Creek, Mich. 48473

**Franzmann, Werner H.**  
3523 Terhune  
Ann Arbor, Mich. 48104

**Geiger, Gerald E.**  
Box 1  
Gary, S. Dak. 57237

**Herman, Edgar**  
25375 East Huron River Dr.  
Flat Rock, Mich. 48134

**Mattek, Floyd W.**  
P.O. Box 93  
Riga, Mich. 49276

**Scharf, Ralph**  
2414 E. 32nd St.  
Davenport, Iowa 52807

**Schewe, John P.**  
12424 South 71 Court  
Palos Heights, Ill. 60463

**Seifert, Donald A.**  
2850 42nd St. N. E.  
Cedar Rapids, Iowa 52402

**Schroeder, Lynn**  
1032 Leith St.  
Maumee, Ohio 43537

**Schulz, Martin W.**  
2820 12th Ave. South  
Moorhead, Minn. 56550

**Wolfgang, Arno**  
2102 E. Harbor Ave.  
Toledo, Ohio 43611

#### Teachers

**Enter, James**  
717 Clifton  
Toledo, Ohio 43607

**Kallies, Ronald**  
640a S. Water St.  
Lomira, Wis. 53048

**Staab, John**  
1205 Searles Road  
Toledo, Ohio 43607

## CALENDAR OF CONFERENCES

### DAKOTA-MONTANA

#### ALBERTA-MONTANA PASTORAL CONFERENCE

Date: Sept. 10 and 11, 1968.

Place: Mountain View Lutheran Church,  
Great Falls, Mont.

Preacher: E. Klaszus (alternate, R. Zimmermann).

Essays: Exegetical-homiletical treatment of Matthew 5:1-12, "Beautitudes"—R. Zimmermann; The Doctrine of Christ's Descent into Hell—L. Wurster; A Faithful Steward in the Light of I Cor. 4:1-2—K. Lenz; The New Testament and Modern Biblical Scholarship—R. Strobel; Procedure on Handling a Call—W. Loeschner. K. Lenz, Secretary

### NORTHERN WISCONSIN

#### RHINELANDER PASTORAL CONFERENCE

Date: Sept. 9, 1968.

Time: 9 a.m. Communion service.

Place: Trinity, Wabeno, Wis.

Preacher: D. Kock (E. Kock, alternate).

Agenda: "Ephesians," W. Goers, Jr.; "Birth Control and Abortion in the Light of Scripture," E. Kock.

E. Kahrs, Secretary

### FOX RIVER VALLEY PASTORAL CONFERENCE

Date: Sept. 17, 1968.

Place: Mt. Calvary, Kimberly, Wis.

Time: Communion service at 9 a.m.

Preacher: A. Wood (R. Ziesemer, alternate).

Agenda: Heb. 12, O. Sommer; Heb. 13, R. Unke; Exegetical—Homiletical Study of the Regular Gospel for the 1st Sunday in Advent: L. Koenig, The 2nd Sunday in Advent: E. Greve; Isagogical Study of Amos: A. A. Schabow, Of Obadiah: L. Zwiag; Symbolical paper, Catechetical Teaching, O. Sommer; Small and Large Catechism, Kingsbury; Various Reports. A. A. Schabow, Secretary

### FALL PASTORS' INSTITUTE

The 1968 Pastors' Institute at Wisconsin Lutheran Seminary, Mequon, Wis., is scheduled to be held on five Mondays, beginning with Oct. 7 and ending with Nov. 11. Because of the meeting of the WELS-ELS Forum on Oct. 21, no institute session will be held on that date. Two lectures will be given on each of the five Mondays beginning at 1:30 p.m. and ending at 4:30 p.m.

Prof. Carl J. Lawrenz will present "An Exegetical Study of the Biblical Account of the Fall with Reference to Contemporary Interpretation." Prof. Wilbert R. Gawrisch will lecture on "Current Trends in Roman Catholic Theology."

The registration fee for the Institute is \$5. Reservations are to be sent to Prof. Carl J. Lawrenz, President, 11831 N. Seminary Dr. 65W, Mequon, Wis., 53092.

Emil G. Toepel, Secretary  
Seminary Board of Control

### WISCONSIN LUTHERAN SEMINARY

The 1968-69 school year of our Theological Seminary at Mequon, Wis., will open with a special service in the Seminary Chapel on Tuesday morning, Sept. 10, 1968, at 10 o'clock. Carl Lawrenz, President

### SCHOOL OPENING

#### Michigan Lutheran Seminary

The 1968-69 school year at Michigan Lutheran Seminary will begin with an opening service on Tuesday, Sept. 3, at 2 p.m. All new students must register on Monday, Sept. 2, from 8:30-11:45 a.m. Returning students may register Monday afternoon and evening or Tuesday morning. Martin R. Toepel, President

### 1968-1969 ACADEMIC YEAR — DR. MARTIN LUTHER COLLEGE

Sept. 16 — Registration for Freshmen and all new students. Orientation.

Sept. 17 — Registration for returning students. Testing for Freshmen. Continuation of orientation.

Sept. 18 — Opening service at 8:30 a.m. Conrad Frey, President



**WISCONSIN EV. LUTHERAN SYNOD  
CURRENT BUDGETARY FUND**

1968 Prebudget Subscription Performance

Six months ended June 30, 1968

	Subscription Amount for 1968	6/12 Annual Subscription	Offerings Received	Per Cent of Subscription
Arizona-California.....	\$ 91,932	\$ 45,966	\$ 44,247	96.3
Dakota-Montana.....	111,973	55,987	51,550	92.1
Michigan.....	593,761	296,881	267,271	91.0
Minnesota.....	590,135	295,068	307,157	104.1
Nebraska.....	106,255	53,127	52,036	97.9
Northern Wisconsin.....	645,628	322,814	341,913	105.9
Pacific Northwest.....	28,425	14,212	13,176	92.7
Southeastern Wisconsin.....	781,034	390,517	383,374	98.2
Western Wisconsin.....	734,380	367,190	368,281	100.3
<b>Total — This year.....</b>	<b>\$3,683,523</b>	<b>\$1,841,762</b>	<b>\$1,829,005</b>	<b>99.3</b>
<b>Total — Last year.....</b>	<b>\$3,358,502</b>	<b>\$1,679,251</b>	<b>\$1,644,234</b>	<b>97.9</b>

**CURRENT BUDGETARY OFFERINGS**

Twelve months ended June 30, 1968, with comparative figures for 1967

	Budgetary Offerings 1968	Offerings 1967	Pension Plan 1968	Offerings 1967
Arizona-California.....	\$ 78,581	\$ 70,440	\$ 3,092	\$ 3,367
Dakota-Montana.....	107,651	102,458	2,009	1,564
Michigan.....	556,088	487,954	2,949	2,755
Minnesota.....	587,322	566,895	12,765	10,023
Nebraska.....	101,120	101,442	1,534	1,286
Northern Wisconsin.....	641,324	587,772	17,742	17,929
Pacific Northwest.....	27,824	24,822	993	349
Southeastern Wisconsin.....	733,423	665,160	30,156	24,840
Western Wisconsin.....	632,250	615,830	25,562	23,942
Sent Direct to Treasurer.....	108,320	90,126	42	28
<b>Total.....</b>	<b>\$3,573,903</b>	<b>\$3,312,899</b>	<b>\$96,844</b>	<b>\$86,083</b>
Increase over prior year:				
Amount.....	\$ 261,004		\$10,761	
Per cent.....	7.9%		12.5%	

**MISSIO DEI CONTRIBUTIONS**

Total to June 30, 1968

Arizona-California .....	\$ 145,748
Dakota-Montana .....	149,914
Michigan .....	599,037
Minnesota .....	659,786
Nebraska .....	143,752
Northern Wisconsin .....	946,623
Pacific Northwest .....	46,659
Southeastern Wisconsin .....	1,181,140
Western Wisconsin .....	803,992
Gifts sent to Treasurer's Office .....	49,291
<b>Total .....</b>	<b>\$4,725,942</b>

**CURRENT BUDGETARY FUND**

Statement of Income and Expenditures

Twelve months ended June 30, 1968, with comparative figures for 1967

Twelve months ended June 30

	1968	1967	Increase or Decrease*	
			Amount	Per cent
<b>Income</b>				
Prebudget Subscription Offering .....	\$3,465,583	\$3,222,773	\$242,810	7.5
Gifts and Memorials .....	108,320	90,126	18,194	20.2
Pension Plan Contributions .....	96,844	86,083	10,761	12.5
Bequest .....	10,733	1,000	9,733	973.3
Income from NWPH .....	16,562	16,562	—	—
Proceeds from sale of land .....	—	10,988	10,988*	—
Other Income .....	3,084	3,653	569*	15.6*
<b>Total Income .....</b>	<b>\$3,701,126</b>	<b>\$3,431,185</b>	<b>\$269,941</b>	<b>7.9</b>
<b>Expenditures</b>				
Worker-Training .....	\$1,285,618†	\$1,339,379	\$ 53,761*	4.0*
Home Missions .....	1,134,154	1,007,208	126,946	12.6
World Missions .....	618,304	537,946	80,358	14.9
Benevolences .....	676,803	507,734	169,069	33.3
Administration and Services .....	296,412‡	238,881	57,531	24.1
<b>Total Expenditures .....</b>	<b>\$4,011,291</b>	<b>\$3,631,148</b>	<b>\$380,143</b>	<b>10.5</b>
<b>Operating Deficit**.....</b>	<b>\$ 310,165**</b>	<b>\$ 199,963**</b>		

Accumulated Deficit, July 1966 through June 1968, \$510,128

† Effective 12-1-67 a moratorium retroactive to 7-1-67 was declared for the \$150,000 annual appropriation for the Educational Institution Building Fund.

‡ The increase is due primarily to the convention expense, printing of the Proceedings, and interest expense.

Norris Koopmann, Treasurer  
3512 W. North Avenue  
Milwaukee, Wis. 53208

**SCHOOL OPENING  
Northwestern College**

Northwestern College will open its school year with a service in the gymnasium at 2 p.m. on Monday, Sept. 9. New Students are to report at 9 a.m. that morning.  
Carleton Toppe, President

**NOTICE  
Martin Luther Academy**

Registration Day for all Martin Luther Academy students is scheduled for Monday, Sept. 9. Registration hours are 8 to 11:30 a.m., 1:30 to 4 p.m., and 7 to 8 p.m. New students are asked to register in the morning or afternoon. Returning students may also register in the evening. The opening service will begin at 8:30 a.m. on Tuesday, Sept. 10.  
Oscar Siegler, President

**SCHOOL OPENING  
Northwestern Lutheran Academy**

The new school year at Northwestern Lutheran Academy will begin on Tuesday, August 27, 1968. The opening service will be held at 2:30 p.m. Early registration, especially by new students, is appreciated. For information write to the Office of the President, Moberge, S. Dak. 57601.  
K. G. Sievert, Acting President

**OPENING SERVICE  
Wisconsin Lutheran College**

The ninth school year of Wisconsin Lutheran College will begin with the opening service on Tuesday, September 10, at 10 a.m. in the chapel-auditorium, 330 N. Glenview Ave. All friends of the college are invited.

The dormitories will open on Sunday, Sept. 8, at 2 p.m.

The new school year will bring the addition of five professors to the college staff for a total of twelve. This is to be our last year in the facilities of Wisconsin Lutheran High School.

Robert J. Voss, President