

THE NORTHWESTERN Lutheran

Volume 51, Number 25
December 13, 1964



BRIEFS by the Editor

SOME ACCENTS OF CHRISTMAS ARE FOUND IN THIS ISSUE. Christmas Day does come only 12 days after our publication date. Yet we felt that the main emphasis on the Nativity of our Lord should be brought by the issue of December 27. In his editorial on the opposite page, Professor Toppe reminds us of that which makes for genuine Christmas joy and peace. In treating some questions addressed to him regarding the birthplace of Jesus, Professor Schuetze shows that curiosity, given too much play, can lead to questions which puzzle and vex people — unnecessarily — and can divert minds from that which is central and basic in Christmas.

* * * *

OTHERS HAVE COME TO THE JOY AND PEACE IN CHRIST. When we hear this, our festival joy is heightened. At Christmas time we see ourselves as *receivers* pure and simple. God gives us the stupendous gift of His own Son. And He gives Him to us who had nothing to endear us to God, who had nothing about them which would prompt God to say, "I must give these people something

at least." Such receivers become givers. Now, the supreme concern in their giving is that others may be enriched with the gold of Christ's righteousness. When they observe that God has deigned to use their gifts to achieve this purpose, joy is added to a joy already great.

To experience this added joy, read the heartening story that comes to us from Malawi. You will find it on page 393. In our last issue we heard the fine progress in a California mission. We can report that one of our pastors has accepted a call to Japan. He will be an addition to the staff there, not a replacement. In our next issue we will have a story about special weekends conducted in one District in the interest of the Christian Chinese Lutheran Mission. Early next year we hope to bring you the story of new work beginning among the Havasupai Indians living down in a pocket of the Grand Canyon.

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THE FIRST CHRISTMAS ASSURES US OF THE SECOND CHRISTMAS, eternal joy in the presence of Him who once came to us at Bethlehem.

Therefore earthly trouble or grief cannot dim our joy. This truth has a special application this Christmas season to our Synod. Not only a family, but a whole Synod has been bereaved by the death of Professor Joh. P. Meyer. But we do not mourn as such who have no hope, but as people who have seen the glory of the Lord Jesus Christ at Bethlehem, in Gethsemane, on Calvary, in Joseph's Garden, and on Mount Olivet, and as people who shall behold His glory at His Second Coming and shall share it during the never-ending Second Christmas.

* * * *

"REMEMBER THEM . . ."—under this title we are bringing you the address which Professor Carl Lawrenz, the president of our Seminary, delivered at the funeral of Professor Meyer.

* * * *

THE PICTURE OF PROFESSOR MEYER in this issue shows him as most of our pastors remember him most vividly — standing (seldom sitting) behind his desk as he earnestly and eagerly unfolded the truths of God's Word for them. The picture was taken by one of the students at the Seminary.

What was perhaps the last picture taken of Professor Meyer also appears in this issue. It shows him

(Continued on page 400)

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

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Editorials

The Difference In Christmas At Christmas time the Christian sings "Joy to the World"; and at Christmas time the unbeliever sings "Joy to the World." The Christian sings "Hark! the Herald Angels Sing"; the unchurched sings the same song. For Christians, Christmas is a season of good cheer and good will; so is it for the children of the world. Is there a difference? Isn't it Christmas everywhere?

But at Christmas time the Christian also sings, "Hither come, ye heavy-hearted, / Who for sin, Deep within, / Long and sore have smarted"; to the unbeliever these words are strange. Christians sing, "He will Himself your Savior be / From all your sins to set you free"; the unchurched sing the words, but they do not understand. For Christians the Christ-Child came to suffer and to die; for the children of the world the Babe of Bethlehem is only a wondrous tale, a winsome story. This Christmas of the child of God is far removed from the Christmas of the child of the world.

True, both may sing, "Let us all with gladsome voice"; both may express the season's cheer with festive greetings and with gifts that tell of the joy of giving, but their joy is not the same. The joy of those who know the care and sorrow, the guilt and pain and suffering that Christmas came to remove is a thing apart from the unfounded Christmas merriment of those who know no saving joy.

At Christmas, only the Christian knows how to sing "Joy to the World," because he alone knows the joy that came to the world at the Savior's birth.

CARLETON TOPPE

* * * *

Times Change In the August 1, 1866, issue of the *Gemeinde-Blatt* there appeared an account of a church dedication that vividly demonstrates the great change that has taken place in less than a century in our conception especially of distance and the value of money. There are people still living among us, in fair health, who were born less than 10 years after that church dedication, and who have lived through all of that change. There perhaps never was a century in the history of the world, in which such tremendous changes in the ways of living took place as in the years since 1866. This is the item:

New Ulm, June 18, 1866

The dedication of the Evangelical Lutheran St. Paul's Church building in New Ulm took place yesterday on the third Sunday after Trinity. The dedication sermons were preached by C. F. Heyer, president of the Minnesota Synod, and by Pastor R. Weise. Pastor Heyer preached in the morning on Leviticus 10:29, and Pastor Weise in the afternoon on I Kings 10:21.

On the Saturday before, the women of the congregation had decorated the church with festive wreaths. Behind the pulpit and on the walls the opening words of Luther's hymn were painted in large letters: A Mighty Fortress Is Our God. Christian families from far and near had come to take part in the ceremonies, some from as far away as 10 or 14 miles. On this day four children were baptized in the name of the Triune God and thus began their Christian journey through life. Between \$20 and \$30 were collected, and a number of subscribers for the *Gemeinde-Blatt* were gained. The memory of this ceremony will doubtless remain as a blessing in the minds of many.

Fr. Boock

A reprint of this item of church news will justify Mr. Boock in his hope that memory of that dedication will remain as a blessing in the minds of many.

ERWIN E. KOWALKE

* * * *

A Changed Climate? On the eve of this year's Reformation Festival the executive director of the Phoenix Council of Churches was quoted in the press as remarking, "Reformation Sunday will be celebrated in the midst of a greatly changed climate of ecumenical dialogue." This statement was made in connection with a reference to the sessions of the Second Vatican Council.

We were not aware that anything had transpired during these highly publicized sessions in Rome to change the climate in which the Reformation Festival is celebrated. True, Roman officialdom now appears more friendly to the "separated brethren" of the Protestant churches, but it was never their lack of friendliness that bothered us. It was their false doctrines and unscriptural practices. If any of these centuries-old perversions of the truth has been corrected by the Vatican Council, it has yet to be announced.

One of the more impressive recommendations made at the Council advocated the use of the vernacular, the language of the people, in Roman Catholic services. But even this change, a rather radical one for Rome, hardly affects the religious climate. False doctrine is false doctrine in any language.

Consequently, even without having taken a survey, we feel safe in reporting that the Reformation Festival was celebrated in the usual fashion in our churches this year. And we also hazard the prediction that as a result of the Vatican Council's work few people who appreciate the purpose of the Reformation will be motivated to queue up to acknowledge the Pope as the spiritual overlord of the Church.

IMMANUEL G. FREY

Studies in God's Word: Judging the Servants of Christ

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful.

But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God" (I Corinthians 4:1-5).

Within a few weeks of the birthday of the Christ-Child something happens in our congregations that hardly seems to me a natural part of the Christmas celebration. We are referring to the practical, business-like routine of "The Annual Meeting."

Most likely the new officers of your congregation will be elected or installed sometime very near the holidays. Usually there will be verbal and printed reports on the congregation's progress and activities during the calendar year.

What is your first impulse when you think of such reports? Aren't you asking yourself: Was the year a success or not? Or: Did the officers and committees carry out their duties efficiently? Yes, it is very likely that mingled with our worship of the Christ-Child there will also enter our heart an attempt to appraise some of the servants of the Christ who came as the Child.

The Chief Requirement

How would you appraise the Apostles who were hand-picked by the Lord Jesus Himself? Looking at their individual characteristics and

experiences, one might think that there was no common denominator between these servants of God. Here is Peter, robust, impetuous, a weather-beaten fisherman. How is he like Paul, the former Pharisee, the frail intellectual? Or how do you compare the apostleship of a James, martyred after a few short years, with that of his brother John, who labored on through a lifespan of a hundred years?

Those servants of God used their differing talents in many different ways. Yet in one thing they were alike: they were faithful servants. And that is the chief requirement in stewards. For stewards they certainly were. On their lips was placed the treasure of God's forgiving grace in Jesus. God's business it was, and theirs it became, to proclaim the mystery unknown and unimagined by sinners, the news that God loved the world and gave His Son to remove the curse from mankind.

This has special meaning in our day for those servants of Christ who are engaged in the full-time ministry of the Word. They are many different individuals. They, too, possess varying measures of the talents God has given. Each seeks to improve in those things he sees as his weak points; each is eager to gain new abilities if training and experience will make that possible. But the chief requirement is still the same: Be faithful.

The faithful pastor is a minister of Christ. His own preferences are not the guide for his life or his work. Nor is any mere man his master. The holy, precious will of God is his guide. In his hands the life-giving Word of God is safe from distortion, generously proclaimed to all, as God intends.

Whether they are Apostles, pastors, officers of a congregation, or servants of God in everyday occupations, those who serve Christ do well to remember this chief requirement for stewards. It is no use idly lamenting about abilities and opportunities that are not given us. It is enough — both

before men and before God — for us to serve faithfully, as we are equipped, in the place where God has stationed us.

The Chief Judge

Surely we need to remember God's requirement for His servants also when we find ourselves inspecting the service of someone else. It is so very easy for prideful sinners to criticize someone else's efforts, to express dissatisfaction with his stewardship. Let us remember to use God's standards. And let us also remember just how important our judgment is! Rather, if you please, how *unimportant* it is!

The Apostle Paul reminds us that "it is a very small thing" to be judged by man's judgment. To put it mildly, that is not always the way it appears to us! "What will people say?" "How will this look in the Annual Report?" "I want my family to be proud of me." How often don't these thoughts rule our actions! How important these judges seem!

But the One whose judgment counts is not restrained by any limits of wisdom and knowledge as human judgment is. Nor is our Judge going to display envy or malice in His judgment. After all, He it is who delights to praise men — not because their works are of themselves without sin, but because for the Redeemer's sake He judges as "good" the works performed by those who are His children through faith in Christ.

Filled with joy at seeing God's grace appear at Bethlehem, let us rededicate our grateful love to His service. Let us be so bold as to take John the Baptist, the Apostles, the heroes of faith, as examples for our service. Not that we merely copy their style of clothing or the language of their speech, but rather their faithfulness in laying their entire lives at the feet of their Savior. Then we, too, may enjoy their bold independence from rule by the carping criticism of minds unguided by God's truth.

PAUL H. WILDE

"The Day Which the Lord Hath Made"

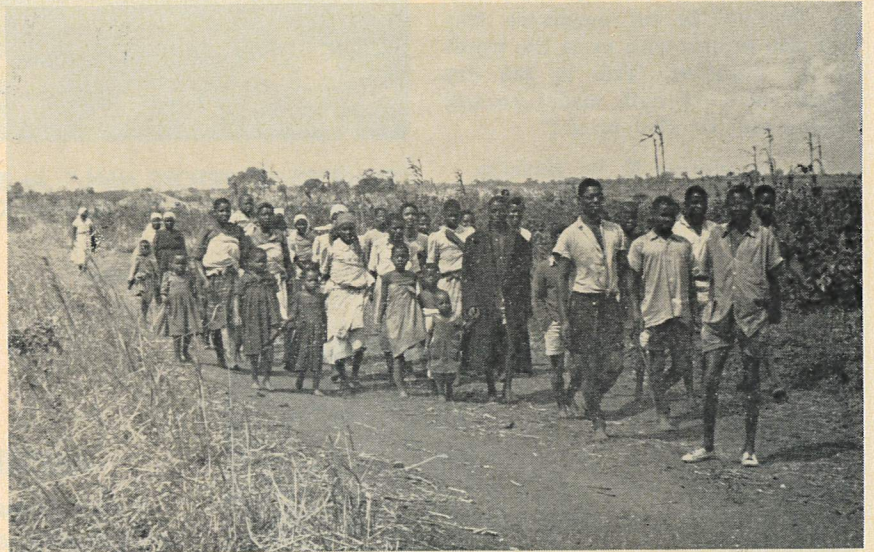
Many of our members have recently had the privilege of hearing firsthand accounts of our mission work in Central Africa. Missionary Theodore Sauer has been lecturing on the work in the new Republic of Zambia (formerly Northern Rhodesia). Missionary Raymond Cox has been reporting on the remarkable progress being made in the Republic of Malawi (formerly Nyasaland). Our missionaries in Malawi would again like to share with us the following joyous news:

"Sunday, July 26, was a memorable day for the Lutheran Church of Central Africa in Malawi. On that Sunday, nine adults were received into membership through baptism, and 29 persons were accepted as communicants of the Lutheran Church in this our newest mission field on the African Continent.

"The reception of these new members is not the only cause for rejoicing. Another cause is the way in which this occasion was made possible.

"In the July 12, 1964, issue of *The Northwestern Lutheran*, you read about the reception of six men into the Lutheran Church at Kanyepa. One of those men is Cylice Bowman. He was instructed in God's Word and received into membership. And then the little flock of Kanyepa Lutheran Church called him to be their shepherd.

"Through the power of His Word, the Lord has endowed this servant of the Church with a burning zeal to labor in His kingdom. Even while Pastor Bowman was studying the Bible with your missionaries, he was teaching his fellow men the good



"LET US GO INTO THE HOUSE OF THE LORD." African Christians on their way to the service at Balala.

news of salvation through Christ. After receiving his God-given call, he continued to be faithful in teaching, exhorting, and strengthening many souls in the villages of Balala and Kanyepa. On July 26, a group of 29 adults, having been instructed in the chief doctrines of Holy Scriptures, were ready to be received as communicant members of the Lutheran Church.

"Approximately 120 people gathered on that memorable day at Balala church, about 20 miles east of Blantyre. They had come from the Kanyepa and Blantyre congregations as well as from the area surrounding Balala village.

"The members of the Balala congregation are using an abandoned mud-block house for a place of worship. On most Sundays it is large

enough to contain the worshipers, but on that morning it proved to be greatly inadequate. Of necessity, then, the service was conducted from the front steps of the little church. The people were seated on the ground, on reed mats and wooden chairs, in the open area before the entrance.

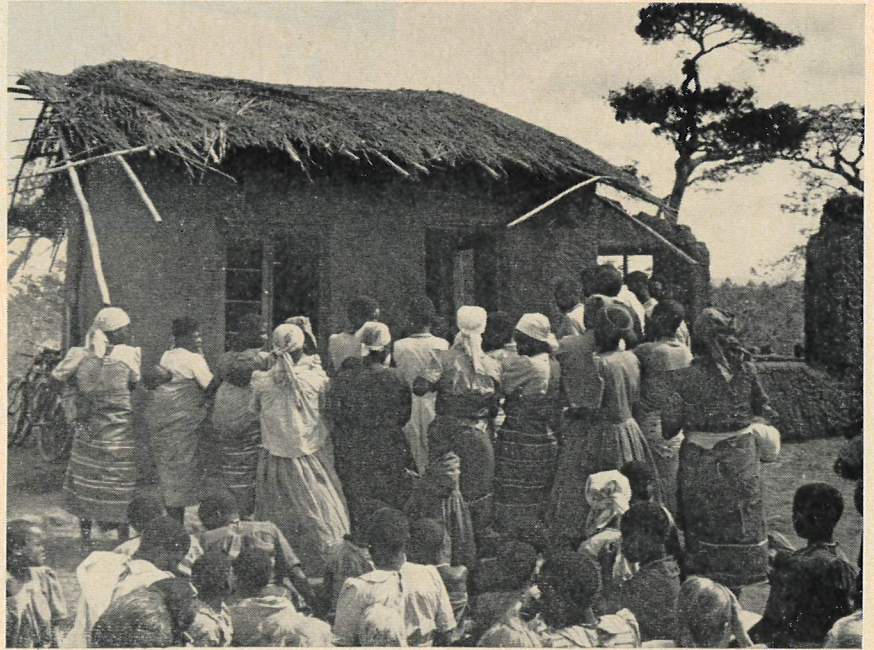
"It was a joy for your missionaries to be present, as guests, at this special service. On this day it was not your missionaries, but rather Pastor Bowman, who conducted the entire service. It was Pastor Bowman who baptized the nine adults. It was Pastor Bowman, the chosen shepherd of the Kanyepa and Balala congregations, who accepted the 29 persons into communicant membership of the Lutheran Church. It was Pastor Bowman who preached an edifying sermon based on Acts 8:

26-40. And, it was Pastor Bowman who officiated when 37 Lutherans received the Lord's Supper on that day. How truly wonderful that your missionaries, who confirmed Cylice Bowman only a few months before, were now privileged to receive Holy Communion from him who had been called as a servant into our Lord's vineyard!

"Neither we nor Pastor Bowman can take any of the credit for this bountiful harvest. It has been brought forth only by the grace of God, who through the working of the Holy Spirit has richly blessed the almighty Word.

"The events of July 26, 1964, shall be cherished in our memories. May you also rejoice with us in the words of the Psalmist. 'This is the day which the Lord hath made, we will rejoice and be glad in it!'"

MISSIONARY R. W. MUELLER
MISSIONARY R. G. COX



"CONFESS ME BEFORE MEN." At Balala, 29 natives were received as communicant members of the Lutheran Church of Central Africa.



PRESENTING A NEW WRITER

Pastor Immanuel G. Frey has been appointed by the Conference of Presidents to serve as a contributing editor of *The Northwestern Lutheran*. He will write editorials. His first contribution appears in this issue.

Pastor Frey, 48, was born in Phoenix, Arizona, the son of Pastor and Mrs. Immanuel P. Frey. In preparation for the ministry, he attended Dr. Martin Luther College preparatory department, Northwestern College, and Wisconsin Lutheran Seminary. Upon graduation from the Seminary in 1939 he served as tutor at Northwestern Lutheran Academy. Since then he has held pastorates at Platte, South Dakota, at Council Bluffs, Iowa, at Douglas and Warren, Arizona, and since 1952 at Good Shepherd, Phoenix.

Our new contributor will have to fit his writing into a heavy work-schedule, for he is also the first vice-president of the Arizona-California District and a member of that District's Mission Board.

Pastor Frey and his wife, the former Dorothy Schlegel, are the parents of eight children.

LOOKING AT THE RELIGIOUS WORLD

Information and Insight

VATICAN COUNCIL SESSION ENDS WITH LEFT FOOT FORWARD

When church periodicals publish their usual December lists of the ten biggest religious news stories of the year, in all probability the 1964 session of the Vatican Council will be found in or near the number one spot of most of these lists. Editors will point out that the main *news* in the Vatican Council story was the new friendly attitude Rome demonstrated toward other religious bodies and will see in this a brighter future for the ecumenical movement.

This year's session of the Vatican Council did pass statements permitting common prayer and meetings with other Christians, accepting as valid marriages between Eastern Rite Catholics and Orthodox performed by Orthodox priests, and pleading for mutual forgiveness of errors that have contributed to the split in Christianity.

Let us not be misled, however, into thinking that we should look to Rome for leadership in promoting a God-pleasing unity of all churches. In fact, at least two events in the closing week of the Council indicate that all is not roses in Rome, no matter what reams of favorable publicity may try to suggest.

In his closing address Pope Paul VI gave Mary a title, "Mother of the Church," which even the bishops had set aside, thus intensifying the Marian heresy that has in modern times widened the rifts in Christendom. In the last week of the session the Pope also upheld the steering committee that shelved until a future session a vote on religious freedom, even though a majority of the Council petitioned for immediate action.

FIRST APPROVAL FOR PROPOSED LUTHERAN COUNCIL IN THE U.S.A.

Without question or debate the general convention of the American Lutheran Church, meeting in Columbus, Ohio, in late October, became the first of the larger Lutheran bodies to approve the proposed new Lutheran cooperative agency to be

called the Lutheran Council in the U. S. A. and to replace the National Lutheran Council.

If the Lutheran Church in America and The Lutheran Church—Missouri Synod follow the lead of the ALC in their next conventions the proposed Lutheran Council will come into being on January 1, 1967.

Chief difference between the present NLC and the proposed LCUSA is that the Missouri Synod did not join the former but has participated in the planning of the latter and will give serious consideration to becoming a member at its 1966 convention. Should the present proposal become a reality, then an agency will have been created that will bring 95 per cent of all Lutherans in this country into coordinated and cooperative ventures.

Wisconsin Synod Lutherans will be part of the five per cent. We hold that for any phase of joint church work, as well as joint worship, doctrinal agreement is a prerequisite.

WOMEN CHURCH CONVENTION DELEGATES

Our Bible-based practice of withholding from women the right to vote in our congregational and synodical meetings is becoming more and more a rarity. In most church bodies female suffrage prevails; where it does not, it is gaining ground so steadily that any setback for the trend is news.

Representation for women in the Episcopalian House of Deputies, one of the two ruling bodies of the denomination, was once again voted down by the chamber in the church's recent triennial convention. It is interesting to note that the lay section of the House supplied the negative vote to the proposal after the clergy had voiced their overwhelming approval.

The convention issue of the American Lutheran Church's *Lutheran Standard* pictures 12 women voting delegates attending the church's second general convention.

How strange to find that Episcopalians are with us in this matter while

Lutherans are not! How strange and heartening to note that laymen can still follow Bible injunctions when their clergymen do not!

WHEN PROS VOTE CON ON LUTHERAN UNION

In its October convention the American Lutheran Church voted unfavorably on proposals for an immediate declaration of pulpit and altar fellowship with the Lutheran Church of America, even though several delegates insisted that to all intents and purposes such fellowship is already being practiced and the president of the body, Dr. Schiotz, stated that in principle he agreed with the desire to declare full fellowship with the LCA.

Explanation for this strange vote is to be found in additional statements of Dr. Schiotz urging the convention to reject the proposal on the grounds that acceptance would jeopardize the proposed new Lutheran Council and the current doctrinal discussions between the ALC and the Missouri Synod. The LCA does not participate in these discussions because it insists that enough agreement for fellowship already exists.

As the *Lutheran Standard* convention report states:

The choice before the convention was either to declare fellowship with one large Lutheran body immediately, or to withhold official declaration of that fellowship at this time in the hopes that in the near future all three major groups might be in fellowship. The decision of the convention was that holding out for total Lutheran unity was the more positive action.

What all this seems to amount to is that the ALC, which is at heart one with the LCA, cannot be one with it officially because it wants to be one with the Missouri Synod, which isn't one with the LCA but with which the LCA believes it is already one.

The pathways of maneuvering for Lutheran merger are a maze.

EDWARD C. FREDRICH



A Lantern to Our Footsteps

Answers Based on Holy Writ

**Topic: Where Was
Jesus Born?**

"And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." How simply and with what dignity St. Luke reports the birth of our Savior. Often we would like to know more about Jesus' birth. A reader refers to a discussion in his church about the "general beliefs of Christ's actual birthplace" and asks: "Could you please clarify this." Another communication concerns itself with questions such as these: What is meant by the "inn"? What was the stable like? Did anyone attend Mary when she gave birth to the Savior? How much do we know about these questions?

The Inn a Small Hotel?

What was this "inn" that was unable to receive Mary and Joseph upon their arrival at Bethlehem? Various views have been expressed. Some describe it as a small hotel, similar to the inn to which the Samaritan in Jesus' parable brought the man that had nearly met with death at the hands of thieves. Sometimes the thought is also expressed that the reason there was no room for Mary and Joseph was that they were unable to pay the necessary price. They were, however, permitted to find lodging in the stable of the inn among the animals.

A Caravansary?

Still others will describe the inn of Luke 2 as a caravansary or resthouse such as are found in some of the villages of the Middle East. Such a "village inn" consisted of a low structure built of rough stones. The square single story enclosure provided a place for the animals. Off this square enclosure were found small arched recesses or rooms, with a raised stone floor, open toward the square. Individual travelers or those in caravans could place their animals in the enclosure and for a very small fee find lodging in one of the recessed rooms. Mary and Joseph, however, are said to have found the rooms in the caravansary at Bethlehem already filled when they arrived after their journey from Nazareth, so that they had to content themselves with lodging in the not-too-clean and not-too-private enclosure intended for the animals. Some will also draw vivid pictures of the squalid interior of such a stable.

A Cave?

Still others locate the birth of Christ in a cave at Bethlehem. The limestone caves found in the vicinity of Bethlehem were said to have been used as stables for sheep and cattle. In one of them Jesus is to have been born. Around the year 300 A.D., Constantine the Great erected a basilica, called the Church of Saint Mary, at

one of these caves. In the sixth century Justinian I restored and enlarged the church. It has since become known as the Church of the Nativity. A staircase within it leads down into the grotto where Jesus is supposed to have been born.

The Home of Relatives?

There are still others who tell us that the "inn" of which St. Luke speaks was not an inn in the sense in which we understand that word today. Since the word used by St. Luke need not always be translated 'inn,' it was rather, they say, the home of one of the relatives of Mary and Joseph. The couple, arriving at Bethlehem, hoped to lodge at this home. However, since these relatives already had an overcrowded house, they prepared a place for their kin from Nazareth in the adjoining stable, formed by a lean-to attached to the little house. The new British translation (NEB) follows this, translating: "Because there was no room for them to lodge in the house." According to this view, the stable was carefully cleaned in preparation for Mary and Joseph. Occasionally the thought is expressed that when Mary's time came to give birth to her child, the relatives came out of the house to assist the young mother in her hour of travail.

Luke's Simple, But Adequate Account

Although each of these explanations will refer to the meaning of the original words as well as to the customs of Palestine for support, no one has been able to prove that his view is the only possible one. What has happened only too often is that the curiosity of man has gone beyond what can be known from the words of Holy Scripture. And some of the additions about Joseph's inability to pay for lodging, or the assistance of relatives at Jesus' birth, or the vivid descriptions of the filth or cleanness of the stable are imaginative additions. St. Luke simply tells us that there was no room in the inn when Mary and Joseph arrived at Bethlehem. The word used for inn is one that has a very wide meaning. It is used for any place of lodging. But whatever place it was where Mary and Joseph hoped to lodge, there was no room. For that reason they went into the stable, wherever that was. It was there, in these humble surroundings, that the King of Glory, the Son of the Highest, "took upon him the form of a servant, and was made in the likeness of men." It was there that "God sent forth his Son, made of a woman." Mary, having given birth to this holy Child, lovingly wrapped him in swaddling clothes and laid him in a manger. How simple, yet how adequate is the account of Scripture.

(Continued on page 402)

Remember Them --

Address Delivered at the Funeral of Professor Joh. P. Meyer

November 13, 1964

Dear Friends in Christ:

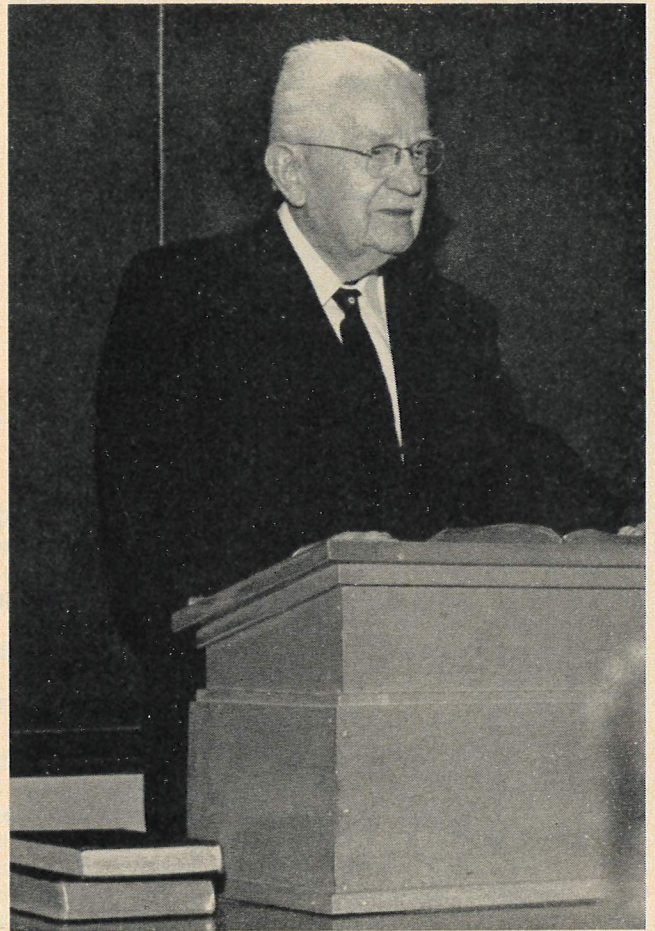
In Hebrews 13:7 we hear the Lord's exhortation: "Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation."

As we hear these words today, we are led to say: This exhortation is certainly also addressed to us with respect to Professor Johannes P. Meyer, whose mortal remains we are about to commit to the grave in Christian burial. He did speak the Word of God to us. He did so in the family circle, from the pulpit — particularly also from this pulpit in St. Marcus Church — through our Synodical periodicals, through numerous conference and convention essays, at faculty sessions and endless committee meetings, and foremost and above all in the classroom, particularly at Wisconsin Lutheran Seminary. He spoke the Word of God to us for 68 intensely active years in the public ministry of the Church. During the 44 years that he taught at Wisconsin Lutheran Seminary he had a vital part in training the majority of the present pastors of our Synod, thus exercising a marked influence upon the preaching and teaching throughout our Wisconsin Evangelical Lutheran Synod.

We take note of these things, not to heap honors upon Professor Meyer, but in order to heed the exhortation of the Lord who gave him to us and to our entire church as a faithful, diligent, and able teacher of His Word. The Lord would have us remember Professor Meyer so that we may continue to cherish the Word of God which he spoke to us and be constrained to follow the faith in which he spoke this Word, the faith in which he himself clung to it.

The text of his own choice for this burial service, John 3:16, which you have just heard expounded, sums up this faith. It was a humble faith in the Gospel of our Savior Jesus Christ, which extends pardon and salvation to sinners as a pure gift of God's grace. As Professor Meyer taught God's Word, he never lost sight of this central Gospel message as the heart of the entire Scripture. At the same time every word of Holy Scripture was for him God's verbally inspired and inerrant Word, somehow standing in all of its details in the service of the Gospel and its purpose of bringing sinners to saving faith and of making them blessed, rich, and fruitful in such faith. It was this approach of faith which prompted and constrained Professor Meyer to live in the Scriptures and to seek to enter ever more fully into all of its thoughts and assertions. To that end he strove for mastery of the Biblical languages in which God has been pleased to clothe His gracious message to us sinners.

It was therefore Professor Meyer's prime concern as a theological professor to guide his students, the future pastors of the Church, to a similar approach of faith toward the Holy Scriptures. As he read the Greek New Testament with class after class of future pastors, he was intent upon acquainting them first and foremost



PROF. JOH. P. MEYER AT WORK. This picture was taken this fall by one of the Seminary students.

with the message and content of each individual inspired book rather than to have them lose themselves in what others may have said and written about these books.

It was this same approach of faith that also pervaded his teaching of Christian doctrine. He sought to guide us to draw all the truths of Christian faith and life directly out of the statements of Scripture in their Scriptural context. Thus he aimed to train each generation of Christian pastors to clothe these doctrines in a wording which might best serve to meet the current errors and to solve the particular problems of their day. Only as a second step did he then also acquaint his students with the dogmatical formulations with which sound theologians in the past had expressed these same divine truths. In this way he wanted to help the pastors whom he trained to avoid the danger of clinging to dogmatical formulations no longer fully understood, whereby precious facets of the divine truths themselves tend to slip away.

In such an approach of faith to the Holy Scriptures Professor Meyer was exceedingly sensitive regarding any

error by which sinful man was credited with even the slightest contribution toward his salvation and whereby the Gospel of our salvation as God's pure gift in Christ was in any way impaired. He saw clearly that every expression of fellowship with those who persist in error and who want recognition for their error exposes one to gradual involvement in the very same error and brings with it the danger of losing ever more of God's precious Word.

At the same time Professor Meyer's evangelical understanding of Scripture led him to oppose every mechanical and legalistic handling of Scriptural truths, also every mechanical application of the Scriptural principles of fellowship. It let him see that doctrinal unclarity and even partial involvement in error which is still a matter of weakness rather than persistence calls not for avoidance but for an altogether different treatment. He emphasized that this calls for fraternal help, for patient grounding in the blessed truths of the Gospel that those still partly confused and weak might gain strength to throw off the error and be deepened in their faith.

As we remember how Professor Meyer in just this way spoke the Word of God to us, may the Lord give us grace to continue to follow him in a like approach of faith to the Holy Scriptures!

This faith in which God enabled Professor Meyer to labor during an unusually long span of time, then also brought him personal comfort when the Lord finally indicated that He was bringing his earthly service to a close. He gave evidence of this again and again during the past two weeks as his pastor ministered to him with the message of the Gospel and also as his colleagues and his brethren in the ministry spoke to him the comfort of God's Word. He found his comfort in the living hope which our victorious Savior has won for all. He looked forward with certainty of faith to an inheritance incorruptible and undefiled and that fadeth not away, which is reserved in heaven for all who are kept by the power of God through faith unto salvation, ready to be revealed at the last time. Well may we therefore also consider the end of his conversation and ask the Lord to give us a like blessed end in faith, humble faith in our Savior. Amen.

CARL LAWRENZ

† Johannes Peter Carl Meyer †

On the anniversary of Martin Luther's birthday, November 10, 1964, Professor John Meyer was called by his Savior to leave this earth and to enter into the joy of his Lord, thus bringing to an end his long and faithful labor of love in the vineyard of the Lord.

On February 27, 1873, at Zittau, Wisconsin, Pastor J. Meyer and his wife Meta, nee Behnken, were blessed with a son, Johannes. Johannes was baptized on March 5, 1873, and confirmed at St. Mark's Church, Watertown, Wisconsin, on April 3, 1887. He graduated from Northwestern College in 1893, and from the Seminary in 1896.

He taught at the Wisconsin Lutheran Seminary for 44 years, from 1920 to the time of his death, and served as its president for 13 years. In 1953 he retired as president but continued his teaching duties.

Prior to coming to the Seminary in 1920, he served parishes in Beaver Dam and Oconomowoc, Wisconsin, and taught at Northwestern College, and Dr. Martin Luther College, New Ulm, Minnesota. He was president of Dr. Martin Luther College when he was called to the Seminary.

During his 68 years in the ministry, he served the Wisconsin Ev. Lutheran Synod in various capacities, serving on the Board of the Northwestern Publishing House, on the editorial staff of the *Quartalschrift*, and as vice-president of the Synod from 1919-1923. He was the author of the cen-

tennial book "Ministers of Christ," a fine commentary on St. Paul's Second Letter to the Corinthians.

Professor Meyer was united in holy matrimony with Lydia Reinke on November 26, 1903. Their marriage was blessed with four children: John Meyer, Mequon, Wisconsin; the Rev. Henry Meyer, Ft. Morgan, Colorado; the Rev. Arnold Meyer, Appleton, Wisconsin; and Miss Lydia Meyer, Mequon, Wisconsin.

The day before he entered the hospital, he insisted on preaching in his regular turn at St. Marcus Congregation in Milwaukee, where he had been a member and the unofficial assistant for the past 36 years. The sermon he preached that Sunday was based on the Word of God in Genesis 50:15-26, declaring to his hearers the message which he himself rejoiced to hear, the Gospel of full and free forgiveness for all our sins. On that last Sunday he also received the Lord's body and blood in the Sacrament of the Altar, thus receiving the personal assurance for the forgiveness of his sins, and strengthening of faith for the days which he knew were before him.

During the last days of his earthly sojourn, the words of his confirmation text were of great comfort to him in the hospital. "Truly my soul waiteth upon God: from Him cometh my salvation. He only is my Rock and my Salvation; He is my Defense; I shall not be greatly moved" (Ps. 62:1, 2).

Before his body was taken to his earthly resting place at Oakwood Cemetery at Beaver Dam, Wisconsin, to await the glorious day of resurrection, the funeral service was held at St. Marcus Church, Milwaukee, Wisconsin. The Rev. Oscar Naumann, president of the Wisconsin Synod, preached the sermon on the text chosen by Prof. Meyer himself, John 3:16. In his sermon, President Naumann pointed out that even "today Prof. Meyer asks us to 'Give Heed to the Love of God that Wrought our Salvation.' This love took our sins and guilt upon itself; this love has made the fruits of Christ's atoning sacrifice our very own by faith; and this love constrains us to share the Gospel of salvation with all mankind."

Prof. Meyer's pastor, the undersigned, served as liturgist and conducted the committal at the graveside.

The Seminary Chorus and the children of St. Marcus School sang in the service.

We close with a hymn stanza which was one of Professor Meyer's favorites:

*What I have done and taught, teach thou,
My ways forsake thou never;
So shall My kingdom flourish now
And God be praised forever.
Take heed lest men with base alloy
The heavenly treasure should destroy;
This counsel I bequeath thee.*

(LH 387:10)

PAUL W. KNICKELBEIN

Minnesota

On the Hill

The Synod's school in our District, Dr. Martin Luther College and High School, increased 20 per cent in enrollment this year, from 608 students in 1963-64 to 708 this school year. College: 430 — High School: 278. While crowded conditions have forced the arranging of two morning chapel services, from this overflow we can expect 95 candidates ready for assignment this coming spring. Five new faculty members were installed: Prof. E. Fredrich, religion and history; Prof. H. Wessel and Prof. J. Raabe, education; Prof. F. Manthey and Prof. W. Borgwardt, English; and Prof. E. Hirsch, music.

Other additions to our teaching staff on the hill: Mr. G. Dallmann and Mrs. D. Lindemann, physical education; Mr. C. Luedtke, Miss L. Saufert, and Miss J. Aydelotte, music; and three assistant instructors from the Seminary: K. Habben, L. Cross and D. Pautz.

The new women's dormitory, Hillview Hall was dedicated in September and is filled to capacity with 220 college women. Mrs. E. Siffring is housemother.

The fifth annual meeting of our DMLC Ladies' Auxiliary was held on the hilltop campus in New Ulm last October. Some 700 ladies attended. Projects completed by the Auxiliary are: food mixer for the kitchen, drapes for four buildings, intercommunication system, five sewing machines, 10 bicycles, science room equipment, annual \$250 scholarship fund and \$200 library gift. Projects for this year include: overhead projector and screen, greenhouse, water coolers, Student Union furniture, floor scrubber and hand dryers.

In the Parish

At present 12 vacancies exist in the District: Glenwood, Lynn Township, Willmar, Alma City and Smith's Mill, Morgan, Boyd and Omro, Sleepy Eye, Renville, Lake City (associate pastor), Burnsville and St. Philip's of Minneapolis, Emmanuel of St. Paul (associate pastor), and Grace of South St. Paul (associate pastor).

Immanuel of Acoma Township dedicated a new school last fall. Mt. Olive of Delano enlarged and modernized its school begun in 1955. Gethsemane of Mason City, Iowa, opened a new school this fall, with

Direct from the Districts

Miss Sharon Biesmann teaching grades 1-6. Timothy Congregation of St. Louis Park has outgrown the Synod chapel erected in 1953 and is enlarging the seating capacity of the chapel. Three classrooms are also under construction for Timothy's Christian Day School.

Three congregations new to our District are: Cedar Rapids, Iowa; Ballwin and Owensville, Missouri. Pastor Louis Meyer, Sr., of Zion in Osceola, Wisconsin, has retired and is now living in St. Paul, Minnesota. Richard Weeks has succeeded him as pastor at Zion.

On October 11, 1964, the members of Christ Lutheran Church, Zumbrota, Minnesota, together with the pastors and teachers of the Red Wing Conference joined Pastor Herbert Muenkel in praising God for the privilege of serving 25 years in the office of the ministry. It was also the twenty-fifth anniversary of marriage for Pastor and Mrs. Muenkel.

JOHN PARCHER

Northern Wisconsin

Convention

An annual event in the Lake Superior Conference is its Sunday School Teachers Convention, held this year at Crivitz on September 20, at Grace Church, Pastor E. Kitzerow. The chairman was Mr. Paul Baumler of Iron Mountain, and the secretary-treasurer was Mrs. John Kallman, of Escanaba, Michigan. Mr. Carl Bartels, principal of Trinity Lutheran School at Marinette, gave a class demonstration. The ladies of Grace Lutheran Church served and Pastor Sellnow of Menominee, Michigan, was toastmaster. Films of the Japanese mission were shown in the evening by Pastor Harry Shiley of Milwaukee, who also spoke to the convention on mission work carried on through the Sunday school.

Installed

The Superior Conference on November 8 received a new member in the person of the Rev. Henry Koch, Jr., who was installed as pastor of Our Saviours, at Sault Ste. Marie, Ontario, Canada. Pastor H. Koch is

a son of Dr. and Mrs. Henry Koch of Morrison, Wisconsin.

Omitted

Omitted from this column in a report on the Northern Wisconsin-Michigan summer camp, page 350, in a recent issue, were the names of Clarice Trier, Sault Ste. Marie, and Mrs. Eugene Ahlswede, Florence, Wisconsin. Both took part in the work at the Hiawatha Bible Camp. We are sorry for the omission. Furthermore, the line "Miss Eileen Hartwig, Grover," should not read "parish worker" but should read "student at DMLC."

Escape

St. John's Lutheran Church at Fremont (East Bloomfield) escaped destruction by a fire recently. The tower caught fire on November 2 during the late afternoon. Defective wiring in a neon steeple cross was given as the cause. School children noticed the fire. Members and a nearby fire department extinguished the flames. There was some water damage. The tower above the belfry will be rebuilt. The records and Communion ware were quickly removed by members. Pastor H. A. Scherf is the minister for the congregation.

Anniversary

Dr. Henry Koch of Zion Lutheran Church, Morrison, celebrated his fiftieth anniversary of ordination on Sunday, October 25. Dr. Koch, born at Hadar, Nebraska, received his education at Northwestern College and at our Wauwatosa Seminary, graduating from the latter in 1912. He then went to Germany and received his doctor's degree from Leipzig in classical languages. Unable to leave Germany because of the war, Dr. Koch took a call to congregations of the Free Church in Leipzig and Dresden, Saxony. In 1921 he went to Berlin to serve until 1936 as a pastor. He also assisted at the Theologische Hochschule, the seminary of the Lutheran Free church, from 1936 to 1941. He taught Greek, and

Latin at Concordia College, Bronxville, New York. In 1941 he became pastor at Grace Lutheran at Manitowoc, and since 1947 has served Zion at Morrison. The Rev. L. Koeninger of Manitowoc was guest speaker at the golden anniversary celebration, and the Rev. A. Roekle of Manitowoc conducted the altar service. The ladies aid served about 400 guests.

High Schools

At Manitowoc Lutheran High School, an association meeting was held on November 8. A brochure entitled "Proposed Building — A Gift of Love for Our Youth" was distributed. The building committee's recommendation for a two-story building, according to the architect's plan, was adopted. Recommendations by the board were also adopted. These included the completion of all working drawings for the new building, the taking of bids, proceeding with construction, when 75 per cent of the funds are on hand in cash and loans from members, and the balance is foreseeable. The building fund treasury showed a balance of over \$60,000 in November. Building fund receipts during the year were \$49,921.12. The financial report noted a legacy amounting to \$977.64 from the estate of Mrs. Minnie Born — a gift of love for youth.

Enrollment for this year is 178, 100 girls and 78 boys. There are eight full-time teachers and one part-time teacher. Mr. Harold Klatt, formerly of Sleepy Eye, Minnesota, is a new teacher here. He is teaching world history and American history, German and music. He also does choir work. The part-time instructor is Pastor Roger Fleming.

This is one of three area high schools in the Northern Wisconsin District. Latest reports show also 41 parochial schools in the District.

At Winnebago Lutheran Academy the choirs are preparing for the annual Christmas concert to be held on December 20. Students sold Academy Christmas seals. An association banquet and variety program was held on November 15 in the auditorium. Pastor Paul Huth of Brownsville was the toastmaster. The Patrons Association also held its meeting on the same day, during the afternoon.

The area Reformation rally of November 1, arranged by Pastor N. Mielke of Dundee, had as its theme "By Grace." It included the parts: Grace outpoured, established, manifested, proclaimed, praised, fulfilled, continued and lived. A large children's choir sang. The liturgy was read by Pastor Alvin Schulz of Campbellsport, and the sermon was given

by Prof. M. Albrecht of the Seminary. About 500 attended the service. The choir was under the direction of Mr. H. Gruenhagen, Fond du Lac, and Mr. O. Schenk, Oshkosh, was the organist.

Starting with 49 members in 1939, the ladies auxiliary of the academy was privileged to celebrate its twenty-fifth anniversary on October 25. The present advisor is Pastor K. Gurgel. The first presiding pastor was Rev. E. G. Behm, now of Kiel. The address for the celebration was given by Prof. C. Lawrenz, Mequon.

Installation

At Pickett, formerly served by Pastor Hohenstein, Pastor Richard Ziesemer, of Ripon, installed the Rev. Reinhardt Koch, on Sunday, October 11. Pastor Koch was graduated from the Wauwatosa Seminary in 1926. He served at Boyd, Minnesota, before coming to Pickett.

Called

Pastor Hoge Bergholz, religion and Latin instructor at Fox Valley High School for nine years, accepted a call to St. Paul's Lutheran Church, Appleton, as an associate to the Rev. Frederick Brandt. Pastor Bergholz has been serving St. Paul's in the past years on a part-time basis.

LEROY RISTOW

Anniversaries

Sixtieth Weddings

Mr. and Mrs. Amel Ott, Sr., of St. Paul's Ev. Lutheran Church, Stevensville, Michigan, on November 9, 1964.

Mr. and Mrs. Charles Buehner of St. Peter's Ev. Lutheran Church, Fond du Lac, Wisconsin, on November 18, 1964.

Golden Weddings

Mr. and Mrs. Walter Behm of St. John's Ev. Lutheran Church at Newtonburg, R. 3, Manitowoc, Wisconsin, on June 3, 1964.

Mr. and Mrs. Henry Fischer of Zion Ev. Lutheran Church, New Ulm (Brighton Township), Minnesota, on September 30, 1964.

Mr. and Mrs. Herman Luebke of St. John's Ev. Lutheran Church

at Newtonburg, R. 3, Manitowoc, Wisconsin, on October 8, 1964.

Mr. and Mrs. Louis Rodewald of St. John's Ev. Lutheran Church at Newtonburg, R. 3, Manitowoc, Wisconsin, on October 24, 1964.

Mr. and Mrs. Edward Hoyer of Christ Ev. Lutheran Church, West Salem, Wisconsin, on November 1, 1964.

Mr. and Mrs. Alfred Abraham of St. Peter's Ev. Lutheran Church, Fond du Lac, Wisconsin, on November 8, 1964.

Mr. and Mrs. Gustav Polinski of St. Peter's Ev. Lutheran Church, Fond du Lac, Wisconsin, on November 8, 1964.

Rev. and Mrs. George W. Scheitel of Peace Ev. Lutheran Church, Echo, Minnesota, on November 18, 1964.

Mr. and Mrs. Otto Meisch of Jehovah Ev. Lutheran Church, Altura, Minnesota, on November 25, 1964.

Briefs

(Continued from page 390)

with others who participated in the centennial observance at Hopkins, Michigan.

* * * *

IT WAS THOUGHTFUL of the Wisconsin State Teachers' Conference to extend its congratulations on the 50th anniversary of THE NORTHWESTERN LUTHERAN. The letter added: "We herewith take occasion to express our sincere gratitude for having preserved THE NORTHWESTERN LUTHERAN as a confessionally sound church publication. We pray to the Lord that He would continue to guide and direct the staff to remain faithful and loyal to the Scriptures in all its publications."

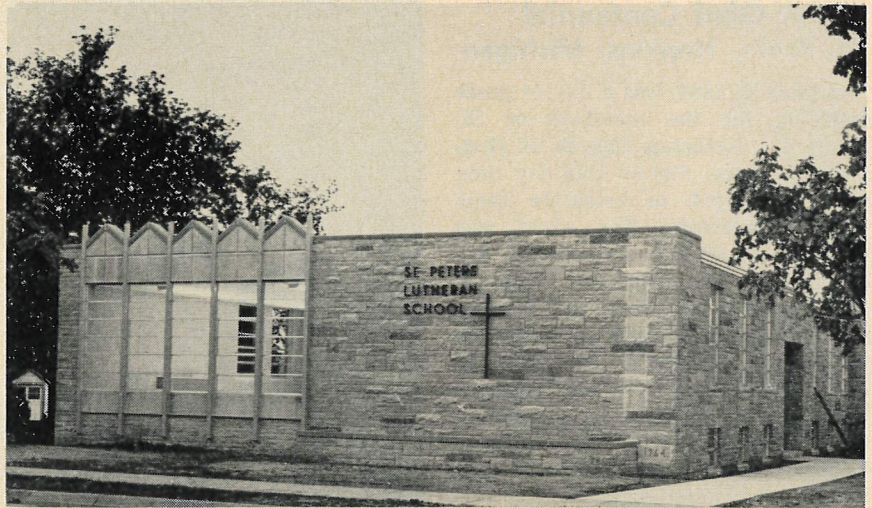
THE NORTHWESTERN LUTHERAN

Dedication of Educational Building Sturgeon Bay, Wisconsin

The strains of "Praise to the Lord, the Almighty" rang out on Sunday, September 27, 1964, as St. Peter's Lutheran Congregation, Sturgeon Bay, Wisconsin, dedicated its new educational building. The Rev. Theophil Baganz, local pastor, officiated at the two dedication services, and the Rev. Orvin Sommer of Appleton delivered the sermon, based on Matthew 18: 1-14.

The very fact of the building's completion by this date was in itself an accomplishment, since actual construction only began on June 15 of this year. The total cost of the building, not including architect's fee, was \$130,000. On the main floor are five classrooms equipped for a day school, an office for the vicar, another office for the principal, reading room, and a spacious lounge room. The exterior of the building is Lannon stone to match the adjoining church. The front of the building is adorned with a large black cross, and to the left are stained-glass windows.

Two stairs lead into the basement. This has three large rooms for Sun-



ST. PETER'S OF STURGEON BAY, WISCONSIN, dedicated this educational unit not long ago.

day school. Each room is provided with sliding, accordion-type dividers. The lower level also contains the superintendent's office, a kitchenette, and other necessary facilities. All the furnishings for both floors were donated by the ladies' circles of the congregation.

It was a great day of rejoicing for St. Peter's Congregation, for all the buildings have now been completed. The church was erected in

1951, the parsonage in 1963, and now the educational building in 1964. May the future generations of St. Peter's never forget that these structures were erected to the glory of God and for the preservation of our Christian heritage!

*Lord, help us ever to retain
The Catechism's doctrine plain
As Luther taught the Word of Truth
In simple style to tender youth.*

THEOPHIL BAGANZ

Church Dedication — Good Shepherd of Fond du Lac

"Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3). Members and friends of Good Shepherd of Fond du Lac were addressed on the basis of this text by Pastor Luther Voss of Milwaukee on the occasion of the dedication of a new house of worship on Sunday, October 4, 1964. The local pastor served as liturgist for this service and performed the rite of dedication. There were two services attended by overflow crowds. For the afternoon service Prof. Wayne Schmidt, principal of Luther High School of Onalaska, a son of the congregation, occupied the pulpit, and Prof. T. Zuberbier, principal of Winnebago Lutheran

Academy of Fond du Lac, was the liturgist.

This Sunday was a day of real joy for the members of Good Shepherd, who could say, "Now we have a church." Two years ago five acres of land was purchased, located in a new area southeast of the city, adequate for the future needs of the congregation. Here ground was broken on July 14, 1963, and a church has been built. The cornerstone was laid on July 17, 1964, and the church was dedicated on the first Sunday in October.

The building is a modern Gothic structure, masonry construction of block and brick. The roof is constructed with laminated wood arches that support a four-inch-thick pecky cedar roof deck coming to a peak upwards of 35 feet. In the chancel there is a white marble altar against a setting of flagstone and under a

large wood cross. Pulpit, lectern, baptismal font, Communion rail, and pews are of light-stained oak. Nave, choir, and overflow will seat over 250. The organ, located in the choir area, is furnished with two new speakers which have been secured to help lead the congregation in worship. An attractive narthex, a study, and sacristy are also a part of the first floor plan. When the basement is completed it will provide room for educational units, fellowship hall, kitchen, storage, and necessary facilities. The cost of the building furnished is just under \$70,000. This does not include the land.

For a small congregation this building program was a large task. On the festive occasion of dedication Good Shepherd Congregation was thankful to all who helped and truly felt: "This is the day which the Lord hath made; we will rejoice and be glad in it."

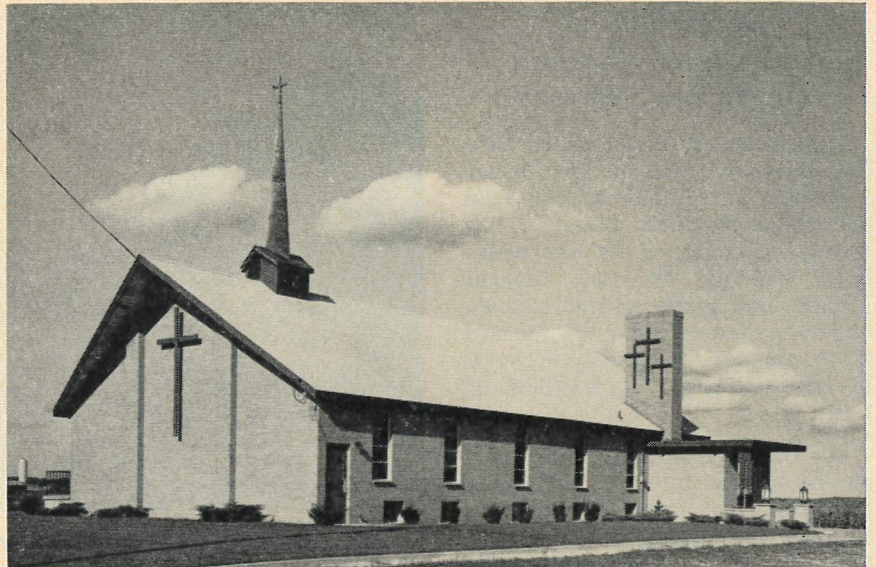
GERHARD J. EHLERT

A Glad Centennial St. Paul's, Hopkins, Michigan

October 2, 1964, was a day of great rejoicing for the members of St. Paul's Ev. Lutheran Church of Hopkins, Michigan. For on this day they were privileged to celebrate their 100th anniversary. The event was marked by special services in the morning and the afternoon. Professor Joh. P. Meyer came from the Wisconsin Lutheran Theological Seminary in Mequon, Wisconsin, to speak in the morning service. At the confirmation reunion service in the afternoon, Prof. Carl Leyrer of Northwestern College, Watertown, Wisconsin, addressed the congregation.

In the early fifties of the nineteenth century, a few Lutherans took up their abode in Allegan County, Michigan. They brought to a head the growing demand that their church be established in their new homeland.

In 1869, the Rev. Christ Eberhard, a devout German who traveled on foot from Southern Michigan to Lake Superior at six weeks' intervals, began to include Hopkins as one of his many and widely scattered parishes. He carried a large pack of Bibles and hymnals and conducted services faithfully for two years. Under the leadership of Jacob Furrer in 1864, these Lutherans organized themselves as St. Paul's Evangelical Lutheran Church. A year later they built their first parsonage, and in 1879 dedicated their first church.



THIS HOUSE OF WORSHIP is that of St. Paul's Ev. Lutheran Church, Hopkins, Michigan, which recently observed its centennial.

When the early church was struck by lightning and burned to the ground on July 13, 1893, the congregation at once began a new structure, which was dedicated on November 12, 1893, and served the congregation until the present new church was erected and dedicated on May 20, 1962.

Ministers who have served St. Paul's Congregation: Jacob Furrer, 1863-1868; J. Baumann, 1869-1873; Christien Metzger, 1873-1875; Albert Schoenberg, 1875-1881; J. Wuerthner, 1881-1889; G. Binhammer, 1891-1895;

Carl Oetzmann, 1895-1902; C. G. Leyrer, 1903-1920; G. Ruediger, 1920-1921; David Metzger, 1922-1928; E. Friebe, 1928-1929; E. T. Lochner, 1929-1950; C. H. Kipfmiller, 1950 to the present.

*Oh, may this bounteous God
Through all our life be near us,
With ever joyful hearts
And blessed peace to cheer us
And keep us in His grace
And guide us when perplexed
And free us from all ills
In this world and the next!*

C. H. KIPFMILLER



PROFESSOR MEYER PARTICIPATED in the centennial celebration of our congregation in Hopkins, Michigan. This, to our knowledge, is the last picture taken of Professor Meyer.

A Lantern to Our Footsteps

(Continued from page 396)

A Telling Reminder

In his book, *The Life and Times of Jesus the Messiah*, Dr. Edersheim in referring to the absence of detail in the description of Jesus' birth in the Gospels very aptly writes: "Thus early in this history does the absence of details, which painfully increases as we proceed, remind us, that the Gospels . . . had only this twofold object: that those who read them 'might believe that Jesus is the Christ, the Son of God,' and that believing they 'might have life through His Name.'" How necessary that we do not lose ourselves in questions that our curiosity raises! How necessary to direct our attention to what is central: "Unto you is born this day in the city of David a Savior, which is Christ the Lord!"

ARMIN SCHUETZE

TREASURER'S REPORT
WISCONSIN EVANGELICAL LUTHERAN SYNOD
1964 Pre-Budget Subscription Performance

District	Subscription		Offerings		Per Cent	
	Amount	10/12 of Subscription	Received This Year	of Subscription Last Year	Offerings Received	Per Cent Increase
Arizona-California	\$ 60,926	\$ 50,772	\$ 46,017.38	90.6	\$ 46,611	(1.3)
Dakota-Montana	106,569	88,807	90,284.63	101.7	86,982	3.8
Michigan	403,439	336,199	323,707.30	96.3	314,745	2.8
Minnesota	509,874	424,895	424,462.24	99.9	419,367	1.2
Nebraska	100,209	83,507	83,392.17	99.9	78,723	5.9
Northern Wisconsin	533,607	444,672	449,223.46	101.0	423,782	6.0
Pacific Northwest	19,380	16,150	13,279.67	82.2	14,518	(8.5)
Southeastern Wisconsin	638,372	531,978	502,909.61	94.5	494,114	1.8
Western Wisconsin	575,172	479,310	482,127.16	100.6	455,270	5.9
Total for 1964	<u>\$2,947,548</u>	<u>\$2,456,290</u>	<u>\$ 2,415,403.62</u>	<u>98.3</u>	<u>\$2,334,112</u>	<u>3.5</u>
Total for 1963	\$2,874,149					

() Denotes a decrease.

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

TAPE-RECORDING

The entire funeral service for Prof. Joh. P. Meyer has been tape-recorded and the recording is available. Contact
 Pastor Paul Knickelbein
 212 E. North Ave.
 Milwaukee, Wis. 53212

CALL FOR CANDIDATES

The Wisconsin Lutheran High School, Milwaukee, is seeking candidates to fill a vacancy in its Guidance Department. The men suggested should be dedicated Christians who are qualified to serve as Director of Guidance. This is an administrative position that requires considerable training in guidance programs and techniques. Additional training in the area of curriculum or psychology is also helpful. Any further information will be furnished by Pastor Robert P. Krause, Principal, 330 N. Glenview Ave., Milwaukee, Wis. 53213.

Please forward all names to the president of the Southeastern Wisconsin District of our Synod:

Pastor Adolph C. Buenger
 5026 19th Avenue
 Kenosha, Wis. 53140

**WISCONSIN LUTHERAN SEMINARY
 CHORUS RECORDS**

Long-play monaural or stereo recordings of the concert sung by the Seminary Male Chorus on the Arizona-California tour are now for sale. Prices: Monaural \$3.75 postpaid; Stereo \$4.25 postpaid.

Kindly send orders to

Martin Albrecht
 2209 W. Hickory Lane 115N
 Mequon, Wis. 53092

**SERVICES IN FORT COLLINS, COLORADO
 Request for Names**

Exploratory services are being held each Sunday in Fort Collins, Colorado. These services are being conducted at 11:15 a.m. at 1630 S. College Ave. Please send information regarding our Wisconsin Synod people in the Ft. Collins—Loveland area as well as students at Colorado State University to

Rev. R. W. Shekner
 655 S. Harlan
 Denver, Colo. 80226

AN OFFER

To any mission congregation or any church having need of church pews, St. John's Lutheran Church, R. 1, Ixonia, Wis.,

offers 20 pews free of charge. Please contact:

Mr. Edward Bankert, Jr.
 314 Hy. 135
 Oconomowoc, Wis.
 Phone: 567-4284

MISSION CHURCH REQUESTS FURNITURE

St. Mark's Lutheran Church, a mission church in Sauk Village, Ill., is looking for church furniture of any type for their newly constructed church. Please notify

Neil Scrivers
 2060 - 219 Place
 Sauk Village, Ill., Tel.: SK 8-2048

CALL FOR CANDIDATES

The Board of Control of Wisconsin Lutheran Seminary, Mequon, Wis., herewith invites the members of our Wisconsin Evangelical Lutheran Synod to nominate candidates for the professorship at the Seminary, vacated by the recent death of Prof. Joh. P. Meyer.

Candidates nominated must be qualified to teach Systematic Theology and Homiletics. Please send all nominations to the undersigned secretary no later than December 21, 1964.

Pastor Adolph C. Buenger, Secretary
 5026 19th Avenue
 Kenosha, Wis. 53140

BOOKKEEPER-TYPIST NEEDED

In your Synod's headquarters the Treasurer's office has an opening for a bookkeeper-typist. The work entails clerical work, typing reports and operating a NCR posting machine. Applications will be accepted up to January 15, 1965.

Norris Koopmann, Treasurer
 3512 West North Ave.
 Milwaukee, Wis. 53208

**CHRISTMAS SONG SERVICE
 AT THE SEMINARY**

On Sunday, December 13, a Christmas Song Service will be conducted in the chapel of Wisconsin Lutheran Seminary, Mequon, Wis., at 3:00 P.M. The Christmas address will be given by Dr. P. Peters. There will be a free-will offering.

APPOINTMENT

Pastor Robert Schlicht of Belle Plaine, Minn., has been appointed a member of the Planning Board for Educational Institu-

tions of the Synod. He will serve the remainder of the term of Pastor Carl H. Mischke, who resigned after being elected District president.

OSCAR J. NAUMANN, President

**ORDINATIONS AND
 INSTALLATIONS**

Installed

Professor

Fricke, James, as professor at Michigan Lutheran Seminary, Saginaw, Mich., by E. Kasischke; Sept. 8, 1964.

Pastors

Baer, Alvin, as pastor of Salem Ev. Lutheran Church, Scio Twp., Ann Arbor, Mich., by R. Baer; assisted by H. Engel, R. Frey, R. Mueller, G. Press, A. Schwerin, G. Tiefel, Jr.; Nov. 22, 1964.

Bittorf, Reinhard E., as pastor of Divine Peace Lutheran Church, Milwaukee, Wis., by P. Nitz; assisted by L. Karrer, W. Pless; Nov. 8, 1964.

Knueppel, F. C., as pastor of St. John's Ev. Lutheran Church, Sturgis, Mich., by L. Meyer, Jr.; assisted by R. Freier, P. Hoenecke, H. Zink; Oct. 11, 1964.

Koch, Reinhardt, as pastor of Grace Ev. Lutheran Church, Pickett, Wis., by R. D. Ziesemer; Oct. 11, 1964.

Tiefel, George, Jr., as pastor of Immanuel Ev. Lutheran Church, South Lyon, Mich., by R. Frey; assisted by R. Mueller, G. Press; Oct. 11, 1964.

Teacher

Habermann, William R., as principal-teacher of Faith Ev. Lutheran Church of Tacoma, Wash., by M. Teske; Aug. 23, 1964.

CHANGE OF ADDRESS

Professor

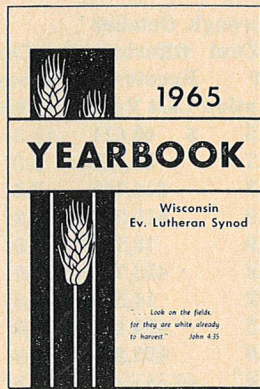
Zell, Wm. G.
 810 Richards Ave.
 Watertown, Wis. 53094

Pastors

Borgschatz, B. A.
 R.F.D. No. 3
 Bloomer, Wis. 54724

Koch, Reinhardt
 Pickett, Wis.

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To All Readers of the ANNUAL

This past summer preaching engagements and attendance at district conventions required a great deal of travel and much driving. It took Mrs. Naumann and me to areas we had never visited before. You can imagine that we studied our roadmaps carefully.

But there was another guide which we carried with us. It was our Synod's Northwestern Lutheran Annual. In it we found listed all the congregations of our Synod and of sister synods, their locations, the names of their pastors, and the time of worship services.

Thus on the one Sunday on which our schedule required us to travel, we were able to attend services in a church of the Evangelical Lutheran Synod. To join our confessional brethren in worship was a treasured privilege.

May I suggest on the basis of this personal experience that you take your Annual with you whenever you travel and that you use it to find your brethren and their churches? Once you do this, you will want to urge others to do it, also.

Sincerely yours in Christ,
OSCAR J. NAUMANN, President
Wisconsin Ev. Lutheran Synod