

# THE NORTHWESTERN Lutheran

*In This Issue: Our Theological Seminary Graduates  
Building Progress at the Theological Seminary  
Late Bulletins — Worker-Training Expansion*

**Volume 50, Number 11  
June 2, 1963**



# BRIEFS

## by the Editor

The ascended, exalted Lord gives gifts to us, His Church. Having won a complete redemption for sinners, as His ascension certifies, the exalted Lord Jesus has been, and still is, active in seeing to it that all men hear of His redeeming work, trust in Him, and so become the recipients and beneficiaries of all that He did and endured for them. Paul tells us about this: "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:7, 8, 11, 12). At this particular time our hearts are lifted in gratitude to the Founder and Preserver of the Church for giving us 20 new pastors. We refer, of course, to the 20 men who will graduate from our Wisconsin Lutheran Seminary within two days of the date appearing on this issue. The pictures of these graduates, together with the posts of service to

which they have been assigned, appear on pages 169 and 170. Oh, give thanks unto the Lord, for He is good, for His mercy endureth forever.

*The Assignment Commission, which met to do its work on May 17, had a difficult task. The following facts will illustrate the point.*

—The Commission had in its hands 59 requests from congregations and mission stations for theological candidates. As we heard above, there were only 20 men that could be assigned.

—The Commission had before it 134 requests for teachers (20 male and 114 female). Yet there were only 80 teacher candidates who could be assigned in answer to these urgent requests.

We need hardly tell you that this is not a problem which the Assignment Committee or any other group of Synodical officials can solve. It is a problem at the solution of which we all must work. God will give us many more workers in answer to

our prayers ("Ye have not, because ye ask not," James 4: 2). He will deign to use our sons and daughters to train for His service, and He will be pleased to use our dollars to provide the increased facilities in which to train them.

*Note the fine progress in the construction of the dormitory addition which will give us housing for 32 more students at our Wisconsin Lutheran Seminary. (Pictures on page 167.) In fact, the work is proceeding ahead of schedule. Naturally, the large graduating class coming up from Northwestern College will require not only more housing, but also more classroom space. This latter need is also being met. We will give more details at a future date.*

You will be interested and gratified to hear that contributions for the work of our Synod during the month of April were \$100,000 higher than they were in April of 1962. Now we are looking forward eagerly to the Centennial Thank Offering on May 26, one week from the date of our writing this. We said "eagerly," because we are confident that our Lord will move us all to a great outpouring of gifts.

*The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. 1 Kings 8:57*

*The Northwestern Lutheran*

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# Editorials

**How the Spirit Comes** Pentecost is largely becoming the forgotten

festival. Most Protestant churches do not bother to observe it. It is the distinctive festival of the Holy Ghost. He is equally God with the Father and the Son. If Jesus had not considered the work of the Holy Ghost of the utmost importance, He would not have spoken of Him so much in His farewell address the night before His death and would not have told the disciples that it was expedient for them that His visible presence be replaced by the coming of the Holy Ghost.

The work of the Holy Ghost is described in the Bible as a guiding into all truth and particularly a glorification of Jesus. In fact, without the operation of the Holy Ghost, Bible truth and Gospel truth would remain a closed book to us and would not find acceptance in our hearts. St. Paul said: "No man can say that Jesus is the Lord, but by the Holy Ghost." On the basis of this Luther says in his Catechism: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, nor come to Him, but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith." Without the influence of the Holy Ghost and the conviction which He imparts to the heart, there could be no true believers.

To our crass, material minds the Holy Ghost is a vague and shadowy being. But He does not operate through vague and shadowy things. You will remember that the old Quakers passively waited for the Holy Spirit to fall down upon them, but He never comes to us that way. He never works in us apart from the written or spoken Word. To expect anything else is superstition and hallucination. "Faith cometh by hearing, and hearing by the word of God," says St. Paul.

We would all like to have a greater measure of the Holy Spirit. The way to acquire that is to expose ourselves to the influence of the Word, for that, and that alone, is where the Holy Ghost carries on His sanctifying and regenerating work. The Word and the Holy Spirit are inseparable.

IM. P. FREY

\* \* \* \* \*

## **Pentecost and the Preaching of Christ Crucified**

In answer to Jesus' question, "But whom say ye that I am?" Peter said, "Thou art the Christ, the Son of the living God." That answer, for brevity and correctness, has never been improved upon, and Jesus gave it His complete approval. But Jesus at the same time also "charged . . . his disciples that they should tell no man that he was Jesus the Christ." How does that agree with His later assignment that they should be His witnesses to the uttermost part of the earth?

Peter himself supplies the answer to that question. After Peter made his fine confession, Jesus told His disciples that He must go to Jerusalem, suffer many things at the hands of the chief priests and the scribes, and be killed, and be raised again on the third day. At that Peter rose up and with all his energy opposed such a program: "Be it far from thee." Anything but that. He did his best at the moment to turn Jesus

away from ever becoming "Christ crucified" who died for the sins of the whole world. That is why Jesus said to him, "Get thee behind me, Satan."

At that time Peter — and the other Apostles, too — was not ready to preach the Gospel of Jesus the Christ. He could have told people how Jesus had compassion on the hungry crowd and fed them, how He healed many sick, restored sight to blind people, and how He did all things well. Peter could have spoken with warm enthusiasm on those themes. That would have been a kind of social Gospel, a preaching of a kingdom of this world. But it would have been a preaching of the Gospel of Christ, the Lamb of God. Peter's opposition to Christ's going to Jerusalem and to Golgotha stemmed from a personal love and deep regard for the person of Jesus. There can be no doubt about his sincerity. He did not know that he was setting himself in opposition to the one great purpose for which Christ had come into the world, and he was far from ready to preach what St. Paul says was the only theme of all his preaching: "Christ, and him crucified."

Peter was not ready to preach Christ on the day he made his fine confession, he was not ready on Good Friday, nor was he ready on Easter Sunday morning. Something more than love and regard for the person of Jesus of Nazareth was needed to make Peter a preacher of the Gospel. Jesus had once said to him: "What I do thou knowest not now, but thou shalt know hereafter." That time came on Pentecost Sunday when Christ's promise was fulfilled: "I will pray the Father, and he shall give you another Comforter . . . which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." It was the gift of the Holy Ghost, which was poured out on the Apostles on Pentecost that made Peter and his companions real preachers of the Gospel. Peter's relation to Christ was now more than a sincere personal attachment; he now knew Him perfectly as the Savior who gave His life on the cross for the sins of the whole world. It was the gift of the Holy Spirit, too, that made Peter willing finally to give up his own life in the service of Him whom he had once denied.

E. E. KOWALKE

\* \* \* \* \*

## **A Baccalaureate Service Banned**

The United States Supreme Court decision of some months ago banning a certain prescribed prayer from the public schools has caused quite a commotion. Much has been written about it not only in religious papers but also secular papers pro and con. It has moved a number of people to question the propriety of the state's invasion of the religious field in other instances. There are plenty of examples of that, as in the military chaplaincy, the enforced attendance at chapel of the personnel at the academies training the future officers of the Army, Navy, and Air Force, together with the barring of services

(Continued on page 173)

# Studies in God's Word: Cherish the Spirit of Pentecost!

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you (John 14:15-17).

In our daily lives we are sometimes reminded of a certain spirit which is expected to be shown by us at certain times or under certain circumstances. It may be the spirit of Christmas that is called for, or the holiday spirit, or the spirit of fair play, or the spirit of honesty, or the spirit of charity and good will. Some may think of this as displaying good character or at least a desirable disposition. For many it may mean merely the manifestation of a mellow mood or of a favorable feeling. At any rate, one is supposed to have a proper attitude and a right spirit in such situations.

Obviously, Jesus is not here referring to that sort of a spirit when He speaks of the Spirit of truth that we are to have. He is plainly thinking of the Spirit as a person, using a personal pronoun in reference to Him and identifying Him as the Comforter. This is, therefore, the Holy Spirit, the Holy Ghost, the Third Person of the Holy Trinity whom we confess in the third article of the Apostles' Creed. On the day of Pentecost the disciples of Jesus were truly "filled with the Holy Ghost" and, according to the Savior's promise, thereafter experienced in fullest measure the blessedness of His abiding presence.

To this same Holy Spirit do we and all believers owe our faith, and hope, and life as children of the Father. As He desires to dwell with us and within us, let us ever cherish Him as our

## Companion

When Jesus began to speak to His disciples of going away and leaving them, it was but natural that their hearts should become troubled and saddened. They had been with Him for many months as His almost constant companions. In that time they had come to know Him intimately and to love Him dearly. Things could not possibly be the same without Him. His departure would leave a painful void in their lives.

Realizing their need and understanding their feelings, Jesus promised them "another Comforter" from the Father, One who would be with them even as He Himself had been and, in fact, forever. And though the disciples could not begin actually to appreciate the blessed significance of the Holy Spirit's companionship until after the day of Pentecost, they were assured in advance that they would not be left alone to shift for themselves. They could count on the Holy Spirit to be with them always.

We can depend on His presence, too. We may not always be completely conscious of the Holy Spirit's presence with us, and we may even foolishly exclude Him from our minds and hearts by our preoccupation with things material and temporal. But certainly, in view of over 1900 years of His abiding and abounding grace, we have not less reason than those early disciples did to cherish His continuing companionship. Among those who love the Lord Jesus Christ, who ever needs to feel alone or at a loss in the company of the Comforter?

## Comforter

On that first day of Pentecost Peter preached a powerful sermon to the assembled multitude in Jerusalem urging them to "repent, and be baptized . . . in the name of Jesus Christ for the remission of sins," and they would receive the gift of the Holy Ghost. Three thousand penitent hearts were comforted that day

by the Holy Spirit's assurance of divine pardon for their sins. And from that day on those same 3000 souls were accompanied by the Holy Spirit as He took up residence in their hearts to be their enduring Comforter.

Whether it be the Apostles themselves or believers of any age either before or after them, including those of the twentieth century, their greatest consolation is the Gospel of God's merciful pardon for Jesus' sake with which the Holy Spirit comforts them. And being thus comforted by the Comforter they are themselves commissioned and authorized to comfort the hearts of the penitent with the word of absolution. "Receive ye the Holy Ghost," says the risen Savior, "Whose soever sins ye remit, they are remitted unto them" (John 20:22, 23).

Do we truly treasure the Holy Spirit, our Comforter, of whom we can each say personally in the words of Luther that He "daily and richly forgives all sins to me and all believers; and will at the last day raise up me and all the dead, and give unto me and all believers in Christ eternal life"?

## Counselor

Or could we even begin to estimate the part that our Comforter, the Spirit of truth, plays in leading us to a realization of the truth?

Recall how confused and mistaken Jesus' own disciples were on many matters pertaining to His mission and kingdom prior to the day of Pentecost. But how sure and certain they became thereafter, and how positively and emphatically they expressed in writing what the Holy Spirit had taught them! Unmistakably, according to Jesus' promise, the Holy Spirit had brought all things to their remembrance and had guided them into all truth. He was their chief counselor, adviser, and teacher.

Likewise, whatever we have been able to comprehend of the mysteries of saving, divine truth by faith, the

*(Continued on page 171)*

## Some Thoughts on Biblical Archaeology

### Qumran and Nag-Hammadi

#### What Is Qumran?

Since the mid-1940's one or the other of these modern names for two now very famous ancient sites has constantly been before the attention of students of the Bible and especially of all of those interested in Biblical archaeology. Qumran is the name borne today by the place near which, in 1947, the famous Dead Sea Scrolls were brought to light in a series of caves just northwest of the Dead Sea. Qumran has been identified as the site of the settlement of a religious community, generally thought of as at least related to the Essenes, about whom we have information from other sources. Qumran was occupied for some time just before and just after the birth of Christ, and was apparently destroyed by the Romans. The remains of the buildings and other arrangements for living in this Qumran community have been dug up and studied, so that we today have a pretty good picture of the kind of life that went on at Qumran in the first centuries B.C. and A.D. More important still, we have the remains of the library used by these people. Parts of all the Old Testament books with the single exception of Esther have been found. Several of these manuscripts have been very valuable for our study of the text of the Old Testament.

In addition to copies of the books of the Old Testament the archaeological work at Qumran has brought to light many volumes of other literature either produced by the people of the community or, if produced elsewhere, still devoutly used by them. From these studies we today have our first direct information about a religious sect that flourished in the very time at which our Lord lived on earth and which had its headquarters quite close to the place where John the Baptist began his ministry in the wilderness.

#### The "Dead Sea Scrolls"— A Confirmation

Because of their nature, therefore, the so-called "Dead Sea Scrolls" have great importance for students of both the Old and the New Testaments. Of special value is the Isaiah Scroll, a parchment manuscript 24 feet long and 10 inches high, which contains practically the entire Book of Isaiah. This particular book is in a very good state of preservation and, what is most important for us, has a text of the book of the Prophet which is remarkably like the standard text of the Hebrew Bible from which our present-day translations have been made and which was often questioned as to its accuracy because it went back only as far as the work of the Jewish scholars of the early tenth century. Today we know that the text worked over and adopted by these Jewish scholars was virtually identical with the text of Isaiah used by our Lord Himself. Indeed there is no reason for believing that, when Jesus on the Sabbath day stood up in the synagogue to read and was handed a copy of the Book of the Prophet Isaiah (Luke 4:17), the book He read from was in any important aspect different from the one that in the 1940's was discovered at Qumran.

#### Pre-Christian Christians?

In addition to their copies of the Old Testament books, the men of the Qumran community had an extensive literature of their own. They were a Jewish sect, a group of people who disagreed heartily with the way things were being managed by the priestly leaders at Jerusalem and as a result had withdrawn from the Jewish people in order to establish a people and a way of life of their own. Of course, they imagined that they were the true Israel. Let us not think, however, that, just because they opposed the worldly leaders of their people at Jerusalem, therefore

they were something like pre-Christian Christians. Nothing of the sort. If anything, they wanted to be more Jewish than the rest of the Jewish people. What they were like is shown us in considerable detail by their own writings that have been discovered in the caves in the neighborhood of Qumran. Most interesting here is their Rule of the Community, a work which modern scholars have called their "Manual of Discipline," in which the rules they were to live by are carefully set down. How different these rules were from the way of life we know in the Christian Church may be seen from a few examples: the entire community was organized as a militia in which each man was given an order number every year, and every number owed strict obedience to every member who ranked above himself; there was established a highly complicated system of judicial machinery according to which precise and severe penalties were inflicted for even minor infractions of the law of the community; an acquaintance with the teachings of the sect was strictly limited to its own members.

The materials that Biblical archaeology has brought to light at Qumran have greatly increased our knowledge of at least one aspect of Jewish life of the time of Jesus and have taught us a great deal about the Bible and one type of secular literature in use at that time.

#### Nag-Hammadi and a "Superior" Christianity

The finds at Nag-Hammadi, a place in Egypt, are of an entirely different nature. The site is the ancient Chenoboskion (which means "goose-pasture"), believed by some to be the place where a famous ancient monastery was located. Here in 1945, already two years before the date of the Dead Sea finds, were unearthed the remains of a library belonging to a heretical sect of the second and

*(Continued on next page)*

What do  
you mean..



## The Gospel ?

### CONTRARY TO HUMAN REASON

The Gospel tells us that God laid the sins of the whole world on His own Son, Jesus Christ, and punished Him in our stead. For Christ's sake God has declared the whole world righteous in His sight. To the mind of natural man this is completely incredible. Yet, this is just what God has done.

By himself man could never have conceived God's wondrous plan of salvation whereby He "gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "Eye hath not seen," as Paul says, "nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit" (I Cor. 2:9, 10).

But not only is the Gospel utterly unknown and completely inconceivable to the mind and heart of man as he is by nature, it is actually contrary to human reason. "How foolish," the world says, "to look for salvation to one who died in disgrace like a criminal on the shameful tree of the cross! How absurd to imagine that a man who died on a cross, the ancient equivalent of the electric chair, should have been the Son of God and that his death should be the basis for our salvation!"

To the mind of man, the preaching of the cross is sheer nonsense. It is ridiculous not only to the uneducated, not only to common, ordinary people, but also to the intellectuals of this world. The ancient Greeks represent the height of man's achievements in wisdom and culture. As a recent series of articles in *Life* magazine again pointed out, they are the ones who laid the foundation for our western civilization. But to them the Gospel of Christ simply did not make sense. At Athens Paul was invited to address the learned men of the Areopagus, "but when his audience heard Paul talk about the resurrection from the dead some of them laughed outright" (Acts 17:32, Phillips). Paul was speaking on the basis of many a sad experience when he wrote to the Corinthians, "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness" (I Cor. 1:23).

### In those days . . .

(Continued from page 165)

third centuries of our era. The members of this sect, generally identified as Gnostics, claimed to have a special revelation of Christian truth not available to the common run of believers. They had accepted a weird and complicated system of thought current

in the pagan world and pretended to fit it into a system of Christian truth. In doing so they simply denied the truth of the Gospel. People like them had been opposed by Paul at Ephesus and apparently also at Corinth. But again, the finds at Nag-Hammadi are the first direct information we have of the Christian Gnostic sect of heretics, and these writings

will go far to complete the picture we now have of the story of teaching and belief in the early Church as well as the picture we have of the origin and the use made of the genuine apostolic writings, the documents which these Gnostics shamefully mis-used.

FREDERIC E. BLUME

How contrary to human reason the Gospel of Christ is, appears from the parable of the Pharisee and the publican. In the eyes of the world the Pharisee is a moral and righteous man. The tax collector, on the other hand, is a sinner in his own eyes and in the eyes of everyone else. Reason must conclude, Luther says, that the publican belongs to the devil. But Christ concludes the opposite. He calls the publican righteous, whereas the Pharisee is cast into the abyss of hell. The moral man is rejected; the sinner is elected and is justified before God.

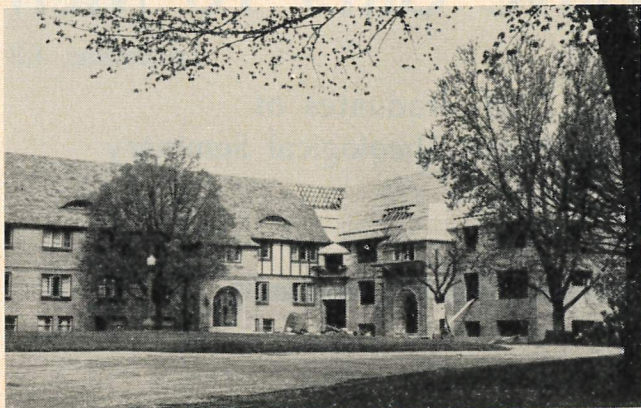
To the mind of man, the Gospel truth that the sinner is righteous through faith in Christ is absurd. But Jesus says, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Luke 10:21).

The Apostle Paul speaks of the Gospel as "the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory" (I Cor. 2:7, 8). The same Apostle asks, "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:20, 21).

The offense of the Cross to human reason can be removed only by the Spirit of God, for "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). Because the Gospel of Christ crucified is contrary to human reason, it is simply impossible for man to accept it by his own powers. "No man can say that Jesus is the Lord, but by the Holy Ghost" (I Cor. 12:3). Only by His grace are we able to overrule the objections of our proud reason and bring "into captivity every thought to the obedience of Christ" (II Cor. 10:5). Only by becoming fools for Christ's sake do we therefore become truly wise.

WILBERT R. GAWRISCH

## Further Building Progress at Mequon



A view from within the court



A view from without the court

Since these pictures were taken, construction has moved ahead. The structure has been roofed, and windows are being installed.

One of our pictures shows that the addition will make the Seminary enclosure appear more truly as a court. It

“does something” for our already beautiful Seminary campus. The other picture, taken from a vantage point on the slope reveals that the addition is a three-story structure, with living quarters on each story. By utilizing the sloping ground in this way, we shall be able to house 32 more students in this addition.

### LATE BULLETINS

#### on our worker - training expansion program

- ★ Ground was broken some weeks ago for the large addition to the Michigan Lutheran Seminary administration building. Excavations and footings have been completed. Masonry construction has begun.
  
- ★ At Dr. Martin Luther College a master plan for the college campus has been developed. A site of 103 acres within several blocks of the College campus has been secured to serve as the campus for Dr. Martin Luther High School, the separate preparatory department created by the 1962 Special Convention. Firm bids for the first buildings to be erected on the new high-school site will be ready by the time of the Synod convention in August.  
  
Contracts for the construction of the new dormitory for college girls, housing about 200 students, will be let in June.  
  
The faculty at Dr. Martin Luther College has begun a study looking to a beginning program for secondary-teacher education.
  
- ★ At Northwestern Lutheran Academy the Board and Faculty are working hard in order to have ready for the August convention firm bids on a new refectory.
  
- ★ Two calls issued by the Dr. Martin Luther College Board have been accepted. See page 172.
  
- ★ On May 13 the Board of Regents of Milwaukee Lutheran Teachers College issued three calls: one for an administrator, one for a man in the field of religion, one for a man in the field of education.

# Christ Gave Gifts To Men

Ephesians 4:8

*How beautiful are their feet  
Who stand on Zion's hill;  
Who bring salvation on their tongues  
And words of peace reveal!*

The 1963 Graduates of  
Wisconsin Lutheran Theological Seminary

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## Twice Paid

Really, there is only one good reason for wanting to become a pastor. A young man chooses to become a pastor because the love of Christ constrains him. To the love of Christ, who first loved him, he responds with a love that is willing to make the Gospel ministry his life's work. When God asks, "Whom shall I send, and who will go for us?" his reply is Isaiah's, "Here am I; send me." When the Lord reminds him, "The harvest truly is plenteous, but the laborers are few," he volunteers to work in that harvest.

And what will he get out of it? That is not his real concern. Love doesn't bargain that way. Love gives; it doesn't offer for sale or serve for profit.

That doesn't mean that the minister of Christ receives no recompense. God won't let his service go unrewarded. It would be strange indeed if the Savior, who affirmed with a "verily" that a believer who gives only a cup of cold water to a child should not lose his reward, would let His ambassadors go without a reward. God deals royally with His liegemen; His is a lordly largess.

He sees to their material needs by constraining the hearts and hands of His people to provide the ministers of the Gospel with their living. He endows them with a faith that enables them to rest more content with a modest salary than others are with five-figure incomes. He graces His ministers with dignity in the eyes of Christian people and even with respect in the eyes of men outside the Church. He promises His faithful servants a radiance of glory: "And they that turn many to righteousness [shall shine] as the stars for ever and ever." God's servants are embarrassed by all this bounty.

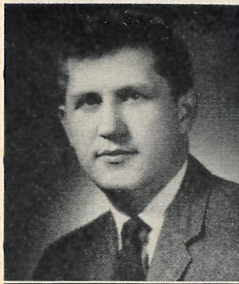
All this grace for work that is already its own reward! What lifework can be more rich and gratifying than the Christian ministry? What deeper satisfaction does any vocation offer than the pastor feels in the wordless clasp of the hand of a grateful father and mother for whose suffering child he has besought God's help; in the unquestioning trust of Christian parents that he will make their infant a child of God at the baptismal font; in the cordial respect and confidence of those whom he has instructed in the truths of the Catechism; in the blessed relief he has brought to a distraught sinner by assuring him of God's pardon; in the response of a wayward youth to the correction and guidance of the Word; in the exhilaration of knowing that God is trusting him to proclaim His Word to His people "who are gathered all to hear thee"; in the peace that lights up a dying bed when he holds the Cross before closing eyes?

These are blessings and privileges that cannot be bought, but God gives them again and again to the ministers of His Word. Where is there more gratifying work than this?

C. TOPPE



*O Jesus Christ, gracious Lord and mighty Head of the Church, hold Thy hand in blessing over these Thy men all through the days of their public ministry. Hear us for Thine own sake, O Savior. Amen.*



**Dale W. Arndt**  
Vesta, Minnesota  
To: Richwood - Hubbleton,  
Wisconsin, parish



**Erling L. Carmichael**  
Fort Atkinson, Wisconsin  
To: Lincoln T. - Knapp T. -  
Shennington, Wisconsin,  
parish



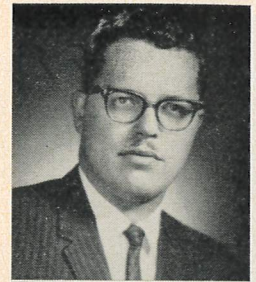
**John P. Gaertner**  
Neenah, Wisconsin  
To: Scottsdale, Arizona,  
Mission



**Theodore E. Kretzmann**  
Whiteriver, Arizona  
To: Circle - Presserville,  
Montana, parish



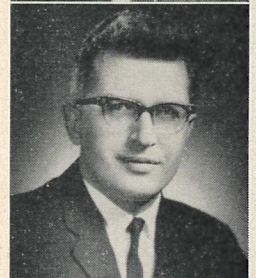
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Milwaukee, Wisconsin  
To: St. Paul, North Platte,  
Nebraska



**John P. Meyer**  
Milwaukee, Wisconsin  
To: Grace, Eau Claire,  
Michigan



**Jerald J. Plitzuweit**  
Caledonia, Minnesota  
To: Sheboygan, Wisconsin,  
Mission



**Norman E. Pommeranz**  
Michigan City, Indiana  
To: Mazeppa T. - Rauville T.,  
South Dakota, parish



**Harold A. Schewe**  
Milwaukee, Wisconsin  
To: St. John's, St. Paul,  
Minnesota, as assistant pastor



**David V. Schultz**  
Lena, Wisconsin  
To: Grace, Ringle, Wisconsin

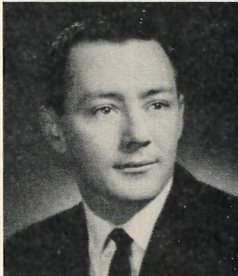
*They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. Daniel 12:3.*



**Richard C. Shimek**  
 Echo, Minnesota  
 To: St. Paul, Tipler,  
 Wisconsin - St. Mark,  
 Stambaugh, Michigan  
 parish



**Paul L. Siegler**  
 New Ulm, Minnesota  
 To: Coon Rapids Mission,  
 Minneapolis, Minnesota



**Robert A. Sievert**  
 Beaver Dam, Wisconsin  
 To: Northwestern College,  
 as tutor



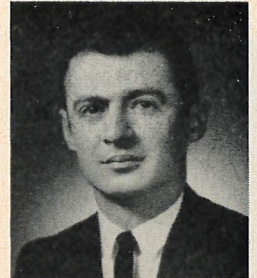
**Lowell K. Smith**  
 Kenosha, Wisconsin  
 To: San Diego, California,  
 Mission



**Daniel D. Westendorf**  
 Saginaw, Michigan  
 To: Pilgrim, Minneapolis,  
 Minnesota, as assistant  
 pastor

*Preach the word; be instant in season, out of season;  
 reprove, rebuke, exhort with all longsuffering and  
 doctrine. II Timothy 4:2.*

*Thou therefore endure hardness, as a good soldier of  
 Jesus Christ. II Timothy 2:3.*



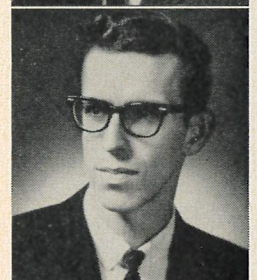
**Warren L. Widmann**  
 Mobridge, South Dakota  
 To: Grace, Zillah,  
 Washington



**David A. Witte**  
 Fort Atkinson, Wisconsin  
 To: Immanuel, Globe,  
 Wisconsin



**Larry G. Zwieg**  
 Watertown, Wisconsin  
 To: Bonduel - Angelica,  
 Wisconsin, parish



**Lyle F. Schalow**  
 Marshfield, Wisconsin  
 To: Carson - Flasher -  
 Paradise, North Dakota,  
 parish



**Donald A. Seifert**  
 Redwood Falls, Minnesota  
 To: Good Shepherd, Cedar  
 Rapids, Iowa

*Help them to preach the Truth of God,  
 Redemption through the Savior's blood,  
 Nor let the Spirit cease  
 On all the Church His gifts to show'r —  
 To them a messenger of pow'r;  
 To us, of life and peace.*

Photos by Platz Studios,  
 Milwaukee

# Direct from the Districts

## Nebraska

Grace of Newton, Iowa, observed its tenth anniversary of dedication in February. Pastor William Wietzke of Omaha preached the sermon. An evening program included history of the congregation, examination of historian's records and yearbooks, and a potluck supper. Grace is a mission congregation.

Since December the congregations of the Rosebud Conference (Batesland, Martin, Mission, Whiteriver, Wood, Witten, Winner, Colome, 13 miles south of Colome, Burke, Carlock, Herrick, Bonesteel and Platte, South Dakota; and Naper, Brewster and Valentine, Nebraska) have been broadcasting services over KWYR (1260) of Winner, South Dakota, every Sunday at 3:15 p.m. The program is called: The Lutheran Radio

Service. We wish our Rosebud brethren much success in this Gospel-spreading endeavor.

Grace of Oskaloosa, Iowa, broke ground for its new church with appropriate ceremonies on March 31. The church, on the edge of a new residential area, will be 60 feet by 30 feet, with additional space in the entrance.

Immanuel of Hadar broke ground for a new Christian day school on April 7. The school will measure 76 feet by 60 feet; it will contain two classrooms and an instruction room, as well as a kitchen, and a general-purpose room. Estimated cost is \$31,000.

The preaching station at Columbus is looking up. Services are at same location, but now are held at 8:00 a.m. Attendance has been about 20 lately. A vicar to work the field

more thoroughly than is possible for the pastors at present serving — they drive over 50 miles each way — has been asked for.

Pastor A. F. K. Hertler of North Freedom, Wisconsin, has accepted the call to Longmont and Platteville, Colorado.

The wife of Pastor A. C. Baumann of Ordway, Colorado, died April 22. We extend our sympathy to our brother in Christ.

Pastor Gordon Snyder of North Platte, Nebraska, has accepted a call to Nain of West Allis, Wisconsin.

Mr. Luther Wendland, principal of Gethsemane Lutheran School of Omaha, has resigned to attend Bethany in Mankato, Minnesota, to prepare himself for the preaching ministry. We wish him God's blessing.

F. A. WERNER

## † Pastor Ernst C. Birkholz †

Forty years and one day after his installation as pastor at St. Paul's Congregation in St. James, Minnesota, the burial service for Pastor Ernst C. Birkholz was conducted in St. James, Minnesota, by the undersigned. Pastor Birkholz was born on June 27, 1885, in Green Lake County, Wisconsin. Later he moved with his family to Renville County, Minnesota. With his twin brother Edward, he prepared for the holy ministry in his attendance at Dr. Martin Luther College, Northwestern College, and the Wisconsin Theological Seminary. He and his twin brother were ordained into the holy ministry on June 12, 1912. The fiftieth anniversary of this event was observed by the St. John's Congregation of Brewster, Nebraska, last year.

Pastor Birkholz served his Lord faithfully in St. Paul's Congregation, Roscoe, South Dakota; Zion Congregation, Olivia, Minnesota; St. Matthew's Congregation, Danube, Minnesota; St. Paul's Congregation, St. James, Minnesota; St. Paul's Congregation, North Platte, Nebraska; and the last nine years in St. John's Congregation, Brewster, Nebraska.

Survivors of Pastor Birkholz include three sons; Pastor Martin C. of Mankato, Minnesota, Ernst of Marshall, Minnesota, and Teacher Jerome of Toledo, Ohio; three daughters, Mrs. Ern-Gret Seim of St. Louis Park, Minnesota, Mrs. Elmer Abendroth of Waterloo, Wisconsin, Mrs. Arden Short of Los Angeles, California; 13 grandchildren; many other relatives and friends.

Funeral services were held at St. John's Church in Brewster, Nebraska, on Monday, May 13. At this service Pastor K. Strack of Naper, Nebraska, officiated, using as his text Luke 2: 25-31. After this service the body was taken to St. Paul's Church in St. James, Minnesota, where the funeral service was conducted on Tuesday, May 14. The sermon was based on I Corinthians 15:10. The committal service was conducted at Mt. Hope Cemetery in St. James, Minnesota.

We thank the Lord for the many blessings given His Church through the services of this servant of the Word. It is our prayer that the same Lord will comfort all who mourn his loss with the sweet consolations of His holy Word.

EMIL F. PETERSON

## Anniversaries

### Sixtieth Wedding

Mr. and Mrs. Herman Radmer of Nathanael Ev. Lutheran Church, Milwaukee, Wisconsin, on May 2, 1963.

\* \* \* \*

### Golden Wedding

Mr. and Mrs. John Leverentz of Zion Ev. Lutheran Church, Rhinelander, Wisconsin, on May 17, 1963.

### Studies in God's Word

(Continued from page 164)

Holy Spirit has opened our hearts to discern and to accept. Without His enlightening wisdom and truth we remain in the darkness of ignorance and superstition. Through the Word of Truth He is pleased to make us children of light and heirs of life and eternal blessedness.

Cherish the Spirit of Pentecost, the Spirit of truth and life!

MILTON BURK

## ITEM FROM OUR NEWS BUREAU

### Lutheran Apaches Featured in Arizona Highways:

The San Carlos Apaches are the subject of the May issue of *Arizona Highways*, a monthly publication of the Arizona Highway Commission, Phoenix, Arizona. The Wisconsin Synod has been conducting mission work among the Apaches since 1893.

The front cover features Wanda Hull, a pupil in the Synod's Peridot Mission School, and the back cover Trudie Modless, a student at the Synod's East Fork Mission High School. Next year Miss Modless will attend Dr. Martin Luther College, New Ulm, Minnesota, a teacher-training school of the Wisconsin Synod.

The lead article is devoted to the ministry of Dr. Francis Uplegger, who

has served the San Carlos Mission since 1919. The article describes him as the "greatest authority on the Apache language," and compiler of the only complete Apache dictionary.

The article also relates how Dr. Uplegger helped the Apaches adopt a constitutional form of government by acting as their secretary. "So perfect was the final draft," the article states, "that it was accepted by the Department of the Interior and has since then served as a working model for other Indian tribes."

"Tall, erect, and slender, still active in advisory affairs," the article concludes, "Dr. Francis Uplegger looks far younger than his busy 95 years."

For 46 years Dr. Uplegger's son, Alfred, and his son-in-law, Pastor Rosin, have also served the Apaches.

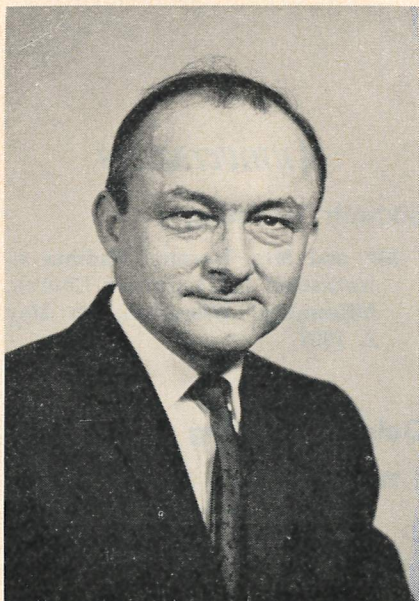
Throughout the colorful 40-page booklet there are pictures of Lutheran Apaches including a picture of the seven-member tribal council, of whom three are Wisconsin Synod Lutherans.

From 1893 to 1918 the Wisconsin Synod was the only Christian church body working among the Apaches.

On the two Apache Reservations the Wisconsin Synod has six congregations and six preaching stations and maintains four elementary schools and one high school. It also provides a nursery for Apache children. The Apache congregations themselves support a regular Sunday morning worship hour over a local radio station.

The Wisconsin Synod mission numbers 2,874 members, about 50% of the reservation Apaches.

### New Men at DMLHS



Pastor Oscar Siegler

**PASTOR OSCAR SIEGLER**, 48, had his training for the parish ministry at Northwestern College and Wisconsin Lutheran Seminary. After a year

of service as tutor at Northwestern Lutheran Academy, he was pastor of Grace, Pickett, Wisconsin, from 1941 to 1946. Since 1946 he has served St. Paul's at Mt. Calvary, Wisconsin. He was president of the Northern Wisconsin District from 1952 to 1962, and second vice-president of the Wisconsin Evangelical Lutheran Synod since 1961. Since 1959 he has also been a member of the Synod's Study Committee.

Pastor Siegler will be the administrator of the Dr. Martin Luther High School, established as a separate school by the Special Convention of the Synod in 1962.

\* \* \* \*

**MR. RAYMOND DUEHLMEIER**, 48, graduated from Dr. Martin Luther College in 1935. In the years from 1935 to 1941 he served in the Christian day schools at Maribel, Wisconsin, Nicollet, Wood Lake, and Hutchinson, Minnesota. Since 1941 he has been teacher of the upper grades at Nicollet. He has done graduate work in English and German. Married, Mr. Duehlmeier is the father of four children.



Mr. Raymond Duehlmeier

Mr. Duehlmeier will assume his duties of teaching English in the High School Department of Dr. Martin Luther College at the beginning of the fall term.

### COMMENCEMENTS

#### Dr. Martin Luther College

Commencement exercises at Dr. Martin Luther College, New Ulm, Minn., will begin at 10 o'clock on Wednesday, June 5. Prof. Erwin E. Kowalke of Watertown, Wis., will deliver the address.

On Tuesday, June 4, at 5 o'clock, the alumni and friends of the institution will meet for a luncheon in the College dining hall. This will be followed by the concert

at 8:15.

We extend a cordial invitation to all.

\* \* \* \* \*  
CARL L. SCHWEPPE

#### Northwestern College

Commencement exercises at Northwestern College will be held on Thursday, June 6, at 10:00 a.m.

The alumni will meet on Wednesday, June 5, at 3:00 p.m. The alumni luncheon will follow at 5:00, the commencement concert at 8:00.

C. TOPPE

### GRADUATION SERVICE AND CONCERT

#### Wisconsin Lutheran Seminary

The current centennial school year at our Theological Seminary, Mequon, Wis., will close with a special graduation service on Tuesday morning, June 4, at 10:00 a.m.

The Seminary Chorus will present the annual closing concert on the evening before at 8:00 o'clock.

All friends of our Seminary are cordially invited.

CARL LAWRENZ

## Editorials

(Continued from page 163)

by any other religious group, prayers at the opening of the sessions of Congress and the legislatures, and the like. How can that be defended by those who avowedly stand for the complete separation of Church and State?

The latest is the discontinuation of high-school baccalaureate services by the school board of Austintown, Ohio. The school board is certainly an arm of the State, and though a baccalaureate service is clearly a religious service, the holding of such services under the auspices of the school boards are quite common, particularly in the smaller communities. One of the reasons given by the Austintown board, was the recent Supreme Court

decision. Whether that decision was intended to include baccalaureate services is at least open to question.

We oppose them not only because they are a mixing of Church and State but also because they are thoroughly unionistic in their makeup. Our high schools are attended not only by students from Christian denominations, which may differ radically in doctrine, but also from non-Christian churches such as Jews, Buddhists, Unitarians, and the like, even atheists. To force them together into a religious service certainly is what the Scriptures call being unequally yoked together. Unfortunately most Protestant church people see no harm in that but consider it a good thing. There is little approval of the old Lutheran position, based on the Bible, that religious fellowship must be based on agreement in doctrine.

IM. P. FREY

### BUSINESS OFFICER FOR DMLC

The Board of Control of Dr. Martin Luther College with the approval of the Board of Trustees is creating a new office at the College in which, in the future, all of the College's finances will be concentrated. The title of the man to whom this office will be entrusted will be the Business Officer.

The Board of Control therefore herewith respectfully requests the members of the Synod to send us the names of business men in their areas who in their estimation would qualify.

The man engaged by us should have the following qualifications:

1. He should be in agreement with the educational principles of the College.
2. He should have a comprehensive understanding of business administration.
3. He should possess the integrity that such a position demands.

All names of prospective candidates or further questions are to be directed to the Secretary, Mr. Glende, no later than June 26, 1963. The Board will be glad to arrange for interviews.

Arthur Glende, Secretary  
D.M.L.C. Board of Control  
17 South Jefferson Street  
New Ulm, Minn.

### PASTORS' INSTITUTE

The 1963 Pastors' Institute will be held at Dr. Martin Luther College, New Ulm, Minnesota, July 8-12, 1963.

The program for this year's institute includes:

1. The Old Testament Concept of the Soul by Professor H. J. Vogel.
2. An Exegetical-Dogmatic Study of the Gospel of St. John by Professor J. P. Meyer.
3. Parish Administration by Pastor Robert Voss.
4. Home Mission Expansion by Pastor Ray Wiechmann.

A registration fee of \$5.00 will be required from each pastor attending the institute. An additional charge of \$5.00 will be made for those commuting daily and taking only the noon meal at the dining hall. Those wishing dormitory accommodations for the entire five-day period will be charged \$12.50 for room and board in addition to the registration fee.

Registration should be made by writing to the Presidents' Office at Dr. Martin Luther College as soon as possible.

Secretary of the Board  
ADOLPH C. BUENGER  
Wisconsin Lutheran Seminary

### PIANO, ORGAN TEACHER NEEDED

A piano teacher and an organ teacher will be needed on the music staff of Dr. Martin Luther College, New Ulm, Minn., for

the next school term. Persons interested in either of these positions and those knowing of persons qualified for these positions are asked to inform the undersigned.

Prof. Meilahn Zahn, Chairman  
Music Department  
Dr. Martin Luther College  
New Ulm, Minn.

### WHITEWATER LUTHERAN YOUTH CAMP

Place: "Camp Whitewater," Whitewater State Park, Altura, Minn., north of St. Charles, Minn., and US Hwy 14 about 5 miles.

Dates: Boy's and Girl's Camp, for ages 8-preconfirmation age, June 30 to July 7; Teen-ager's Camp, for confirmed age and up, July 7 to 14; Pastor's family retreat, July 14 to 17.

Camp Activities: Bible Study, Singing, Hiking, Swimming, Volleyball, Softball, Badminton, Handicrafts, Picnic.

Rates: Boy's and Girl's Camp and Teen-ager's Camp, \$15 plus \$1 to accompany registration; (a 50c one-use Minnesota State Park sticker for each car entering must be extra); Pastor's family retreat, \$8.50 per person, under 6 years, \$6.

For additional information: Write to Pastor Darryl Bruemmer, Box 84, Eitzen, Minn., for Boy's and Girl's Camp and Teen-ager's Camp. Write to Pastor R. A. Kant, P.O. Box 136, Altura, Minn., for Pastor's family retreat.

### NOTICE

#### Membership Conservation Program

Our Wisconsin Evangelical Lutheran Synod has instituted a membership conservation program. A packet containing instructions and all necessary materials has been mailed to every pastor in the Synod. Because a program of conserving members for our Synod will succeed only to the extent that our membership cooperates, we ask that the following be observed.

1. All members who move, please give your new address to your home pastor. Do this before you move, if possible. If not possible, mail it to him as soon as your new address is known.
2. All pastors who are willing to serve as Contact Men, please mail your name and a listing of the entire area you will serve (county, cities, suburbs) to the Membership Conservation Clearing House.
3. To avoid delay in handling, address all correspondence regarding the program directly to the Clearing House in Detroit.

WELS Membership Conservation  
10729 Worden  
Detroit 24, Mich.

### WISCONSIN SYNOD YOUTH CAMP

Place: Camp Luther, Three Lakes, Wis., three miles north of Three Lakes on Highway 45.

Time: July 14-21, 1963.

Dormitory Accommodations: Campers' meals in dining hall; first aid, with nurse on duty at all times.

Activities: Outdoor sports of all kinds; supervised swimming and boating; campfires; singspirations; devotions, topical Bible study.

Ages: Children from grades 7 through 12. Cost: \$18.00 per week, includes insurance and registration fees; \$5.00 deposit required with each registration.

For additional information or reservations write to Rev. T. Bradtke, 700 West Fourth St., Marshfield, Wis.

### 37th BIENNIAL CONVENTION AND SEMINARY CENTENNIAL

God willing, the 37th Biennial Convention of the Wisconsin Evangelical Lutheran Synod will be held in the Wisconsin Lutheran High School, 330 N. Glenview Ave., Milwaukee 13, Wis., from August 7 to 14, 1963. These dates are determined by the Synod's Constitution and Bylaws.

The Centennial of the founding of our Wisconsin Lutheran Seminary will be observed at a service to be held on the Seminary grounds on Sunday, August 11.

OSCAR J. NAUMANN, President

## CALENDAR OF CONFERENCES

### DAKOTA-MONTANA

#### WESTERN DELEGATE CONFERENCE

Place: Northwestern Lutheran Academy, Mobridge, S. Dak.

Time: June 25-26, 1963, beginning with a 10:00 a.m. Communion service in the Academy gymnasium; Cyril Spaude the preacher.

Essay: Relationship between the layman and his congregation, J. Murphy.

Each congregation is to have a lay delegate. Bring bedding, etc., as you will be housed in the dormitories.

D. ZIETLOW, Secretary

\* \* \* \*

#### EASTERN DELEGATE CONFERENCE

Date: Thursday, June 20, 1963, opening with a Communion service at 9:00 a.m.

Place: Peace Lutheran, Clark, S. Dak., R. J. Zink, host pastor.

Program: The Syllabus of Synod as assigned. C. E. CONE, JR., Secretary pro tem.

### MICHIGAN

#### PASTOR-TEACHER CONFERENCE

Date: June 11-13, 1963.

Time: Tuesday, 10:00 a.m. to Thursday, 12 noon.

Registration: 9:00-10:00 a.m. Tuesday, June 11, 1963.

Place: Zion Ev. Lutheran Church and School, Opening session at the day school, Cole at North Macomb St., Monroe, Mich., G. M. Cares, host pastor.

Holy Communion service: Tuesday, June 11, 1963, 7:30 p.m., Zion Ev. Lutheran Church, Cass at West Second St., Kenneth Vertz, guest speaker.  
 Accommodations: Requests for meals and lodging are to be made on the cards provided no later than June 5.  
 Agenda: "An Evaluation of the New Testament Translation of the New English Bible," Pastor Daniel Jungkuntz; "A Study of Titus, Chapter Two," Pastor Robert Holz; "Certain Pitfalls We Must Avoid if We Would Keep Our Sermons Christ-centered," Pastor Edwin Frey; Committee Reports to the Synod; Other business.  
 RONALD F. FREIER, Secretary

**MINNESOTA**

**RED WING DELEGATE CONFERENCE**  
 Date: June 11, 1963.  
 Time: 9:00 a.m. Holy Communion service (C. Serwe, speaker; T. Albrecht, alternate).  
 Place: Grace Ev. Lutheran Church, Oronoco, Minn., G. A. Fuerstenau, host pastor.  
 Agenda: Evangelism, Pastor Daniel Malchow; Consideration of our Synod's 1963 Convention Program, Pastor H. Muenkel, leader.  
 NATHAN RETZLAFF, Secretary

**ST. CROIX PASTOR-DELEGATE CONFERENCE**

Date: June 18, 1963.  
 Time: 9:00 a.m. Central Daylight Saving Time.  
 Place: Trinity Lutheran Church, Osceola, Wis. (R. Schroeder, host pastor).  
 Preacher: C. Bolle (C. Zuleger; alternate).  
 Program: "Information and Inspiration for World Mission Program."  
 J. G. HOENECKE, Secretary

**CROW RIVER DELEGATE CONFERENCE**  
 Date: June 25, 1963.  
 Place: Immanuel Lutheran Church, Buffalo, R.R., Minn.  
 Time: 9:00 a.m.  
 Agenda: A study and discussion of the business of the 1963 WELS Convention.  
 W. E. NEUMANN, Secretary

**NEW ULM DELEGATE CONFERENCE**  
 Date: June 27, 1963.  
 Time: 9:30 a.m.  
 Place: Zion Ev. Lutheran Church, Morgan, Minn., Henry Koch, host pastor.  
 Agenda: Isagogical Review of Hosea, Prof. C. J. Trapp; The Beloved Disciple in the School of the Savior, Prof. H. Birkholz.  
 ALVIN R. KIENETZ, Secretary

**NORTHERN WISCONSIN**

**MANTOWOC DELEGATE CONFERENCE**  
 Date: Aug. 4, 1963.  
 Place: Trinity, Brillion, Wis.  
 Time: 1:30 p.m.  
 Host pastor: A. Stuebs.  
 S. KUGLER, Secretary

**PACIFIC NORTHWEST**

**DISTRICT DELEGATE CONFERENCE**  
 Place: Grace Lutheran Church, Yakima, Wash., T. R. Adascheck, pastor.  
 Time: June 25-27, 1963 (from noon to noon).  
 Agenda: The study and evaluation of "Reports and Memorials."  
 Essayist: The Rev. Oscar Siegler, "The Four Silent Centuries."  
 Please inform the host pastor of your intended presence or absence and also that of the delegate by June 23.  
 A. B. HABBEN, Secretary

**SOUTHEASTERN WISCONSIN**

**DISTRICT PASTOR-TEACHER CONFERENCE**  
 Place: St. James Lutheran Church, 2028 N. 60th Street, Milwaukee, Wis., W. O. Pless, pastor.  
 Time: Tuesday and Wednesday, June 18 and 19, 1963.  
 Communion service Tuesday morning at 9:00 o'clock, Pastor Herbert Lau, preacher.  
 Memorial service in memory of President John Brenner, Wednesday morning at 9:00 o'clock, Prof. John P. Meyer, preacher.  
 Essay: The Ecumenical Movement and True Ecumenicity, Pastor James Schaefer.

Reports: Commission on Doctrinal Matters, District Commission on Evangelism, District Cashier, and others.  
 All male teachers of the District are expected to attend.  
 All pastors and teachers will provide their own meals on both days.  
 HEINRICH J. VOGEL, Secretary

**WESTERN WISCONSIN**

**DISTRICT PASTORAL-TEACHER CONVENTION**

Date: June 11 to June 12, 1963.  
 Place: Northwestern College, Watertown, Wis.  
 Starting time: Tuesday, June 11, 10:00 a.m. D.S.T.  
 Communion service in the College Chapel Tuesday, June 11, 7:30 p.m.  
 Details for announcing will be sent to all pastors and teachers.  
 H. WINKEL, Secretary

**ORDINATIONS AND INSTALLATIONS**

**Installed**

**Pastors**  
**Paustian, Henry E.**, as associate pastor of St. Mark's Ev. Lutheran Church, Watertown, Wis., by H. Wicke; Feb. 3, 1963.  
**Stensberg, Burton E.**, as pastor of St. Peter's Ev. Lutheran Church, Schofield, Wis., by C. Weigand; assisted by T. Bradtke, J. Henning, G. Krause, W. Lange, N. Lindloff, K. Nolting, R. Reede, E. Schaewe, G. Schmeling, and A. Schumann; March 31, 1963.  
**Tacke, Ewald**, as pastor of Trinity Ev. Lutheran Church, Winslow, Ariz., and of Faith Ev. Lutheran Church, Holbrook, Ariz., by I. Frey; assisted by R. Hartman and D. Tomhave; May 12, 1963.

**CHANGE OF ADDRESS**

**Pastors**  
**Paustian, Henry E.**, 1025 Main St., Watertown, Wis.  
**Stensberg, Burton E.**, 110 Eau Claire St., Schofield, Wis.

**WISCONSIN EVANGELICAL LUTHERAN SYNOD  
 BUDGETARY OPERATING STATEMENT  
 July 1, 1962, to April 30, 1963**

	This Year		Last Year	
	April 1963	July 1962 thru April 1963	April 1962	July 1961 thru April 1962
<b>Budgetary Income:</b>				
Offerings from Districts .....	\$280,168	\$2,163,029	\$184,379	\$1,947,153
Gifts and Memorials from Members .....	269	8,938	120	4,512
Bequest for Budget.....		1,949		
Revenues from Educational Institutions .....	24,403	346,194	12,525	275,488
Other Income .....	662	7,916	195	3,140
Income from Home for Aged.....	11,078	84,942	8,009	61,888
<b>Total Income .....</b>	<b>\$316,580</b>	<b>\$2,612,968</b>	<b>\$205,228</b>	<b>\$2,292,181</b>
<b>Budgetary Disbursements:</b>				
Worker Training .....	\$111,482	\$1,473,341	\$111,156	\$1,372,649
Home Missions .....	62,516	635,408	77,268	768,906
World Missions .....	33,425	395,689	48,615	365,187
Benevolences .....	18,490	183,433	16,606	158,602
Administration and Promotion.....	21,035	193,696	17,462	231,366
<b>Total Disbursements .....</b>	<b>\$246,948</b>	<b>\$2,881,567</b>	<b>\$271,107</b>	<b>\$2,896,710</b>
<b>Operating Gain or (Deficit) .....</b>	<b>\$ 69,632</b>	<b>(\$ 268,599)</b>	<b>(\$ 65,879)</b>	<b>(\$ 604,529)</b>

**BUDGETARY ALLOCATION AND RECEIPTS**

Districts	April 1963			Ten Months July 1962 thru April 1963			Deficit	
	Comm.	Budget	Offerings	Budget	Offerings	Per		
	Allocation	Received	Cent	Allocation	Received	Cent		
Arizona-California .....	4,149	\$ 6,020	\$ 5,454	90.6	\$ 60,200	\$ 49,876	82.9	\$ 10,324
Dakota-Montana .....	7,245	10,513	***		105,130	72,329	68.8	32,801
Michigan .....	26,285	38,143	27,538	72.2	381,430	280,211	73.5	101,219
Minnesota .....	38,747	56,227	60,574	107.7	562,270	367,360	65.3	194,910
Nebraska .....	6,853	9,945	11,150	112.1	99,450	71,700	72.1	27,750
Northern Wisconsin .....	47,714	69,239	51,223	74.0	692,390	437,314	63.2	255,076
Pacific Northwest .....	1,400	2,031	3,263	160.7	20,310	16,242	80.0	4,068
Southeastern Wisconsin .....	51,392	74,576	56,006	75.1	745,760	460,635	61.8	285,125
Western Wisconsin .....	51,278	74,411	64,960	87.3	744,110	407,362	54.7	336,748
<b>Total This Year</b> .....	<b>235,063</b>	<b>\$341,105</b>	<b>\$280,168</b>	<b>82.1</b>	<b>\$3,411,050</b>	<b>\$2,163,029</b>	<b>63.4</b>	<b>\$1,248,021</b>
<b>Total Last Year</b> .....		<b>\$341,105</b>	<b>\$184,379</b>	<b>54.1</b>	<b>\$3,411,050</b>	<b>\$1,947,153</b>	<b>57.1</b>	

\*\*\*April Report from Dakota-Montana District received after books were closed for April.

**WISCONSIN EVANGELICAL LUTHERAN SYNOD**

**Receipts for Restricted Funds**

	April 1963			Ten Months July 1962 thru April 1963		
	Offerings	Gifts	Bequests	Offerings	Gifts	Bequests
	from	and		from	and	
Districts	Districts	Memorials	Districts	Memorials	Districts	Memorials
Church Extension Fund .....	\$4,474.90	\$ 177.35	\$11,439.98	\$63,258.78	\$ 4,990.50	\$13,422.92
Parsonage-Teacherage Fund .....		1.25		82.77	53.75	2,000.00
Educational Institution Building Fund .....	910.90	15.00		1,684.90	674.00	1,000.00
Wisconsin Luth. Seminary Centennial						
Thank Offering .....	5.00			5.00	23.50	
Committee on Relief .....	349.86	248.26		14,133.01	2,847.21	
Rhodesia Medical Mission .....	13.00			1,611.14	9,138.68	
East Fork Lutheran Nursery .....		1,628.59		510.79	25,622.18	
Bible Institute of Northern Rhodesia .....				3,043.06	15,250.76	
Chapels for Japan .....		10.00		153.00	1,336.13	
Books for Missions .....	18.50			118.50	336.07	
Hong Kong or Other World Missions.....				5.00	577.68	
Dr. Martin Luther College Boys' Dorm. Fund					50.00	
Nebraska Lutheran Academy Building Fund....	13.00			368.16	4,149.15	
Nebraska Lutheran Academy Equipment Fund					50.85	
Northern Wisconsin District Home for Senior Citizens Building Fund.....		201.12			553.25	

**INSTRUCTIONS FOR SENDING CONTRIBUTIONS FOR RESTRICTED FUNDS**

**East Fork Lutheran Nursery:**

Send to East Fork Lutheran Nursery, c/o Rev. Charles E. Found,  
750 East Baseline Road, Phoenix 40, Arizona

Make check payable to "East Fork Lutheran Nursery"

**Northern Wisconsin District Home for Senior Citizens Building Fund:**

Send to Mr. Gerald C. Herzfeldt, 1331 Green Grove Road, Appleton, Wisconsin

Make check payable to "Northern Wisconsin District Home for Senior Citizens Building Fund"

**All Other Funds:**

Send either to (1) Your District Cashier along with a "Collection for Budget" report, or to

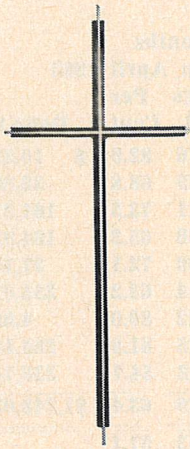
(2) Wisconsin Evangelical Lutheran Synod, 3624 W. North Ave., Milwaukee 8, Wisconsin,  
and a letter stating the fund for which given

Make check payable to "Wisconsin Ev. Lutheran Synod"

Norris Koopmann, Treasurer  
3624 West North Avenue  
Milwaukee 8, Wisconsin

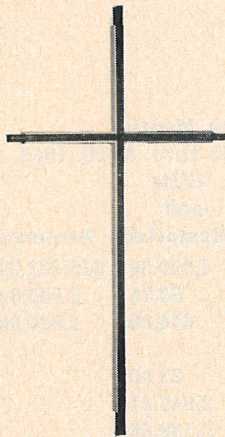
# Walnut and Aluminum Crosses

Here is a pleasing blend of polished walnut, fine metal, and symbolism. Beautiful polished walnut is blended with satin-finished aluminum to create this symbol of the Christian faith. Each cross is attractively gift-boxed.



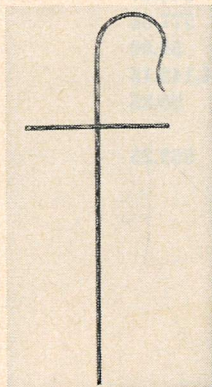
No. 45-1396

No. 45-1396 — Satin-finished aluminum cross firmly imbedded in a cross of polished walnut. Aluminum cross extends slightly beyond the walnut. Size: cross span, 9¼ inches wide by 21½ inches long; depth, ⅝ inch, face of cross, ½ inch . . . . . \$6.50



No. 45-1397

No. 45-1397 — Solid walnut cross inset in a frame of aluminum with the walnut extending a little above the aluminum. Size: cross span, 10½ inches wide by 19½ inches long; depth, ½ inch; face of cross, ½ inch . . . . . \$6.50



No. 310

# Brass Shepherd Cross

The words of Jesus, "The Good Shepherd giveth His life for the sheep," were the inspiration for this lovely cross. It is handmade and hand-hammered in rich brass and makes an outstanding and inexpensive gift. Size, 10 inches high. Boxed.

No. 310 . . . . . \$3.50

On orders for \$5.00 or less, please add 25 cents service charge.  
On all CASH ORDERS over \$5.00 add 5 cents for each dollar or fraction thereof to cover postage.

**NORTHWESTERN PUBLISHING HOUSE**  
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