

The 49th
REGULAR CONVENTION
of the
EVANGELICAL LUTHERAN SYNOD



Essay
EDUCATING FOR ETERNITY

Pastor Luther Vangen

JUNE 21-26, 1966

**BETHANY LUTHERAN COLLEGE
AND SEMINARY**
Mankato, Minnesota

LOOKING FORWARD TO 1968

Jubilee Year
EVANGELICAL LUTHERAN SYNOD

“Our Golden Anniversary
A Golden Opportunity”

To thank God for 50 years of grace

“Give thanks at the remembrance of His holiness.”

-- Psalm 97:12

LET US BEGIN NOW TO BUILD UP A THANKOFFERING
THAT WILL BE WORTHY OF THE OCCASION

OUR FIVE YEAR GOAL:
\$300,000.00

49th REPORT

REGULAR CONVENTION

EVANGELICAL LUTHERAN SYNOD

and the
Tenth Annual Meeting of the
Bethany Lutheran College and Seminary
Corporation

Compiled by
W. C. GULLIXSON, Secretary

CONVENTION THEME: "FOR WE ARE SAVED BY HOPE" (Rom. 4:28)
Symbol on Cover: Salvation by Hope

Held at
Bethany Lutheran College
and Seminary

Mankato, Minnesota
June 21 to June 26, 1966



DELEGATES AND PASTORS AT THE 1966 CONVENTION

THE CONVENTION OPENING AND ORGANIZATION

The 49th Annual Convention of the Evangelical Lutheran Synod began with a communion service in the Mt. Olive Lutheran Church, Mankato, Minnesota, at 1 p.m., June 21, 1966. The Rev. Torald N. Teigen, Ashland, Wisconsin, delivered the sermon, and the local pastor, the Rev. Hugo Handberg, served as liturgist. Mrs. John Moldstad was at the organ.

Pastor Teigen used as his sermon text 1 Timothy 1, 11-17, and developed the theme "Paul's Doxology For the Glorious Gospel of the Blessed God." The text is a song of praise to God for revealing His grace and mercy and longsuffering in the Gospel of Christ. This Gospel is the power of God, which has the power to convert carnal, sinful man of every age. This Gospel has been entrusted to the Church and to every Christian to use, to preserve pure and to proclaim to others. "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen."

President Joseph N. Petersen responded to the welcome given by Pastor H. Handberg and President B. W. Teigen on behalf of Mt. Olive Lutheran Church and Bethany Lutheran College, respectively.

The opening business session of the convention was called to order by the chairman, Pres. Petersen, in the Bethany Lutheran College Gymnasium-Auditorium. The secretary read the roll of Permanent Members and Permanent Advisory Members, the latter including pastors serving non-member congregations and pastors emeriti and professors. There were a total of 35 pastors and professors present at the opening session of the convention (later there were 48 present and 5 absent).

Thirty four delegates were seated on opening day (later 82, the highest in some years).

The 49th Regular Convention of the Evangelical Lutheran Synod and the 10th Annual Meeting of the Bethany Lutheran College and Seminary Corporation were declared to be in session in the name of Father and of the Son and of the Holy Ghost.

The President, J. N. Petersen, read his message and also read his report to the Synod in convention assembled.

Roll Call

A. PERMANENT MEMBERS

Pastors serving members congregations: T. Aaberg, P. Anderson, R. Branstad, G. Guldberg, C. A. R. Gullixson, G. H. Gullixson, W. Gullixson, H. Handberg, N. Harstad, R. Honsey, Theo. Kuster, H. Larson, S. Lee, D. Lillegard, J. Madson, N. Madson, P. Madson, W. McMurdie, A. Merseth, R. Moldstad, R. Newgard, N. Oesleby, J. Olsen, W. Olson, G. Orvick, J. Petersen, P. Petersen, W. Petersen, H. Preus, A. Strand, H. Theiste, V.

Theiste, M. Tweit, E. Unseth, L. Vangen, G. Weseloh, F. Weyland, C. Wosje, P. Ylvisaker.

B. PERMANENT ADVISORY MEMBERS (not eligible to vote)

Pastors serving non-member congregations or groups: A. Harstad, T. Teigen

Pastor Emeritus: C. U. Faye

Professors: J. Anderson, I. Johnson, J. Moldstad, M. Otto, G. Reichwald,

B. Teigen, Pres.



Above: St. Paul's Lutheran Church
Lewiston, Wisc.

At left: Newport Lutheran Church
Wisconsin Dells, Wisc.

Congregations Admitted Into Membership With the Synod

St. Paul's Lutheran Church, Lewiston, Wisconsin

Newport Lutheran Church, Wisconsin Dells, Wisconsin

Faith Evangelical Lutheran Church, Muskegon, Michigan

Pastors Admitted Into Membership

The Rev. Wayne Halvorson, Our Savior's Lutheran Church, Hawley, Minn.,
and Immanuel Lutheran Church, Audubon, Minn.

The Rev. Willard Olson, Redeemer Lutheran Church, New Hampton,
Iowa

The Rev. Thomas Kuster, assistant pastor of Our Saviour's Lutheran
Church, Madison, Wisconsin.

The Rev. W. Werling, Shawano, Wisconsin

Resignation From the Synod

Bethlehem Lutheran Church, Ellsworth, Minn.

Excused for Late Arrival

Pastors: Wilhelm Petersen, H. A. Preus, Ahlert Strand,

Excused for Early Departure

Pastors: G. Weseloh, N. Harstad, G. Guldberg, H. Larson, D. Lillegard,
T. N. Teigen

Delegates: Carl Miller, Oliver Cochran, Orville Roberson, Simon Sanderson,
Leo Cunningham, Thor Anderson, Oscar Torkelson

Pastors Admitted Into Membership



The Rev. Willard Olson



The Rev. Thomas Kuster



The Rev. Wayne Halvorsen

Excused for Non-Attendance

Pastor Neil Hilton.

Advisory Members

The Rev. Manford Lenz, President of the Minnesota District of the Wisconsin Evangelical Lutheran Synod.

Prof. Roland Hoenecke, Doctor Martin Luther College, New Ulm, Minn.

The Rev. Walter J. Schmidt, New Ulm, Minn.

The Rev. J. Bajus, Lakefield, Minn., Synod of Evangelical Lutheran Churches.

Prof. Oscar J. Siegler, President Doctor Martin Luther High School, New Ulm, Minnesota.

Visitors

Mr. Bill Thompson, St. Paul's Lutheran Church, Portage, Wisconsin.

Pastor W. Wehausen, Le Seuer, Minnesota

1966 Representatives Present Eligible to Vote

PASTOR	ADDRESS	CONGREGATION	DELEGATE
T. Aaberg	Scarville, Ia. Scarville, Ia.	Center Scarville	Elmer Branstad Nels Faugstad Clarence Dale Albert Hoppenrath Wm. Kuehn Adolph Leonard Alt.
P. Anderson	Belview, Minn. Belview, Minn. Delhi, Minn. Minneapolis, Minn.	Our Savior's Rock Dell First Fairview	Wilbert Werner Charles Getchell Harold Viste
R. Branstad	Bagley, Minn. Bagley, Minn. Lengby, Minn. Thornton, Ia. Fertile, Minn. Ulen, Minn.	Concordia Our Savior's St. Paul's Richland First Evanger Calvary	Melvin Dale Loren Larson Arthur Manthe Donald Whitcomb O. K. Gates Christ Knutson Alfred Aaronson Fred Seydel
G. Guldberg	Princeton, Minn.	Bethany	John A. Moldstad M. H. Otto
G. A. Gullixson G. H. Gullixson	Princeton, Minn. Audubon, Minn.	Our Savior's Immanuel	Palmer Dehli Wilbur Anderson
W. Gullixson	Hawley, Minn. Mankato, Minn.	Our Savior's Mt. Olive	Dr. Orlando Overn A. E. Voigt Einar Engebretsen Paul Staff
N. Harstad N. Hilton	Rochester, N. Y. Waterville, Ia. Waukon, Ia.	Indian Landing East Paint Creek West Paint Creek	Chester Grossmann Charles Braue Earl Lewis Norris Anderson Oscar Torkelson Everett Schumacher
R. Honsey A. Kuster	Arlington, Mass. Madison, Wis.	Harvard Street Our Saviour's	Dean Jorgenson Albert Oldre Holger Aussen Tom Bieber
T. Kuster	Chicago, Ill.	St. Paul's	Melvin Kloppen John Young Lenwick Hoyord Ernst Manthei Sophus Hanson Arthur Jordahl
H. Larson S. Lee	Oklee, Minn. Portage, Wis. Wisconsin Dells	Clearwater St. Paul's Newport	Thor Anderson Severt Roberson Arthur Swenson
D. Lillegard	Fosston, Minn. Trail, Minn.	Cross Lake Mt. Olive	
J. Madson N. Madson	Mayville, N. D. Luverne, Minn. Jasper, Minn.	First American Bethany Rose Dell Trinity	
P. Madson	Forest City, Ia. Thompson, Ia.	Forest City Zion	
W. McMurdie	Tacoma, Wash.	Lakewood	
A. Merseth	Amherst Junction, Wis.	Our Savior's	
R. Moldstad	Suttons Bay, Mich.	First	
R. Newgard	Albert Lea, Minn.	Our Savior's	
N. Oesleby	Eau Claire, Wis.	Pinehurst	
J. Olsen	Holton, Mich.	Holton	
W. Olson	New Hampton, Ia.	Our Redeemer	

8. **HIGHER EDUCATION:** *Pastors*—J. B. Madson (chrn.), Victor Theiste (sec.), Norman Harstad, Paul Petersen.
Delegates—Thomas Bieber (Jasper), Arthur Swenson (New Hampton), Harvey Bell (Hartland), Harry Seifert (Holy Cross, Madison), Adolph Jungemann (Sioux Falls), Donald Whitcomb (Bethany, Princeton), Carl Miller (Saude), Clarence Dale (Scarville).
9. **ELEMENTARY EDUCATION:** *Pastors*—Robert Moldstad (chrn.), Ahlert Strand.
Delegates—John Young (sec., Lakewood), Paul Levorson (Somber), Fred Seydel (Audubon), Joseph Honsey (Lime Creek).
10. **YOUTH WORK:** *Pastors*—Sophus Lee (chrn.), Gerhard Weseloh (sec.), George H. Gullixson.
Delegates—Severt Roberson (New Hampton), Wm. Kuehn (Belview), Alfred Aaronson (Audubon).
11. **PUBLICATIONS:** *Pastors*—Paul Madson (chrn.), Iver Johnson (sec.), James Olsen.
Delegates—Varnell Addison (Cottonwood), Clifton Swenson (Hiawatha), Herman Wichman (St. Mark's, Chicago), Harold Viste (Fairview).
12. **FINANCES:** *Pastors*—G. A. R. Gullixson (chrn.), Milton Otto (sec.), Milton Tweit, Eivind Unseth, Willard Olson.
Delegates—Nanian Thompson (Concordia, Eau Claire), Edward Watland (Holy Cross), Christ Knutson (Our Saviour's Princeton), Henry Koll (Lombard), Ernest Manthei (Suttons Bay), Oliver Cochran (Jerico).
13. **CHARITIES AND SUPPORT:** *Pastors*—Rudolph Honsey, Adolph Harstad, David Lillegard.
Delegates—Melvin Dale (Fertile), Art Manthe (Ulen), Charles Getchell (Fairview), Dr. Orlando Overn (Our Savior's, Madison).
14. **MISCELLANEOUS MATTERS:** *Pastors*—Prof. J. Anderson, Gottfred Guldberg, Nils Oesleby, Neil Hilton, George Orvick.
Delegates—Albert Oldre (Luverne), Henry Koll (Lombard), Helmer Hendrickson (Hartland).
15. **PASTORAL CONFERENCE RECORDS:** Pastor Hugo Handberg, Prof. G. Reichwald.
16. **RESOLUTIONS:** *Pastors*—Rudolph Honsey, Theodore Aaberg, Carl Wosje.
17. **SYNODICAL MEMBERSHIP:** *Pastors*—Raymond Branstad, Richard Newgard, Eivind Unseth, Wilhelm Petersen.
Delegates—Melvin Kloppen (Thompson), Melvin Dale (Fertile), Leonard Twedt (Volga), Nanian Thompson (Concordia, Eau Claire), Thor Anderson (Holton).
18. **CONVENTION CATECHISM COMMITTEE:** *Pastors*—Hans Theiste, Torald Teigen, Herbert Larson.
Delegates—Christian Olsen (Norseland), Leo Cunningham (Lake Mills), Arthur Jordahl (Albert Lea), Prof. John Moldstad (Mankato).
19. **TELLERS:** *Vicars*—Steven Quist, Rodger Dale, James Lillo.
20. **CHAPLAIN:** Pastor Alf Merseth.
21. **HEAD USHER:** Pastor Willard Olson.
22. **PARLIAMENTARIAN:** Pastor Milton Tweit.
23. **CONVENTION SENTINEL:** *Pastors*—David Lillegard, James Olsen, Adolph Harstad.

PRESIDENT'S MESSAGE

Esteemed and beloved members of the Evangelical Lutheran Synod:

"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." (Ps. 146, 5). Truly a spirit of joy and happiness permeates the heart of the child of God, 'whose hope is in the Lord his God'; also our hearts as we assemble again for our annual Synod Convention. A certain sameness is extant as far as the external organization of the convention is concerned. May sameness ever be extant as far as our noble aims and sacred purposes are concerned, to glorify Him, "who according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you". (1 Pet. 1, 3-4).

The theme chosen for this convention, "For we are saved by hope" does not contradict the assertion of the Apostle: "We walk by faith and not by sight". (2 Cor. 5,7). Faith always carries hope with it. Already we are saved by faith and share in the wonder of salvation. Already we are "heirs according to the hope of eternal life". (Titus 3, 7). We are heirs, but not yet in hope. It lies prepared for us in the future. Obviously, then, the Apostle reasons: "But hope that is seen is not hope; for what a man seeth, why doth he yet hope for?" (Rom. 8, 24b). When seeing begins, hope comes to an end. We are dependent upon hope and so upon waiting. Our spiritual posture is one of "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ". (Titus 2, 13). Christian hope is a certain hope, for "our Lord Jesus Christ himself and God, even our Father, which hath loved us, hath given us everlasting consolation and good hope through grace". (2 Thess. 2, 16). Christian hope then is not a blind leap into empty space, not an aimless walk into the dark and starless night, not wishful thinking, but a God-given conviction, a child-like trust in the sure promises of God.

The world's panacea for the woes of the world lies in more and more education. Truth is merely a relative thing; man must search more and more for the truth. The world also depends upon science to deliver mankind from the throes of hopelessness and to translate it into the utopian realm of hope. Many religionists believe that the hope of the world lies in the church, but, to carry out its missions, the church must come out of its snug shell, must understand better the secular world and its problems, must more skillfully reach the heart of the modern scientific-orientated thinking man. Far be it from the child of God to cast aspersions on the value of education, of acquiring more knowledge, as long as that knowledge does not militate against the wisdom of God and the revealed Gospel of Grace; nor does the child of God object to the

words 'confrontation and relevance,' when used according to Scriptural meaning and application. Certainly man needs to be confronted with his sins and total unworthiness before God. And what book other than the Holy Scriptures is relevant to man's desperate needs? Only the Gospel can deliver from the state of hopelessness and despair. Nor are we opposed to Biblical scholarship per se, but let him who interprets "speak as the oracles of God" (1 Pet. 4, 11). However, when the charge of dead orthodoxy or lack of Biblical scholarship or even provincialism is levelled against us, let us not be too quick to dismiss them in anger or with a shrug of the shoulders without first a thorough self-examination. After all, there may be some truth in the charges.

The Evangelical Lutheran Synod believes in true knowledge, science and education, but only in that kind which "brings into captivity every thought to the obedience of Christ" (2 Cor. 10, 5). This spirit or attitude may be called anti-intellectualism or dead orthodoxy, but it does offer and impart a solid hope. Bethany College is an institution of hope. The inscription over its portals, which greets the young hopefuls, could well be, "For we are saved by hope", not the one which could well be placed over the portals of most modern halls of learning: "All hope abandon ye who enter here". (Dante). Souls shall not be disillusioned, "who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast". (Heb. 6, 18-19).

The period of waiting for faith to give way to sight is a most glorious time, but it is also a time of testing and proving. The Apostle exhorts us to hope with patience, a steady and brave perseverance amid our groaning and painful conditions. "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves, also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption to wit, the redemption of our body". (Rom. 8, 22-23). Until the time of final deliverance and redemption, how easy it is for us to grow impatient! What a tangled web the church weaves for itself when it becomes impatient with the quiet working of the Spirit through the means of grace! How often we are tempted to build the Kingdom of God through means other than the Lord has given us! In our busy efforts at times we fail or forget "to give an answer to every man that asketh, a reason of the hope that is in us, with meekness and fear". (1 Pet. 3, 15). Amid our fears, perplexities and groanings, how often we need to be reminded that "tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us". (Rom. 5, 3-5). In our feverish impatience at times to be of service, we do well to hear again John Milton's bit of theology in his Ode to Blindness: "they also serve who only stand and wait".

Brethren, as pilgrims of hope - and that we are - let us hopefully fix our eyes of faith intently on the gracious promises of Scripture. Then we can run our race cheerfully and confidently. As we hopefully look for the Lord's gracious guidance and merciful help in the years ahead, may this loving benediction rest upon all of us as individuals, as congregations, and as a synod. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost". (Rom. 15, 13).

J. N. Petersen

PRESIDENT'S REPORT

Ordained

Candidate of Theology, Willard Olson, was ordained and installed as pastor of Redeemer Lutheran Church, New Hampton, Iowa, on September 5, 1965. Pastor Milton Tweit, Circuit Visitor, performed the rite of ordination. Pastor Torald Teigen preached the sermon. Other pastors taking part were: Herman Preus, Paul Madson, Paul Petersen, Paul Anderson, Neil Hilton, Roger Drews and James Mumm.

Candidate of Theology, Thomas Kuster, was ordained and installed as assistant pastor of Our Saviour's Lutheran Church, Madison, Wisconsin, on June 12, 1966. Pastor Arnold Kuster served as Ordinator, Pastor George Orvick as Liturgist, and Pastor Theodore Kuster preached the sermon. A number of pastors of the Circuit also took part in the service.

Candidate of Theology, Wayne Halvorson, was ordained and installed as pastor of Our Savior's Lutheran Church, Hawley, Minnesota, and of Immanuel Lutheran Church, Audubon, Minnesota, on June 19, 1966. Circuit Visitor, Pastor Juul Madson, served as the Ordinator and preached the sermon at Hawley, while Pastor Gottfred Guldberg preached the sermon at Audubon. Pastors of the Circuit also took part in both services.

Installed

On June 27, 1965, Pastor David Lillegard was installed as pastor of Froen, Cross Lake and Mt. Olive Lutheran Churches of northern Minnesota by Visitor Juul B. Madson. On July 4, 1965, he was installed as pastor of Clearwater and St. Petri Lutheran Churches by Pastor Herbert Larson.

On September 7, 1965, The Rev. Milton Tweit, Chairman of the Board of Regents, installed The Rev. John Moldstad and Mr. Paul Helland as members of the faculty.

On September 12, 1965, Pastor Eivind Unseth was installed as pastor of St. Timothy Lutheran Church, Lombard, Illinois. Visitor George Orvick conducted the rite of installation. The Field Secretary of the Mission Board, Pastor Adolph Harstad, preached the sermon.

Pastor Richard Newgard was installed as pastor of Our Savior's Lutheran Church of Albert Lea, Minnesota, on January 2, 1966. Visitor Milton Tweit conducted the rite of installation. Professor Milton Otto preached the sermon. Other pastors taking part in the service: Theodore Aaberg, Paul Anderson, Paul Madson, Willard Olson, and Paul Ylvisaker.

Pastor Norman Harstad was installed as pastor of Indian Landing Lutheran Church, Rochester, New York, on January 9, 1966. Visitor Rudolph Honsey performed the rite of installation and preached the sermon.

Pastor Sophus Lee was installed as pastor of St. Paul's Lutheran Church of Portage, Wisconsin, and of Newport Lutheran Church, Wisconsin Dells, Wisconsin, on January 16, 1966. Visitor George Orvick conducted the rite of installation and Pastor Wilhelm Petersen, who had served as vacancy pastor for a number of months, preached the sermon. Pastors Adolph Harstad, Theodore Kuster, Arnold Kuster and George Gullixson took part in the service.

Pastor Paul Anderson was installed as pastor of the Delhi, Belview and Rock Dell Lutheran Churches on February 20, 1966. Visitor Gerhard Weseloh performed the rite of installation and Pastor O. K. Netzke, who had served as vacancy pastor, preached the sermon.

Pastor George Gullixson, Sr., was installed as pastor of Central Heights Lutheran Church, Mason City, Iowa, on June 12, 1966. Visitor Milton Tweit conducted the rite of installation and preached the sermon. Pastors of the Circuit also took part in the service.

Anniversaries

PASTORS

On June 20, 1966, Pastor Adolph Harstad, who presently is serving as Chaplain of Bethesda Lutheran Home of Watertown, Wisconsin, observed the 40th anniversary of his ordination into the Gospel Ministry.

Bethany and Our Savior's Lutheran Churches of Princeton, Minnesota, observed the 25th anniversary of Pastor Walther C. Gullixson on August 29, 1966. For the afternoon program the Rev. R. M. Branstad was master of ceremonies, and Prof. M. H. Otto the speaker. A reception followed in the church parlors.

Pastor Nils Oesleby was honored upon the occasion of his 25th anniversary of his ordination into the ministry with a special program and open house at Pinehurst Lutheran Church, Eau Claire, Wisconsin, on October 3, 1965.

The 25th anniversary of Prof. M. H. Otto's ordination was observed by the Board of Regents and the faculty and students of Bethany Lutheran College, on November 9, 1965. Pres. Petersen was the speaker for the observance, which was marked in connection with the morning Chapel hour.

On March 13, 1966, Emmaus Lutheran Church, Minneapolis, hon-



The Rev. Adolph Harstad



The Rev. F. Weyland

ored Pastor F. Weyland with an afternoon service and reception upon the occasion of the 25th anniversary of his ordination into the ministry. Pastor C. Wosje conducted the order of service, and Pastor R. Branstad delivered the message for the occasion.

CHURCH

Hartland Synod Lutheran Church of Hartland, Minnesota, Paul Ylvisaker, pastor, celebrated its 75th anniversary on September 12, 1965. President J. Petersen preached at the morning festival service. In an informal afternoon service and program, President Teigen of Bethany Lutheran College, Pastor Richard Newgard, Pastor Paul Ylvisaker and President Petersen spoke.

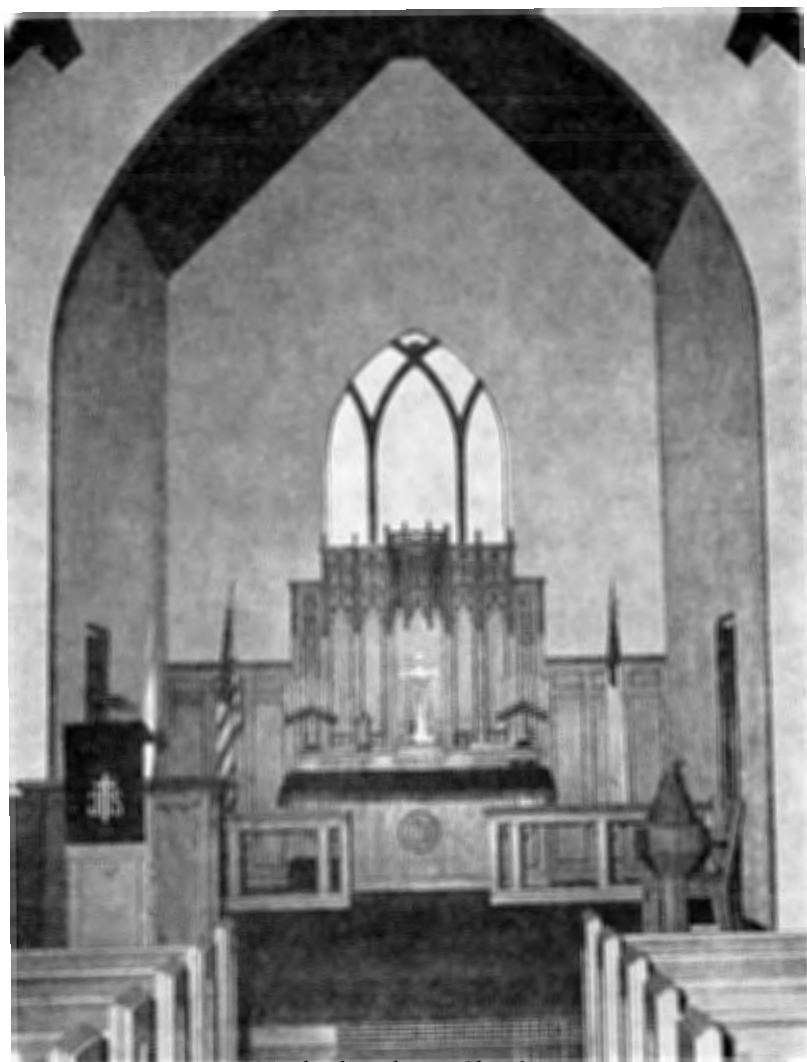
Rededication

St. Mark's Evangelical Lutheran Church, Chicago, Illinois, celebrated a rededication service after an extensive renovation program was completed on the church building.

Membership Applications

Newport Lutheran Church, Wisconsin Dells, Wisconsin, and St. Paul's Lutheran Church, Portage, Wisconsin, hereby apply for membership into the Evangelical Lutheran Synod. Their constitutions and statements of subscription to the Synod's Constitution are at hand. Newport was formerly an independent congregation, while St. Paul's withdrew from the Missouri Synod last summer. The Rev. Sophus Lee is the present pastor of both congregations.

The Rev. Willard Olson, pastor of Redeemer Lutheran Church, New Hampton, Iowa, is applying for permanent membership into



Hartland Lutheran Church

our Synod. His application with accompanying letter is at hand.

The Rev. Wayne Halvorsen, pastor of Our Savior's Lutheran Church, Hawley, Minnesota, is applying for permanent membership into our Synod. His application with accompanying letter is as hand.

The Rev. Thomas Kuster, assistant pastor of Our Saviour's Lutheran Church, Madison, Wisconsin, is applying for permanent membership into our Synod. His application with the accompanying letter is at hand.

The Rev. W. E. Werling, Shawano, Wisconsin, is applying for permanent membership into our Synod. His application with the accompanying letter is at hand.

Resignations and Appointments

In April Bethlehem Lutheran Church of Ellsworth, Minnesota, voted to withdraw from the Evangelical Lutheran Synod on the grounds that our Synod could not supply them with a resident pastor. Presently the congregation is served by an ALC pastor from nearby Adrian.

Pastor Gerhard Weseloh, Visitor of the Southwestern Circuit, resigned from that office. No replacement was made since his resignation came so close to the time of the Synod convention.

Upon acceptance to a professorship at Bethany Lutheran College, Pastor John Moldstad resigned from the Board of Regents, his office as alternate Visitor of the Southern Circuit, and as a member of the Golden Anniversary Committee. Pastor Herbert Larson was appointed to serve on the Board of Regents until the time of the convention. Pastor Norman Harstad was appointed to replace him on the Anniversary Committee. No appointment was made to succeed him as alternate Visitor.

Upon acceptance of a Call to the Delhi-Rock Dell-Belview parish, Pastor Paul Anderson resigned as Business Manager of the "Lutheran Sentinel". Mr. Leo Cunningham of Lake Mills, Iowa, was appointed to replace him until the time of the convention.

Future Workers

The three vicars from our Bethany Lutheran Seminary have been assigned to congregations for the coming year. Mr. James Lillo is to serve at Holy Cross, Madison, under the supervision of Pastor Orvick. Mr. Steven Quist is to serve at Fairview, Minneapolis, under the supervision of Pastor Branstad. Mr. Rodger Dale is to serve at Eau Claire, Wisconsin, under the direction of Pastor Vangen.

We have been informed that a future supply of Christian Day School teachers looks somewhat brighter than at the moment. We hope that this is so, for most congregations are operating on a year-by-year basis. We hope that all requests for the coming year can be met. It might be well for the Synod to give serious consideration to working out a training program with Dr. Martin Luther College of New Ulm. The present system of two years at Mankato State is not working out too well.

We have a few ministerial candidates, but I fear that the future needs of our congregations will not be fulfilled, unless all of us do more to encourage promising young men to prepare for the Gospel Ministry.

Deaths

Pastor George Schweikert passed away in Rochester, New York, on August 21, 1965. A service was conducted at Indian Landing



The Rev. G. Schweichert



The Rev. J. B. Unseth

on August 23 by Visitor Rudolph Honsey. A second service was held at Cass Lake, Minnesota, on August 26, with Pastor Norman Harstad conducting the service. The Rev. Sophus Lee spoke on behalf of our Synod.

The Rev. Joseph B. Unseth, pastor emeritus, passed away on January 16, 1966, in Mankato. Funeral service was conducted at Mt. Olive Lutheran Church, Mankato, January 20, by Pastor Hugo Handberg. Pastor Unseth had served in the active ministry for 51 years. President Petersen spoke on behalf of the Synod.

We commend the survivors of these faithful servants of the Word into the Hands of our gracious heavenly Father.

Funeral services were held in Sioux Falls, South Dakota, at Bethel Lutheran Church, on Thursday, June 2, 1966, for Mrs. Anna Guttebo. Her pastor, the Rev. Vistor Theiste preached on Job 19, 25-27. Committal services took place on Friday June 3, 1966, at Western Koshkonong, Wisconsin, the Rev. G. A. Gullixson officiating.

The Rev. Dr. Karl Kurth, who served as the Executive Secretary to the Mission Board of the Ev. Lutheran Synodical Conference for so many years, passed away on March 30 in St. Louis and was buried on April 2, 1966. Pastor George Gullixson, who had worked with him on the Board for a number of years, was present from our Synod. Dr. Kurth will be remembered for his zeal in the cause of both home and foreign missions. He also appeared at many of our conventions and addressed us on the work in Africa.

Visitations

In addition to the activity of the Circuit Visitors, your president found it necessary to visit more congregations than usual during the past year. On September 15, 1965, he visited the Indian Landing congregation of Rochester, New York, and conducted a call meeting. On September 20, 1965, he, together with Pastors Adolph Harstad and Arnold Kuster, met with the River Heights and Mayville congregations to discuss matters pertaining to the welfare of both congregations. On October 1 he met with Bethlehem Lutheran of Ellsworth to work out a plan whereby Pastor Victor Theiste was released from serving Bethlehem, so that he might serve the Oslo congregation of Volga, South Dakota, in conjunction with Sioux Falls. On October 3, 1965, he preached at Oslo and conducted a call meeting after the service. On October 27, 1965, he conducted a call meeting of the Newport-St. Paul's parish, Wisconsin Dells, Wisconsin. On November 16, 1965, he conducted a call meeting of the Delhi-Rock Dell-Belview parish.

A word of gratitude and appreciation is in order for the tremendous amount of work done and expended by our Circuit Visitors. Space does not permit the printing of all their activities. One Visitor conducted 22 call meetings alone. Visitors are assuming more and more work on behalf of the Synod. Their willingness to labor so faithfully spares the president of so much extra work, and he is truly grateful for it.

A visitation was conducted at Mt. Olive Lutheran Church, Mankato, on Sunday, February 20, 1966, by Visitor R. Branstad.

A word of appreciation should be made to the Bethany theologically-trained men for helping out with vacancies and Sunday preaching engagements. Seminary students with their heavy school loads have always lent a willing and helpful hand. I am sure that the congregations appreciate your work on their behalf.

Inter-Synodical Matters

Your president attended several days of the Wisconsin Evangelical Lutheran Synod Convention, which met at Watertown, Wisconsin, August 4-11, 1965. Pastor Adolph Harstad and Mr. Oscar Wilson also represented our Synod.

Dr. Oliver Harms, president of the Lutheran Church-Missouri Synod, invited our Synod to resume discussions with them and the Wisconsin Synod. Our reply to this invitation is found in the Doctrinal Committee Report.

Pastor Milton Tweit and Professor Milton Otto represented our Synod at the convention of the Synod of Evangelical Lutheran Churches (Slovak), held in Ducahy, Wisconsin, last September. There have been no further meetings with representatives of the Slovak Synod. However, you will note the recommendation of our Doctrinal Committee to discuss matters with them.

Through Dr. E. George Pearce, president of the Evangelical Lutheran Church of England, an invitation was extended to our

Synod to participate in a meeting of Chairmen of Theological Commissions to be held in Frankfurt, Germany, June 28-July 1, 1966. The purpose of this meeting is to prepare for the second International Theological Conference to be held in 1967. After discussing the matter with the Doctrinal Committee, your president declined the invitation on the grounds that we are not in fellowship with all the bodies to be represented there. If the meeting were of the nature of a free conference, we would undoubtedly view the invitation differently.

The Lutheran Church-Missouri Synod invited our Synod to join other Lutheran bodies in America to explore and to expedite the production of a common Lutheran hymnal. The meeting was held at the Palmer House, Chicago, February 10-12. A delegation from our Synod, Professor Julian Anderson, Vice-president Eivind Unseth and Mr. Stanley Ingebretsen, did attend this meeting as observers only. The Wisconsin Synod did likewise. Our purpose in attending this meeting was to learn something of the problems connected with such a venture and to learn something of the mechanics of producing a new hymnal. This was Wisconsin's concern as well.

The Doctrinal Committee states that, as yet, we have been unable to carry out the directive of Synod "to explore ways and means of establishing a permanent forum with the Wisconsin Synod." Some work has been done and it is hoped that we can carry this out in the near future.

Synod's Financial Picture

We are indeed grateful to our gracious Lord for moving the hearts of our people to contribute so well to the Synod's budget. We had fears that we would fall considerable short of the \$138,000 goal, especially since the Golden Anniversary offering is going on simultaneously. As it turned out, we missed the goal by \$3500. However, we are embarking upon an ambitious building program. Last year the Synod approved two large projects. The Board of Regents will provide further details on these projects. In addition to this, if the high school is to operate, buildings and better facilities are sorely needed. The serious question confronting us is this: Are we able to expand on all fronts without spreading ourselves too thinly? We must give serious thought to the entire picture. May our Lord guide us aright!

Miscellaneous

The Final Catechism Review Committee has completed its assignment and is presenting its work to the Synod for adoption. We are grateful to the Rev. G. A. R. Gullixson who originally began the work of revising the Catechism and Explanation, and to the Madison Committee and the Final Review Committee for their labors on our behalf. Your president has appointed in advance a Convention Catechism Committee to review the entire text. If the Synod adopts the production, it can be published this summer and be ready for use in September or October.

At this convention we shall be privileged to hear an essay entitled "Educating for Eternity" by Pastor Luther Vangen. Also a paper entitled "On Starting and Maintaining a Christian Day School" will be given by Pastor Theodore Aaberg. The motto of our convention this year is "For we are saved by hope." As we meditate upon these words, let us not fail to read the rest of Romans 8, 24: "but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?"

The year past has been a busy one not only for your president but also for the various boards, some of which have been struggling with difficult problems. Because of the serious shortage of pastors, most pastors and Bethany professors have been called upon to help out in various congregations. To all, who have been so willing to cooperate, a sincere thanks.

May our gracious Heavenly Father continue to guide and to bless us and our labors, undeserving as we are!

Respectfully submitted,
J. N. Petersen

Action of the Synod:

Resolution No. 1: New Pastors and Vicars

WHEREAS, God has blessed our Synod with four new pastors and three vicars this year,

BE IT RESOLVED: a) That we ask the Rev. A. Harstad to lead us in a prayer of thanks to God for these fellow workers in the church, and implore God that He might move the hearts of more young men to train for full-time work in the church as pastors and missionaries; and

b) That we hereby urge all the members of our Synod to give unceasing thanks to God for these new workers and all faithful ministers of the Word, and urge them to pray for more workers in the harvest of the Lord.

Resolution No. 2: President's Message

BE IT RESOLVED: That the President's Message be printed in the Synod Report.

EDUCATING FOR ETERNITY

By the Rev. Luther Vangen

A word which especially characterizes our way of life is the word "go." People are forever "on the go," and people like to think of themselves as "people on the go." They are caught up in a mad rush to succeed in the world. They feel under compulsion to achieve, to produce, to out-produce, to sell, to out-sell. They pride themselves on being forward-looking people. They admire progress and growth and expansion.

All this requires a great deal of educating. People must not only be conditioned to do all these things, but, more important, they must be conditioned to desire and want them. Hence, it is not strange that there should be an intense interest in education in our times. However, it is to be feared that the goal of education is quite often uncertain and even unknown. People are in a breathless hurry to be on the move, yet do not really know or perceive the direction they are moving. They are like frightened people on a runaway train bravely hoping that everything will end peacefully.

The end we shall all ultimately face is eternity. Our time in this world is a brief time in which to prepare for the eternity that shall follow this present life. It is unspeakably urgent not only that we prepare for the eternity to come, but that we do so forthwith and that we do so in the right way. This present life must be dedicated to preparing for the life that is to come, or in

EDUCATING FOR ETERNITY

I. UNDERSTANDING THE GOAL

Where do we set our sights? What shall be our goal in life? If our real life were to consist only of life in this world, and if it embraced only the proverbial three score years and ten, our goal in life would understandably be quite "this worldly." However, this present life is but a very small segment of our real existence. After these three score years and ten we shall find ourselves on the threshold of an eternity that shall extend onward forever, world without end. Since this is the case, it goes without saying that our goal in life must be so extended as to include not only the brief portion which lies on this side of the grave, but especially to include the life beyond.

*Our goal in life cannot be thought of
apart from God's will for us and our salvation.*

In this connection we must have a right understanding and evaluation of ourselves. We are not, as the evolutionist would say, the product of millions of years of development through an extended process of evolution from simpler forms of life. We are not here because of an imagined chance-happening, or rather be-

cause of millions of successive chance-happenings. We are here because in the beginning God created the heavens and the earth . . . and said "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1, 26-27.) This fact, that God created us and that we therefore are not the product of evolution, is the first important determining factor in establishing what our goal in life must be. We belong to Him. Therefore His will for us must be taken into account.

Nor are we mere animals. The evolutionist, seeing how many physical resemblances we bear to the various animals God created, concludes that people are simply higher forms of animal life. We readily acknowledge the many similarities. We acknowledge that our bodies are vertebrate, that according to biological classification we belong to the family of warm-blooded mammals. We also acknowledge that our human bodies appear to resemble those of certain apes, and that this resemblance is more striking than the resemblances between other members of the Class Mammalia. For instance, there is apparently much less resemblance between the bodies of an ape and elephant than between those of an ape and man. These resemblances, however, do not prove or even indicate the descent of any one species from another. These similarities are rather the trademarks of the Almighty Maker.

We are not animals. If we were merely animal creatures, which the Bible describes as the "beasts that perish," our life's goal would quite logically relate only to this present life. But God has created us not only with bodies, but also with immortal souls. "I believe that God has made me . . . and that He has given me my body and soul."¹ "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2, 7.) Since we have by our Creator been endowed with an immortal soul whose existence shall extend into and continue throughout eternity, it is evident that our life's goal must relate not only to this present life, but also to the never-ending life that is to come.

The eternity that confronts all people will come whether people believe there is such an eternity or not, and whether they are prepared for it or not. The rich fool of whom the Savior tells in Luke, chapter 12, apparently did not count on such an eternity. He concerned himself quite exclusively with the preoccupations of this life only. His life's ambitions and objectives concerned the things of this world and of this world only. His great ambition in life was to arrive at such outward prosperity that he would be able to say to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." (Luke 12, 19). But before he "arrived," his plans were drawn short by God

Himself who confronted him with objectives the rich fool had overlooked: "Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?" (v. 20.) And the Savior concludes, "So is he that layeth up treasure for himself, and is not rich toward God." (v. 21.)

A twentieth century version of such a "rich fool" was encountered once when a man proudly told about the successful accomplishments of a younger brother. The younger brother, he said, had during his early college years carefully planned his goals and objectives in life. He wished to educate himself for a vocation which would yield the best of every personal convenience and satisfaction. He had therefore carefully outlined the requirements of his future career: a well-paid position; pleasant and healthful work; reasonable hours; free time for his own leisure without being subject to call; adequate vacation time to pursue his interest in outdoor sports; and, finally, an establishment in his native region. Having determined all these objectives he set out to choose the calling that would most nearly fulfill his dreams, earnestly working for the education necessary. We must admire this man's ambitions and forethought. We see in his goals, however, the image of that provident rich man whom the Savior termed "Thou fool." His avowed objectives were concerned altogether with this life. If he relentlessly worked only for these, he would fail to educate himself for eternity.

In order to understand the goal we should have in mind as we educate ourselves for eternity, we must also bear in mind how the image of God in which we were created was lost through the fall into sin and how this shall be restored in us. In Genesis, chapter 1, we read, "And God said, Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him; male and female created he them." (vv. 26-27.) Martin Luther comments on the wonderful implications of the term "Image of God" in his lectures on this Bible passage:

The image of God in which Adam was made was something most beautiful and noble. The leprosy of sin adhered neither to his reason nor to his will. But, within and without, all his senses were pure. His intellect was very clear, his memory very good, and his will very sincere. His conscience was clean and secure, without any fear of death and without any Care. To these inner perfections came also that beautiful and superb strength of the body and all its members by which he surpassed all the other animate creatures in nature. For I fully believe that before he sinned, the eyes of Adam were so clear and their vision so acute that he excelled the lynx and the eagle. Stronger than they, Adam handled lions and bears whose strength is very great, as we handle little dogs.²

But then followed the most tragic event in the annals of man, the fall into sin. Man lost the divine image, and thereby lost his

perfect knowledge of God and of God's will, lost his holiness and happiness, became by nature a child of the devil, an enemy of God, an object of God's wrath, and by nature utterly without hope—other than the certain prospect of eternal death, for "the wages of sin is death." (Romans 6, 23.)

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6, 23.) Man fell into sin and lost the divine image in which he had been created. But it was God's gracious will that the image lost in the fall should again be restored. In order to accomplish this, God sent His Son into the world to keep the law perfectly for man which man no longer could keep at all. He sent His Son to suffer and die in man's stead and thereby to make perfect atonement for all sin. "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4, 4.) "God hath made Him to be sin for us who knew no sin that we might be made the righteousness of God in Him." (2 Cor. 5, 21.) God therefore no longer charges or imputes our sins to us but declares us righteous. "God can and does declare a sinner righteous because on the basis of the redemptive work of Christ He has acquitted all men of the guilt and punishment of their sins, and has imputed to them the righteousness of Christ; He therefore regards them in Christ as though they had never sinned."³ "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4, 5.)

The Apostle Paul comforts the Roman Christians and us with the message of justification when he writes: "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his son, much more, being reconciled, we shall be saved by his life." (Romans 5, 6-10.) The good news of our justification before God in Christ is the chief doctrine and the heart and essence of the Word of God. The forgiveness of sins by grace through faith in our Redeemer, Jesus Christ, is our mightiest incentive for educating for eternity. We have been redeemed by His blood, not that we should set our sights only on the things of this world and in this life, but that we should set our sights especially on eternity. For we have been redeemed by Him that we might be His own and live under Him in His kingdom and serve Him in *everlasting* righteousness, innocence, and blessedness.

The following story illustrates how in a double sense we belong to God, who is both our Maker and our Redeemer. Belonging to Him in this two-fold sense we cannot think of our future apart from

Him or apart from His will for us. There was once a young boy who loved boats more than anything else in this world. He especially loved to build and sail models of sailing boats. One year he spent many, many hours building a scale model of an American clipper ship. It was a beautiful ship when completed and fitted with a full complement of rigging—masts, stays, sails, sheets, rudder, and helm. One day when it was ready to sail the young boy carefully carried it down to the river which flowed past the town where he lived. He gently placed it on the water and carefully adjusted its rigging. When all was ready he lightly shoved it out from shore. The wind filled the graceful sails and the little clipper ship majestically sailed down the river. The young boy was delighted no end to see how well it sailed. For quite some time he ran along the shore of the river admiring his creation. Little by little, however, the little ship outdistanced the boy and before long it disappeared around a bend in the river. The boy searched the river until dark but was unable to find the run-away clipper ship. It was with a heavy heart that he returned to his home. In the days that followed, he often thought of his dear little ship and wondered what had become of it . . . until one day on his way to school as he passed a pawn shop he spied his boat in the window. How delighted he was. He ran into the shop and tenderly lifted his boat out of the display window and was about to leave the shop when the keeper called to him and asked where he was taking the ship. "I'm taking it home," said the boy. "I'm so glad I have found it at last."

"But you can't take it from the store without paying for it," the shopkeeper insisted. "It's mine now."

The boy was heart broken, but the shopkeeper insisted. He could have the boat, but he would have to pay the price. The young boy set about at once to find odd jobs and saved his earnings until at last the happy day arrived when he could walk into the pawn shop and redeem his little ship. As he walked out the door with his dear clipper ship safely tucked under his arm, he said, "Now you are twice mine, little boat. Once because I made you, and once again because I redeemed you."

In much the same way, we belong to our Lord twice. Once because he created us and again because he redeemed us. He has redeemed us, not with gold and silver, but with His holy, precious blood with His innocent suffering and death. Since we belong to Him, it goes without saying that we should live our lives unto Him and prepare for the happy eternity for which He has redeemed us. We should be especially concerned with educating ourselves, not just for this present life, but above all for eternity.

The Apostle Paul, writing to the Christians at Colosse (chapter 1, 9-14), speaks of this kind of educating for eternity. He prays and desires that the Colossian might be filled with the knowledge of God's will and walk worthy of the Lord, being fruitful in every good work. The sainted Dr. S. C. Ylvisaker regarded these verses as a wonderful inspiration for continued growth in spiritual know-

ledge and zeal godly lives. He required his students in Greek to commit these verses to memory:

For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins. (Col. 1, 9-14)

May this admonition inspire us also to such spiritual growth.

The sainted Dr. N. A. Madson, in an essay delivered at the 1956 convention of our Synod entitled, "Looking to the End of the Road," points out the earnestness with which we should pursue our educating for eternity. What if for lack of earnestness on our part we should fail to achieve the goal of eternal blessedness which we seek? What if we because of indifference should in the end be cast away? Our life is rightly likened to a journey:

It is a road which has but *one objective*—that we may win Christ. When the question is being asked today, as it has been asked down through the centuries, "Are there few that be saved? What is its answer? Well, our Savior has given the true answer in that 13th Chapter of St. Luke: "Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in, at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut the door, and ye begin to stand without, and knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence you are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou has taught in our streets (Yes, they had that outward connection with the church all right, which is so important to many, without being earnest about their Christianity). But he shall say, I tell you, I know ye not whence ye are; depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." (v. 23-28.)

There are countless numbers who say they want to be saved, and many may even make themselves believe that they mean it. But at the same time that they want to get to heaven, there are so many other things they also want, that the *one thing* becomes blurred in the variety of things their eyes

want to behold. What does Christ mean when He says: "The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil (the Greeks used that word "evil" to designate a diseased eye—PONEROS), thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?" (Matt. 6, 22-23.) He means of course that you either seek Him first, or you do not seek Him at all. Scripture uses all manner of expressions to teach this *singleness* of purpose in the matter of your soul's salvation. There we have the sickened eye which sees double, the backward gaze, the trusting in uncertain riches, the cares and riches and pleasures of this life—all of them meant to teach us this lesson, there must be one thing we really want above all others, or we will not attain to it at all. Your attitude toward life here must be such that you can honestly say that you *hate* this present life that the life eternal may be yours. For says Christ: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

(John 12, 25.)⁴

Our great objective in this life is to become and remain unto the end citizens of God's Kingdom. To that end our lives are to be lives of repentance and faith and love. Prof. Paul T. Buszin, father of our former Prof. Walter E. Buszin, delivered a lengthy and exhaustive essay on Christian Education at the 1934 and 1935 conventions of our Synod. In his essay the writer most vividly describes the Christian life of repentance and faith and love which is the goal of Christian education:

At the present point we have in mind that specific result of Christian education which is comprehended in a life consecrated to God; the life of a child of God. Let us recall Luther's statement in the first of his ninety-five theses, that "the entire life of believers should be repentance." "That is a great art, indeed!" as someone has exclaimed. That is the aim which we now wish to contemplate, to which every other aim in a life of service of God is sub-aim. The Holy Spirit, who graciously supplies the life and the power in such a life, furnishes the complete and greatly needed instruction, but the indispensable thorough exercises as well, tantamount to constant practice. According to His plan the curriculum—the race-course, if you will—cp. 2 Tim. 4, 7; 1 Cor. 9, 26, but by all means also Rom. 9, 16!—in the faith-life of a Christian child offers this regular, daily, I should say uninterrupted, circuit: He considers his station according to the Ten Commandments, the Law of God, and realizes his damnable sinfulness, not superficially or merely in a general way, but as a matter of *knowledge* ("By the Law is the knowledge of sin"—Rom. 3, 20).—A merciful God at the same time, through the influence and operation of His Gospel of Salvation, does not permit him to despair, but has him fly to the arms of his Savior and Redeemer to obtain

through and from Him the forgiveness of all his sins; he is by the blood of Jesus Christ cleansed from all sin (1 John 1, 7). He has now the "righteousness and peace and joy in the Holy Ghost" as a saint within the kingdom of God (Rom. 14, 17-18).—This joy breaks forth into gratitude by word and deed, and the faith-life of the Christian child is in truth also a life occupied in the service of God. That service shows forth his right relation *toward God* with respect to trust, love, reverence, worship, obedience in all the activities of Christian stewardship; *toward man* with respect to charity, fellowship, the demands of his daily occupation, and all branches of practical Christian service, chief among which will always be the efforts in mission work; *toward life in general* with respect to God's Providence in nature and God's dispositions and dispensations in the experience of the individual, personal and social.—

All this is the service of devotion to God, the Father, the Redeemer, the Sanctifier, the devotional life of a child of God, a manifestation everywhere, at all times, in all conditions and situations, a manifestation of the life and growth *out of* Christ (John 15, 5: "I am the vine, ye are the branches"), *into* Christ (Ephes. 4, 15: "But speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ), *up to* Christ (Col. 2, 19: "... the body . . . increaseth with the increase of God"—Luther's translation: "... wachst zur göttlichen Grösze," groweth to the divine stature"), a glorious testimony of his estate of grace and of the reality and actuality that Christ is formed in him (Gal. 4, 19).—

And now the day is over. The Christian child, reflecting upon the happenings of the day, finds that he is by no means perfect, but encumbered with all the misery which persists in clinging to him on account of his sinful nature—Old Adam; that the good he would do he did not, but the evil which he would not do that he did (Rom. 7, 19), sin in him thus acting contrariwise,—reviews battles and victories, but sorry defeats as well—falters at his wretchedness, but—oh, God be thanked through Jesus Christ our Lord (cp. Rom. 7, 15-25, esp. here, v. 25!)—all his deficiencies are washed away, all iniquities subdued, and all sins cast into the depths of the sea (Micah 7, 19), and with a prayer of happiness in and praise of "Jesus' blood and righteousness," in the peace and joy of his "sonship of God" (John 1, 12), he commends body and soul to the protection and safekeeping of God, and smilingly falls asleep in Jesus for the night—and, finally, too—at the end of his life.

That is the life of a Christian child created in baptism. He is God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that he should walk in them (Ephes. 2, 10). That life is nurtured, fostered, increased, and promoted by the grace of God revealed in and imparted by His Gospel, to the glory of God in time and eternity,

and for the service of God here and hereafter. That service of nurture, direction, and guidance we call Christian education.

The possessions and powers involved in the faith-life of a Christian child are valuable; They did cost the very life of Jesus Christ, the Son of God. An education dealing in these surpassing, divine values that came to mankind by "a price" (I Cor. 6, 20), commands our love and esteem. We cannot prove our appreciation of the gifts and our desire to be workers together with the Giver in a better way than by bringing up the children of our homes and churches by means of the education and to do of his good pleasure. (Phil. 2, 13)!¹⁵

We close this section of the essay with the prayer set forth by Martin Luther in his hymn:

O Holy Ghost, to Thee we pray
For true faith to guide us in our way;
Grant its faithful keeping
Till our life's brief story,
When in death we're sleeping,
Ends at home in glory.
O have mercy Lord!
Shine in our hearts, Thou blessed Light,
Teach us Jesus Christ to know aright,
That we all may surely,
In His grace confiding,
Be with Him securely
Evermore abiding.
O have mercy, Lord!

II. EDUCATING FOR ETERNITY—KNOWING THE TIMES

It is an exciting age indeed in which our generation finds itself. Due to the rapid advances in science and technology our way of life has changed more during approximately the last hundred years than during all the centuries that preceded.

During all the previous centuries of man's existence on earth, his modes of transportation were limited by the speed with which his beasts of burden could travel and his sailing ships could move. These modes of transportation remained quite static for centuries until, in the 1800's, the age of steam ushered in a new era. Then followed the development of internal combustion engines, the automobile, and the airplane. By the end of the World War II it was possible to attain the speed of sound. Today rockets have been developed which are so powerful as to be able to propel payloads far out into space at several times the speed of sound.

The field of communications is another that has, during the last century, seen tremendous development. Men call our age the age of the "communications explosion." Who would even fifty years ago have ventured to believe that it would be possible anywhere

in the United States to view in one's very own living room the re-entry and retrieving of a manned space craft returning from earth orbit and splashing down in the ocean thousands of miles away. But such are the wonders of digital computers and television and communications' satellites. It is said that the day is not far off when it will be possible for a man in any location on earth to be seen and heard by every other person on earth.

A third area of technological advance lies in the field of explosive force. For centuries gunpower was the standard explosive. Since World War II the ability to release the energy within the atom has made possible the use of explosive forces millions of times greater.

These are examples of the material progress of the last century. Material progress in this century has been greater than in all previous centuries since the creation. Man is now challenged urgently and directly to learn how to live with all that his science and technology has produced. In educating ourselves for eternity it is important that we understand the times in which we live and that we do not permit the overpowering scientific and technological advances of our age to confuse our sense of eternal values.

Another area in which it is urgent that we understand our times is the area of human thought. What values in life do men regard as being important? What standards for behavior do men recognize? Why do people think as they do? Why do they react as they do? To what extent do the people about us influence our thinking and our behavior? All of these are important factors which must be taken into account as we go about the task of educating ourselves for eternity.

Many terms have been employed to seek to describe the culture of our land. By culture we mean the concepts, habits, skills, arts, and institutions of its people. Any such description must take into account how and why individuals think, feel, react, and behave as they do. Included also must be the sense of values people have, the things they fear and the things for which they hope. All of these put together make up their outlook on life. The Norwegian word is "livsanskuelse." In German—"Lebensanschauung." Let us consider some of these terms.

One term often employed in describing our culture is the term "materialism." People are materialistic when they set their affections on the things of this world. Materialism has no room for God or things supernatural. It is a philosophical theory which regards matter as the original cause of all phenomena. We believe that the environment in which we live today is very much governed by materialism. Another related and similar term frequently used to describe our culture is the term "secularism," which has been described as "an attachment to a way of life in which there is neither need or place for religion." "Humanism" is another such term. Humanism, growing out of the Renaissance, is characterized by a deep interest in the cultures of the past. Dr. Roberts M. Hutchins, of the University of Chicago, for instance, speaks of

"absolute and eternal truth revealed by human reason, and imbedded in the great books of the past."⁶

The theory of evolution so almost universally taught in our schools and accepted in our society, fits perfectly into the thought of those who hold the above "isms." In fact, the theory of evolution has become a basic part of contemporary thought. Mr. Paul Roubizek in his book, *Existentialism: For and Against*, states that "evolution has been made the basis of a complete philosophy; it provides philosophers with a metaphysical, ethical system, thus deeply influencing their ideas about the nature of man and his behavior. In fact, philosophy based on Darwinism has exercised an extremely strong influence, often far beyond the realms of science and philosophy, upon the whole development of European thought. The ruthless life and death struggle of survival has been translated into a new morality, as ruthless competition in the capitalist world, as ruthless class warfare in the Communist world, and as ruthless nationalism everywhere. Moreover, for the first time in human history, mind and reason are no longer seen as some mysterious higher power, as part of a supernatural, divine sphere breaking in upon human factors, and nothing has done more to fortify materialism."⁷

But some will say that we need not be too much concerned about what our public schools teach so long as we maintain a strict separation between church and state. Our public schools will teach our young people academic skills and secular knowledge. Then it is up to Christian parents and churches to inculcate religious knowledge and a Christian way of life. This reasoning, however, rests upon a glaring falacy, the falacy that it is possible to teach and educate without imparting to the student a way of life. In his essay on Christian Education, Prof. Paul Buszin stated, "there is no educational system in our day which does not seek in one way or the other to convey life principles and to minister to character building."⁸ The popular philosopher Herbert Spencer said, "Education has for its object the formation of character."⁹ Addressing the graduates of a Wisconsin University, Carl Rowan, Deputy Assistant Secretary of State for Public Affairs, quoted John Ruskin, English essayist, as saying: "education does not mean teaching people to know what they do not know; it means teaching them to behave as they do not behave." Mr. Rowan added, "We have done extraordinarily well at teaching men to know what they do not know in technology, but how much have we taught men about their behavior. They cheat as they cheated in the days when Christ drove the money changers out of the temple."¹⁰ Martin Luther knew the solution to this problem. It is reported that he once said, "Human reason teaches only the hand and the foot of a man; God alone teaches the heart."¹¹ Supreme Court Justice Jackson in the case of *Everson vs. Board of Education* (1947) writes in dissent that public education "can be isolated from all religious teaching so that the school can inculcate all needed temporal

knowledge and also maintain a strict and lofty neutrality as to religion." But he also at once betrays some doubt as to this pronouncement by adding, "whether such a disjunction is possible, and if possible whether it is wise, are questions I need not try to answer." A year later Justice Jackson in the case of *McCollum vs. Board of Education* stated:

I think it remains to be demonstrated whether it is possible, even if desirable, . . . completely to isolate and cast out of secular education all that some people may reasonably regard as religious instruction. . . . The fact is, that for good or for ill, nearly everything in our culture worth transmitting, everything which gives meaning to life, is saturated with religious influences. . . .

But how one can teach, with satisfaction or even with justice to all faiths, such subjects as the story of the Reformation, the Inquisition, or even the New England effort to found "a Church without a Bishop and a State without a King," is more than I know. . . . When instruction turns to proselyting and imparting knowledge becomes evangelism is, except in the crudest cases, a subtle inquiry. . . .^{11b}

The Educational Policies Commission holds that "knowledge about religion is essential for a full understanding of our culture, literature, art, history, and current affairs."¹² Let this suffice to show that (a) shaping of character is truly a part of education, and (b) educators today frankly acknowledge this.

In our educating for eternity how important it is not to be blind to the tremendous impact that educators at every level have upon us and our children. Let us not be blind to the fact that most educators today have grown up in this environment. Let us not be blind to the fact that thousands of young people today lose their faith when thrown into the whirl of the modern educational world. This is not to include the Christian teachers among us who in their teaching impart a Christian outlook on life. We thank God for these exceptions.

As we proceed to educate ourselves for eternity, it is most important to know something about theology popularly taught and accepted by contemporaries. This also is important in understanding the times in which we live.

We know that the true mission of the Church is well defined in the Scriptures. We know that it is the mission of the Church to preach the Gospel and to administer the sacraments. First, the Church must preserve these means of grace pure and unadulterated. Next, it must faithfully use these means of grace for its own edification. Finally, it must bring them to all those who do not as yet belong to the Kingdom of God.

It is most distressing to see how many churches today take no interest in preserving God's Word in their midst in purity. Many of the central teachings of the Bible have been discarded, and for a very great number of churches the Bible itself is no longer regarded

as the Word of God, verbally inspired, true and reliable in all its parts, without error, the only source and norm of faith and life. Having discarded the authority of the Bible, it is not strange that its teachings too should be discarded one by one, so that theologians finally come to the point of doubting the very existence of the King of Kings and Lord of Lords. Sir Walter Moberly remarks that "some think God exists, some think not, some think it is impossible to tell, and the impression grows that it does not matter."¹³

The "new" theology is based on a new authority, man, not God; it has a new source and norm, human opinions and theories, not the Word of God. The Apostle Paul says, "For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (2 Cor. 10, 3-5)

The "new" theology no longer has as its goal and purpose to bring the Gospel of Christ to a perishing world so that souls may, by the work of the Holy Ghost, be brought into the Kingdom of Grace now and into the Kingdom of Glory after this life. This theology has as its goal simply making a heaven here on the earth, that is, making the Prodigal happy, comfortable, and prosperous in the Far Country rather than bringing him home in repentance to his Heavenly Father. Someone has said, "Man is no longer considered to be a child of God fallen from grace, but part of the continuity of Nature."¹⁴ Hence, according to the new theology, the message of the Church is not one of sin and grace but rather a social gospel. The Rev. William A. Wendt reports about the Unitarian minister, the Rev. James Reeb, civil rights marcher killed in Alabama: "He had a great love for people and their needs. He could not have cared less about whether they were going to heaven. He cared where they were going now."¹⁵ Contrast such secularized, this-worldly religion with the precious words of the Apostle Peter. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice." (1 Peter 1, 3-6a)

Having rejected the absolutes of God's Word a "new morality" has emerged. This new morality no longer acknowledges God's Ten Commandments as the standard of right and wrong. Rather it accepts the mores of unregenerate man as its new standard for life. Conduct is not determined by God's absolute, the Law, but by the average conduct of the crowd.

Dr. Elmer W. Engstrom, a graduate of the University of Minne-

sota, an R. C. A. official, discusses the need for an absolute standard in an article entitled, "Christ and the Century of Change."

There is one fundamental concept I have learned very clearly from my business experience. There is need for a definite and clearly understood charter for one's operations. Having established that charter, there is need for complete belief in it and in the program which it provides.

In the Christian life the Bible is our charter. It is the supreme authority for our life and it is sufficient for our needs. I believe it is a requirement of paramount importance that Christ be the Lord of our whole life, and that our allegiance to Him be in no way divisible.

Our world today is filled with riots, with demonstrations, with wars and with threats of war, and rebellions against authority—human as well as divine. But one of the most serious shortcomings is the loss of belief that there is an absolute standard. The average performance of all people has become the norma against which the performance of an individual is tested or gauged.

The place of the Bible in our life has, in a large measure, lost its significance. Yet the Bible, in fact, is the only absolute standard we have for behavior. The coins we carry in our pocket bear the motto, "In God We Trust," yet there are efforts with which we are all familiar to erase this heritage from all public recognition.¹⁶

Martin Luther condemns those who turn right into wrong and wrong into right:

"Woe to Them That Call Evil Good" (Is. 5, 20) This is the sin of the devil: he not only sins and is disobedient to God, but what he does is to be considered well done. There God cannot come to forgiving sin. This is why punishment must come upon Germany, for sin and shame have turned into honor. Why, even heathen philosophers have said that matters stood bad in a country where what was formerly considered vice has become virtue. Then the country is lost. As long as immorality is still considered vice and sin, help and remedy are possible; but when it is regarded as right, one cannot help. It is as if a man were lying on his bed mortally sick but nevertheless to insist that he is well. In that frame of mind he will ask for no remedy, and he cannot be helped. (W 46, 218 - E 20 I, 102)¹⁷

In educating for eternity may we become more and more aware of the dangers of our times. May we not underestimate these dangers, remembering the Scriptural injunction: "Let him that thinketh he standeth take heed lest he fall." (I Cor. 10.12) May we continue always to hold fast to God's Word as our guide.

"Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the

things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. (2 Tim. 3, 12-17)

I pray Thee, dear Lord Jesus,
My heart to keep and train
That I Thy holy temple
From youth to age remain.
Turn Thou my tho'ts forever
From worldly wisdom's lore;
If I but learn to know Thee,
I shall not want for more. Amen.

LUTHERAN HYMNAL, No. 665.

III. EDUCATING FOR ETERNITY EMPLOYING THE MEANS

When the emigrants left their childhood homes in Norway, many of them carried everything which they possessed in the so-called "Kister"—the wooden chests which served as their baggage containers. We have seen many of these trunks decorated with fancy painting or "rosemaling."

Into these chests was packed all that was considered good enough to go along. There were a few clothes, perhaps some kind of food that would not spoil, a Bible, and a few trinkets. Poor were the travelers when they left Norway; poorer still they were made to feel as they arrived in big New York, unable to speak English. But how they guarded their wooden trunks, for, as more than one "newcomer" confessed, "It is all that I have."¹⁸

As the homemade chest contained all that the immigrant possessed and was all that he had but contained all that he needed, so God's Word, which is our treasure chest, is all that we have but contains all that we need. The Apostle Paul states, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." (Romans 1, 16). Again the Apostle affirms that the Holy Scriptures "are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3, 15) The Gospel of Christ is the power of God unto salvation to every one that believeth. It is the means of grace through which the Holy Ghost operates in men bringing them to faith and keeping them in faith. We believe with Luther that we cannot by our own reason or strength believe in Jesus Christ, our Lord, or come to Him; but the Holy Ghost has called us by the Gospel, enlightened us with His gifts, sanctified and kept us in the true faith; even as

He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith.

It is this blessed work of the Holy Ghost through the Gospel in the hearts of men that we gratefully acknowledge in the Collect for the Word at the close of our services, thanking God for having given us His holy and blessed Word by which He also among us gathers His Christian Church. We therefore pray Him to grant us His Holy Spirit, that we may receive His Word with thankful hearts, and live according to it, and ever increase in Christian faith, and hope, and love, and at last obtain eternal salvation through Jesus Christ.

It is by the work of the Holy Spirit operating in us through the means of grace that God's Kingdom comes to us. For this our Lord Himself has taught us to pray in the Lord's Prayer, saying, Thy Kingdom Come. Martin Luther's explanation of this petition is that although the Kingdom of God comes indeed without our prayer, of itself; we pray in this petition that it may come unto us also. This is done when our heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word and lead a godly life, here in time and hereafter in eternity.

All this serves to point out how important God's Word is in our lives. It is indeed the power of God unto salvation. *It is therefore the means God has given by which we educate for eternity.*

In this connection the Reformer said: "True it is that human wisdom and the liberal arts are noble gifts of God, good and useful for all kinds of things, wherefore one cannot do without them in this life. But they can never thoroughly tell us what sin and righteousness are in the eyes of God, how we can get rid of sins, become pious and just before God, and pass from death into life. Wisdom divine and an art supreme are required for this; and one does not find them in the books of any jurist or worldly-wise person, but in the Bible alone, which is the Holy Spirit's Book."¹⁹

Our Bible is therefore the most useful and practical book of all. In educating for eternity it answers our very greatest need. Ten years ago in his essay, "Looking to the End of the Road," Dr. Madson put it this way:

The Bible is the most practical book ever written. And why is it that? Not only because it has a most unique author (the Holy Ghost, the Spirit of all grace and truth), but also because it answers life's most vital question. It has been written for such as are in sore need of it, yea, who could not get along without it—poor sinners, telling them how they can be saved, nay, *have* been saved. Ever so often we hear men who ought to know better say (when matters of doctrine have for some time claimed their attention): "We shall now turn to something more practical." But tell me, how can *anything* be more practical than that word which tells mortals, "who through fear of death were all their lifetime subject to bondage" (Heb. 2, 15),

that there is life and immortality in store for them, and that it may be had without money and without price?²⁰

The Evangelist John cites the end and purpose for the Holy Scriptures when in concluding his gospel he writes, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20, 30-31)

How can anyone therefore belittle this Book, as a recent Lutheran publication does, by referring to it as "The Bible—that human and weak instrument."²¹ This is certainly contrary to what Scripture itself teaches, for the writers did not write their own thoughts and ideas but "holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1, 21) And of the holy men who wrote the Bible it states that "We speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." (1 Cor. 2, 13)

Having such a precious treasure, it behooves us to make use of it to the fullest extent possible in educating ourselves for eternity. It is the means by which we are to help one another along life's way to learn to know Jesus as our Savior and to reach our goal at last, an eternity of bliss and glory in the heavenly home. In this connection we are to use this means for our own selves and we are to bring this means to all those who are not yet on the one way that leads to life. We are presupposing that every effort will be made to preserve God's precious Word in its purity among us. In these last times when "many false prophets are gone out into the world" (1 John 4, 1), we do well not only to guard ourselves from falling into misbelief but also to guard the Word lest false doctrines enter in unawares and our one and only means for educating for eternity be lost.

Educating for eternity begins in the home. Here is where we first learn the only wisdom and knowledge which really matters for time and eternity. Here we first learn to utter the precious name of Jesus. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." (Act 4, 12) In the home we first learn to pray to our Triune God. In the home we first learn that God's Law is an "absolute" according to which every member of the family strives to live and please God. In the home we first learn a Christian outlook on life, learning with father and mother and sister and brother to fear and love and trust in God above all things. In the home we first learn a Christian sense of values and begin to understand which things in life come first and are most important. Here we first learn to treasure and love God's Word and to gladly hear and learn it.

All these things we learn first in the home—in a Christian home, that is. For in a home that is not Christian we might just as easily first learn to curse and swear from hearing father and mother or sis-

ter or brother do so. Here we might learn to make mere outward lip-service of prayers understanding that mother simply wants us to be quiet and go to sleep when she says "now don't forget to say your prayers." In such a home we might first be filled with a materialistic outlook on life sensing already in pre-school years from parents, brothers, and sisters that the really important things in life are having a good time, getting on in the world, money, and all the things that money can buy. We might also learn that church and Sunday School are a sort of burden that comes with each Sunday. We might learn that one doesn't always worry too much about God's Ten Commandments, but that one is permitted to do most anything if one can get by with it. In short, in such a worldly home we might never learn to know what alone really matters for time and eternity, that is, we might never learn to know the way that leads to life.

God places the responsibility for Christian education squarely upon the shoulders of parents. To fathers God says, "Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. . . . Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. Ye shall not go after other gods, of the gods of the people which are round about you; (For the Lord thy God is a jealous God among you) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth." (Deut. 6, 4-9, 13-15).

Paul praises Timothy's mother Eunice and grandmother Lois for their "unfeigned faith" which they had transmitted to Timothy by teaching him in early years to know the Scriptures. He says, "that from a child thou (Timothy) hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3, 15).

Teaching in the home can be carried out in many ways. The family altar, using materials on an age level that can be understood by the children, will be one such important way of teaching. Reading and telling Bible stories, memorizing Bible passages, memorizing and singing hymn verses, memorizing and talking about Luther's Small Catechism, reading and discussing portions of the Bible—all these are ways of beginning in the home the process of educating for eternity.

Such educating for eternity never ends. It continues as children grow to become young adults and until at last they leave their parental home to establish homes of their own. Then father and

mother will steadfastly continue their education for eternity until at last they leave their earthly home to join the family of saints in heaven. The process of educating for eternity never ends this side of the grave.

Educating for eternity in the home consists also of educating by example. Just as "Tis all in vain that you confess the doctrines of the church, unless you live according to your creed," so it is all in vain to seek to teach a Christian outlook and Christian way of life to children unless parents also strive earnestly themselves to follow the Christian way of life in word and deed. One picture, it is said, is worth a thousand words. So is the example of parents, brothers, and sisters either for good or for bad. "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 4, 6).

However, parents must realize that they are not the only teachers in the home. Other teachers will share this work of teaching. Many of these other teachers will have totally conflicting views. For we live in the age of radio and television and magazines and paperbacks of every kind. Our society, and not least our children have a great deal of leisure time for receiving instruction from these foreign teachers in our homes. Parents should therefore do all in their power to direct the interests of the members of their family away from programs and reading materials that are in conflict with our Christian way of life. They should channel the time, interests, and energies of the members of their household into wholesome past times and seek godfearing companions with whom to share them. Our Savior taught us in the 6th petition of the Lord's Prayer to pray for deliverance from these foreign teachers that intrude themselves into our homes. "Lead us not into temptation." We pray that God would guard and keep us so that the devil, the world, and our own flesh may not deceive us nor seduce us into misbelief, despair, and other great shame and vice; and though we be assailed by them, that still we may finally overcome and obtain the victory."

Our Christian schools are most important tools in educating for eternity. Christian parents, knowing the dangers of the environment and the philosophy which persists so much in our state schools, wonderfully good and efficient as they are otherwise, will earnestly make use of every Christian educational agency possible. These include whatever schools our churches conduct to teach the one thing needful—Sunday Schools, Saturday Schools, week-day schools, vacation Bible schools, nursery schools, and the like. Not only will Christian parents see that their children are able to attend such schools, but they will take an individual interest in what each child is learning and help each child develop a "friendly" attitude toward the school and a sincere love for the Word. Never should children be roughly forced to go to religion classes in such a way as to develop resentments for the school which may transfer to become resentments against church and even the Word of God itself. Such

resentments on the part of children are most often the fault of parents who themselves fail to show an interest in Christian schools and act as if such schools are necessary burdens children must endure in the process of growing up.

Christian parents will also do all in their power to support every Christian school they can in every way possible—by their prayers, with generous financial support, with their own abilities and talents and time—as the Lord makes them able. Support of Christian schools, of course, is the great privilege of every Christian.

The schools which serve in the very best way in educating for eternity are our full-time parish schools, Christian high schools and colleges. For here young people not only learn the way of life, but they are taught by teachers consciously seeking to implant the Christian way of life in the young people entrusted to their care. In such full-time Christian schools God's Word controls and permeates everything in education. The unfortunate and tragic situation is avoided that young people are taught something at school which must be discounted or dis countenanced by the Christian, or to have learned a mode of living at school which must be branded as wicked.

Our dear Luther was firmly convinced that culture of the intellect alone, without the regeneration of the heart of man, is civilized barbarism and veneered animalism. The Duke of Wellington said: "Educate men without religion, and you make them but clever devils." That the Reformer would subscribe to this statement is clear from what he tells the councilmen of Germany a little later:

"But where the Holy Scripture does not rule I certainly advise no one to send his child. Everyone not unceasingly occupied with the Word of God must become corrupt; therefore we must see what people in the higher schools are and grow up to be . . . I greatly fear that schools for higher learning are wide gates to hell if they do not diligently teach the Holy Scriptures and impress them on the young folk."²²

Again Martin Luther states that the Word of God must have supremacy.

"Above all things, the principal and most general subject of study, both in the higher and the lower schools, should be the Holy Scriptures."²³

Our Synod is most singularly blessed to have its Bethany High School and College. Some of our congregations are highly blessed in having Christian Day Schools. Realizing the exceeding precious worth of these schools, let us all firmly resolve that we will do all in our power, as God gives us the ability and points the way, to preserve them for our children and for generations yet to be born. Let us have more Christian Day Schools and more of our young people attending our Bethany and receiving the blessings of Christian education. What value shall we place on Christian education? What can we give our young people that will excell this in value—in real, eternal value? May our God give all of us eyes

to see the worth of Christian education for people who must live in this world and willing hearts and ready hands.

Our Synod's Centennial Booklet, "A Blessing in the Midst of the Land", contains a chapter on the great importance of Christian schools. One paragraph reads:

"The schools of the world may make children successful lawyers and miners and business men as well as farmers and teachers and airplane pilots, but they do not teach them what to do when their business no longer does them any good, when they can't farm any more, or fly again into the wild blue yonder. Christian people have their eyes fixed on a city in the heavens where there shall be eternal life, and they must get ready for that. They must learn so to believe and live that they do not miss the next life entirely by just letting it slip by. And it may slip, if the children's only school is the school of the world. "One learns in the school to which he goes" is an old saying that is certainly true. So Christian parents want to make sure that their children go to the right kind of school and learn the right things." (page 11).

In educating for eternity we must not forget about the poor unfortunate people who do not as yet belong to the Kingdom of God. Mission work at home and abroad is also educating for eternity. "Go ye therefore and preach the Gospel to every creature," is the Lord's directive to His believers. The need for such educating is everywhere. When we think of missions we think of far away lands where heathen people bow down to gods of wood and stone, where they lead lives of dreadful fear of imagined spirits, and where they lay down the sad burdens of their lives at last only to find themselves without—without where there is weeping and gnashing of teeth. Have we Christians honestly done what we could to bring them the Gospel? Are we mission minded people who are willing to sacrifice and really give for this work? Are we instilling in our children and youth a zeal themselves to "go and make disciples of all the nations?" Are we making use of the many, many opportunities God gives every one of us to be His witnesses among the very people with whom we live and work? The answer to all these questions will in the end depend upon our sense of values.

"One thing is needful," Jesus told Martha. He praised Mary for having chosen "that good part." She had by God's Spirit's prompting placed a high value upon the hearing of the Word. So it is God's Holy Spirit that must fill us and lead us more and more to love our Savior and His Word. It is the one thing needful. It is all that we have. "It is the power of God unto salvation to every one that believeth." It is the means by which we are educated for eternity.

One thing needful! This one treasure

Teach me, Savior, to esteem;

Other things may promise pleasure,

But are never what they seem;

They prove to be burdens that vex us and chafe us,

And true lasting happiness never vouchsafe us;
 This one precious treasure, that all else exceeds,
 Gives joy above measure and fills all my needs.

LUTHERAN HYMNARY, 227, v. 1

NOTES and DOCUMENTATION

1. From Luther's explanation of the 1st Article. God has given us our body and soul in order that we should thank and praise, serve and obey Him.
2. Ewald M. Plass, **WHAT LUTHER SAYS**, Concordia Publishing House, #2738.
3. Quoted from proposed new ELS Catechism, Chapter 25, Qu. 5.
4. N. A. Madson, Sr., "Looking to the End of the Road", convention essay, 1956 E. L. S. Report, pp. 22-23.
5. P. T. Buszin, "Christian Education", convention essay, 1934 E. L. S. Report, pages 29-31.
6. Quoted by B. W. Teigen in his essay, "The Philosophic and Religious Foundations of Modern Education", published in **The Lutheran Synod Quarterly**, Dec. 1965, page 19.
7. Paul Roubizecek, "Existentialism: For and Against", Cambridge University Press, 1964, p. 20. Also quoted in B. W. Teigen's essay, p. 13.
8. P. T. Buszin, *Op. Cit.*, p. 27.
9. Quoted in B. W. Teigen, *Op. Cit.*, p. 6.
10. Carl Rowan quoted from an article in the **Eau Claire Telegram**, June 6, 1966
11. Ewald M. Plass, **WHAT LUTHER SAYS**, #1329.
- 11b. Robert M. Hutchins, "The Future of the Wall", in **THE WALL BETWEEN CHURCH AND STATE**, edited by Dallin H. Oaks, The University of Chicago Press, pages 19-20.
12. Robert M. Hutchins, *Op. Cit.*, page 20.
13. Quoted from B. W. Teigen's essay, page 23.
14. A. W. Brustat, "Return Christ to the Classroom", **American Lutheran**, June 1956.
15. **Time**, 19 March 1965, page 26.
16. Elmer W. Engstrom, "Christ and the Century of Change", **Collegiate Challenge**, Vol. 5, No. 2, page 13.
17. Ewald M. Plass, **WHAT LUTHER SAYS**, #4146.
18. Erling Ylvisaker, quoted from Synod Centennial Program.
19. Ewald M. Plass, **WHAT LUTHER SAYS**, #1328.
20. N. A. Madson, *Op. Cit.*, page 12.
21. Kent Knutson, "His Only Son, Our Lord", reviewed in **Augsburg Advance**, Vol. VI, No. 6.
22. Ewald Plass, **WHAT LUTHER SAYS**, #1327.
23. Ewald Plass, **WHAT LUTHER SAYS**, #1326.

REPORT OF THE DOCTRINAL COMMITTEE

Since a church body must constantly review the status of its confession and fellowship ties if it would keep pace with the fast-moving developments of our times, your Doctrinal Committee, to aid the Synod in the pursuit of this goal, herewith submits the following report on its activities during the past synodical year. Besides discussing the matters on which recommendations are being presented to the 1966 convention, your committee

1) approved of the continuation of the Lutheran Free Conferences on the basis on which they have thus far been conducted;

2) resolved to approve the sending of observers to a meeting called to explore the possibility of producing a common hymnbook for Lutherans, said observers to learn as much as possible of the mechanics of producing a hymnbook; and

3) resumed discussion of the doctrine of Church and Ministry, with the expressed hope that an entire meeting of the committee might be devoted to the same during the coming year.

Your committee wishes to report especially on the Synod's relation to particular synodical bodies which were once joined together in the Lutheran Synodical Conference.

A. Re Wisconsin Synod

There has been no opportunity to act upon the resolution passed at the 1965 convention "to explore ways and means of establishing a permanent forum" to give outward expression to the unity of faith that exists between the Synod and the Wisconsin Evangelical Lutheran Synod. However, matters that should be of mutual interest have been placed on an agenda and efforts will be made to arrange for a meeting between representatives of the two bodies during the coming year.

B. Re Synod of Evangelical Lutheran Churches

Your Doctrinal Committee has had no contact with any representatives of the Synod of Evangelical Lutheran Churches since our last convention. It can be reported though that one member of your committee, plus another representative from our Evangelical Lutheran Synod, attended the biennial convention of the Synod of Evangelical Lutheran Churches in Cudahy, Wisconsin, in September, 1965.

As a result of the business transacted at the afore-mentioned convention of the Synod of Evangelical Lutheran Churches, and on the basis of what transpired at the last discussion your committee had with representatives from the Synod of Evangelical Lutheran Churches in May, 1965, certain implications suggest themselves. Your committee herewith presents the following recommendations as a course the Evangelical Lutheran Synod might pursue during

the coming year in more clearly defining her fellowship status with the Synod of Evangelical Lutheran Churches—

1. Whereas, the Evangelical Lutheran Synod specifically stated that it was not withdrawing the hand of fellowship from the Synod of Evangelical Lutheran Churches when the former severed fraternal relations with the Lutheran Church—Missouri Synod and the Lutheran Synodical Conference; and

2. Whereas, the Synod of Evangelical Lutheran Churches is through her actions identifying herself with those whom the Evangelical Lutheran Synod on the basis of Scripture has had to declare as being heterodox, e.g.,

a) refusing to declare that the Lutheran Church—Missouri Synod by tolerance of false doctrine and unscriptural practice has become a heterodox church body;

b) joining the Lutheran Church—Missouri Synod in further doctrinal discussions with the American Lutheran Church, a church body that has given no real evidence of wanting to learn the way of God more perfectly;

c) participating in the establishing of the new Lutheran Council of the United States of America, which in its very constitution forces an orthodox church body to compromise its witness; and

3. Whereas, the Evangelical Lutheran Synod would be compromising her witness if she continued to maintain fraternal relations with the Synod of Evangelical Lutheran Churches under such circumstances; be it

4. Resolved, that the Praesidium and Doctrinal Committee of the Evangelical Lutheran Synod endeavor to remove the inconsistency involved in the present situation and to that end seek to meet with the Praesidium and Doctrinal Committee of the Synod of Evangelical Lutheran Churches during the coming year for discussion of this matter and report to the next synodical convention.

C. Re Lutheran Church—Missouri Synod Invitation

At its 1965 convention the Lutheran Church—Missouri Synod resolved to invite the Evangelical Lutheran Synod and the Wisconsin Evangelical Lutheran Synod to resume doctrinal discussions with the Lutheran Church — Missouri Synod. This invitation is sincerely appreciated. Surely it would be a cause for rejoicing in both synods if such discussions could be resumed.

In 1955 the Evangelical Lutheran Synod, on the basis of Scripture, suspended fraternal relations with the Lutheran Church — Missouri Synod, because she was persuaded that the Lutheran Church — Missouri Synod had become a heterodox church body. However, the Evangelical Lutheran Synod later (1957-1960) joined in the discussions of the Lutheran Synodical Conference doctrinal committees which were to “come to grips” with the problems that had arisen in the Synodical Conference. It was with gratitude that genuine progress was noted in such doctrines as Scripture, Anti-Christ, and Justification.

As these discussions penetrated more deeply it became apparent that there was a division in the doctrine and practice of Fellowship between the Evangelical Lutheran Synod and the Lutheran Church — Missouri Synod. At the same time the Lutheran Church — Missouri Synod was not fully respecting the resolutions the Synodical Conference had adopted in an effort to resolve the issues that had arisen between constituent synods.

At the present time the action of the Lutheran Church — Missouri Synod in continuing discussions with the American Lutheran Church, which has not given any indication of wanting to learn the way of God more perfectly, and in taking part in the organization of the Lutheran Council of the United States of America serves to substantiate the conclusion that the Lutheran Church — Missouri Synod is a heterodox church body.

Consideration of this invitation under these conditions must take into account the confessional principle of the Synod which was expressed as follows in 1936:

We hold that inter-synodical committees are useful in promoting Christian fellowship only: a) when the various groups or synods have, through their public ministry of the Word, given each other evidence of an existing unity in spirit, and it remains merely to establish the fact of such unity and to arrange for some public recognition and confession of that fact; b) or where it is clear that those in error sincerely desire to be taught "the way of God more perfectly." Acts 18: 26

Where such evidence of unity is lacking, or where it is clear that those in error do not sincerely desire to be "taught the way of God more perfectly," but such committees nevertheless are elected to confer with them with the view to church fellowship, there is grave danger that the work of these committees will result in indifferentism and in compromise of Scriptural doctrine and practice. (For example of this, consider the mergers and unions of recent years among Lutherans.) The duty of testifying to the truth of God's Word and thus promoting unity rests at all times upon all Christians. Cf. I Peter 3: 15

Scripture warns us clearly and emphatically against entanglements with errorists (Romans 16:17; Titus 3: 10; I Timothy 6: 3-5.) Any reluctance to heed these warnings and commands of Scripture is unionism already conceived in the heart, which if allowed to develop, will result in full-fledged unionism, as history also attests.

—Theses IV to VI, *Unity, Union and Unionism*, SR., 1936

Your committee therefore recommends that the Synod's reply to the invitation of the Lutheran Church—Missouri Synod be as follows —

1. Whereas, the Evangelical Lutheran Synod has received an invitation from the Lutheran Church — Missouri Synod to resume the doctrinal discussions broken off in 1960; and

2. Whereas, the two synods are not in doctrinal agreement; and

3. Whereas, the invitation of the Lutheran Church — Missouri Synod to resume doctrinal discussions cannot in the light of her concurrent actions (with ALC and LCCUSA) be interpreted as a sincere desire to be "taught the way of God more perfectly"; and

4. Whereas, the Evangelical Lutheran Synod regards its 1936 declaration on Fellowship as being Scriptural and applicable to this situation; be it

5. Resolved, that the Evangelical Lutheran Synod respectfully

decline the invitation extended by the Lutheran Church — Missouri Synod to resume doctrinal discussions at this time.

The Committee
J. B. Madson, Secretary

Action of the Synod:

Resolution 1: Synod of Evangelical Lutheran Churches

WHEREAS, The Evangelical Lutheran Synod specifically stated that it was not withdrawing the hand of fellowship from the Synod of Evangelical Lutheran Churches when the former severed fraternal relations with the Lutheran Church—Missouri Synod (cf. 1955 Synod Report, Page 46) and the Lutheran Synodical Conference (cf. 1963 Synod Report, page 48) and

WHEREAS, The Synod of Evangelical Lutheran Churches is through her actions identifying herself with those whom the Evangelical Lutheran Synod on the basis of Scripture has had to declare as being heterodox, e.g.,

a) refusing to declare that the Lutheran Church-Missouri Synod by tolerance of false doctrine and unscriptural practice has become a heterodox church body;

b) joining the Lutheran Church-Missouri Synod in further doctrinal discussions with the American Lutheran Church, a church body that has given no real evidence of wanting to learn the way of God more perfectly; (See resolution 65-15 of the Synod of Evangelical Lutheran Churches)

c) participating in the establishing of the new Lutheran Council of the United States of America, which in its very constitution forces an orthodox church body to compromise its witness; (See resolution 65-08) and

WHEREAS, The Evangelical Lutheran Synod would be compromising her witness if she continued to maintain fraternal relations with the Synod of Evangelical Lutheran Churches under such circumstances; therefore

BE IT RESOLVED, That the Praesidium and Doctrinal Committee of the Evangelical Lutheran Synod endeavor to remove the inconsistency involved in the present situation and to that end seek to meet with the Praesidium and Doctrinal Committee of the Synod of Evangelical Lutheran Churches during the coming year for discussion of this matter and report to the next synodical convention.

Resolution 2: International Theological Conference Invitation

WHEREAS, An invitation was extended to our Synod to participate in a meeting of Chairmen of Theological Commissions to be held in Frankfurt, Germany, June 28 to July 1, 1966, and

WHEREAS, We are not in fellowship with all of the bodies to be represented, and

WHEREAS, This meeting was not of the nature of a free conference, therefore,

BE IT RESOLVED, That the 1966 convention approve President Petersen's decision to decline the invitation.

Resolution 3: Lutheran Church-Missouri Synod Invitation

WHEREAS, The Evangelical Lutheran Synod has received an invitation from the Lutheran Church-Missouri Synod to resume the doctrinal discussion broken off in 1960, and

WHEREAS, The Evangelical Lutheran Synod regards its 1936 declaration on Fellowship as being scriptural and applicable to the present situation where there is not agreement on doctrine and practice: "We hold that intersynodical committees are useful in promoting Christian fellowship only: a) when the various groups or synods have, through their public ministry of the Word, given each other evidence of an existing unity in spirit, and remains merely to establish the fact of such unity and to arrange for some public recognition and confession of that fact; b) or where it is clear that those in error sincerely desire to be "taught the way of God more perfectly." (Acts 18:26).

"Where such evidence of unity is lacking, or where it is clear that those in error do not sincerely desire to be "taught the way of God more perfectly," but committees nevertheless are elected to confer with them with the view to church fellowship, there is grave danger that the work of these committees will result in indifference and in compromise of scriptural doctrine and practice. (For example of this, consider the mergers and unions of recent years among Lutherans.) The duty of testifying to the truth of God's Word and thus promoting unity rests at all times upon all Christians (cf. I Peter 3:15).

"Scripture warns us clearly and emphatically against entanglements with errorists (Romans 16:17; Titus 3:10, I Timothy 6:3-5). Any reluctance to heed these warnings and commands of Scripture is unionism already conceived in the heart, which if allowed to develop, will result in full-fledged unionism, as history also attests (Theses IV to VI, Unity, Union and Unionism, SR, 1936), and

WHEREAS, The Evangelical Lutheran Synod in 1962 stated the conditions under which it would resume doctrinal discussions with the Lutheran Church-Missouri Synod, namely:

a) "All synods must refrain from doctrinal discussions with any and all outside the Lutheran Synodical Conference while we through discussions seek to restore unity in our midst (e.g., no NLC, no ALC meetings, except by common consent among the four synods).

b) "The Lutheran Church-Missouri Synod must disavow the present position of its theological faculties and Doctrinal Committee as expressed in 'The Theology of Fellowship, Part II,' and reaffirm its historic position on fellowship. We feel this could be done by acceptance of the theses on fellowship presented by the "Overseas Brethren" especially theses 11 and 12: 'The marks of the Church are all-decisive. Everything must be referred to them In whatever way the fellowship created by Word and Sacrament shows itself, all visible manifestations of fellowship must be

truthful and in accordance with the supreme demands of the marks of the Church. . . .

c) *"Because of the Lutheran Church-Missouri Synod's lack of effective discipline, which has caused no end of confusion in the Synodical Conference, we feel constrained to add that before meetings could be resumed, her practice would have to be brought into conformity with the above-mentioned principles. We recognize the need for time in carrying out disciplinary action, but let there be immediate public repudiation of those who publicly promote error, and we will not judge harshly regarding the time needed to carry out the discipline," (cf. SR-1962, p. 46, resolution # 7, a, b, and c), and*

WHEREAS, These conditions have not been fulfilled, and

WHEREAS, Indifference toward doctrine and lack of discipline have continued and even increased in the Lutheran Church-Missouri Synod since that time, and

WHEREAS, Doctrinal discussions under these present conditions would not be in harmony with our Scriptural position and would serve no useful purpose, therefore,

a) *BE IT RESOLVED, That the Evangelical Lutheran Synod respectfully decline the invitation extended by the Lutheran Church-Missouri Synod to resume doctrinal discussions at this time, and*

b) *BE IT FURTHER RESOLVED, That the officers of the Synod convey this message to the Lutheran Church-Missouri Synod.*

REPORT OF THE BOARD OF MISSIONS

Home Missions

In our Home Mission work the following developments may be reported: The Faith Mission in the Reeths-Puffer area of Muskegan, Mich., would like to obtain a pastor-missionary to serve this field. However, on account of the apparent shortage of pastors our Board has advised this Mission to continue the present arrangement for a time, namely, being served by Pastor James Olsen of Holton, Mich.

God willing, the River Heights Mission in East Grand Forks, Minn., will soon receive a pastor-missionary in the person of Candidate of Theology Erling Teigen who has accepted the Call into this field and expects to be ordained and installed on July 3, 1966.

LAKEWOOD, TACOMA, WASH.

The Lakewood Mission, Tacoma, Wash., has resolved to have a Christian Day School in the fall of 1966, either jointly with the Parkland Congregation or one of its own. The Home Mission Board has resolved to encourage the Mission to work together with the Parkland Congregation in this matter.

MASON CITY, IOWA

The Rev. G. A. R. Gullixson of Cottage Grove, Wis., has accepted the call to be the pastor of the Central Heights Mission, Mason City, Ia. He expects to be installed, God willing, early in June, 1966.

WATERLOO, IOWA

Pilgrim Lutheran Mission, Waterloo, Iowa, has been having difficulty in obtaining the consent of a sufficient number of property owners whose property borders on its building site so as to be able to go ahead with the building of a church. We hope the difficulty will soon be solved.

PETOSKEY, MICH.

A new preaching station has been opened in Petoskey, Mich., where a group of Lutherans, concerned about retaining the pure teachings of the Word, has requested Pastor Robert Moldstad of Suttons Bay, Mich., to hold services for them. This arrangement does not involve any additional outlay of mission funds.

Various places where it is felt there is great missionary potential have been called to the attention of the Board. Lack of trained missionaries and funds hinders the board from opening more new fields. This is regrettable. May the Lord bless us with both men and funds.

The Board is working on the matter of recruitment of men to prepare themselves for the work of the ministry as well as increasing the missionary zeal of our membership.

The Home Mission Fields and the amount of subsidy for each are given herewith:

Field	Subsidy May-April '65-'66	Subsidy May-April '66-'67
Our Savior's, Amherst Jct., Wis.	\$2,180.09	\$1,740.00
River Heights, E. Grand Forks, Minn.	1,200.00	3,600.00
Grace, Madison, Wis.	2,442.50	2,725.00
Bethlehem, Ellsworth, Minn.	460.00	
Lakewood, Tacoma, Wash.	4,800.00	3,840.00

Central Heights, Mason City, Ia.	1,800.00	4,800.00
Redeemer, New Hampton, Ia.	1,890.00	2,100.00
Holton, Holton, Mich.	1,380.00	1,260.00
First Luth., Suttons Bay, Mich.	1,783.31	1,200.00
Pilgrim, Waterloo, Iowa	4,950.00	5,400.00
St. Timothy, Lombard, Ill.	1,233.32	1,800.00
Ascension, Eau Claire, Wis.	640.00	900.00
Indian Landing, Rochester, N.Y.	426.64	1,280.00
Harvard St. Luth., Cambridge, Mass.		Exact amount not determined

Foreign Missions

Having a mandate from the Synod to find a foreign mission field in which we may begin work (See 1965 Report, p. 48, Resol. No. 2) the Board has done considerable work on the matter of where to establish a foreign mission. There is no lack of fields, but discretion needs to be used in deciding which field we ought to enter first. Various possible fields have been brought to our attention.

EAST NIGERIA, AFRICA

Two Lutheran men from this area, namely, Messrs. Ikpe Benj. Udofia and Asuquo Peter Umoren, are presently studying at Nebraska State College, Kearney, Neb. They have appealed to our President, and through him to our Board, asking us to send a missionary to the Otoro Circuit of the Abak Dist. of Eastern Nigeria to supervise the work done at some 10 fields with about 1,000 souls on the fields. These men are being invited to appear before our Convention and more information will then be given.

TAIWAN

At the Convention of the Wisconsin Synod in Watertown, Wis., last summer the Executive Secretary of the Board for World Missions of the Wis. Synod, in speaking to the Field Secretary of our Board, offered the services of one or two Chinese missionaries in Taiwan. More investigation, it is felt, is necessary before we could launch forth on this endeavor.

BRAZIL AND PERU

Fields in Brazil and Peru in South America have been brought to our attention. The government of Brazil especially is friendly toward the entering into the country of missionaries, it is reported.

PUERTO RICO

Puerto Rico has also been considered, where the Wisconsin Synod has begun work. It appears that more study is necessary before we are ready to launch forth on this all-important work of a Foreign Mission.

"Repentance and remission of sins should be preached in His name among all nations." Luke 24, 47.

A. M. Harstad, Field Secretary

Action of the Synod:

Resolution No. 1: Foreign Missions

WHEREAS, The 1965 Synod Convention asked the Mission Board "to continue its efforts towards establishing a foreign mission program" and "report to the next Synod Convention with definite plans for beginning the work." (Synod Report 1965, p. 48, Res. # 2, a and b), and

WHEREAS, A search for a foreign mission field is being carried out at present, and

WHEREAS, No definite field is proposed by the Mission Board to date, therefore,

BE IT RESOLVED, That the Mission Board continue and intensify the search for a foreign mission field to which our own missionaries could carry the pure Gospel which the Lord has commanded us to take to the world.

Resolution No. 2: Home Missions

WHEREAS, Some mission congregations have been receiving mission subsidy for many years; therefore

BE IT RESOLVED, That the Mission Board be urged to continue patiently to remind such congregations of the Synod guidelines, p. 32, para. 2b, regarding subsidies: "The Board shall render such financial aid to congregations and/or parishes or mission stations as is in keeping with the needs of the congregations to support the Gospel ministry in their midst and the funds available to the Board for such use. It shall endeavor to build up the Kingdom of Christ by encouraging the congregations and/or parishes under their assistance in good stewardship practices, particularly with regard to supporting the ministry in their midst, and striving toward the objective of becoming self-supporting, with the goal in view of reducing the subsidy by at least 10% annually."

Resolution No. 3: Inner-city Churches

WHEREAS, The population trend is toward greater concentrations in the larger metropolitan areas, and

WHEREAS, There is opportunity not only for soul conservation in the metropolitan area but also a great opportunity for mission work among the unchurched (cf. 1963 SR p. 56, # 1d), and

WHEREAS, Many of the inner-city churches face unique problems and opportunities, therefore,

a) BE IT RESOLVED, That the Mission Board give special attention to the churches of our Synod situated in urban areas, and

b) BE IT FURTHER RESOLVED, That the Mission Board sponsor a one-day seminar and workshop addressed to the particular problems and opportunities of the urban church.

REPORT OF THE BOARD OF REGENTS

and the

PRESIDENT OF BETHANY LUTHERAN COLLEGE AND SEMINARY

1965-66

Dear Brethren:

We herewith submit for your study and action Bethany's annual report covering the period of time from July 1, 1965 to June 30, 1966. This report is an effort to give you an account of our stewardship so that you can make intelligent and God-pleasing decisions with regard to the future of this work of our Synod. It contains a report of many activities to carry out the plans and suggestions made the last two years. It will also contain matters which need further study in order to give direction for the future development of Bethany.

The Board of Regents

The Board was composed of the following members during the past year: The Rev. Raymond Branstad (Vice-Chairman), Mr. Howard Hougan, Mr. Lenwick Hoyord, The Rev. Herbert Larson, The Rev. George Orvick, Mr. Walter Schneider, The Rev. M. E. Tweit (Chairman), The Rev. Luther Vangen (Secretary), Mr. Ellsworth Zahl, The Rev. Joseph N. Petersen (President of the Synod) and President B. W. Teigen served as Advisory Members of the Board.

The Board met in regular session four times: In August, November, February and May. In addition, the Executive Committee met separately, as did the two functioning committees of the Board, the Committee on Academic Affairs and the Finance Committee.

The Faculty

The following served on the faculty, some part-time, during the past year: Ella B. Anderson, Julian G. Anderson, Sophia T. Anderson, Luella Balcziaik, Edna Busekist, Ruth Giles, Paul A. Helland, Norman S. Holte, Calvin K. Johnson, Carol F. Johnson, Iver C. Johnson, Mildred C. Larson, Sigurd K. Lee, Marvin Meyer, John A. Moldstad, Ann Nadeau, Dennis Natvig, Milton H. Otto, Allen Quist, Glenn E. Reichwald, Dennis Soule, B. W. Teigen, Allen Unseth, Bruno Wilinski, and Jerry Wilske.

We are sorry to report that Mrs. Carol Johnson will not return as a teacher of English for the coming year. At the present time she has not been replaced. We are grateful to Mrs. Johnson for serving the school in the capacity that she has in the past three years. Mr. Jerry Wilske, who had a part-time leave of absence through an AAL scholarship will return to the staff on a full-time basis.

The Students

The enrollment statistics for the 1965-66 school year are as follows:

9th Grade	9
10th Grade	13
11th Grade	18
12th Grade	14
13th Grade	122
14th Grade	69

Special and Part-time	26
Seminary	8

Cumulative total for the year 279

As it will be seen, there was another increase in the college enrollment. This increase which was quite substantial will be reflected also in next fall's enrollment, because not only will our sophomore class be larger, but indications are that our freshmen college enrollment will exceed that of last fall. There was a slight increase in the high school enrollment.

Finances

When the Synod convenes in June, the Treasurer of the College will present a statement of our financial operations of the past fiscal year.

The Board has presented a budget for the 1966-67 school year to the Board of Trustees. Undoubtedly, this budget will be acted upon at the Convention. It should be noted that this year the Board of Regents has made separate budget reports for the high school and the junior college.

We are grateful that through the generous subsidy from the Synod and the support of the college friends, we have been able to carry on our work during the past year. The individual gifts directly donated to the college will be reported in the summer issue of the Bethany Bulletin. Bequests were received during the last year from the following estates: Edna Borup, Clara Teisberg and G. Opheim. The value of these bequests amounts to \$1,575.65. Bethany acknowledges with gratitude the thoughtfulness of these Christians in remembering the work of the church through their wills.

At the date of this writing, (May 15), the Alumni had contributed during the past year \$2,102.78, to help towards the construction of the new library and the remodelling of the classroom building. We are happy to report that there is a vigorous interest on the part of many of the alumni in assisting Bethany to improve and expand its facilities so that Christian education can be provided for more people.

The Bethany Auxiliaries have also been very active, and have since the beginning of this fiscal year contributed \$4,994.23. They have chosen as their project the providing of new furnishings for the new women's dormitory. Total cost of this has been estimated at about \$16,000. Bethany is, indeed, grateful to this group for its continuing interest.

Seminary

Eight students were enrolled in the Seminary during the past year, three of them (Wayne Halvorson, Thomas Kuster, Erling Teigen) serving as vicars respectively at Madison, Eau Claire and Minneapolis. These were graduated on June 2. Three more students will go out to vicar next year. We expect an entering class of four in the fall of 1966.

High School

Mr. Iver Johnson has served as principal of the high school during the past year. As noted previously, there was an increase in the enrollment. Several immediate needs are apparent for the high school. There should be greater separation in the faculty and in the educational area. In the financial aspects of our operation, it has become imperative to separate the budgets for the high school and the college, since we need to give more accurate accounting of each department. But chiefly it will be necessary to provide a new dormitory very soon for our high school's girls and boys. New housing for girls will be imperative by September 1967, since at that time we expect to move our college girls into the new dormitory for college

women. The present dormitory used for college women will be taken over by college men. Then we must get our high school boys out of the sub-standard housing in which they have been living the last two years. We really should not wait another year with this. The principal, Mr. Iver Johnson, has been preparing a proposal for the consideration of the Board of Regents and the Synod, namely, that the Synod authorize the building of a high school dormitory for both men and women, with a central section to be reserved for a Dean of Students who will live in the dormitory with his family. The total cost of this will possibly be about \$240,000. If just the unit for the high school boys were built by January 1, 1967, that cost would be about \$80,000. The construction of the high school girls dormitory together with the residence for the Dean and his family could come a year later. The Synod will undoubtedly give serious attention to this matter.

The Lutheran Synod Book Company

Last year the Board of Regents called attention to the fact that the Lutheran Synod Book Company needed 100% cooperation of all pastors and members of the congregations if it were to carry out its work effectively. The Synod, therefore, passed a resolution urging all pastors, every congregation member and each organization in our Synod's congregations to think first of our Lutheran Synod Book Company and arrange to order books and supplies from it. We are happy to report that Mr. Ingebretson has noticed an increase of use of the Bookstore by our people. We are grateful for this and hope that this support will continue and expand. There is a real mission also in a Bookstore providing Christian literature for our people. However, discounts are becoming smaller and smaller for bookstores in view of the rising costs, all of which call for large quantities of selling in order to maintain financial solvency.

Mr. Carl Seebach has been engaged as a full-time worker in the Lutheran Synod Book Company.

Future Planning

The Board of Regents and the Administration are happy to report that in recent months we have advanced many of our long-range plans into actualities. As of the time of this writing (May 15) the Board has announced through its architectural firm the Ernest H. Schmidt & Co., Inc. that it will open bids on May 26 for the new library and renovation of the present classroom building. This project, it is estimated will cost somewhat over \$340,000. This project will be financed by a academic facilities grant of \$85,680 from the Office of Education, \$145,000 cash on hand and the balance to be borrowed from the First Federal Savings and Loan of Mankato. It is hoped that the classrooms will be available for use by the first of September, and that the library will be ready in about a year.

About August 1, it is our hope to receive bids for a new dormitory to house approximately 120 college women students. The financing of this project will be through a \$400,000 loan from the Department of Housing and Urban Development. This loan will be amortized over 40 years with an interest payment of 3%. The present status of this program is that the Department of Housing and Urban Development has reserved the money for us and is currently examining our completed application. We expect to hear from them in the not too distant future with the go ahead signal.

These are two great steps forward in our planning. Let it be emphasized that the Board of Regents has very carefully studied all the implications of these steps and at the present time find no governmental restrictions that in any way remove our own freedom to operate our school in accordance with our philosophy.

Looking into the future, it becomes evident that the present ad-



Groundbreaking for the new library at Bethany Lutheran College

Left to right: President J. N. Petersen, Mr. E. Zahl, Pastor R. Branstad, President B. W. Teigen, Pastor M. E. Tweit, Pastor G. Orvick, Mr. W. Shneider, and President-elect J. B. Madson.

ministration-dormitory building must be renovated and remodelled. Of primary importance is the need to install new windows and new radiators, as is being done in the classroom building. There should also be a remodelling of the administration offices and provision for better teaching and practice for music rooms. We also need laboratories for art and home ec.

The faculty has been studying the feasibility of applying for North Central accreditation for the junior college. The Board of Regents has passed a resolution urging the faculty to initiate a self-study of the junior college with the view of becoming accredited by North Central Regional Accrediting Association. The North Central Association is a voluntary accrediting group for the Midwest Region. At the present time Bethany is accredited both in the high school and the college by the University of Minnesota, but it is becoming apparent that our accreditation acknowledgment must be on a broader basis than it is.

We commend our school to our gracious God for guidance and help in the future, remembering the words of the Psalmist: Except the Lord build the house, they labour in vain that build it. (Psalm 127:1)

L. Vangen, Secretary
B. W. Teigen, President

MEMORIAL

May 17, 1966

Whereas, we require a B.A. degree from all our students entering into our ministerial training program; and,

Whereas, today, there are very few if any schools where a person can receive a higher education without having to go to a school where liberalism, and or, Neo-Orthodoxy are the views held by the teachers, and taught to the students, and

Whereas, the result of such training in such Colleges or Universities is to lead the Young Men to forsake the high calling of the Holy Ministry, since they usually do not have the information necessary to combat the faith destroying teachings at these schools;

Be It Therefore Resolved:

1. That until we can expand Bethany to a four year College, we require no more than two years of College for our Seminary students;

2. That we work toward making Bethany a four year College as soon as possible.

3. That if certain courses are needed by the young men before entering the Seminary, that these courses be offered in a summer program or in some way added to the two year college program.

Submitted by,
Rev. WM. F. McMurdie

Action of the Synod:

Resolution No. 1: High School Dormitory

WHEREAS, There is a definite need for dormitory space for both high school boys and girls; and

WHEREAS, Immediate needs require housing for 64 students, student personnel workers, and some recreational facilities; and

WHEREAS, Inquiry has shown that such a building can be constructed through a leasing corporation such as Campus Homes Program of C. I. T. Educational Buildings, branch of C. I. T. Financial Corporation, for approximately \$240,000; and

WHEREAS, Investigation has shown that payment on the lease can be met by income from room rent with an additional \$10,000 from the Synod's annual budget, the latter beginning in the 1967-1968 fiscal year; therefore

BE IT RESOLVED, That the Board of Trustees and the Board of Regents be authorized to proceed with the construction of such a building, to be completed for occupancy by September 1, 1967.

Resolution No. 2: Bethany Budget

WHEREAS, In the operation of Bethany High School and College it has become imperative to separate the budgets for the high school and the college to give a more accurate accounting of each department; therefore

BE IT RESOLVED, That the Synod ask the Board of Regents when coming with their budget requests in the future, to give a separate accounting of each department.

Resolution No. 3: Accreditation

WHEREAS, It is becoming apparent that the accreditation of our junior college should be on a broader basis than it presently is; and

WHEREAS, The Board of Regents has passed a resolution urging the faculty to initiate a self-study of the junior college with the view to becoming accredited by the North Central Regional Accrediting Association; therefore

a) BE IT RESOLVED, That the Synod approve of this step forward; and be it further

b) RESOLVED, That the Synod encourage the Board of Regents to seek accreditation for the college with the North Central Regional Accrediting Association.

Resolution No. 4: Operation of Bethany

WHEREAS, It is for the betterment of Bethany High School and College that each operate separately as much as possible;

BE IT RESOLVED, That we ask the Board of Regents to seek a greater separation in the faculty and educational area of the two departments in the future.

Resolution No. 5: Future Expansion

WHEREAS, It becomes evident from a look into the future that the present administration-dormitory building must be renovated and remodeled; and

WHEREAS, There is also need for other remodeling in the college (e.g., music rooms, laboratories for art and home ec.); therefore

BE IT RESOLVED, That the Board of Regents begin preliminary planning for such remodeling .

Resolution No. 6: Bequests

WHEREAS, Bequests were received during the last year from the Edna Borup, Clara Teisberg, and G. Opheim estates; and

WHEREAS, The Bethany Auxiliaries, the Alumni, and others have contributed generously during the past year also to the support of Bethany,

BE IT RESOLVED, That we acknowledge these bequests and gifts with thanks.

Resolution No. 7: McMurdie Memorial

WHEREAS, Pastor Wm. F. McMurdie has submitted to this convention a memorial concerning pre-seminary student training;

BE IT RESOLVED, That we request the Board of Regents and the Seminary faculty to consider the memorial, and to report to the next convention.

REPORT OF THE BOARD OF CHRISTIAN ELEMENTARY EDUCATION

The Board of Christian Elementary Education met three times during the past year to carry out its assigned duties in this field of endeavor. The Board organized itself as follows: Richard Newgard, chairman; Victor Theiste, Secretary; Victor Theiste in charge of SENTINEL publicity; and Harold Natvig, Superintendent of Schools.

Three schools received subsidy during the past year to help them in their operating expenses. Parkland Lutheran received \$800; Our Savior's Lutheran at Princeton received \$350; and Hiawatha Lutheran of Minneapolis received \$300. Good news was received from Hiawatha Lutheran informing the Board that God's blessing upon them had led them to decide to cancel their subsidy request and operate their part of their school with another congregation alone in the future. We thank God for this step. This action has released funds for other schools. In fact, we received a request from one of our congregations for at least as much subsidy money as Hiawatha had used, a congregation which heretofore has not had connection with any day school. We also received a request for the coming year to help out Lakewood congregation at Tacoma, Washington, which desires to establish its own parochial school. Whether it will build its own school or work with Parkland Lutheran (supplying a teacher) is not yet decided.

The problem of teachers for our day schools still remains. During the past year no teachers received help to complete their work toward their B.S. degree, which means that it looks like we are going to have a more desperate shortage of teachers in the future than we have now. However, it is hoped that through promotional Sundays for church workers which the Board has sponsored—the last one was Septuagesima Sunday in 1966—the Lord will give our Synod workers when they are needed.

Regarding the shortage of qualified and willing teachers, the Board spent considerable time at one of its meetings with this problem. Two of our present teachers met with the Board and suggested what they thought would arouse interest in Day School teaching. One of the suggestions was a club (most likely at Bethany College) for prospective teachers, which would try to acquaint those interested in teaching with the work and rewards of such teaching. The Board gave its whole-hearted support to such a suggestion and resolved to do what it could to promote the club.

A new and, we feel, important step forward was the revamping of the **Christian Day School Bulletin**. In former years this publication, intended primarily for our Day School teachers, was not too attractive and was printed in a somewhat "slipshod" fashion. The Board decided to remedy this, if possible. During the past year four issues of the new venture have appeared—one in October, December, March and May. Rev. Paul Madson is the editor-in-chief of this **Elementary Lutheran School** magazine and is helped out by a staff of teachers. We feel that this magazine, intended for a broad audience of readers, is now something to be proud of and will certainly do much in promoting our Christian Day School work.

During the past year, the Board also distributed coin folders at Christmas time for our Sunday School and Day School children to use. This is yet another way of reminding the Synod of our concern for Christian Elementary Education.

In accordance with the resolution of last year's Synod convention "that the Board be instructed to make a thorough and continuous

study of the Modern Revolution in education and its impact on our children and report to the Synod with recommendations for action" (cf. 1965 S.R., p. 63), the Board held a special meeting to discuss Federal Aid to Education, in particular the "Elementary and Secondary Education Act of 1965" enacted by our government. A report on that meeting will be forthcoming, we hope, in the near future. We also are in the process of getting guidelines for our Board ready for presentation to the Synod, and hope to have them done soon, too.

As we consider the work of Christian elementary education, opposed as it is by the world about us and our own flesh, may the Lord give to the people of our Synod hearts ready and willing to work for and support such education, and willing workers to carry that work out, so that our Lord's command to the Church to "Feed My Lambs" may be carried out among us.

Victor I. Theiste, Secretary

ON STARTING AND MAINTAINING A CHRISTIAN DAY SCHOOL

Presented by the Rev. Theodore A. Aaberg

The Christian day schools of our Synod have a fine history. To be sure, they have not been as imposing as many of the schools of German Lutheran congregations, which often have been like large farms staked out on the rich valley floor, while our's have been like little farmsteads scratched out on the rough hillsides. Yet for all of that, remembering the many handicaps under which our schools have had to fight both for birth and preservation, we must say that these schools have stood in our midst these many years as notable testimonies to the grace of God. The full histories of these schools—the dedication and service of Christian teachers, pastors, parents, students, and friends—is known only to the Lord. And while some of our schools have long since closed their doors, their record is still being written in the hearts and lives of former students and their offspring through the Word which was daily sown so long ago, and the final entry in each school's record will not be made until the Last Day. Only then is school really dismissed. Only then is a school really closed.

As one looks to the future of Christian day school education in our Synod, there appears to be a new stirring of interest, and for this we should be most grateful. At the same time there are many problems which continue to confront the operation of our schools. This brief paper is offered in the hope and prayer that it may contribute somewhat to a renewed conviction and zeal for the opening of new schools in our midst, and for the preservation of those now in existence. May we all have that high regard for the Christian day school expressed by Dr. Walther when he called it "the gem of the Lutheran Church."

I. MATTERS WHICH ARE BASIC BOTH TO STARTING AND MAINTAINING A CHRISTIAN DAY SCHOOL

When a contractor sets to work to erect a building, he does not begin by taking a few bricks and a batch of cement in hand. There is a lot of groundwork to be done before he sets the first brick in place. So with the opening of a Day School, as well as its continued operation, there is a certain groundwork on which the school must be built.

The first piece of groundwork, basic both to starting and maintaining a school, is that there be a firm conviction regarding the Word of God as a Means of Grace. Jesus' petition to His heavenly Father on the eve of His crucifixion: Sanctify them through thy truth: thy word is truth." (John 17: 17), teaches us that God sanc-

tifies His people through His Word. Luther's explanation of the Third Article therefore cannot be a dry confession to be recited and then forgotten, but it must burn in our hearts and minds so that we can never forget it: "I believe that I cannot of my own reason or strength believe in Jesus Christ my Lord or 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, even as He calls, gathers, enlightens and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith. . ." There must be no patronizing attitude on our part toward the Word of God, but a determined possessiveness as we realize the truth of Moses' words regarding the Word of God: "For it is not a vain thing for you; because it is your life." (Deut. 32:47).

In this connection we would warn against making the foundation of the Day School too narrow. We do this, for example, if we stress the teaching of evolution in the public school as the reason for establishing a day school in the congregation. Now when evolution is taught, be it atheistic or theistic, false doctrine is being taught, and thus the teaching of evolution in the public schools is a reason, and a **very good** reason for establishing a school. But it is only one part of the whole picture. Even if the teachers in a certain public school did not teach evolution, the congregation in that place ought to have a day school. And why? Because the Word of God can be taught in such a school, and the Word is a means of grace, with power for the regeneration and sanctification of the individual. We must see the broad sweep of the benefit of Scripture as given by Paul to Timothy: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3: 16-17). It is that our children might receive all of these benefits of the Word in abundant measure that we establish our schools, not merely that they might be protected from this or that false teaching.

A second piece of groundwork that is basic both to starting and maintaining a day school in the congregation has to do with the Lord's Great Commission. As little as we can ignore the Lord's command to baptize all nations, so little can we disregard the command which immediately follows: "teaching them to observe all things whatsoever I have commanded you." The Day School, as an institution, is a matter of Christian liberty, but Christian education most assuredly is not, for the Lord of the Church says: "Teaching them..". Nor are we to determine the degree or extent of that education. Jesus has already done that for us when He said: "teaching them to observe **all things** whatsoever I have commanded you". We are not suggesting that when a congregation provides a day school for its children that it can then say: "Now we are doing all that Jesus has commanded us to do in this matter." God forbid! But by the same token we feel we have a right to ask congregations, pastors, and parents who give the impression of being 100 per cent satisfied with lesser forms for instruction, such as the Sunday School,: "Have you not read your assignment from Jesus to teach them **all things**?"

That brings us to the third piece of groundwork, namely that there must be a firm conviction that the day school offers the **best** means available to the Church for the carrying out of this God-given task of teaching the Word to the young. A school is a heavy burden, financially and otherwise, on both pastor and people, and even more so on the teacher, and only the conviction that it offers the best way of fulfilling the Savior's command makes it bearable, and then of course, a joy and a delight. Even when pastor and people have such convictions they may still not be able to

establish a school, but without them a real attempt to get a school started, or to keep it going, will hardly be made.

II. SOME SUGGESTIONS ON STARTING A SCHOOL

A diligent, persistent effort must be made to impress upon parents and other members of the congregation the importance of teaching the Word to the young, and the unique character of the day school which enables it to accomplish this task. This effort must be made on many fronts, - in sermons, topics at meetings of various church organizations, in bulletins, in private conversations, etc. One must be willing to go to a lot of effort and trouble to inform and to persuade people on these matters. Our goal should be that people will not merely say: "Shall we start a school?" but "We must start a school."

This will not be accomplished overnight, but will very likely require a long, faithful process of instruction. We must be patient in our efforts to establish a school. We must be willing to plant, and if necessary, to leave both the watering and the reaping to others many years hence. Nor must we seek to dictate the exact harvest. Perhaps it may be the establishment of a school in the parish, and if not, perhaps the supplying of young people from the congregation for teaching in other parishes, or of getting certain parents concerned who may later be instrumental in establishing a school elsewhere. Even if the effort to start a school results only in the congregation working that much harder to make more effective use of their other educational agencies, at least some good has been accomplished.

All efforts to establish a school must be evangelical and "above board." We must work in an orderly fashion through regular congregation channels, and not seek to go ahead on our own authority.

While one must be patient and willing to talk, one must also have the courage to start. There is a time to strike, a time for action. Conditions will never be entirely ideal for starting a school, and therefore we must have the courage to commend the matter to the Lord, and then like Peter to venture over the side of the boat and start walking. A beginning must be made.

Not all Christians have the same quickness or imagination in spiritual matters, and as in so many other projects of the Church, once a beginning is actually made so that the school becomes a reality, others may see the benefit and perhaps become some of the school's staunchest supporters. Once a school is started, many of the fears will disappear, and the project will flourish.

One should by all means seek to have the entire congregation sponsor and support the school. This is proper in itself because of the Savior's word: "Feed my lambs," and it is surely best for both congregation and school in the long run. A private association within the congregation should be formed only as a last resort to the establishment of a school, and even then diligent efforts should continue to have the entire congregation sponsor and support the school.

Close attention should be paid to the local situation. The over-all condition of the congregation must be considered—its size, the number of children, their ages, building programs, congregation indebtedness, etc. Certain times are more favorable than others in the life of a congregation for the establishment of a day school, and we should strike at the best time. Certain parents are more concerned with the spiritual training of their children than others, and if we have such parents we have a good nucleus for a beginning. The community situation must also come in for scrutiny. There are many changes taking place in our communities these years, with many local institutions being closed down or absorbed in reorganizations, and in this state of flux there often is not quite the op-

position to the establishing of a day school as in earlier years in many areas. During building programs, one can try to include facilities that could be used later for a school. One cannot ignore the matter of federal aid to education, nor the various proposals in the several states for aid in one form or another, if not to the school itself, at least to the pupil. If certain privileges are granted, and if they are of such a nature that they do not jeopardize the Christian character or the future of the school, so that they might be accepted with a good conscience, such aid might play a role in a decision to open a school.

One must look to the brethren, the Synod, for help in starting a school. This may be in the form of financial subsidy for a season, but even more important is the moral support and encouragement. The example of other schools, the articles and reports in the **Sentinel**, the Christian Day School Bulletin, the day school promotion at the convention, the efforts of Bethany to recruit and train teachers—all of this plays a vital role in the opening of a school. The support and encouragement of the brethren can be of great help in the struggle to establish a school. Thus pastors who may not have been able to establish a school in their own parish may still be able to do much to help someone else start one elsewhere.

III. SOME SUGGESTIONS FOR MAINTAINING A SCHOOL

It would be folly to suppose that once a school has been established, it will run on its own power. Old problems simply give way to new ones, and the school thus requires the continued, fervent labors of its supporters.

The spiritual reasons underlying the opening of the school must continually be stressed during its operation so that monotony, weariness, and dissatisfaction do not set in. As the Gospel itself has an eternal freshness about it, so these Gospel schools must have a like freshness about them. "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." Psalm 110: 3.

By way of practical suggestions on keeping our schools going, we would say that it is quite important that a congregation continue to seek to improve its school from year to year. To pay the teacher a low salary is not a bargain for the congregation, and for spiritual reasons alone we should continue to seek greater remuneration for these consecrated workers in the church. We must be willing to spend money to keep our schools up to date in the matter of textbooks and equipment. The physical property, including the general appearance of classroom and school grounds, deserves our continued attention and care.

The welfare of the school demands that we co-operate with the state. While we are not to budge one inch when it comes to our rights and liberties, neither are we to look for trouble, or imagine evil where none exists. We are to co-operate with the county superintendent, the county nurse, the fire marshal, and others in such things as reports, teacher certification, fire regulations, and the like. We are subject unto them in certain things, and we are to obey them. Rom. 13: 1. Let us not moan too loudly over state standards. To be sure, they at times are a problem, but they are also a challenge, keeping us on our toes, and may thus also serve for good, under the blessing of God.

Pastors must play a key role in the school if it is to continue and to flourish. We must be willing to be bothered with the school's problems. We must tend to things, give attention to detail, and lend a helping hand wherever and whenever possible.

The Synod must also help, and that in many ways, but perhaps chiefly by a simple consensus regarding the value of such schools. Individual schools ought to be able to feel that they are part of a system—a synod system of schools. The Synod ought to be just as

concerned with the recruitment and training of teachers for our schools as of pastors for our pulpits. One cannot maintain a school without a teacher. In this connection we believe that President Petersen's recommendation that our Synod seek to work out a training program for our teachers with Dr. Martin Luther College of New Ulm, ought to receive our wholehearted support. Not only would this arrangement enable our future teachers to continue their education in a Christian school, but whenever we might have a surplus of teachers they could more readily serve in the schools of our sister synod, and in those years when we need more teachers than are available from our own midst, we might prevail on them for assistance.

In conclusion we would say that we live in a day when it is easy to write the Christian day school off as a lost cause, and to lay the blame on the problems which confront us, saying that they are too great to overcome. However, we must remember that there were problems also in an earlier day when our schools flourished. Most important of all, if the problems of today are greater, we have only to lay the greater demands upon God in prayer, remembering Jesus' own words: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Matthew 7: 11. And it is there that we would leave this matter both of starting and maintaining day schools: **AT THE THRONE OF GRACE.**

Action of the Synod:

Resolution No. 1: Christian Day Schools

WHEREAS, The Lord has given us the privilege and duty to feed the lambs of His kingdom, and

WHEREAS, The Christian Day School affords an excellent opportunity to supplement the home and church with regard to the Christian nurture and admonition of our children, therefore,

BE IT RESOLVED, That we encourage those congregations which are maintaining Christian Day Schools, and those which are seeking to establish Christian Day Schools.

Resolution No. 2: Future Teachers' Club

WHEREAS, During the past year a Future Teachers Club has been organized at Bethany Lutheran College for the encouragement of those interested in the Christian Day School teaching profession, therefore,

BE IT RESOLVED, That the Synod wholeheartedly endorses this promotional effort, and commends the Christian Day School teachers who have assisted in developing the same.

Resolution No. 3: New Publication

BE IT RESOLVED, That the Synod welcome the quarterly publication, The Elementary Lutheran School.

Resolution No. 4: Christian Education Emphasis

WHEREAS, There is a continuing need to warn one another of the increasingly unbiblical aspects of public school philosophy, therefore,

a) BE IT RESOLVED, That the Synod request the Board of Elementary Education to continue to furnish information concerning these dangers; and to assist in this,

b) BE IT FURTHER RESOLVED, That we urge the board to re-establish the Christian Education Emphasis Week.

REPORT OF THE BOARD OF CHARITIES AND SUPPORT

The Board of Charities and Support held four meetings during the past year, all at the Kasota Valley Home. Officers who served during this year were Rev. F. R. Weyland, Lawrence Vogt and Rev. H. Handberg, as chairman, secretary and treasurer, respectively.

Support Fund

The operational guidelines which this Board was directed to draw up by the 1965 convention are attached. Although these guidelines are not completely definitive, they adequately serve the needs of this Board. They are submitted for approval.

During this past year the Board authorized its chairman to grant emergency aid to needy retired workers or their widows, and to seek approval for his actions at a following Board meeting. This authority was given to prevent any undue hardship to befall the retired person in the interim of a Board meeting.

The proposed budget for 1966-67 for the six recipients of the support fund has been submitted to the Synod, indicating a total expenditure of \$4300.00.

No new requests for aid were submitted during the past year. The Board wishes to express its appreciation to the retired workers of this Synod for the limited requests for aid from this Board.

Kasota Valley Home

Mr. and Mrs. W. J. Soule continue as managers of our home at Kasota. Under their able supervision the home has continued to show improvement as a living facility for elder citizens, and financially as is indicated by the Treasurer's report. The Board is most thankful for this excellent supervision.

The occupancy rate at the Home has remained high at either 15 or 16 members. Such a continued rate of residency resulted in a good financial picture for the past year. The better financial picture offered the Board an opportunity to repay \$500.00 to the Synod on the indebtedness on the sprinkler system at the Home.

Prof. M. H. Otto continued to provide spiritual care for the residents of the Home at weekly services, special occasions and as needed. The Board expressed its heartfelt thanks to Prof. Otto for this service.

During this summer the living room of the Home will be remodelled and redecorated. This improvement is sorely needed to provide adequate quarters for the residents. This expenditure can be met with funds available at present and from future income.

The Board wishes to encourage individuals and churches to continue their support of the Home with their prayers and with their bounties. The residents are very appreciative of any interest shown in them. Surrounding churches are encouraged to provide entertainment for the residents, and all congregations of the Synod are asked to show their concern by sending gifts and other tokens of interest.

OPERATIONAL GUIDELINES—SUPPORT FUND

1. Retired pastors, teachers and/or their widows may submit requests to the Board of Charities and Support for financial aid. That

such financial need exists may also be expressed to the Board by anyone having knowledge of the situation.

2. As the Board becomes aware of the need, a request for assistance form is sent to the retired worker. If possible, a member of the Board will call on the retiree at that time to assess the need and to explain the assistance available. Should the retiree live too distant from any of the Board members to make a personal call, the local pastor may be asked to provide further information on the retiree, if such is available to him.

3. Requests for aid are presented at the Board's quarterly meetings. The request is discussed at such a meeting and action taken to approve or disapprove the request at such time. A thorough and complete review of the retired worker's financial status is made to insure a proper living standard for the recipient and to prevent any undue disbursement of funds.

4. If an emergency need for immediate financial aid exists, the chairman of the Board of Charities and Support has the authority to grant immediate assistance. He will seek approval for his actions at the following Board meeting.

5. Aid is presently given on the basis of the request, the considered judgement of the Board, Christian charity and proper restraint in the use of the Lord's funds.

Laurence M. Vogt, Secretary

Kasota Valley Home

SUMMARY OF OPERATIONS FOR 1965

Treasurer's balance, 1-1-65: _____	\$ 101.56	
	Receipts	
Income from residents _____	\$20,380.65	
Gifts _____	273.50	
Other income _____	828.43	
TOTAL RECEIPTS:	\$21,482.58	
		\$21,584.14
	Disbursements	
Salaries _____	\$ 8,531.94	
Managerial expenses _____	436.00	
Laundry _____	200.28	
Board expense _____	56.97	
Utilities (elec., phone) _____	744.74	
Fuel and gas _____	873.44	
Tax withholdings, fed. and st. _____	1,774.41	
Chaplain _____	615.00	
Refunds to residents _____	1,017.30	
Repairs _____	151.12	
Supplies _____	265.30	
Improvements _____	667.92	
Insurance _____	508.55	
1966 Minn. operating license _____	50.00	
Groceries _____	3,970.00	
Treas., ELS, for sprinkler system _____	500.00	
Miscellaneous _____	473.51	
TOTAL DISBURSEMENTS:	\$20,836.48	
Treasurer's balance, 1-1-66: _____		\$747.66
Statement subject to audit.		

Hugo J. Handberg, Treasurer

BETHESDA LUTHERAN HOME

I. YOU ARE THANKED!

The support you offered in behalf of the program and services of Bethesda Lutheran Home causes us to say in the words of St. Paul,

"I thank my God upon every remembrance of you." As you remember Bethesda in your prayers and with your gifts, this home, school, and hospital for the mentally retarded and physically handicapped can continue to serve those in need of this special ministry of mercy.

II. YOU ARE PART OF A MAJOR OPERATION.

Enrollment at Bethesda from your Synod	5
TOTAL ENROLLMENT AT BETHESDA	661
Applications on Bethesda's waiting list from your Synod	1
Total applications on Bethesda's waiting list	336
Operating budget for 1965-66 fiscal year	\$1,713,514.00
Capital expenditures proposed for 1966	265,600.00
Total budget for 1965-66 fiscal year	1,979,114.00
Daily operating cost for current fiscal year	4,695.00
Average annual cost per Bethesda patient in 1965	2,280.00

III. YOUR SYNOD'S CONTRIBUTIONS and CARE COSTS:

Cost for 5 patients from your Synod	\$ 11,400.00
32 of 77 congregations remitted directly to Bethesda	\$1,189.63
Contributions through Synod treasurer	269.05
Remitted by parents and relatives for patients' care	2,514.80
Total contributions for operating fund	3,973.48
DIFFERENCE between cost and contributions	(7,426.52)
Contributions for capital improvements	42.00
Total Synod Contributions:	\$ 1,500.68

Your interest and assistance are greatly appreciated. It is Bethesda's desire to coordinate and cooperate with your Synod boards and committees.

H. M. Stoeppelwerth, Development Director

Action of the Synod:

Resolution No. 1: Kasota Valley Home

WHEREAS, The Kasota Valley Home has been operated in an efficient manner,

BE IT RESOLVED, That the Synod commend those who have made this possible.

Resolution No. 2: Bethesda Home

WHEREAS, Our people have this past year paid only about one-third of the cost for the patients from our Synod at Bethesda, and

WHEREAS, Our people should support the work among the mentally retarded at Bethesda; therefore

BE IT RESOLVED, That societies and individuals in the Synod be encouraged to contribute to Bethesda Home.

Resolution No. 3: Support Guidelines

WHEREAS, The Synod has requested guidelines for the Board of Charities and Support in its administration of the support fund (cf. Synod Report for 1965, p. 65), and

WHEREAS, The Synod requested a revision of the above proposed guidelines by the Board of Charities and Support, therefore,

BE IT RESOLVED, that the revised guidelines be adopted as follows:

a) Retired pastors and teachers, other retired career workers in our synodical institutions, and/or their widows, may receive financial aid through the Board of Charities and Support. This board should seek out those in need and render the necessary aid. Also, any such retiree or widow, or others who know of a need, should inform the board of the same.

b) The board will send a form to the retired worker requesting information. If possible, a board member will call on the retiree to assess the need and explain the assistance available. If this is not possible, the local pastor may be asked to provide further information on the individual concerned.

c) Requests for aid will normally be presented at the board's next quarterly meeting for approval or rejection. A thorough and complete review of the retired worker's financial status will be made to insure that adequate aid is granted.

d) If the need for immediate financial aid should develop, the chairman of the board may grant the necessary aid. He will seek approval for his actions at the next regular board meeting.

e) Aid will be granted on the merits of the request, information otherwise at hand, the considered judgement of the board, Christian charity, and proper restraint in the use of the Lord's funds.

Resolution No. 4: Pension Plan

WHEREAS, The Board of Charities and Support did not carry out the directive of the 1965 Synod Convention regarding a pension plan for retired church workers, therefore

BE IT RESOLVED, That this board make a general study of the matter of a pension plan for retired church workers and their dependents in the forthcoming-year, and report its finding to the 1967 Synod Convention.

REPORT OF THE BOARD OF PUBLICATIONS

The Publications Board met this past year at Bethany College in Mankato for one day each during the months of January, April, August and October. In the August meeting the following officers were reelected: Chairman: Professor Julian G. Anderson; Secretary: Pastor G. F. Guldborg; Armed Service Secretary: Pastor Norman A. Madson; Treasurer: Mr. Owen Swenson; Pastor Paul Anderson: Business Manager of Lutheran Sentinel.

PUBLICATIONS — The Board of Publications is happy to report that the Christmas Program entitled: "Shout the Glad Tidings" has been sold out with only 27 copies left. The booklet entitled, "The Christian Home" by Pastor William Petersen met with a popular appeal and 800 copies were sold. The Board reprinted 500 copies of the Synod Catechism and sold 250 copies of this reprint. The Publications Board had 2010 Synod Reports printed by The Lake Mills Graphic and sold 1966 copies. We printed the booklet, "Where is Moses." Of the 1000 printed, 150 were sold. The Board printed 1000 copies of a catechism on Church Law, of these 110 were sold.

SYNOD QUARTERLY — The Publications Board in accord with the Synod Resolution of 1965 took over the printing of the Synod Quarterly. A new format and a new cover were introduced with the hope of increasing sales. We are sending out at the present time about 135 copies. We expect a deficit this year of only \$200.00 due mostly to the new format and cover that has been introduced.

SUNDAY-SCHOOL MATERIAL — The Publications Board this past year investigated several sources of Sunday-School Material that we thought could be used by our people. But after a closer look and study we were not able to find any that is suitable for our use.

NEW PUBLICATIONS — A paperback book entitled "A History of the E.L.S." will be published this year, ready for distribution in September. It will have 12 chapters with an appendix added by Mrs. Julia Reque. This book has been planned by the Board to help stimulate interest in our congregations for the Jubilee of 1968 . . . A New Christmas Program by Mr. Leroy Meyer will be printed and ready for distribution in October of this year. Another Christmas program by Mr. Gene Hoyard is being considered for 1967. These programs will have the music printed in them. . . . The Model Constitution and By Laws and the Traditional Ones will be compiled into one booklet and ready for sale this Fall.

THE NEW CATECHISM — The Catechism Review Committee has informed the Publications Board that their work has now been completed and a copy sent to the Pastors of the Synod. The Publications Board is awaiting the approval of the Synod for publication. We hope to have this Catechism printed by September 1. The Publications Board will report to the Synod the recommended number of copies to be published and the cost.

AGENDA — The first draft of the work on an Agenda has been completed. No date has been set as yet for the completion and printing of this book.

NEW SYNOD HYMNBOOK — The conditions for the printing of a new Synod Hymnbook have now changed since the last Synod Convention. The Lutheran Hymnal has now been made available for the next 10-15 years. The Synod Book Company reports that it has found a source of 385 bound copies of the Lutheran Hymnary. There are only 50 copies of these left at the present time. Another source of a large quantity of unbound hymnaries have been found.

These will be available only if we order in large quantities and Augsburg Publishing House will bind them.

A committee from our Publications Board, Professor Anderson, Mr. Ingebretson and Vice President E. Unseth attended a meeting of all Lutheran Hymnody Committee in Chicago this last February. Our men together with the Wisconsin Synod were in attendance only as observers. They learned that these three major Lutheran bodies: The Missouri Synod, the A.L.C. and the U.L.C.A. hope to publish a joint Hymnal within the next ten years.

While we would not be in favor of a joint hymnal, we feel we can learn much by attending these joint meetings. We have also been meeting with the Wisconsin Synod Committee on Hymnody and Liturgics and have discussed our mutual problems. But no discussions have been reached in regard to a new hymnbook.

At present we have no recommendation to make in regard to a new hymnbook but must be continually alert to the problem.

THE ARMED SERVICES — Through the work of Pastor Norman Madson the Publications Board has again furnished those serving in our armed service with mailings consisting of: "The Service Message", "Meditations", "The Lutheran Sentinel" and other worthwhile tracts. About 140 mailings are sent every month including some bulk copies to some pastors for distribution.

THE LUTHERAN SENTINEL — The present circulation of the Lutheran Sentinel is 4187. This figure includes 278 copies which are sent to supply the needs of those in the Armed forces and extra copies for certain pastors. From January 1, 1965 to December 31, 1965 the Sentinel receipts were: \$4,742.31. Publication, postage and other expense amounted to: \$4,733.28, leaving a balance of \$9.03. However, the treasurer's report of April 30, 1965 (p. 92, 1965 Synod Report) shows a deficit of \$599.39.

DOCTRINAL PAMPHLETS — Inasmuch as we have received rather frequent requests for some written statement of the doctrinal position of our synod, we suggest to the convention that Pastor Christian Andersen's pamphlet, **The Doctrinal Position of the Norwegian Synod**, be brought up to date, revised and re-issued as soon as possible. It is the opinion of the Board of Publications that the pamphlet, **Union, Unity, and Unionism**, which is also now out of stock, should be reprinted.

SYNODICAL CONSTITUTION — Since it has been a number of years since our **Synodical Constitution** was last revised, and since a new revision is now much needed, the Board of Publications requests the synod to assign this work of revision to some one of our existing boards who would complete the necessary work and turn over the newly revised constitution, after adoption by the Synod, to the Publications Board for a new printing.

G. F. Guldborg, Secretary

Action of the Synod:

Resolution No. 1: New Publications

WHEREAS, The publications of the Publications Board have sold reasonably well, and in some cases very well, and,

WHEREAS, The Publications Board is planning several new publications, therefore,

BE IT RESOLVED, That we encourage the further efforts of the Board in this direction.

Resolution No. 2: A Synod Hymnbook

WHEREAS, The shortage of hymnbooks is not as critical as it was thought to be a year ago, and

WHEREAS, We need to be mindful of the need for the eventual printing of a new hymnbook and to be prepared for this work, therefore

BE IT RESOLVED, That the Publications Board continue to gather information on the methods and problems connected with the printing of a new hymnbook.

Resolution No. 3: Lutheran Sentinel

WHEREAS, The financial picture of the Sentinel looks favorable, and

WHEREAS, Mr. Leo Cunningham has performed the duties of Business Manager conscientiously without remuneration during the past year, therefore

BE IT RESOLVED, That a letter of thanks be sent to Mr. Cunningham.

Resolution No. 4: Sentinel Subscriptions

WHEREAS, We note a sizable increase in Sentinel subscriptions during the past year, due mainly to the blanket subscription plan, therefore

BE IT RESOLVED, That this serve as an encouragement for a wider use of blanket subscriptions among our congregations.

Resolution No. 5: Agenda

WHEREAS, The first draft of the present work on the Agenda has been completed, and

WHEREAS, The final draft is being considered by a committee already appointed, therefore

BE IT RESOLVED, That the work be completed according to the following steps:

- a) That this work be reviewed by the Publications Board.*
- b) That the Publications Board provide copies for review by the pastors and congregations before April 1, 1967.*

Resolution No. 6: Armed Services

WHEREAS, The Armed Services Commission performs a very necessary function in providing spiritual reading material for our service men, therefore

BE IT RESOLVED, That pastors and laymen be herewith reminded to make use of the Armed Services Commission in keeping contact with members of the congregation who are in the Armed Services.

Resolution No. 7: Editor of Lutheran Sentinel

WHEREAS, Pastor Paul Ylvisaker has served faithfully and well as editor of our Lutheran Sentinel for the past ten years; be it

RESOLVED, That pastors and delegates at this convention express the heartfelt gratitude of the Synod to Pastor Ylvisaker for his past work as Sentinel editor by giving him a rising vote of thanks.

Resolution No. 8: Catechism Revision

WHEREAS, The Synod in 1965 instructed "the Final Catechism Review Committee to complete its review in time to enable the Publication Board to present the Revised Catechism and Explanation to the Synod at its 1966 convention for approval for publication," (cf. 1965 Synod Report, p. 74) and

WHEREAS, The Final Review Committee has submitted its work, and

WHEREAS, This Revision is doctrinally sound, sufficiently clear, and adequate for use on a trial basis, and

WHEREAS, The Final Catechism Committee and the Publication Board have worked out a plan for publication which seems to fulfill all the requirements for a textbook that will be both practical and appealing, therefore

BE IT RESOLVED, That Synod instruct the Publication Board to proceed with the publication of a limited edition.

Negative votes recorded by Pastors A. Strand, G. A. R. Gullixson, and Mr. Paul Staff.

Resolution No. 9:

WHEREAS, It is impossible to expect such a textbook to be perfect, and

WHEREAS, Use of the book will likely show a further revision to be feasible,

BE IT RESOLVED, a) That the Synod urge its pastors to give this book a fair trial

b) That criticisms and suggested improvements be submitted to the Publications Board by the end of 1968, and

c) That the present Catechism Revision Committee be retained to process the suggestions.

REPORT OF THE YOUTH BOARD

The Youth Board of the Evangelical Lutheran Synod reduced the number of meetings to two during the year in an effort to save expenses. The board met at Bethany College, October 21, 1965, and May 11, 1966.

The following are serving as officers of the Board: chairman, Pastor Wilhelm Petersen; recording treasurer, Mr. Orville Quist; secretary, Pastor Robert A. Moldstad. Other members of the Youth Board are Mr. Ralph Olson, Prof. Sigurd Lee, Pastor Theodore Kuster, and President of Bethany College, Prof. B. W. Teigen. Mr. Allan Unseth has served the Youth Board as Synod Youth Director.

LUTHERAN YOUTH ASSOCIATION

The 1965 LYA convention was held at the Norseland, Minnesota parish, the Rev. Joseph Petersen, pastor, August 20-22, with 267 in attendance. The theme of the convention centered on redemption: "Christ Hath Redeemed Us." The program also included an emphasis on missions, and a tour of the state hospital at St. Peter.

The board has made a practice to consult with the officers of the LYA to hear their comments and reactions, and suggestions for improving future conventions. The LYA officers who are in attendance at Bethany College are invited to participate in that part of the board's meeting which considers the convention.

The 1966 convention will be held at the Princeton, Minnesota, parish, the congregations of Our Savior's and Bethany, the Rev. Walther C. Gullixson, pastor. The dates are August 19-21. The local public school facilities are being rented to accommodate the large attendance expected at the convention. The theme for the 1966 convention continues the thought of the Creed: "God Sanctifies Me." A request of the board for congregations to consider is that congregations sending young people to the conventions also send along some responsible person(s) to look after their group, and also try to schedule their Friday evening arrival for a reasonable hour.

Efforts have also been made to improve the appearance of the Lutheran Youth Association **Quarterly**. Mr. Allan Unseth has served the board in working with the LYA officers in coordinating this work.

SUMMER CAMPS

In 1965 three summer camps were sponsored by the Youth Board, and a fourth sponsored by our Washington congregations received encouragement and assistance from the board.

The first camp was Camp Indianhead North held at the Squaw Point Resort, Hillman, Minnesota, June 13-19, with Pastor Carl Wosje as director, and Pastor G. H. Gullixson as assistant director. Seventy-six campers plus a staff of 14 were in attendance.

The second camp was Camp Lor-Ray, held on the Lor-Ray Camp Association property near Muskegon, Michigan. Pastor Robert Moldstad served as director and Pastor Theodore Kuster as assistant director. Sixty campers plus a staff of 10 were in attendance at this primitive tent-style camp.

The third camp was Camp Indianhead South, held August 1-7, at the YMCA owned facilities near Black River Falls, Wisconsin. Ninety-one campers and a staff of 17 were in attendance. This was directed by Pastor A. V. Kuster assisted by Pastor Wilhelm Petersen.

During the winter months, the Lor-Ray Camp Association of Muskegon, Michigan, serving our Illinois and Michigan congregations, incorporated under Michigan law as a non-profit corporation, was successful bidder in purchasing a man-made lake from the state, also purchased 102 acres of woods adjacent, and is currently

in the process of purchasing an additional 40 acres, installing electric power, water and septic facilities and a first unit building, with total indebtedness not to exceed \$10,000. The association is supported by individual annual memberships of \$2.00 each and family memberships of \$5.00, and by pledges given toward the development of the camp. The Youth Board has rendered encouragement and assistance to this association, and two of the board members also serve as directors of the camp corporation.

In 1966 three summer camps will again be sponsored by the Youth Board, with the Youth Board also assisting the Washington congregations in their promotional materials for their Camp Four Star, a week long camp.

Camp Indianhead North will meet at Squaw Point Resort at Hillman, Minnesota, June 12-18, directed by Pastor Carl Wosje. The camp is for boys and girls, age 10 and up, and the fee is \$22.50.

Camp Lor-Ray will meet on the Lor-Ray property at Muskegon, Michigan, July 10-16. The camp will be directed by Pastor Robert Moldstad, and will serve boys and girls, age 9 and up. The fee is \$16.00.

Camp Indianhead South meets again at Black River Falls, with an extra week this year. The first week, July 31 to August 6 is for ages 10-12. The second week, August 7-13, is for ages 13 and up. The cost is \$21.50 per week. Pastor W. Petersen is director for the first week. Pastor Alf Merseth is director for the second week.

LEADERSHIP TRAINING INSTITUTE

On January 29th, a conference on youth was held at Madison, Wisconsin. Attendance was approximately 100. Rev. Lloyd Huebner spoke on: "How to Interest Youth in the Work of the Church." Prof. B. W. Teigen spoke on "Modern Day Values of Youth." The conference was well received.

PASTOR'S YOUTH WORK GUIDEBOOK

Work continues on the **Guidebook**, intending that through loose leaf materials dealing with all phases of youth work the book may be of real benefit to the local pastor in his work with the youth program in his church.

THE CHRISTIAN ANSWER

This is the name of the new publication the board has begun to serve our college age youth, both in and out of college. The Youth Board is especially concerned about offering guidance to our youth of this age, and to give encouragement in the face of the many unchristian situations our young people must face. Three issues of **The Christian Answer** have been published so far.

LUTHERAN COLLEGIANS

The Youth Board has worked through Pastor Carl Wosje and Vicar Erling Teigen with college students on the University of Minnesota campus through Lutheran Collegians. This is an organization of college students of our Synod and the Wisconsin Synod, and meets on a number of campuses of the Midwest. Vicar Tom Kuster, serving in Eau Claire this past year, is presently the president of the organization. Pastor Theo. Kuster of the Youth Board is the Chicago area pastoral counsellor for this organization.

Robert A. Moldstad, Secretary

Action of the Synod:

Resolution No. 1: "The Christian Answer"

WHEREAS, The Youth Board is supplying the college age youth

of our Synod with much needed spiritual guidance through its publication, "The Christian Answer."

BE IT RESOLVED, That they be encouraged to continue with the publication of this paper.

Resolution No. 2: Lutheran Collegians

WHEREAS, Our youth of college age who are away from home are in need of Christian guidance and direction, and

WHEREAS, The Wisconsin Synod has recently established the Lutheran Collegians with chapters on our midwest campuses, and welcomes our Synod's participation,

a) BE IT RESOLVED, That our pastors be urged to direct their young adults who are away from the home congregation to the Lutheran Collegians' Chapter which is nearest them, and also

b) BE IT RESOLVED, That the pastors provide the Lutheran Collegians president, Pastor Thomas Kuster, 13 So. Hancock St., Madison, Wisconsin, 53703, with a list of their young people who are away from home and furthermore

c) BE IT RESOLVED, That the Youth Board be urged to publicize this service and to participate with the Wisconsin Synod in starting more chapters wherever possible

Action of the Synod:

COMMITTEE ON PASTORAL CONFERENCE RECORDS

WHEREAS, The committee has reviewed the minutes of the Northern Circuit, the Lake Michigan Circuit, the Southwestern Circuit, and the General Pastoral Conference, and has found them in good order; and

WHEREAS, The minutes of the Northwestern Conference, the Southern Conference, and the Central Circuit were not available to the committee; therefore

a) BE IT RESOLVED, That the approval of the Committee on Pastoral Conference Records, for the records submitted, be recorded and also

b) BE IT RESOLVED, That the visitors of the conferences which did not submit minutes remind the secretaries of the conferences not submitting minutes to make them available at the next Synod convention.

WHEREAS, There is a danger that conferences may put undue emphasis on practical questions to the neglect of exegesis, history, and doctrinal topics; therefore

c) BE IT RESOLVED, That conferences be encouraged not to neglect such topics.

WHEREAS, The minutes of conferences are also histories of the thinking of the conferences, it is important that not only topics discussed but also the train of thought and treatment regarding a topic be recorded, therefore

d) BE IT RESOLVED, That conference secretaries be encouraged to be more complete in their minutes so as to show thought, attitudes, and conclusions on questions discussed.

REPORT OF THE JUBILEE ANNIVERSARY COMMITTEE

On June 1, 1966, we reached the halfway point of our Anniversary Thank Offering Program. As you will see from Mr. Getchell's records which follow this report, we are somewhat short of the amount we had hoped to receive by this time. This is the first instance that the contributions have failed to keep pace with the elapsed time. The Committee intends to watch this carefully.

Your Committee has commissioned The Reverend Theodore A. Aaberg to write the proposed Doctrinal-Historical book commemorating the Anniversary. The publication date has been set for the spring of 1968.

The small practical handbook covering the Synod's structure and workings has been assigned to Prof. Julian G. Anderson for publication in the fall of 1967.

The Committee wishes to express its appreciation to the Visitors of the Synod for their cooperation in promoting the Reformation Day Offering. This work was undoubtedly reflected in the January receipts, which hit an all time high of \$10,178.64.

The committee has engaged Mr. C. H. Getchell as the Committee Clerk and has given him advisory membership on the committee. The present committee membership is as follows: The Rev. R. M. Branstad, Chairman; Mr. W. M. Overn, Secretary; Prof. J. G. Anderson; The Rev. P. G. Petersen; Mr. Harry Olson, (one vacancy exists, awaiting an appointment by the Board of Trustees.)

William Overn, Secretary

1963 — TABULATION OF PROGRESS — 1966

Ascension — Eau Claire, Wis.	1,483.00	202	\$ 165.30
Bethany, Luverne, Minn.	13,606.75	240	7,117.80
Bethany — Princeton, Minn.	3,126.50	122	652.00
Bethany — Story City, Iowa	725.00	12	430.00
Bethel — Sioux Falls, So. Dak.	5,705.00	158	2,617.36
Bethlehem — Ellsworth, Minn.	1,125.00	51	522.00
Calvary — Ulen, Minn.	2,450.00	139	560.00
Center — Scarville, Iowa	7,120.00	119	3,422.00
Central Heights — Mason City, Iowa	4,550.00	77	742.40
Clearwater — Oklee, Minn.	825.00	86	210.00
Clearwater — Plummer, Minn.	925.00	39	500.00
Concordia — Clearbrook, Minn.	2,400.00	49	1,613.75
Concordia — Eau Claire, Wis.	5,250.00	320	1,416.13
Concordia — Traverse City, Mich.			58.50
Cross Lake — Fosston, Minn.	1,600.00	72	532.50
East Paint Creek — Waterville, Iowa	2,300.00	70	1,055.00
Emmaus — Minneapolis, Minn.	1,470.00	193	1,231.50
English — Cottonwood, Minn.	5,575.00	120	3,045.00
Fairview — Minneapolis, Minn.	12,975.00	460	5,870.00
First — Delhi, Minn.		64	
First — Suttons Bay, Mich.		70	106.50
First American — Mayville, No. Dak.	2,925.00*	113	1,704.50
First English — Ashland, Wis.	1,400.00	120	502.40
First Evanger — Fertile, Minn.	1,960.00	76	885.30
First Shell Rock — Northwood, Iowa	5,550.00	146	3,166.00
Froen — Rt. Fosston, Minn.	1,500.00	50	730.00
Grace — Madison, Wis.	3,600.00	98	1,260.45
Hartland — Hartland, Minn.	10,000.00*	124	3,449.00
Harvard Street — Cambridge, Mass.	1,000.00*	94	726.00

Hiawatha — Minneapolis, Minn.	10,000.00	120	3,658.60
Holton — Holton, Mich.	5,315.00	87	1,001.45
Holy Cross — Madison, Wis.	26,450.00	958	9,493.67
Holy Cross — Sheyenne, No. Dak.	150.00	2	100.00
Immanuel — Audubon, Minn.	1,880.00	117	905.00
Indian Landing — Rochester, N. Y.	500.00	55	260.00
Jerico — New Hampton, Iowa	4,825.00	214	4,202.37
Lake Mills — Lake Mills, Iowa	2,270.00	83	1,553.50
Lakewood — Tacoma, Wash.	1,950.00	41	916.00
Lime Creek — Lake Mills, Iowa	2,125.00	58	1,194.25
Lutheran Mission — Brewster, Mass.		18	
Manchester — Manchester, Minn.		39	270.00
Moland — Mason, Wis.		55	50.00
Mount Olive — Mankato, Minn.	17,887.00	184	6,753.91
Mount Olive — Trail, Minn.	4,050.00	29	1,575.00
Nazareth — Trail, Minn.	1,630.00	106	1,084.00
Norseland — St. Peter, Minn.	7,500.00	226	2,722.35
Norwegian Grove — Gaylord, Minn.	1,500.00	95	570.00
Oak Park — Oklee, Minn.	700.00	71	170.00
Oslo — Volga, So. Dak.	2,165.00	83	1,948.00
Our Saviors — Albert Lea, Minn.	11,535.00	510	5,890.00
Our Saviors — Amherst Jct., Wis.	2,700.00	48	1,357.55
Our Saviors — Belview, Minn.	850.00	120	484.50
Our Saviors — Ebro's Corner, Minn.	550.00	60	187.50
Our Saviors — Hawley, Minn.	725.00	61	380.00
Our Saviors — Madison, Wis.	10,250.00	240	6,581.50
Our Saviors — Princeton, Minn.	6,025.00	192	2,998.50
Parkland — Tacoma, Wash.	7,045.00	162	3,297.85
Pilgrim — Waterloo, Iowa	500.00	8	66.35
Pinehurst — Eau Claire, Wis.		201	40.20
Redeemer — New Hampton, Iowa	4,550.00	105	1,637.00
Richland — Thornton, Iowa	10,400.00	140	2,775.91
River Heights — East Grand Forks, Minn.	2,850.00	36	1,695.00
Rock Dell — Belview, Minn.	5,455.00	192	3,575.00
Rose Dell — Jasper, Minn.	1,500.00	50	235.00
St. Marks — Chicago, Ill.	5,000.00*	180	1,835.90
St. Paul — Lengby, Minn.	977.00	84	385.00
St. Pauls — Chicago, Ill.		161	156.00
St. Petri — Grygla, Minn.	675.00	53	435.00
St. Timothy — Lombard, Ill.	4,500.00	126	1,256.25
Saude — Lawler, Iowa	5,000.00	104	2,679.17
Scarville — Scarville, Iowa	9,600.00	68	6,950.00
Somber — Northwood, Iowa	2,950.00	54	974.00
South New Hope — Amherst Jct., Wis.		30	
Synod Evangelical — Forest City, Iowa	2,350.00	95	1,247.00
Trinity — Calmar, Iowa	1,550.00	73	1,305.00
Western Koshkonong — Cottage Grove, Wis.	4,000.00	251	1,691.00
West Paint Creek — Waukon, Iowa	3,100.00	49	3,182.00
Zion — Thompson, Iowa	2,575.00	116	1,401.00
Zion — Tracy, Minn.	5,000.00	94	3,302.00

PROGRESS ANNOUNCEMENT

Following is an analysis of progress in the Golden Anniversary Program up to May 17, 1966. The amounts shown above as pledged by congregations, includes estimated possibilities in four congregations, (note asterisk) based on contributions from those congregations during the previous thirty months.

Pledged And Received

Amount Pledged	\$305,500.25
Unpledged money received	1,285.20
Total potential	\$306,785.45

Congregation Pledges

66 congregations have submitted pledges

15 congregations have made no pledge, of these four have made significant

contributions and their total potential is included in amounts pledged. Six congregations have set in contributions of smaller amounts, and five have not responded with pledge or contribution.

Money Received By The Synod Treasurer By May 1, 1966

Amount received\$141,418.17

This is 47.14 per cent of the total goal of \$300,000.00. Thirty months or 48.39 per cent of program time has elapsed.

Conclusion

The Synod Treasurer received \$4,570.78 during April. Should a comparative amount be received during May, receipts would lack approximately \$4,000.00 of meeting half the goal by June 1, the mid-point in the program. This should be a warning note as we now enter the last half of the allotted program time. If we are to fulfill our total potential by the program's end we must not permit contributions to falter. Our potential is \$306,785.45 at this time. Thus we have spoken, now let our actions speak louder than our words. We are assured of the Lord's blessings in this noble effort.

Charles H. Getchell, Clerk

MEMORIALS

Re Stewardship Committee

Resolution No. 1, Page 86, 1965 Synod Convention Proceedings.

Dear Brethren,

Whereas, the 1965 convention of the Evangelical Lutheran Synod instructed the undersigned to re-submit their memorial for a synodical stewardship committee (Cf. 1965 Proceedings, pp. 85-86)

Be it therefore resolved, that the Evangelical Lutheran Synod adopt the memorial for a stewardship committee, as originally submitted in 1965.

Whereas, the 1965 convention of the Evangelical Lutheran Synod instructed the undersigned to prepare guidelines for such a committee;

Whereas, the mechanics of the proposed independent stewardship committee should be considered only in the light of and according to the intentions of the original memorial (Cf. 1965 Proceedings, pp. 85-86);

Whereas, there is a possible danger of confusion over the intent of the memorial and the mechanics whereby the intent can be carried out, i.e., the need for a committee of this kind over against how the committee should be constituted, etc.;

Whereas, the definition of "true Christian stewardship: the proper use of our time, our talents, and our earthly means" (1965 Proceedings, p. 85) should always be before us as we consider this memorial.

We therefore submit the following simplified guidelines to the 1966 convention of the Evangelical Lutheran Synod in a simplified form:

1. The membership of the Stewardship Committee shall consist of five members, two of whom will be pastors.

2. The Stewardship Committee shall elect a chairman, vice-chairman, and secretary from its own membership.

3. The duties of the Stewardship Committee shall be as follows:

- a) The Stewardship Committee shall have the duty of promoting and explaining the budget of synod to its members;

- b) The Stewardship Committee shall publicize the various activities and functions of synod through coordinating the publicity activities of the various executive boards of synod;

- c) The Stewardship Committee shall make available various promotional materials which may be of assistance to the pastors and congregations of the synod;

- d) The Stewardship Committee, with the help of the General Pastoral Conference, may emphasize various topics from time to time throughout the synod where such needs are felt;

- e) The Stewardship Committee shall work in close relationship with the other standing committees of synod.

4. The meetings of the Stewardship Board shall be set by the membership of the board at the previous meeting, or by the chairman.

Respectfully submitted,
Glenn E. Reichwald
Theodore Kuster

Subject: Fiscal Year

Whereas, The present synodical fiscal year dates from May 1-April 30, and,

Whereas, It has been found that the present fiscal year defeats the basic criteria for establishment of a fiscal year, and,

Whereas, such criteria are business-like procedure and convenience, and,

Whereas, from a business stand-point, we must now wait until the last quarter of the year to receive the largest income, and,

Whereas, it is necessary in those congregations operating from a January to December year to keep two sets of figures on synodical giving, therefore be it

Resolved, that the Evangelical Lutheran Synod change the fiscal year to January 1-December 31.

Respectfully submitted,
Holton, Michigan
Edwin Gibson, President
Edward Trygstad, Secretary

LAYMEN'S DELEGATES EQUALIZATION FUND

Statement of Cash Receipts and Disbursements

May 1, 1965 to April 30, 1966

Cash Balance-May 1, 1965 \$ 393.92

Receipts

Contributions from Congregations \$1,525.00

Contributions from Delegates 99.50 1,624.50

Total \$2,018.42

Disbursements

Mileage and Travel Payments to Delegates \$1,416.60

Printing, Supplies & Postage 55.90 \$1,472.50

Cash Balance-April 30, 1966 \$ 545.92

Reconciliation of Account at Security State Bank

Madison, Wisconsin

April 30, 1966

Balance Per Bank Statement 4/30/66 \$ 563.42

Less: Checks outstanding

8/5/65 #70 \$ 6.30

8/25/65 #84 11.20 17.50

Available Balance \$ 545.92

Respectfully submitted,
Eugene E. Schiller
Stanley E. Reinholtz

REPORT OF THE BOARD OF TRUSTEES

Regular meetings of the Board of Trustees of the Evangelical Lutheran Synod were held August 23-24, November 22-23, 1965, February 21-22, and May 23-24, 1966.

Board members are: President J. N. Petersen, Vice President E. Unseth (advisory), Secretary W. C. Gullixson, Treasurer S. E. Lee, Pastor A. Merseth, Messrs E. Engebretson, L. Houg, C. Faye, E. Storlie and H. Roberson.

The Board organized as follows: Stewardship Committee: Pastor A. Merseth (Stewardship Secretary) and Mr. E. Storlie (Chairman), (Other members of the committee are the President and Treasurer of the Synod). Church Extension Secretary: Pastor A. Merseth. Bethany Housing Administrator: Mr. L. Houg.

THE SYNOD PROPERTIES

A lot was purchased on Marsh St. in Mankato, Minnesota, in Nov. 1965.

A faculty home was purchased on 803 Main St., Mankato, Minn., July 1965.

A faculty home at 1062 Marsh St., Mankato, Minn., was purchased in May, 1966.

A faculty home at 924 Plum St., Mankato, Minn., was purchased in May, 1966.

Approval was given by the Board to Pilgrim Lutheran Church's (Waterloo, Iowa) plan to engage an architect; and the Mission Board and the Board of Trustees have authorized the building of a church unit, as soon as a building permit is obtained.

Meetings were held with representatives of the Bethany Lutheran College Board of Regents regarding the financial problems connected with the program of future expansion and building on the Bethany campus as approved by the Synod. (Synod Report 1965, page 60).

The lease on the property of the Bethany campus has been extended for a period of five years to the Bethany Lutheran College and Seminary, Inc.

AUDIT OF THE TREASURER'S RECORDS

June 21, 1965

Mason and Co., C.P.A.
Detroit Lakes, Minnesota

Mr. John R. Mason, CPA, reported "We have examined the records of the Evangelical Lutheran Synod for the year ended April 30, 1965 . . . All cash receipts and disbursements were properly accounted for. Until the records have been revised to conform to modern accounting principles and methods, as noted in our previous reports, we are unable to express an opinion on the 1964-65 financial position of the Synod."

The treasurer's records are now being set up so as to get a proper auditor's certificate.

LEGACIES RECEIVED

The Synod gratefully acknowledges receipt of the following legacies during the fiscal year 1965-66:

Martin A. Robinson Estate	\$ 3,300.00
Sam Sampson Estate	2,771.25

CONSTITUTION REVISION

In accordance with Resolution No. 8 on pages 100-102 of the 1964 Synod Report regarding proposed amendments to the Constitution

of the E.L.S., President Petersen appointed a special committee, Mr. E. Engebretson and Pastors A. Merseth and W. C. Gullixson, to review the entire Constitution, By Laws, and Rules and Regulations of the Synod. The Board of Trustees would recommend for adoption by the Synod the following proposed Amendments to the Constitution of the E.L.S.:

Chapter I, Paragraph 4

In order to preserve unity in liturgical forms and ceremonies, the Synod recommends to its congregations that they use the Synod Order of Worship or the Common Order of Worship, as each congregation may decide.

Chapter III, Paragraph 4, b)

Delete the words: "and should send one"

Chapter III, Paragraph 5

Add the words to the end of the sentence: ", i.e., the congregational representatives and the convention committees."

Chapter VI Paragraph 1

Delete the sentence as it stands and substitute the following:

The officers of the Synod are the President of the Synod, the Vice President (who is an advisory member of the Board of Trustees), the Secretary, the Treasurer, and six other trustees. The President, Secretary and Treasurer of the Synod shall also be the President, Secretary and Treasurer of the Board of Trustees.

Chapter VI Paragraph 7

Delete the third sentence which reads: "The Board of Trustees shall appoint from their number a Chairman and the Secretary of the Board who shall be known as the Chairman and the Secretary of the Board of Trustees of the Evangelical Lutheran Synod. And the paragraph will read:

The trustees shall have the general management and control of all secular business and temporal affairs of said Synod. All such business and affairs, they shall conduct in accordance with the Constitution, By-laws, rules and resolutions of the Synod. The Secretary of the Board of Trustees shall keep a record of all the transactions of the Board and shall have the custody of the Corporate Seal.

Chapter VII, Paragraph 1

The paragraph which reads: The officers of the Synod are to be elected for a term of two years, and are to enter upon the duties of their respective offices immediately after the conclusion of the convention at which they were elected. The Trustees shall be elected by ballot at the annual meeting of the Synod. The term of office of the trustees shall be three years, and two trustees shall be elected at each yearly meeting of the Synod. A vacancy in the Board shall be filled at the next meeting and the remaining Trustees shall have power to act as the Board of Trustees until a vacancy may be filled at the annual meeting," shall be amended to read as follows:

The President of the Synod, the Vice-President, The Secretary, and the Treasurer are to be elected by ballot for a term of two years, and are to enter upon the duties of their respective offices immediately after the conclusion of the convention at which they were elected. The other Trustees shall be elected by ballot at the annual meeting of the Synod. The term of office of these Trustees shall be three years and two Trustees shall be elected at each yearly meeting of the Synod.

Chapter VII Paragraph 2

The sentence which reads: "If a vacancy occurs in any of the

offices of the Synod, the alternate for that office shall move up and fill the office until the end of the term.", shall be amended to read:

"In the event of the President's death or resignation, the Vice-President shall succeed to the office of President until the corporation's next annual meeting when the unexpired portion of the President's term shall be filled by election. In the event of the President's inability to fulfill the duties of his office as certified by resolution of two-thirds of the Board of Trustees the Vice President shall succeed to the office of President."

The Office of 2nd Vice President (Synod Report 1964, page 101, b)

The Board of Trustees does not feel the election of a second Vice-President is required at this time since the Trustees have been authorized to fill the office of Vice-President in case of a vacancy. Article 6, Paragraph 3, of the Articles of Incorporation, reads: "Other vacancies shall be filled by appointment of the Board of Trustees until the corporation's next following annual meeting when a successor shall be elected for the unexpired portion of the term."

ALLOCATION OF JUBILEE FUNDS

The Board authorized the allocation of \$68,935.12 of the Jubilee Anniversary Funds to the Church Extension Fund and the temporary disbursing of the Jubilee funds from the Church Extension Fund in the following manner:

\$ 7,815.83 to Grace Lutheran Church, Madison, Wisconsin
16,654.01 to St. Timothy Lutheran Church, Lombard, Ill.
16,026.19 to Lakewood Lutheran Church, Tacoma, Wash.
2,988.00 to Muskegon, Mich., mission.
16,096.19 to Pilgrim Lutheran Church, Waterloo, Ia.
1,121.25 to Central Heights Lutheran Church, Mason City, Ia.
(\$8,233.65 was previously advanced)
12,679.25 of Jubilee Funds were allocated to the reduction of notes on College residences.

COMPREHENSIVE LOAN PLAN INTEREST RATE

The Board recommends that the Synod change the interest rate on promissory notes (See Rules and Regulations Governing the Comprehensive Loan Plan p. 13, under SECURNG FUNDS) from 4% to 6% so as to read: "Loans shall be negotiated at interest rates up to 6%."

HOUSING ADMINISTRATION

Mr. Houg has looked after the Bethany faculty homes in fine fashion. The Board recognizes its good fortune in having Mr. Houg to take care of the details so well. The 50th wedding anniversary of Mr. and Mrs. L. Houg was noted at the November meeting of the board with a special devotion commemorating the event and his years of service.

BUDGET 1966-67

The needs to carry on the work of the Lord in our Synod are our opportunities to exercise our Christian faith and life. The various boards of the Synod have requested over \$153,000.00 to meet their needs. The Board recommends to the Synod to wave the rule of setting aside 2% for Church Extension for the 1966-67 budget and place \$1,000.00 into the budget for Church Extension. The Board submits and recommends for adoption by the Synod a certified budget of \$138,000.00 allocated as follows:

REQUESTED	BUDGET	ALLOCATED
\$ 57,758.00	Bethany Lutheran College	\$ 54,800.00
8,880.00	Bethany Lutheran Seminary.....	8,800.00
3,400.00	Elementary Christian Education	3,200.00

2,700.00	Church Extension	1,000.00
34,000.00	Home Missions	30,000.00
3,000.00	Foreign Missions	3,000.00
7,035.00	Publications	3,000.00
	(Publications Special)	4,000.00
4,300.00	Charities and Support	4,300.00
900.00	Youth Board	900.00
30,000.00	Synod Fund	25,000.00
<hr/> \$153,973.00		<hr/> \$138,000.00

STEWARDSHIP REPORT

"Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah." Psalm 68,19.

"Praise God from whom all blessings flow." Yes, we must all praise God, because the willingness of the Synod's people that led them to contribute \$134,581.79 to the Synod's budget (\$29,840.65 more than in the previous fiscal year) is certainly due to nothing else than the Lord's blessing upon our beloved Synod and its members.

Last year the Synod instructed "the Board of Trustees to include in its stewardship plan ways for encouraging every congregation to make personal contact with each communicant member so that all may take an active part in the work of the Synod." Synod Report 1965, p. 86, Res. 3). This directive of the Synod has been carried out by using the circuit Visitors as the "personal contact men" between the Stewardship Committee and the pastors and congregations of each circuit. This establishes another link of contact in addition to the monthly letter that goes out to every pastor.

The Visitors were asked to send monthly reports of their stewardship promotional activity to the Stewardship Secretary. These reports reveal that the Visitors have preached in many of the congregations of their circuits, they have had regular contacts with the pastors of their circuits, they have met with some congregations, and at circuit meetings and by means of letters have conscientiously presented the cause of the Lord's work.

In addition to this a series of 12 articles, by various writers, on the different phases of the Synod's work, was presented in the Lutheran Sentinel. Also 6 Bulletin Inserts were prepared and sent to the congregations for distribution.

Though we rejoice in the great progress that has evidently been made in personal stewardship among the members of the Synod, yet we must be cognizant of the problems that we face. First we must all realize the ever increasing cost of operation. We know that the cost of doing the Lord's Work in a world of inflation is not going to decrease. We surely must expect, therefore, that the Synod's expenses will continue to become greater in proportion as inflation continues and as the work expands. Secondly we have the problem of the "lean months" in the fiscal year—those months when the contributions do not equal the required expenses. In the fiscal year that just ended, for example, our average required monthly budget income was \$11,500.00, but in nine of the twelve months of the fiscal year the contributions did not equal that required income. We must all make an effort to improve this. The way we can improve it is by regular every Sunday giving for Synodical purposes by every member of the Synod, and a regular monthly remitting of these funds from each congregation to the Synodical treasurer.

In the current fiscal year (May 1, 1966-April 30, 1967) the plan is to carry out the same type of a 3 point program of promotion as last year. 1. The Visitors of each circuit will continue as the contact men between the Finance Board and the pastors, their congre-

gations and members. We urge all pastors and congregations to cooperate with their Visitor and to avail themselves of his services, his help, and his counsel. 2. We have planned a series of articles entitled "WHAT YOUR SYNOD DOES FOR YOU". One of these articles will appear in the first issue of the Lutheran Sentinel each month. Two of these articles have already appeared—in May and June. We hope these will be informative and inspirational to all. 3. Six Bulletin Inserts are being planned. The first of these appeared in May. Five more with the title "OUR FAITH, A MIRACLE WORKED BY GOD THROUGH HIS WORD" will appear in July, September, November, January and March. Other promotional publications are being considered. There are also several sets of slides that the congregations may use in promoting the work of the Synod.

May we conclude by saying to the members of the Synod: "Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world according to the will of God and Our Father, to whom be glory for ever and ever. Amen." Galatians 1,3-5.

REGARDING THE BETHANY WOMEN'S DORMITORY

The Board would appraise the Synod of the joint action of the Boards of Regents and Trustees in regard to the Bethany Women's Dormitory:

"Whereas, the membership of the Evangelical Lutheran Synod and Bethany Lutheran College and Seminary, Inc. in joint convention assembled at Bethany Lutheran College, Mankato, Minnesota, June 26-July 1, 1965 authorized the Board of Trustees of the Evangelical Lutheran Synod and the Board of Regents of Bethany Lutheran College and Seminary, Inc., to construct a dormitory for college women with the proceeds of a loan from the Federal College Housing Loan Program, and

"Whereas, preliminary application has been made to the Housing and Home Finance Agency, now part of the Department of Housing and Urban Development of the United States Government, and

"Whereas, such application has received preliminary approval and a reservation of funds in the amount of Four Hundred Thousand Dollars (\$400,000.00) subject to submission of a full application, and

"Whereas, the physical properties used by Bethany Lutheran College and Seminary are owned by the Evangelical Lutheran Synod but leased to Bethany Lutheran College and Seminary, Inc., a related corporation which operates the college, and

"Whereas, Reverend Joseph N. Petersen and Reverend Walther C. Gullixson are respectively the President and Secretary of both corporations,

"Now therefore be it resolved, that it is in the best interest of both corporations to apply forthwith for a Four Hundred Thousand Dollars (\$400,000.00) loan for the erection of a women's dormitory. That the Evangelical Lutheran Synod and Bethany Lutheran College and Seminary, Inc. hereby authorize their President, Rev. Joseph N. Petersen, and Secretary, Rev. Walther C. Gullixson, and College President B. W. Teigen, for and in their joint behalf to make further application for such loan to the Housing and Home Finance Agency, Department of Housing and Urban Development, United States Government, and to execute any and all mortgages, trust indentures, bonds, or other evidences of indebtedness or documents necessary to the completion thereof, and to obligate both corporations generally for the repayment of said loan, and to pledge the revenues from the facility together with those of such existing facilities as may be necessary to repay said loan. That the President and Secretary and College President B. W. Teigen are further authorized to arrange on behalf of both corporations temporary financing for the construction of the facility, and to execute on

behalf of the corporations such notes, mortgages, and other documents as may be necessary for that purpose.

"Be it further resolved, that the Evangelical Lutheran Synod and Bethany Lutheran College and Seminary, Inc. have other funds unrelated to the loan proceeds available to provide furnishings and movable equipment for such women's dormitory. Certified.

REPORT OF THE CHURCH EXTENSION FUND

During the May 1, 1965 - April 30, 1966 fiscal year the Indian Landing Lutheran Church, Rochester, New York drew the \$20,000.00 loan which had been promised them previously. A new loan of \$5,000.00 was granted to Bethany Lutheran Church, Princeton, Minnesota for the purchase of additional land. This was combined with the balance on their previous loan to make a new loan of \$6,100.00.

We are happy to note that the congregations have made substantial payments during the year. The total repaid during the year was \$3,975.38.

Following is the present status of the loans from the Church Extension Fund.

Congregation	Original Loan	Paid Since 5/1/65	Total Paid	Balance Due	Date Due
Ascension, Eau Claire, Wis. . .	\$ 8,843.00	\$ 180.38	\$ 4,842.07	\$ 4,000.93	1968
Bethany, Princeton, Minn. . .	3,000.00	300.00	1,900.00	6,100.00	1978
New Loan \$5,000.00					
Bethel Sioux Falls, S. Dak. .	7,900.00	1,000.00	6,900.00	1,000.00	1968
Bethlehem, Ellsworth, Minn. . .	3,500.00	100.00	2,800.00	700.00	Due
Central Heights, Mason City, Iowa . .	7,500.00	400.00	835.00	6,665.00	1975
Cross Lake, Fosston, Minn. . . .	800.00	50.00	200.00	600.00	1968
Grace, Madison, Wis. . . .	34,000.00			34,000.00	
Harvard Street Cambridge, Mass. . .	1,500.00	155.00	732.00	768.00	1972
Indian Landing Rochester, N. Y. . .	20,000.00			20,000.00	1975
Lakewood, Tacoma, Wash. . . .	25,000.00			25,000.00	
Pinehurst, Eau Claire, Wis. . .	9,670.00	40.00	4,511.06	5,158.94	1971
Redeemer, New Hampton, Ia. . .	7,478.65	750.00	3,079.40	4,299.25	1971
St. Timothy, Lombard, Ill.	5,000.00	500.00	2,500.00	2,500.00	1969
Trinity, Jasper, Minn.	5,000.00	500.00	1,500.00	3,500.00	1972

NET WORTH OF THE SYNOD

Assets:

Bethany Lutheran College	\$1,050,000.00
22 Residences and Building Lots	357,800.00
Kasota Valley Home	25,000.00
Mission Stations	165,000.00
	<hr/>
	\$1,597,800.00

Liabilities:

Mortgages	\$112,257.44	
Notes	87,896.47	
Ole Harstad Estate	65,629.05	\$ 265,782.96
Net Worth		\$1,332,017.04

**STATEMENT OF NET WORTH OF THE
SYNOD'S RESIDENCES
(As of April 30, 1966)**

Residence	Value	Mortgage	Balance on Mortgage
Cords — 913 Marsh St.	\$ 22,500.00	\$ 16,000.00	\$ 13,405.82
Electa — 130 Electa Blvd.	19,500.00		
Elliason — 449 Division St.	7,000.00		
Johnson — 225 Hinckley St.	26,500.00	19,500.00	17,261.76
Kirby — 119 Hinckley St.	17,300.00	13,200.00	12,987.65
Knollcrest — 101 Knollcrest Dr.	22,000.00	15,000.00	10,731.30
Krogstad — 920 Marsh St.	11,000.00		
Long — 909 Marsh St.	29,300.00	17,000.00	12,705.16
Main — 803 E. Main St.	21,000.00	15,000.00	14,808.15
Marsh — 1062 Marsh St.	19,000.00		
Meixner — 624 Marsh St.	11,750.00		
Meray — 344 Meray Blvd.	18,500.00		
Monich — On Campus	7,000.00		
Owen — 933 Marsh St.	16,000.00		
Plum — 1004 Plum St.	13,500.00		
President's — On Campus	17,000.00		
Rollings — 120 Long St.	16,500.00	9,885.97	5,682.68
Samuelson Lots — Marsh St.	4,950.00	4,500.00	4,500.00
Schwartz — 411 6th St. No.	12,600.00		
Steiner No. 1 — 810 Marsh St.	5,000.00		
Steiner No. 2 — 812 Marsh St.	5,000.00		
Stephen — 437 Division St.	12,000.00	8,250.00	6,725.56
Traeger — 915 Plum St.	22,900.00	16,000.00	13,449.36
Totals	\$357,800.00	\$134,335.97	\$112,257.44

Summary:

Valuation		\$357,800.00
Mortgages	\$112,257.44	
Notes	50,546.47	
Ole Harstad Estate	26,629.05	189,432.96
Net Worth		\$168,367.04

Respectfully submitted
W. C. Gullixson, Secretary
Board of Trustees, E.L.S.

TREASURER'S REPORT 1965-66

Auditorium-Gymnasium

	Credit	Debit
Balance due May 1, 1965	\$ 33,199.00	
Alumni		\$ 2,102.78
Fadness Farm Income		660.00
Estates		2,377.94
Ole Harstad Estate		28,058.28
	\$ 33,199.00	\$ 33,199.00

Boiler Plant & Special Improvements

Balance due May 1, 1965	\$ 12,295.54	\$
Estates		1,802.30
Ole Harstad Estate		10,493.24
	\$ 12,295.54	\$ 12,295.54

Bethany Lutheran College

Budget		\$ 50,760.00
Subsidy	\$ 50,760.00	

Bethany Lutheran Church Princeton, Minn.

Interest Received		\$ 150.00
Interest Paid	\$ 150.00	
Notes: \$5,000		

Bethesda Home Watertown, Wisc.

Contributions		\$ 773.10
Paid to Bethesda	\$ 773.10	

Budget Of Synod

Contributions		\$134,581.79
Bethany College	\$ 50,760.00	
Bethany Seminary	9,424.20	
Christian Day School	1,203.63	
Home Missions	28,025.52	
Church Extension	2,600.00	
Support	4,165.00	
Publications	811.56	
Synod	36,919.92	
Youth Board	671.96	
	\$134,581.79	\$134,581.79

Central Heights Lutheran Church Mason City, Iowa

Deficit May 1, 1965	\$ 1,088.25	
Interest Paid	33.00	
Jubilee		\$ 1,121.25
	\$ 1,121.25	\$ 1,121.25

Notes: \$1,100

Christian Day School

Budget	\$	\$ 1,203.63
Estates		1,100.00
Subsidies	1,450.00	
Supt. of Schools	52.22	
Teacher Training	150.00	
Coin Folders	119.00	
Printing	456.78	
Board Expense	75.63	
	<u>\$ 2,303.63</u>	<u>\$ 2,303.63</u>

Church Extension

Balance May 1, 1965		\$ 10,190.97
Payments Received		3,975.38
Jubilee		8,233.65
Budget		2,600.00
New Loans	25,000.00	
	<u>\$25,000.00</u>	<u>\$ 25,000.00</u>

Church Extension Capital Account

Balance May 1, 1965		\$ 93,367.50
Balance April 30, 1966	\$114,392.12	

Foreign Mission

Balance May 1, 1965	\$	\$ 2,731.92
Estates		3,071.25
Contributions		338.17
Hong Kong Mission	3,338.17	
Balance April 30, 1966	2,803.17	
	<u>\$ 6,141.34</u>	<u>\$ 6,141.34</u>

Golden Anniversary Jubilee

Balance May 1, 1965	\$	\$ 36,716.78
Contributions		48,948.52
Church Extension	8,233.65	
Mission Stations	60,701.47	
Bethany College Residences	12,679.35	
Expense	1,030.37	
Balance April 30, 1966	3,020.46	
	<u>\$ 85,665.30</u>	<u>\$ 85,665.30</u>

Total Contributions: \$141,418.17

GOLDEN ANNIVERSARY JUBILEE REPORT TO DATE

Boiler Plant	\$	\$ 50,000.00
Church Extension Account	8,233.65	
Mission Stations (Church Extension	60,701.47	
	<u>\$ 68,935.12</u>	<u>\$ 68,935.12</u>
Bethany Residences (Notes Paid)		12,679.35
Expenses		6,783.24
Balance		3,020.46
Total Contributions		<u>\$141,418.17</u>

**Grace Lutheran Church
Madison, Wisc.**

Deficit May 1, 1965	\$ 5,023.63	
Payments Received		\$ 2,185.00
Jubilee		7,815.83
Mortgage Payments	4,092.00	
Taxes	885.20	
	<hr/>	<hr/>
	\$ 10,000.83	\$ 10,000.83

Church Extension Loan \$34,000.00

Balance on Mortgage April 30, 1966: \$35,202.60

Home Mission

Budget	\$	\$ 28,025.52
Subsidies	25,185.86	
Parish Worker	180.00	
Lenten Coin Folders	303.41	
Equalization	25.00	
Moving of Missionaries	1,200.08	
Board Expense	1,131.17	
	<hr/>	<hr/>
	\$ 28,025.52	\$ 28,025.52

**St. Timothy Lutheran Church
Lombard, Ill.**

Deficit May 1, 1965	\$ 897.21	\$
Payments on Parsonage Rec'd		1,050.00
Interest Received		150.00
Jubilee		16,654.01
Interest Paid	257.36	
Repairs on Parsonage	1,475.25	
Payments on Parsonage	964.60	
Balance on Parsonage Paid	14,259.59	
	<hr/>	<hr/>
	\$ 17,854.01	\$ 17,854.01

Notes: \$12,000.00

Church Extension Loan Balance \$2,500.

Support

Budget		\$ 4,165.00
Payments	\$ 4,165.00	

**Lakewood Lutheran Church
Tacoma, Washington**

Deficit May 1, 1965	\$ 13,226.19	\$
Payments Received		2,000.00
Jubilee		16,026.19
Interest Paid	800.00	
Note Paid	4,000.00	
	<hr/>	<hr/>
	\$ 18,026.19	\$ 18,026.19

Church Extension Loan \$25,000

Notes: \$16,000

Miscellaneous

Balance May 1, 1965		\$ 268.71
Foreign Relief	\$ 268.71	
Bethany College Food Drive	155.00	155.00
Bethany College Library	60.00	60.00
Bethany College Debating Society	5.00	5.00
Lutheran Children's Friend Society	100.00	100.00
Lutheran Deaf Institute	15.50	15.50

Lutheran Hour	2.00	2.00
Lutheran News	150.00	150.00
	<u>\$ 756.21</u>	<u>\$ 756.21</u>

Home for the Aged

Deficit May 1, 1965	\$ 4,789.12	\$
Contributions		1,326.25
Payment on Loan		500.00
Estates		1,000.00
Deficit April 30, 1966		2,962.87
	<u>\$ 4,789.12</u>	<u>\$ 4,789.12</u>

Muskegan Mission

Contribution		\$ 12.00
Jubilee Fund		2,988.00
Payment on Land	\$ 3,000.00	
	<u>\$ 3,000.00</u>	<u>\$ 3,000.00</u>

Pilgrim Lutheran Church Waterloo, Iowa

Contributions		\$ 414.35
Jubilee		16,096.19
Payment on Land	\$ 10,000.00	
Payment on Parsonage	5,000.00	
Mortgage Payments-Parsonage	1,107.00	
Interest etc.	403.54	
	<u>\$ 16,510.54</u>	<u>\$ 16,510.54</u>

Pinehurst Lutheran Church Eau Claire, Wisc.

Balance May 1, 1965	\$	2,913.72
Payments on Comprehensive Loan		884.64
Loan Paid	500.00	
Interest Paid	115.75	
Balance April 30, 1966	3,183.61	
	<u>\$ 3,798.36</u>	<u>\$ 3,798.36</u>
Comprehensive Loan	\$6,950.00	
Paid	6,554.16	
Balance due	\$ 395.84	
Notes: \$3,250.00		
Church Extension Loan	\$9,670.00	
Paid	4,511.06	
Balance due	<u>\$5,158.94</u>	

Publications

Sale of Reports	\$	\$ 1,562.65
Sale of Books		223.81
Board Expense	234.36	
Armed Service	180.52	
Printing	294.01	
Synod Reports	1,889.13	
Budget		811.56
	<u>\$ 2,598.02</u>	<u>\$ 2,598.02</u>

Bethany College Residences

Balance May 1, 1965	\$	\$ 3,707.98
Rent and Payments		4,858.83
New loans		3,000.00
Synod		30,182.13
Jubilee		12,679.35
Mortgage Payments	10,390.81	
Interest	2,053.75	
Insurance	609.45	
Notes paid	11,500.00	
Repairs	5,088.39	
Paid on new residences	23,550.00	
Legal	152.80	
Taxes	1,083.09	
	<hr/>	<hr/>
	\$ 54,428.29	\$ 54,428.29

Notes: \$50,546.47

Ole Harstad Estate \$26,629.05

Seminary

Budget	\$	\$ 9,424.20
Subsidy	9,424.20	

Sentinel

Subscriptions	\$	\$ 5,754.82
Expense	5,238.89	
Synod	515.93	
	<hr/>	<hr/>
	\$ 5,754.82	\$ 5,754.82

Student Loan Fund

Balance May 1, 1965	\$	\$ 1,346.15
Bethany College Loan Fund	1,346.15	

Synod Fund

Budget	\$	\$ 36,919.92
Synod Quarterly		193.90
Sentinel		515.93
Float	30.65	
Doctrinal Committee	810.71	
Printing	1,018.35	
Visitors	380.28	
Postage & Supplies	124.91	
Trustees	1,354.98	
Officers' Allowance & Exp.	1,559.85	
Catechism Review	285.34	
Convention	502.66	
Coin Folders	352.54	
Equilization	466.10	
Legal Services	347.00	
Auditing	45.00	
Misc.	169.25	
Residences	30,182.13	
	<hr/>	<hr/>
	\$ 37,629.75	\$ 37,629.75

Estates

Martin Robinson Estate	\$	\$
Synod \$2,000		
Ch. Day School \$1,000		
Foreign \$300		3,300.00
Samuel Sampson—Foreign		2,771.25
Sam Honsey—Home for Aged		1,000.00

Edna Borup—Bethany College		200.65
Clara Teisberg—Bethany College		375.00
Martha Norsetter		300.00
Ch. Day School \$100		
Synod \$200		
Oscar Huso—Synod		1,404.59
Home for Aged	1,000.00	
Foreign Mission	3,071.25	
Cr. Day School	1,100.00	
Gym	2,377.94	
Boiler	1,802.30	
	<hr/>	<hr/>
	\$ 9,351.49	\$ 9,351.49

Ole Harstad Estate

Invested	\$	\$ 72,123.59
Received from farm		1,815.00
Balance invested	65,180.57	
Balance April 30, 1966	8,758.02	
	<hr/>	<hr/>
	\$ 73,938.59	\$ 73,938.59

Investments

Gym Fund	\$28,058.28
Boiler Plant	10,493.24
Residence Fund	26,629.05
	<hr/>
	\$65,180.57

Youth Board

Budget	\$	\$ 671.96
Music income		37.91
Printing	349.35	
Music	89.50	
Board Expense	271.02	
	<hr/>	<hr/>
	\$ 709.87	\$ 709.87

Treasurer's Summary Budgeted Funds 1965-66 Bethany College

	Income	Disbursements
Budget	\$ 50,760.00	\$ 50,760.00

Christian Day School

Budget	1,203.63	
Estates	1,100.00	2,303.63

Church Extension

Previous Balance \$10,190.97		
Budget	2,600.00	
Payments	3,975.38	
Jubilee	8,233.65	
New Loans		25,000.00

Foreign Mission

Previous Balance \$2,731.92		
Estates	3,071.25	
Other Income	338.17	
Hong Kong Mission		3,338.17
Present Balance \$2,803.17		

Home Mission

Budget	28,025.52	28,025.52
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Publications		
Budget	811.56	
Other Income	1,786.46	2,598.02
Support		
Budget	4,165.00	4,165.00
Seminary		
Budget	9,424.20	9,424.20
Synod		
Budget	36,919.92	
Other Income	709.83	37,629.75
Youth Board		
Budget	671.96	
Other Income	37.91	709.87
Budget of Synod		
Contributions	\$134,581.79	\$134,581.79
May 4, 1966		

Rev. S. E. Lee, Treas.

DONALD E. GILL & COMPANY
 Certified Public Accountants
 1210 Ann Street
 P. O. Box 976
 Madison, Wisconsin 53701

June 9, 1966

Evangelical Lutheran Synod
Mankato, Minnesota
 Gentlemen:

We have made an audit of the cash receipts and disbursements of the Evangelical Lutheran Synod, Mankato, Minnesota for the fiscal year ended April 30, 1966. . . .

Our examination of the cash transactions for the fiscal year ended April 30, 1966 included the following procedures:

(1) The available balance in the checking account at April 30, 1966 was reconciled to the balance on deposit in the First National Bank of Portage as confirmed directly to us by the bank.

(2) The cash receipts in the funds were examined and tested with supporting receipt vouchers. Recorded cash receipts appeared to have been properly recorded.

(3) The cash disbursements were supported by cancelled checks and a test of paid invoices was made. All cash disbursements appeared to have been properly recorded. . . .

(4) We did not examine minutes of the Synod.

(5) We are also including the following: Exhibit B, Summary of Fund Account Transactions, and Schedules B-1, B-2 and B-3, detail schedules supporting Exhibit B. These schedules reflect transactions in the various accounts maintained by the Synod. The opening balances were taken from the Treasurer's report at May 1, 1965. Transactions in regard to recorded cash receipts and disbursements of the fiscal year ended April 30, 1966 were reconciled to Exhibit A. Transfers between funds were not traced to authorization by the Board of Directors.

In our opinion, subject to the above, Exhibit A presents fairly the recorded cash receipts and disbursements of the Evangelical Lutheran Synod, Mankato, Minnesota for the fiscal year ended April 30, 1966.

Respectfully submitted,
 Donald E. Gill & Company (signed)
 Certified Public Accountants

TABULATED LIST

May 1, 1965—April 30, 1966

Pastor	Congregation	Amount
Aaberg, T.	Center	\$1,155.09
Aaberg, T.	Scarville	2,269.98
Anderson, P.	Delhi	108.03
Anderson, P.	Rock Dell	1,664.37
Anderson, P.	Our Savior's	558.74
Branstad, R.	Fairview	8,694.64
Guldborg, G.	Concordia	591.33
Guldborg, G.	Our Savior's	509.89
Guldborg, G.	St. Paul's	381.83
Gullixson, G. A. R.	Western Koshkonong	3,326.07
Gullixson, G. H.	Calvary	1,221.04
Gullixson, G. H.	First Evanger	647.72
Gullixson, W. C.	Bethany	1,273.07
Gullixson, W. C.	Our Savior's	2,533.61
Handberg, H.	Mt. Olive	5,136.07
Harstad, N.	Indian Landing	305.30
Hilton, N.	East Paint Creek	1,209.26
Hilton, N.	West Paint Creek	944.47
Honsey, R.	Harvard Street	1,155.20
Kretzmann, A.	Trinity	4,257.51
Kuster, A.	Our Savior's	4,664.24
Kuster, T.	St. Paul's	2,097.94
Larson, H.	Clearwater	248.68
Larson, H.	Oak Park	254.07
Larson, H.	Nazareth	478.53
Lee, S.	Newport	424.86
Lee, S.	St. Paul's	747.50
Lillegard, D.	Mt. Olive	393.14
Lillegard, D.	Cross Lake	314.74
Lillegard, D.	Clearwater	245.00
Lillegard, D.	St. Petri	238.46
Lillegard, D.	Froen	493.01
Madson, J.	River Heights	1,089.15
Madson, J.	First American	2,241.77
Madson, N.	Trinity	1,146.73
Madson, N.	Bethany	4,947.14
Madson, P.	Forest City	1,266.01
Madson, P.	Zion	1,186.39
McMurdia, W.	Lakewood	942.90
Merseeth, A.	Our Savior's	1,246.77
Merseeth, A.	South New Hope	387.82
Merseeth, A.	Our Savior's, Elderon	467.02
Moldstad, R.	First	848.99
Moldstad, R.	Concordia	291.67
Moldstad, R.	Faith	544.60
Newgard, R.	Our Savior's	5,257.57
Oesleby, N.	Pinehurst	838.39
Olson, J.	Holton	1,377.51
Olson, W.	Redeemer	737.16
Orvick, G.	Holy Cross	8,245.45
Petersen, J.	Norwegian Grove	1,264.58
Petersen, J.	Norseland	3,996.69
Petersen, P.	Pilgrim	365.76
Petersen, W.	Grace	1,029.77
Preus, H.	Trinity	673.14
Strand, A.	St. Mark's	2,523.33
Teigen, T.	Moland	312.52
Teigen, T.	First	1,079.94
Theiste, H.	Parkland	2,808.65
Theiste, V.	Oslo	822.20

Theiste, V.	Bethel	2,109.57
Tweit, M.	Jerico	5,810.93
Tweit, M.	Saude	2,643.32
Unseth, E.	St. Timothy	2,455.91
Vangen, L.	Ascension	160.00
Vangen, L.	Concordia	2,523.85
Weseloh, G.	First English	2,348.66
Weseloh, G.	Zion	1,807.07
Weyland, F.	Emmaus	1,094.89
Wosje, C.	Hiawatha	3,133.45
Ylvisaker, P.	Manchester	670.76
Ylvisaker, P.	Hartland	1,690.03
	Bethlehem	172.52
	Central Heights	712.14
	Richland	2,915.26
	Immanuel	1,057.79
	Our Savior's, Hawley	672.95
	Somber	713.74
	Bethany	284.00
	First Shell Rock	1,071.84
	Lime Creek	330.15
	Lake Mills	818.93
	Miscellaneous	9,036.65

Action of the Synod:

Resolution No. 1: Purchase of Residences

BE IT RESOLVED, That the Synod approve the purchase of residences made by the Trustees of the Synod, said residences to be used as houses for members of the Bethany Lutheran College faculty.

Resolution No. 2: Leasing of Bethany Campus

BE IT RESOLVED, That the Evangelical Lutheran Synod approve the leasing of the Bethany campus for a five-year period to Bethany Lutheran College and Seminary, Inc.

Resolution No. 3: Audit of Treasurer's Books

BE IT RESOLVED, That the Trustees be encouraged to carry out their plan to obtain a proper auditor's certificate as soon as practicable.

Resolution No. 4: Allocation of Jubilee Anniversary Funds

BE IT RESOLVED, That the Synod approve the allocation the Trustees have made of the Jubilee Anniversary funds received to date.

Resolution No. 5: Interest Rate of Comprehensive Loan Plan

BE IT RESOLVED, That the Synod approve of a change in the Comprehensive Loan Plan that will permit the Trustees to negotiate loans at rates up to six per cent.

Resolution No. 6: Budget

BE IT RESOLVED, That the Synod waive the rule of setting 2% for Church Extension for the 1966-67 budget and place \$1,000.00 into the budget for Church Extension.

Resolution No. 7: Budget

BE IT RESOLVED, That the Synod certify a budget of \$140,000.00 for the 1966-67 fiscal year, to be allocated as follows:

<i>Bethany Lutheran College</i>	<i>\$54,800.00</i>
<i>Bethany Lutheran Seminary</i>	<i>8,800.00</i>
<i>Christian Elementary Education</i>	<i>5,200.00</i>
<i>Church Extension</i>	<i>1,000.00</i>
<i>Home Missions</i>	<i>34,000.00</i>
<i>Foreign Missions</i>	<i>3,000.00</i>
<i>Publications</i>	<i>3,000.00</i>
<i>Charities and Support</i>	<i>4,300.00</i>
<i>Youth Board</i>	<i>900.00</i>
<i>Synod Fund</i>	<i>25,000.00</i>
	<i>\$140,000.00</i>

Resolution No. 8: Church Extension Fund

BE IT RESOLVED, That congregations be encouraged to direct bequests and memorials to the Church Extension Fund, for since this is a permanently revolving fund, such gifts become perpetually working memorials.

Resolution No. 9: Publication of New Catechism-Explanation

BE IT RESOLVED, That the Synod authorize the Board of Trustees to borrow the necessary funds for the publication of the new synodical Catechism-Explanation, any profits accruing to be returned to a Publication Fund.

Resolution No. 10: Stewardship Plans

BE IT RESOLVED, That the Synod approve the Stewardship plans for the coming year and that it commend the Trustees for their efforts in this very important area.

Resolution No. 11: Budget Contributions

BE IT RESOLVED, That the Synod give thanks to God that the contributions during the past fiscal year were sufficient to meet all budgetary expenses and that it recognize that, under the blessing of God, this goal was attained through the cooperation of all concerned.

Resolution No. 12: Jubilee Thankoffering

BE IT RESOLVED, That the Synod give thanks to God for the fact that at the mid-way point almost half of the anticipated Jubilee Thankoffering has been contributed.

Resolution No. 13: Jubilee Thankoffering Committee

BE IT RESOLVED, That the Synod encourage the Jubilee Thankoffering Committee to continue in its efforts to have all pledges redeemed by the end of the 1968 jubilee year and that it solicit additional gifts so that, God willing, the goal set may even be surpassed.

Resolution No. 14: Bequests

BE IT RESOLVED, That the Synod with thanks to God, acknowledge the bequests made to the work of the Synod, as noted in the treasurer's report from the estates of Martin Robinson, Samuel Sampson, Sam Honsey, Edna Borup, Clara Teisberg, and Oscar Huso.

Resolution No. 15: Women's Dormitory

BE IT RESOLVED, That the Synod approve the joint-action of the Board of Trustees and the Board of Regents in regard to the financial arrangements made for the construction of the Bethany Women's Dormitory.

Resolution No. 16: Bequests

BE IT RESOLVED, That all undesignated bequests received by Bethany College and half of all un-designated bequests to the Synod be applied to the Library and Classroom-renovation projects.

Resolution No. 17: Church Extension Fund

BE IT RESOLVED, That the Synod approve the report on the Church Extension Fund.

Resolution No. 18: Church Extension Repayments

BE IT RESOLVED, That the Synod calls the attention of the congregation with loans from the Church Extension Fund to the Synod's policy that repayment is to be made at the rate of 10% annually, unless other arrangements have been made for rate and time of repayment.

Resolution No. 19: Treasurer's Report

BE IT RESOLVED, That the Synod accept the Treasurer's report as given.

Resolution No. 20: Trustees' Report

BE IT RESOLVED, That the Synod approve the report of the Board of Trustees.

Resolution No. 21: Contributions

BE IT RESOLVED, That the Synod encourage its constituents to remember the work of the Lord with their prayers and their gifts and to consecrate themselves and their service to the Lord to an ever-greater degree. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things may abound to every good work." 2 Cor. 9:8

Resolution No. 22: Stewardship

WHEREAS, The Stewardship Sub-committee of the Board of Trustees is presently in charge of promoting and explaining the budget of the Synod to its members, and

WHEREAS, The various boards of the Synod co-operate with this committee in publicizing their needs and activities, and

WHEREAS, Extensive development of a stewardship publicity

program as outlined in the memorial regarding stewardship (p. 22 of handbook) would require a full-time executive secretary, therefore

BE IT RESOLVED, That the work of publicizing our stewardship needs and synodical activities be left in the hands of the Stewardship Sub-committee and the various boards of the Synod, and

BE IT FURTHER RESOLVED, That persons having suggestions and information regarding stewardship or any other phase of our synodical activity be encouraged to submit the same to the Stewardship Sub-committee or any appropriate board, and

BE IT FURTHER RESOLVED, That the Stewardship Sub-committee and the various boards be encouraged to solicit aid from qualified persons in order to facilitate the presentation of promotional materials and various topics from time to time throughout the Synod.

Resolution No. 23: Amendments to the Constitution of the E. L. S.

WHEREAS, The Board of Trustees has recommended for adoption by the Synod several proposed amendments to the constitution of the Evangelical Lutheran Synod, therefore

BE IT RESOLVED, That the following amendments be adopted.

Chapter I, par. 4, to be revised to read as follows:

"In order to preserve unity in liturgical forms and ceremonies, the Synod recommends to its congregations that they use the Order of Worship based on the Danish-Norwegian liturgy of 1685 and agenda of 1688, or the Common Order of Worship, as each congregation may decide."

Chapter III, par 4b to be revised to read as follows:

Delete the words: "and should send one".

Chapter III, par 5 to be revised to read as follows:

"In case of special conventions of the Synod the elections of the congregations representatives and the convention committees for the last regular meeting shall apply."

Chapter VI, par. 1 to be revised to read as follows:

"The officers of the Synod are the President of the Synod, the Vice-President (who is an advisory member of the Board of Trustees) the Secretary, the Treasurer, and six other trustees. The President, Secretary, and Treasurer of the Synod shall also be the President, Secretary, and Treasurer of the Board of Trustees."

Chapter VI. par. 7 to be revised to read as follows:

"The trustees shall have the general management and control of all secular business and temporal affairs of said Synod. All such business and affairs, they shall conduct in accordance with the Constitution, By-laws, rules and resolutions of the Synod. The Secretary of the Board of Trustees shall keep a record of all the transactions of the Board and shall have the custody of the Corporate Seal."

Chapter VII, par. 1 to be revised to read as follows:

"The President of the Synod, the Vice-President, the Secretary, and the Treasurer are to be elected by ballot for a term of two

years and are to enter upon the duties of their respective offices immediately after the conclusion of the convention at which they were elected. The other Trustees shall be elected by ballot at the annual meeting of the Synod. The term of office of these Trustees shall be three years and two Trustees shall be elected at each yearly meeting of the Synod."

Chapter VII, par. 2b to be revised to read as follows:

"In the event of the President's death or resignation, the Vice-President shall succeed to the office of President until the corporation's next annual meeting when the unexpired portion of the President's term shall be filled by election. In the event of the President's inability to fulfill the duties of his office as certified by resolution of two-thirds of the Board of Trustees, the Vice-President shall succeed to the office of President."

Resolution No. 24: 2nd Vice President

WHEREAS, The Board of Trustees has been authorized to fill the office of Vice-President in case of vacancy (Articles of Incorporation, article 6, par. 3), therefore

BE IT RESOLVED, That the recommendation of the Board of Trustees regarding a second Vice-President be adopted.

Resolution No. 25: Publication of the Constitution

BE IT RESOLVED, That the Board of Trustees deliver an exact copy of the revised constitution to the Publication Board for publication.

Resolution No. 26: Time of Convention

BE IT RESOLVED, That the 1967 Synod Convention begin Tuesday, June 20th at 1:00 P.M. with an opening communion service, and end on Sunday, June 25th which is to be designed as Synod Sunday with its usual festivities.

Resolution No. 27: Memorial from the Nominating Committee

WHEREAS, The members of the Nominating Committee are not appointed in advance of the convention but elected from the floor and therefore have no opportunity to prepare for their work; therefore

BE IT RESOLVED, That the President poll the pastors of the Synod for the names of laymen whom they deem capable and available to serve on the Synod's boards and committees, securing age, occupation, and other information, prior to each convention.

CONVENTION NOTES

Devotions

With the mailing out of the "Reports and Memorials" and with the arrival of pastors and delegates and visitors at the convention site, the 49th Synod Convention took up its work.

Noteworthy happenings at the convention which are not reported elsewhere include the very fine devotions that were conducted by the following pastors: Chaplain A. M. Merseth, Amherst Junction, Wisconsin, who spoke on the convention theme, "For We Are Saved by Hope," Romans 8, 24. Prof. M. H. Otto, Mankato, Minn., spoke on 2 Peter 3, 11-13, "The Christian Hopes for the Final Destruction of this Sinful World and the Appearance of the New Heaven" in the devotion on Thursday morning. On Friday the Rev. N. A. Madson, Luverne, Minn., spoke on 2 Tim. 2, 16-18, "The Hope of a Bodily Resurrection." Pastor George Orvick, Madison, Wisconsin, conducted the devotion on Saturday morning. He delivered the sermon on the basis of Rev. 21, 2-7, "Our Final Hope is of the Glorious Inheritance in Heaven."

Convention Highlights

An anniversary celebration for two of our Synod's pastors was observed at the opening of the Thursday afternoon session. Pastor M. E. Tweit read biographical sketches of Chaplain Adolph Harstad, Watertown, Wisconsin (40th anniversary in the ministry) and of Pastor Ferdinand Weyland, Minneapolis, Minnesota (25th anniversary of ordination). With 1 Cor. 4, 1,2, as his text, Pastor Tweit showed that God called these men as His ambassadors to preach Jesus, who is our Hope.

A memorial service was held at the beginning of the Friday afternoon session. Pastor Paul Anderson, Belview, Minn., spoke on the basis of Rom. 8, 24, Mark 16, 16, and Mt. 9, 38. The passing of Pastors J. B. Unseth and G. Schweikert and Mrs. Anna Guttebo were commemorated.

Pastors Willard Olson of New Hampton, Iowa, and Pastor James Olsen, Holton, Michigan, conducted the devotions on Wednesday and Saturday afternoons respectively.

Three congregations and four pastors were received into membership with the Synod. They were welcomed by President Joseph Petersen.

A 16 mm. movie film on Bethesda Lutheran Home was viewed on Wednesday afternoon; and an offering was received for Bethesda.

Mr. Ilepe B. Udofia of Eastern Nigeria, Africa, at present a student at Nebraska State College, Kearney, Nebraska, addressed the convention. He served as speaker at the Mission Banquet on Thursday evening as well. Pastor A. Harstad, Field Secretary of the E.L.S. Mission Board, introduced the following who reported on the progress and problems of their respective mission fields: Pastor W. Petersen of Grace Lutheran Church, Madison, Wisconsin; Pastor E. Unseth of St. Timothy Lutheran Church, Lombard, Illinois; and Pastor Paul Petersen of Pilgrim Lutheran Church, Waterloo, Iowa. The Mission Banquet is becoming an annual event that is enjoyed by many. Pastor E. Unseth served as the master of ceremonies, and Pastor Paul Anderson spoke on his experiences in the African mission field.

An open hearing regarding the new catechism was held on Thursday evening, following the banquet.

The annual Laymen's banquet was held on Saturday evening.

Pastor Manfred Lenz brought greetings from the Wisconsin

Evangelical Lutheran Synod, and Pastor Luther J. Bajus represented the Synod of Evangelical Lutheran Churches.

The necessity of recruiting young men to study for the ministry at our seminary was stressed by Prof. M. Otto. Prof. J. Anderson, representing the committee working on the new catechism, spoke on the plans for this publication: format, printing, distribution, etc.

The Rev. Juul Madson, Mayville, N. Dakota, was elected President of the Evangelical Lutheran Synod on Friday evening. President J. Petersen had requested that he not be considered for reelection since his congregations had so decided; he was elected to the vice presidency. Secretary W. Gullixson and Treasurer S. Lee were re-elected.

Mr. B. Bogeskov, Fairview, Minneapolis, Minn., and Mr. Leroy Meyer, St. Paul's, Chicago, Illinois, were elected to the Board of Trustees, replacing Mr. Laurits Houg and Mr. Einar Engebretson.

Greetings were sent to the following: Pastor Emeritus C. A. Moldstad, Pastor N. Hilton, The Rev. C. Rush, the Southeastern District of the Wisconsin Evangelical Lutheran Synod, Mr. Leo Cunningham, Mrs. G. Schweikert, the family of the sainted Pastor J. B. Unseth, the daughter of Mrs. A. Guttebo, President B. W. Teigen and the staff of Bethany Lutheran College, Prof. G. Reichwald, and Miss Emma Tyssen.

Prof. G. Reichwald was in charge of arrangements for the convention. A special word of thanks by the undersigned to Pastor Juul Madson for his assistance during the convention.

W. C. Gullixson, secretary

Synod Sunday Morning

The Festival Service at the Auditorium Gymnasium on Synod Sunday morning was conducted by the Rev. H. A. Theiste of Parkland, Washington. The Rev. F. Weyland, Minneapolis, Minnesota, brought the message on the basis of Rev. 2, 1-7. Organist for the service was the Rev. R. Moldstad. Pastor Weyland posed the question "Who shall Eat of the Tree of Life?" and showed that it is those who "remember from whence thou art fallen, and repent, and do the first work."

The service in the Norwegian language at Mount Olive Lutheran Church was conducted by the Rev. R. Honsey, Arlington, Mass. The organist was the Rev. A. Harstad. Pastor Honsey preached on 1 Timothy 2, 3-6

Synod Sunday Afternoon

The annual Choral Union Concert was presented in the Auditorium-Gymnasium before an audience of nearly 450, one of the largest ever present. The first group of songs were from the Ascension, Pentecost and Advent seasons.

The Sr. Choir of Fairview Lutheran Church, Minneapolis, Minn., observing its 50th anniversary this year, sang the second group of four Christmas songs, and the fourth group composed of Lenten numbers.

A special feature of the concert was the Christian Day School Choir composed of singers from the Norseland, Mt. Olive, Jerico and Scarville schools. The group, numbering about 60 voices and under the direction of Mrs. Allen Quist, sang "O That I Had a Thousand Voices," "Let Us Ever Walk with Jesus," and "Hosanna." Miss Mildred Uglem was the accompanist.

The Choral Union, composed of about 75 voices, concluded the concert with two joyful Easter selections, "Hosanna, Blessed is He That Cometh" and "Easter Alleluia."

Pastor Theodore Kuster spoke briefly on the work of the Youth Board which sponsors the Choral Union. A speech prepared by Dr. Willis Anthony on the place and value of Christianity in the

framework of education was read by Ralph Olson, Albert Lea, Minn. Dr. Anthony, an alumnus of Bethany, is an Agricultural Economist in the U.S. Department of Agriculture. An offering was received for the Synod's youth work. Director of the mixed chorus and Fairview choir was the Rev. Raymond Branstad, Minneapolis, Minn. The accompanist was Mr. Jerry Wilski, Mankato, Minn.

After the concert a ground-breaking ceremony for the new library was held. The invocation was given by Pres. B. W. Teigen. The hymn, "Thee God We Praise" was then sung, followed by the reading of Psalm 121. The Rev. Milton Tweit, Chairman of the Board of Regents, addressed the joyful hearers, reminding all that God has truly and richly been good to our Synod. The ground-breaking rite was read by the Rev. Joseph N. Petersen. He then broke ground for the new library, followed by Ellsworth Zahl also of the Board of Regents.

The festive day ended with refreshments served on the campus by the youth of Mt. Olive Lutheran Church, who announced that proceeds would be used to help conduct a Vacation Bible School for unchurched in Chicago.

The Rev. R. Newgard



**The Rev. Juul B. Madson,
E.L.S. President**

THE OFFICERS OF THE EVANGELICAL LUTHERAN SYNOD

President The Rev. Juul B. Madson, 224 Second St.
N. E., Mayville, N. Dakota 58257
Vice President The Rev. Joseph N. Petersen, Rt. 3, Box 92,
St. Peter, Minn. 56082
Secretary The Rev. Walther C. Gullixson, Rt. 1, Box
138, Princeton, Minn. 55371
Treasurer The Rev. Sophus E. Lee, 212 Volk St.,
Portage, Wisc. 53901

THE BOARD OF TRUSTEES

(2 years, elected 1966)

The Rev. Juul B. Madson,	Chairman
The Rev. Walther C. Gullixson,	Secretary
The Rev. Sophus E. Lee,	Treasurer

(3 years, elected 1964)

The Rev. Alf Merseth
Mr. Chris Faye, 825 E. Main, Mankato, Minn.
(3 years, elected 1965)
Mr. Ellert Storlie, 224 9th Ave., Eau Claire, Wis. 54701
Mr. Harvey Roberson, Rt. 1, Elma, Iowa, 50628
(3 years, elected 1966)
Mr. Bernard Bogeskov, 1895 Meadowview Rd., Minneapolis, Minn.
55420
Mr. Leroy W. Meyer, 5551 W. Leland Ave., Chicago, Ill. 60630
Advisory Member, The Rev. Joseph N. Petersen, Vice President

Wisconsin Corporation, Board of Trustees

The Rev. Juul B. Madson	Mr. Chris Faye
The Rev. Walther C. Gullixson	Mr. Leroy Meyer
The Rev. Sophus E. Lee	Mr. Harvey Roberson
The Rev. Alf Merseth	Mr. Ellert Storlie
Mr. Bernard Bogeskov	

BETHANY LUTHERAN COLLEGE AND SEMINARY, INC.

General Officers

President The Rev. Juul B. Madson
Vice President The Rev. Joseph N. Petersen
Secretary The Rev. Walther C. Gullixson

Board of Regents

(3 years, elected 1964)

The Rev. Luther Vangen
Mr. Walter Schneider, 814 Clausen, Albert Lea, Minn., 65007
(3 years, elected 1965)
The Rev. Milton Tweit
The Rev. Raymond Branstad
Mr. Lenwick Hoyord, Iola, Wisconsin, 54945
(3 years, elected 1966)
The Rev. George Orvick
Mr. Howard Hougau, 4600 Schofield, Madison Wis. 53704
Mr. Ellsworth Zahl, 4260 Twin Oak Land, Minneapolis, Minn. 55422

(1 year, elected 1966)
The Rev. Herbert Larson

President of Bethany Lutheran College

Prof. B. W. Teigen

THE SYNOD'S VISITORS AND "SENTINEL" STAFF

Circuit Visitors

(3 years, elected 1965)

1. Northern Circuit
The Rev. G. F. Guldberg (Alt. The Rev. Herbert Larson)
2. Central Circuit
The Rev. Raymond Branstad (Alt. The Rev. Hugo Handberg)
3. Southwestern Circuit
The Rev. Paul Anderson (Alt. The Rev. Victor Theiste)
4. Southern Circuit
The Rev. Milton Tweit (Alt. The Rev. G. A. R. Gullixson)
5. Lake Michigan Circuit
The Rev. George Orvick (Alt. The Rev. William Petersen)
6. Atlantic Circuit
The Rev. Norman Harstad (Alt. The Rev. Rudolph Honsey)
7. Pacific Circuit
The Rev. William McMurdie (Alt. The Rev. H. A. Theiste)

Editors of "Lutheran Sentinel"

Editor in Chief: Prof. Julian G. Anderson

Assistant Editor: The Rev. Paul G. Madson

Contributing Editors: The Rev. Victor Theiste

Pres. B. W. Teigen

The Rev. Paul Ylvisaker

Managing Editor: The Rev. Richard Newgard

Business Manager of "Lutheran Sentinel"

Mr. Leo Cunningham, Lake Mills, Iowa 50459

THE SYNOD'S BOARDS AND COMMITTEES

Doctrinal Committee

(3 years, elected 1965)

Prof. M. H. Otto

(2 years, elected 1965)

The Rev. G. A. R. Gullixson

Mr. Charles Getchell, 3501 Zenith Ave. N., Minneapolis Minn. 55422

(3 years, elected 1966)

The Rev. Torald N. Teigen

Mr. Walter Sheppard, 3325 Garfield Ave. S., Minneapolis, Minn. 55408

Board of Colloquy

The President of the Synod

The Vice President of the Synod

The Field Secretary of the Mission Board

A Seminary Professor (appointed by the President of the Synod)

A Layman from the Standing Doctrinal Committee

(appointed by the President of the Synod)

Board of Missions

(3 years, elected 1964)

Mr. Iler O. Iverson, 209 Lakeview Drive, Eagle Lake, Minnesota,
56042

(3 years, elected 1965)

The Rev. A. V. Kuster

The Rev. P. Madson

Mr. Norman Werner, 10838 Olive St. N. W., Coon Rapids, Minnesota,
55433

(2 years, elected 1965)

The Rev. Carl Wosje

(3 years, elected 1966)

The Rev. A. M. Harstad

Mr. Loyd H. Miller, 533 Northlawn Ave., Madison, Wis. 53704

Board of Christian Elementary Education

(3 years, elected 1964)

The Rev. R. Newgard

(3 years, elected 1965)

Prof. Iver Johnson

Mr. Adolph Jungemann, Rt. 3, Box 129, Sioux Falls, S. Dak., 57106

(3 years, elected 1966)

The Rev. Victor Theiste

Mr. Gerhard Solli, 1305 N. Broad St., Mankato, Minn. 56001

(1 year, elected 1966)

Mr. Donald Whitcomb, 707 S. 6th. St., Princeton, Minn. 55371

Board of Support and Board of Directors of the Kasota Valley Home

(3 years, elected 1965)

The Rev. F. R. Weyland

Prof. Norman Holte

Mr. Carl Annexstad, Rt. 3, St. Peter, Minn., 56082

(3 years, elected 1966)

The Rev. Hugo Handberg

Mr. Lavern Hiller, Thornton, Iowa, 50479

Publications Board

(3 years, elected 1964)

The Rev. G. F. Guldberg

(3 years, elected 1965)

Prof. J. Anderson

Mr. Stanley Ingebretson, 147 Dickenson St., Mankato, Minn. 56001

Mr. Orin Vaala, Rt. 2, Lawler, Iowa, 52154

(3 years, elected 1966)

The Rev. Norman A. Madson

Mr. Owen Swenson, Route 2, Nicollet, Minn.

Permanent Member: The Business Manager of "Lutheran Sentinel"

Youth Board

(3 years, elected 1964)

The Rev. R. Moldstad

Mr. Ralph Olson, Albert Lea, Minnesota

(3 years, elected 1965)

The Rev. Theodore Kuster

Prof. Sigurd Lee, Bethany Lutheran College, Mankato, Minn. 56001

(3 years, elected 1966)

The Rev. Wilhelm Petersen

Mr. Roger Keske, 5758 Perry Ave., Minneapolis, Minn. 55412

Permanent Member: The President of Bethany Lutheran College.

Equilization Committee

(3 years, elected 1965)

Mr. S. Reinholz, 444 N. Blackhawk Ave., Madison, Wisc. 53705

(3 years, elected 1966)
 The Rev. Wayne Halvorson,
 (1 year, elected 1966)
 Mr. Ed Watland, Madison Wis. 53704

Railroad Secretaries

The Rev. S. E. Lee (Alt. The Rev. F. R. Weyland)
 The Rev. G. A. R. Gullixson (Alt. The Rev. Theodore Kuster)
 Hymnology and Liturgics Committee
 (3 years, elected 1964)
 Prof. Iver Johnson
 (3 years, elected 1965)
 The Rev. G. A. R. Gullixson
 (3 years, elected 1966)
 Pres. B. W. Teigen

CHURCH LOCATIONS AND TIME OF SERVICE

(not intended for mailing—use pastor's address)

Northern Circuit No. 1

State	City	Church	Address	Services	Pastor
MINN.	Audubon—Immanuel			11:00	W. Halvorson
	Bagley—Our Savior's		6 W.	10:00	G. Guldberg
	Clearbrook—Concordia		8 S.W.	9:00	G. Guldberg
	East Grand Forks—			9:00	E. Teigen
	River Heights	1708 2nd St. N.W.		9:30	G. H. Gullixson
	Fertile—1st Evanger			11:30	D. Lillegard
	Fosston—Cross Lake		8 N.W.	10:15	D. Lillegard
	Fosston—Froen		6 N.E.	3 p.m.; S.	
	Grygla—St. Petri		3 W., 1 N.	8 p.m.	D. Lillegard
	Hawley—Our Savior's		6th & Joseph	9:30	W. Halvorson
	Lengby—St. Paul			11:15	G. Guldberg
	Oklee—Clearwater		10 N.E.	"	H. Larson
	Oklee—Oak Park		15 N.	"	H. Larson
	Plummer—Clearwater		5 N.	2:30 p.m.	D. Lillegard
	Trail—Mt. Olive			9:00	D. Lillegard
	Trail—Nazareth	20 N.E. of Oklee		"	H. Larson
	Ulen—Calvary			11:15	G. H. Gullixson
N. D.	Mayville—1st American		3rd Ave. at 2nd St. N.E.	11:00; S. 9:00	J. Madson

Central Circuit No. 2

MINN.	Gaylord—Norw. Grove		7 S.E.	"	J. Petersen
	Kasota—Kasota Valley Home			"	M. Otto
	Mankato—Mt. Olive	Marsh & Guenther		8:30 & 10:45	
	Minneapolis—Emmaus	2954 Thomas		S 9:30	H. Handberg
		Ave. N.		10:15; S 9:30	F. Weyland
	Minneapolis—Fairview	31st & Colfax N.		9:00 & 11:00	R. Branstad
	Minneapolis—Hiawatha	1420 E. 43rd St.		10:15	C. Wosje
	Princeton—Bethany	801 S. 6th St.		9:00	W. Gullixson
	Princeton—Our Savior's	10 W., 4 S.		11:00; S 10:45	
					W. Gullixson
	St. Peter—Norseland		10 N.W.	"	J. Petersen

Southwestern Circuit No. 3

MINN.	Belview—Our Savior's				P. Anderson
	Belview—Rock Dell		4 N.E.		P. Anderson
	Cottonwood—English			9:15	G. Weseloh
	Delhi—First				P. Anderson

	Jasper—Rose Dell Trin.		9:00	N. Madson
	Luverne—Bethany	Kniss & Adams	10:30	N. Madson
	Tracy—Zion		11:00	G. Weseloh
S. D.	Sioux Falls—Bethel	1200 S. Covell	10:45; S 10:00	V. Theiste
	Volga—Oslo	7 S.	8:30; S 8:00	V. Theiste

Southern Circuit No. 4

IOWA	Calmar—Trinity		10:00; S 9:00	H. Preus
	Forest City—Forest City	West M & 10th	9:30; S 10:30	P. Madson
	Lake Mills—Lake Mills	1st N. & Grant	"	Vacancy
	Lake Mills—Lime Creek	4 N., 1 W.	"	Vacancy
	Lawler—Saude	9 N., 1 W.	"	M. Tweit
	Mason City—Central Hts.	1811 S. Collidge	"	G. A. R. Gullixson
	New Hampton—Jerico	9 N., 2 E.	"	M. Tweit
	New Hampton— Our Redeemer	Sherman & Court	9:15	W. Olson
	Northwood— 1st Shell Rock	Central & 15th St.	"	Vacancy
	Northwood—Somber	11 W.	"	Vacancy
	Scarville—Center	5 S.	"	T. Aaberg
	Scarville—Scarville		"	T. Aaberg
	Story City—Bethany	4 N.	"	P. Madson (V.)
	Thompson—Zion		11:00; S 9:00	P. Madson
	Thornton—Richland		"	G. A. R. Gullixson (V.)
	Waterloo—Pilgrim	1745 Mitchell	10:30	P. Petersen
	Waterville—E. Paint Crk.	3 N.	9:30; S 9:00	N. Hilton
	Waukon—W. Paint Crk.	5 E.	11:00; S 10:30	N. Hilton
MINN.	Albert Lea—Our Savior's	320 W. College	10:45; S 9:00	
	Hartland—Hartland		"	R. Newgard
	Manchester—Manchester		"	P. Ylvisaker
				P. Ylvisaker

Lake Michigan Circuit No. 5

ILL.	Chicago—St. Mark's	1701 N. Tripp	10:30	A. Strand
	Chicago—St. Paul's	2215 W. North	10:45	T. Kuster
	Lombard—St. Timothy	547 N. Main	8:00 & 10:30	E. Unseth
MICH.	Holton—Holton	7594 Brickyard Rd.	10:15	J. Olsen
	Muskegon—Faith	1404 N. Getty	8:30	J. Olsen
	Petoskey—Faith	1 S. Townsend Rd.	3:00 p.m.; S 7:30 p.m.	R. Moldstad
	Suttons Bay—First	321 St. Mary's	9:00	R. Moldstad
	Traverse City—Concordia	Wash. & Rose	11:00	R. Moldstad
WISC.	Amherst Jct.—Our Savior's	4 N.E.	11:00	A. Merseth
	Amherst Jct.—S. New Hope	5 N.	10:00	A. Merseth
	Ashland—First Eng.	7th & Vaughn	9:30	T. Teigen
	Cottage Grove—W. Koshkonong	8 S.E.	10:00; S 9:30	Vacancy
	Eau Claire—Ascension	1500 Petersen	10:30; S 10:15	L. Vangen
	Eau Claire—Concordia	321 N. Farewell	10:30; S 9:00	L. Vangen
	Eau Claire—Pinehurst	3304 Fern Ct.	10:15; S 9:00	N. Oesleby
	Elderon—Our Savior's		8:30	A. Merseth
	Lewiston—St. Paul's		9:00	S. Lee
	Madison—Grace	1 S. Rosa Rd.	10:00; S 9:30	W. Petersen
	Madison—Holy Cross	2670 Milwaukee	9:00 & 11:00; S 8:30 & 10:00	G. Orvick
	Madison—Our Saviour's	1 S. Hancock	10:00	A. Kuster
	Mason—Moland	5 S.E. on Co. Rd. E	11:00	T. Teigen
	Wisconsin Dells—Newport		10:30	S. Lee

Atlantic Circuit No. 6

MASS.	Brewster—Luth. Mission	Main St.	11:00		C. Moldstad
	Cambridge—Harvard St.	323 Harvard St.	10:45; S	10:00	R. Honsey
N. Y.	Rochester—Indians Landing	Landing Rd.	10:30		N. Harstad
	N. at Mandy Lane				

Pacific Circuit No. 7

WASH.	Tacoma—Lakewood	10202 112th	11:00		W. McMurdie
	Tacoma—Parkland	Pacific & S. 123rd	9:00 & 10:45		H. Theiste

(V) — Serving as Vacancy Pastor

° — Consult Pastor for Time of Service

S — Summer Schedule

BEQUESTS, LEGACIES AND ANNUITIES

Bequests and legacies are gifts of personal, mixed and real property provided for in one's last will and testament according to which the administrator or executor, acting under court supervision, distributes the testator's estate after his demise.

Annuities are outright gifts made during the life of the donors in consideration of which gifts the beneficiary obligates himself to pay a life annuity to the donor.

These various types of gifts from its members are very acceptable to the Synod. However, the annuity type of gift is more desirable than a bequest or a legacy from the viewpoint of the donor, as it assures him a fixed annual income during his lifetime, and his wishes become operative immediately after his demise, without extraordinary administrative expense.

LEGAL FORMS FOR BEQUESTS TO THE SYNOD

Note: By changing the name of the beneficiary these forms may be used for bequests to any of the Synodical Institutions or to a congregation. Forms 1, 3, and 4 are bequests of a sum of money, forms 2 and 5 are bequests of real estate.

1.—I give and bequeath to the Evangelical Lutheran Synod (a Minnesota and Wisconsin Corporation), and to its assigns, the sum ofdollars (\$).

2.—I give and devise to the Evangelical Lutheran Synod (a Minnesota and a Wisconsin Corporation), and to its assigns, forever, the following property, to wit: (here name and specify property to be transferred to the Synod).

3.—I give and bequeath to the Evangelical Lutheran Synod (a Minnesota and Wisconsin Corporation), and to its assigns, the sum ofdollars (\$), to be dispersed for the benefit of (here name object), or some other purpose to be determined by said Synod.

4.—I give and bequeath to the Evangelical Lutheran Synod (a Minnesota and a Wisconsin Corporation), and to its assigns, the sum ofdollars (\$), to be invested and the proceeds of such investment to be dispersed for the benefit (here name object), or for some other purpose or purposes determined by the Synod.

5.—I give, bequeath and devise to the Evangelical Lutheran Synod (a Minnesota and a Wisconsin Corporation), and to its assigns, forever, the following property, to wit: (here name and specify property to be conveyed to the Synod), such property to be disposed of by said Synod, or in any manner utilized for (here name object), or for some other use determined by said Synod.

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PAROCHIAL REPORT FOR THE YEAR 1965

No.	State	Location	Circuit	Congregation	Membership	Pastors	Members			Baptized		Confirmed		Communed	Marriages	Burials	Services				Day Schools		Sunday Schools			Other Schools Enrollment			Students		Contributions		Value of Property	Debt on Property	
							Baptized	Confirmed	Voters	Children	Adults	Children	Adults				Special	Average Attendance	Sunday	Average Attendance	Enrollment	Teachers	Enrollment	Bible Class	Teachers	Vacation Bible School	Released time	Summer Camp	Synodical Institutions	Public H. S. Colleges	For Home Purposes	For All Other Purposes			
1	Ill.	Chicago	5	St. Mark's	1	A. Strand	225	180	50	9	1	5	1	800	4	13	11	100	52	116			60		5			3	21	18,308	5,174	60,000			
2		Chicago	5	St. Paul's	1	T. Kuster	300	156	21	33	1	10	2	663	3	3	10	95	53	111			83		10		4	27	13,044	2,190	98,000				
3		Lombard	5	St. Timothy	1	E. Unseth	244	155	42	3	2	7	8	429	2	3	9	63	104	97			90	4	12		2	12	15,617	2,739	66,196	35,032			
4		Calmar	4	Trinity	1	H. Preus	106	90	35	1		7		167		3	3	60	62	40			18	7	4		1	7	3,100	450	35,000				
5		Forest City	4	Forest Synod Ev.	1	P. Madson	143	100	28	4		3		228	1	2	8	61	51	60			44		7		1	15	3,320	1,646	36,000				
6		Lake Mills	4	Lake Mills	1	P. Ylvisaker V.	123	85	28	2		2		245		3	14		51			35		5		25	2	10	3,375	853	15,000				
7		Lake Mills	4	Lime Creek	1	P. Ylvisaker V.	83	59	21	1		2		204		2	10		51			28		4		6	1	12	2,966	394	45,000				
8		Lawler	4	Saude	1	M. Tweit	129	102	24	2		2		760		1	7	68	51	84	4	1		7	1		4	11	7,310	3,988	95,000				
9		Mason City	4	Central Heights	2	J. Moldstad	135	72	20	4				56	1	3	10	47	48	60	15		44		6		10	2,824	860	60,000	32,000				
10		New Hampton	4	Jerico	1	M. Tweit	252	206	52	2		2	1	1,135	2	2	8	123	51	150		1	27		4		13	3	14	10,503	7,630	118,000	Legacy	3,300	
11		New Hampton	4	Redeemer	1	W. Olson	159	107	20	3		2	1	451	3	1	13	66	50	72			39	5	5		33	3	20	5,508	946	28,050	4,849		
12		Northwood	4	First Shell Rock	1	R. Newgard V.	189	146	50	4		2	2	299	3	1	8		49	61			25	6			1	17	4,682	2,036	40,000				
13		Northwood	4	Somber	1	R. Newgard V.	62	54	23	1		2		165			7		49	41			8		2			8	3,969	1,023	35,000				
14		Scarville	4	Center	1	T. Aaberg	139	109	44	4		1		203	2	2	6		47			6		17		4		9	5,234	2,721	43,000				
15		Scarville	4	Scarville	1	T. Aaberg	102	70	26	2		5		251	1		7		49			16	1	10		2	11	1	11	7,358	4,660	43,000			
16		Story City	4	Bethany	1		18	14	4	1				32				24	14				3		2		1	2	178	416	10,000				
17		Thompson	4	Zion	1	P. Madson	135	110	33	2				258		1	7	56	51	68			28		5			1	12	6,500	2,105	50,000	3,000		
18		Thornton	4	Richland	1	J. Moldstad	185	143	50			10		329	4	1	10	109	48	121			32	29	6			1	25	8,600	3,140	44,000	1,000		
19		Waterloo	4	Pilgrim	1	P. Petersen	55	24	12	7								51	43				27	5	4			1	1	1,353	144	40,000	40,000		
20		Waterville	4	East Paint Creek	1	N. Hilton	83	71	32	0		1		187		4	7		49				11		3		1	4	3,624	1,782	26,000				
21		Waukon	4	West Paint Creek	1	N. Hilton	52	49	21	1						2	7		49				3					2	2	2,862	897	26,000		Legacy	41,000
22	Mass.	Brewster	6	Lutheran Mission	2	C. Moldstad								110	1	1		52	50								2	1	450						
23		Cambridge	6	Harvard Street	1	R. Honsey	133	97	29	5		2		423	3	4	14	35	52	50			22	6	7			2	14	8,400	1,425	116,500	5,469		
24	Mich.	Holton	5	Holton	1	J. Olsen	162	103	30	11		7	3	514	3	4	10	66	53	94			55	16	8		12	16	6,669	1,085	30,000				
25		Muskegon	5	Faith	3	J. Olsen	39	8	2	1							1	56	18	30			16		2			4		241		15,000	15,000		
26		Suttons Bay	5	First	1	R. Moldstad	88	77	26	2	1		1	163		1	8	69	50	64			12		4	13		8	1	13	6,220	696	35,500		
27		Traverse City	5	Concordia	3	R. Moldstad	28	19	8	1				47			2	14	38	15			2		2			2	4	1,353	203				
28	Minn.	Albert Lea	4	Our Savior's	1	E. Unseth	772	525	178	12		13		1,232	5	2	10	167	52	228			185		19		28	4	33	19,815	7,485	135,000	8,500		
29		Audubon	1	Immanuel	1	S. Lee	177	119	35	1		6		662	1		11	85	51	94			60		8				5,103	1,250					
30		Bagley	1	Our Savior's	1	G. Guldborg	148	68	22	10	3	4	3	225	3		12	60	51	50			21		3			9	2,646	670	10,000				
31		Clearbrook	1	Concordia	1	G. Guldborg	81	48	14		1				186		2	11	55	51	31			4		2		2	6	2,286	875	15,000		</	

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Mankato, Minnesota 56001



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SEMINARY

FOR CATALOGUE: WRITE TO THE REGISTRAR

B. W. Teigen, President