

The 50th
REGULAR CONVENTION
of the
EVANGELICAL LUTHERAN SYNOD



Essay
**THE ABIDING WORTH OF OUR
REFORMATION HERITAGE**

The Rev. Paul Ylvisaker

**BETHANY LUTHERAN COLLEGE
AND SEMINARY**

**Mankato, Minnesota
June 20 to 25, 1967**

A YEAR OF THANKSGIVING AND PRAISE TO GOD FOR 50 YEARS OF GRACE AND BLESSING

Jubilee year 1968

EVANGELICAL LUTHERAN SYNOD



*"Then shalt thou
cause the trumpet
of the Jubilee to
sound"* LEV. 25:9

**Let us all participate
in pushing our
Thankoffering
over the top**

OUR GOAL: \$300,000 by JUNE 1968

PLEDGES SHOULD BE FULFILLED BY DECEMBER 1968

50th REPORT REGULAR CONVENTION EVANGELICAL LUTHERAN SYNOD

**and the
11th Annual Meeting of the
BETHANY LUTHERAN COLLEGE
AND SEMINARY CORPORATION**

**CONVENTION THEME
"The Just Shall Live By Faith"**

**Compiled by
W. C. GULLIXSON, Secretary**

**Held at
Bethany Lutheran College
Mankato, Minnesota
June 20 to 25, 1967**

THE OPENING OF THE CONVENTION

The year 1967 brings three anniversaries of note among us — the 450th anniversary of the Church of Christ under Martin Luther, the 50th anniversary of "the merger that brought such numbing sorrow to our fathers", and the 40th anniversary of the Synod's operation of Bethany College.

"Where is the old path? Where is the good way?" At the opening service Pastor George A. R. Gullixson spoke on this theme based on the text Jeremiah 6:16. Scripture in its history of the Old and New Testament Church shows plainly that the old paths are not the popular paths. And Dr. Martin Luther walked alone and stood alone against the princes of state and church in his day. 50 years ago our fathers humbly asked for the good way. Why was their way the good way? Because it was God's way — the full and free forgiveness of sin by faith in the unconditioned Gospel. That way gave rest to their souls. Let us cherish it and follow in it strengthened by the blessed means of grace.

The opening service marking the 50th Annual Convention of the Evangelical Lutheran Synod was held at Mt. Olive Lutheran Church, Mankato, Minnesota, at 1 p.m. June 20, 1967. The Rev. G. A. R. Gullixson delivered the sermon and the Rev. W. C. Gullixson served as liturgist. Miss Barbara Teigen was at the organ.

President B. W. Teigen and Pastor H. Handberg welcomed the convention. President Juul B. Madson responded in behalf of the Evangelical Lutheran Synod. He announced the temporary credentials committee: Pastors Paul Anderson and Wayne Halvorson; Delegates Messrs Kenneth Camp (Our Savior's, Princeton), Paul Staff (St. Paul's, Chicago), and Sigurd Lee (Mt. Olive, Mankato).

The Gymnasium-Auditorium on the College campus was the site of the daily sessions of the convention. Upon calling the session to order, the chairman, Pastor J. B. Madson, called for the reading of the Roll and for the report of the temporary Credentials Committee. 42 Permanent Members and Permanent Advisory Members responded to the Roll Call (later 52). 39 were seated as delegates at the first session of the convention (later 75 were processed as delegates, regular and alternate).

President Madson then declared the 50th Regular Convention of the Evangelical Lutheran Synod and the 11th Annual Meeting of the Bethany Lutheran College and Seminary Corporation to be in session.

Election of convention committees and assignment of work followed the hearing of the President's message and report. This completed the business at the opening session on Tuesday.

Roll Call

A. PERMANENT MEMBERS

T. Aaberg, P. Anderson, R. Branstad, R. Dale, G. Guldberg, G. A. R. Gullixson, G. H. Gullixson, W. Gullixson, W. Halvorson, H. Handberg, N. Harstad, A. Kuster, Theo. Kuster, Thos. Kuster, H. Larson, S. Lee, D. Lillegard, J. Lillo, 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, A. Strand, E. Teigen, H. Theiste, V. Theiste, M. Tweit, E. Unseth, L. Vangen, W. Werling, 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: H. Preus

Professors: J. Anderson, R. Honsey, I. Johnson M. Otto, G. Reichwald, B. Teigen.

Congregations Admitted Into Membership

St. Paul Lutheran Church, Clintonville, Wisconsin

Central Heights Evangelical Lutheran Church, Mason City, Iowa

Pastors Admitted Into Membership

The Rev. Rodger Dale

The Rev. James Lillo

The Rev. Erling Teigen

Excused For Late Arrival

Pastors: Thomas A. Kuster, Herman A. Preus (Emeritus), Prof. Glen Reichwald. Delegates: Alfred Aastrup, Wm. Schonemann



The Rev. Rodger Dale



The Rev. James Lillo



The Rev. Erling Teigen

Excused For Early Departure

Pastors: George H. Gullixson, Norman B. Harstad, Herbert Larson, Wm. F. McMurdie, Robert Moldstad, Nils Oesleby, Luther Vangen, W. Werling.

Delegates: Kenwood Arvold, Kenneth Benz, Elmer Branstad, Ronald Hanby, Lenwick Hoyord, Godfrey Natvig, Simon Sanderson, Harry Seifert, Thomas Swenumson, William Ulrich, A. E. Voight, John Young

Advisory Member

Dr. Oscar J. Naumann, President of the Wisconsin Evangelical Lutheran Synod

1967 Representatives Present Eligible to Vote

PASTOR	ADDRESS	CONGREGATION	DELEGATE
T. Aaberg	Scarville, Ia.	Center	Elmer Branstad
P. Anderson	Scarville, Ia.	Scarville	Bert Songstad
	Belview, Minn.	Our Savior's	Excused
	Belview, Minn.	Rock Dell	Excused
	Delhi, Minn.	First	Excused
R. Branstad	Minneapolis, Minn.	Fairview	Charles Getchell
R. Dale	Thornton, Ia.	Richland	Norman Werner
G. Guldborg	Cottage Grove, Wis.	W. Koshkonong	William Schonemann
G. A. Gullixson	Mason City, Ia.	Central Heights	Alfred Aastrup
G. H. Gullixson	Fertile, Minn.	First Evanger	Korney Kittleson
	Ulen, Minn.	Calvary	Andrew Severson
W. Gullixson	Princeton, Minn.	Bethany	Excused
	Princeton, Minn.	Our Savior's	Don Whitcomb
W. Halvorson	Audubon, Minn.	Immanuel	Ora Gates
W. Halvorson	Hawley, Minn.	Our Savior's	Ernest Renback
H. Handberg	Mankato, Minn.	Mt. Olive	Kenneth Camp
N. Harstad	Rochester, N. Y.	Indian Landing	William Ulrich
A. Kuster	Madison, Wis.	Our Savior's	Excused
T. Kuster	Chicago, Ill.	St. Paul's	Sigurd K. Lee
H. Larson	Okelee, Minn.	Clearwater	Roger Falk
			Layton N. Northrup
			Kenwood Arvold
			A. E. Voight
			Paul Staff
			Einer Engebretson

S. Lee	Portage, Wis.	St. Paul's	Chester W. Grossman William A. Thompson
D. Lillegard	Wisconsin Dells, Wis. Fosston, Minn.	Newport Cross Lake Mt. Olive	Oscar Torkelson
J. Lillo	Trail, Minn. Forest City, Ia. Thompson, Ia.	Forest City Zion	Excused Emmer Hagenson Gordon Kloppen (Alt.) Eugene Sauer Boyd Wermedahl Selmer Hoiland LaVern F. Kofka (Alt.) Robert Erickson Verdell Lorenzen (Alt.) Clair Frevik Robert Erickson
J. Madson N. Madson	Mayville, N. D. Luverne, Minn.	First American Bethany	John R. Young Ronald Hanby Perry Ferley
	Jasper, Minn.	Rose Dell Trinity	A. J. Huso Pastor Emeritus H. A. Preus Daniel Dahlby Excused Sophus Hanson Clarence Myhre
P. Madson W. McMurdie	Arlington, Mass. Tacoma, Wash.	Harvard Street Lakewood	Ray Ames Oscar Jacobson Palmer Dehli Claus Sorum Alfred O. Anderson Harry Siefert Lloyd Miller Roy Briest Bennet Hanson (Alt.)
A. Merseth	Lake Mills, Ia. Lake Mills, Ia. Northwood, Ia.	Lake Mills Lime Creek First Shell Rock	Dr. Robert Clark Excused Herman Wichmann Ralph Sorenson Duane Julson Excused John Pederson Emil Hammer Kenneth Benz Godfrey Natvig Allan Natvig (Alt.) Palmer O. Anderson Olaf Roberson Emil Mueller Ellert Storlie
R. Moldstad R. Newgard	Northwood, Ia. Suttons Bay, Mich. Albert Lea, Minn.	Somber First Our Savior's	Eugene Dexter Charles Schwalbe William Overn Erick Magnuson Arnold Tweeten
N. Oesieby J. Olsen	Eau Claire, Wis. Holton, Mich. Muskegon, Mich. Waterville, Ia.	Pinehurst Holton Faith East Paint Creek	
W. Olson	Waukon, Ia.	West Paint Creek	
G. Orvick	Madison, Wis.	Holy Cross	
J. Petersen	St. Peter, Minn.	Norseland	
P. Petersen	Story City, Ia. Waterloo, Ia.	Bethany Pilgrim	
W. Petersen	Madison, Wis.	Grace	
A. Strand	Chicago, Ill.	St. Mark's	
E. Teigen	E. Grand Forks, Minn.	River Heights	
H. Theiste	Tacoma, Wash.	Parkland	
V. Theiste	Sioux Falls, S. D. Volga, S. D.	Bethel Oslo	
M. Twelt	Lawler, Ia.	Saude	
	New Hampton, Ia.	Jerico	
E. Unseth L. Vangen	Lombard, Ill. Eau Claire, Wis. Eau Claire, Wis.	St. Timothy Concordia Ascension	
W. Werling	Clintonville, Wis.	St. Paul	
F. Weyland	Minneapolis, Minn.	Emmaus	
C. Wosje	Minneapolis, Minn.	Hiawatha	
P. Ylvisaker	Hartland, Minn. Manchester, Minn.	Hartland Manchester	
Vacancy	Calmar, Ia.	Trinity	
M. Twelt			
Vacancy	New Hampton, Ia.	Our Redeemer	Thomas Swenumson
M. Twelt			
Vacancy	Bagley, Minn.	Concordia	
H. Larson			
Vacancy	Bagley, Minn.	Our Savior's	
H. Larson			
Vacancy	Cottonwood, Minn.	English	Otto Brockmier
P. Anderson			
Vacancy	Lengby, Minn.	St. Paul's	
H. Larson			
Vacancy	Tracy, Minn.	Zion	Simon Sanderson Stanley Gordon Julius Rialson (Alt.) Lenwick Hoyord Thomas Hoyord
P. Anderson			
Vacancy	Amherst Junction, Wis.	Our Savior's	
G. Orvick			

Convention Committees

1. **PRESIDENT'S MESSAGE AND REPORT:** *Pastor:* N. A. Madson (Chairman), A. Strand, N. Oesleby (Secretary). *Delegates:* Nils Faugstad (Scarville), Wm. Ulrich (Immanuel, Audubon).
2. **NOMINATIONS:** *Pastors* M. E. Tweit, P. Anderson, R. Branstad, P. Petersen. *Delegates:* L. Northrup (Rochester), R. Erickson (Jasper), Sigurd Lee (Mt. Olive, Mankato), Ch. Grossman (Portage).
3. **CREDENTIALS:** *Pastors:* P. Anderson, W. Halvorson. *Delegates:* Kenneth Camp (Our Savior's, Princeton), Paul Staff (St. Paul's, Chicago), Sigurd Lee (Mt. Olive, Mankato).
4. **PROGRAM:** *Pastors:* L. Vangen, P. Madson.
5. **PUBLIC PRESS AND CONVENTION SENTINEL:** *Pastors:* R. Moldstad, Wm. McMurdie, Erling Teigen.
6. **DOCTRINAL:** *Pastors:* H. A. Theiste (Chairman), Geo. Orvick, P. Ylvisaker, L. Vangen (Secretary). *Delegates:* G. Natvig (Saude, Lawler), E. Mueller (St. Timothy, Lombard), R. Sorenson (River Heights), Wm. Overn (Hiawatha), Lenwick Hoyord (Amherst Junction).
7. **MISSIONS:** *Pastors:* M. E. Tweit (Chairman), R. Newgard (Secretary), W. Werling, F. R. Weyland. *Delegates:* K. Kittleson (W. Koshkonong), Chas. Schwalbe (Emmaus), H. Seifert (Holy Cross, Madison), A. Tweten (Hartland), K. Camp (Our Savior's, Princeton), Th. Sweaumson (New Hampton).
8. **HIGHER EDUCATION:** *Pastors:* J. N. Petersen, E. G. Unseth, Theo. Aaberg (Chairman), D. Lillegard (Secretary). *Delegates:* Palmer Anderson (Jerico), A. E. Voight (Our Savior's, Madison), Don Whitcomb Bethany, Princeton), Selmer Hoiland (Luverne), Loyd Miller (Holy Cross, Madison), Tom Hoyord (Amherst Junction).
9. **ELEMENTARY EDUCATION:** *Pastors:* G. A. R. Gullixson (Chairman), H. Larson, J. Olsen (Secretary), N. Madson. *Delegates:* A. Severson (W. Koshkonong), O. Roberson (Jerico), D. Julson (Parkland), E. Renback (Our Savior's, Princeton), O. Torkelson (Cross Lake), R. Hanby (Lakewood).
10. **YOUTH WORK:** *Pastors:* H. Handberg, Thomas Kuster (Chairman), Prof. R. Honsey. *Delegates:* R. Erickson (Jasper), K. Arvold (Our Savior's, Madison), A. T. Huso (Northwood), R. Falk (Secretary) (Mt. Olive, Mankato).
11. **PUBLICATIONS:** *Pastors:* A. V. Kuster (Chairman), P. Petersen (Secretary), A. M. Harstad. *Delegates:* E. Engebretsen (St. Paul's, Chicago), R. Ames (Muskegon), S. Sanderson (Tracy).
12. **FINANCES:** *Pastors:* R. Branstad (Chairman), V. Theiste (Secretary), W. Petersen, N. B. Harstad. *Delegates:* Wm. Schonemann (Thornton), K. Benz (Saude), R. Erickson (Luverne), Clarence Myhre (Albert Lea), Perry Ferley (Lake Mills), R. Clark (Waterloo), J. Young (Lakewood).
13. **CHARITIES AND SUPPORT:** *Pastors:* G. Guldberg (Chairman), C. Wosje (Secretary), N. Oesleby. *Delegates:* H. Wichmann (St. Mark's, Chicago), C. Frevik (Jasper), O. Brockmeier (Cottonwood), C. Getchell (Fairview).
14. **MISCELLANEOUS:** *Pastors:* A. Merseth (Chairman), Theo. Kuster, S. E. Lee, P. Madson (Secretary), B. Teigen. *Delegates:* Stan Gordon (Tracy), Boyd Wermedah (Mayville), N. Werner (Fairview).
15. **SYNODICAL MEMBERSHIP:** *Pastors:* T. N. Teigen (Chairman), A. H. Strand, Willard Olson (Secretary), P. Anderson. *Delegates:* E. Storlie (Concordia, Eau Claire), Ora Gates (Princeton).
16. **PASTORAL CONFERENCE RECORDS:** *Pastors:* H. A. Preus, A. M. Harstad.
17. **RESOLUTIONS:** *Pastors:* T. N. Teigen, Geo. Orvick, Norman Madson.
18. **TELLERS:** *Pastors:* J. Olson, W. Halvorson, J. Lillo, R. Dale. *Candidate:* S. Quist.
19. **CHAPLAIN:** Prof. M. H. Otto
20. **HEAD USHER:** The Rev. James Olsen
21. **PARLIAMENTARIAN:** Prof. J. G. Anderson

THE PRESIDENT'S MESSAGE

Fellow redeemed and esteemed members of the Evangelical Lutheran Synod:

At this 50th regular convention of the Evangelical Lutheran Synod we are privileged to take note of the 450th anniversary of the Lutheran Reformation. Any worthy observance of that historical and spiritual event must receive its impetus from the power of the Gospel truth that was eminently brought to light by God's great servant of the Reformation, Martin Luther. That truth is the word of God's promise which forms the theme for our convention this year: **THE JUST SHALL LIVE BY FAITH.**

When we look at this beautiful and vital word, we note that it is a *promise*—a promise of God. As individual Christians, as Christian congregations, and as a synod, we are very dependent on God's promises, all of God's promises. Without them we have no hope, for everything we are and hope to be, everything we have and hope to obtain are indisputably linked to the promises of God.

Especially as we prepare to celebrate, in 1968, the Golden Anniversary of the reorganization of our Synod, we should be mindful of God's promises. It was not only in faithfulness to God's explicit commands, but also in reliance on His immutable *promises* that our spiritual fathers dared to walk the lonely but blessed road of obedience. That our fathers were not put to shame — nor shall we be, if we implicitly trust these promises—is clearly revealed by the Apostle Paul in II Corinthians 1:20: "For all the promises of God in Him are yea, and in Him Amen."

Note well that we speak of the promises of God. For that reason, namely, that these are of God, are they gilt-edged promises. Paul had just had occasion to speak to the Corinthians of his own word to them which was not ambiguous, not yes and no at the same time, for the simple reason that the Christ whom he faithfully proclaimed is eternally true. At which point the apostle is moved to exclaim: "For all the promises of God in Him are yea, and in Him Amen."

When anyone makes a promise, he is giving something of himself. If he himself is a minus quality, his promises will lack quality. If he is faithful, his promises will partake of that faithfulness. From our viewpoint, it is true, the faithfulness or unfaithfulness of a man is determined by how well he keeps his promises. From God's viewpoint the faithful keeping of promises is determined by the inherent quality of faithfulness. The promises of God also display the attributes of Him who uttered them, or caused them to be uttered. These promises are robbed of their rightful dignity only when man would ascribe to their author the frailties and failings of ordinary man.

It is interesting to note that, with one exception, in the Old Testament the words used to express the idea of the English word "promise" are two ordinary words for saying and speaking. And the instances in which these words are translated by the English word "promise" are almost always those in which God is authoring the word. As surely as God is true, His promises are true. As surely as God is immutable, His promises are immutable. As surely as He is powerful, His promises are powerful. As surely as He is eternal, His promises take on the quality of eternity. The fact that the promises upon which we depend are the *promises of very God himself* lends them the dignity which commends them to our acceptance.

How joyful we ought to be that this assertion of the Apostle is made concerning *all* God's promises. Many would consider a high percentage performance of promises to be a pretty good effort, but with God it is *all* or *nothing*. *All the promises of God*. You and I do not have to waste our time trying to figure out which promises of God have most prospect of fulfillment. His word is truth, whether threat or promise, and we are here concerned especially with the promises. The Scripture is filled with these promises, and it is well for us that this is so, because we are very much in need of them.

The promises of God are found in the Old Testament and the New Testament, from Genesis to Revelation, from the Protevangel of Genesis 3:15 to the "Surely, I come quickly" of Revelation 22:20. The promises range far and wide in their concerns and their effects; they concern things temporal

and things eternal, things bodily and spiritual, things personal and general. There are promises of seedtime and harvest, of sun and rain, of food and clothing, of care and protection, of forgiveness of sins, of the Holy Ghost, of regeneration, of the resurrection of the body and the life everlasting.

These promises are, for the most part, well known to us, but even here there is danger that familiarity may breed *contempt* or, if not contempt, at least *lack of appreciation* for the wealth that is ours. We are not to assume that because we "believe the Bible from cover to cover" we are absolved from the study by which alone the hidden treasures of the Scripture are found. (L. N. Bell). If we will continue to mine the rich ore of the unfailing promises of God, we shall be immeasurably rich. What a boon is ours in the promise of preservation, justification, sanctification; of pardon, of peace and of joy in the Holy Spirit.

And these promises—all of them—are *reliable*. There is a certainty and finality about them that is lacking in the promises of mere men. "All the promises of God in Him are yea, and in Him Amen." The Greek word *yea* (yes) and the Hebrew word *Amen* are words of affirmation, of certainty, being made clear here to Jew and Gentile. Even as we use the word *Amen* to affirm that which we have said, so every promise of God is itself an *Amen*.

Every promise of God finds its validity and stability in Jesus Christ, for besides being the true God himself, He is the sum and substance of God's plan of salvation for us. All the promises that God has made to a fallen world revolve about the Son in whom He is well pleased. This eternal Son of God is himself the *Amen* (Rev. 3: 14). By His incarnation, His life, His atoning death, His glorious resurrection and ascension, His session at the Father's right hand, He has effected and placed His seal upon the wondrous promises of God for our redemption, our justification, our preservation in the faith and our final deliverance.

Only because of the Lord's promise does it remain true that "the just shall live by faith." So long as this promise stands, we have the solid footing from which to look for all the other promises. As Solomon on the day of the dedication of the temple in Jerusalem could assert concerning the Lord: "There hath not failed one word of all his good promises, which he promised by the hand of Moses his servant," (I Kings 8: 56) so we can with confidence and joy declare today concerning the promises of God *to us*. We need have no fear that, when God makes out His checks to us, His bank account will ever be overdrawn.

We purpose now to go forward in our synodical life. We surely resolve to do so only on the basis of God's promises. Let us constantly be cashing those checks. Though these promises are preposterous by human standards, let us not stagger at the promise of God through unbelief, but in child-like trust and confidence—yes, and with great joy—continue to manifest that we are the heirs of promise. Amen.

SOLI DEO GLORIA!

J. B. Madson

REPORT OF THE PRESIDENT

Ordinations

Candidate of theology Erling Trygve Teigen was ordained and installed as resident pastor of River Heights Lutheran Church, East Grand Forks, Minnesota, in a service at the mission chapel on July 3, 1966. President B. W. Teigen of Bethany Lutheran College preached the ordination sermon; your synodical president conducted the liturgy and read the rite of ordination; Pastors T. N. Teigen and G. F. Guldborg assisted.

Candidate of theology Rodger Dale was ordained and installed as pastor of Richland Lutheran Church, Thornton, Iowa, on June 4th, 1967. Pastor Luther Vangen preached the sermon, Pastor Alf Merseth was the liturgist, and the circuit visitor, Pastor M. E. Tweit, performed the rite of ordination, assisted by other pastors of the circuit.

Candidate of theology James Lillo was ordained and installed as pastor of Zion Lutheran Church, Thompson, Iowa, on June 11, 1967, with Pastor M. E. Tweit preaching the sermon and performing the rite of ordination; Professor M. H. Otto, who had served as vacancy pastor, was the liturgist, and fellow pastors of the circuit assisted at the ordination. In the evening of the same day Candidate Lillo was installed as pastor of Forest Ev. Lutheran Church, Forest City, Iowa.

Installations

At the opening of the 1966-67 school year on Sept. 6, 1966, Pastor M. E. Tweit, chairman of the Board of Regents of Bethany Lutheran College, installed the Rev. R. E. Honsey and Mr. Donald Dierson as members of the faculty at that school.

On September 11, 1966, the Rev. Paul Madson was installed as pastor of Harvard Street Lutheran Church, Cambridge, Massachusetts. Pastor Madson preached the sermon and Mr. Conrad Grad, president of the congregation, read the rite of installation.

Likewise on September 11, the Rev. G. F. Guldberg was installed as pastor of Western Koshkonong Lutheran Church, Cottage Grove, Wisconsin. Pastor Wilhelm Petersen, who had served as vacancy pastor, preached the installation sermon; Pastor Geo. Orvick, circuit visitor, performed the installation rite.

Pastor Alf Merseth was installed as pastor of Lake Mills Lutheran Church and the Lime Creek Lutheran Church on Nov. 6, 1966. The circuit visitor, Pastor M. E. Tweit, preached the sermon and conducted the service, being assisted in the installation by several pastors of the circuit. That same evening the Rev. Alf Merseth was installed as pastor of First Shell Rock Lutheran Church, Northwood, Iowa, and Somber Lutheran Church, rural Northwood.

The Rev. Willard Olson, pastor at New Hampton, Iowa, was installed also as pastor of Trinity Lutheran Church, Calmar, Iowa, on December 4, 1966. Pastor M. E. Tweit preached the sermon and performed the rite of installation, assisted in the latter act by Pastor G. A. R. Gullixson.

More recently the Rev. Willard Olson has accepted the call to East Paint Creek and West Paint Creek Lutheran Churches and will be installed as pastor of this parish on July 2, 1967.

And finally, your president has accepted the call to the parish at Cottonwood and Tracy, Minnesota. God willing, he will be installed as pastor of this parish in services on July 9th.

Retirement

After 53 years of Gospel ministry, Pastor Herman A. Preus retired from the parish ministry, preaching his farewell sermon to the members of Trinity Lutheran Church of Calmar, Iowa, on October 30, 1966. As we thank God for granting His servant this long and faithful period of ministry, we also pray that His grace may follow Pastor Preus and his wife in their retirement in Northwood, Iowa.

Anniversaries

CHURCHES

On September 4, 1966, Nazareth Lutheran Church of Trail, Minnesota, Herbert Larson, pastor, observed the 60th anniversary of its organization. The Rev. Wilhelm Petersen, former pastor of the congregation, preached the anniversary sermon.

On September 11, 1966, Newport Evangelical Lutheran Church near Wisconsin Dells, Wis., had the privilege of celebrating the 115th anniversary of its existence as a congregation. Festival speakers for the occasion were the Rev. J. N. Petersen, vice-president of the Evangelical Lutheran Synod, and the Rev. Geo. Orvick, visitor of the Lake Michigan Circuit.

Fairview Evangelical Lutheran Church of Minneapolis, Minnesota, R. M. Branstad, pastor, celebrated the 50th anniversary of its organization with a schedule of services and fellowship gatherings during

the week of October 2-9, 1966. The congregation was organized on October 5, 1916. Anniversary speakers at various services during the week were Pastors R. M. Branstad, H. J. Handberg, V. I. Theiste, H. A. Theiste, and J. B. Madson.

On October 9, 1966, Holy Cross Lutheran Church, Madison, Wisconsin, the Rev. Geo. Orvick, pastor, marked the 40th anniversary of its formal organization. The Rev. Joseph Petersen, vice-president of the E.L.S., was the festival speaker.

St. Paul's Evangelical Lutheran Church, Lewiston, Wisconsin, the Rev. S. E. Lee, pastor, was permitted on October 9, 1966, to celebrate the 115th anniversary of its founding. Festival speakers were Pastor A. V. Kuster, member of the E.L.S. Mission Board, and Pastor Joseph N. Petersen. The congregation had been accepted into membership in the E.L.S. at our previous convention.

On October 30, 1966, Bethel Lutheran Church of Sioux Falls, S. Dakota, the Rev. V. Theiste, pastor, observed the 25th anniversary of its organization. Festival speakers were the Rev. J. N. Petersen, synodical vice-president, and the Rev. H. A. Birner (Wisconsin Synod) of Mobridge, South Dakota.

On November 12, 1966, the Faith Evangelical Lutheran Church of Muskegon, Michigan, the Rev. James Olsen, pastor, celebrated the anniversary of its formal organization as a congregation. The speaker for the occasion was the Rev. Harold Hempel, neighboring pastor of the Wisconsin Evangelical Lutheran Synod.

Redeemer Lutheran Church of New Hampton, Iowa, the Rev. Willard Olson, pastor, commemorated 25 years of its congregational existence in special services on November 27, 1966. Speakers were Pastor Nils Oesleby, the congregation's first pastor, and Pastor M. E. Tweit, circuit visitor.

On May 7th, 1967, St. Timothy Lutheran Church of Lombard, Illinois, celebrated the tenth anniversary of its founding. The Rev. E. G. Unseth is the pastor. In the morning anniversary service the Rev. R. Moldstad, first pastor of the congregation, preached the sermon, with the Rev. A. M. Harstad conducting the liturgy. In the afternoon service the Rev. Geo. Orvick preached the sermon and Pastor Theo. Kuster served as liturgist.

PASTORS

The day that follows our 1967 convention, June 2, will mark the 40th anniversary of the ordination of Pastor A. H. Strand of St. Mark's Lutheran Church in Chicago.

The Rev. S. E. Lee is observing the 40th anniversary of his ordination into the ministry this summer.

The Rev. G. A. R. Gullixson observes the 35th anniversary of his permanent membership in the Evangelical Lutheran Synod.

Membership Applications

Pastor Erling Trygve Teigen of East Grand Forks, Minnesota, makes application for permanent membership in the Evangelical Lutheran Synod. His letter of application is at hand.

Pastor James Lillo, Thompson, Iowa, makes application for permanent membership in the Evangelical Lutheran Synod. His letter of application is at hand.

Pastor James Lillo, Thompson, Iowa makes application for permanent membership in the Evangelical Lutheran Synod. His letter of application is at hand.

St. Paul Lutheran Church, Clintonville, Wisconsin, W. Werling, pastor, is making application for membership in the Evangelical Lutheran Synod. The congregation was organized June 14, 1967. The pertinent documents are at hand for the membership committee.

The Central Heights Evangelical Lutheran Church of Mason City, Iowa, is making application for membership in the Evangelical

Lutheran Synod. The pertinent documents are at hand for the membership committee.

Resignations and Appointments

Last fall Pastor Neil Hilton resigned his pastorate in the East and West Paint Creek Parish to accept a call extended to him by one of the Lutheran Churches of the Reformation.

When Pastor Herbert Larson moved from the position of alternate visitor to visitor of the Northern Circuit, your president appointed Pastor David Lillegard to serve as alternate visitor until this convention. (One year of this term remains.)

Upon the resignation of Pastor Paul Madson from the Mission Board of the E.L.S., Pastor Hugo Handberg was appointed to serve in that position until this convention. (One year of this 3-year term remains.)

Pastor Paul Madson was appointed by the undersigned to the office of alternate visitor in the Atlantic Circuit to replace Pastor R. Honsey until the time of election at the 50th regular convention of the E.L.S.

The Board of Trustees elected Norman Madson to replace N.B. Harstad on the Golden Anniversary Committee when the latter resigned from the committee upon moving to the East.

Prior to the convention Professor Iver C. Johnson resigned from membership on the synodical Board for Christian Elementary Education. This means also that he resigns from his position as Superintendent of Christian Day Schools of the Evangelical Lutheran Synod. The convention is requested to elect a replacement to fill the remaining year of this unexpired term.

Deaths

Mrs. Stephanie (Biewend) Moldstad, wife of Pastor C. A. Moldstad, departed this life on August 11, 1966, after a severe illness, at the age of almost 76 years. Pastor R. E. Honsey of Arlington,



The Rev. Gerhard Weseloh

Massachusetts, conducted the funeral service in the Brewster Lutheran Mission.

Pastor Gerhard Weseloh of Cottonwood, Minnesota, passed away on January 21 of this year after a brief hospitalization. Since his graduation from our seminary in 1958 he had been pastor of English Lutheran Church in Cottonwood, and, more recently, also of Zion Lutheran Church in Tracy, Minnesota. Funeral services were conducted at Cottonwood on Tuesday, January 24; Pastor Paul Anderson conducted the altar service, Pastor Norman Madson preached the sermon, and Pastor Victor Theiste officiated at the committal service. The Rev. Edmund Schulz spoke on behalf of the area pastors of the Wisconsin Synod; your president spoke on behalf of the Synod.

May it please the Lord to comfort the survivors with His everlasting Gospel.

Intersynodical Matters

SYNOD OF EVANGELICAL LUTHERAN CHURCHES

At the behest of the Synod (Cf. 1966 E.L.S. Convention Report, p. 45, Res. 1) your Doctrinal Committee together with your president and vice-president, met with the Doctrinal Unity Committee and the synodical president of the Evangelical Lutheran Churches on March 28 in Milwaukee, Wisconsin. The results of this meeting are indicated in the report and recommendation from the Doctrinal Committee, which report is found elsewhere in the accompanying book of reports and memorials for this convention.

WISCONSIN EVANGELICAL LUTHERAN SYNOD

In accord with the 1965 synodical resolution (p. 44, Res. 1) requesting the praesidium and Doctrinal Committee to explore ways and means of establishing a permanent forum to "give outward expression to the unity of spirit" which exists between the W.E.L.S. and the E.L.S., your president and vice-president last November 10 met with the praesidium of the W.E.L.S. to make arrangements for a larger meeting of representatives from the two bodies.

That such an attempt had the support of the W.E.L.S. is reflected in a resolution bearing on the relationship of our two synods and adopted by their convention in 1965:

"WHEREAS, There has been and is a unity of doctrine and practice between our two synods, and

"WHEREAS, This has been a source of encouragement in our confessional stand and also a help in our Synod's worker-training and missionary endeavors; therefore be it

"RESOLVED, That we express our joy and thanksgiving to God for this fellowship, and be it further

"RESOLVED, That we encourage closer contact and association between the two synods." (Proceedings of the 38th Convention of the W.E.L.S., 1965, p. 296, Res. 15.)

The resultant meeting was held on April 19 of this year in Milwaukee. Twelve representatives of the W.E.L.S. and ten representatives (twelve had been appointed) of the E.L.S. separated into four discussion groups drawn along the lines of administration, doctrine, missions and education. These groups later presented the fruits of their discussions, including recommendations, to the full assembly. Without going into a detailed report of this initial meeting, suffice it to say that the representatives endorsed the idea of an annual fall meeting between representative groups of the two synods and resolved to schedule the next meeting on October 16-17 in the Minneapolis-St. Paul area. The Rev. Norman Berg, first vice-president of the W.E.L.S., is the chairman of the joint

group, and the Rev. W. C. Gullixson of the E.L.S. is the secretary. The program committee consists of the Rev. Carl Mischke and the Rev. Edgar Hoenecke of the W.E.L.S., and Prof. M. H. Otto and the Rev. M. E. Tweit of the E.L.S. May the Lord be pleased to bless this joint endeavor.

Work of the Visitors

In recent years the role of the Circuit Visitor has become an increasingly important and effective one in our midst. Though a full report of the activities of these officers is not available at this time, your president is aware of the great amount of work being done by several of them, especially those in the larger circuits. He also asks the members of the Synod to be grateful with him for the help which is being rendered by these circuit visitors.

Your newly elected president is not unmindful of, nor ungrateful for, the invaluable assistance that has been rendered by Vice-President J. N. Petersen during the past year. The latter has ably assisted the president and represented him on numerous occasions during the past year, besides lending his counsel when needed.

We also take this opportunity to express our thanks to the professors and seminary students of Bethany Lutheran College and to the parish pastors who have served in interim capacity in the many vacancies that have existed throughout the Synod during the past year.

Finances

It is a pleasure for me to remind you that the Lord during the past year permitted us to reach the summit of the highest budgetary mountain in our history, \$140,000. Though we ought all be extremely grateful for this manifestation of the Lord's goodness, we dare not spend too much time just looking back with fondness at this mountain-top experience, for we are already at the foot of another mountain which must be scaled in less than a year. In this convention you will have to determine what the height of that mountain will be. Surely the same Lord who has granted the sanctification of Christian giving will not now desert us. Let us make our climbing assault on this new mountain with confidence and zeal.

The Golden Anniversary thankoffering is approaching the end of the five year plan by which this offering was to be gathered. As we prepare for the celebration of our Golden Anniversary in 1968, let us renew one another's zeal to redeem the pledges that have encouraged us to expect the realization of our goal of a \$300,000 thankoffering. We have much for which to be grateful, and the dedicated efforts of so many to this point ought to spur us all on to "let ourselves out" as we round the turn and head for the finish line.

Miscellanea

A letter from the Rev. Clarence F. Golisch, Executive Director of Bethesda Lutheran Home, Watertown, Wisconsin, expresses thanks to the E.L.S. for support and services rendered during 1966 and previous years. The letter contains a copy of a resolution adopted by the Bethesda Lutheran Home Association at its most recent annual meeting, to wit:

"WHEREAS many individuals and organizations have during the past years supported Bethesda Lutheran Home in so many different and effective ways,

"BE IT RESOLVED that we take this occasion to recognize and sincerely thank the members of Evangelical Lutheran Synod for such favors granted in 1966."

In lieu of a separate letter to the pastors of the Synod at this time,

your president takes this opportunity to remind them of Resolution No. 27, page 98, of last year's convention report:

"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."

A resolution of the Board of Regents, assembled in February, 1967, refers the suggestion of a synod self-study to the president of the Synod. Your president heartily endorses initiation of such a self-study and here-by looks to the convention for implementation of this proposal. Such a self-study would include statistical studies, evaluation of programs and trends within our Synod, a careful analysis of our weaknesses and our strengths, a study of the relationships between various departments of our work, a projection of our work into the future, etc. A self-study is something like a look into a mirror: it doesn't always flatter. But a self-study should be more important to our welfare as a synod than a look in a mirror is to good grooming.

As we busy ourselves with the many duties involved in the conduct of a synodical convention, in this year of the 450th anniversary of the Lutheran Reformation we are to be reminded of THE ABIDING WORTH OF OUR REFORMATION HERITAGE. The essayist is Pastor Paul Ylvisaker, who chose the above-mentioned theme in keeping with the convention motto: THE JUST SHALL LIVE BY FAITH.

The essay on Christian education, to be presented by Pastor Hugo Handberg, will view that Christian responsibility also in the light of the Reformation. Furthermore, both morning and evening devotions at our convention, as well as the convention services on Sunday, are to remind us of this blessed heritage. We are not truly Lutheran simply by waving a banner with that name emblazoned on it, but by the full realization that the true source of the Reformation is the only source of the continued life of the Church.

In our plans to celebrate the Reformation we gratefully announce that Pastor Kurt Marquart, a young, brilliant and conservative Lutheran theologian and Luther scholar, will appear on Reformation programs at various points in our Synod during the month of October. In particular, he will appear at Bethany Lutheran College October 29-31, presenting a series of four lectures on Monday and Tuesday. You will receive further notification of his several appearances through the **Lutheran Sentinel** and other news media. Let us seize the opportunity this year to refresh ourselves concerning that Reformation which has certainly left its mark on our church.

With our hearts refreshed by the glorious Gospel of justification by grace alone through faith, let our hands be sanctified to the task before us. In Jesus Name, Amen!

Respectfully submitted,
J. B. Madson

ACTION OF THE SYNOD

Resolution No. 1: Holding Fast to the Promises of God

WHEREAS, The President in his message directed our attention to our dependence upon the promises of God, and particularly the promise, "The Just Shall Live by Faith,"

BE IT RESOLVED, That we take to heart our president's reminder regarding these promises, as we individually, as congregations, and as a Synod observe the 450th anniversary of the Reformation.

Resolution No. 2: Printing of the President's Message and Report

BE IT RESOLVED, That the President's message be printed in the proceedings as presented.

THE ABIDING WORTH OF OUR REFORMATION HERITAGE

By the Rev. Paul Ylvisaker

In the Name of the Father, and of the Son, and of the Holy Ghost.

"Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer." Amen.

Go back with me to the year 58. We are down by the harbor of Corinth, Greece. Among the ships there look at ~~that~~ one. It is getting ready to sail for Italy. A small group of friends are bidding farewell to Phoebe, a churchwoman of Cenchria. A man in the group carefully hands her a package and earnestly instructs her as to the delivery of that precious article. And who is the man? It is the Apostle Paul. And what did he with so much care entrust to Phoebe? It is the Letter to the Romans, or what one writer has called, "The whole future of Christian theology." That Italy-bound ship carried cargo more valuable than gold. This is not our estimate. The Psalmist says, "The law of Thy mouth is better unto me than thousands of gold and silver." All the Bible is infinitely valuable, every word of every book. But of the sixty-six gems in the lovely brooch that the Betrothed, the Church, has been given by the Spirit as proof of her Bridegroom's favor until the day of the Great Marriage, the Letter to the Romans sparkles the brightest with the theology and love of Christ. Surely we, the heirs of the Reformation, have special reason to love this epistle. For Luther found the letters of Paul to be the sure ground for his evangelical certainty, and in Romans 1, 16 and 17, he found as did Paul the grand theme of his whole life and work.

These verses have been chosen as the text of our convention. And when we speak of the abiding worth of our Reformation heritage we mean that these verses teach clearly the truths without which we would be indeed disinherited.

The request that I prepare the essay for our 1967 convention to commemorate the 450th anniversary of the Reformation came to me months ago. We should have had ample time. But as we tried to adequately study and meditate and prepare we were all the while chafing under the steady necessity of doing our day-by-day work in the parish. And we were near despair, when, one late evening, it became clear that if we were impatient with the work among God's people in the comparatively narrow circle of the congregation then we were really missing the pertinent lesson of the Reformation, namely, the overwhelming patience of God with His Church. What we mean is,

THE REFORMATION WAS GOD'S GIFT, UTTERLY UNDESERVED, AND IN HIS CHOSEN TIME.

An uneducated but devout preacher once said, "The most precious words in the Bible are, 'It came to pass.'" He meant that tribulations indeed come, but—patience! They come to pass. He sensed some of infinite patience and compassion of God; it was good theology that the mountain preacher expressed.

"It came to pass." Think of the 430 years that Israel spent in Egypt. But in God's time they came to pass. Think of the history behind those words in Galatians 4:4: "But when the fulness of the time was come." The timetable of God, what a study!

For centuries the Church had been saddled with a spiritual bondage that staggers the imagination.

Somewhere, somehow, somebody, soon after the golden age of the Apostolic days, left the clearly marked path of the Gospel and wandered from the good pasture of the word of grace. Thus began the abomination that became for God an offense that moved Him to permit the human

rule that later developed into the Papacy. For God meant it when His Spirit through the Apostle commended the Bereans, "in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things ('which the Apostle taught') were so" (Acts 17:11).

Somewhere, somehow, somebody that had been a humble undershepherd of Christ left that lowly path and began to be a 2-by-4 autocrat ruling in his own name instead of by the saving Name of the meek Christ. But Jesus meant it when he told us all, "Neither be ye called masters: for one is your Master, even Christ" (Matthew 23:10).

Thus the seed of human rule and of blind following was sown. This was years before the invention of a chief earthly primate of the church had entered the minds of church leaders. But as a small picture negative can be "blown up" to make a large mural, so human rule is seen in the years before Luther to have been used in an ever-expanding area. This is a far cry from the good picture of the Good Shepherd who says of His flock, "My sheep hear my voice," and who take to heart the admonition of the Apostle of Love, John, in his advice to a church that would be free: "Beloved, believe not every spirit, but try the spirits whether they are of God" (I John 4:1a).

But it came to pass. Sadness of the soul of man has perhaps never been better expressed than in Psalm 137. Hear these ancient plaintive words and note their perennial appropriateness in the light of Reformation times:

By the rivers of Babylon, there we sat down, yea, we wept,
when we remembered Zion.

We hanged our harps upon the willows in the midst thereof.

For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

How shall we sing the Lord's song in a strange land?

If I forget thee, O Jerusalem, let my right hand forget her cunning.

If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

We do not have space here to show how fully this Psalm describes also the yearning for liberty experienced by Luther and uncounted thousands with him. But, just this verse 3: "For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion." Spurgeon speaking of this verse says, "Worse than the Egyptians, the Babylonians asked not labor which their victims could have rendered, but they demanded mirth which they could not give and holy songs which they dared not profane to such a purpose. Compare the almost endless prayers and litanies of monastary life.

But, "It came to pass." "The fullness of the time" came. The greatest hoax of all time was now to be removed; the brazen foisting of cruel human rule on the spiritual Zion was to be exposed. Fulfilled in New Testament times was the prophecy in Psalm 137:8: "O daughter of Babylon, who art to be destroyed." God's pity's hour struck. Patience! The time had been running out for a long, long time, cried the serious souls. Consider John Wycliffe and his protests. He has been called "The Morning Star of the Reformation." He gave vigorous utterance to the long-felt resentment, an indignation also felt on the Continent, against the Pope's meddling in both national and church affairs. He maintained that the only head of the Church was Jesus Christ and that the Pope was the Anti-Christ. He denounced purgatory as a swindle. For this and other declarations he was excommunicated. Thirteen years after his death his bones were burned by order of the church officials. Why did not the Reformation succeed in the 14th century? For one thing, Wycliffe did not have the clarity of the central doctrine of Scripture to which Luther by the grace of God attained. Although he taught that Christ was the only mediator between God and the sinner he ascribed a certain degree of meritoriousness to good works. It was the clear ringing fulness

of the doctrine of justification by faith alone that had to be the power that was to explode in the face of the monstrous bondage of work righteousness. It goes to prove again the explicit word of our Lord in John 8:36: "If the Son therefore shall make you free, ye shall be free indeed."

"But when the fullness of the time was come." Deliverance came not for Israel when Moses was forty, when he slew the Egyptian. Not by the sword shall the kingdom be saved, but by the Word of the Lord. As it took God four decades to prepare His chosen one to be the deliverer from Egypt so God's people had to wait, and wait, until a unique leader, incomparably prepared, was prepared for the Reformation. "It came to pass." Surely the seconds had ticked towards the dawn in the courageous testimony of John Hus of Bohemia. He saw clearly the need of cleansing the church; he attacked the shameful selling of indulgences; he stood for the supreme authority of the Scriptures. Yet he, too, though he preached Christ as the only Savior, did give a place in justification to works. He was not given to live long enough to see the inconsistency in his proclamation of grace. Just the same, the Church of Rome could not stand to hear him. He was burned alive at the stake on July 6, 1415. His last words were noble: "In the truth of the Gospel, which I have written, taught, and preached, I will die today with gladness." This just 102 years before the Friar at Wittenberg was to nail his 95 Theses on the church door. But soon God's hour of deliverance was to come. Even in Hus's work we can see the Lord having compassion on His own. Soon will come actions to match words such as God spoke before Moses: "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters, for I know their sorrows" (Exodus 3:7).

Always the Lord of the Church is the same Lord who is the Lord of the nations. So, in graciously preparing His Reformation, He made way for it even as He made way for the Advent of His Son and His Gospel. As in the Roman empire of Jesus' time there was a longfelt mistrust of the Roman gods that went along with a new-found freedom of communication of new ideas, so in Europe of Luther's youth there was a mistrust of the status quo. In the time of Jesus, and in the time of Luther, the world was as it were, turned upside down. The spirit of nationalism played a part; the dissatisfaction with the scholastic system of education went along with a yearning to return to the classical languages; along with this went the century-old resentment on the part of princes and peoples against the terrific draining away of wealth that went to satisfy the insatiable thirst for money and talent and power in Rome. Objections had long been raised against the iron-clad canon law that had been built up to seal the power of the pontiff of Rome who held by this law a unique monopoly of authority over the souls and bodies of men. These influences, and a dozen more, played a part in the storm that was brewing and would soon burst upon the lands. Then it happened; in the very year that Luther was to begin his work—the full extent of which he had little inkling—Pope Leo, ignoring all signs of protests, created 39 new cardinals and, according to well-documented records, netted one-half million ducats, valued conservatively at perhaps a million dollars. But his blindness to the real situation in his own domain would soon boomerang. We are reminded of a child's verse:

Humpty Dumpty sat upon a wall;
Humpty Dumpty had a great fall;
And all the king's horses and all the king's men
Could not put Humpty Dumpty together again.

Even the Catholic historian Ludwig Pastor speaks of the climactic condition of his church in these significant words:

"The approach of great catastrophies is usually heralded by the dark foreshadowing of future events. At that calamitous time prophetic utterances increased, and notes of solemn warning sounded from all quarters. Shortly before the close of the Lateran Council the noble Gianfrancesco Pico della Mirandella, in the presence of the Pope and the ecclesiastical assembly, delivered

a famous oration relating to the reformation of morals in the Church. Nothing can reveal the necessity of reform in a more startling way than the wretched picture drawn by this distinguished layman. We have heard a great deal about the making of laws, said he, in apology for his interference, but very little about their observance. Yet nothing could be more urgent. To prove this, he described, by the aid of rhetorical antitheses, a picture, painted in the darkest colors, of the corruption which had made its way into the Church. He emphatically pointed out to the Pope that it was his strict duty to remove the crying abuses in ecclesiastical government. In conclusion, he added these words of warning: 'If Leo leaves crime any longer unpunished, if he refuses to heal the wounds, it is to be feared that God Himself will no longer apply a slow remedy, but will cut off and destroy the diseased members with fire and sword.' In that very year this oracular prediction was fulfilled."

(Ludwig Pastor, "The History of the Popes")

Yes, the Lateran Council closed in 1517! But reform of morals standing by itself would not avail. The strong Popes had earlier by dictatorial powers succeeded quite well in keeping their houses in order as far as outward decency was concerned. We refer to the powerful Popes, Leo the Great, Gregory the Great, Gregory the III, and Innocent the III. But true morality must grow out of the acceptance of the Gospel of grace; no amount of human power will avail.

Upon the scene comes now a man schooled in the basic doctrines of sin and forgiveness for Christ's sake. He it was that said in his mighty hymn, "A word shall overthrow him." One word, one verse did what men and women had longed for, that is, demonstrate that Satan can be defeated by the Sword of the Spirit, which is the Word of God. The verses that keynote the power of the Reformation are found in the letter to the Romans. Romans is the Prince among all the Apostolic Letters. And the verses constitutes not only the theme of the letter but indeed of the Apostle's Life and Ministry. Nothing serves better to emphasize that Luther served us well in using this verse for himself and for breaking down the forces of work-righteousness that had so long entrenched themselves in the church. And what is the verse? Romans I, 16 and 17:

FOR I AM NOT ASHAMED OF THE GOSPEL OF CHRIST:
FOR IT IS THE POWER OF GOD UNTO SALVATION TO
EVERY ONE THAT BELIEVETH; TO THE JEW FIRST AND
ALSO TO THE GREEK.

FOR THEREIN IS THE RIGHTEOUSNESS OF GOD RE-
VEALED FROM FAITH TO FAITH: AS IT IS WRITTEN, THE
JUST SHALL LIVE BY FAITH.

II

"I AM NOT ASHAMED OF THE GOSPEL"

Paul knew of the offense of the Gospel. He knew how offensive the Gospel was to him before his conversion: he knew the deadly enmity of his flesh against the Gospel after he had been converted; and he knew the constant offense of the Gospel as was evidenced in his missionary journeys, for he lived among the Jews and among the Gentiles all the way from Jerusalem to Corinth, where he now is writing this Epistle. I know, he meant to say, what happened, for example, where the Holy Spirit enabled him to preach that masterly sermon on Mars Hill and how he was nevertheless met with mockery and calloused disdain. Knowing all this, there is nothing nevertheless that shall dissuade him. Speaking on another occasion to Timothy, as to a son, and speaking with the seriousness of an imminent martyr-death, Paul said in Timothy 1, 7 and 8:

God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God.

This boldness of Paul and of his pupil Luther stems from a double truth: one that they saw all mankind with eyes that God the Holy Ghost had enlightened, that is, Paul sees all the world owing a debt to God and unable to pay that fearful debt; the other part of this double truth is that Paul looks on Jesus, and he cried out with the new-found discovery that he wants all to share, namely, that "the Gospel of Jesus Christ is the power of God unto salvation to every one that believeth." Spectacularly Paul's life drove straight as a true arrow towards this one purpose, come what may. So also Luther in his service to the distressed church of his day.

THE POWER OF GOD

Paul declares in I Corinthians 1:18: "The preaching of the cross is to them that perish foolishness, but unto us which are saved, it is the power of God." Wind and rain, heat and cold are powers of God, too. Of nature, we say, but really of God, for they proceed from the might of His creative and providential will. But the Gospel God owns as His own in a peculiar and singular way. In the Gospel He acts and deals with our souls as a healing physician. When the Gospel is proclaimed it is not so that the proclaimer speaks words that merely indicate or point to Christ, as if He were distant still. No, the word of the Cross is filled with Him of whom the proclaimer speaks—there is no time lapse or space lag. Therefore it is that the Word of God is powerful to call, to enlighten, to sanctify, to keep. Can we say less in the light of Romans 10:8? "The Word is nigh thee, even in thy mouth, and in thy heart, that is the word of faith, which we preach?"

In the Word, that we hear, God enfolds the very Holy Spirit, even as in His Sacraments the heavenly blessing is united with the earthly elements. For the proclaimer it is to be solemnly remembered that when we speak the Word of God we are wielding the very Sword of the Spirit. And, parallel to this solemn truth, is this awesome knowledge, that when we hear the Word of God, the sharp sword strikes us to the "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" (II Corinthians 10:5). We so equate the highest power of God with the Gospel, and woe unto us if we look upon the use of that uniquely powerful Word as if God were "beating the air" (I Corinthians 9:26b). It is this sense of the Word's power that impresses us in Paul and his student, Luther.

THE POWER OF GOD UNTO SALVATION

Also the Word of the Law is a power of God, for it is the Word of the living God, of the Holy Spirit, and therefore spiritual. "This is He, that was in the wilderness with the angel which spake with our fathers: who received the **lively** oracles to give unto us" (Acts 7:38). But the Law is a power of God unto condemnation of the sinner. Paul calls the Law "the ministration of condemnation" (II Corinthians 3:9).

The Gospel, on the other hand, is the power of God unto salvation. For it is the Good News of the grace of God in Christ Jesus. It saves us from our sins. "Thou shalt call His name Jesus, for He shall save His people from their sins" (Matthew 1:21). How wonderfully descriptive the Bible is of the Gospel. It gives "knowledge of salvation unto His people by the remission of sins" (Luke 1:77). Again, in Romans 4:6: "Even as David describeth the blessedness of the man, unto whom God imputeth righteousness without works." And, again, Paul speaks of the Gospel as the deliverance from God's wrath: "Much more then, being justified by His blood, we shall be saved from wrath through Him" (Romans 5:9). The Bible comes to our defense on every front. It speaks of the Gospel freeing us from death. What a mighty armor does not the Holy Spirit afford us to drive away that fierce foe, Death? The weapon? None other than the Word of Christ's death and resurrection! I Corinthians 15:57: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. "But." Oh, that blessed "How-

ever"! Wait, O embattled soul, well-nigh bested in conflict, wait, wait on the Lord: "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

And, beyond the battlefields of this life—what of the eternal condemnation we so richly deserve? Shall this war start all over again? The Gospel says that for condemnation will God give life! What arithmetic does God use, anyway? Romans 5:10 tells us of this mystery of grace that constitutes His heavenly arithmetic: "If, when we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Oh, what an exultingly powerful message is not the Gospel! "In nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation, and that of God" (Philippians 1:28).

Now, in the light of the revelation of Jesus Christ and His Gospel we can begin better to sense the holy joy of the Prophet Isaiah who saw by divine inspiration Jesus' Day: "Comfort ye, comfort ye my people. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins" (Isaiah 40:1-2).

And, because the Gospel is the power of God unto salvation from sin, from death, and from the power of the devil, it is thereby also a power to translate us into a life of righteousness, of life, and glory, that is, it is a **present** salvation. Paul gives "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" (Colossians 1:12-13). The current and full value of our salvation is emphasized again and again. Jesus said unto Zaccheus, "This day is salvation come to this house!" (Luke 19:9). Again it is emphasized in II Corinthians 6:2b: "Now is the day of salvation." Again it is emphasized in the glorious "grace" chapter of Ephesians: "But God, who is rich in mercy, for His great love wherewith he loved us, even when we were dead in trespasses, **hath** quickened us with Christ, (by grace **are** ye saved)" (Ephesians 2:4-5).

Yet, the Scriptures also emphasize that the salvation that is ours now is a **hidden** salvation. Paul tells the Colossians: "Your life is hid with Christ in God" (3:3b). And to the Romans he declares: "We are saved by hope: but hope that is seen is not hope: for what a man seeth why doth he yet hope for?" And to the Thessalonians (to whom the Apostle revealed the mystery of iniquity and the man of sin) he says that they did well in that they "wait for God's Son from heaven" (1:10a). Even as the Prophets constantly joined the beginning and the end of the future salvation, seeing the first advent and the second advent as one great whole, so also the New Testament writers consider as one the faith and the hope, and speak in the scope of the over-all concept of the first fruits and the full harvest in God's eternal kingdom. Only thus can we begin to explain the unbelievable patience exhibited by the saints. Consider this patience as expressed by Benjamin Schmolck, often called the second Paul Gerhardt:

My Jesus, as Thou wilt,
All shall be well for me;
Each changing future scene
I gladly trust with Thee.
Thus to my home above
I travel calmly on
And sing in life or death,
My Lord, Thy will be done.

Here, too, is the hidden strength of Luther's constancy. Here we see why he with Paul could say: "I am not ashamed of the Gospel of Jesus Christ." Luther was well aware of the implications of confessionalism. For martyrdom had in his lifetime already occurred. On July 1, 1523, two Augustinian monks were burned at the stake at Brussels—for the confession of the evangelical faith. Luther wrote a hymn on that sad occasion. A verse of it reads:

The Father hath received
 Their latest living breath;
 And vain is Satan's boast
 Of victory in their death;
 Still, still, though dead, they speak,
 And, trumpet-tongued, proclaim
 To many a wakening land
 The one availing Name.

TO EVERY ONE THAT BELIEVETH

Here work-righteousness, believe it or not, imagines itself "re-justified!" The Gospel, it has heard, gives all glory to God, but here, I, work-righteousness come into my own again, and I hold the victory! For is it not written, "To every one that believeth"? Here surely co-operation, self-determination is called for. So self-righteousness argues, and exults that once having its foot inside the door it shall surely succeed in selling its wares again. For work-righteousness asks, is it not made a condition of salvation that we believe? Against this counter-attack, or rather infiltration, of the Gospel stronghold we really need to cite only one Bible passage. "A word shall overthrow them." Luther in his "Babylonian Captivity," 1520, points out that excellent verse when he writes: "Do not think lightly of faith. It is of all works the most difficult. Through it alone you will be saved, even though you were obliged to do without all other works. For it is **the work of God**, not of man, as St. Paul teaches in Ephesians 1:19: where the Apostle speaks of those 'Who believe according to His mighty power.'" Luther could have gone on also to Ephesians 2:8: "For by grace are ye saved through faith, and that not of yourselves: it is **the gift of God**." Luther continues in that treatise: "The other works He performs with our co-operation and through us; this alone He works within us and without our cooperation." Would that all Lutherans would have read Luther here. How much grief could have been spared our fathers and their sons and daughters!

Let us call Lydia as witness from Thyatira. Paul preached the Gospel of Jesus unto her and the infallible Record states: "Whose heart **the Lord** opened" (Acts 16:14). The beggar's hand that grasps the salvation is by nature a paralyzed hand. Our natural deadness, yes, enmity, the Gospel conquers. This is Paul's teaching, which he had received by revelation of Jesus Christ, as he claims both in the Book of Acts, and in the Epistle of the Galatians where he certifies his apostleship in these words: "I neither received it (the Gospel) of man, neither was I taught it, but by the revelation of Jesus Christ" (1:12). Pretty well fortified then is our teaching with Luther that faith is a work of God, of God alone.

That "every one" is a precious emphasis of the Holy Spirit to us in tribulation when our heart condemns us and would block all avenues to comfort, and would din into our ears what great sinners we are. Then this "every one" will declare what power lies in the Gospel of forgiveness. To our deceitful heart we may now, on the strength of this "every one," say: to doubt would be to make God a liar who has declared to me "Thy sins be forgiven thee."

TO THE JEW FIRST, AND ALSO TO THE GREEK

The universality of the saving power of the Gospel the Apostle emphasizes by the terms, Jew and Greek. The Jews first, because of the promises made unto the fathers (15:8b). Paul writes here to the people of Rome and they are to be fully aware of the favor of God: they owed the very letter they were to read to the fact that Paul, a converted Jew, is now proclaiming that Gospel that was first committed to the Jews. To them were committed the oracles of God (3:2). Salvation, Jesus said to the woman of Samaria, is of the Jews. Of the Jews Jesus came; to the Jews the Gospel was first preached; and by the Jews the Gospel was first preached to the Gentiles.

But he adds, "and also to the Greeks." Usually Paul said, "Jew and Gentile," but here he would point out the Greeks, as they were the Gen-

tiles with whom the Jews then were most familiar. The Greek language was the world language, the language by which the Gospel went out into all the world. The apostolic era shows how God opens avenues for His saving purposes, even as in the Reformation period. He made use of the increased tempo of life in the European lands. The Son of Abraham was to bless all nations. The pattern of God's directing all things according to His wise counsel is often hidden from our eyes, but we know that from Adam's time until now that it has been an article of faith that God rules over all things for the benefit of His Church. We may take an Old Testament text to confirm this: "Thou makest Him (The Messiah) to have dominion over the works of Thy hands; Thou hast put all things under His feet" (Psalm 8:6). Shortsighted we are, and we are too much like the impetuous Moses when he slew the Egyptian. We have to learn patience. But, God's plan for blessing all nations goes on. Thus in the light of Bible stories we have at the same time the authentication of the Lord's purposes in the unfolding of the Reformation. Brilliant as was the mind of the Reformer, he could not know the distances to which the recovered Gospel would go. Columbus had discovered America just twenty-five years before the beginning of Luther's work.

Now the Apostle Paul, after that he in verse 16 has shown that he is not ashamed of the Gospel of Christ, in that it is the power of God unto salvation to all who believe, now in verse 17 shows why the Gospel alone works salvation and why faith alone grasps and receives this salvation.

FOR THEREIN IS THE RIGHTEOUSNESS OF GOD REVEALED FROM FAITH TO FAITH: AS IT IS WRITTEN,

THE JUST SHALL LIVE BY FAITH

"The Lord loveth the righteous" (Psalm 146:8b). This basic truth the Jew knew; and the Gentile **could** have known this truth if he had not held the truth in unrighteousness (verse 18). All then should know that God loves him that is righteous. It is an elemental truth that needs no argumentation. But how does man gain the confidence to say, "God is surely well-pleased with me"? Among the heathens God finds none. None! They are "filled with all unrighteousness" (29b).

And the Jews? Any there? It is true that the people of Israel were given the name Jeshurun, which means no less than "the darling upright" (Deuteronomy 32:15). Isaiah also uses the name for Israel: "Fear not, O Jacob, my servant; and thou, Jeshurun, whom I have chosen" (44:2). But Moses in his farewell song, inexpressibly tender in its sadness, says of Israel, "They have corrupted themselves; they are a crooked and perverse generation." So the scathing indictment is against all, every mouth is to be stopped, and all the world is to be guilty before God (3:19). The prospect would have been utterly hopeless had not God, along with the requisite of righteousness, also given the promise of righteousness. In word and type He did just that. Think of the Mercy Seat typifying Him whom "God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness; that He might be just, and the justifier of him which believeth in Jesus" (3:25-26).

All this God promised afore by His prophets in the Holy Scripture (verse 12). Now, in the Gospel the glory of the promise is unveiled, namely, in the Gospel of that righteousness that avails before God. Luther in his translation of verse 17 words it: "Gerechtigkeit, die vor Gott gilt." And more precisely the Apostle's meaning could not be stated. It is a righteousness that **God** has prepared; it is a righteousness that satisfies **Him**; it is a righteousness that God gives without money and without price. This is what Scripture attests throughout, and it is man's blindness of mind that alone obscures it. We, as Luther did so long and painfully, look by nature to ourselves for it. Paul knew the struggle against the invasion of works, but he declares that his peace is found in this alone: "To be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by

faith (Philippians 3:29). Luther's translation of Romans 1:17 then is eminently in holy keeping with "Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets" (3:20), and with "And that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith" (Galatians 3:11).

This was the grand discovery for Luther. Until the veil was lifted for him, the righteousness of God was for him the wrath of God, because the poor sinner could not attain to a satisfactory righteousness, strive as he might. Luther, by this happy discovery for his own soul, became the instrument to break new ground in the teaching of the Church, for all had been teaching the righteousness of God as the wrath of God, with the exception, he says, of Augustine. This unattainable righteousness had as a grievous residue the consequent Anger of God. It was so crucial for Luther before his rediscovery of this gold mine of grace, that he wished that God had never revealed the Gospel. For who, he says, can love God when He rages against me, judges me, damns me? But there the words stood all the while; and when the Holy Spirit enlightened him, then it was that he exclaimed that he was as one new born, and that heaven's door had been opened wide for him who for so long had been forlorn.

FROM FAITH TO FAITH

This righteousness is of faith, and it is to faith, that is, it must be received and accepted by faith. We are aware that some understand this "from faith to faith" to express a progress from a weak faith to that which is more perfect. It is more in keeping with Paul's language and, with him, Luther's language, that the weight of the phrase is to emphasize that we are justified by faith and faith alone.

AS IT IS WRITTEN, THE JUST SHALL LIVE BY FAITH

The Prophet of the Old Testament, Habakkuk, and the expositor of Christ in the New Testament Paul, both teach salvation by faith. While Habakkuk speaks of faith in the sense of trust in God and His word of prophecy, the Apostle now applies faith to trust in Christ. Faith in all instances is essentially the same. Paul, and his student Luther, standing in the light of Jesus having appeared, point to Christ as the central object of our faith. In fact, for Luther, every page in the Bible now illumines this transcendent theme: Christ is the fulfillment of all prophecy.

Also wholesome it is to see the use Paul makes of the Old Testament. In this one epistle, for example, he cites the faith that justified David. Quoting the penitential Psalm 32, he stresses the truth we have dealt with here: "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered" (Romans 4:6-7). And speaking of Abraham, Paul states: "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness" (Romans 4:1-3).

The Grace of God, His favor, was, in the Old Testament as it is in the New Testament, found in Christ and His Merit. As Habakkuk puts it literally, "He that is righteous by faith, shall live."

This, then, is the theme of Romans. The Epistle to the Romans came by reason of importance first of Paul's writings. Luther says of it, "It is the chief book of the New Testament and the purest gospel. It would be quite proper for a Christian not only to know it by heart word for word, but also daily to use it as daily bread of the soul; for you can never read and study it too much and too well. The more one uses it, the more precious it becomes and the better it tastes!"

III AN APPRAISAL OF OUR WORTHINESS AS HEIRS OF THE REFORMATION

As we stand at the threshold of this anniversary, surely our thought

should be: "O taste and see that the Lord is good" (Psalm 34:8a). But our sense of spiritual taste, is that very sharp? Are we any better than our synod's people 100 years ago? Then, Pastors J. A. Otteson and H. A. Preus, Editors of *Kirkelig Maanedstidende*, comparable to our Lutheran Sentinel, declared that with the gracious granting of peace after the bitter Civil War the American people were quickly becoming more worldly minded. If that was true, even in our then closely-knit parishes, how much more in danger are we now when our people are confronted on every side by the call of materialistic opportunities.

Nevertheless the two editors and our synod knew no other way to stir up our people 100 years ago than to urge them to the study of God's Word. The topic for study at the 1867 Convention was indeed the central doctrine of Scripture: "The Justification of the Sinner." Now it is 1967. Are we going to celebrate just because it is 1967? It would be a dreary observance indeed if we were to note this anniversary just because the calendar indicated it. God spare us from such a mechanical ceremony. A warm, fresh marking of this landmark in the life of our church is our bounden duty to a God who has been so very good to us.

Whether or not this sincere declaration is possible among us is a matter of deep concern. It depends on the quality of church life in our homes and in our congregations. The quality of a synod is no better than the grass roots character of your and my homes and parishes. First we need then an appraisal of the attitude we have to our worship of God, not here at Mankato during these days, but back home. If worship in the smaller circles is wholesome then we may look forward also to the happy observance of the Reformation anniversary.

We have learned from childhood how we should keep Sunday and other church festivals. Is it not first of all, and last, that we together might with devout hearts adore God?

There will be no lack of fervor in our Reformation celebration if throughout our parishes we properly observe Sunday. What congregations, if any, observe Sunday properly? Yes, there are congregations that regularly have very good attendance. But they are few and far between. And who among us must not confess that it is so easy to have work righteousness creep into our thoughts as we approach church. "I do not see Mr. So-and-So and his family; they are breaking the Third Commandment." And I smugly punch, as it were, the time clock card. Ah, there is more to church than that.

Church is more than roll call; it is to come with devout hearts and adore God. We come as the publican, who looked neither to the right nor the left but down; for he was downcast, because of his failures and sins and transgressions and iniquities. The weeks and the years had been too much for him to bear alone. He saw no one; his eyes were in a haze. All he clung to was the Word. And he went home justified. He was justified in God's sight, for God had spoken by the Prophets, and that word he believed. The whole worship as commanded by God, with all its ordinances, had that one purpose, to justify the sinner by faith in Him who was to come. Anna knew her theology when she spoke in Luke 2:38. That one verse is a touchstone. It reads: "And she coming in that instant gave thanks likewise unto the Lord, and spoke of Him to all them that looked for redemption in Jerusalem."

Need of redemption and thanks for redemption are the thoughts that occupy the mind of a true worshipper. We are bankrupt, but God is rich in mercy. If this mind be in our people in home and church we shall not need to be too concerned about our people's appreciation of their Reformation heritage. For it is the precious justification of the poor sinner through faith in the grace of God in Christ that constitutes the Reformation heritage. But do we see the value of our heritage?

Does our heritage hold a prominent place in our family life? J. M. Weidenschilling in his fine little book, now out of print, on "Our Home," has a story that could serve to rouse some of our families: "The story is told of a Japanese college girl studying in an American college, one of whose American friends invited her home for the Christmas holidays. At

the end of the holidays her hostess said to her as she was leaving, 'I hope you have had a happy time with us.' 'Oh, yes, a beautiful time, except that I have missed the god in the house.' 'The god in the house?' asked the hostess. 'You know,' said the Japanese student, 'in my country each home has its god shelf, and we worship every day; but you have no god in your house.' To many's shame we are thereby reminded that we have a verse in the Bible that should take care of that, namely Colossians 3:16: "Let the word of Christ dwell in you richly." Thus, not on the shelf, as the gods, but in our forgiving one another as God for Christ's sake has forgiven us.

Are we not prone, as the mill run of people today, to look on the old values as sort of antique? Do we put them in the attic, as it were, not quite willing to discard them altogether, but regarding them as not up-to-date enough to use them in our modern day? Wholesome it will be for us to read again this year of those times four and a half centuries ago when sin and grace were again proclaimed and believed as in Apostolic days. Let us then first ask ourselves, Do we know what sin is, and what grace is? These are the questions in 1967 as in 1517.

SIN AND GRACE

The sensation of death worked by the law, which sensation is contrition, and the almost unbelievable joy and thanks when the Holy Spirit enlightens us with the gift of faith—these are the matters of concern. This we must learn by believing the testimony of Scripture, testimony against us, and, by the paradox of our religion, testimony for us, namely full and free pardon by reason of the merit of Jesus.

I was privileged in the '20's to see the North Dakota prairie wheatland stretching almost unbrokenly from horizon to horizon. There was a majesty about it, like unto the ocean, the golden grain nodding in gentle billows.

But, then, in three days the Chinook winds withered the promised wealth. Instead of beauty, the searing sensation of death. So the law makes short shift of our glorying.

Each one of you could cite as good an illustration of the fleeting worth of all things of earth. I could offer the tornado of Sunday evening, May 30; I could point to the now desolate hilltop farm place within sight of our village. So, everything we touch has inherent in it, not the ability to turn to gold, but to dust. Everything! "All is vanity and vexation of spirit" (Ecclesiastes 1:14). Pride and glory in the things of earth deserves the chiding that is given by George Eliot in Adam Bede: "He's welly like a cock as thinks the sun's rose o'purpose to hear him crow."

But there is a companion lesson in the Dakota farm scene. The farmer knew the promise of God that another season would follow. "Seedtime and harvest" (Genesis 8:9). And the farmer, believing the promise, stayed on and was not put to shame.

So we enter church as bankrupt sinners. We enter as sick in soul. We leave healed by the tender ministration of the God of grace. Of what do we boast? Of God's gift of forgiveness, life and salvation! Soli Deo Gloria!

It is this sense of sin and grace that must be present among us. This is prerequisite. Are we a thankful people?

FOR THESE TRUTHS ARE GIFTS

Johann Mentzer in his very fine hymn, "O would, my God, that I could praise thee with thousand tongues by day and night," has a line in the second verse which states, "Your noblest work is to adore." It is this truth so well expressed by the devout pastor who had studied theology at Wittenberg that is for us on this occasion a predominant thought. Recall how the hymn writer was so overjoyed at God's mercy to his neighbor—and to himself, for it could just as well have been the Mentzer house that was destroyed—that his joys knew no bounds. Hear him:

O all ye powers that He implanted,
Arise, and silence deep no more;
Put forth the strength that He hath granted,

Your noblest work is to adore.
O soul and body, be ye meet
With heartfelt praise your Lord to greet!

So our thoughts these days are of our neighbor, even while they are of ourselves. A fire has been ignited and has consumed many a home dedicated to the spiritual care of our neighbor. The fire has been ignited, not by an act of God, as lightning struck that home in Kimnitz of Saxony; it has rather been of incendiary origin. We on this occasion would thank God for those who have been accorded the favor of retaining the truth that alone saves us from the ultimate and consuming wrath of God.

How can we express it? This mixed emotion of praise that knows no bounds because we know that God loves us in His dear Son, and the emotion running alongside it of deep sorrow over the condition in nominal Christendom as well as in the world at large? The answer lies in the very nature of our Christian religion. Even as we according to the new nature in us rejoice in all hallowing of God's Name, so also at the same time we weep when His holy Name is profaned. And, even as we rejoice in being given the supreme privilege of being citizens in the kingdom of grace, we also are saddened by the desolation wrought by those who pose as builders of Christ's kingdom by means other than God's marvelous grace in our dear Savior. Hand in hand, in Christ's Church militant, must go joy and sorrow. For godly sorrow is experienced alone by the soul that knows the inestimable joy of salvation.

THE VALUE OF THE INDIVIDUAL

What strikes one then is the necessity of seeing that in our consideration of the lessons of the Reformation the **individual soul** is the object of our study. Harking back to the publican in the Temple: he had, as it were, business to do with His God—no one else. How often we see this aloneness with God when we consider Jesus' ministry. For example, His conversation that night alone with Nicodemus where we hear Jesus say—and it ought to ring out in our lonely nights—"Verily, verily, I say unto **thee**." And, when Jesus was alone with the woman of Samaria by Jacob's well, and He said, "If **thou** knewest the gift of God . . ." How he thereby untangled the mixed-up web of her understanding of prophecy, and how wondrously He made plain the approach to God! We could go on and study the hundred and one instances of Jesus' person-to-person dealings with the souls that met Him, go on even to that hour on the Cross when He drew the poor malefactor out of an otherwise certain damnation by His compassionate, "Verily, I say unto thee . . ."

No amount of recitation of Reformation history with its complex interplay of a dozen influences must draw us away from this fundamental question that Luther posed and that God in His Word answered, namely, how shall a sinner dare come home to his God? We have difficulty when we try to put ourselves in Luther's place as he struggled for peace with his God. Oh, how self-sufficient we are! How well arranged is not our existence! So little there is of Luther's acutely painful realization that, try as he might, there still kept tumbling down his hopes, his efforts ever evading his grasping hands. How abominable his behavior, how uncertain the end!

When the temptation comes to think that it is better with us, it is high time to be caught up short. We live in such an antiseptic age! A little air-freshener can clear a room of cigar odor or other objectionable taint. Oh, we have it real clean! When self-complacency would settle down upon us it does one person at least good to recall the home in a city slum—now razed—consisting of one room with the only window being the transom over the hall entrance. When two seminary students on a neighborhood mission canvass finally had the door opened for us the man of the house growled, "What do you want?" In one hand he held a whiskey bottle and in the other a sick crying baby. What glory, man!

Something akin to that is needed for us to face up to the problem of sin that Luther faced and from which most think they are immune. We are

infected with the blight of our time, a terribly weakened sense of the reality of the law's demands and of our responsibility to God.

Dr. Paul Tournier, an eminent Swiss psychiatrist, said, "We all know that guilt is no invention of the Bible or the church. It is present universally in the human soul. And we cannot deal with the guilt without dealing with the religious questions it poses." (Quoted in Reader's Digest, March, 1967.)

What little law is preached generally today is done by the rabble rousers who scold us for ignoring the poor, but whose insistent haranguing stems from a denial of all authority. The breakers of the Fourth Commandment ask no boon from God; for the Haves are to be Santa Claus or God, and the giver of good things to the despisers of authority.

If we are, in 1967, in this anniversary of the Reformation, to have any good from this occasion we shall first have to have a Bible view of the Doctrine of Man and of his sin.

Man was originally "very good" (Genesis 1:31). For God said, "Let us make man in our image" (Genesis 1:27). That image consisted in more than intellect and will, it consisted of the right disposition of his intellect and will, the will to do only God's will. Man was not a brute, "morally indifferent," neither good or bad. Luther called it idle talk when the Scholastics described the original state of Man as being **capable** of doing good. He says, "If we wish to follow Moses, we can say that the original righteousness consisted in this, that man was righteous, true, and upright, not only in his body and externally, but, above all **inwardly** in his soul, and that he knew God, was obedient to Him with the **utmost pleasure**" (St. L. 1,138). As he puts it elsewhere, to love God was "As natural for Adam as it is natural for the eye to behold the light" (St. L. 1,201).

Sin entered. The Law was broken. "In the day that thou eatest thereof, thou shalt surely die" (Genesis 2:17). The norm of the Law has to do with the **condition** of man as well as the internal and external **actions**. We are now by **nature** sinful. Our **condition** is sin. This condition is sin even though the Christian detests it. The Apostle declares, "The evil which I would not, that I do" (Romans 7:19). This is important to remember in Luther's life, for he learned to see the full condemning scope of the Law which puts all men to silence. For Rome teaches that nothing is sin unless in some degree the will consents to it. (Bellarmine. It was Roberto Bellarmine who wrote a systematic presentation of the doctrines set forth by the Council of Trent. Johann Gerhard answered in his *Loci*.) To think that we gain anything by avoiding the full weight of the Law is to rob ourselves of the strength of the Gospel that has full power to save. Just this spring a Catholic commission study appeared in which original sin is described as having "wounded" man. So the error persists today. How happy we should be that in our midst is preserved the full strength of Scripture in this fundamental point of the Doctrine of Man. I refer to question 129 in our 1966 edition of our catechism: "Original sin is the **Total** corruption of our whole human nature," and to question 156 which declares, "Since the Fall Man's spiritual understanding is **completely** darkened." These are severe indictments and will be accepted only when we bow to the authority of Scripture. The consequence of sin is death, death of the soul, disruption of the communion with God. When Adam sinned that major sin, he died, spiritually. Luther says of Genesis 3:15, "This text is the absolution acquitting him and us all." When we cringe before the impact of Scripture's teaching on original sin let us ever keep in mind that only as we let God be true when He speaks of sin will we ever be ushered into the God-intended joy of the Gospel. The Letter Killeth! So be it! Original sin is guilt; it is corruption. "By the offense of one, judgment came upon all men unto condemnation!" (Romans 5:18). Thereby God places all men of all time under guilt. Hereditary guilt is imputed to all. To balk at this is to join not Luther, but to accept the fundamental tenet of Rome concerning the unclearness of the Bible. Cardinal Gibbons of Baltimore wrote in "The Faith of Our Fathers," page 111, "The Scriptures are not of themselves clear and intelligible, even in matters of the highest importance."

They still hold to that. The Knights of Columbus this spring offered a

free booklet which they say "will give you the basic principles for understanding not only what the Scriptures say, but what they mean." Luther on the contrary declares: "Be it known, then, that Scripture, without any gloss (explanation) is the sun and sole light from which all teachers receive their light, and not the contrary" (St. 1. 18, 120).

The full understanding of the depth of our corruption must be gotten from God's Word. Rome did not learn. For the Council of Trent declares: "With regard to this concupiscence (sinful desire) which remains after Baptism, although Scripture sometimes calls it sin, the holy Synod declares that the Catholic Church has never understood it to be called sin, as being **truly and properly**, sin in those born again, but because it is of sin and **inclines to sin**." We see here the fatal ingredient of self-decision. Let us be clear in the matter of the Scripture teaching, and see the minimizing of hereditary corruption which has also crept into the Lutheran Church and has destroyed thereby its witness to the truth. It involves nothing less than "Grace alone" which is basic to the Christian religion. Rome teaches: "If anyone saith that man's free will, moved and excited by God by assenting to God exciting and calling, nowise **co-operates** towards disposing and preparing itself for obtaining the grace of justification—let him be Anathema, Session 6, chapter 5. See how deep error here leads to error in the Doctrine of Conversion. Synergists are in the Roman camp, not with Luther, who said of this supposedly mere "wounding" of the free will: "Since this doctrine detracts from the magnitude of original sin, it is to be shunned as deadly poison."

The times in which we live are so pitifully sad just because the basic prerequisite of spiritual health is ignored; the honest diagnosis of our ill. Our sickness has been diagnosed by God. He tells us frankly that we are by nature dead in trespasses and prone only to evil and unable and unwilling to do that which is good. Shall we not be sensible and accept the divine diagnosis? To fail to do this is fatal. But, right and left, this diagnosis is ignored. Instead we have the spectacle of church leaders flocking to Rome as to Mecca, leaders of almost every description falling over one another in their frenzied desire for a coveted audience with an unchanged Anti-Christ. Only the Protestants have changed. No change is apparent in Rome in the concerns of sin and grace—and they are the vital matters. Namely, that we are sinners through and through, and that a poor sinner is justified before his God alone by faith in Jesus' blood and righteousness.

As proof of the continued successful deception of the Papacy, we have the Easter week papal encyclical on Poverty. In that letter he points the finger of correction on the Have Nations for not sharing more with the Have-Not Nations. All the while he knows that on the whole the Have Nations possess their wealth as a secondary blessing, however extended, from loyalty to the Gospel; while the poverty of the Have-Not Nations is that of nations largely deprived of the Gospel. Accompanying the encyclical is the announcement of gifts to the poor, but which amount to an infinitesimal part of the untold wealth of the Roman Catholic Church. On the other hand every citizen of our nation, for example, knows that from his income is taxed considerable sums that go for foreign aid from a generous nation. The former Episcopal Bishop James Pike has done us at least one favor by pointing to the evidence that the Jesuits control large American corporations and have a huge yearly income on which they pay no taxes. And we should have the world listen with mouths open to such advisers on sharing the wealth?

Jesus says, "Wisdom is justified of her children" (Matthew 11:19). Those then who are the children of the highest possible wisdom, salvation by faith in Christ, are to justify wisdom before them who have not this wisdom. How should we so do? "We must always firmly hold and teach this doctrine of justification by grace, for Christ's sake, through faith because—

- it is the chief doctrine of the Christian religion;
- it distinguishes the Christian religion from false religions, all of which teach salvation by works;

it gives enduring comfort to the penitent sinner; and
it gives all glory to God.

—Acts 4:12; Galatians 5:4; Matthew 9:2; Revelation 1:5-6.
(Catechism, question 259.)

IV

TRUE DOCTRINE ALONE CAN INSURE FOR US THE HERITAGE

Do you ever have a longing to have seen some of the great events of church history? But what are the great events? I think of the time when the Apostle Paul was about to set out on what must have been the most dangerous trip of all his life, the hundred-mile trip from Perga to Antioch of Pisidia. He undoubtedly refers to this treacherous journey in II Corinthians 11:26: "In perils of waters, in perils of robbers . . . in perils in the wilderness . . . in weariness and painfulness." And then to have Mark leave him, evidently shrinking from the dangers. The look in Paul's eyes! We have no photograph of this zealous man, but we can imagine some of the hurt showing in his eyes. That is a great event in church history, albeit sad.

Or think of Luther, grieved because his parishioners were being cheated of money and, worse, of their true spiritual security by the unscrupulous salesman of forgiveness, namely by Johann Tetzel who thus became the occasion (not the cause) of the Reformation. Grief, yes, anger shone in Luther's eyes. Luther's eyes, it was noted by every observer, were unusual even at rest, which was not often. A student of Luther, Kessler by name, spoke of those "deep black eyes and brows, sparkling and burning like stars, so that one could hardly bear looking at them." Different members of his congregation at Wittenberg remarked that they got the feeling when he preached that he could see everything they had done during the week.

Is there something about the eyes of a genius that mark him as different? I sat in a St. Louis street car in the later '20's when I asked an old and dignified man if he knew where the old Concordia Seminary buildings were, and it turned out that he had been a lifelong member of Trinity Church where Dr. C. F. W. Walther preached. Now this street car conversation took place forty years after Dr. Walther's death. Yet this dignified old gentleman said that if you had seen his eyes you could not possibly forget the man.

Great moments in church history are not always those in the headlines. I would like to have been there when my Norwegian forefathers drew the first deep breaths of the free Gospel after the centuries of heaviness of soul that can seem particularly oppressive in a land of isolation. Or would it not have been something to have been there when our Synod forefathers drew up the blue-prints for a free church in a free land? But all I have tangible of the early Wisconsin scenes is a letter opener fashioned from one of the Koshkonong oaks. How many of us here today were present when at Lime Creek church those resolute men resolved to build anew upon the tried foundations. We seem so far away from it all, and we begin to wonder whether we are not the poorer for it. And then we recall that God has His ways also now to encourage. Last year I had the privilege of officiating at the funeral services for two churchmen of Lime Creek, both of which had the testimony of the peers that they represented a firm loyalty to the Word of God preached by a man who was the host pastor for that reorganization meeting—a true disciple of Paul and of Luther. There is a legacy of loyalty among our people still, and God is raising up new confessors of the Gospel—again by the teaching and preaching of the Gospel. But here is a good place to admit to a real doubt whether much of the rank and file of our membership is keenly aware of our heritage. And we should set about stirring up our zeal and the appreciation for the heritage of those truths without which, we say again, we be disinherited indeed.

Lest we be so disinherited let us acknowledge that it was a miracle worked by the Holy Ghost through the Word that God gave us Luther and the Reformation. Luther knew no Holy Spirit other than Him whom he

found in the Scriptures. Hear his testimony to the Holy Spirit's place in our salvation in his Pentecost hymn, "Come Holy Ghost, God and Lord!":

Thou holy Light, and Guide divine!
O cause the word of life to shine;
Teach us to know our God aright,
And call Him Father with delight!
From error, Lord, our souls defend,
That they on Christ alone attend;
In Him with living faith confide,
And in unfaltering trust abide.
Hallelujah! Hallelujah!

The Roman Church indeed teaches that the Holy Ghost is God, but in the next breath spoils it. In "A Catholic Dictionary," edited by Donald Attwater, Macmillan, 1956, three inches of a column are devoted to the Holy Ghost and that space is wasted in that it is stated: "He sanctifies us by His graces and by the virtues he infuses, and enlightens and moves us so that, if we cooperate with grace, we may attain unto everlasting life." This is not the monergism of the Scripture. (More on infused grace later.)

To illustrate the sidelines to which the Third Person of the Godhead is relegated in Catholic teaching we noted that, in this Catholic Dictionary, while only three inches of space are allotted God the Holy Ghost, seventy-six inches are given to other "holies": Holy Blood of Bruges (2 inches), The Congregation of the Holy Cross, The Holy Face, The Holy Family, The Holy Father, Holy Oils, Holy Places (4 inches), The Holy See; in all, thirty-six "holies." Thirty-six to one is the score by which God loses! We propose, lest we be disinherited, that we take a good look at Luther's Explanation of the Third Article of our Creed and study it until we, with cordiality, can think in accordance with Clausmitzer's verse:

All our knowledge, sense, and sight
Lie in deepest darkness shrouded,
Till Thy Spirit breaks our night
With the beams of truth unclouded.
Thou alone to God canst win us,
Thou must work all good within us.

Then we with Luther can say: "Whatever the Holy Spirit does not perform—however good, just, and holy it may appear to be—is flesh (St. L. 6, 480).

THE HERITAGE OF THE DOCTRINE OF THE SCRIPTURE

But we will also let go our heritage by default if we do not recognize that the Holy Ghost uses the Bible as His Text Book. We could sing all day to the Holy Ghost and it would profit us nothing—our song would be but a tinkling cymbal—if we broke loose from the Written Word. This is our heritage restored to the Church in the Reformation. The Catholic Church teaches that the Church is teacher. Yes, it declares that the revelation has come down to us partly in the Bible, but again truth is taken back when the Roman Church teaches that the rule of faith is the teaching of the living church. A Catholic Dogma does not therefore, in the eyes of Rome, need any scriptural text for its warrant. Again and again this has been emphasized in the current tug-of-war going on between liberals and conservatives. The Roman Church boasts of authority, but it is the authority of men.

We equate the authority of God and the authority of Scripture. Jesus gives his blanket subscription to all of the canonical books. By canon we mean that the prophetic and apostolic writings had inherent in them their own testimony of authenticity.

Luther grew in his appreciation of Scriptures as the Spirit's unique text book. As a loyal Catholic he revered the Bible and assumed that the Church in its teaching was in agreement. When he learned otherwise he spoke out and thereby touched the Achilles' Heel of Rome. Then, sparks flew. From beginning to end Luther was willing to have any and all test his teaching by the norm of the Scriptures. He had no claims to a secret

for which others would have to pay him a royalty, as it were. He owed a great deal to Erasmus for his Greek text—he knew very little Greek at the time of the 95 Theses. It was Paul Wernle who appraised Erasmus' contribution to the Reformation in these words: "There can be no doubt that something great and new had happened, which had declared war on Scholasticism and occasioned its fall, for Christianity was taken back more than a thousand years to the very time of the first expositors of the New Testament, yes even to the building of the 'canon' itself" (Wernle, *Die Renaissance*, page 26).

And what Erasmus gave to the New Testament, John Reuchlin gave to the renewed study of the Hebrew Old Testament. Thus many minds in various parts of Europe paved the way for the Reformation. It was the acceptance of the Bible as the very Word of God that moved Luther to say of the Bible, of every word of it: "Therefore no matter what happens, you should say: There is God's Word. This is my rock and anchor. On it I rely, and it remains where it remains; I, too, remain. Where it goes, I, too, go. The Word must stand, for God cannot lie; and heaven and earth must go to ruins before the **most insignificant letter** or title of His Word remains unfulfilled" (St. L. 11, 1086).

We are impatient when people say Luther said nothing about verbal inspiration. It was the very breath that he drew from Holy Writ.

To my desk on June 10 came the Spring issue of "Luther," the official paper of Luther College, Decorah, Iowa. A professor in the Religion Department says, "We who teach at Luther College cannot subscribe to scriptural inerrancy because our knowledge of Scripture prevents us from making such a claim." This at Luther College founded by our forefathers! The sainted Rev. Otteson said that he had prayed more prayers for God's blessing upon that school than there were bricks in the building. As a young student there in 1918 we had the then president not being too proud to teach high school freshmen the Genesis account of God's Creation work as summarized in Exodus 20:11a, "For in six days the Lord made heaven and earth, and the sea, and all that in them is."

We have in our 1966 edition of our Catechism strengthened our confession of the Bible doctrine of Revelation and Inspiration (cf. questions 7-13). "But let him that thinketh he standeth take heed lest he fall" (1 Corinthians 10:12). We ask with sadness how a formerly orthodox school of the church can so completely lose its way. The aforementioned article gives an illuminating explanation. The professor says, "Theology by its very nature is a dynamic enterprise, changing from generation to generation in the language and concepts used, as well as in the insights that come and go according to the pressures and needs of our times."

Luther would say such a floating theology will bring you mighty quickly to the "Monstrum Incertitudinis," the Monster of Uncertainty, from which the Reformation freed us by pointing to the certainty of faith in the Christ of Scripture.

THE HERITAGE OF THE PURE DOCTRINE ON SIN

There were those who said that Luther took sin much too seriously. And there will be many who may say—and our Old Adam will chime in—that we bend backwards in too sharply defining sin. Now, it was said of Luther when he was younger he was so this and erect he almost bent backwards when he walked. Thus we must learn from Scripture that we had better be straight and thin in our walk before God. For contrition must be worked in us by the Holy Spirit through the Law—mighty thin fare for our pride. "For by the Law is the knowledge of sin" (3:20). The basic meaning of contrition is "crushing." Contrition is the very sensation of death and is the foretaste of hell. Terrors of conscience are indeed a necessary gift of God, though grievously painful. The heathen convert who compared himself to a despised serpent in a heated kettle from which there was no escape until a benefactor mercifully snatched him from certain death—was using a crude illustration but was on good theological ground. Luther, too, found this to be so true in his life. He found that it simply was not true that "if a man does as much as is in him, God certainly grants him

His grace." The Smalcald Articles reminds us that true contrition is not "activa contritio," but "passiva contritio" (Triglotta, page 479). That is, God works contrition, we suffer it, for our good. Before the Spirit of God moved the prodigal son to say, "I have sinned . . .", the wayward one had to taste the emptiness and dirty taste of the husks meant for the swine and cry that he was perishing from hunger. That is contrition, and we must learn to say the A of contrition before there is any point in speaking of the B of salvation.

The grief and annihilation of all pride can be seen also, and pre-eminently, in the humiliation of Jesus, a substitutionary humiliation. The Prophet David shows the essence of contrition when he has the Messiah cry out: "I am a worm and no man." Luther, a man after the heart of God, was great because he was small, yes, nothing but a lost and condemned sinner.

The Roman church has no teaching, properly speaking, of contrition. For here the alleged mere "wounding" works its havoc. For if we are merely wounded then we can at least crawl for help, or at least lift a hand for help. Then the terrible hoax is worked on the souls of men. Tantalizingly, righteousness is offered, but always a little out of reach. This is the religion of uncertainty, that uncertainty that marks the Roman Church as still the church of the Anti-Christ. As recently as June 11 we have testimony that this failure to truly console the needy soul is still the dominant character of the church of Rome. The press reported that Cardinal Ruffini said just before his death. "I'm dying. But I'm serene; I'm with the Virgin Mary." In sadness we ask, Where is the sun of grace that made Luther's life so bright in life and death?

Fast bound in Satan's chains I lay,	He spoke to His beloved Son;
Death brooded darkly o'er me,	'Tis time to take compassion:
Sin was my torment night and day,	Then go, bright Jewel of my crown,
In sin my mother bore me;	And bring to man salvation;
Deeper and deeper still I fell,	From sin and sorrow set him free,
Life had become a living hell,	Slay bitter death for him, that he
So firmly sin possessed me.	May live with Thee forever.

THE SUPREME HERITAGE OF THE GRACE OF GOD

How sad it must be to follow the mirage of gaining favor with God by works of whatever label, however pious. How sad beyond words when the Scriptures so clearly state what is to be the proclamation of the Church: "God hath reconciled us to Himself and hath given to us the ministry of reconciliation" (II Corinthians 5:18). The Reformation was of God because it was built on the grace of God which is in Christ Jesus. Our glorying, then, in the Reformation is God-pleasing. We can test the proclamation of Luther and his associates in many lands and his successors of every succeeding period by the measure of adherence of them all to Scripture. And we can test our claim to be worthy heirs of the Reformation by the truths taught by the Reformers. The Confessions of the Lutheran Church we accept as a true series of confessions because they are true to the Scriptures and therefore valid also for our time. We may then glory in the abiding worth of the Reformation.

So let us celebrate! Not in pride of self, for our hold on the eternal truths so nobly enunciated again to mankind is too often feeble. We see how with great difficulty the truths so long blurred became clear to those people of the 16th century. We have too often taken for granted these truths and thus have endangered our very keeping them. And now, when so many despise the heritage, we need so much the encouraging of one another in the faithful and confident use of the heritage so graciously given us.

How lightly we let the word "grace" pass our lips. May there be a fresh appreciation of grace among us. Grace is the favor of God. It is not in us, it is the heart of God and revealed to us in the Gospel of Jesus Christ. We do know that the Bible speaks of grace that is in us, but woe unto us if we confess our terms. No, grace in the proper sense, says Luther in the light of the Scripture revelation, "denotes God's favor and

good will toward us in Himself" (St. L. 14, 98). Grace, the favor of God which justifies must never be mixed with infused grace, which is an effect of saving faith. Johann Huelsemann, who taught at Wittenberg after Luther's day, puts the distinction between grace as gratuitous favor and infused grace as the gifts to the converted, this way: Where the causes, instrumental as well as meritorious, of justification and salvation on our part are treated, it is wrong ever to take the word "grace" in the sense of infused grace" (Pieper, Christian Dogmatics, Volume 2, page 10). He taught correctly with Luther who said, "Grace signifies that favor with which God receives us, forgiving our sins and justifying us freely (gratis) through Christ. Do not consider it a quality in man, as the sophists do" (St. L. 5, 573).

Hear Luther stress the means of grace: "God indeed is not lost and can always be found; the fault lies in you, that you do not seek Him right, namely, where He is to be sought, because you are judging according to your feelings and expect to seize Him with your thoughts. But you must come here, where there is neither yours nor man's but God's business and rule, namely, where His Word is. There you will meet Him and hear and see neither wrath nor displeasure, but only grace and cordial love to you. But the heart must first be crushed and must realize that all our notions of seeking Christ are futile and that there is no other choice than to turn away from oneself and all other human consolation and trust only in His Word."

Yes, may the Sun of grace shine upon us! This concerns the very survival of our Christianity. In a day that dwells on earthly values, and in a day when our heavily tax-supported schools, and non-denominational schools, too, encourage the study of comparing of the various world religions, we realize that our tax money is used all too frequently to equate our dear religion of grace with other religions, all of which basically teach work-righteousness. We feel so alone in proclaiming grace as demanding a monopoly; Christianity is not satisfied with equal status in its claim upon the souls of men redeemed alone by our Christ. We are happy for every testimony on behalf of grace. This one, for example, spoken before the meeting of the British Bible Society by Max Mueller:

"In the discharge of my duties for forty years as professor of Sanskrit in the University of Oxford, I have devoted as much time as any man living to the study of the Sacred Books of the East and I have found the one keynote, the diapason so to speak of all these—the one refrain through all—salvation by works. They all say that salvation must be purchased. Our own Holy Bible—is from beginning to end a protest against this doctrine" (Quoted by Pieper, Volume 2, page 4).

A group of Arabs touring Europe were shown a mighty waterfall high in the Alps. They stood looking at this wonder, riveted as it were to the place, in silent awe. For they came from a desert country where water is sold by the cupful. How much more should not we be amazed at the revelation of God's grace. For we, too, come by nature from desert country, and what is worse, we must needs, were we not given water from Scripture, of God's compassion, go to a country where even a cupful of comfort would be denied us (Luke 16:24). O let us sing praises to God! For example, 377 in the Lutheran Hymnal, by Speratus, a hymn that has been called "The true confessional hymn of the Reformation" and "The poetical counterpart of Luther's preface to the Epistle to the Romans." The first verse:

Salvation unto us has come,
By God's free grace and favor;
Good works cannot avert our doom,
They help and save us never.
Faith looks to Jesus Christ alone,
Who did for all the world atone;
He is our one Redeemer.

REPORT OF THE DOCTRINAL COMMITTEE

While the committee was not confronted with any special problem during the past synodical year, it does have several matters of significance to report to the Synod.

The committee re-studied the pamphlet, "Unity Union and Unionism," and after making a few stylistic changes and appending a special paragraph to bring the contents up to date, returned the same to the Publications Committee.

One of the committee members has been asked to prepare a pamphlet which in a brief popular way will state what the Evangelical Lutheran Synod stands for or teaches.

The committee also spent considerable time on the Church and Ministry question, with particular reference to Luther's expressions on that subject. This study will be continued during the coming year.

In keeping with the instruction given at the last convention, the Doctrinal Committee looked into the question of the Synod's fellowship with the Synod of Evangelical Lutheran Churches. At a meeting with the Doctrinal Unity Committee of the Synod of Evangelical Lutheran Churches in April of this year, it was ascertained that the Synod of Evangelical Lutheran Churches has not changed its doctrinal position since a similar meeting two years ago. Her representatives not only indicated that their sympathies lay with the Lutheran Church—Missouri Synod, but also that they were not disturbed by the existing triangular fellowship relation between the Lutheran Church—Missouri Synod and the Synod of Evangelical Lutheran Churches and the Evangelical Lutheran Synod. The impression was gained that, despite expressions to the contrary, the members of the Synod of Evangelical Lutheran Churches are not fully aware of the extent to which they have become involved in the doctrinal aberrations that are currently afflicting the greater part of Lutheranism in America today.

However, there is another factor which should be taken into consideration. The Synod of Evangelical Lutheran Churches is at its forthcoming convention this fall to decide whether she will join the Lutheran Church—Missouri Synod, as she has been invited to do. She will likewise be taking action on the recommendation to declare pulpit and altar fellowship with the American Lutheran Church. If the Synod of Evangelical Lutheran Churches should vote negatively on either or both of these propositions, she would be taking action that could have significant implications. For example, if such declination were for Scriptural reasons, she and the Evangelical Lutheran Synod might be finding themselves drawn closer together again.

It is therefore recommended that the Synod of Evangelical Lutheran Churches, although she has become a charter member of the Lutheran Council in the United States of America, as reported last year, be given the opportunity to declare again what course she wishes to follow. She will have that opportunity twice in the fall of 1967.

Two members of the Synod presented essays at the Lutheran Free Conference in Columbus, Ohio, in July, 1966. The Doctrinal Committee shall again be represented at the same conference near Chicago, Illinois, in July of this year. As a matter of fact, members of the Synod have been promoting, endorsing, and participating in this conference since its inception in 1964.

M. H. Otto

ACTION OF THE SYNOD

Resolution No. 1: Synod of Evangelical Lutheran Churches

WHEREAS, The Evangelical Lutheran Synod has long cherished the fellowship of the Synod of Evangelical Lutheran Churches and is hopeful that the S.E.L.C. at its forthcoming convention will for scriptural reasons reject organic union with the Lutheran Church — Missouri Synod and pulpit and altar fellowship with the American Lutheran Church; therefore

BE IT RESOLVED, a) That the Evangelical Lutheran Synod defer action for one year on its fellowship relations with the Synod of Evangelical Lutheran Churches; and

b) That the officers of the Evangelical Lutheran Synod express the above stated hope to the Synod of Evangelical Lutheran Churches.

Resolution No. 2: Wisconsin Evangelical Lutheran Synod

WHEREAS, Our fellowship relations with the Wisconsin Evangelical Lutheran Synod are treasured by our Synod; therefore

BE IT RESOLVED, That the committee appointed by the President of our Synod to meet with representatives of the Wisconsin Evangelical Lutheran Synod be encouraged to continue these joint meetings within the framework presented in the report of the President of the Synod.

REPORT OF THE BOARD OF MISSIONS

We Christians have a work of endless importance to perform. It is the work of carrying out the commission that has been laid upon us by the Lord when He told us to spread the Word of Truth over this entire world. Can the Lord trust us to perform it, or will we shirk? Surely, if we trust the Lord for all good things for soul and body, then it will be so that the Lord finds us performing our duty toward Him. May the Lord increase our dedication to this task of missions.

SUBSIDIES

During this past fiscal year 13 parishes have received subsidy from the Mission Funds of the Synod in greater or less amounts. A listing of same is as follows:

Field	Subsidy May-April 1966-67	Subsidy May-April 1967-68
Redeemer, New Hampton, Ia. and Trinity, Calmar, Ia.	\$1,630.00	\$
River Heights, East Grand Forks, Minn.	3,200.00	3,900.00
Our Savior's Amherst Jct., Wis.	935.00	600.00
Grace, Madison, Wis.	2,905.00	
Lakewood, Tacoma, Wash.	3,840.00	3,360.00
Central Heights, Mason City, Ia.	4,975.00	5,160.00
Holton, Holton, Mich.	1,365.00	1,440.00
First, Suttons Bay, Mich.	806.68	960.00
Pilgrim, Waterloo, Ia.	5,400.00	5,160.00

St. Timothy, Lombard, Ill.	1,500.00	900.00
Indian Landing, Rochester, N.Y.	1,280.00	1,640.00
Ascension, Eau Claire, Wis.	930.00	
Harvard St., Cambridge, Mass.	800.00	1,200.00

Your Mission Board has felt constrained to ask the Synod to increase the salary of the missionaries to the extent of \$300.00 per year in basic salary and \$60.00 in car allowance per year. If this is allowed, the annual salary of our missionaries will be as follows:

Basic Salary	\$3,900.00
Car Allowance	660.00
For each child under 18	180.00
House and Utilities	
1/2 of cost of Social Security	
1/2 of cost of Medical Insurance	

AMALGAMATIONS, ETC.

We are glad to report that some amalgamations of parishes have been brought about which have resulted in saving of mission funds. Thus, Redeemer, New Hampton, Ia., has been joined with Trinity, Calmar, Ia., to make one parish, and Our Savior's, Amherst Jct., Wis., and Our Savior's Elderon, Wis., have been joined with Grace, Madison, the pastor of Grace Church being in charge with the understanding that he obtain some pastoral assistance in serving this field. This last amalgamation is on a temporary basis and is to be reviewed at the end of 1967.

On the other hand, River Heights, East Grand Forks, Minn., has now received its own pastor, as has also Central Heights, Mason City, Ia.

Additional land with a house on it was added to the property of Lakewood, Tacoma, Wash.

WATERLOO, IOWA

It became necessary for Pilgrim, Waterloo, Ia., to turn back again the land it had acquired as a building site, and to acquire another site. It is expected that the building of a church on this new site will soon be underway.

MUSKEGON, MICHIGAN

Property has been purchased in the Reeths-Puffer area of Muskegon, Mich. as a building site for Faith Church. At present, this mission is served by the pastor of Holton Church. Faith Church is now worshipping in a public school building. It will be necessary for this congregation to vacate the school soon, and plans are being made for the building of a church. It would be desirable that a resident pastor be placed in this field in the near future.

The Board is aware of it that there are ample opportunities for opening missions in fast growing areas of some of our larger cities. Lack of trained missionaries and funds to support them in new fields stand in the way of expanding our mission field on the home front.

FOREIGN MISSION

In keeping with the request of the Synod that the Board bring a definite recommendation as regards a foreign mission, we are now ready to recommend that the Synod enter a field in a Spanish-speaking area of South America. A young pastor of our Synod has volunteered to be the missionary in such a field and, under support of the Mission Board, has already begun an intense study of the Spanish language. It is proposed that the Synod authorize the Board to extend a call to this young pastor, give him time for further preparation for this work, and ask him, together with another pastor or some other person, to make an exploratory tour

in South America to find the most fitting location for this mission. This exploratory tour might be undertaken early in 1968, and the mission work could possibly begin about a year from the time of this Convention. The cost of getting this work under way may well be approximately \$16,500.00 for the fiscal year '67 — '68. It may be necessary to leave details and final arrangements in the hands of the Board. We sincerely hope that the members of the Synod will be very happy over this prospect of a foreign mission and give their hearty support to it. We turn to our dear Lord and ask His blessing upon this endeavor, undertaken in His fear and in obedience to His command. "Let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it." Ps. 90: 17.

INNER-CITY MISSIONS

In keeping with Resolution No. 3 on Inner-city Churches (See Convention Report, 1966, p. 50), the Mission Board sponsored a seminar on problems and opportunities of the urban church in connection with the Pastoral Conference on Jan. 23, 1967. As part of this seminar, the Rev. Paul Knickelbein of the Wisconsin Synod presented the history of St. Marcus Lutheran Church, Milwaukee, Wis., as an inner-city parish. Pastor Knickelbein showed slides depicting the work of this integrated inner-city parish of which he is pastor. Also, a panel discussion was held on "To What Extent Should We be Involved in the Inner City?"

A. M. Harstad, Field Secretary

ACTION OF THE SYNOD

Resolution No. 1: Salary Schedule

WHEREAS, The Mission Board has asked the Synod to increase the salary of the missionaries to the extent of \$300 per year in basic salary and \$60 in car allowance; therefore

BE IT RESOLVED, That the Synod approve the following salary schedule:

Basic Salary	\$3900.00
Car Allowance	660.00
For each child under 18	180.00
House and utilities	
½ of cost of Social Security	
½ cost of Medical Insurance	

Resolution No. 2: Foreign Mission

WHEREAS, The Synod has asked the Mission Board "to continue its efforts towards establishing a foreign mission program" (Synod Report 1965, p. 48, Res. 2a and b); and

WHEREAS, The Mission Board after its study of various fields has proposed the Spanish-speaking areas of South America; and

WHEREAS, A young pastor of our Synod has volunteered to be a missionary in such a field; therefore

BE IT RESOLVED, a) That the Synod authorize the Mission Board to carry out its recommendations as proposed in its report; and

b) That we support this mission endeavor with our prayers and gifts.

REPORT OF THE BOARD OF REGENTS
and the
PRESIDENT OF BETHANY LUTHERAN COLLEGE
AND SEMINARY, INC.
1966-67

Dear Brethren:

Once again we submit to you a report of the activities of our institution. This report covers the period from July 1, 1966 through June 30, 1967. We trust that through this report, and through the discussions which will come from the report, the members of our Synod will be able to better understand the work of our college, the problems that confront it, and especially the challenges which lie in the future.

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. J. B. Madson (President of the Synod), The Rev. Joseph H. Petersen (Vice-President of the Synod) and President B. W. Teigen served as Advisory Members of the Board.

The Board met in regular sessions four times; in August, November, February and May. Three committees of the Board met regularly to prepare for the full Board meetings, namely, the Executive Committee, the Finance Committee, and the Academic Affairs Committee.

THE FACULTY

The following served on the faculty, some part-time, during the past year:

Ella B. Anderson	Sigurd K. Lee
Julian G. Anderson	Marvin G. Meyer
Sophia T. Anderson	John A. Moldstad
Luella Balcziak	Dennis O. Natvig
Edna Busekist	David Nelson
Julius Dahms	Dale P. Neyhart
Donald Diersen	Milton H. Otto
Ruth Giles	Allen Quist
Elaine Green	Glenn E. Reichwald
Paul Helland	Ellen Schwieger
Norman S. Holte	Dennis Soule
Rudolph E. Honsey	B. W. Teigen
Calvin K. Johnson	Allan Unseth
Iver C. Johnson	Bruno Wilinski
Mildred C. Larson	Jerry Wilske

Eight of these were part-time instructors.

To list how many teach in the high school, college, and/or Seminary ought to be of interest, since this fact points to one of Bethany's unsolved problems of separating the three departments:

One teaches only in the high school,
five teach only in the college,
none teach only in the seminary,
14 teach in the high school and the college;

three teach in the college and the seminary; and one teaches in the high school, college and seminary.

Mr. Bruno Wilinski who has served in the department of physical education since 1962 is leaving the college and returning to school to do graduate work. Mr. Wilinski has done an outstanding job in developing our physical education and health program. We wish him well as he goes on to school to improve his effectiveness as a teacher.

We are very happy to report that we have secured Mr. Ronald Young to take his place. At the present time Mr. Young is connected with the public school system in Elgin, Illinois.

We are still in need of several teachers. The problem of securing an adequate faculty dedicated to the basic religious position of the school becomes increasingly difficult to solve as time goes on. We must have the best teachers possible for our school. The matter of finances is an important factor in securing teachers who are well prepared and who are sound in their fundamental convictions. It is virtually necessary for our institution to train them ourselves by means of helping them attend summer school and giving them sabbatical leaves of absence. This means that we need more faculty members and more finances to accomplish this.

THE STUDENTS

The cumulative enrollment statistics for the 1966-67 school year are as follows:

9th Grade	15
10th Grade	14
11th Grade	17
12th Grade	17
13th Grade	124
14th Grade	96
Special and Part-time	17
Seminary	9
	<hr/>
	309 - cumulative total for the year

BETHANY'S DEVELOPMENT PROGRAM

Our reports of the last few years have dealt a great deal with our development and expansion plans. This year we are in a position to give a more detailed report of what has happened. In a sense we have reached a plateau after ten years of planning and work.

The Bethany Lutheran College Memorial Library has now been completed. It will be dedicated on Synod Sunday, June 25. The classroom building has been renovated in the same project. The total cost of this combined project including furnishings and equipment is about \$440,000. This was financed through an Academic Facilities Grant, college funds on hand, and a loan of \$150,000 from First Federal Savings and Loan of Mankato. We were able to use the classroom from January 1 and the library from about May 5. It is evident that our instruction improved through these facilities and we are confident that the students profited immensely from having such facilities available to them. It is our hope that more and more students from our Synod will avail themselves of Bethany's educational program.

The construction of the women's dormitory has proceeded on schedule and it is our hope that it will be available for use in September. This project was financed through a \$400,000 loan from the Department of Housing and Urban Development. Since construction costs have risen from May 1965 when the project was first proposed, and since it was also found necessary to add a few

refinements, the total cost will be about \$434,000. The additional \$34,000 will be temporarily loaned to the college by the Bethany Development Association. It is our hope to pay this back in three years through additional revenues from our other dormitories.

We plan to dedicate this building on August 27 when we shall host the Synod-wide Lutheran Youth Convention at the college.

In addition, a considerable amount of landscaping and road construction has been completed on the campus. But more needs to be done.

THE SEMINARY

Nine students were enrolled in the Seminary Department during the past year. Three of them (Rodger Dale, James Lillo and Steven Quist) served as vicars respectively at Eau Claire, Madison and Minneapolis. These were graduated on June 1 and they have been assigned calls to congregations within our Synod. We are sorry to report that we shall have no vicars during the coming year, but we have already enrolled three in the first-year Seminary class for the next school year.

The faculty has divided itself into two committees during the course of the year to make an intensive study of the entrance requirements to the Seminary and also the curriculum. The Board of Regents has been very close to the Seminary and has consulted several times with the Seminary faculty.

THE HIGH SCHOOL

Prof. Iver C. Johnson has served as principal of the high school during the past year. As noted above, a number of professors have taught courses in the high school department.

High School enrollment during the past year was 62, as compared with an enrollment of 54 the previous year. This represents a substantial increase. Of the 62 high school students enrolled last year, 37 were from the ELS.

Dormitory students included 17 boys and 14 girls. Of this number, 11 boys and 4 girls were ELS students. The dormitory boys were housed in two residences, each under the supervision of a counselor. The dormitory girls were housed in one wing of the women's dormitory under the supervision of a counselor. While it is hoped that next year's high school enrollment will again show an increase, it appears at this writing that housing needs for dormitory students will remain about the same as for the year just ended. In view of this fact it is apparent that there will be no need next year for a new high school dormitory as authorized by the 1966 Synod Convention. Instead, dormitory housing for high school boys will be provided in one wing of the old main building, and arrangements are being made for housing the high school girls. We do, however, recognize the importance and advantage of a separate dormitory for the high school for the sake of identity, greater separation, better counseling, promotion, and future growth.

In keeping with the resolution adopted at last year's Synod Convention, the Board of Trustees and the Board of Regents have jointly sought to negotiate with Campus Homes Program of C. I. T. Educational Buildings for the construction of a high school dormitory. These efforts to date have been without success.

Whereas, the Synod has resolved to continue operation of the high school and whereas, the Synod has resolved to authorize construction of a new high school dormitory, your Board respectfully requests that no building program for the high school be undertaken without:

- a. A careful study of the possibility of working together with our sister synod and or making use of its facilities;
- b. a careful study of the repayment schedules required to finance such a building program; and

c. a careful study of the Synod's continuing ability to finance the cost of a high school department.

The budget request for the high school department for the 1967-68 fiscal year is \$46,342.00.

On February 20th and 21st, 1967, an accrediting committee representing the University of Minnesota Senate Committee on Institutional Relationships visited the Bethany Lutheran High School. On March 29th, the executive secretary reported that the chairman of this accrediting committee recommends to the Senate Committee on Institutional Relationships "that Bethany Lutheran High School be continued on the accredited list of the University of Minnesota, subject to the approval of its annual reports." We are very grateful for this recognition. In its report, the accrediting committee commended the high school for the progress it has made.

One of the concluding paragraphs of the report is worthy of note: "It should be pointed out that as a separation of Bethany College from Bethany High School is undertaken (as contemplated by the owner operator of the schools), a virtually complete staff will have to be acquired for the high school and a number of educational facilities (and equipment pertaining thereto) may have to be duplicated. It appears, however, that the agency in question, the Evangelical Lutheran Synod, will be willing to meet the financial requirements involved."

DIRECTIVES FROM THE SYNOD CONVENTION OF LAST YEAR

The Synod, in two resolutions, asked that the high school and junior college be separated with regard to finances, facilities, and faculty. It has been difficult to carry this out as completely as we should have, although it is increasingly clear that this complete separation must take place. This will be one of the big problems facing us in the future.

The Synod also recommended that the college prepare a self-study for possible accreditation with North Central. During the past year the college faculty, under the direction of Mr. Lee, has made a very fine beginning in making a self-study. This is a long process, however, involving four of five years. On May 15 the college presented to the North Central Association of Colleges and Secondary Schools a study submitted in application for candidate for membership status. This has been a helpful experience for the college faculty, but we shall not know until the end of August whether this first step for candidate for membership will lead to the next step, namely, whether the college has made enough progress to warrant the sending of a visitation committee to the campus in November. We, as a college, have tried to identify our purposes and also, in the light of our purposes, to note our strengths and weaknesses. On our own we are trying to improve the college and make it a more effectual instrument in carrying out our objectives. It has also become increasingly clear that both the high school and college must be separated a great deal more for the best interests of both. This, of course, will involve a greater financial outlay.

With regard to future expansion, we have been so busy during the past year we have not had the time to do reflective thinking regarding future expansion. The Board of Regents acknowledges that something must be done to the present administration building. A tentative first step was taken by improving the front entrance, but drastic surgery must come in the next few years. It is our hope that during the coming year we can assess more precisely what should be done and what can be done. In this connection it seems to be evident that we should study the possibility of erecting a separate fine arts building.

The Board of Regents and the Seminary faculty have studied the memorial submitted to the Convention last year by the Rev. William

F. McMurdie. This memorial involved two requests: 1) that the students who graduate from our Junior College be admitted to the Seminary with only two years of college training; and 2) that we work towards making Bethany a four-year college.

With regard to request No. 1, it is the feeling of the faculty and the Board that it would not, at the present time, be wise to ask only a junior college education of our pre-ministerial students. Today our Seminary graduates must face a more educated constituency than in former years. They would be handicapped if they were not as well trained.

With regard to the second request, as much as everyone would like to have an adequate four-year college, it must be remembered that first of all we must make ourselves into a good sound and stable two-year college. The cost of education has grown so rapidly during these past years that many four-year colleges which are small are having great difficulty in attracting students because they do not have the faculty or the equipment to give majors and minors. In general, it is estimated that it costs about twice as much to operate the upper division of a four-year college as it does the lower division.

In conclusion, we would like to call the attention of our Synod to the fact that this spring marks the 40th Anniversary of Bethany as an institution of our Evangelical Lutheran Synod. We are grateful to the founders of our Synod for their foresight in securing a Christian college. We pray our Savior to keep us all faithful to the Scriptural heritage we have received from them. We take to heart the words of the Sacred Writer: "Remember them which have the rule over you, who have spoken unto you the Word of God: Whose faith follow, considering the end of their conversation." (Hebrews 13:7)

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

ACTION OF THE SYNOD

Resolution No. 1: 40th Anniversary of Bethany

WHEREAS, This spring marks the 40th anniversary of Bethany Lutheran College as an institution of our Synod, and

WHEREAS, The psalmist says that God has established His Words "which He commanded our fathers, that they should make them known to their children . . . that they might set their hope in God, and not forget the works of God, but keep His commandments" Psalm 78:5,7; therefore

BE IT RESOLVED, That we rejoice over the fact that God for so many years has blessed the Christian training of our children at Bethany.

Resolution No. 2: High School

WHEREAS, The Synod at its 1966 Convention authorized the construction of a dormitory building for the High School, and

WHEREAS, This action was taken after consultation with the Board of Regents and the Board of Trustees, and

WHEREAS, The Board of Regents now requests that no High School building program be undertaken "without: a) A careful study of the possibility of working together with our sister synod and/or making use of its facilities; b) A careful study of the repayment schedules required to finance such a building program; and c) A careful study of the Synod's con-

tinuing ability to finance the cost of a High School Department," and

WHEREAS, The Chairman of the Board of Regents has promised adequate housing for the High School students for the next two years, so that the continued existence of the High School is not jeopardized, pending the outcome of this study; therefore

BE IT RESOLVED, a) That the study proposed by the Board of Regents be made;

b) That a special committee be appointed by the President of the Synod to make this study;

c) That the committee complete its study within the synodical year and report its findings to the 1968 Synod Convention;

d) That the study include the three points recommended for study by the Board of Regents, as well as the purposes and needs of our Synod in the field of Christian education and whatever else the committee may feel pertinent;

e) That, pending the outcome of this study, the decision of the Synod in 1966, authorizing the construction of a new High School dormitory, be held in abeyance; and

f) That, pending a disposition of this matter, the Synod commit itself to no new major building or renovation program at the college.

Resolution No. 3: McMurdie Memorial

WHEREAS, The Synod at its last convention referred the memorial of the Rev. W. F. McMurdie (1966 Synod Report, p. 55) to the Board of Regents and Seminary Faculty for study, and

WHEREAS, They report that it would not be wise to require only a junior college education for our pre-ministerial students, and

WHEREAS, They also report that the cost of operating a four year college program is at present beyond our reach, therefore

BE IT RESOLVED, a) That the seminary continue its present entrance requirements;

b) That Bethany College continue to make every effort to upgrade its two year college program; and

c) That we assure Pastor McMurdie that we share with him the spiritual concern which prompted his memorial.

REPORT OF THE BOARD OF CHRISTIAN ELEMENTARY EDUCATION

The Board of Christian Elementary Education met three times during the past fiscal year to carry out its assigned work. Rev. R. Newgard served as chairman; Rev. Victor Theiste as secretary; and Prof. Iver Johnson as Superintendent of Schools and also in charge of SENTINEL publicity.

SUBSIDIES

Two of the schools in operation during the past year received help in the form of subsidy from the Synod. Parkland Lutheran School of Parkland, Washington, received \$1700.00, and Our Saviour's Lutheran School of Princeton, Minnesota, received \$350.00. The special request for subsidy which was submitted at the past Synod Convention by the Board for Lakewood, Washington, to operate a school, did not materialize. \$1,000.00 of that request rather was given to Parkland to help out in an acute situation which arose there, thus making their subsidy figure \$1700.00. However, we are able to report that Lakewood Lutheran Church did operate a Kindergarten in their midst and hope to begin work in other grades this coming year. So far, though, no request for help has been submitted.

HOLTON, MICHIGAN

At one of the meetings of the Board, Holton Lutheran congregation, Holton, Michigan, through their pastor, Rev. J. Olsen, discussed the possibility of starting their own school. For the coming year they have requested subsidy help so that 12-15 children from the parish can attend a Wisconsin Synod school nearby. They feel this is a step toward establishing their own school. We are happy for this progress in their midst.

TEACHER TRAINING AND RECRUITMENT

During the past year the Board also helped three teachers in summer work toward their degree. But even though this was the case, we still must report that the teacher situation in our midst is becoming more acute with each passing year. Our hope and prayer is that the Lord, through such special efforts as our Septuagesima Sunday promotion, will give us willing workers when the need arises so that our schools don't have to close due to the lack of a teacher.

One hopeful ray was noted at the past Teacher's Conference held at Scarville, Iowa, on November 13 and 14, 1966. At that meeting several prospective teachers in the newly formed and organized "Christian Educators Club" were in attendance. We hope that some of these will continue to be of service in our schools. The Board tried to promote their interest by underwriting some of their costs in attending the convention, and resolved at one of its meetings to underwrite up to \$50.00 of costs at the annual convention.

PROMOTION

Besides the promotional work on Septuagesima Sunday 1967, the Board tried to make known the cause of Christian elementary education through the LUTHERAN SENTINEL and through the ELEMENTARY LUTHERAN SCHOOL magazine, for which Rev. Paul Madson served as editor-in-chief again last year. The Board thanks him for his work and feels that it is a worthy periodical to promote this work of educating the young.

The Board also extends its thanks to Prof. Iver Johnson who served as Superintendent of Schools. His report will be attached to this report.

In an effort to keep abreast of things in the world of elementary education and in particular in **Christian** education, the Board resolved to send Prof. Iver Johnson to a meeting of a group known as the Association for Christian Schools in Houston, Texas, April 13-15, 1967. However, due to other engagements, he was not able to attend.

The Board also distributed coin folders at Christmas time for our Sunday School and Day School children to use for a special offering for Christian education. And the Board hopes to sponsor a "Christian Education Emphasis Month" in September 1967. A sub-committee is at work now laying plans for such a month.

FEDERAL AID

During the past year the Board found nothing new in the question as to whether our schools should accept federal aid to education funds. But it was noted that by the time the money is made available to our schools, it doesn't amount to much. However, the Board still plans to keep abreast of this aid and other things in the "Modern Revolution in education" in our country.

Once again the Board prays that God will lead our people to see the growing importance of Christian education, especially on the elementary level, so that our children may "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." 2 Pet. 3:18

Victor I. Theiste, Secretary

SCHOOL STATISTICS

Congregation	Grades	Pupils	Teacher
Holton		12	(Grace, Muskegon)
Jerico	1-8	10	Pamela Scheitel
Lakewood	Kindergarten	5	Mrs. Wm. McMurdie
Mt. Olive	1-4	19	Evelyn Daley
	5-8	19	Mrs. Dale Neyhart
Norseland	K-8	24	Mrs. Allen Quist
Parkland	1-4		Mrs. Iver Johnson
		36 - Tot.	
	5-8		Duane Julson
Princeton	K-6	14	Beverly Wiederhoeft
Scarville	K-8	15	Diane Natvig
Saude	K-8	13	Norma Bell
Western Koshkonong	1-8	16	John Boehm
			Mrs. G. F. Guldberg

Local pastors assist in teaching some classes in most of these schools.

Iver C. Johnson
Superintendent of Schools
1966-67

ACTION OF THE SYNOD

Resolution No. 1: Starting and Maintaining Christian Day Schools

WHEREAS, We acknowledge the blessing of our Lord in our Reformation heritage of Christian elementary education, and

WHEREAS, Our Reformation forefathers approached the task of Christian elementary education with great zeal; therefore

BE IT RESOLVED, a) That pastors and laymen re-study the matter of starting and maintaining Christian day schools in

the light of this heritage and to this end inaugurate a systematic program of indoctrination; and

b) That the Board of Christian Elementary Education make available tracts and pamphlets that may serve as aids for the congregations in this endeavor.

Resolution No. 2: Teacher Training and Recruitment

BE IT RESOLVED, a) That the Board of Christian Elementary Education be encouraged to continue financial support of summer teacher training programs;

b) That the congregations of the Synod make use of Septuagesima Sunday (1968), for recruiting full-time workers in the church; and

c) That the Board of Elementary Education encourage the newly formed "Christian Educators Club" (Bethany College education students) in pursuing its objective of interesting young people to become Christian day school teachers.

Resolution No. 3: Promotion

BE IT RESOLVED, That the Board of Christian Elementary Education set aside the month of August, 1967, as Christian Elementary Education Emphasis Month.

Resolution No. 4: Guidelines

BE IT RESOLVED, That the Guidelines submitted by the Board of Christian Elementary Education as herewith amended be incorporated into the Synod Handbook:

Guidelines For The Board of Christian Elementary Education

I. Personnel

- A. The Board of Christian Elementary Education shall consist of three pastors and three laymen elected by the annual convention of the Evangelical Lutheran Synod. One pastor and one layman shall be elected at each convention for a term of three years.
- B. The officers of the Board of Christian Elementary Education shall consist of:
 1. **Chairman:** It shall be the duty of the Chairman to preside at all meetings and call the necessary meetings.
 2. **Secretary:** It shall be the duty of the Secretary to keep an accurate record of the business of the Board, to send out announcements of the meetings, and to make a written report each year to the Synod Convention.
 3. **Superintendent of Schools:** It shall be the duty of the Superintendent to visit the schools in operation in our Synod and to make at least an annual report to the Board on the status of these schools. It shall also be the duty of the Superintendent to serve on the Teacher Placement Committee together with the President of the Synod and the head of the education department at Bethany.
 4. **Editor of the Christian Day School Bulletin:** It shall be the duty of the Editor of this bulletin (by whatever title it is called) to edit a quarterly publication for the teachers and congregations of our Synod.

II. Duties of the Board

- A. The primary duty shall be to promote the cause of Christian elementary education throughout the Synod.
- B. Specifically, it shall also:
 1. Urge Christian education at whatever level it may be conducted in the congregations of the Synod, whether in nursery schools, kindergarten, Sunday Schools, released-time classes, etc.;
 2. Disseminate information and appeals through articles on education in the **Lutheran Sentinel** in order to foster more Christian school-mindedness;
 3. Promote the cause of supporting Christian education through special offerings, especially the Children's Christmas Festival Offering;
 4. Provide envelopes and publicity materials for the Christmas offering and direct other promotional campaigns;
 5. Urge Christian education emphasis through special "Emphasis Sundays" or programs, such as Christmas or Reformation, etc., which schools of our Synod could present at appropriate times of the year;
 6. Prepare a budget based on subsidy requests, promotional costs, etc.;
 7. Provide better training programs for Sunday School teachers and to coordinate ideas for released-time classes and vacation Bible schools in the Synod;
 8. Arrange with the President of the Synod to provide for essays on Christian education at the annual conventions of the Synod;
 9. Counsel congregations regarding the salary of their Christian day school teachers;
 10. Make available a testing program for the children of the Synod in their respective schools;
 11. Provide assistance for summer school training of Christian day school teachers to help them meet state certification standards through funds set aside in the annual budget;
 12. Support Christian day schools having financial problems with subsidies to help maintain teacher's salaries or provide other physical needs;
 13. Help new Christian day schools become established by outright grants for equipment or aid;
 14. Make arrangements for displays at the annual synodical convention and other suitable occasions, of school work, etc., to show what is being done in the schools of the Synod;
 15. Review, recommend, or provide textbooks, lists, and other materials which may or may not be advisable for use in Lutheran schools; and
 16. Keep abreast of state and federal legislation that may affect our Christian day schools.

THE INDELIBLE MARK OF LUTHER ON EDUCATION

By The Rev. Hugo Handberg

To Lutheran people, Martin Luther the Reformer is fairly well known. His roles as preacher, writer, professor and hymn-writer are relatively familiar to most Lutherans. From childhood most of us have had sharp impressions of a stalwart Luther confronting the emperor at Worms. The wooden door of the Castle Church was destroyed by fire long ago and has been replaced by bronze doors. But our mental image of Luther as he stands there, hammer in hand, is so clear that we sometimes imagine we are looking over his shoulder and can hear the hammer-blows.

But Luther the educator is quite another Luther. He is little known and little appreciated by Lutheran people. Yet even the secular world attests to the fact that Luther the educator is a towering giant. His position in the world of education is every bit as great as it is in the world of religion. Non-Lutheran educators pay glowing tribute to Luther's innovations and ideas. The classrooms of any public school in America, forbidden by law to teach religion, yet owe much to Martin Luther. The influence of Luther can be seen in teaching methods used by modern teachers. Much of the subject matter taught to children today can be traced back to Luther. The aims and goals of modern secular education have, in large part, been affected by Martin Luther.

Through Luther's influence upon education, technological advancements have been made. Art and culture have blossomed. Economies have flourished. Governments have ruled more effectively, and citizens have enjoyed new freedoms. Yet this entire story is little appreciated by today's Lutherans.

In this paper we shall try to trace the outlines of this immense impact of Luther on education. It should become plain that the genius of Luther is still alive today, in its finest form, in our Lutheran elementary schools, our Christian day schools.

To appreciate all that Luther did for children, teachers, religious instruction and education in general, and to appreciate how this man, by what he advocated, lifted whole nations out of ignorance and superstition, we must first know the conditions that prevailed before Luther's day.

The guiding principle of all Catholic education in pre-Reformation times was that all instruction was of value only to the extent that it served the Church. This old principle, the supremacy of the Church, guides much of Catholic education also today. It determines the subjects studied and the methods used in Catholic schools, just as it did in Luther's day. Under this system the school and the home become only means to bring up children for obedience and service to the Church. Simplified, the principal end of education is to make loyal subjects of the pope.

Listen to the words of a recent writer, McLoughlin, himself a product of the Catholic school system and a former priest, as he describes this education-for-the-Church principle:

"I believe that all Catholic children in the Catholic school are imbued with an intense feeling of loyalty . . . In St. Francis School in Sacramento, California, we felt that, although we constituted only a few hundred children in comparison to the many thousands in the public school system, we belonged to an organization far more vast than the children in the public schools. . . All the great heroes of history, we were taught, were on our side — Columbus, the explorers of the Western hemisphere, the early scientists, the monks who preserved learning, the Popes who civilized the Goths and the Visigoths, the Popes who outlasted Rome. Peter the Rock whom Jesus chose, Christ Himself, and through Him all the sincere Jews back to

Abraham and again through Adam to the Holy Trinity itself and all the angels of heaven. All were on our side and on our side alone. We were all of one family.

"From St. Francis School in Sacramento back through thousands of years and on into eternity, I was part of the vastest assembly ever to exist. Compared to this, the whole United States and all of its Protestants were a recent flash in the pan of time . . . What the Church taught must be true. What the Church decreed I must obey. This, I think, is the heart of the secret of why the Catholic educational system can elicit the loyalty it does from the youngsters who surrender with full mind and heart to its tremendous emotional appeal."¹

This principle prevailed in Luther's day to serve the Church. The great masses were kept in ignorance. Learning was considered dangerous. Few could read and write. The schools taught only those subjects useful to the Church, such as Latin, rhetoric, dialectic, the elements of liturgy — whatever was necessary to train boys for the priesthood and the common people for participation in the mass. As a result, vast numbers of people were unlearned, illiterate, and dutifully subservient.

Melancthon has this to say about the conditions that prevailed:

"What can be offered in justification that these poor people have hitherto been left in such great ignorance and stupidity? My heart bleeds when I regard this misery. Often when we have completed the visitation of a place, I go to one side and pour forth my distress in tears. And who would not mourn to see the faculties of man so utterly neglected, and that his soul, which is able to learn and grasp so much, does not even know anything of its Creator and Lord?"²

Luther himself returned from a similar visitation and said:

"Alas, what manifold misery I beheld! The common people, especially in the villages, know nothing at all of Christian doctrine; and many pastors are quite unfit and incompetent to teach. Yet all are called Christians, have been baptized, and enjoy the use of the Sacraments, although they know neither the Lord's Prayer, nor the Creed, nor the Ten Commandments, and live like the poor brutes and irrational swine."³

It was precisely here that Luther struck the blow that shook the schools.

The Reformation, under Luther, reclaimed the value of the individual. Once the Gospel has been restored by Luther, attention turned away from a monolithic Roman Church to the priesthood of individual believers in Jesus Christ. Each man must learn to acknowledge his own sinfulness. Repentance involves one man at a time. Above all, faith in Christ is the relationship of one individual heart to the Savior of men. And when that individual heart has learned to savor its justification, it is compelled to respond willingly and gladly with good works. Here the individual Christian is responsible for finding out his duty in God's eyes. To serve God and his neighbor, he must use his intelligence. He must be instructed in God's will. In short, he must go to the Bible, and he must know how to read it.

Consider Luther's staggering task of training a largely illiterate Christendom to find its way in the fresh air of the Bible, in the teachings of the Gospel, of the prophets and apostles, and consider that Luther succeeded in this to a very large degree in his own lifetime, and you will begin to get the measure of Luther as an educator.

Boys and girls had to be trained to read. They had to have teachers. They had to have books. And once the teachers had the books, and once the boys and girls were seated in front of them, the

teachers had to have proper educational goals and proper methods of arriving at their goals. To all of this Luther made most significant contributions.

In 1529 he produced his two catechisms. It is estimated that, within three or four decades, 100,000 copies were in use. The catechisms helped parents in the home and ministers in the classrooms both to learn and teach the chief truths of the Christian religion. Luther reveals the immediate acceptance and help of these books in a letter to the Elector John the year after the catechisms appeared:

"The tender youth of both sexes now grow up so well instructed in the catechism and Scripture, that my heart delights to behold how the boys and girls are able to pray, to exercise their faith, and to speak more of God and of Christ than all the cloisters, convents, and schools have hitherto been able to do."

Put Luther down as a textbook writer!

By 1534, Luther had produced, in the language of the people, the complete Bible. Scholars have said that, if Luther had accomplished nothing else, this one project would have made him a great man of history. Frank Graves has said, in his *A HISTORY OF EDUCATION*, "Its educational effect in getting the masses to read and reflect must have been very great." Here Luther gave to the world nothing new, but rather restored what had been obscured or forgotten.

If it is true that the Bible is the ultimate source of religious truth, and we agree that it is, then the ability to read it becomes a necessity. The French scholar, Breal, points out that the Lutheran Reformation was obligated to place every one in a condition to tend to his own salvation by reading and studying the Bible. Popular education thus became essential.

But consider the influence the Bible has in the general field of education. Here is where Luther, by his excellent translation into the German language, again contributed to education. What Luther put into the hands of the German peasants, of the common people and of boys and girls has been well described by Painter:

"The Bible itself, both as a religious manual and as a literary work, is a potent instrument of culture. No other book is half so useful in leading man toward his goal as a moral and religious being. It surrounds life with an atmosphere of purity, love, and truth. It gives comfort in sorrow; cheers with precious promises; ministers strength in hours of weakness and temptation; restrains evil tendencies; fills our social relations with affection; explains the universe; and unites us to God. . . It glorifies a humble, laboring life. . . It contains the most important of all history. Without its opening chapters . . . what a riddle the world and human life would be! In the story of the Chosen People we see the hand of God at work in history. The civil regulations of the ancient Jews are models of wisdom and justice. Abraham, Moses, David, and Paul are heroes, whose lives are grand in faith, wisdom, and achievement. In Proverbs and Ecclesiastes there is a great store of practical truth. In the Psalms and the Prophets we find not only the finest religious poetry in all literature, but also many passages of astonishing eloquence and power. Let the Bible in its moral, religious, and literary character be taken into the life of a man, and the result is a great uplifting in culture."

Luther's Bible was taken into the lives of multitudes of people in northern Europe, and the culture of the people was indeed lifted up! Not only did men learn to know their Savior, but they learned to serve their neighbors. They learned better how to obey and serve their governments. They looked more deeply into the secrets

of the God of creation, and thus scientific inquiry was stimulated. Macaulay, in his *HISTORY OF ENGLAND*, describes the before and after of Luther's work in this way:

"During the last three centuries, to stunt the growth of the human mind has been the chief object of the Church of Rome. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor, while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets."

It is this turning of the sterile and the barbaric into gardens of industry and culture that Luther, the educator, brought about.

It is possible today to take a map of the world and see Luther's mark on education. The more backward countries of the western world are often those under Catholic influence. At the beginning of this century, of all people in Latin America, where the Catholic Church has controlled education and politics for three centuries, 80% were illiterate. Today, 40% still are. Seventy per cent of the people in Bolivia cannot read or write. Just over half of Brazil's people are illiterate, and in Guatemala almost three-fourths of the people couldn't read a Bible if you gave them one. In European and Catholic Portugal, where the pope recently visited the shrine at Fatima, the illiteracy rate is 38%.⁸

In contrast, look at your map and consider how literacy has flourished in the Lutheran countries of northern Europe, and in all countries deeply influenced by the Protestant Reformation. The most enlightened universities in Reformation days were those of northern Germany, Lutheran Germany. What stimulated this quest for learning? It was Luther, his doctrines, his Bible, and the need for study which the restored Christian truths brought about.

This need for education was quickly felt by every congregation which followed Luther. Parishes had to have schools. Congregations had to have preachers and teachers. Cities and towns needed judges and magistrates. So great was the need for training the young that Luther, under the peculiar church-state conditions which prevailed, appealed to the civil authorities to assume the responsibility of establishing Christian schools. His "Letter to the Mayors and Aldermen of All the Cities of Germany in Behalf of Christian Schools" (1524), if it be considered both for the principles it sets forth and for its unique quality as the first such appeal of its kind, might easily be counted the most important educational treatise ever written. In it he said, "Where we would give a florin to defend ourselves against the Turks, we should give a hundred florins to protect us against ignorance, even if only one boy could be taught to be a truly Christian man; for the good such a man can accomplish is beyond all computation."

But Luther wanted to train up more than just Christian men. He was one of the very first to advocate a general schooling for girls. Society needs accomplished and well-trained men and women, he said. "Now such men are to come from boys, and such women from girls; hence it is necessary that boys and girls be properly taught and brought up."¹⁰ Thus we can put Luther down as one of the earliest proponents of co-education.

Boys and girls of countless classrooms, both secular and religious, ought to thank Luther for a great favor! It was he who advocated a gentler approach to teaching children in contrast to the stern and rigid discipline of medieval schools. He said this: "Our schools are no longer a hell and purgatory, in which children are tortured over

cases and tenses, and in which with much flogging, trembling, anguish and wretchedness, they learn nothing."¹¹ In contrast to such treatment, Luther laid down the principle that learning should be made pleasant to children. "When Christ wished to teach men," he said, "He became a man. If we are to teach children, we must become children. Would to God we had more of this child's play! We should then see in a short time a great treasure of Christian people, souls rich in the Scriptures and in the knowledge of God."¹²

Luther wanted to open the eyes of children to God's nature around them. He urged the study of trees and insects, birds and plants, and thus was way ahead of his time in the teaching of the natural sciences. He wanted history taught, not only as it had been, merely as a source of illustrations for moral truths, but also as a portrayal of God's wonderful dealings with men and a well-spring of human knowledge. Here again Luther was a pathfinder.

He called for the establishment and maintenance of libraries.

He insisted that teachers have proficiency on musical instruments. He whose home was filled with music, who turned to music for comfort and peace and to chase away the devil, whose pen gave Christians some of their best-loved hymns, wanted music to be a part of the instruction in the schools.

Luther enhanced the dignity of the teacher's vocation.

He impressed upon civil authorities their obligation to educate the children of both rich and poor, and took the lead in calling for compulsory education of both boys and girls.

Luther believed in a well-planned curriculum, so important a part of today's educational picture. He was one of the first who did. His co-workers established a pilot-school at Eisleben, Luther's birth-place, at the request of the Count of Mansfeld. This school was a prototype of others to follow. In 1528, Melancthon reorganized the schools of Saxony at the order of the Elector John, but it again was done according to the principles laid down by Luther. Bugenhagen followed Luther's pattern and organized schools all across northern Germany. These were later copied in Denmark. Thus the principles of Luther quickly spread.

Michael Neader followed Luther's precepts and started a school at Ilfeld. Melancthon considered it the best in all Germany, and many of its graduates rose to important positions in both church and state.

Because of these innovations of Luther and his development of new and enlightened principles, the educational world was never again the same. Many of his basic principles are being followed today in both public and religious education. Cubberley, the educational historian, says, "The modern elementary vernacular school may be said to be essentially a product of the Protestant Reformation."¹³ Concerning the establishment of state systems of public schools based upon the idea of universal education, Paul Monroe states: "The modern practice is undoubtedly an outgrowth of the principles involved in the Reformation."¹⁴

But where is it that the educational principles of Luther have borne their most abundant fruit? It is in the Lutheran parochial school as we know it here in America. Luther was not acquainted with church-supported and church-maintained schools as we know them. This was due, as we have seen, to the fact that the schools in which the Gospel was taught in his day were supported by sympathetic civil authorities.

But when Lutheran immigrants came to America, the character of the schools they established was largely determined by the school principles then prevailing in northern European lands, principles which could be traced directly back to Luther. Many of these principles were spelled-out in the constitutions of pioneer Lutheran congregations formed in this country. Luther had urged in countless ways what Scripture urges, the bringing up of children in the

nurture and admonition of the Lord. Accordingly, the desire to instruct their children in the doctrines of Scripture was a characteristic ingrained in many of the immigrants from the Luther-lands of north Europe. They had been impressed by one of Luther's principles, which Luther got from the Bible, that education — and especially Christian education — is a solemn duty of parents.

The first Lutherans to migrate to America were the Swedes. Their civil leaders had been directed already in Sweden, as early as 1642, "All persons, but especially the young, shall be instructed in the articles of their Christian faith."¹⁸ Schools were begun by many Lutheran congregations, by Austrian Lutherans in Georgia and the followers of Muehlenberg in Pennsylvania. Where there were no teachers, pastors served as teachers. But Lutheran schools were never strong or numerous in America until after the first quarter of the 19th Century. Where schools had existed earlier, a growing indifference to doctrine, or the chronic shortage of teachers, helped to shut their doors. The Revolutionary War, the influence of other denominations, and, after 1825, the ascendancy of free public schools hastened the decline of the Lutheran parish school.

But then the Saxons came down the steamboat gangplanks at St. Louis! No sooner had they arrived than they opened schools. The principles of Luther were transplanted from Germany and quickly sprang up on American soil, though in a new form suited to the freedoms of this new land. The work of the teacher was, to these Saxon Lutherans, as important as the work of the pastor. A fine system of training schools in due time provided an adequate supply of teachers, at first only men, later both men and women. It was here, in the schools of the Missouri Synod, that the educational principles of Luther came into full flower. Luther himself never knew this system, that is, schools in which all the common school subjects were taught, in which the Word of God was the crowning textbook and pervaded all instruction, yet which were founded and supported by Christian people, by Lutheran parishes, with no help from civil decrees, statutes or money.

In our own circles, it is significant that C. L. Clausen came to America in 1843 at the behest of a merchant of Drammen, Norway, to be a teacher of the children of Norwegian immigrants in Wisconsin. Though he came to teach children, the Word of God was so important to this Lutheran teacher that he was soon reading sermons to the adults from sermon books, since there were as yet no pastors at work among the immigrants.

The development of schools in our synod has been influenced greatly by the parish-school pattern so successful down through the history of the Missouri Synod. Where our schools exist today, they exist first of all by the grace of God, for it is He who works a true Christian love for children and concern for their spiritual welfare. It is God who convinces Christian parents that there is no such thing as "enough" or "too much" of the Word of God. It is God who convinces the hearts of Christian people that one child's soul is of more profit than all the world, and must be protected most zealously from the flesh, a godless world and the devil. And it is God who still calls forth the best from His believers in the way of service to mankind, to the state and to society.

But where our schools exist, they exist also by the Spirit-influenced will of the people who support them and use them. Not only in the classroom, then, but in the minds and hearts of parents and of Christian teachers the educational principles of Martin Luther are still at work. He has influenced education at large. His principles are at work in every secular classroom, with teachers and administrators little realizing who has been the innovator of many of their methods. But Luther's mark on education is given its greatest and freest play in the unheralded and by-the-world-despised Lutheran parochial school classroom. There God's Word reigns. There

the truths of eternity are taught along with the truths of life and of nature. There young hearts are fashioned in the will of God. Only in the Lutheran classroom, not the secular, can children be taught to relish their blood-bought forgiveness while at the same time learning to know and understand God's magnificent but sin-damaged world.

The principles of the Christian religion can be taught through other agencies, it is true. But never so effectively, never so intensively. Nowhere can the molding and shaping of young hearts be done so well as under the influence of a full-time, consecrated teacher of the Word of God.

God grant us more such schools, and an increased and enlightened interest in the schools we have. Luther said, "Where Holy Scriptures do not reign, there I emphatically advise no one to place his child."¹⁰ In this day when the world is discarding principles, searching for meanings and floundering in a general breakdown of law, order and decency, we must have as never before young people trained in the Word of God. May God preserve unto us our Luther-influenced nurseries of the Gospel of Jesus Christ and of the will of God that, in Luther's words, words so simple and obvious that their meaning is lost to the world, "society, for the maintenance of civil order and the proper regulation of the household, (might have) accomplished and well-trained men and women."¹⁷

NOTES

- 1 AMERICAN CULTURE AND CATHOLIC SCHOOLS, McLoughlin, Emmett; Lyle Stuart; N.Y.; 1960; pp. 30-1
- 2 A BRIEF HISTORY OF EDUCATION, Kretzmann, Paul E.; Vol. II of "Concordia Teachers' Library;" Concordia; St. Louis; p. 54
- 3 Ibid.; p. 54 (from preface of Small Catechism)
- 4 LUTHER ON EDUCATION, Painter, F. V. N.; Concordia; St. Louis; 1889; p. 140
- 5 A HISTORY OF EDUCATION, Graves, Frank Pierrepont; Macmillan; N.Y.; 1910; p. 183
- 6 Painter; pp 61-3
- 7 Painter; pp. 50-1
- 8 THE DRIVE AGAINST ILLITERACY, Isenberg, Irwin, Ed.; H. W. Wilson Co.; N.Y.; 1964; p. 23. Also, INFORMATION PLEASE ALMANAC 1967, Golenpaul Associates; Simon and Schuster; N.Y.; 1966; p. 626 (from STATISTICAL YEAR-BOOK OF THE UNITED NATIONS; 1965)
- 9 Painter; p. 173; also LUTHER'S WORKS, Am. Ed.; Concordia-Muhlenberg; Vol. 45, p. 350
- 10 Painter; p. 196; also LUTHER'S WORKS, Vol. 45, p. 368
- 11 Kretzmann; pp. 54-5
- 12 Painter; p. 155
- 13 LUTHERAN ELEMENTARY SCHOOLS IN THE UNITED STATES, Beck, Walter H.; Concordia; St. Louis; 1939; p. 6
- 14 Ibid.; p. 6
- 15 Kretzmann; p. 104
- 16 Ibid.; p. 57
- 17 Ibid.; p. 57; also LUTHER'S WORKS, Vol. 45, p. 368

REPORT OF THE BOARD OF CHARITIES AND SUPPORT

The Board of Charities and Support held four regular meetings during the past year at Kasota Valley Home, and two special meetings at Bethany College. Officers who served during this year were the Rev. F. R. Weyland, chairman; Prof. Norman Holte, secretary; and the Rev. Hugo Handberg, treasurer. Other members of the board were Mr. Carl Annexstad and Mr. Lavern Hiller.

KASOTA VALLEY HOME

Mr. and Mrs. W. J. Soule continue as manager and matron of our home at Kasota. Under their able supervision the home has continued to show improvement as a living facility for elder citizens. The livingroom has been completely remodeled. The heating system and the kitchen ranges have been converted to natural gas. The treasurer's report shows a balance on hand, keeping all accounts current. The board is most grateful for this fine stewardship.

The home has maintained an average residency of fourteen.

Due to Prof. Otto's work-load as vacancy pastor, the Rev. Hugo Handberg was asked to serve as chaplain last September. He has continued to provide spiritual care for the residents at the home by conducting weekly services and pastoral counseling. The board expresses its sincere thanks to Prof. Otto and Pastor Handberg for their services.

We are grateful to the Women's Society of Mt. Olive Church in Mankato for initiating recreational activities for the residents at the home. The board is in the process of implementing their suggestions. For this we solicit the aid of interested persons in charge of recreational facilities at Bethany College.

The board wishes to encourage individuals and congregations to continue their support of the home with their prayers and with their bounties. The residents are very appreciative of any interest shown them. Ladies' organizations from congregations within the radius of a hundred miles are encouraged to provide entertainment for the residents and or send gifts and other tokens of their interest.

BOARD OF SUPPORT

The board has acted on several cases according to the guidelines adopted at last year's synod convention (cf. S. R. 1966, pp. 63-6). On January 10th and April 28th special meetings were held to consult with insurance actuaries concerning the feasibility of initiating a workable pension plan for our synod's workers. We recommend the adoption of a pension plan, the details of which will be presented at the convention.

Our board has granted aid to two additional retired workers of our synod during the year. The adoption of the above-mentioned plan, however, would not make provision for those who now receive aid from the synod.

F. R. Weyland, Chairman

KASOTA VALLEY HOME

Treasurer's balance, 1-1-66\$ 747.66

Receipts

Income from residents22,929.47

Other income1,034.10

TOTAL RECEIPTS 23,963.57

\$24,711.23

Disbursements

Salaries	8,990.65	
Managerial expenses	425.00	
Laundry	267.88	
Board expense	66.48	
Utilities	979.09	
Fuel (thru Sept.)	544.19	
Tax withholdings, fed. and st.	2,038.05	
Chaplain	660.00	
Refunds to residents	1,139.70	
Repairs	200.27	
Supplies	326.56	
Improvements	3,421.20	
Groceries	4,260.00	
Miscellaneous	1,220.17	
TOTAL DISBURSEMENTS		24,539.24
Treasurer's balance, 1-1-67		\$ 171.99
Statement subject to audit.		

Hugo J. Handberg, Treas.

PROPOSED PASTORAL PENSION PLAN

The Board of Charities and Support, in compliance with a synodical resolution (cf. Synod Report, 1966, p. 66), has met with two insurance brokers to get their recommendations as to the type of plan that would best serve the needs of our pastors. We have also studied the pension plans of the Lutheran Church — Missouri Synod and the Wisconsin Evangelical Lutheran Synod.

Another committee appointed by the Board of Trustees of the E.L.S. at the request of the pastoral conference has been working on the same matter. This committee reported its recommendations to the pastoral conference in January, 1967. The Board of Charities and Support met with this committee on April 28, 1967. The following, then, is the result of the combined efforts of these two groups.

Two types of pension plan were given major consideration: 1) a money-purchase plan and 2) an actuarial-reserve plan.

In the money-purchase plan, the premiums paid by or for the individual pastor are kept separate. Upon retirement he receives a return based upon what he has paid into the plan. This would provide a very good pension for those who enter the program at an early age, but would provide very little for those who enter it at a more advanced age.

Our board and the committee appointed by the trustees felt that it is necessary to provide an adequate pension for these older men rather than attempt to provide for them under our present system. Therefore we recommend the actuarial-reserve plan.

ACTUARIAL — RESERVE PLAN

I. What Is It?

The amount of money paid into the pension fund must be sufficient to meet the demands that will be made upon the fund as pastors reach retirement age and begin to receive benefits. To accomplish this, the amount paid in must be determined on an actuarial basis. A reserve fund will be established. The interest earned from this fund will supply one-half or more of the pension disbursements. The reserve fund will continue to accumulate as premiums are paid into it.

II. Costs Are Borne By The Congregations, Not By The Pastors

The congregations pay the pension costs just as they pay the salaries during the active years of the clergy. The pastors are not called upon to contribute. This is a most important principle, for it means generally higher pensions than by any attempted self-savings approach.

III. No Discrimination Between Individuals

The synodical pension board has no discretionary powers since the pension amount is determined impersonally and without discrimination either for or against the individual.

IV. The Retirement Benefit

The normal retirement date shall be at age 68 or upon the completion of 10 years under the plan. Provision for early and late retirement shall be incorporated into the plan.

The normal retirement benefit shall be $\frac{3}{4}$ of 1% of monthly compensation multiplied by the number of years as an active ordained minister, subject to a maximum of 40 years. (See table of monthly benefit payments.) Monthly compensation shall be averaged over the highest 10 years' compensation.

An exception is to be made in the case of an ordained minister who becomes a faculty member at Bethany Lutheran College and Seminary. The accrual of years from ordination shall be suspended during his years of service at Bethany Lutheran College and Seminary.

V. Who Is Eligible?

The retirement program is available for clergymen of the Evangelical Lutheran Synod.

The program is not available for clergymen ordained after reaching age 60.

VI. Vesting

In the event a minister terminates his affiliation with the Synod prior to retirement for any reason other than death or disability, he will be fully vested in the contributions made in his behalf to the date of termination. This vested amount will be paid in the form of a monthly retirement income beginning at his normal retirement date.

VII. Pension Assessment

The synodical pension board shall levy a pension assessment upon every parish and mission station and upon every synodical organization that is served by an ordained clergyman of the Evangelical Lutheran Synod, with the exception of ordained men serving on the faculty of Bethany Lutheran College and Seminary, in this wise:

1. Amount And Basis Of Pension Assessment

The pension assessment shall be equal to ten per cent of the compensation of a pastor serving a parish, mission or synodical organization, including payments of or for parsonage utilities and fuel expenses, and rental value of living quarters as follows:

When the clergyman is provided with a parsonage or other quarters, its rental value shall be considered as one-fifth (20%) of cash salary, except that the exact figure shall be used if living quarters are rented for the clergyman or if he is given a rental allowance in lieu of a parsonage. If both board and lodging are provided, their value shall be considered as two-fifths (40%) of cash salary.

Example:

\$4000 basic salary
\$1000 other income, as festival offerings

\$5000
\$5000 x 1/5 = \$1000
\$1000

\$6000
10% of \$6000 = \$600

Thus \$600 annually or \$50 monthly will be deposited by the congregation. (See table of congregation payments.)

2. Nominal Compensation

Compensation is considered actual compensation, whatever its amount, unless there is clear evidence that it is nominal. When there is such clear evidence, the assessment is calculated on the hypothetical basis of two thousand dollars per annum. However, the fact that compensation is below two thousand dollars is not, in and by itself, considered evidence that it is nominal.

3. When Assessments Are Due

The assessments are due monthly in advance. If an assessment is not paid within sixty calendar days after it is due, interest at the rate of five per cent per annum attaches. The pension board reserves the right to accept payments in arrears, with interest, in meritorious cases and with regard for the principle of actuarial selection.

VIII. Administration

The assessments shall be forwarded by each congregation to the synodical pension office which, in turn, will forward the entire amount to the carrier.

IX. Voluntary Retirement Program

A supplemental program will be available whereby individual pastors may make voluntary contributions with before-tax dollars. This type of plan is available for members of a non-profit organization only (hospitals, schools, churches). This program can be used to supplement the benefits from the regular retirement program.

WHAT YOUR CONGREGATION WOULD PAY

If the pastor's base salary is	And his other income (as festival offerings) is	Total	And his housing valuation is (20%)	Total compensation	Your congregation will pay 10% Per year Per month	
\$3500	\$1000	\$4500	\$ 900	\$5400	\$540	\$45
\$4000	\$1000	\$5000	\$1000	\$6000	\$600	\$50
\$4500	\$1000	\$5500	\$1100	\$6600	\$660	\$55
\$5000	\$1000	\$6000	\$1200	\$7200	\$720	\$60
\$5500	\$1000	\$6500	\$1300	\$7800	\$780	\$65
\$6000	\$1000	\$7000	\$1400	\$8400	\$840	\$70

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TABLE OF MONTHLY BENEFIT PAYMENTS

		ANNUAL AND MONTHLY SALARY				
	\$5400/\$450	\$6000/\$500	\$6600/\$550	\$7200/\$600	\$7800/\$650	\$8400/\$700
¾ of 1% monthly salary	3.38	3.75	4.13	4.50	4.88	5.25
YEARS SINCE ORDINATION						
40	135.20	150.00	165.20	180.00	195.20	210.00
35	118.30	131.25	144.55	157.50	170.80	183.75
30	101.40	112.50	123.90	135.00	146.40	157.50
25	84.50	93.75	103.25	112.50	122.00	131.25
20	67.60	75.00	82.60	90.00	97.60	105.00
15	50.70	56.25	61.95	67.50	73.20	78.75
10	33.80	37.50	41.30	45.00	48.80	52.50

ACTION OF THE SYNOD

Resolution No. 1: Kasota Valley Home

WHEREAS, The Kasota Valley Home continues to be operated in an economical and efficient manner by Mr. and Mrs. W. J. Soule, manager and matron of the home, and

WHEREAS, The spiritual needs of the residents have been served by Prof. Milton Otto and Pastor Hugo Handberg, and

WHEREAS, Certain recreational activities have been supplied by interested women's societies; therefore

BE IT RESOLVED, That the Synod acknowledge with gratitude these services rendered, and that we encourage individuals and congregations to continue their support of the home with their prayers and gifts.

Resolution No. 2: Pastors' Pension Plan

WHEREAS, The 1966 Convention requested that "the Board of Charities and Support 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 findings to the 1967 Synod Convention" (cf. 1966 Synod Report, p. 66, Res. No. 4), and

WHEREAS, The Board of Charities and Support has completed and presented such a study and has proposed a pastors' pension plan to this convention; therefore

BE IT RESOLVED, a) That the Synod give further consideration to a pastors' pension plan such as is presented; and b) That the Board of Charities and Support arrange area meetings in order to present to the congregations the benefits of a pastors' pension plan. The congregations will be requested to make known their decisions to the Board so that it can report its findings to the 1968 Synod Convention.

REPORT OF THE BOARD OF PUBLICATIONS

The Publications Board met this past year at Bethany College in Mankato, Minnesota on the third Monday during the months of January, April, July and October. During the July meeting the following officers were elected: Chairman: Professor Julian G. Anderson; Secretary: Pastor G. F. Guldberg; Armed Service Secretary: Pastor Norman A. Madson; Treasurer: Mr. Owen Swenson; Mr. Leo Cunningham, Business Manager of the Lutheran Sentinel.

New Publications—The Publications Board is happy to report that the New Synod Catechism Explanation consisting of 5016 copies Report were published by the Graphic Publishing Co. of Lake Mills, Mills, Iowa at a cost of \$8800.00. Almost a thousand copies of this New Catechism have now been sold. Also now available is a paper edition of Luther's Small Catechism for Pre-Confirmation Classes containing the six chief parts of Christian Doctrine.

The Final Draft of a New Pocket Agenda has now been completed and awaits the approval of the Pastoral Conference before it will be printed.

"Through Stormy Seas" is the suggested Title of a 250 page book that Pastor Aaberg is now writing for the Synod's Jubilee in 1968. The Book will cover the many controversies and difficulties which our forefathers endured to bring to us the blessings of our Synod.

"Let's take a look at Our Synod" is a 12 chapter booklet covering the history of our schools and missions and other pioneer work being prepared by the Jubilee Committee and should be ready for sale at this Convention.

"Let us Adore Him" is the title of the New Christmas Program to be printed and ready for the 1967 Christmas Season. It is edited by Mr. Gene Hoyord.

Publications—"O Wondrous Birth," the Christmas Program for 1966, sold 1500 copies out of 2500 copies printed. "Our Great Heritage," The Popular History of the Evangelical Lutheran Synod, edited by Pastor George Orvick, sold this past year 1000 copies out of 5000 printed. "The Christian Home" by Pastor Wilhelm Petersen, sold very well with 754 copies, leaving 250 copies in stock.

Sunday School Material—This past year the Publications Board has given some thought to producing our own Sunday-School Material. If this project were undertaken it would begin with the publication of only one unit at a time.

Doctrinal Pamphlets—The Doctrinal Committee has presented its final copy of the pamphlet "Union Unity and Unionism" to the Publications Board and it is now ready to be printed. The Doctrinal Committee also hopes to submit for publication a booklet on the Doctrinal position of our Synod. The Publications Board is awaiting the approval of the Synod before printing the revised Synodical Constitution.

Armed Services—Again this past year the Publications Board served the spiritual needs of our men and women in the service of our country. Every month religious literature was sent out by Pastor N. A. Madson. These mailings included sermonettes written by the Pastors of the Synod, devotional booklets, the Lutheran Sentinel and other tracts and materials. Due to the step-up of the war in Viet Nam there was also an increase in the number of men and women from our Synod who now serve in the armed forces.

Since the Youth Board of our Synod has requested that it be given the work of mailing out the material to the armed services, the Publications Board approves the request of the the Youth Board that it take over the work of the Armed Service Commission.

Synod Reports—The Publication Board was again in charge of the last Synod Report. The editing of the Report was done by the Secretary of the Synod, Rev. Walther Gullixson. 2,150 copies of the Report were published by the Graphic Publishing Co. of Lake Mills, Iowa. For the past few years prices for the reports have been \$1.00 per copy to those congregations who have ordered copies in amounts totaling less than 60% of their families and .75 for congregations who order copies in number totaling more than 60% of their families. Because of the sharp increase in printing costs, this years annual will have to be sold for 1.00 regardless of the number of copies ordered.

The Lutheran Sentinel—The present circulation of the Lutheran Sentinel is about 4310. From May 1, 1966 to April 14, 1967, the Sentinel receipts were \$6870.89. Publication, postage and other expense amounted to \$5763.89, leaving a balance of \$1107.00. We have noted that the Saint Mark's Congregation of Chicago, Illinois have over-subscribed to the Sentinel every year. They are to be commended for their kindness.

G. F. Guldberg, Secretary

ACTION OF THE SYNOD

Resolution No. 1: Pocket Agenda

WHEREAS, The final draft of a new pocket agenda has now been completed; therefore

BE IT RESOLVED, That this new pocket agenda be printed after it has been approved by the Pastoral Conference.

Resolution No. 2: Sunday School Material

WHEREAS, The new Wisconsin Synod Sunday School material is due to appear on the market this fall; therefore

BE IT RESOLVED, That the congregations of our Synod be encouraged to examine this material with the view of using it in their Sunday Schools.

Resolution No. 3: WELS Congregation Directory

BE IT RESOLVED, That, if the cost is found not to be prohibitive, the directory of the Wisconsin Evangelical Lutheran Synod congregations and affiliated congregations be printed in our annual Synod Report.

REPORT OF THE YOUTH BOARD

The Youth Board of the Evangelical Lutheran Synod met in **Mankato**, Minnesota, on October 12, 1966, and April 5, 1967. The Board was able to accomplish its business while holding only two meetings in their continued effort to keep expenses at a minimum. The following are officers elected for 1967: Chairman, Pastor Wilhelm Petersen; Recording Treasurer, Prof. Sigurd Lee; Secretary, Pastor Theo. F. Kuster. Other members of the board are: Pastor Robert Moldstad, Mr. Ralph Olson, Mr. Roger Keske, and President of Bethany College, Prof. Bjarne Teigen.

LUTHERAN YOUTH ASSOCIATION

The 1966 convention was held at Princeton, Minnesota, the Rev. Walter Gullixson, pastor, August 19-21, with 264 in attendance. The theme of the convention centered on the doctrine of sanctification: "GOD SANCTIFIES ME." Included in the program were a tour of the area, a boat ride on Lake Mille Lacs, and a banquet emphasizing inner-city mission work which is done by young people.

The officers of the LYA met with the Board and discussed the convention, offering suggestions and comments. Officers of the LYA are: John Branstad, president, Steven Petersen, Vice-President; Naomi Vangen, Secretary; and Larry Ford, Treasurer.

The 1967 LYA convention will be held at Bethany College, August 18-20. The Sunday service, August 20, at 2.30 P.M. will feature the dedication of the new women's dormitory. Theme of the convention will be: OUR LUTHERAN HERITAGE (Word alone, Grace alone, Faith alone). Members of the Board, Prof. Sigurd Lee and Mr. Ralph Olson, with the Youth Director, are in charge of the convention.

SUMMER CAMPS

In 1966 three summer camps were sponsored by the Youth Board. Camp Indianhead North met June 12-18 with Pastor Carl Wosje, director. 91 campers and 11 staff attended this camp. Again this year, Pastor Wosje will direct Indianhead North at the Squaw Point Resort, Hillman, Minnesota, June 11-17. Camp Indianhead South met at the Camp Bradford facilities of the YMCA near Black River Falls, Wisconsin, July 31 to August 13, with a staff of 9 and 40 campers the first week, and a staff of 10 and 42 campers the second week. Pastor Wilhelm Petersen directed the first week; Pastor Alf Merseth the second. Indianhead South will meet in 1967 on July 30-August 13 at the same location with Pastor Wilhelm Petersen directing the first week and Pastor A. V. Kuster directing the second. Camp Lor-Ray, held at the Lor-Ray Camp Association property near Muskegon, Michigan, had 51 campers and a staff of 18 during the week of July 10-16. Pastor Robert Moldstad will again direct the Lor-Ray Camp, which will be expanded to two weeks this coming year, July 16-29.

The Youth Board has supported and encouraged the members of the Lor-Ray Camp Association in their efforts at establishing a camp site with facilities to meet the growing needs of the young people and families of our Synod. Begun two years ago and incorporated as a non-profit organization under the laws of the State of Michigan, the Lor-Ray Camp Association is made up of laymen and pastors of our Evangelical Lutheran Synod, the Wisconsin Evangelical Lutheran Synod, and other independent churches in fellowship with the ELS. On the 167 acre tract a cook house and/or storage building was erected this past summer through the voluntary work of the members. A winterized cabin, used as a nurse's station during the summer months, to house 20, is planned to be completed by the fall of 1967. Individual congregations are sponsoring the development of

family camping areas and facilities at the camp. The Association is supported by individual annual membership of \$2.00 or family memberships of \$5.00, and by pledges and gifts given toward the development of the site. Two of the members of the Youth Board also serve on the Board of Directors of the Lor-Ray Camp Association.

LEADERSHIP TRAINING INSTITUTE

The annual LTI sponsored by the Board will be held at Bethany College in the fall of 1967 with the theme: **HOW TO KEEP THE YOUNG PEOPLE WITH THE CHURCH**. Pastors and youth leaders are urged to attend.

PASTOR'S YOUTH WORK GUIDEBOOK

In order that the Pastor's Youth Work Guidebook can be a success as a reference tool in aiding youth work in the congregations of our Synod, ideas and materials must come from all who work with youth in the Synod. The Board asks all pastors and youth workers to submit materials which can be reproduced and distributed for inclusion in the guidebook, to Pastor Robert Moldstad, Board member in charge of the Guidebook.

CAMP HYMNBOOK

1500 copies of a hymnbook to be used at Synod sponsored camps and the LYA convention are being printed and distributed by the Board.

LUTHERAN COLLEGIANS

The Board continues to support the efforts of the Lutheran Collegians, an organization of college students of our Synod and the WELS. The LC has chapters on 17 campuses throughout the mid-west. Pastor Thomas Kuster is serving a second term as president of the LC. Your Board urges the pastors of the Synod to direct their college youth to the local LC chapter, and to send names and addresses of their college youth to Pastor Thomas Kuster, 13 S. Hancock, Madison, Wisconsin, 53703, for contact and follow-up.

YOUNG ADULTS

An effort is being made by the Board to combine the work of the Synod among college people, post-confirmation people away from home, and service men under a sub-committee of the Youth Board. The Board feels this work is confused and not efficient at the present since it is carried out by two Boards of the Synod; The Board of Publications and the Youth Board.

CHRISTIAN ANSWER

Pastor Erling Teigen is the editor, Prof. Sigurd Lee the assistant editor, of the two year old publication of the Youth Board geared for young adults called the **CHRISTIAN ANSWER**. The Youth Board continues to be concerned about offering guidance to our young adults, and to give encouragement in the face of the many unchristian situations Christian young adults must face.

CHORAL UNION

The Board can report a successful concert was held on Sunday Synod, 1966. The choir consisted of 75 singers, 60 appeared in a Children's Choir, and 307 attended for the highest attendance on record. The Choral Union was directed by Pastor Raymond Branstad, with Prof. Jerry Wilske serving as accompanist. Mrs. Diane Quist directed the children's Choir. Mr. Ralph Olson read the speech of Dr. Willis Anthony who could not be present. This year the Choral Union will again be directed by Pastor Branstad. The Concert will be a part of the dedication on Synod Sunday of the new Bethany Memorial library.

Theo. Kuster, Secretary

ACTION OF THE SYNOD

Resolution No. 1: Transfer of Armed Service Work to Youth Board

WHEREAS, The Youth Board of our Synod has requested that it be given the work of preparing and mailing spiritual materials to our men and women in the Armed Services; therefore

BE IT RESOLVED, That the Synod approve the transfer of this work from the Armed Service Secretary of the Publications Board to the Youth Board.

Resolution No. 2: Pastor's Youth Work Guidebook

WHEREAS, The Youth Board has expressed concern over the success of the Pastor's Youth Work Guidebook, and

WHEREAS, It is very important that all pastors and youth workers submit materials which can be reproduced and distributed for inclusion in the guidebook; therefore

BE IT RESOLVED, a) That all pastors and youth workers utilize more fully the Youth Work Guidebook; and

b) That they contribute to the expansion and development of this working tool.

Resolution No. 3: Youth Work

WHEREAS, The Youth Board has done exemplary work in sponsoring the Lutheran Youth Association, summer camps, Leadership Training Institutes, Camp Hymnbook, Christian Answer, and Choral Union;

BE IT RESOLVED, That the Synod encourage the Youth Board to continue in these worthy endeavors.

Resolution No. 4: Expansion of Youth Board

WHEREAS, The Youth Board has undertaken to expand its responsibility into the vital area of the spiritual care of young adults, specifically, of collegiates and of service men and women; therefore

BE IT RESOLVED, a) That the Synod authorize the expansion of the Youth Board by two members, viz., one pastor and one layman, each to hold office for the normal three-year term, except that the first term of the lay member be two years, to assure proper staggering of terms; and b) That these two new members be elected at this convention.

COMMITTEE ON PASTORAL CONFERENCE RECORDS

ACTION OF THE SYNOD

The Committee has read the minutes of the three pastoral conferences whose minutes were submitted to us. These three were:

- 1) Northern Iowa and Southern Minnesota Conference;*
- 2) Central Conference;*
- 3) Southwestern Conference.*

The Committee finds that these conferences have busied themselves about the Scriptures and other matters of importance in the Church. It is the prayer of the Committee that all our pastors be kept aware of the importance of pastoral conferences for their own spiritual life and for their work in the Synod.

All pastoral conferences are hereby reminded of their duty to submit their minutes to review at the convention of the Synod.

REPORT OF THE JUBILEE ANNIVERSARY COMMITTEE

Again the Committee wishes to thank the Visitors, the Pastors, and the local Anniversary Chairmen for their continued support of the Thank Offering and without whose help many of the successes noted during the year would have been impossible.

Several danger signs have been raised in recent months which caused the Committee concern. It seems that many congregations are not actively pursuing the new members to obtain new pledges, whereas because of death and moving away, many members who have made substantial pledges are not expected to fulfill them. The Committee urges that every congregation in the Synod consider this situation very seriously, and take whatever steps are necessary to prevent the Golden Anniversary Thank Offering from falling short of its goal. Five years is a long time for a campaign such as this to continue to attract the support that is necessary. But the work is so important that it deserves an extra effort on the part of each one of us.

The Committee has laid preliminary plans for celebrating the Jubilee Year. These are presented as follows for consideration of the Synod:

1. We ask that every board and organization of the Synod adopt the Golden Anniversary as the theme for its activities during the year.

2. Each congregation is urged to get a copy of the booklet, "Let's Look at our Synod", by Prof. J. G. Anderson, into the hands of every member for group study during the Jubilee Year.

3. The Synod is asked to hold the Convention in 1968 as near the actual anniversary date as possible, that is, June 14 to 19.

4. To ask each congregation to hold a special Synod Anniversary Celebration on one of the three Sundays immediately preceding the Convention in 1968. For this a special bulletin cover and a suggested sermon text will be supplied by the Committee.

5. That the congregations be urged to promote and publicize the popular exposition of the Synod's history (title to be announced later) by Pastor T. A. Aaberg, which will be available sometime during the anniversary year.

6. The Anniversary Celebration at the Convention itself to consist of a Saturday banquet, a festival service on Sunday morning, augmented by an early Norwegian service, and a pageant staged on Sunday afternoon with broad participation of talent solicited throughout the Synod.

The Committee has started to formulate detailed plans around the above outline, and is prepared to coordinate all the activities as stated.

William Overn Secretary

1963 — TABULATION OF PROGRESS — 1967

Congregation	Pledged	Total Paid on Pledge	
		Amount	Per cent
Ascension— Eau Claire, Wis.	1,483.00	340.47	22.82
Bethany — Luverne, Minn.	13,606.75	9,225.30	67.80
Bethany — Princeton, Minn.	3,126.50	1,129.50	36.12
Bethany — Story City, Iowa	725.00	455.00	62.76
Bethel — Sioux Falls, So. Dak.	5,705.00	3,371.11	59.21
Bethlehem — Ellsworth, Minn.	522.00	522.00	100.00
Calvary — Ulen, Minn.	2,450.00	560.00	22.86
Center — Scarville, Iowa	7,120.00	4,766.00	66.94

Central Heights — Mason City, Iowa	4,550.00	1,041.40	22.88
Clearwater — Oklee, Minn.	825.00	250.00	30.30
Clearwater — Plummer, Minn.	925.00	650.00	70.28
Concordia — Clearbrook, Minn.	2,400.00	1,851.25	77.25
Concordia — Eau Claire, Wis.	5,250.00	1,853.13	35.30
Concordia — Traverse City, Mich.		119.10	
Cross Lake — Fosston, Minn.	1,600.00	655.00	40.94
East Paint Creek — Waterville, Iowa	2,300.00	1,300.00	56.52
Emmaus — Minneapolis, Minn.	1,470	1,624.50	110.48
English — Cottonwood, Minn.	5,240.00	3,967.00	75.71
Fairview — Minneapolis, Minn.	12,975.00	7,615.12	58.69
Faith — Petoskey, Mich.		482.00	
First — Delhi, Minn.		241.50	
First — Suttons Bay, Mich.		2,131.00	72.85
First American — Mayville, No. Dak.	2,925.00*	1,056.50	75.42
First English — Ashland, Wis.	1,400.00	1,090.30	55.61
First Evanger — Fertile, Minn.	1,960.00	3,801.00	68.49
First Shell Rock — Northwood, Iowa	5,550.00	1,412.00	60.09
Forest — Forest City, Iowa	2,350.00	880.00	58.67
Froen — Rural Fosston, Minn.	1,500.00	1,779.45	49.42
Grace — Madison, Wis.	3,600.00	4,304.00	43.04
Hartland — Hartland, Minn.	10,000.00*	4,342.35	43.42
Hiawatha — Minneapolis, Minn.	10,000.00	1,656.19	31.16
Holton — Holton, Mich.	5,315.00	12,533.57	47.57
Holy Cross — Madison, Wis.	26,450.00	150.00	100.00
Holy Cross — Sheyenne, No. Dak.	150.00	838.00	83.80
Harvard Street — Cambridge, Mass.	1,000.00*	905.00	48.06
Immanuel — Audubon, Minn.	1,880.00	260.00	52.00
Indian Landing — Rochester, N.Y.	500.00	5,502.37	114.03
Jerico — New Hampton, Iowa	4,825.00	1,956.00	86.17
Lake Mills — Lake Mills, Iowa	2,270.00	1,346.50	69.03
Lakewood — Tacoma, Wash.	1,950.00	1,240.06	58.35
Lime Creek — Lake Mills, Iowa	2,125.00		
Lutheran Mission — Brewster, Mass.		320.00	
Manchester — Manchester, Minn.		50.00	
Moland — Mason, Wis.		8,676.06	48.50
Mount Olive — Mankato, Minn.	17,887.00	1,800.00	44.44
Mount Olive — Trail, Minn.	4,050.00	1,274.00	78.16
Nazareth — Trail, Minn.	1,630.00	88.75	
Newport — Wis. Dells, Wis.		3,321.15	44.28
Norseland — St. Peter, Minn.	7,500.00	790.00	56.67
Norwegian Grove — Gaylord, Minn.	1,500.00	375.00	53.57
Oak Park — Oklee, Minn.	700.00	2,078.00	95.98
Oslo — Volga, So. Dak.	2,165.00	7,634.00	66.18
Our Saviors — Albert Lea, Minn.	11,535.00	1,787.55	63.82
Our Saviors — Amherst Jct., Wis.	2,800.00	574.50	67.53
Our Saviors — Belview, Minn.	850.00	187.50	34.00
Our Saviors — Ebro Corner, Minn.	550.00		
Our Saviors — Elderon, Wis.		475.00	65.52
Our Saviors — Hawley, Minn.	725.00	7,481.50	72.98
Our Saviors — Madison, Wis.	10,250.00	3,934.50	65.29
Our Saviors — Princeton, Minn.	6,025.00	4,243.35	60.23
Parkland — Tacoma, Wash.	7,045.00	240.00	48.00
Pilgrim — Waterloo, Iowa	500.00	130.20	
Pinehurst — Eau Claire, Wis.		2,291.50	50.35
Redeemer — New Hampton, Iowa	4,550.00	4,139.41	39.79
Richland — Thornton, Iowa	10,400.00	2,120.00	74.38
River Heights — E. Grand Forks, Minn.	2,850.00	4,395.00	80.57
Rock Dell — Belview, Minn.	5,455.00	343.00	22.87
Rose Dell — Jasper, Minn.	1,500.00	2,117.85	42.34
St. Mark's — Chicago, Ill.	5,000.00*	100.00	
St. Martin's — Shawano, Wis.		545.00	55.68
St. Paul — Lengby, Minn.	977.00		

St. Paul's — Chicago, Ill.	500.00	347.41	69.40
St. Paul's — Lewiston, Wis.		90.00	
St. Petri — Grygla, Minn.	675.00	520.00	77.03
St. Timothy — Lombard, Ill.	4,500.00	1,960.17	43.56
Saude — Lawler, Iowa	5,000.00	3,150.72	93.93
Scarville — Scarville, Iowa	9,600.00	9,017.00	93.93
Somber — Northwood, Iowa	2,950.00	1,409.00	47.76
So. New Hope — Amherst Jct., Wis.			
Trinity — Calmar, Iowa	1,650.00	1,490.00	90.30
Western Koshkonong — Cottage Grove, Wis. .	4,000.00	2,207.00	55.18
West Paint Creek — Waukon, Iowa	3,100.00	3,182.00	102.65
Zion — Thompson, Iowa	2,575.00	1,716.00	66.64
Zion — Tracy, Minn.	5,000.00	3,762.00	75.24
Pledged by persons not members of an E.L.S. congregation	500.00	312.50	62.40
Total amount pledged	304,517.25		
Total contributed on pledges		179,930.69	59.09
Contributions not identified as "Pledged Money" in an E.L.S. congregation		1,308.00	

Total receipts reported by Synod Treasurer 181,238.69
 *Amount estimated based on contribution during first two years of the program.

ANALYSIS

The following analysis represents contributions reported by our Synod Treasurer up to April 27, 1967.

Amount pledged	\$304,517.25
Unpledged money received	2,924.55

Total potential 307,441.80

Receipts reported by Synod Treasurer to April 27, 1967 — \$181,238.69

Seventeen congregations have made no pledge, but some of these have done as well or better than a number of congregations with pledges recorded. Four congregations have not participated in the program in any way.

By April 1, 1967, sixty-six point thirteen per cent (66.13) of the time allotted to us in the program had elapsed. During this time our Synod Treasurer had reported receipts amounting to only fifty-nine point zero nine per cent (59.09) of the amount pledged by our congregations:

Pledged	\$304,517.25
Contributions on recorded pledges	179,930.69

Forty-seven congregation pledge records are in the red; some rather badly. Twenty are deficient in amount less than \$300, but this is not considered serious as in any one month this could be corrected. Twenty-seven accounts lag in amounts as follows:

4	between \$ 300.00 and \$ 400.00
6	between 400.00 and 500.00
1	between 500.00 and 600.00
3	between 600.00 and 700.00
1	between 700.00 and 800.00
2	between 900.00 and 1000.00
6	between 1000.00 and 2000.00
3	between 2000.00 and 3000.00
1	in an amount in excess of \$4,000.00

We have much work to do, but at this point in the program it will call for some real dedicated digging. The potential is there, for the people once said, "We will give this amount." But people also forget, they must be reminded and discreetly prodded. Even though some have left us and others have died, still others have taken their place. These are the ones we must now also approach. They are of us, so let us count them with us. If we are of a mind to hold that the fulfillment of our aims is of paramount importance, we can be more certain of ultimate success. Charles H. Getchell, Clerk

For the action of the Synod on this report see page 85-86.

LAYMEN'S DELEGATES EQUALIZATION FUND

STATEMENTS OF CASH RECEIPTS AND DISBURSEMENTS

April 30, 1966 to March 31, 1967		
Cash Balance - April 30, 1966		\$ 545.92
Receipts		
Contributions from Congregations	\$1,600.00	
Contributions from Delegates	17.50	1,617.50
Total		<u>\$2,163.42</u>
Disbursements		
Mileage and Expense Payments to Delegates	\$1,455.99	
Travel, Printing, Supplies and Postage	74.30	
Refund to Congregations	10.00	1,540.29
Cash Balance — March 31, 1967		<u>\$ 623.13</u>

RECONCILIATION OF ACCOUNT AT SECURITY STATE BANK

Madison, Wisconsin		
March 31, 1967		
Balance Per Bank Statement 3-31-67		\$644.13
Less: Checks Outstanding		
6-30-66 — No. 111	\$15.40	
6-30-66 — No. 138	5.60	21.00
Available Balance		<u>\$623.13</u>

For the action of the Synod on this report see page 85.

REPORT OF THE BOARD OF TRUSTEES

The Board of Trustees of the Evangelical Lutheran Synod respectfully submits an annual report of its meetings and activities since the last Synod meeting. Regular meetings of the Board were held August 22-23, November 28-29, 1966, February 27-28, and May 22-23, 1967. A special meeting of the Board was held during the 1966 Synod Convention.

The members which served on the Board are: President Juul B. Madson, Secretary W. C. Gullixson, Treasurer S. E. Lee, Pastor A. Merseeth, Messrs. C. Faye, E. Storlie, H. Roberson, B. Bogeskov and L. Meyer. Vice President J. N. Petersen and Mr. L. Houg served as advisory members.

The Board organized as follows: Stewardship Committee: Mr. E. Storlie, Chairman; Pastor A. Merseeth, Stewardship Secretary, and the President and Treasurer of the Synod. Church Extension Secretary: Pastor A. Merseeth. Bethany Housing Administrator: Mr. H. Roberson.

THE SYNOD PROPERTIES

The Board authorized an extension of a lease on the Bethany campus property for a period of 99 years to the Bethany Lutheran College and Seminary Corporation.

The Board approved abandonment of one site in Waterloo, Iowa, and approved the purchase of a new church site for Pilgrim Lutheran Church, as recommended by the Board of Missions. In May 1967, authorization was given by the Mission Board and the Trustees on plans for a new church building to be erected on the Ainsborough site.

Needed repairs and improvements were made on the faculty residences under the direction of Mr. L. Houg, advisor.

An adjoining lot to Lakewood Lutheran Church, Lakewood, Wash., was purchased as recommended by the Mission Board.

The Synod assumed title of Central Heights Lutheran Church, Mason City, Iowa, as recommended by the congregation and the Mission Board, according to the Proposed Repayment Policy for Mission Churches.

An official appraisal of all the Synod's properties was approved by the Board, if it becomes necessary, in order to get approval from the C.I.T. to build the High School complex at Bethany.

PROPERTY

The Board sold the Meray house in Mankato, May, 1967, for \$17,350.00. It has been rented out since it was put on the tax roles.

The Board authorized the removal of the Monich and the Steiner #1 (810 Marsh St.) houses from the Bethany campus as requested by the Board of Regents.

The Board purchased the Dietgen lot No. 2, Mankato, Minn., for \$3,150.00.

The purchase of additional property and the approval of a church building program in 1968-69 for Faith Lutheran Church, Muskegon, Mich., was authorized by the Board.

The Board authorized the sale and issue of \$400,000.00 worth of bonds for the new dormitory at Bethany Lutheran College.

JUBILEE COMMITTEE VACANCY

Pastor Norman Madson was elected to replace Pastor Norman B. Harstad on the Jubilee Committee.

ALLOCATION OF JUBILEE FUNDS

The Board authorized the allocation of Jubilee Anniversary funds received in 1966-67 to the Church Extension Fund. And the temporary disbursement of these funds among the mission stations of the Synod was also authorized, as found in the Treasurer's Report.

COMPREHENSIVE LOAN PLAN

Promotion of the Comprehensive Loan Plan was approved in order to raise extra funds needed for the Catechism and building program at Bethany.

The Synod in 1966 approved a raise in interest payments under the Comprehensive Loan Plan. The following interest rates are in effect: 4% for loans on demand; 4½% for one-year loans on demand; 4¾% for loans from two to four years on demand; and 5% for loans from five to ten years on demand.

LEGACIES

The Synod gratefully acknowledges receipt of the following legacies and accounts during the fiscal year 1966-67 (May through April):

Cornelius and Marie Bakke Estate	\$41,042.58
Fadness Estate	29,709.23
Martin Robinson Estate	2,000.00
Oscar Huso Estate	366.35
Ole Harstad Estate	1,722.50

CONSTITUTION REVISION

WHEREAS, The Constitution of the Evangelical Lutheran Synod requires that all amendments to the same be ratified at the next regular convention of the Synod before becoming a part thereof,

THEREFORE BE IT RESOLVED: That the Synod ratify the amendments to the Constitution of the Evangelical Lutheran Synod as adopted by the Synod in 1966 and printed in the 1966 Synod Report on pages 97 and 98, under Resolution #23.

CHURCH EXTENSION WAIVER

It is recommended to the Synod to waive the rule of adding 2% of the Synod budget into the Church Extension Fund, and instead to allocate \$1,000.00 in the 1967-68 budget for Church Extension.

BUDGET 1967-68

The board submits and recommends for adoption by the Synod a certified budget of \$150,000.00, allocated as follows:

Requested		Allocated
\$ 22,464	Bethany Lutheran College	\$ 21,000
47,201	Bethany Lutheran High School	41,380
12,200	Bethany Lutheran Seminary	11,000
5,250	Christian Elementary Education	5,000
1,000	Church Extension	1,000
27,140	Home Missions	27,140
16,500	Foreign Missions	10,000
1,950	Publications	1,950
5,630	Charities and Support	5,630
900	Youth Board	900
30,000	Synod Fund	25,000
<hr/>		<hr/>
\$170,000		\$150,000

ELECTION PROCEDURES AT THE SYNOD MEETINGS

The Board recommends that the Synod adopt the following and add them to the Guidelines for the Synod Convention in the Handbook:

ELECTION PROCEDURES AT THE SYNOD MEETING

1. The First session in the afternoon of the third working day of the Synod convention be set aside for elections of officers, boards and committees of the Synod. (Suggested time is from 1:30 to 3:15 p.m.)
2. Once balloting for an office has begun, the convention shall remain in session without interruption until the officer has been elected.
3. For the four officers of the Synod a nominating ballot shall be followed by as many election ballots as are necessary for election.

SECRETARY ASSISTANT

The officers of the Synod appoint an assistant for the secretary for each convention and the Synod ratify the action.

STEWARDSHIP REPORT

"Thy people shall be willing" (Psalm 110:3).

It is again evident that the Lord's people are "willing." We are most encouraged to report that the collective efforts of the Synod's people contributed a total of \$140,141.64 during the fiscal year, May 1, 1966 - April 30, 1967. This represents an increase in contributions of \$5,559.85 over the previous fiscal year. For this increase in material stewardship on the part of each member of the Synod we thank our God to whom all the praise and glory belongs.

We operate on the premise that the Lord's people will provide the means if they understand the needs of the Lord's Work. To provide our people with the information regarding the Synod's needs we have carried out the same type of a three-point program which we carried the previous year. 1) The Circuit Visitors have reported to the Stewardship Secretary considerable stewardship activity on behalf of the Synod. They have preached and/or appeared as speakers in some of the congregations of their circuits. They have presented the cause of Synodical Stewardship at local Pastoral Conferences and Circuit meetings. And they have encouraged their fellow-pastors and the congregations of their circuit by means of personal letters. 2) A series of articles appeared in the Lutheran Sentinel under the title WHAT YOUR SYNOD DOES FOR YOU. 3) Six Bulletin Inserts were disseminated throughout the Synod.

Besides this regular program, some special efforts were made. The Stewardship Committee held a special meeting with the Visitors and Alternate Visitors at the beginning of the fiscal year. A special panel discussion was planned by the Stewardship Committee for the January General Pastoral Conference at which time three visitors discussed the following subjects: 1) The duties of the visitor; 2) The importance of visitations; and 3) What pastors can do to facilitate the work of the visitors. The Stewardship Secretary has kept the pastors informed regarding the status of the Synodical Budget by means of a communication at the end of each month. Also at the end of each month a special report has been sent to each visitor reporting what each congregation in his circuit has done. All the members of the Synod were provided with dime folders for special Advent and Lenten Offerings. Also envelopes were provided for the Convention Offering, the Thanksgiving Offering to the Seminary, and for a Special Offering during the closing month of the fiscal year.

We are naturally pleased with the stewardship progress which has become evident over the last several years. As we look ahead, we see that there are still many "lambs" and "sheep" to feed: there are still many places to "Go" and "preach the Gospel"; there are still many souls to save for Christ. May we, therefore, urge every member of the Synod to be conscious of these needs at all times; to make every effort to be even more regular in synodical support; and to participate wholeheartedly in all our special efforts.

To give the members and friends of the Synod the opportunity to continue their stewardship of material means, we will continue to provide the necessary opportunities for special efforts and offerings. To keep our people informed regarding the needs of the Lord's work we will continue to send pertinent budget information to the pastors regularly. The Visitors of the Circuits will continue to serve as the contact men between the congregations and the Synod's Stewardship Committee. We urge the congregations to make use of the opportunity to invite the visitor to be present in their midst sometime during the year for a discussion on the Synod's work. We are also planning the following publicity program. One bulletin insert from the Finance Board was distributed in our Congregations in May announcing the proposed budget for the fiscal year May 1, 1967 to April 30, 1968. Five more bulletin inserts will be prepared on the general theme GIVING OF OUR MEANS. We are also planning a series of articles

for the Lutheran Sentinel. These will have the general caption WHILE IT IS DAY. We hope these publications and articles will be inspirational and educational for all of us.

Following is the tabulated list of the Congregational Contributions toward the budget for the fiscal year May 1, 1966 - April 30, 1967:

Pastor	Congregation	Amount
Aaberg, T.	Center	\$ 958.43
Aaberg, T.	Scarville	2,766.05
Anderson, P.	Delhi	163.26
Anderson, P.	Rock Dell	2,832.59
Anderson, P.	Our Savior's	902.29
Branstad, R.	Fairview	9,405.42
Guldberg, G.	Western Koshkonong	2,395.73
Gullixson, G. A. R.	Central Heights	686.89
	Richland	3,028.32
Gullixson, G. H.	Calvary	360.34
Gullixson, G. H.	First Evanger	559.20
Gullixson, G. H.	First English	31.25
Gullixson, W. C.	Bethany	1,582.65
Gullixson, W. C.	Our Savior's	2,611.39
Halvorson, W.	Immanuel	1,231.44
Halvorson, W.	Our Savior's	640.71
Handberg, H.	Mt. Olive	6,843.74
Harstad, N. B.	Indian Landing	438.25
	East Paint Creek	1,262.64
	West Paint Creek	763.52
	Trinity, Crete, Ill.	3,342.70
Kuster, A.	Our Savior's	3,873.54
Kuster, T.	St. Paul's	2,218.99
Larson, H.	Clearwater, Oklee	227.46
Larson, H.	Oak Park	388.65
Larson, H.	Nazareth	535.85
Lee, S.	Newport	819.24
Lee, S.	St. Paul's	1,787.45
Lillegard, D.	Mt. Olive	676.98
Lillegard, D.	Cross Lake	483.18
Lillegard, D.	Clearwater	237.00
Lillegard, D.	St. Petri	297.25
Lillegard, D.	Froen	492.58
Madson, J. B.	First American	3,167.33
Madson, N.	Trinity	856.34
Madson, N.	Bethany	5,470.52
Madson, P.	Harvard St.	1,589.77
McMurdie, W.	Lakewood	1,229.61
Merseeth, A.	Lime Creek	720.79
Merseeth, A.	Lake Mills	631.56
Merseeth, A.	Somber	837.87
Merseeth, A.	First Shell Rock	1,440.14
	Bethany, Story City	256.10
Moldstad, R.	First	685.23
Moldstad, R.	Concordia	261.60
Moldstad, R.	Faith	1,670.71
Newgard, R.	Our Savior's	6,779.12
Oesleby, N.	Pinehurst	490.94
Olsen, J.	Holton	1,061.78
Olsen, J.	Faith	70.40
Olson, W.	Trinity	752.94
Olson, W.	Redeemer	688.19
Orvick, G.	Holy Cross	8,827.16
Petersen, J.	Norwegian Grove	1,239.75
Petersen, J.	Norseland	3,511.38
Petersen, P.	Pilgrim	568.92
Petersen, W.	Grace	963.72

Strand, A.	St. Mark's	2,653.90
Teigen, E.	River Heights	2,110.06
Teigen, T.	Moland	352.64
Teigen, T.	Ashland	960.94
Theiste, H.	Parkland	1,450.74
Theiste, V.	Bethel	1,618.26
Theiste, V.	Oslo	664.91
Tweit, M.	Jerico	6,872.32
Tweit, M.	Saude	3,019.30
Unseth, E.	St. Timothy	2,717.12
Vangen, L.	Ascension	325.07
Vangen, L.	Concordia	2,749.07
Werling, W.	St. Martin's	1,909.88
	First English	2,177.13
	Zion	1,389.25
	Emmaus	1,018.78
	Hiawatha	3,018.18
	Manchester	666.03
	Hartland	1,531.09
	Our Savior's, Amherst Jct.	982.60
	South New Hope	114.00
	Our Savior's, Elderon	376.25
	Concordia, Clearbrook	413.67
	Our Savior's, Bagley	368.86
	St. Paul's, Lengby	452.37
	Forest City	1,214.70
	Zion, Thompson	1,484.62
	Miscellaneous	11,585.45
Weyland, F.		
Wosje, C.		
Ylvisaker, P.		
Ylvisaker, P.		

TREASURER'S REPORT 1966-67

AUDITORIUM-GYMNASIUM

	Debit	Credit
Balance due May 1, 1966	\$ 28,058.28	
Fadness Estate		\$ 28,058.28

BOILER PLANT AND SPECIAL IMPROVEMENTS

Balance due May 1, 1966	\$ 10,493.34	
Estate Fund		\$ 10,493.34

BETHANY LUTHERAN COLLEGE

Budget		\$ 54,800.00
Subsidy	\$ 54,800.00	

BETHANY LUTHERAN COLLEGE BUILDING

Contributions		\$ 267.00
Ole Harstad Estate		75,661.09
Estate Fund		12,179.78
Synod Fund		13,364.59
Bethany College Building	\$ 96,245.26	
Mortgage Payments	5,227.20	

\$101,472.46 \$101,472.46

First Federal Savings & Loan Association, Mankato, Minn., holds a first mortgage for \$150,000. Balance due as of April 30, 1967, \$149,403.70. Valuation of new library and remodeling classrooms: \$402,000.

BETHANY LUTHERAN CHURCH Princeton, Minn.

Interest Received		\$ 150.00
Interest Paid	\$ 150.00	

Note: \$5,000; Church Extension Loan: \$8,000; Balance Due: \$5,490.

CENTRAL HEIGHTS LUTHERAN CHURCH**Mason City, Iowa**

Jubilee		\$ 2,811.00
Interest Paid	\$ 33.00	
Notes Paid	1,100.00	
Payments on Mortgage	1,678.00	

\$ 2,811.00	\$ 2,811.00
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Comprehensive Loan: \$2,700. Church Extension Loan: \$9,000; Balance Due: \$6,165.

FAITH LUTHERAN CHURCH**Muskegan, Mich.**

Payment on Land	\$ 6,640.00	
Refund of Interest		\$ 640.00
Jubilee		6,000.00
	\$ 6,640.00	\$ 6,640.00

Cost of Land: \$15,000. Balance Due: \$6,000.

GRACE LUTHERAN CHURCH**Madison, Wis.**

Payments Received		\$ 1,655.00
Jubilee		2,515.80
Mortgage Payment on Principal	\$ 2,386.05	
Interest Paid on Mortgage	1,705.95	
Taxes	78.80	
	\$ 4,170.80	\$ 4,170.80

Church Extension Loan: \$34,000. Balance on Mortgage April 30, 1967: \$32,816.55. Total Investment: \$90,638.12. Payments Received: \$8,837.50.

ST. TIMOTHY LUTHERAN CHURCH**Lombard, Ill.**

Payments Received on Parsonage		\$ 1,800.00
Interest Received		150.00
Interest Paid	\$ 420.00	
Repairs	169.91	
Taxes	153.36	
Balance April 30, 1967	1,206.73	
	\$ 1,950.00	\$ 1,950.00

Note: \$12,000. Church Extension Balance: \$1,500.

LAKEWOOD LUTHERAN CHURCH**Tacoma, Wash.**

Payments Received		\$ 3,133.13
Jubilee		5,880.17
Notes Paid	\$ 3,500.00	
Interest Paid	513.30	
Addition to Property	5,000.00	
	\$ 9,013.30	\$ 9,013.30

Church Extension Loan: \$25,000. Notes: \$12,500. Total Investment: \$61,733.97. Payments Received: \$6,123.13.

PILGRIM LUTHERAN CHURCH**Waterloo, Iowa**

Contributions		\$ 54.00
Lots Sold		9,000.00
Jubilee		8,877.76
Mortgage Payments (Parsonage)	\$ 1,476.00	
Lots Purchased	15,000.00	

Oldre Memorial	200.00	
Legal Fees	316.50	
Taxes	939.26	
	<hr/>	
Total Investment: \$35,000.	\$ 17,931.76	\$ 17,931.76

PINEHURST LUTHERAN CHURCH
Eau Claire, Wis.

Balance May 1, 1966		\$ 3,182.61
Payments Comprehensive Loan		401.10
Interest Paid	\$ 112.75	
Loan Paid	500.00	
Loans Transferred	2,750.00	
Balance Transferred to Church Extension	220.96	
	<hr/>	
	\$ 3,583.71	\$ 3,583.71

Comprehensive Loan Paid. Balance Due on Church Extension Loan: \$4,748.94.

BETHESDA LUTHERAN HOME
Watertown, Wis.

Contributions		\$ 1,218.49
Paid to Bethesda	\$ 1,218.49	

BUDGET OF SYNOD

Contributions		\$140,141.64
Bethany College	\$ 54,800.00	
Bethany Seminary	8,800.00	
Christian Day School	3,456.86	
Church Extension	1,000.00	
Foreign Mission	1,364.30	
Home Mission	27,364.14	
Support	713.86	
Publications	3,000.00	
Synod	38,714.09	
Youth Board	928.39	
	<hr/>	
	\$140,141.64	\$140,141.64

CHRISTIAN DAY SCHOOL

Budget		\$ 3,456.86
Subsidies	\$ 2,050.00	
Superintendent of Schools	118.92	
Teacher Training	350.00	
Printing	701.27	
Board Expense	236.67	
	<hr/>	
	\$ 3,456.86	\$ 3,456.86

CHURCH EXTENSION

Budget		\$ 1,000.00
Payments Received		6,399.96
Balance April 30, 1967	\$ 7,399.96	
	<hr/>	
	\$ 7,399.96	\$ 7,399.96

CHURCH EXTENSION CAPITAL FUND

Balance May 1, 1966		\$114,392.12
Balance April 30, 1967	\$108,213.12	

FOREIGN MISSION

Balance May 1, 1966		\$ 2,803.17
Synodical Conference		3,438.88
Hong Kong Mission		176.85
Budget		1,364.30
Language Study	\$ 1,305.00	
Expense	59.30	
Paid to Hong Kong Mission	176.85	
Balance April 30, 1967	6,242.05	
	<hr/>	<hr/>
	\$ 7,783.20	\$ 7,783.30

GOLDEN ANNIVERSARY JUBILEE

Balance May 1, 1966		\$ 3,020.46
Contributions		44,990.85
Missions Stations	\$ 26,084.73	
Expense	984.00	
Balance April 30, 1967	20,942.58	
	<hr/>	<hr/>
	\$ 48,011.31	\$ 48,011.31

Report to date:	
Boiler Plant	\$ 50,000.00
Mission Stations	95,019.85
Debt Reduction	12,679.35
Expenses	7,767.24
Balance April 30, 1967	20,942.58
	<hr/>
Total Contributions	\$186,409.02

HOME MISSION

Budget		\$ 27,364.14
Estate Fund		4,663.93
Subsidies	\$ 29,567.18	
Coin Folders	462.87	
Moving Expense	1,200.98	
Board Expense	797.04	
	<hr/>	<hr/>
	\$ 32,028.07	\$ 32,028.07

SUPPORT FUND

Budget		\$ 713.86
Estate Fund		3,731.14
Payments	\$ 4,445.00	
	<hr/>	<hr/>
	\$ 4,445.00	\$ 4,445.00

MISCELLANEOUS

Lutheran News		\$ 200.00
Through to Victory		50.00
Bethany College Food Drive		159.00
Bethany Auxiliary		25.00
Bethany Girls' Dormitory		45.00
Kasota Valley Home Food Drive		16.00
American Bible Society		1.00
Children's Friend Society		89.79
School for Deaf		1.00
Inner City Mission		28.50
Free Lutheran Conference		32.35
Paid to Various Funds	\$ 647.64	
	<hr/>	<hr/>
	\$ 647.64	\$ 647.64

HOME FOR THE AGED

Deficit May 1, 1966	\$ 2,962.87	
Contributions		\$ 165.50
Estate Fund		4,663.93
Balance April 30, 1967	1,866.56	
	<hr/>	<hr/>
	\$ 4,829.43	\$ 4,829.43

Valuation of Home: \$35,000.

PUBLICATIONS

Budget		\$ 3,000.00
Sale of Books		95.72
Sale of Catechisms		1,854.00
Sale of Annual Reports		1,619.45
Armed Service	\$ 411.69	
New Catechism	8,951.81	
History of Synod	1,170.00	
Printing	59.15	
Annual Reports	2,044.70	
Board Meetings	279.38	
Deficit April 30, 1967		6,347.56
	<hr/>	<hr/>
	\$ 12,916.73	\$ 12,916.73

BETHANY COLLEGE RESIDENCES

Rent and Payments		\$ 3,105.00
Loans		53,829.93
Loans Transferred (Pinehurst)		2,750.00
Mortgage Payments	\$ 11,076.00	
Interest Paid	2,039.78	
Insurance	585.73	
Notes Paid	9,900.00	
Repairs	9,380.45	
New Residence (Austin)	16,250.00	
New Lots	5,650.00	
Harstad Estate	26,629.05	
Taxes	2,427.65	
Synod		24,253.73
	<hr/>	<hr/>
Notes: \$99,626.40.	\$ 83,938.66	\$ 83,938.66

SENTINEL

Subscriptions		\$ 7,469.89
Expense	\$ 6,991.25	
Synod	478.64	
	<hr/>	<hr/>
	\$ 7,469.89	\$ 7,469.89

SEMINARY

Budget		\$ 8,800.00
Subsidy	\$ 8,800.00	

SYNOD

Budget		\$ 38,714.09
Synod Quarterly		282.02
Estate Fund		9,327.86
Sentinel		478.64
Float	\$ 25.20	
Doctrinal Committee	556.77	
Printing	1,096.09	
Postage and Supplies	113.71	
Trustees	1,858.63	
Officers' Allowance and Expense	3,135.15	
Convention	379.09	

Coin Folders	509.09	
Equalization (Professors)	383.10	
Legal Service	251.23	
Synod Quarterly	386.45	
Auditing	473.50	
Miscellaneous	66.00	
Bethany Building Fund	13,364.59	
Bethany Residences	24,253.73	
Balance April 30, 1967	1,949.75	
	<hr/>	
	\$ 48,802.61	\$ 48,802.61

ESTATE FUND

Cornelius and Marie Bakke Estate:

Synod Fund	\$ 9,327.86	
Bethany College	9,327.86	
Bethany College Building	9,327.86	
Home Mission	4,663.93	
Kasota Valley Home	4,663.93	
Support	3,731.14	
	<hr/>	
		\$ 41,042.58

Fadness Estate: Bethany College		29,709.23
Martin Robinson Estate: Synod		2,000.00
Oscar Huso Estate: Synod		366.35
Auditorium-Gymnasium	\$ 28,058.28	
Boiler Plant	10,493.24	
Bethany Building Fund	12,179.78	
Synod	9,327.86	
Home Mission	4,663.93	
Kasota Valley	4,663.93	
Support	3,731.14	
	<hr/>	
	\$ 73,118.16	\$ 73,118.16

OLE HARSTAD ESTATE

Balance May 1, 1966		\$ 8,758.02
Received Gym Account		28,058.28
Received Boiler Account		10,493.24
Received Residence Account		26,629.05
Payment on Farm		1,722.50
Bethany Building	\$ 75,661.09	
	<hr/>	
	\$ 75,661.09	\$ 75,661.09
Received to Date	\$ 75,661.09	
Balance in Bonds	1,200.00	
Balance Due on Farm	17,800.00	
	<hr/>	
Total	\$ 94,661.09	

GEORGE P. CHRISTIANSON LOAN PROGRAM

Original Loan		\$ 14,000.00
Loans to Students	\$ 1,200.00	
Balance in Residence Fund	12,800.00	
	<hr/>	
	\$ 14,000.00	\$ 14,000.00

YOUTH BOARD

Budget		\$ 928.39
Music Income		44.40
L. Y. A.		132.61
Printing	\$ 628.92	
Music	6.43	
Camp	34.00	
Board Meeting	436.05	
	<hr/>	
	\$ 1,105.40	\$ 1,105.40

STATEMENT OF NET WORTH OF THE SYNOD'S RESIDENCES

As of April 30, 1967

Residence	Value	Mortgage	Balance on Mortgage
Austin—924 Plum St.	\$ 19,900.00		
Cords—913 Marsh St.	22,000.00	\$ 16,000.00	\$ 12,818.62
Electa—130 Electa Blvd.	19,500.00		
Elliason—449 Division St.	12,000.00		
Johnson—225 Hinckley St.	27,300.00	19,500.00	16,603.02
Kirby—119 Hinckley St.	17,600.00	13,200.00	12,602.58
Knollcrest—101 Knollcrest Dr.	22,000.00	15,000.00	10,067.49
Krogstad—920 Marsh St.	13,000.00		
Long—909 Marsh St.	29,300.00	17,000.00	11,982.46
Main—803 E. Main St.	20,100.00	15,000.00	14,373.40
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.	14,500.00		
President's—On Campus	25,000.00		
Rollings—120 Long St.	18,000.00	9,885.97	5,106.29
New Lots—Marsh St.	8,100.00	2,000.00	2,000.00
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		
Stephan—437 Division St.	12,000.00	8,250.00	6,411.18
Traeger—915 Plum St.	22,000.00	16,000.00	12,864.85
	\$397,150.00	\$136,335.97	\$104,829.89
Summary:			
Valuation			\$397,150.00
Mortgages		\$104,829.89	
Notes		99,626.40	204,456.29
Net Worth			\$192,693.71

REPORT OF THE CHURCH EXTENSION FUND

Congregation	Original Loan	Paid Since 5-1-66	Total Paid	Balance Due	Date Due
Ascension, Eau Claire, Wis.	\$ 8,843.00	\$ 204.00	\$5,047.07	\$ 3,795.93	1968
Bethany, Princeton, Minn.	6,100.00	610.00	610.00	5,490.00	1976
Bethel, Sioux Falls, S.D.	7,900.00	1,000.00	7,900.00		
Bethlehem, Ellsworth, Minn.	3,500.00	700.00	3,500.00		
Central Heights, Mason City, Iowa	7,500.00	500.00	1,335.00	6,165.00	*
Cross Lake, Fosston, Minn.	800.00	200.00	400.00	400.00	1968
Grace, Madison, Wis.	34,000.00			34,000.00	*
Harvard St., Cambridge, Mass.	1,500.00	204.00	936.00	564.00	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.	9,560.00	510.00	5,021.06	4,648.94	1971
Redeemer, New Hampton, Iowa	7,478.65	750.00	3,829.40	3,649.25	1971
St. Timothy, Lombard, Ill.	5,000.00	1,000.00	3,500.00	1,500.00	1969
Trinity, Jasper, Minn.	5,000.00	500.00	2,000.00	3,000.00	1972

* The congregations marked by an asterisk are under the Synod's "Repayment Policy for Loans to Mission Churches." A due date for their Church Extension Loan will be established at such time as a repayment schedule is set up.

We are very happy to note that two congregations completed their payments during the fiscal year: Bethel, Sioux Falls, S. Dak., and Bethlehem, Ellsworth, Minn., which has left our affiliation. During the May 1, 1966 - April 30, 1967, fiscal period no new loans were made. The repayments amounted to \$6,179.00.

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

ACTION OF THE SYNOD

Resolution No. 1: Stewardship Report

WHEREAS, Our gracious Lord has moved the hearts of our people to contribute the sum of \$140,141.64 towards our synodical budget, thereby exceeding the proposed budget; and

WHEREAS, The gifts of a grateful people continue to flow into our Jubilee Fund; and

WHEREAS, More and more people are remembering the Synod's work in their wills through bequests and legacies;

BE IT RESOLVED, a) That we as a convention give expression to our gratitude to God by rising and singing: "Now Thank We All Our God"; and b) That we encourage one another to greater giving in our new fiscal year to the end that the Lord's Kingdom may be expanded in our midst.

Resolution No. 2: Legacies

BE IT RESOLVED, That the Synod with thanks to God acknowledge the bequests made to the work of the Synod, as noted in the Trustees' Report from the estates of Cornelius and Marie Bakke, Andrew Fadness, Martin Robinson, Oscar Huso, and Ole Harstad.

Resolution No. 3: Constitution Revision

WHEREAS, The Constitution of the Evangelical Lutheran Synod requires that all amendments to the same be ratified at the next regular convention of the Synod before becoming a part thereof; therefore

BE IT RESOLVED, That the Synod ratify the amendments to the Constitution of the Evangelical Lutheran Synod as adopted by the Synod in 1966 and printed in the Synod Report on pages 97 and 98, under Resolution No. 23.

Resolution No. 4: Church Extension

BE IT RESOLVED, That the Synod waive the rule of setting

2% aside for Church Extension for the 1967-1968 budget and place \$1,000.00 into the budget for Church Extension.

Resolution No. 5: Budget

BE IT RESOLVED, That the Synod certify a budget of \$155,600 for the 1967-1968 fiscal year, to be allocated as follows:

Bethany Lutheran College	\$ 21,000
Bethany Lutheran High School	41,380
Bethany Lutheran Seminary	11,000
Christian Elementary Education	8,500
Church Extension	1,000
Home Missions	29,240
Foreign Missions	10,000
Publications	1,950
Charities and Support	5,630
Youth Board	900
Synod Fund	25,000
	<hr/>
	\$155,600

Resolution No. 6: Laymen's Delegates Equalization Fund

BE IT RESOLVED, That the report of the Laymen's Delegates Equalization Fund be accepted, subject to audit.

Resolution No. 7: Synod Self Study

WHEREAS, A self study of our synodical activity has been proposed by the Board of Regents, and the President of the Synod has expressed his agreement with this proposal; therefore

BE IT RESOLVED, a) That we ask that this self study be made, and b) That we ask the President to appoint a study director and a steering committee to implement this study.

Resolution No. 8: Self-study

WHEREAS, The President, in his report, endorses initiation of a synodical self-study and analysis; therefore

BE IT RESOLVED, That the committee assigned to this task be requested to study in particular the multiphased work of the Board of Trustees; consider relieving this Board of its stewardship work; and consider finally the wisdom of using a pastor as the synodical treasurer.

Resolution No. 9: Jubilee Thankoffering Promotion

WHEREAS, The Jubilee Thankoffering presently seems to be falling behind its expected goal; therefore

BE IT RESOLVED, a) That every congregation in the Synod be urged to intensify its efforts during the remaining time;

b) That every congregation invite its new members to participate in this Thankoffering.

Resolution No. 10: Jubilee Year Celebration Dates

BE IT RESOLVED, a) That we ask every board and organ-

ization of the Synod to adopt the Golden Anniversary as the subject for emphasis in its activities during the anniversary year;

b) That we ask each congregation to hold a special synod anniversary celebration on Trinity Sunday, June 9, 1968 (a special bulletin cover and a suggested sermon text will be supplied by the committee); and c) That the dates for the Anniversary Convention be June 25-30, 1968.

Resolution No. 11: Jubilee Year Celebration Plans

WHEREAS, The Anniversary Committee has started to formulate detailed plans for an appropriate anniversary observance; therefore

BE IT RESOLVED, That they be encouraged to complete and implement these plans.

Resolution No. 12: Anniversary Publications

WHEREAS, The brief historical booklet, "Let's Look At Our Synod", by Prof. J. G. Anderson is for sale at this convention; therefore

BE IT RESOLVED, That each congregation be urged to place this booklet in the hands of every family for group study during the Jubilee year.

Resolution No. 13: Anniversary Publications

WHEREAS, A more extensive popular exposition of the Synod's history is being prepared by Pastor T. A. Aaberg in commemoration of our Synod's anniversary; therefore

BE IT RESOLVED, That we commend Pastor Aaberg for the work he has done thus far.

Resolution No. 14: Election Procedures

BE IT RESOLVED, That the Synod adopt the election procedures as recommended by the Board of Trustees in the Book of Reports and Memorials.

Resolution No. 15: Secretary Assistant

BE IT RESOLVED, That the officers of the Synod be empowered to appoint an assistant for the secretary for each convention.

Resolution No. 16: Treasurer's Report

BE IT RESOLVED, That the Synod accept the Treasurer's Report as audited.

Resolution No. 17: Report of Trustees

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

NEWS AND NOTES

The 450th anniversary of the Lutheran Reformation was observed in the devotions conducted in the morning and afternoon sessions of the convention. The chaplain for the convention, Prof. M. H. Otto, conducted the Wednesday morning devotion on the basis of Rev. 14:6, 7. In keeping with the general convention theme, The Just Shall Live By Faith, he called attention to two implications that should be emphasized in connection with the Reformation anniversary observance. The one is that we humbly acknowledge that God was the prime mover in the Reformation. And the other is that we make every effort to keep the Gospel, which was again resurrected by the Reformation, in its truth and purity, or run the risk of seeing history repeat itself and having the Gospel overcome by another period of darkness.

On Thursday morning Pastor Eivind Unseth, Lombard, Illinois, spoke on the subject "The Reformation and the Church," basing his remarks on the text Romans 1:16,17.

Pastor Unseth briefly reviewed Dr. Martin Luther's early training and life. Luther had vowed to devote himself to attaining that holiness and perfection demanded in the Law; "Be ye therefore perfect." But then the glorious meaning of the Scripture truth "The just shall live by faith" became clear to him. He now understood that Christ had paid for sin and that no man could earn the forgiveness of his sins by his works. Salvation and eternal life are a free gift of God by faith in Christ Jesus.

Pastor W. Werling, Shawano, Wisconsin, conducted the morning devotion on Friday. Speaking on "The Reformation and the Layman", he pointed to the freedom from sin unto eternal life won for us by Christ. He urged that we be not entangled in the yoke of bondage which presses us in reliance on our own work and merit. Denying the authority of the Bible is one way of coming under this yoke, and puts one in danger of denying the blood which cleanses us from all sin. Pastor Werling spoke of the joyful service of the Christian. As Luther states: "A Christian man is a perfectly free lord, and subject to no one; yet he is also a perfectly dutiful servant, subject to all."

"The Reformation Principle and the Authority of the State" was the subject that Pastor H. A. Theiste, Parkland, Washington, preached about on Saturday morning. It was based on Romans 13: 1 ff. He stated that it was inevitable that Luther would have much to say about authority and the State, because he was bound to the Reformation principle "The Word Alone." He did not see the State as something emerging from man's natural social drive, but as an entity established by the will of God. He declared that government is an entirely separate institution from the church. May we ever cherish highly the blessing of free government as fruit of the Reformation principle: "The Word Alone."

A new feature this year included sermonettes at the beginning of the afternoon sessions also. Pastor Nils Oesleby, Eau Claire, Wisconsin, spoke on "The Reformation and Scripture." The tremendous experience that took place 450 years ago was occasioned by the nailing of the 95 theses to the door of the Castle Church at Wittenburg, Germany. Dr. Martin Luther pointed to the true treasure of the church as being found in the Gospel of the glory and grace of God.

Pastor James Olsen, Holton, Michigan, preached on the theme "The Reformation and Education." He stated that two Biblical principles emerged from the reformation of education at the time of Dr. Martin Luther: 1. The duty and place of parents as the chief

educators of the young. 2. The Word of God is the source of authority for the education of the young.

"The Reformation and the Home" was the theme for the last in the series of devotions. Pastor Victor Theiste, Sioux Falls, S. D., based his devotion on I Timothy 4:4,5. He concluded that we should cherish the ideals set forth in the Scriptures on marriage and the home.

In a memorial address for Pastor G. Weseloh, Cottonwood, Minnesota, and for Mrs. C. A. Moldstad, Brewster, Mass., Pastor H. Larson, Oklee, Minnesota, spoke on Hebrews 11:13a, "These all died in the faith." He pointed out that one of the most assuring things one can say after a person has died is that he died in the true Christian faith. It is not death to die with such faith.

Prof. C. U. Faye passed on to his eternal rest on Tuesday evening, June 20, 1967. Funeral services were conducted in the chapel of the College Administration building on Friday afternoon. His pastor, the Rev. Hugo Handberg, conducted the service, President J. B. Madson spoke on behalf of the Evangelical Lutheran Synod and Prof. B. W. Teigen spoke on behalf of Bethany Lutheran College. A pastor's chorus sang under the direction of Pastor G. A. R. Gullixson.

The opening devotion of the Thursday evening session took the form of observing the 40th anniversary of ordination of the Rev. S. E. Lee of Portage, Wisconsin, and of the Rev. A. H. Strand, Chicago, Illinois. The 35th anniversary of ordination and admittance into the Synod for the Rev. G. A. R. Gullixson, Mason City, Iowa, was also observed. Prof. M. H. Otto led the devotion.

CONVENTION HIGHLIGHTS

Dr. Oscar Naumann, President of the Wisconsin Evangelical Lutheran Synod, was present on opening day and brought greetings to the convention. Pastor Christian Moldstad, Brewster, Mass., sent greetings to the Synod convention. He has been preaching and teaching for 59 years, and he is still active in preaching every Sunday to a group in his home.

Attention was directed to pastors and congregations about the need for a special drive for the Jubilee Anniversary Thankoffering in order to meet the goal. "Let's Look at Our Synod", a booklet, made its appearance at the Synod convention. Its wide distribution was urged.

Pastor Adolph Harstad, chaplain at Bethesda Home in Watertown, Wisconsin, spoke of the work that is being carried on for the mentally retarded and handicapped folks at Bethesda.

The President and Secretary of the Synod represented the convention in bringing condolences to the family of Prof. C. U. Faye, Mankato, Minn.

An open hearing was conducted by the Committee on Charities and Support regarding the proposed pension plan for the clergy. Information and explanations were offered, and opportunity was given for questions of the plan.

A new poster for the Jubilee Thankoffering was presented to the convention. . . . An additional pastor and an additional lay representative were added to the Youth Board . . . Only one pastor and one professor were absent from this convention in 1967.

Many fine displays of our Synod's work and of related areas of endeavor were posted in the rear of the Gymnasium-Auditorium: The Stewardship Committee, the Lor-Ray Camp Association, A. A. L., American Bible Society, Jubilee Thankoffering, and others.

The mission banquet held on Thursday evening featured news from a number of pastors in regard to the work in their home fields.

The Evangelical Lutheran Synod's Laymen's Organization banquet on Friday evening at the Inn Towne Motel dining room heard

Pastor A. V. Kuster recount his European trip, particularly of the land of Luther, of last year. New officers were elected.

Foreign missions received special attention from the Mission Board.

Dr. Melvin Soltau spoke briefly on the work of the American Bible Society.

Pastor Thomas Kuster spoke on Lutheran Collegians.

Letters of greeting were sent to Mrs. C. U. Faye and family, Mrs. G. Weseloh and family, the Rev. Christian Moldstad, the Rev. H. A. Preus, and Mr. L. Houg.

Pastor A. Merseth was re-elected to the Board of Trustees, Mr. Earl Aasen of Mayville, N. D., was elected to the same board. Pastors L. Vangen and H. Larson were re-elected to the Board of Regents, and Dr. Robert Clark, Waterloo, Iowa, was elected to the same board.

Prof. M. H. Otto was in charge of arrangements for the convention and served as chaplain. President Madson extended sincere thanks for the fine hospitality extended by Bethany Lutheran College and its staff and by Mt. Olive Lutheran Church and its pastor.

W. C. Gullixson, Secretary

SYNOD SUNDAY MORNING

A brilliant sun and fleecy clouds graced the June sky over southern Minnesota as the Synod Sunday festivities got under way, following a week of unusually pleasant convention weather. The first service to be conducted was that held for those who still appreciate the Norwegian language. This service was conducted at Mt. Olive Lutheran Church by the Rev. H. A. Theiste of Parkland, Wash. The sermon was preached by the Rev. H. A. Preus, pastor emeritus,



Interior view of Bethany Lutheran College Library

on the basis of Genesis 12, 1-9 in which he compared the faith and obedience of our early Lutheran forefathers to that of Abraham when he journeyed into a far country. Even as God blessed Abraham then, so He also blessed our forefathers with blessings which have even come down to us, 450 years after the Reformation. Organist for the service was the Rev. A. M. Harstad.

A large crowd had gathered for the English service conducted in the Auditorium-Gymnasium. The Rev. David Lillegard of Trail, Minnesota, served as liturgist. The Rev. M. E. Tweit of Lawler, Iowa, addressed the gathering on the basis of II Tim 3:15. Mr. C. J. Wilske of Bethany College was the organist.

Pastor Tweit reminded the assembly of the blessings we have inherited on this the 450th anniversary of the Reformation. Luther had restored to the church faith in a verbally inspired Scripture and he taught us to test all matters of faith and salvation by the infallible Word of God. As a result of our Reformation heritage, "We have all things, Christ possessing," a treasure which we surely do not want to lose by yielding to modern day error in the church.

SYNOD SUNDAY AFTERNOON

An estimated 550 people had gathered for the afternoon festivities at the Auditorium-Gymnasium which also included a dedication service for the new Memorial Library.

The service was preceded by several organ preludes as performed by the organist, C. J. Wilske. The liturgist was the Rev. Walther Gullixson of Princeton, Minn. The Rev. R. Branstad of Minneapolis, Minnesota, directed the choral union in four anthems: "Holy Lord of All," "Praise the Lord, Ye Heavens Adore Him," "The Lord Is My Shepherd," and "Now Thank We All Our God." A group of Christian Day School children from Norseland and Mankato, and from Jerico and Scarville, Iowa, also sang. They were directed by Mrs. Allen Quist.

The Rev. Juul Madson, President of the Evangelical Lutheran Synod, delivered the dedicatory address, using Psalm 112:6, as his text and speaking on the theme, "The Righteous Are Remembered."

Following the service in the Auditorium the assembly proceeded to the new library for the dedicatory rite. Here two songs, "Praise to The Lord" and "Thee God We Praise," were sung in front of the library by the pastors' chorus. The Chairman of the Board of Regents, the Rev. M. E. Tweit, performed the rite of dedication assisted by the Secretary of the Synod, Rev. W. C. Gullixson. Prof. B. W. Teigen, President of the College, read congratulatory messages. The assembly which had gathered at the front of the handsome new structure was now invited to enter and to view the beautiful interior. This concluded what had been a most festive and pleasurable day, June 25th, 1967.

The Rev. P. Madson

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(Alt. The Rev. Victor Theiste)
4. Southern Circuit—The Rev. Milton Tweit
(Alt. The Rev. G. A. R. Gullixson)
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(Alt. The Rev. Wilhelm Petersen)
6. Atlantic Circuit—The Rev. Norman Harstad
(Alt. The Rev. Paul Madson; 1 year elected 1967)
7. Pacific Circuit—The Rev. William McMurdie
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(3 years, elected 1966)
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(3 years, elected 1967)
Prof. Iver Johnson

CHURCH LOCATIONS AND TIME OF SERVICE

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

Northern Circuit No. 1

State	City	Church	Address	Services	Pastors
MINNESOTA					
	Audubon	Immanuel		11:00; S 10:00	W. Halvorson
	Bagley	Our Savior's	6 W.	10:00	S. Quist
	Clearbrook	Concordia	8 S.W.	9:00	S. Quist
	East Grand Forks	River Hts.			
			1708 2nd St. N. W.	11:00; S 10:00	E. Teigen
	Fertile	1st Evanger	403 Wash. St.	9:30	G. H. Gullixson
	Fosston	Cross Lake	8 N.W.	10:15	D. Lillegard
	Fosston	Froen	6 N.E.	3 p.m.	D. Lillegard
	Grygla	St. Petri	3 W., 1 N.	8 p.m.	D. Lillegard
	Hawley	Our Savior's	6th & Joseph	9:30; S 8:30	W. Halvorson
	Lengby	St. Paul		11:15	S. Quist
	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

NORTH DAKOTA

Mayville—1st American 11:00; S 9:00 Vacancy
East Grand Forks (Minn.) See above.
3rd Ave. at 2nd St. NE

Central Circuit No. 2

MINNESOTA

Gaylord—Norw. Grove 7 S.E. * J. Petersen
Kasota—Kasota Valley Home * H. Handberg
Mankato—Mt. Olive Marsh & 8:30 & 10:45 H. Handberg
Guenther S 9:30
Minneapolis—King of Grace, R. Branstad &
31st & Colfax Aves N. F. Weyland
Minneapolis—Hiawatha 10:15 C. Wosje
1420 E. 43rd St.
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

MINNESOTA

Belview—Our Savior's		*	P. Anderson
Belview—Rock Dell	4 N.E.	*	P. Anderson
Cottonwood—English		9:00	J. Madson
Delhi—First		*	P. Anderson
Jasper—Rose Dell Trinity		9:00	N. Madson
Luverne—Bethany	Kniss & Adams	10:30	N. Madson
Tracy—Zion	2nd & Emory	11:00	J. Madson
SOUTH DAKOTA			
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		*	Vacancy
Forest City—Forest City		9:30; S 10:30	J. Lillo
	West M & 10th		
Lake Mills—Lake Mills		8:15	A. Merseth
	1st N. & Grant		
Lake Mills—Lime Creek	4 N., 1 W.	9:30	A. Merseth
Lawler—Saude	10 N., 1 W.	*	M. Tweit
Mason City—Central Hts.			
	1819 S. Coolidge	9:30;	G. A. R. Gullixson
New Hampton—Jerico	9 N., 2 E.	*	M. Tweit
New Hampton—Our Redeemer			
	Sherman & Court	*	Vacancy
Northwood—1st Shell Rock			
	1406 Central	11:00	A. Merseth
Northwood—Somber	11 W.	9:30	A. Merseth
Scarville—Center	5 S.	*	T. Aaberg
Scarville—Scarville		*	T. Aaberg
Story City—Bethany	3 N., 1 E.	3 p.m.	P. Petersen
Thompson—Zion		11:00; S 9:00	J. Lillo
Thornton—Richland		11:00	R. Dale
Waterloo—Pilgrim		10:30; S 9:30	P. Petersen
	3600 S. Ainsborough		
Waterville—E. Paint Creek	3 N.	*	W. Olson
Waukon—W. Paint Creek	5 E.	*	W. Olson

MINNESOTA

Albert Lea—Our Savior's		10:45; S 9:30	R. Newgard
	320 W. College		
Hartland—Hartland		*	P. Ylvisaker
Manchester—Manchester		*	P. Ylvisaker

Lake Michigan Circuit No. 5

ILLINOIS

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

MICHIGAN

Holton—Holton	7594 Brickyard Rd.	10:30; S 9:00	J. Olsen
Muskegon—Faith	1500 N. Getty	9:00; S 10:30	J. Olsen
Petoskey—Faith	1 S. Townsend Rd.	3 p.m. S 7 p.m.	R. Moldstad
Suttons Bay—First	325 St. Mary's	9:00	R. Moldstad
Traverse City—Concordia		11:00	R. Moldstad
	Wash. & Rose		

WISCONSIN

Amherst Jct.—Our Savior's	4 N.E.	11:00	Vacancy
Amherst Jct.—S. New Hope	5 N.	10:00	Vacancy
Ashland—First English	7th & Vaughn	9:30	T. Teigen

Clintonville—St. Paul			W. Werling
Cottage Grove—W. Koshkonong 8 S.E.	10:00 S 9:30		G. Guldberg
Eau Claire—Ascension 1500 Peterson	9:00; S 10:15		L. Vangen
Eau Claire—Concordia 321 N. Farwell	10:30; S 9:00		L. Vangen
Eau Claire—Pinehurst 3304 Fern Ct.	10:15; S 9:00		N. Oesleby
Elderon—Our Savior's Main St.	8:30		Vacancy
Lewiston—St. Paul's	9:00		S. Lee
Madison—Grace 1 S. Rosa Rd.	10:00; S 9:00		W. Petersen
Madison—Holy Cross 2670 Milwaukee	9:00 & 11:00		G. Orvick
	S 8:30 & 10:00		
Madison—Our Savior's 1 S. Hancock	10:00		A. Kuster
Mason—Moland 5 S.E. on Co. Rd. E	11:00		T. Teigen
Shawano—St. Martin Rt. 1	9:00		W. Werling
Wisconsin Dells—Newport Rt. 3	10:30		S. Lee

Atlantic Circuit No. 6

MASSACHUSETTS

Brewster—Luth. Mission Main St.	11:00		C. Moldstad
Cambridge—Harvard St.	10:45; S 10:00		P. Madson
	323 Harvard St.		

NEW YORK

Rochester—Indian Landing	10:30		N. Harstad
	Landing Rd. N. at Mandy Lane		

Pacific Circuit No. 7

WASHINGTON

Tacoma—Lakewood 10202 112th S.W.	11:00		W. McMurdie
Tacoma—Parkland 12301 Pacific Ave	9:00 & 10:45		H. Theiste
* 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 of _____ dollars (\$ _____).

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 of _____ dollars (\$ _____), 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 of _____ dollars (\$ _____), 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 1966

No.	State	Location	Circuit	Congregation	Membership	Sunday Services	Pastors	Members			Baptized		Confirmed		Communion	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	10:30	A. Strand	225	180	50	4	2		3	700	3	5	11	90	52	116			82	12	10				3	19	13,879	4,819	60,000		
2		Chicago	5	St. Paul's	1	10:45	T. Kuster	300	151	21	9	1	4	3	700	1	5	9	89	53	116		3	75	15	10	225			9	25	13,688	2,499	98,000		
3		Iowa	Lombard	5	St. Timothy	1	8:00; 10:30	E. Unseth	226	143	25	5		6	568	4	2	8	74	104	120			95	4	15	91			13	20,443	3,572	67,197		31,377	
4			Calmar	4	Trinity	1		W. Olson	106	90	35	3			216		2	11	30	51	40			15	6	5	15			5	4,625	592	35,000			
5			Forest City	4	Forest Synod Ev.	1	9:30; 10:30	Vacant	149	105	32	1	1	4		276	1	1	8	61	51	61			44		8	42			14	3,596	1,295	36,000		
6		Lake Mills	4	Lake Mills	1	8:15	A. Merseth	123	85	28			1		224									37		7		4		1	2	3,400	730	15,000		
7		Lake Mills	4	Lime Creek	1	9:30	A. Merseth	82	59	20	1		2		181		2	7	74	51	82			19		9	6			11	2,900	429	45,000			
8		Lawler	4	Saude	1		M. Tweit	134	104	24	2		3		834	1	2								7		1		4	2	7,819	4,812	98,000			
9		Mason City	4	Central Heights	2	9:00; 10:00	G. Gullixson	148	78	22	2		8		182	1		2	86	53	63		13						2	12	3,146	985	60,000		31,000	
10		New Hampton	4	Jerico	1		M. Tweit	251	207	52	1		7		1,008	1	3	7	124	51	157		10	1	24		4		13		21	13,185	7,877	118,000		
11		New Hampton	4	Redeemer	1		W. Olson	153	107	18	2		4		444	1		18	58	52	72			31	12	6	30	11	2	1	18	4,235	1,413	28,050		3,924
12		Northwood	4	First Shell Rock	1	11:00	A. Merseth	178	143	40	2		4		196	3	1							27		5				1	14	4,070	2,542	40,000		
13		Northwood	4	Somber	1	9:30	A. Merseth	53	48	19					135	1								3		2				2	5	3,500	775	35,000		
14		Scarville	4	Center	1		T. Aaberg	127	101	44	3		3		220	2	3	12	77	49	59			16		4	13			11	5,566	2,964	43,000			
15		Scarville	4	Scarville	1		T. Aaberg	108	72	29	2		1		288			8	70	49	80	15	1	8		2	8		3	7	8,755	5,039	43,000			
16		Story City	4	Bethany	1	3:00 p.m. EOS	P. Petersen	16	12	3			2		310	2	4	8	61	26	13						3			2	2	165	340	10,000		
17		Thompson	4	Zion	1	11:00; 9:00 S	Vacant	135	108	32			2		435	3	2	1	98	51	96			26		6	26			1	10	4,819	2,045	50,000		2,000
18		Thornton	4	Richland	1	11:00	G. Gullixson	192	155	51	4		6											28		6	38			1	25	9,576	3,659	44,000		4,000
19		Waterloo	4	Pilgrim	1	10:30; 9:30 S	P. Petersen	90	46	18	5	2	2	3	254	2		1	36	52	52									1	4	2,526	700	35,000		35,000
20		Waterville	4	East Paint Creek	1	9:30; 11:00	M. Tweit	77		31	2		1	1			2	1	76	28	50			10		3	10			1		2,925	1,431	26,000		
21	Mass.	Waukon	4	West Paint Creek	1		M. Tweit	50	42		1				100	1	2			52	30			3						2	2	2,267	681	26,000		
22		Brewster	6	Lutheran Mission	1	11:00	C. Moldstad	30	25		2		3																	1	4	400				
23		Cambridge	6	Harvard Street	1	10:45; 10:00 S	P. Madson	110	90	24	5		2		328	4	4	12	30	51	48			15	6	6				2	7	8,485	1,495	116,500		4,044
24		Mich.	Holton	5	Holton	1	10:30; 9:00 S	J. Olsen	178	109	32	7		5	634	1	3	11	47	54	91	10		51	12	8	63			4	25	6,655	1,893	30,000		
25			Muskegon	5	Faith	1	9:00; 10:30 S	J. Olsen	46	18	5	1	1		4	132			2	40	54	29	2		21		4	24			10		1,082		15,000	
26		Petoskey	5	Faith	3	3:00; 7:00 S	R. Moldstad	17	13	6			2		83	1		1	19	51	24			4	15	1	18			1	3	2,631	1,765			
27		Suttons Bay	5	First	1	9:00	R. Moldstad	105	83	30	2	1	2	4	244	1	4	10	42	51	60			12	10	4	13			5	12	6,990	1,963	32,500		
28		Traverse City	5	Concordia	2	11:00	R. Moldstad	26	18	9			2	1	106	2		1	12	50	16			2		1				2		1,581	357			
29		Albert Lea	4	Our Savior's	1	10:45; 7:30-9:30 S	R. Newgard	813	530	179	28		17	3	1,334	9	14	9	211	64	251			190	31	18	109	22	1	2	51	21,950	8,192	135,000		4,000
30		Audubon	1	Immanuel	1	11:00; 10:00 S	W. Halverson	210	126	50	5		3		532		1	9	63	49	96			67	10	11	60	13	1							

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