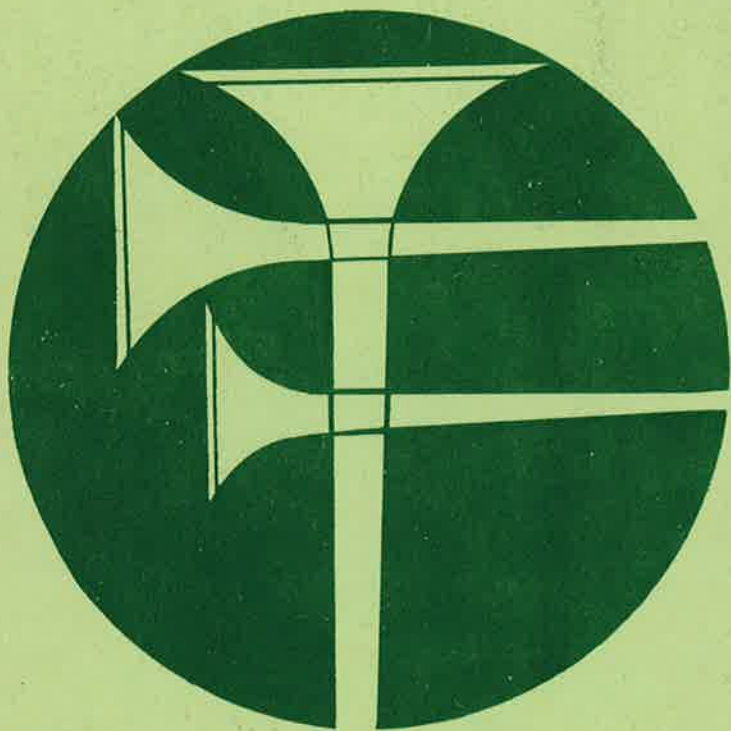


The *51st*
REGULAR CONVENTION
of the
EVANGELICAL LUTHERAN SYNOD

Essays

THE TRUMPET CALL OF FREEDOM, The Rev. T. N. Teigen
THE TRUMPET WITH A CERTAIN SOUND, Prof. M. H. Otto
THE TRUMPET CALL TO SERVICE, The Rev. E. G. Unseth



BETHANY LUTHERAN COLLEGE AND SEMINARY

Mankato, Minnesota

June 25 to 30, 1968

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

PLEDGES SHOULD BE FULFILLED BY DECEMBER 1968

51st REPORT
REGULAR CONVENTION
of the
EVANGELICAL LUTHERAN SYNOD

and the
12th Annual Meeting of the
BETHANY LUTHERAN COLLEGE
AND SEMINARY CORPORATION

CONVENTION THEME
"Sound the Trumpet of Jubilee"

Compiled by
W. C. GULLIXSON, Secretary
M. H. OTTO, Assistant Secretary

Held at
Bethany Lutheran College
Mankato, Minnesota 56001
June 25 to 30, 1968

OPENING OF THE JUBILEE CONVENTION

Fifty years ago when the fathers of our Synod met at Lime Creek Lutheran Church, Lake Mills, Iowa, the question arose, "Why? Why meet alone? Why not meet together with those who want to be saved as we?" They wanted to confess "Therefore we conclude that a man is justified by faith without the deeds of the Law." Rom. 3:28. They wanted to confess with Dr. Martin Luther that faith is a work of God. This confession could not be upheld where the grace of God was not clearly set forth, explained Pres. B. W. Teigen in the opening convention service at Mt. Olive Lutheran Church, Mankato, Minn., Tuesday, June 25.

Prof. Teigen went on to show how the text, Rom. 3:28, is so very appropriate at this, our Golden Anniversary Convention. He asked, "What is the significance of the Bible passage to us today? How have we used it? What does it mean to us? Has justifying faith lapsed into a quietism out of fear of extreme activism?" "Faith is a living, active thing" Luther attests. It does not ask if good works are to be done, for it has already done them. This too is a part of justifying faith, Pres. Teigen concluded.

The communion service was conducted by Pastor James Olsen, Holton, Michigan. Mrs. Chris Faye served as organist.

Greetings were exchanged at the close of the service by the representatives of Mt. Olive Lutheran Church and Bethany Lutheran College and The Evangelical Lutheran Synod.

The temporary Credentials Committee was announced by Pres. J. B. Madson, Cottonwood, Minn.

It was noted that this is the 40th anniversary of the first Synod convention held at Bethany Lutheran College, at which the 75th anniversary of the old Synod was observed. Three pastors, still active, were admitted into the Synod forty years ago (1928), Pastors S. E. Lee, A. H. Strand, and P. Ylvisaker.

The opening business session of the convention was called to order by Pres. Madson at the Auditorium-Gymnasium on the Bethany Lutheran College Campus. The secretary of the Synod called the roll. 39 Permanent Members and 8 Permanent Advisory members responded (later there were 50 in all.) 46 delegates were seated at the first session. At the close of the convention there were 82 regular and alternate delegates.

The 51st Regular Convention of the Evangelical Lutheran Synod and the 12th Annual Meeting of the Bethany Lutheran College and Seminary Corporation was declared to be in session by the chairman, in the name of the Father and of the Son and of the Holy Ghost.

The President's message and report to the Synod were read by Pastor Madson. Convention committees were elected and the work assigned to the various committees from the published Reports and Memorials.

On the occasion of the Jubilee Convention many greetings were read at the opening session.

Roll Call

A. PERMANENT MEMBERS

T. Aaberg, P. Anderson, R. Branstad, R. Dale, G. Guldberg, G. A. Gullixson, W. Gullixson, W. Halvorson, H. Handberg, A. Kuster, Thomas 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, P. Petersen, W. Petersen, S. Quist, 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, Theo. Kuster, T. Teigen.

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

Congregations Admitted Into Membership

Froen Lutheran Church, Fosston, Minnesota.

Faith Lutheran Church, Austin, Minnesota.

Concordia Evangelical Lutheran Church, Traverse City, Michigan.

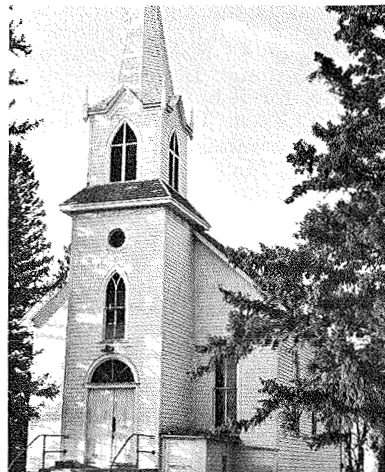
Faith Evangelical Lutheran Church, East Jordan, Michigan.

Pastor Admitted Into Membership

The Rev. Steven Quist



Pastor Steven Quist



**Froen Lutheran Church
Fosston, Minnesota**



**Concordia Ev. Lutheran Church
Traverse City, Michigan**



**Faith Ev. Lutheran Church
East Jordan, Michigan**

Resignation Accepted

The Rev. G. H. Gullixson

Advisory Members

The Rev. M. J. Lenz, Delano, Minnesota, President of the Minnesota District and 2nd Vice President of the Wisconsin Evangelical Lutheran Synod.

The Rev. Paul Hanke, The Rev. Martin Birkholz, The Rev. R. A. Haase, The Rev. W. J. Schmidt.

Congregations Excused for Not Sending Delegates

First Ev. Lutheran Church, Suttons Bay, Michigan; Concordia Ev. Lutheran Church, Traverse City, Michigan; Harvard St. Lutheran Church, Cambridge, Mass.; Immanuel Lutheran Church, Audubon, Minn.; Our Savior's Lutheran Church, Hawley, Minn.; Calvary Lutheran Church, Ulen, Minnesota; First Evanger Lutheran Church, Fertile, Minn.

Excused for Late Arrivals

Delmar Aastrup, Ralph Sorenson, Capt. David Teigen.

Excused for Early Departure

Pastors: W. McMurdie, N. A. Madson, G. Guldberg, R. Moldstad, S. Quist.

Delegates: A. J. Bilich, Delmar Aastrup, Vernell Addison, Chester Grossman, Lavern Hiller, Otto Houg, Hugo Juhl, Ernst Manthei, Edwin Merseeth, Albert Oldre, Lloyd Raymond, Simon Sander-son, Walter Wandschneider, John Dahl, Herman Dittmar.

Guests Recognized by the Chairman

The Rev. Emil Stubenvoll, Marinette, Wisconsin; Roger Huebner, Gayler Jensen, Leon Jacobson, Otis A. Anderson, Faith Lutheran Church, Austin, Minnesota; Mr. Albin Levorson, Sombra, Iowa; The Rev. James Hanson, Saginaw, Michigan.

1968 Representatives Present Eligible to Vote

PASTOR	ADDRESS	CONGREGATION	DELEGATE
T. Aaberg	Scarville, Ia. Scarville, Ia.	Center Scarville	Arlin Zingg Merle Albertson Harry Olson
P. Anderson	Belview, Minn.	Our Savior's	Loren Engel Louis Hoppenrath
	Belview, Minn.	Rock Dell	
R. Branstad & F. Weyland	Delhi, Minn.	First	
R. Dale	Minneapolis, Minn.	King of Grace	Charles Getchell Charley Schwalbe
	Thornton, Ia.	Richland	Lavern Hiller Delmar Aastrup
G. Guldberg	Cottage Grove, Wis.	W. Koshkonong	John Dahl
G. Gullixson	Mason City, Ia.	Central Heights	R. W. Browning
W. Gullixson	Princeton, Minn.	Bethany	Don Whitcomb A. Hansen K. Camp
	Princeton, Minn.	Our Savior's	Christ Knutson
W. Halvorson	Audubon, Minn.	Immanuel	excused
H. Handberg	Hawley, Minn.	Our Savior's	excused
	Mankato, Minn.	Mt. Olive	Milton Otto
A. Kuster & Thomas Kuster	Madison, Wis.	Our Saviour's	Sigurd Lee A. E. Voight
H. Larson	Calmar, Ia.	Trinity	Kenwood Arvold
	New Hampton, Ia.	Our Redeemer	
S. Lee	Portage, Wis.	St. Paul's	Tom Swenumson Chester Grossmann
	Wisconsin Dells, Wis.	Newport	William Thompson
D. Lillegard	Fosston, Minn.	Cross Lake	
	Fosston, Minn.	Froen	Oscar Torkelson
	Trail, Minn.	Mt. Olive	

J. Lillo	Forest City, Ia.	Forest	Louis Johnson
	Thompson, Ia.	Zion	Clarence Myre
J. Madson	Cottonwood, Minn.	English	Vernell Addison
	Tracy, Minn.	Zion	Norman Grande
N. Madson	Jasper, Minn.	Rose Dell Trinity	Simon Sanderson
	Luverne, Minn.	Bethany	Julius Rialson
P. Madson	Arlington, Mass.	Harvard Street	Otto Houg
W. McMurdie	Tacoma, Wash.	Lakewood	Lloyd Raymond
A. Merseth	Lake Mills, Ia.	Lake Mills	Albert Oldre
	Lake Mills, Ia.	Lime Creek	La Vern Kafka, (Alt.)
	Northwood, Ia.	First Shell Rock	Hugo Juhl
			excused
	Northwood, Ia.	Somher	Andrew J. Bilich
R. Moldstad	E. Jordan, Mich.	Faith	L. J. Cunningham
	Suttons Bay, Mich.	First	Lars S. Petersen
	Traverse City, Mich.	Concordia	Alvin Olson
R. Newgard	Albert Lea, Minn.	Our Savior's	Thomas Pollock
			A. T. Huso, (Alt.)
N. Oesleby	Eau Claire, Wis.	Pinehurst	Reuben Holt
J. Olsen	Holton, Mich.	Holton	Paul Levorson
	Muskegon, Mich.	Faith	Ernst Manthei
W. Olson	Waterville, Ia.	East Paint Creek	Herman Dittmar
	Waukon, Ia.	West Paint Creek	excused
G. Orvick	Madison, Wis.	Holy Cross	excused
P. Petersen	Story City, Ia.	Bethany	Clarence Myhre
	Waterloo, Ia.	Pilgrim	Alfred Pieper
W. Petersen	Madison, Wis.	Grace	Engelbrekt Nesja
S. Quist	Amherst Junction, Wis.	Our Savior's	Calvin Young
	Bagley, Minn.	Our Savior's	Ray Ames
	Clearbrook, Minn.	Concordia	Palmer Dehli
A. Strand	Lengby, Minn.	St. Paul	Wilbur Anderson
E. Teigen	Chicago, Ill.	St. Mark's	Harry Seifert
	East Grand Forks, Minn.	River Heights	Lloyd Miller
H. Theiste	Tacoma, Wash.	Parkland	Alfred Tjernagel
V. Theiste	Sioux Falls, S. D.	Bethel	Ken Stromley
	Volga, S. D.	Oslo	Dr. Robert Clark
M. Tweit	Lawler, Ia.	Saude	Ronald Klein
			Thomas Hoyord
	New Hampton, Ia.	Jerico	Edwin Merseth
E. Unseth	Lombard, Ill.	St. Timothy	Walter Wandschneider
L. Vangen	Eau Claire, Wis.	Ascension	E. Randolph Zielke
	Eau Claire, Wis.	Concordia	Capt. David Teigen
W. Werling	Clintonville, Wis.	St. Paul	Ralph Sorenson
C. Wosje	Rochester, N. Y.	Indian Landing	Iver Johnson
			Roger Butterfield
P. Ylvisaker	Hartland, Minn.	Hartland	Paul Swenumson
	Manchester, Minn.	Manchester	Carlyle Natvig
Vacancy	Fertile, Minn.	1st Evanger	Allan Natvig, (Alt.)
W. Halvorson			K. C. Johnson
Vacancy	Ulen, Minn.	Calvary	Alvie Iverson
W. Halvorson			Arthur Niemeyer
Vacancy	Minneapolis, Minn.	Hiawatha	Ellert Storlie
R. Branstad			Nanian Thompson
Vacancy	Oklee, Minn.	Clearwater	Eugene Dexter
D. Lillegard			Layton Northrup
Vacancy	St. Peter, Minn.	Norseland	Clarence Sick
R. Branstad	Chicago, Ill.	St. Paul's	Arthur Newgard
Vacancy	Mayville, N. D.	First American	Selmer Gulbrandson
E. Teigen			excused
			excused
			Wm. Overn
			Alfred Gran
			Leonard Gunderson
			Paul Staff
			Einar Engelbreton
			Boyd Wemmedahl

Convention Committees

1. **PRESIDENT'S MESSAGE AND REPORT:** *Pastor:* P. Anderson (Chairman), T. N. Teigen, R. Newgard (Secretary). *Delegates:* Engebret Nesja (Pinehurst, Eau Claire), Paul Levorson (Somber, Lake Mills), Edwin Merseth (Concordia, Clearbrook).
2. **NOMINATIONS:** *Pastors:* A. Merseth (Chairman), J. Olsen, G. Orvick. *Delegates:* Dr. Robert Clark (Pilgrim, Waterloo) (Secretary), Charles Getchell (King of Grace, Minneapolis), Lars Petersen (Lime Creek, Lake Mills).
3. **CREDENTIALS:** *Pastor:* F. R. Weyland (Chairman), Theodore Kuster (Secretary). *Delegates:* Leo Cunningham (Lake Mills), Lloyd Miller (Holy Cross, Madison), Kenneth Camp (Our Savior's, Princeton).
4. **PROGRAM:** *Pastors:* L. Vangen (Chairman), Theodore Kuster (Secretary). *Delegates:* Clarence Myhre (Our Savior's, Albert Lea), Harry Seifert (Holy Cross, Madison).
5. **PUBLIC PRESS & CONVENTION SENTINEL:** *Pastors:* E. Teigen, Thomas Kuster. *Delegates:* Prof. Sigurd K. Lee (Mt. Olive, Mankato).
6. **DOCTRINAL:** *Pastors:* A. Merseth (Chairman), M. E. Tweit, A. H. Strand, A. M. Harstad (Secretary). *Delegates:* Ralph Sorenson (River Heights, East Grand Forks), Reuben Holt (Somber, Lake Mills), Lavern Hiller (Richland Ev., Thornton), Iver Johnson, Sr. (Parkland, Parkland, Wash.), Alfred Tjernagel (Bethany, Story City), Kenneth Camp (Our Savior's, Princeton), Layton Northrup (Indian Landing, Rochester), Herman Dittmer (East Jordan, Mich.).
7. **MISSIONS:** *Pastors:* G. Orvick (Chairman), H. Handberg, J. N. Petersen, S. Quist (Secretary). *Delegates:* Selmer Guldbrandson (Hartland), Carlyle Natvig (Saude, Lawler), Eugene Dexter (St. Paul, Clintonville), Hugo Juhl (Bethany, Luverne), John Dahl (W. Koshkonong, Cottage Grove), Harry Olson (Scarville), Ernst Manthei (East Jordan, Mich.).
8. **HIGHER EDUCATION:** *Pastors:* W. Petersen (Chairman), T. Aaberg, H. A. Theiste, D. Lillegard (Secretary). *Delegate:* E. R. Zielke, (St. Mark's, Chicago), Arthur Newgard (Hartland), Lloyd Raymond (Rose Dell Trinity, Jasper), Boyd Wermedahl (First American, Mayville), Arthur Niemeyer (St. Timothy, Lombard), Lloyd Miller (Holy Cross, Madison), Cal Young (Holton), Chester Grossman (Portage).
9. **ELEMENTARY EDUCATION:** *Pastors:* C. Wosje (Chairman), J. Olsen, G. F. Guldberg, W. Halvorson (Secretary). *Delegates:* K. C. Johnson (Jerico, New Hampton), Andrew Bilich (Lakewood, Tacoma), Clarence Sick (Indian Landing, Rochester), Edwin Merseth (Concordia, Clearbrook), Charles Schwalbe (King of Grace, Minneapolis), Christ Knutson (Our Savior's, Princeton).
10. **YOUTH WORK:** *Pastors:* N. Madson (Chairman), H. Larson, L. Vangen, J. Lillo (Secretary). *Delegates:* Thomas Hoyord (Our Savior's, Amherst Junction), Paul Swenumson (Saude, Lawler), Thomas Pollock (First Shell Rock, Northwood), Alfred Pieper (Our Savior's, Albert Lea).
11. **PUBLICATIONS:** *Pastors:* A. V. Kuster (Chairman), T. N. Teigen, R. Moldstad (Secretary). *Delegates:* Albert Oldre (Bethany, Luverne), Simon Sanderson (Zion, Tracy), Leonard Gunderson (Norseland, St. Peter), Einar Engebretson (St. Pauls, Chicago), Tom Swenumson (Redeemer, New Hampton), Merle Albertson (Scarville).
12. **FINANCES:** *Pastors:* P. Petersen (Chairman), R. M. Branstad, E. G. Unseth, P. Anderson (Secretary). *Delegates:* A. E. Voight (Our Savior's, Madison), Delmar Aastrup (Richland, Thornton), Norman Grande (English, Cottonwood), Donald Whitcomb (Bethany, Princeton), Alvin Olson (First Shell Rock, Northwood), Harry Seifert (Holy Cross, Madison), Ron Klein (Pilgrim, Waterloo).
13. **CHARITIES & SUPPORT:** *Pastors:* M. H. Otto (Chairman), W. Olson, W. Werling, W. McMurdie (Secretary). *Delegates:* Leo Cunningham (Lake Mills), Alvin Iverson (Jerico, New Hampton), Otto Houg (Rose Dell, Jasper), Vernell Addison (English, Cottonwood), Oscar Torkelson (Cross Lake, Fosston), Arlin Zingg (Center).

14. MISCELLANEOUS: *Pastors*: S. E. Lee (Chairman), V. Theiste, R. Newgard, B. W. Teigen. *Delegates*: Dr. Robert Clark (Pilgrim, Waterloo), (Secretary), Ellert Storlie (Concordia, Eau Claire), Wilbur Anderson (W. Paint Creek, Waukon), Clarence Myhre (Our Saviors, Albert Lea), Alfred Gran (Norseland, St. Peter), Kenneth Stromley (Bethany, Story City), Alvin Hansen (Bethany, Princeton).
15. SYNODICAL MEMBERSHIP: *Pastors*: G. A. R. Gullixson (Chairman), Nils Oesleby (Secretary). *Delegates*: Nanian Thompson (Concordia, Eau Claire), Paul Staff (St. Paul's, Chicago), Kenwood Arvold (Our Savior's, Madison), Layton Northrup (Indian Landing, Rochester), Paul Swennumson (Saude, Lawler).
16. PASTORAL CONFERENCE RECORDS: *Pastors*: F. R. Weyland, R. Honsey.
17. RESOLUTIONS: *Pastors*: C. Wosje, I. C. Johnson, R. Dale.
18. TELLERS: *Pastors*: J. Olsen, W. Halvorson, E. Teigen, J. Lillo, S. Quist, R. Dale.
19. CHAPLAIN: Pastor P. Madson
20. HEAD USHER: Pastor S. Quist
21. PARLIAMENTARIAN: Pastor M. E. Tweit
22. ORGANIST: Pastor G. A. R. Gullixson

THE PRESIDENT'S MESSAGE

Fifty years ago a band of dedicated servants of the Lord, meeting at Lime Creek Lutheran Church near Lake Mills, Iowa, adopted the following introductory resolution: "We, members present, of the Synod for the Norwegian Evangelical Lutheran Church of America, ministers, delegates of congregations and members of congregations, join together for the purpose of continuing the work of the Synod on the old basis and according to the old principles."

The calm and unhurried wording of this resolution gives little hint of the great struggle that had preceded its adoption in the years leading up to the "Merger," or of the great struggle that would necessarily be theirs because of such a resolution. But true Christianity is never maintained without a struggle, for our Lord has clearly shown that His Church in this world is a militant group which must forever be prepared for warfare against the devil, the world and the flesh. This qualification never changes, so if we think that our battles are all behind us, we had better let the Lord call us to attention once again, that we might hold the sword of the Spirit ready at all times.

If there is little pathos revealed in the bare wording of that initial resolution, the opening sermon preached by the first president of the Synod, Pastor Bjug Harstad, gives testimony to the storm that had swept over the countryside: "We are, as it were, clustering around the old building site which is storm-swept and waste. A destructive hurricane has swept away the dear old mansion, even taking with it most of them that dwelt there. Discouraged, looking around, we discover only the bare ground with wreckage and dangerous cross-roads. Yet let us not be too much alarmed or discouraged. Worse things have repeatedly happened to the church before this, without its being destroyed. Let us remember and follow these words of Jeremiah, the prophet: 'Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.' Jeremiah 6, 16."*

So this was no call to panic, nor to a premature martyrdom, but a summons to follow the Lord God. Preaching on the basis of the account of God's call of Abraham (Genesis 12: 1-4), Pastor Harstad reminded his redoubtable colleagues how they were to walk in the good way and how they were to be strengthened for that walk. Comparing God's call to this reorganizing group to God's call of Abraham, the speaker said: "Let us spend the days of our pilgrimage in faith and reliance on every word of our Lord, implicitly obeying it whether we understand where it leads to or not. What we are called to believe and do is by no means so contrary to reason and the order of nature as that which was told Abraham, and by which he was tempted. To be sure, we are few and poor, compared with many others. But let us beware of this question: What can a remnant like us do? Is it really by our own might and ability we intend to succeed on our journey? Is it the power and importance of man that we are to depend on, and by which we expect to work? Then we had better quit now! Abraham would then have returned to the kingdom of Nimrod, to Nineveh and Babylon. No, these with all their pompous glory he must leave, in order to escape the snares and temptations of sinful flesh. By faith Abraham understood that not human wisdom and power, but only the work and grace of God could make him and the generations of the earth happy."*

In 1968 we are commemorating this event of a half century ago, an event which was remarkable not so much for the bravery of the

* Quotations from 1918 Synod Report.

people who there resolved to continue in the old paths as for the grace of God which led them to this course of action. For the passage of time, with its many developments and revelations, has vindicated the action of a despised minority in 1918. Because it was the Lord's will to which they were obedient, their undertaking could not fail, and we today, as beneficiaries of their labors, rejoice in our inheritance.

During this 51st regular convention of our Synod there will undoubtedly be much reminiscing concerning the events of the first half-century of the reorganized Evangelical Lutheran Synod. The sermons, the essays, the devotions, the discussion from the floor will all help to remind us of our rich heritage, for it is a heritage of God's grace. As we sound the trumpet of jubilee, may it not be to "blow our own horn" in a spirit of vanity and false pride, but rather to show forth the praises of Him who has called us out of darkness into His marvelous light. The salvation of the righteous is still of the Lord alone, and we must confess that we, too, are unworthy of the least of all the mercies and of all the truth which God has shown to us.

Our unworthiness does not exempt us from a diligent use of God's blessings, however. The plaintive question of the humbled Saul, who asked, "Lord, what wilt thou have me to do?" must continue to be heard from our lips, for we have been freed in order to serve our Lord Jesus Christ. If a jubilee celebration is, in a sense, a pause in our earthly race, it is only to catch our breath, that we may the more resolutely, and with renewed energy and zeal, press toward the mark for the prize of the high calling of God in Christ Jesus. (Phil. 3, 14). There is as much need today for our dedication to the program of the Lord our God as there was need for it in the days of our fathers. There is still great need of preserving the truth and proclaiming it. The opportunities are not lacking. Let us not be found wanting. May the Lord of the Church, and of our synodical history, give us the vision to see the opportunities, the wisdom to plan for the work thus created, and the perseverance to carry out these plans.

And, finally, whatever we do in word or deed, let us do it in the name of the Lord Jesus, giving thanks to God and the Father by Him, to whom alone be glory and praise in time and eternity. Such a course of action will in itself constitute a loud note on the trumpet of jubilee. Hallelujah! Amen.

J. B. Madson

REPORT OF THE PRESIDENT

Ordination and Installations

Candidate of theology Steven Quist was ordained and installed as pastor of St. Paul's Lutheran Church, Lengby, Minnesota on July 9, 1967. Pastor Herbert Larson performed the rite of ordination and Pastor Raymond Branstad preached the sermon. Later the same day Pastor Quist was installed at Our Savior's Lutheran, Bagley, Minnesota. On the following Sunday he was installed as pastor of Concordia Lutheran Church, Clearbrook, Minnesota, with Pastor Larson preaching the sermon and performing the rite of installation. Pastors of the circuit assisted in all the services.

On July 2, 1967, the Rev. Willard Olson was installed as pastor of East Paint Creek and West Paint Creek Lutheran Churches of Waterville, Iowa. He was installed by Pastor M. E. Tweit, visitor of

the circuit, who was assisted by pastors of the circuit. The service was held at East Paint Creek Church.

The Reverend J. B. Madson was installed as pastor of English Lutheran Church, Cottonwood, Minnesota, on July 9, 1967, with the sermon being preached by Pastor Norman A. Madson. Pastor Paul Anderson, circuit visitor, assisted by pastors of the circuit and W.E.L.S. pastors of the area, performed the rite of installation. Installation at Zion Lutheran Church, Tracy, Minnesota, took place in the evening of the same day.

The Reverend W. Werling was installed as pastor at St. Paul's Lutheran Church, Clintonville, Wisconsin, on October 29, 1967. Pastors G. Orvick and S. E. Lee officiated.

The Reverend Herbert Larson was installed on February 4, 1968, as pastor of Trinity Lutheran Church, Calmar, Iowa, and of Redeemer Lutheran Church, New Hampton, Iowa. The installation was performed by the circuit visitor, Pastor M. E. Tweit, who was assisted by fellow pastors of the circuit.

The Reverend Carl Wosje was installed as pastor of Indian Landing Lutheran Congregation, Rochester, New York, on February 18, 1968. Circuit visitor, Pastor Paul Madson, preached the sermon and conducted the rite of installation.

Mr. Andrew Billich was installed as principal of Lakewood Evangelical Lutheran School, Tacoma, Washington, July 30, 1967.

Miss Constance Kopf was installed as teacher of grades 5-8 at Mt. Olive Lutheran School, Mankato, Minnesota, on August 27, 1967.



**Bethany Lutheran Church
Luverne, Minnesota**



Pastor W. Werling

Dedications

On November 5, 1967, Bethany Lutheran Church of Luverne, Minnesota, dedicated an education wing attached to its church building. The dedicatory sermon was preached by Synodical President, J. B. Madson, who also performed the rite of dedication.

Pilgrim Lutheran Church of Waterloo, Iowa, dedicated its new house of worship on January 21, 1968. President J. B. Madson preached the sermon and performed the rite of dedication, with pastors of the circuit assisting.

On March 10, 1968, St. Timothy Lutheran Church of Lombard, Illinois, dedicated its new parsonage.

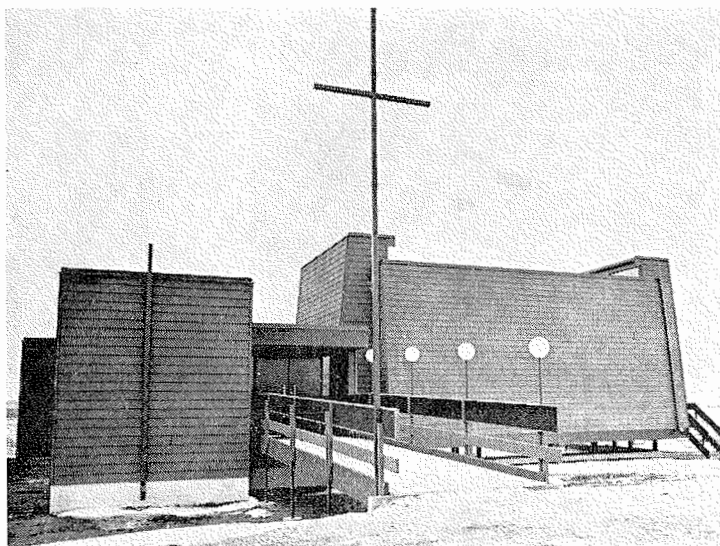
On March 31, 1968, English Lutheran Church of Cottonwood, Minnesota, dedicated its new two-story parsonage. Prof. M. H. Otto preached the sermon and conducted the dedication service.

On June 23, 1968, Holy Cross Lutheran Church of Madison, Wisconsin, dedicated its new educational unit. President J. B. Madson was pulpit guest for the occasion.

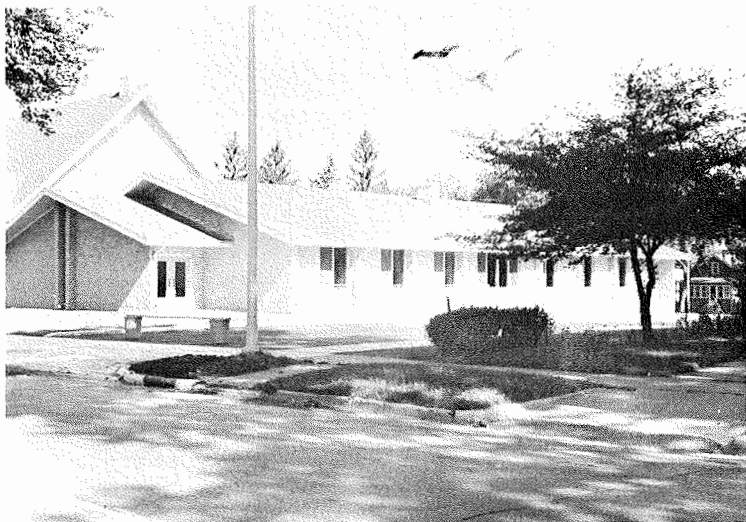
Anniversaries

Churches

On July 2, 1967, Western Koshkonong Evangelical Lutheran Church of Cottage Grove, Wisconsin, G. Guldberg, pastor, observed the 75th anniversary of the dedication of its church building. The Reverend



**Pilgrim Lutheran Church
Waterloo, Iowa**



**Educational Building, Holy Cross Lutheran Church
Madison, Wisconsin**

Luther Vangen preached the anniversary sermon based on Psalm 19, verse 111-112. In the afternoon service former pastor G. A. R. Gullixson preached on the basis of Luke 6:47-48.

On August 6, 1967, Zion Evangelical Lutheran Church, Tracy, Minnesota, observed the 30th anniversary of the erection of its church building. Pastor J. B. Madson preached the anniversary sermon.

On September 24, 1967, River Heights Lutheran Church, East Grand Forks, Minnesota, observed the tenth anniversary of its organization. The Reverend Hugo Handberg, founding pastor of the congregation, was the anniversary speaker.

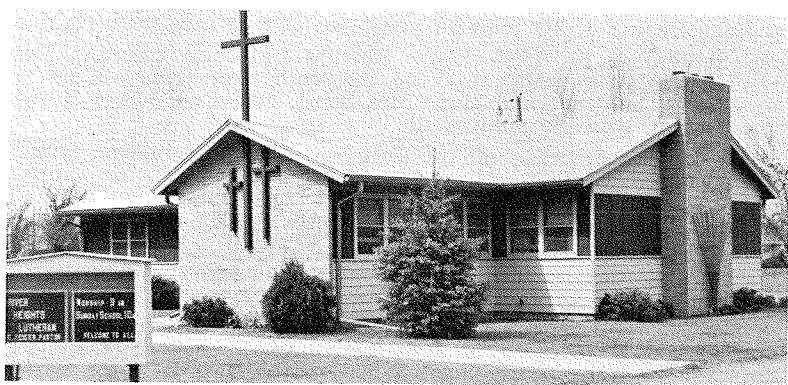
On November 5, 1967, Bethany Lutheran Church, Luverne, Minnesota, observed the 15th anniversary of the dedication of its church. Former pastor Paul Petersen preached the anniversary sermon.

On May 19, 1968, Concordia Evangelical Lutheran Church, Eau Claire, Wisconsin, observed the 40th anniversary of its organization as a congregation. A former assistant pastor of the congregation, Prof. M. H. Otto, preached the sermon.

Special festival services were held at the Lime Creek Lutheran Church, Lake Mills, Iowa, on June 9, 1968, commemorating the 50th Anniversary of the reorganized Synod at the original site. Pastor emeritus H. A. Preus spoke on remembrances of the early years. Other Pastors present who brought personal greetings were P. Anderson, G. A. R. Gullixson, J. Lillo, R. Newgard and Professors R. Honsey and I. C. Johnson.



**Western Koshkonong Ev. Lutheran Church
75th Anniversary**



**10th Anniversary
River Heights Lutheran Church
East Grand Forks, Minnesota**

Pastor

The Rev. Raymond M. Branstad was ordained at Center Congregation, Lake Mills, Iowa, by Pres. Norman A. Madson, June 27, 1943.



Membership Applications

Pastor Steven P. Quist of Lengby, Minnesota, herewith makes application for permanent membership in the Evangelical Lutheran Synod. His letter of application is at hand for the convention's consideration.

Froen Lutheran Church of rural Fosston, Minnesota, D. Lillegard, pastor, is applying for membership in the Evangelical Lutheran Synod. A copy of the church by-laws accompanies the letter of request.

Faith Evangelical Lutheran Church, East Jordan, Michigan, R. Moldstad, pastor, is applying for membership in the Evangelical Lutheran Synod. A copy of its constitution and By-Laws accompanies the letter of request.

Concordia Evangelical Lutheran Church, Traverse City, Michigan, R. Moldstad, pastor, is applying for membership in the Evangelical Lutheran Synod. A copy of its constitution and By-Laws accompanies the letter of request.

Faith Lutheran Church, Austin, Minnesota, Dale Christopherson, student pastor, is applying for membership in the Evangelical Lutheran Synod. A copy of its constitution and a copy of its Articles of Incorporation accompany the letter of request.

Resignations and Appointments

During the year Pastor G. H. Gullixson resigned his pastorate at Fertile and Ulen, Minnesota. In a letter of March 7th addressed to the synodical president he declares his resignation "from the pastors' roster of the Evangelical Lutheran Synod." A return letter requesting clarification of the matter has brought no reply.

At the end of the first semester of the last school year Prof. Julian Anderson resigned as professor at the seminary and as editor of the **Lutheran Sentinel** in order to accept a call into the ministry of the W.E.L.S. Assistant Editor Victor Theiste took over the duties of the editor; no appointment of assistant editor was made.

In the Fall of 1967, Pastors G. A. R. Gullixson and E. G. Unseth were appointed to attend the convention of the Synod of Evangelical Lutheran Churches.

Mr. Robert Erickson has resigned his position on the Synod's Doctrinal Committee. No appointment was made by your president, but it will be necessary to elect a replacement to fill the two unexpired years of his term.

When Visitor Herbert Larson left the Northern Circuit, the alternate visitor, David Lillegard, moved up to the position of visitor. No appointment was made to the office of alternate visitor since the whole slate of Synodical circuit visitors is up for election at this convention.

The resignation of Pastor N. B. Harstad from his pastorate at Rochester, New York, meant that Paul Madson became the visitor for the Eastern Circuit. No replacement of the alternate visitor was made.

In accordance with a resolution of the 1967 convention your president appointed a committee to make a special study of the Bethany High School matter and make a recommendation to the convention. The original committee consisted of J. N. Petersen, Norman Werner, Victor Theiste, Duane Anderson, John Moldstad and Donald Whitcomb. Upon the resignation of J. N. Petersen, Pastor Paul Petersen was appointed as a replacement.

Likewise pursuant to a resolution of the 1967 convention, your president appointed a steering committee to initiate a synodical self-study. Those who accepted appointment initially were R. Branstad (study director), J. G. Anderson, A. Merseeth, and S. K. Lee. Upon J. G. Anderson's resignation Hugo Handberg accepted appointment as his replacement. While the committee has done some work, it is evidently not ready to make a report to the Synod at this time.

In December of 1967 your president appointed to the Publications Board Prof. Paul Helland and Prof. Glenn Reichwald to replace Stanley Ingebretson and Prof. Julian Anderson, respectively, both of whom resigned when they moved from Mankato. The appointees serve until the 1968 convention, when the terms expire.

Death

For the records we take note of the death of Prof. C. U. Faye who passed from this life at the age of 81 years on the opening day of our last convention. The convention recessed for the funeral service, which was held in the Bethany College chapel and was conducted by Pastor Hugo Handberg.



Prof. C. V. Faye

Intersynodical Matters

Evangelical Lutheran Confessional Forum

On October 16-17, 1967, a second meeting between a number of representatives of the W.E.L.S. and the E.L.S. was held in Minneapolis. Representing your Synod, as appointed by the chairman, were (Missions) A. M. Harstad, A. V. Kuster, Loyd Miller; (Doctrine) M. H. Otto, T. N. Teigen, G. A. R. Gullixson; (Education) B. W. Tei-

gen, M. E. Tweit, I. C. Johnson; (Administration) J. N. Petersen, W. C. Gullixson, and your president.

A great host of matters was considered in the various departments listed above, and though the representatives are feeling their way in this new venture, the consensus was that this forum is mutually beneficial. The next meeting is scheduled for Milwaukee on October 21-22.

Synod of Evangelical Lutheran Churches

It is with sadness that we make special note of the recommendation of the Doctrinal Committee to declare an end to fellowship relations with the S.E.L.C. Severance of fellowship relations should not be a casual thing; let it rather be an earnest effort to restore. May the Lord have mercy on Christendom!

Miscellaneous

Reports from several of the synodical visitors indicate that they have faithfully endeavored to fulfill the many duties of this added calling. Nonetheless, the records indicate that comparatively few visitations are conducted throughout the Synod. We have again and again resolved to encourage the practice of congregational visitations. Is there a better way to implement this resolve?

By this time you are aware of the fact that the Synod fell considerably short of its certified budget for 1967-68. Despite this setback, the newly proposed budget calls for an increase of about 22%, and this at a time when we are seeking to raise the final \$60,000-plus for our Jubilee Thankoffering. No one should deny that the potential for such giving is to be found in our Synod. It is now up to us to translate the potential into actual. Only the grace of God in Christ can warm the hearts of our people for this task.

As we in this anniversary year **Sound the Trumpet of Jubilee**, let us not forget our spiritual fathers, but, above all, let us remember with special gratefulness the God who led and sustained them that they might bequeath to us the heritage of the Gospel.

Soli Deo Gloria!

J. B. Madson, President

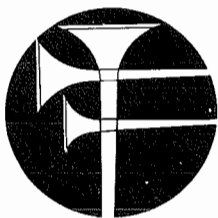
ACTION OF THE SYNOD

Resolution No. 1: Printing of the President's Message and Report

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



J. B. Madson, President



THE TRUMPET CALL TO FREEDOM

Some Footnotes, Grace Notes, and Blue Notes to a Period of Norwegian-American History, 1916-1918

By the Rev. T. N. Teigen

At the close of the Synod Meeting in Minneapolis on May 24, 1916, it appeared that there would be a clean break in the Norwegian Synod. The statement issued by the large minority of the Synod soon after the Convention expressed the hope of still avoiding a split, and though it did not venture to make definite predictions as to what might happen, it did suggest that "if the difficulties cannot be removed, there will be enough congregations which will remain in the Synod so that it will be able to live and assert its great principle: 'The Word alone and Grace alone.'" (Quoted in *Grace for Grace*, p. 114.)

Expressions in several private letters of the time are illustrative of the general sentiment among minority people. Mrs. C. K. Preus wrote to Miss Hannah Ottesen from the Convention in Minneapolis:

Most are going into the union and there will be few left, but, God be praised, enough to keep the Synod going with God's help. It is good to see that Otto (Ottesen) is standing firm.

The Rev. H. M. Tjernagel wrote to his brother-in-law telling of his visit in June that year at Stanwood, Washington, his former congregation and the home of his wife:

I enjoyed my visit . . . Once in a while the pleasure was marred on account of the present church controversy. However, there were a great many that agreed with me in being outspoken against the present union movement with *Oppløst* as basis. I am, as you may know decidedly opposed to *Forening* (Union) on the present basis and will not be a member of "the new church body." I have cast my lot with those who will try to keep the Synod going and remain true to what it has stood for since its organization. (In a letter to Ole Brue, July 9, 1916.)

The negotiations of Prof. C. K. Preus and the Rev. I. B. Torrison in the fall of 1916 which culminated in the so called *Austin Agreement* and the great mirage will not be detailed here. They are treated at some length in the Rev. Theo. Aaberg's book, *A City Set On A Hill*.

When the "Invitation" of the Union Committee to the minority to enter the merger on the basis of the negotiations of Preus and Torrison was presented to the meeting of minority men at West Hotel in Minneapolis on Jan. 17-18, 1917, 72 voted for it, 7 against, and 17 did not vote. (The Rev. C. N. Peterson, in a letter to the Rev. H. Aanestad, Jan. 31, 1917). Those who did not vote were as much against accepting the "invitation" as any, but they would not vote because "they were opposed to taking a vote at this meeting where only one third of those invited were present, and by a vote the minority would be split — which is what happened" (P. A. Widwey in *Amerika*, Feb. 16, 1917). Of the 7 who voted against the resolution 5 were pastors: B. Harstad, J. Blåkkann, J. A. Moldstad, H. Ingebritson, and C. N. Peterson (C. N. Peterson in a letter to Aanestad, Jan. 31, 1917).

At the close of the West Hotel meeting on Thursday afternoon, Jan. 18, the Rev. J. Blåkkann of Rockford, Washington, went with the Rev. C. N. Peterson, a schoolmate, to Peterson's home in North Minneapolis to spend the time till he should board the West Coast train which was to leave at 11:00 that night. In the evening Peterson went with Blåkkann to the Union Station to say good-bye to Harstad who would take the same train for Parkland, Washington. At the depot they discussed the events of the meeting

and, since the seriousness of the situation seemed to them to warrant further discussion, Harstad and Blåkkan decided to take a hotel room and stay over till the next noon. Peterson came to the hotel again at 8 o'clock the next morning and they consulted till train-time. (C. N. Peterson in a letter to his brother, Jan. 24, 1917, and to Mr. Romnes, Jan. 26.) What was clear to all three was that the document presented by Preus and Torrison "did not grant the minority the least bit more than the original *Opgjør* did, namely, the right themselves to stand on the 'first form' of the doctrine of Election, while they thereby granted the others the right to organize the new church body on the basis of the unchanged *Opgjør*, which with its unreserved acceptance of the second form becomes the official confession of the new church body" (C. N. Peterson in a letter to his brother, Jan. 24, and to Mr. Romnes, Jan. 26), and that "by going along with the others into the merger on such a doctrinal basis they would be as good unionists as they are." (Peterson in a letter to J. M. Johnson, Newman Grove, Neb., Jan. 31, 1917).

Among the things that ought to be done, in the thinking of these men, were the following:

1. It should be ascertained who were opposed to entering the merger on the basis of the *Austin Agreement* and they should keep in touch with one another.

2. It should be definitely established whether the Union Committee really granted as much standing to the Preus-Torrison document as the leaders of the minority evidently thought they did.

3. The matter of the advice of the St. Louis professors as represented at the West Hotel meeting by the leaders of the minority ought to be clarified.

4. Ways and means should be found to keep the Synod minority reading public informed as to real state of affairs, that is, that the *Opgjør* unchanged was still the basis of the proposed merger.

As to the first: the Rev. C. N. Peterson was immediately in contact with the Rev. O. T. Lee and the Rev. Henry Ingebritson in Northern Iowa, and with many others. Peterson was at that time without a congregation. He was a member of the Board of Directors of the Synod's Pension Fund and had charge of the business management of *Retledning og Forsvar* (For Guidance and Defence), the paper of the original minority, including the mailing list, and probably knew more minority minded people than anyone else. Carbon copies of letters he wrote have been preserved and we are fortunate in having copies of 167 letters written during the year 1917. They are a valuable source of information concerning the activities of the minority after the West Hotel meeting in Jan., 1917, until the organization at Lime Creek in June, 1918.

As to the second: To establish what the Union Committee's view was, the Rev. Henry Ingebritson wrote to the Rev. Peder Tangjerd, a United Church member of the Union Committee. Tangjerd responded in a letter under date of Feb. 7, 1917, that he knew of no "new *Opgjør*", that since the *Austin Agreement* is not a "new *Opgjør*" it cannot be considered a "commentary on *Opgjør*," that the Union Committee simply "takes cognizance of the three reservations of the minority," and that "as a basis for union of the three conferring church bodies is to be considered *Opgjør* and nothing else." He added:

The positions represented by *Opgjør* and "a Request" are given mutual recognition inasmuch as they are given unassailed room in one and the same church body — in other words: They are not regarded as church divisive; and we mutually recognize those who take this stand as brethren in the faith without positively adopting the other's opinion in the matter.

There is an interesting sequel to this: The Rev. D. G. Ristad, a former Synod man, wrote a report of the 1923 Convention of the "Norwegian Lutheran Church of America" in *Decorah Posten*. The NLCA Convention that year was held in the St. Paul Auditorium where the first merger convention had been held six years before. In the article the Rev. Ristad did some reminiscing on the 1917 Merger meeting and among other things he wrote: "The *Austin Agreement* became the basis of the union. The large *Opgjør* was quietly by-passed. The Union Committee had accepted the *Austin Agree-*

ment." A subsequent issue of *Decorah Posten* carried an article by the Rev. Peder Tangjerd entitled "A Necessary Correction." He said that the Rev. Ristad's statement concerning the *Austin Agreement* was historically incorrect, and went on to prove his point by quoting from the 1917 Convention Report:

For comparison herewith is appended *Opgjør* as it reads in its entirety and which forms the basis for the union between the three contracting church bodies . . . It is self-evident that the above resolution must not be interpreted to mean the *Opgjør* as the basis for union between the three contracting church bodies is thereby abbreviated or changed. (NLCA Convention Report, 1917, pp. 462, 465.)

One is left to speculate as to why the Rev. Ristad who had always voted with the majority in the Synod and who had in writings warmly urged union on the basis of *Opgjør* (e.g. *Ev. Luth. Kirketidende*, Nov. 24, 1915) should have made the above quoted statement. Was the remark made in the public press to provide an opportunity to have the facts stated again before all the world particularly for the benefit of the minority people who had gone into their Merger and some of whom were still vocal on what they thought was the standing of the *Austin Agreement*? At any rate, historians Nelson and Fevold are on solid historical ground when they in their books: *The Lutheran Church Among Norwegian Americans* (1960), omit the *Austin Agreement* from the Appendix of pertinent union documents, as is likewise Richard C. Wolf when he does not so much as mention the *Austin Agreement* in his book, *Documents of Lutheran Unity in America*. (1967).

As to the third point: the Rev. O. T. Lee obtained a copy of the St. Louis Faculty Committee letter of Jan. 9, 1917. C. N. Peterson made copies which were circulated among interested parties (Peterson in a letter to O. T. Lee, and to B. Harstad, Jan. 27, 1917). No advice could be found in the letter to go into the union. At the suggestion of his fellows C. N. Peterson made a trip to St. Louis where, together with the Rev. Nachtsheim, the Missouri Synod pastor of Immanuel Lutheran church in North Minneapolis, he discussed the whole matter with Profs. Pieper, Dau, and Graebner (Peterson in a letter to B. Harstad, Feb. 11, 1917 and to J. Blåkkan, Feb. 15, 1917). The most detailed and penetrating discussion of this entire matter to date is found in *A City Set On A Hill*.

As to the fourth point: It was seemingly not known for sure at the time whether R. B. Anderson would welcome articles in his paper *Amerika* from the minority of the minority as he had from the original minority. Pastors Harstad and Blåkkan thought it would be well that, since the Rev. Peterson was without a call and needed to find work, he should try to get work with *Amerika*. The Rev. Peterson wrote to R. B. Anderson asking if he might get work with *Amerika*, reading copy, mailing, or whatever, suggesting that besides writing a little for the paper he might be able to get pastors and lay people he knew to write articles for *Amerika* about "what those who continued to stand on the Synod's old doctrine and principles and practice ought now to do." (Peterson in a letter to R. B. Anderson, Jan. 23, 1917).

After several exchanges of letters R. B. Anderson wrote:

If this less minority can make use of *Amerika*, I shall be glad. I do not understand why the paper is not used more than it is since all the while all the other papers have been closed. Suppose that you, dear Pastor Peterson, were appointed to edit the religious articles in the paper. You could be a sort of "clearing house," and everything having to do with the church controversy could be sent to you in Minneapolis before being taken into *Amerika*. The friends of the minority could then work for the distribution of the paper. It would lighten the load for me if there were someone to whom I could send all articles before they were taken into *Amerika*. But I would have it clearly understood that I cannot compromise with *Opgjør*. I can not make use of a clearing house assistant who would compromise with *Opgjør*. The minority must stand firm as a rock, however small it may become. (To Peterson, Jan. 30, 1917.)

C. N. Peterson did not feel qualified to act as such a "clearing house" (Peterson in a letter to Harstad, Feb. 9, 1917). It seems also that the minority people did not care to have that much of a *carte blanche*, nor to be that closely identified with a secular paper. At any rate, the "clearing house" arrangement never went into effect. Nevertheless, articles began to appear in *Amerika* from the pens of Pastors P. A. Widwey, B. Harstad, O. T. Lee, and G. P. Merseth and a great number of laymen. The pastors, with the exception of Widwey, were reserved in their expressions about the results of the West Hotel meeting and about the action of the members of the minority who had resolved to accept the invitation to go into the union on the basis of the *Austin Agreement*. They faced the reality that the *Opgjør* was still the basis of the union and directed their remarks in the main to that situation. The sharpest remarks regarding the majority of the minority and the leaders came in articles by laymen. One writer said that *Retledning og Forsvar*, which was still being published, was "no longer guiding or defending the cause of the minority. It should rather be called *Villeder og Forførrer* (Misguider and Seducer). We subscribers have been bilked for a dollar in that the paper does not answer to its name but rather tries to lead us over to the side of the majority, if that can be done, and likely a part will be won in that way." (Knud Helle, in *Amerika*, May 25, 1917). Another writer asked, "Did they (the leaders of the minority) present the matter foolishly at the West Hotel, or did the advisers (St. Louis professors— TNT) give such foolish advice?" He referred to Preus and Torrison as having claimed that they had gotten the Union Committee to make changes and corrections in *Opgjør* and said, "But it is well to note that there is an addition to the effect that corrections must not correct anything. Funny, ain't it? Foolish, ain't it? Sad, is it not?" (*Amerika*, May 19, 1917.)

On April 13, 1917, a boxed note appeared in the columns of R. B. Anderson's paper and was repeated in every issue thereafter for several months:

TO THE MINORITY

Each week cancellations come in from subscribers who belong to the majority. They give as a reason that we have opened our columns to the minority. Will not you good minority people now take the trouble to get us some new subscribers from your camp so that we can be compensated for those losses? It seems to us that this is your duty.

There is no reason to believe that R. B. Anderson was misrepresenting the case. Some, at least, of the letters announcing cancellations appeared in the columns of the paper.

R. B. Anderson was a controversial character, (and still is). He had a way of espousing unpopular causes, as well as a way of alienating many a good friend, often over trifles. Be that as it may, when he wrote on theological matters, as he did quite often in things pertaining to *Opgjør*, he did not hesitate to admit that he was not especially qualified to speak on the subject. And still his expressions bear the marks of perceptiveness and orthodoxy. One could not wish for better than his brief article on "Naadevalget" (The Election of Grace) which is filled with Gospel warmth (*Amerika*, March 29, 1912). His article, "Unity—Not Union" (Sept. 6, 1912) leaves nothing to be desired—indeed, Prof. F. Bente picked that one up, and several others, reprinted them in translation in *Lehre und Wehre*, the theological magazine of the Missouri Synod, and commended them with the remark, "They hit the nail on the head." (*Lehre und Wehre*, Nov., 1912, p. 511).

As said, Rasmus B. Anderson was a controversial character. His political positions, his feuds, and often seemingly unwarranted "jabs" put him in the "dog-house" with a lot of VIP's, some of whom (including some ecclesiastics) weren't exactly paragons of nobility either. It has been debated whether his paper was more of a liability than an asset to the cause of our Synod fathers under the circumstances. The fact is, though, that he opened his columns to let a minority, to whom the press was otherwise closed and who had been stigmatized as being "ruled by a carnal party spirit and sinful suspicion" (*Ev. Luth. Kirketindende*, Dec. 1, 1915), express their convictions which were

unpopular but genuinely Scriptural and Lutheran. And for this we in this 50th Anniversary year hold also him in grateful memory.

Amerika's position in regard to the union question took its toll, and was no doubt part of the reason R. B. Anderson had to bring it to a conclusion in 1922. His biographers have not been altogether kind to Rasmus, particularly as they comment on his religious attitudes. I cannot resist quoting a few lines from a couple of them. No doubt some of the judgments expressed in the lines are justified. But some readers will see in the lines a few rocks coming at their own heads and it is probably good for us to get the spiritual exercise of fending them:

In religion, as in politics, Anderson's opinions underwent metamorphoses. For many years his views on theology were in a state of flux. After his father's death he had been baptized by a Methodist minister; later he became a Lutheran. Then he compromised on creed to the extent of teaching in a Seventh-Day Baptist school. While a university professor he flocked with the Unitarians. Upon his return from Denmark, he joined the conservative Our Savior's Lutheran Church in Madison. But soon he was "double-crossed" by its minister; this seemed a common habit of the men whom Anderson knew. He ceased to attend any church, but became the champion of a brand of fundamentalist Lutheran theology with tenets not found in any history of Christian dogmas. (A dunce-cap for the last sentence!) (Paul Knaplund: *Rasmus B. Anderson: Norwegian American Studies and Records*. Northfield, Minn., 1954, Vol. 18)

A long and gradual decline followed, during which *Amerika* could no longer be regarded as a force, but only as a phenomenon in Norwegian American journalism. Increasingly it became a rallying point for fanatics and for those ever willing to gather around a fight . . . A small group within the Synod refused to enter the 1917 merger; they kept the name "The Norwegian Synod," popularly called "The Little Synod." *Amerika* had supported this splinter group; thus it was fitting that the small denomination should buy Anderson's print shop when he gave up his editorship in 1922. (Lloyd Hustvedt, *Rasmus Björn Anderson*, Norwegian-American Historical Association, Northfield, Minn. 1966, pp. 305, 306.)

We have earlier alluded to the reserve with which the writers of the remnant of the minority referred to the minority people who decided at the West Hotel meeting to accept the invitation of the Union Committee to come into the Merger on the basis of the *Austin Agreement*. There is an interesting side-light on that. During the first days of February, 1917, the Rev. C. N. Peterson attended two meetings at which he had occasion to see a good number of majority people. Writing to Bjug Harstad, Feb. 8, 1917, he reported, "In the last three days I have met with members of the Pension Committee, so I have had an opportunity to hear how the majority people look at it. They are inclined to make great fun of the whole thing as a colossal turn-about, and as a step to insure a place 'on the band-wagon'". The minority people possibly had some reason to think similarly, but their expressions on the matter through the years consistently assume that the leaders of the minority and others with them were deceived. It remained for ALC piety of the 1960's to express the judgment:

In this way the churches prepared the way for the acceptance of the Synod minority into the new church, thus allowing the minority to fulfill its real desire for union without losing face. (Nelson-Fevold, *The Lutheran Church Among Norwegian Americans* Augsburg, Mpls., 1960, p. 221.)

On April 24, 1917, the Rev. Bjug Harstad drafted the following letter:
Dear Brother:

The time goes by without the little remnant of our Synod having united on something definite. Is there not a danger of luke-warmness? Ought we not in concert make a definite declaration at our next Synod meeting?

We are all men who have one time taken our oath of office; we have with deliberate thought accepted the constitution of the Synod and declared ourselves agreed in the doctrine and principles of the Synod; and since then we have found nothing in God's Word that makes it our Christian duty to change anything in it. Even if it should come to pass that I should stand alone, I cannot go along into the new body. I therefore move that all who are able make the following declaration to the Synod Convention:

1. That we can not for the sake of our conscience go along into the new body on the present basis, but

2. We stand firmly on the old confession and organization, which we have the Christian freedom to defend and work under as heretofore.

3. We therefore lay claim to our Synod's constitution with its seal and motto: "Gegraptai", it is written.

In order not to create difficulties among ourselves the declaration ought to be as brief as possible and still contain enough so that we have not given up anything as members of the corporation, then as time goes on see what can be done.

If the members of the other body then put us out by keeping the Synod alive and going, we will be at our post.

Dear friends, let us unite on something very soon. It is getting late.

Venligst,
B. Harstad

Carbon copies were made of this letter by C. N. Peterson and sent to all who were known not to have voted for the *Austin Agreement* and to some of whom it was known that they had voted for it at the West Hotel but had changed their minds. Peterson sent an accompanying letter suggesting that since they ought to consult together it would be well if they all put up at the same hotel. Let him know and he would make the arrangements. One by one letters came in from men who were in general agreement with Harstad's motion. Peterson made the arrangements for rooms and a meeting place at the Aberdeen Hotel not far from the St. Paul Auditorium. At a meeting of the minority at the Aberdeen Hotel on June 7, C. N. Peterson reported that he had received word of agreement from 43 men, and expected more in the day's mail.

In the meantime there were other developments. May 18-20 there was a meeting of the Circuit Young People's Association and Choral Union at Scarville, Iowa. Prof. W. H. T. Dau was there to speak on "The Lutheran Church as a Singing Church." There it was learned that the Synodical Conference Committee (Pieper, Dau, and Schlueter) intended to be at the Convention of the Synod in St. Paul, June 6-9, 1917, and that to date they had not been able to get Dr. H. G. Stub to agree to a meeting with them. Several days later a letter was sent to Prof. Dau signed by 7 men of the minority within convenient reach requesting the Committee to meet with the minority men at the Aberdeen Hotel on the evening of June 5. In a few days they had an affirmative reply. (Peterson in a letter to Dau, May 24, 1917, and to J. Bläkkän, May 29).

Amerika for June 1, 1917, carried a translation of the letter by Pieper, Dau, and Graebner dated Jan. 9, 1917. This was accompanied by some remarks by Henry Ingebritson, among other things:

With the permission of the respected gentlemen in St. Louis printed herewith is the advice which Prof. Preus and Pastor Torrison brought from them at New Year's time. It should have been published long ago, since it is the official advice—the only thing we can go by. We ought also to have gotten to hear this at the minority meeting in Minneapolis last January — and to hear it in translation. In this advice, as everyone can see, no one is advised to go into the new church body. On the contrary . . .

At the meetings at the Aberdeen Hotel held during "off hours" from the Synod Convention June 6-8 the minority agreed to the first two points of

Harstad's proposal and resolved to make a statement read at the convention. The opportunity to read them into the record never came. Saturday, June 9, dawned and people of the three uniting church bodies marched from three directions to meet at the St. Paul Auditorium amid band-playing and banner-waving. The Norwegian-American secular press quite forgot about World War I and the Germans and covered the Merger Meeting with voluminous enthusiasm. The treatment by the large *Minneapolis Tidende* was typical. Front page banner headline: "THE GREATEST GATHERING AMONG NORWEGIANS IN AMERICA." Headline two: "The Norwegian Lutheran Church of America." Then four lines across the page: "The Church body of nearly a million members, 3000 congregations, 1200 pastors, owns or controls 26 Seminaries, Colleges, and Academies, with 192 teachers and 4,500 students, 16 hospitals, 9 orphanages, 7 homes for the aged; the institutions have a combined worth of \$15,000,000.

On the front page also was a large picture of the 16 member Union Committee representing the United Church, Norwegian Synod, and Hauge Synod. Page two carried a brief history of the three church bodies. It was noted that some leading men in the Norwegian Synod had for some years found the *Opgjør* unsatisfactory but further negotiations during the last few months of 1916 had cleared up matters to their satisfaction. Then, "There is still a very little minority within the Norwegian Synod, as well as within the Hauge Synod, who have shown a reluctance to go along with the merger; but none of these movements are of sufficient significance to hamper the great common work, and the accomplishment of the union matter occurs under circumstances which the most zealous friends of union could not consider more fortunate."

The next two issues of *Minneapolis Tidende* devoted generous space to news from the merger convention. The June 14 issue carried an elaborate description of the parade of the three bodies to the St. Paul Auditorium as well as a picture of the officers of the merged church. It included also this note, "At the time the union meeting was held the church bells in the congregations of the three bodies were rung — throughout the whole land, from the Atlantic to the Pacific coasts, from Texas to far north in Canada." A curious editorial noted that "the 9th of June has become a memorial day both for the Norwegian people in general as well as for Norwegians in America." It compared June 9, 1917, to June 9, 1880, when the Norwegian Parliament resolved to amend the Norwegian Constitution over the veto of the king, "as a mighty assertion and ratification of the work of independence from the 17 of May, 1814." "June 9, 1917, will hereafter stand as a significant memorable day especially for Norwegians of America. With the merger of the three church bodies, special interests and duplications in church work will be eliminated, and one of the beneficial effects will be that there will be more unity in civic and social matters among Norwegians of America."

News of the merger, however, did not completely dominate the columns of *Minneapolis Tidende*. Tucked away in another part of the paper was a little article with the title, "Against the Union." It noted that about 20 pastors and a like number of laymen had in these days been meeting in the Aberdeen Hotel and had resolved to organize themselves to continue in the old paths, had elected some officers (inaccurately giving the names), and had resolved to put out a paper. It noted also that the minority men had been in conference with three men from the Synodical Conference, which consisted of the German bodies, Missouri, Wisconsin, and Michigan Synods. The discussions had been concerned with various points in *Opgjør*.

One paper of the Norwegian-American secular press was distinctive in its coverage of the merger news. The merger made the front page in Rasmus Anderson's *Amerika* for June 15, 1917, but in the following manner. At the head of the left hand column was a black cross followed by an article reading in part:

THE NORWEGIAN SYNOD, 64 years old, born 1853, died in St. Paul Saturday the 9th of June, 1917. The patient for many years had been bedridden. The sickness, however, was not at all fatal; but the doctors who had been appointed to attend him neglected

their duty. They failed to give him the proper care, and the medicine they prescribed contained poison. The physicians are guilty of "malpractice" . . . The same day the old Hauge Synod also died. The cause of death was the same . . . The United Church changed its name and swallowed the two corpses. But, as one will see from Pastor Moldstad's report in this issue, it was not able to swallow the whole body of the Norwegian Synod . . . The false doctrinal form — *intuituifidei* — has won out all along the line . . .

Let us now finally get clear lines and clear standpoints. We will now get to see how many there are who in spite of persecutions, sufferings, and all kinds of adversities will be faithful to the eternal revealed truths, even if it leads to the poor house.

The Rev. John Moldstad's article was the first authoritative published report on the actions of the "remnant" and we insert it here for the record:

FROM THE SYNOD MEETING IN ST. PAUL, MINN.

The minority in the Synod at the Convention in Minneapolis last year insisted that three things must be corrected in *Opgjør* before they could with good conscience go into the new church body.

Efforts were made to correct certain offensive things in *Opgjør* in that a Committee brought before the Union Committee a motion that three corrections be made. The Union Committee felt itself "for certain reasons" prevented from following this plan, but still invited the minority to be along in the union. A part of the minority thought they ought to go along on this invitation. But many could not go along into the new body unless the said corrections were made. Another thing that caused the minority to have even more misgivings about entering the merger was the circumstance that the Hauge Synod's insistence that its "understanding" of certain points in the "Conditions of Union" should be tolerated was accepted by a large majority in the Synod. Among the points in the "Understanding" was participation with the heterodox in church work, something which in the Synod has always been regarded as in conflict with God's Word.

The minority therefore held meetings at the Aberdeen Hotel in St. Paul, Minn., where among other things the following points were adopted: 1. For our conscience sake we cannot go along into the new body on the present basis; 2. We remain standing on the old confession and organization which we have the Christian liberty to defend and work under now as before.

A temporary administration was elected: the Rev. B. Harstad, president; the Rev. J. A. Moldstad, vice-president; the Rev. C. N. Peterson, Secretary; and the Rev. O. T. Lee, Treasurer.

In God's name we intend to stand fast and not turn aside from the good paths which earlier have been followed in the Norwegian Synod. Our purpose is to try to preserve the Synod's old principles, doctrine, confessions, and free churchly government.

It is our intention as soon as it can possibly be done to set forth our program.

Minneapolis, Minn., June 11, 1917

J. A. Moldstad

(*Amerika*, June 15, 1917, front page.)

Prof. Franz Pieper in July reported on the Norwegian merger and said, among other things, "There can be no talk of unity in the Lutheran doctrine in the new body, because the *Opgjør* which expresses not only Lutheran doctrine, but also un-Lutheran, is not changed. Let us hope that the last word is not yet spoken, but that yet finally the standpoint of the minority will be acknowledged as the right one and will be handled accordingly." (*Lehre und Wehre*, July, 1917, pp. 333-334).

Prof. F. W. Stellhorn, the leading Ohio Synod exponent of the "Anti-Missourian" position on disputed doctrines, wrote his friend, 79 year-old F. A. Schmidt, in St. Paul, on July 5, 1917:

The 20 men of the minority who remain outside of the new body are fully right according to their "Missouri" standpoint . . . How

Preus and others could join the new body without having gotten the changes in *Opgjør* demanded by their consciences, and how the others can accept them according to their standpoint as brethren in faith, I do not understand. Maybe they will sometime still make a public explanation of that. That is one of the flies in the ointment.

On Oct. 27 Stellhorn wrote again to Schmidt:

It amazes me how things stand with your minority (that entered the merger. Ed) and with your general president (H. G. Stub): they still seem to me to halt to a certain extent between two opinions. Hopefully they will cause no special unrest. Those of the minority who stood fast command my respect, however wrong their position is. (The Stellhorn letters are in the *Schmidt Papers*, Concordia Historical Institute, St. Louis, Mo.: Microfilm # 490.)

The Rev. M. F. Wiese (1842-1933) one of the greatest scholars of the old Norwegian Synod, an irenic gentleman, saw *Opgjør* soon after its birth in Madison in 1912, didn't like it, but took explanations in good faith and voted for it at the Eastern District Convention in 1912. Later he became more convinced of its untenability and made his contributions on the minority side of the discussion from 1912-1916, letting his name also appear as "Publisher" of *Retledning og Forsvar* in 1916. At the West Hotel meeting in January, 1917, he voted for the *Austin Agreement*. On June 18, 1917, he wrote a touching letter to his good friend, Prof. C. K. Preus, expressing his amazement that the Hon. Lauritz Swenson, representing the minority, had told the Union Committee that it was not the intention of the minority that the *Austin Agreement* should be published etc. (For details of that phase, see *A City Set On A Hill*). He continued:

... He certainly had no authority for that from the Minority — as far as I can recall. I regarded our resolution as a document that was to be published so that also those of the Minority who were not present at Minneapolis could know what we had decided there. I was heartily willing to go along to the extreme limits in order to avoid a split, but I did not want to be along on any secret maneuvers. Our cause was honest before God and men; and since it concerned a doctrinal matter for which the Norwegian Synod had suffered and contended, it demanded a public confession. On the basis of the *Austin Agreement* I was determined to go along into the new church body, until J. Nordby and Kvale explained to me (right after Easter) that my understanding of that agreement was wrong. Also I am now convinced that the change in Para. 4 cannot be defended. I believed before that a good construction could be put upon it.

I have now experienced a good deal of what it means to be a "scape-goat." Perhaps you also have experienced a little in this regard? Among us people are astonished, grieved and indignant over what the "Minority" has ventured to do in St. Paul. You can believe that your old friend Tarje Tvedten is not mild about it. And no wonder! In my opinion an offense has been given by our trusted men such as has no parallel in the history of the old Norwegian Synod. I cannot yet regard it as anything but church politics (something our Synod has always shied away from), and a faithlessness in the confession of the divine truth. And not to forget myself: After about 50 years' service in the Synod, I have by my vacillating position lost the confidence of my friends and won scorn and contempt in return. That is probably just what I have deserved. Ottesen, your father (my unforgettable, fatherly friend), V. Koren, Frich, etc. would certainly turn over in their graves if they could hear that while our opponents do not find that our demands for change in *Opgjør* are contrary to the Scriptures and the Confessions, we in return have publicly voted that the same *Opgjør* shall stand "unchanged and unabridged as a basis etc." — the *Opgjør* which we for about 5 years could not accept with good conscience. Do you really believe that God will bless such conduct? But enough about

that. It will grieve you to read this; but it also grieves me to write it. I believed, I can assure you, that if there was anyone I was sure would stand fast, it was you. This influenced me not a little that I also finally voted for our resolution at the West Hotel, but not gladly.

This is an exceedingly severe trial for us. God guide and counsel for Jesus' sake.

Your devoted,
M. Wiese

Prof. C. K. Preus died on May 28, 1921, at the age of over 68 years. At his passing, the Rev. John A. Moldstad wrote an appreciative article about him which is illustrative of the attitude nourished among the remnant toward one who had been their respected leader, and a beloved teacher of most of them. It reads in part:

Prof. Preus was a noble character — "one of nature's noblemen." With his great talents both as a speaker and as an administrator one might have feared that he would become greedy of honor and vain; but he did not seek his own. His greatest desire was to be true to God's Word and will both in doctrine and in practice. During the days of the Election controversy he, together with his father, suffered himself to be deposed by the Norway Grove congregation rather than subscribe to an un-Scriptural and false doctrine concerning the Election of Grace. When the whirlwind of the union matter broke over the Synod and the lamentable *Opgjør* came into being he was one of the first to see the false and sinful in that compromise. At the District Convention in Willmar he was the only one who voted against *Opgjør*, and at the Iowa District Convention he fought and witnessed manfully for the truth of God's Word. He continued his steadfast fight as one of the Minority's leaders until the Fall of 1916. We regret with great sorrow that he, as so many others, let himself be deceived by the so-called *Austin Agreement* and fooled into the Norwegian Lutheran Church of America. He believed the letters and the assurances that were given him and thought that he with good conscience could go into the new body. He was much interested in our little church body and heartily sympathized with us in our work. He had come into the new body and thought it therefore his duty to stand there for a time and to witness for the truth. He said repeatedly: "We testify and fight for the same within the body as you do outside," and "we stand as you." He, as many others, expected the enthusiasm for the union to pass over and that the church people would wake up, and that there would be a new alignment, and that those who wanted to hold fast to God's Word would then be united. At the district meeting in Decorah in 1918 he fought and testified courageously against the "National Lutheran Council" and got only contempt and evil words for it. Now his life's journey has ended, and the sun has gone down. His was a long and rich activity, — nearly 45 years. May God in grace grant that his testimony may sometime be heard and bear fruit! The Lord comfort his wife and children and bless for them his memory." (*Evan. Luth. Tidende*, June 1, 1921, p. 757-759.)

"LUTHERSK TIDENDE"

As indicated earlier, the minority meeting at the Aberdeen Hotel on June 9, 1917, resolved to put out a paper of 8 or 16 pages, to be called *Luthersk Tidende*. It was to appear twice a month. B. Harstad was to be listed as the "Publisher" and C. N. Peterson, who lived in Minneapolis, the Managing Editor. Peterson was to have 50 dollars a month for his work. The plan had been to get out an issue on July 1, but for one reason or another it was delayed, and the first issue came out July 16. It contained an article by Harstad, "Why the Minority could not go along into the New Body"; an article by O. T. Lee, "What is Now the Minority's Position?"; an article without a heading and without a signature showing the unionistic character

of the Hauge Synod's "understanding" of the "Articles of Union," which "understanding the other two bodies had agreed to; an article "Faithfulness, if otherwise genuine, never makes peace with sin," signed "W," presumably Wiese; another article by O. T. Lee entitled, "Ought we hold fast to the Doctrine of the Confessions regarding the Election of Grace as the true doctrine revealed by God?"; and then a brief note, "To the Readers," introducing *Tidende*, stating subscription price as a dollar a year, and appealing for subscriptions.

The format of the paper was simple: *Luthersk* — a picture of a little church — *Tidende*. — And thereby hangs a tale of a masthead.

The little minority was laying claim to being a continuation of the old Norwegian Synod. It should like to have had an organizational continuity — but if that was not possible it would be content to have the more important spiritual continuity. Since 1872 the old respected organ of the Synod had been called *Evangelisk Luthersk Kirke Tidende* (Evangelical Lutheran Church Times). That paper was still in existence after the merger took place, and the minority knew it could not use that name, but wanted to approximate it. On July 3, C. N. Peterson wrote to O. T. Lee saying that someone else had made the suggestion and he thought it would look quite well if they had a cut made with the picture of a church between *Luthersk* and *Tidende*, "It would then be *Luthersk Kirketidende* without our having taken the old name. What do you think of it, Pastor Lee?" He added that it would cost \$3.00 to have the cut made, \$1.50 if he were fortunate enough to get the painter B. Gausta, a member of Our Saviour's in Minneapolis, and a strong minority man until the cave-in, to draw the picture. And 'twas done. The little church attracted the attention of some VIPs and stirred up some ire, too. On Sept. 25 of that year President H. G. Stub and the District President were at a meeting of Harstad's congregation at Parkland, Washington, in a first move to get Harstad deposed because his congregation had not declined to go into the merger. In a speech at the meeting Stub said:

By the side of great organization, the Norwegian Lutheran Church of America, a teeny weeny church body has been established. I don't know what they will call themselves. I know that a little paper is being published, which is called *Luthersk Tidende*. They have not dared to call it *Kirketidende*, but have placed the picture of a church between *Luthersk* and *Tidende*. Such manner of procedure I do not like. This is not the right way to proceed, to give *Luthersk* with a painted church and then *Tidende* as the name of the organ published by the new church in definite opposition to the new church body, the Norwegian Lutheran Church in America. (Stenographic Report of the Meeting, Tr. by Chr. Anderson)

Harstad could truthfully answer that he had nothing to do with the picture being put there. "But who would have thought that this would have caused such difficulty?" Stub: "Why did they not name it *Kirketidende*?" Harstad: "Yes, that we could just as well have done, if we had wanted to. The one who was taking care of the printing placed it there, and I did not know anything about it. But what harm might it cause? I beg of you to consider seriously: What is the use of such things in the church? To forbid free-born American citizens to choose for themselves in such things, when they do not encroach on the rights of others does not serve any good purpose. It is deplorable that we shall not have liberty in the church even if we do not have anything else. I want to have my Christian liberty." (*Ibid.*)

The little church in *Luthersk Tidende* remained and did duty in the mast head for many years to come. Only the next year it got another beautiful word to keep it company. At the convention in Lime Creek in 1918 the Synod resolved to call the paper *Evangelisk Luthersk Tidende*, the *Evangelisk* printed in nice gothic type over the little church. And so, there it was after all: *Evangelisk Luthersk Kirketidende*; and so it was called until its demise in Dec. 15, 1953 — in which issue the sainted Christian Anderson wrote a reverent little history of that beloved tidings of so many years. Just one little footnote: The familiar picture of the little church did not stay with *Evangelisk Luthersk Tidende* til the very end. Until March 15, 1951 *Evangelisk*

gelisk Luthersk Tidende was printed on the presses of the John Anderson Printing Co. in Chicago. After that company closed, *Tidende* was printed by *Decorah Posten* in Iowa. But something was lost in the move. When the *Tidende* came from the presses of *Decorah Posten* the familiar picture was not there. A picture of a church was there, and it was nice, but it was different. A question intrigues me: What happened to the cut that made the picture that roused the ire of some but thrilled and comforted the hearts of many as it greeted them in such a friendly manner from the mali-box for 44 years?

We will have to stick with the story of *Luthersk Tidende* a while longer. Publishing it was a major project of the little minority until the Convention in Lime Creek in June 1918 — and a major project thereafter, for that matter. C. N. Peterson was the managing editor. He wrote very little in the paper himself, but saw the material through the press and took care of the mailing. The material was supplied in the main by Bjug Harstad, O. T. Lee, M. F. Wiese, J. B. Bläkan, Henry Ingebritson, A. J. Torgerson, Emil Hansen and a few pastors whose names for wise reasons, presumably, were withheld from the public. Some lay men wrote good articles, too, and we note the names of Lars Isakson, Knud Helle, Jacob Lunde, C.S.N. Peterson, Arnold Jacobson. 2000 copies of the first issue were printed and 1700 sent out immediately. A paid ad was also inserted in R. B. Anderson's *Amerika*. And subscriptions began to come in. As mentioned before, C. N. Peterson kept in touch with a good many people, lay and learned. He wrote in answer to requests for information, passed on news of developments, and plugged the paper. I have translated one letter in its entirety and insert it here because it covers a good deal of ground and it will serve well in telling the story of those troubled days. It also gives an idea of the philosophy and the hopes of the men who were determined to stand by the doctrine and on the principles of the Old Synod. It is a letter to Mr. Peter G. Tjernagel of Story City, Iowa, and is dated July 24, 1917.

Dear Friend:

Thanks for your welcome letter. It should have been answered long ago, but there were so many things to take care of before I could get the first number of *Luthersk Tidende*, and then I had to make a trip out to S. Dak., and so it is quite difficult to answer letters as soon as they come.

The organization of the minority consists in this, that a number (74) of pastors and congregation members have subscribed to 2 paragraphs which were given in Moldstad's article in *Amerika*. They elected the following officers: B. Harstad, President; J. A. Moldstad, Vice-President; O. T. Lee, Treasurer; and C. N. Peterson, Secretary. There were in all, 23 pastors who took part in our minority meetings in St. Paul, and there are 53 pastors and professors of whom we have the hope that they will stand outside, and when all is in order will go with the minority.

But the whole procedure at the big meeting was such that there was no opportunity to learn who went along and who did not. There was no roll call and it was simply announced that there were so and so many pastors and representatives from each church body with the right to vote. This was likely done so that no opportunity should be given for such as did not want to be regarded as voting members of the meeting to make a disclaimer.

Besides, there were so many of the minority pastors who expected opposition in their congregations and who rather wanted to have the opportunity to take up the matter with their congregations according to convenience when they came home then that their names should come before the public amid the enthusiasm of the great jubilee. And so it was agreed not to publish more than the names of those who were elected to offices.

The result is that no one knows, or can know until after the next meeting how large or how small the minority is. Whether we will hold a meeting this fall or not until next spring is still undecided. The likelihood is that our meeting will be called for the same time as

the large body will hold its meeting. Thus an opportunity will be provided for congregations to elect representatives to the meeting of the minority rather than to the meeting of the new body. Likewise those minorities in congregations, who think they cannot go along with their congregations into the new body will elect representatives to our meeting, etc.

For the present it is important to try to reach people with information that the new body was organized in an illegitimate way and that it has a doctrine of election that does not harmonize with the teaching of God's Word in this matter. Also, that those who have voted to accept the Hauge Synod's "understanding" of the Articles of Union as to who are brethren in faith have made themselves guilty of the crassest kind of "unionism."

Our people who understand what right and truth is ought to stand fast on the foundation of truth and not let themselves be tricked into this confusion, but at the same time they ought not to be hasty in leaving congregations which were carried along by the union intoxication. As long as one has any hope of being heard, he ought to stand and testify for his fellow congregation members.

The only way in which we can expect to get our testimony before the people is through our paper *Luthersk Tidende*, and therefore it is important that all who are interested in the cause of the minority try to get as many as they can to subscribe to the paper. If we can get enough subscribers to keep the paper going until next summer we can, hopefully, organize ourselves better and take up a more definite work. For the present, the best way you can help us is to gather all the subscriptions you can.

Later, as soon as I have time to make copies, I will send you a copy of the speeches Professors Pieper and Dau made at our minority meetings.

With fraternal greetings,

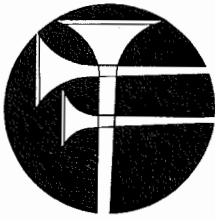
Yours,

C. N. Peterson

"*Luthersk Tidende*" went its modest way. The number of subscribers grew, though not spectacularly (400 by year's end). Good doctrinal and devotional articles graced its pages. It brought news of the struggles in a number of congregations and notes of encouragement from individuals in many states, listed financial contributions to the cause, wept at the seemingly untimely passing of the able Rev. O. T. Lee on March 30, 1918, and rejoiced at his "salige hjemgang," and finally announced on April 1, 1918:

Pastors and members of congregations who desire to continue in the old doctrine and practice of the Norwegian Synod will, God willing, hold their annual meeting in the Lime Creek congregation, Pastor H. Ingebritson's charge, June 14, and following days.

And so it came to pass . . .



THE TRUMPET WITH A CERTAIN SOUND

By Professor M. H. Otto

In the days when trumpets were a standard piece of military equipment it was highly important that the trumpet be one of very clear and decisive tone. "For if the trumpet give an uncertain sound," as the Apostle Paul asks, "who shall prepare himself for the battle" (I Cor. 14:8). This applies also to the spiritual realm. A church, to avoid confusing and misleading its members, must speak out in clear and distinct tones; a church, if it is to be a faithful Christian church, must proclaim its message in a language that is not only distinctive but also unambiguous. This is the matter to which we shall give our attention at this time as we gather to commemorate the fiftieth anniversary of our re-organized synod. In doing so our main theme shall be: **THE TRUMPET WITH A CERTAIN SOUND.**

I

NECESSARY FOR THE PRESERVATION OF THE DOCTRINE OF JUSTIFICATION BY GRACE

A. Fifty years ago when old foundations had crumbled.

When that small group of pastors and lay people gathered in that modest country church just south of the Iowa-Minnesota border fifty years ago this month it was to organize themselves into a new church body. The synod to which they had belonged all their lives, and which had been in existence for over sixty years, had the year before gone into a merger which compromised the truth. These people wanted to belong to a church body which would be a trumpet with a certain sound. They saw first hand that such a trumpet was necessary for the preservation of the doctrine of justification by grace. In order to appreciate what was at stake let us note what the Scriptures say on this point.

From beginning to end the Scriptures speak of the total depravity of man as an individual and as a species. In one way or other they again and again assert, "There is not a just man upon earth, that doeth good, and sinneth not" (Eccl. 7:20). They further make it clear that natural man is at enmity with God (Rom. 8:7). It should be quite evident then that, if he was the enemy of God, if he was "dead in trespasses and sins" (Eph. 2:1), he could not do anything to appease the just and righteous God Whom he had so grievously offended with his many sins. In fact, the divine verdict over him read, "Cursed is everyone that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10). How was this one-time crown of creation to get back into the good graces of God?

Here is where God took the initiative. He took it before our first parents fell into sin and before He made known to them what the consequences of their sin would be. He promised man, and, when the fullness of the time was come, sent man a Savior, none other than His only begotten Son, Jesus Christ, in human form. The Lord "laid" on this divine-human Substitute "the iniquity of us all" (Isa. 53:6), wounding Him for our transgressions, bruising Him for our iniquities, chastising Him for our peace, and scourging Him to give us healing (v. 5). With His holy life and sacrificial death this Substitute made peace between God and men, for God's justice had been satisfied with His vicarious atonement. The penalty of sin having been paid, God was reconciled and did not have to punish or destroy those who had offended Him. This brings us to the matter of our justification.

God has declared the sinner who was uprighteous to be just and holy in Christ "who was delivered for our offences, and was raised again for our justification" (Rom. 4:25). The sinner was not changed over into a saint

but was by God judged as one for the sake of the merits of Him Who lived and died for him. Of course, the sinner never could know about his being acquitted before God unless someone told him. That is what God sent His apostles to do. Paul says, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (2 Cor. 5:19). The Gospel is then an announcement, a revelation of something man can not know of himself, but needs to know if he in turn is to be reconciled to God (cf v. 20).

However, the Lord did more than that. He instilled the very Word which tells men of their redemption and justification before Him with the power to effect faith in that saving fact. This was the only way a by-nature spiritually blind and dead enemy of God ever could come to believe that God had forgiven him, by hearing that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

The problem fifty years ago was that in the United Norwegian Lutheran Church and in the Hauge Synod, which bodies were desirous of union with the Norwegian Synod, there were spirits who said that when he was confronted with the Gospel man came to faith not only through the gracious operation of the Holy Ghost but also because of his own proper attitude toward grace. In fact, it was taught by some that God from eternity elected to save those who He saw would accept the Gospel when it would be offered them. Both contentions vitiate the doctrine of justification by grace alone. It was bad enough that some people taught this; worse was the fact that this error should be tolerated alongside the truth, as it was in the document upon the basis of which the three negotiating bodies established pulpit and altar fellowship, namely, *The Madison Agreement*, and in which it was maintained that both doctrines had "won acceptance and recognition within the orthodox Lutheran Church." This synergistic idea was further postulated when the same document spoke of "man's sense of responsibility in relation to the acceptance or rejection of grace."¹

This was most certainly compromising the truth; this was saying, on the one hand, that man is converted and justified by grace alone, without any merit or works on his part (which is what the Scriptures teach from Genesis to Revelation), and on the other hand also saying that man's coming to faith is not by grace alone but also depends upon his attitude or conduct towards this grace of God when it is offered to him. This was mixing faith and works, things which are mutually exclusive, as the Apostle reminds us when he says, "if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work" (Rom. 11:6).

With two such self-contradictory doctrines in the same document it not only is in order to say that *The Madison Agreement* was a compromise, but that it was that by deliberate design, which made it an immoral document. This was actually admitted by one of its authors just one year after its adoption, "The United Church has not changed a title of its doctrine, neither has the Synod; the *Opgjoer* is a compromise."² And ten years after the 1917 union another proponent of the same frankly declared, "The union was consummated not because any of the three synods had changed their views on theological questions or had lost respect for the tendencies which they represented, but simply because our common Christian faith and our common blood compelled it."^{3a} There is no question about the uncertain sound of such a trumpet.

Consider the possible effect of such a synergistic doctrine! The work-righteous person is not only *not* stricken with the realization that his works count for nothing in his conversion — he is even encouraged to seek his comfort and salvation in them. In other words, such a doctrine can have the effect of making a proud sinner carnally secure and even prouder. And the poor bruised sinner, who is so painfully aware of the depravity of his life and his works, is crushed even more when told that his justification before God is somewhat dependent also upon his works. How can he do anything but despair when hearing such a doctrine, even if only the smallest worth is assigned to his works? Scripture, however, so plainly says, "Therefore we

conclude that a man is justified by faith without the deeds of the law" (Rom. 3:28).

It was to provide a trumpet with a certain sound among Norwegian Lutherans that our present synod was, from the ruins of its predecessor, re-organized just fifty years ago. If concerned people were to be able to hold fast to "sound doctrine" and to "sound words," a trumpet had to be raised which would give a certain sound. Had they counted the cost in the earthly things involved, in the loss of churches and institutions, and in fellowship- and friendship-ties severed, the founders of our present-day Evangelical Lutheran Synod would very likely have gone along into the unionistic merger of 1917. As it was, they regarded the truth of God's Word even more precious; to adopt the words once written about Moses, they esteemed "the reproach of Christ greater riches than the treasures of Egypt" (Heb. 11:26). Concerning this precious doctrine of Justification by grace alone, for this was what was at stake here, our fathers of almost two generations ago remembered how the Apostle had written that salvation is "of faith, that it might be by grace" (Rom. 4:16).

Lest anyone forget the historical perspective here — it must be noted that the Norwegian Synod was re-organized, not out of stubbornness, or to take on a martyr complex, or to preserve a name, but to preserve and to testify to the central truth of Scripture. Yes, it was due also to the encouragement given by leaders of sister synods in the Evangelical Lutheran Synodical Conference in 1918 as well as to the determination of our recent fathers that a new church body was resurrected out of the ruins of the old Synod all of whose members, except a pitifully small minority, were for one reason or other persuaded to embrace the synergistic union of the previous year. The world was to see that not all had compromised their faith, that there were still people who were willing to sacrifice everything they had, except their soul's well-being, in order to preserve untarnished and inviolate the precious Gospel truth that we are justified alone by grace, for Christ's sake, through faith. Or, to express it another way,— these intrepid souls of a half century ago had no choice but to raise a trumpet with a certain sound for the sake of their own abiding hope for salvation and that of their children and children's children. They wanted to be a synod that spoke clearly, loudly, definitely, and therefore with certainty.

B. When dialog with other Lutherans was undertaken a generation ago.

Our Synod desired to be a trumpet with a certain sound also when dialog with other Lutherans was proposed and undertaken a third century ago. In 1935 our Synod, as did others of the Evangelical Lutheran Synodical Conference, received invitations from the United Lutheran Church and the American Lutheran Church to enter into doctrinal discussions with them. Both invitations were declined on the grounds that they failed to state that the purpose of these discussions was to endeavor to establish doctrinal unity with the church bodies concerned. Only the Lutheran Church-Missouri Synod accepted these invitations. After several meetings with the doctrinal commissions of these other two bodies her doctrinal committee in 1938 reported that it could not agree on the organic foundation, on the Scriptures themselves, with the representatives of the United Lutheran Church.^{3b}

With respect to the American Lutheran Church these doctrinal discussions at first seemed to give more promise. The doctrinal committee of the Missouri Synod reported that the discussions with the former had culminated in the preparation of a doctrinal statement by the American Lutheran Church representatives which summarized their convictions over against the respective doctrines the Missouri Synod had exhibited in her *Brief Statement*. This statement of the representatives of the American Lutheran Church was called a *Declaration*. This latter document gave rise to discussions which did not subside until over a decade later.

This new confessional document, the *Declaration*, did not touch on any doctrine that was not contained in the *Brief Statement*. It did, however, speak in a manner which was not always in harmony with the *Brief Statement* or the Scriptures. This concerned such doctrines as that of Scripture,

of Sunday, the Conversion of Israel, the Millenium, the Anti-Christ, and Church Fellowship. Their chief fault was that their presentation was not in language which unequivocally rejected the false positions for which the American Lutheran Church, in opposition to the Synodical Conference, had contended in the past. Nor, was that all. The American Lutheran Church, as a body, in its 1938 convention formally resolved, "we are firmly convinced that it is neither necessary nor possible to agree in all non-fundamental doctrines." ⁴

But the point in the *Declaration* over which there was an immediate cry of alarm in conservative circles was on the doctrine of Justification. While there was a very definite attempt to present the entire plan of salvation along the lines patterned after the 11th article of the *Formula of Concord*, the *Declaration* failed to accomplish this in actuality. Instead there was the statement that God "purposes to justify those who have come to faith, and finally to glorify them" (Art. II). ⁵ Here we find an opening for the old Iowa error on Conversion and Justification, namely, that "the called and awakened sinner cannot yet believe. He simply has a knowledge of sin and of the way of salvation through Christ," that "he can do something" before his justification through the prevenient grace given him by God. ⁶ But such a doctrine is without question opposed by Scripture when it speaks of our being justified by faith, not sometime after faith, that Abraham, for example, was counted righteous through his believing (Rom. 4:3).

The doctrine of the *Declaration* was dangerous because it robbed the conscience-stricken sinner of the Scriptural assurance that he was justified personally when he believed that God had already pronounced the whole world to be righteous for the sake of the merits of Christ. Any such definition of Conversion and Justification as the *Declaration* propounded could ultimately only serve to bolster the idea that man contributes at least a little bit towards his salvation, that he has to do his part and then God will do the rest. This, too, Iowa taught when saying, "the eternal lot of man does not depend upon an unconditional decree of an electoral grace operating irresistibly, regardless of the different conduct of man, but the different conduct of men over against the offered grace is indeed thereby to be taken into consideration." ⁷ But the Scripture says we are "justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24). In other words, the truth was again being compromised, for while the *Brief Statement* proclaimed the truth in crystal-clear language, the *Declaration* was speaking in a different language on this doctrine which is the heart and center of the Christian religion, the *articulus stantis et cadentis ecclesiae* (the doctrine by which the church stands and falls). Our Synod, in its desire to be a trumpet with a certain sound, had to call attention to this defect in the *Declaration* of the American Lutheran Church.

But there was another chapter to this dialog with other Lutherans. When the American Lutheran Church and the Missouri Synod could not come to any real agreement on the basis of the *Brief Statement* and the *Declaration*, nor on any synthesis of the two, their representatives drafted a single new document and presented it to their respective church bodies in 1950. This document, called the *Common Confession*, was adopted by the Missouri Synod as a settlement of the issues treated therein. At first glance this doctrinal statement seemed more suited to the purpose all the negotiations had meant to serve. The basic defect was not in what it said, but in what it failed to say. Here, too, there were no antitheses which specifically rejected the errors that had at some time or other found a haven among the constituents of the American Lutheran Church. There was a blurring of redemption into justification in the article on Justification (Art. V). ⁸ What we call objective or universal justification was not clearly spelled out, which, of course, then left room for the old hard-to-die notion that man had to do something, too, or first, towards his getting right with God before God could complete the justification. Hence, our synod could not regard this doctrinal statement as adequate either. The Wisconsin Evangelical Lutheran Synod came to the same conclusion when it declared that the adoption of the *Common Confession* by the Missouri Synod "created a basically untruthful situation," by claiming a "settlement of past differences which in fact are not settled." ⁹

It was the desire to have her sister Synod be a trumpet with a certain sound, too, that moved our synod to ask the Missouri Synod to rescind the *Common Confession*.¹⁰

To some people it perhaps appeared as if our synod were opposed to all doctrinal discussions and all church union. Nothing could be farther from the truth. It has always been in favor of doctrinal discussions which, under proper safeguards, were aimed at establishing doctrinal unity between the conferring bodies. She had, in fact, been a charter member of the Evangelical Lutheran Synodical Conference, which came into being in 1872 after there had been just such discussions. Nor was the synod unalterably opposed to the Missouri Synod's discussions with the American Lutheran Church. She approved of such discussions if the proper safeguards were observed, such as, the formulation of one simple, unified document, on the basis of Scripture, the inclusion of the necessary antitheses with respect to past errors, and the avoidance of all fellowship activities until true unity had been achieved.

You see, our people were remembering what happened in their own midst prior to 1917, when such precautions were not observed; discussions were continued despite the patent disagreement between the negotiating bodies; Scripture alone was not the guide; truth and error were permitted side by side; there were no antitheses; and there were some fellowship activities with the other Norwegian Lutheran bodies before agreement had been established. It was this possible repetition of history by the Missouri Synod that gave rise to a series of theses which were presented to and adopted by our synod in 1936 under the title of *Unity, Union and Unionism*, which theses were distributed to the entire Missouri Synod clergy in 1939. The one concern was the preservation of the chief doctrine of the Christian religion, justification by grace, for Christ's sake, through faith — the doctrine which gives all glory to God and enduring comfort to the penitent sinner when it is preserved in its pristine purity. In order to remain a trumpet with a certain sound on this most essential doctrine our synod was willing to sacrifice friends and ties of long standing should they jeopardize the preservation of this doctrine.

C. Today when ecumenism is sweeping over the whole visible church.

There is still a great need for our Synod's being a trumpet with a certain sound when we look at the ecumenism sweeping over and through the visible church. Since 1960 we have seen seven different Lutheran church bodies reduced to two, namely, into the Lutheran Church in America and the American Lutheran Church, which two bodies together with the Lutheran Church-Missouri Synod and the Synod of Evangelical Lutheran Churches comprise a full 95% of all Lutherans in this country. While there is no evidence that either of these two larger mergers accomplished anything that would protect and enhance the truth, there is some evidence to show that they succeeded in compromising the truth, though, e.g., when the former Evangelical Lutheran Church joined the American Lutheran Church in the merger of 1960 it was at once committed to applying for membership in the World Council of Churches, which it had up till then opposed.¹¹

Meanwhile our Synod, together with the Wisconsin Evangelical Lutheran Synod and a few other smaller bodies today, constitute only 5% of the Lutherans in this country. We may not make the impact on the world about us that these aforementioned larger bodies do, and therefore may be inclined to be somewhat indifferent to our witness to the world around us. But that does not mean that we have little or nothing to contribute. No, it is still the truth and not numbers which decides whether a church body is deserving of the name Christian or Lutheran and whether it can expect to have the Lord's blessing upon it. In a day when getting together is the watchword, when the slogan is made to read, "join up or perish," we are more than ever under the obligation to contend for the truth of God's Word, to sound a loud and clear trumpet call whenever and wherever we can. After all, it is the truth and only the truth which can convict and save. We profess to have it — let us use it both to preserve and to extend to ever great-

er areas the good news of the full justification of the sinner, for Christ, the Savior's sake.

We speak in this vein because the argument is being advanced with ever greater fervor that all Christians will have to get together in some way if the visible church is to survive the skepticism and opposition of the day. What makes one shudder is the oft-repeated proposal that all Christian churches should unite under the banner of the pope. Because of the structure and vast power of the Roman Church such a united church would be a truly invincible church! Now, we certainly believe there are Christians also in other church bodies; we also believe that Christians of the same spirit and conviction ought to demonstrate that fact in some tangible way. But we do not want to stick our heads back into the noose from which the Lutheran Reformation delivered us so that we would lose our free and complete justification to that church body which anathematizes that Scripture doctrine and also lose our Scriptures to the rank Protestant liberals of our day. "Eternal vigilance is the price of liberty" in the spiritual realm, too. We must so preach and so defend the saving doctrine of God's free saving grace in Christ that our children and children's children will be satisfied with and tolerate nothing else. Yes, if generations after us are to receive from our hands the blessed comforting doctrine of justification, we in our generation will have to preserve it for them as well as for ourselves. And that means every aspect of this doctrine must be watched over with loving and tender care, that we as a church therefore have to be a trumpet with a certain sound.

II

NECESSARY FOR THE PRESERVATION OF THE FOUNDATION ARTICLE—SCRIPTURE

A. At stake in every controversy.

A trumpet with a certain sound is necessary also for the preservation of the foundation article — Scripture itself. Ultimately, this article is at stake in every controversy. If there has been or is a difference of opinion in a doctrine, the question arises whether Scripture is to be the determining factor in settling that difference or not. Thus, when, for example, the doctrine of Conversion was being discussed, it was not only a question whether man could contribute anything towards his conversion but also whether the Scripture was to be respected when it so plainly taught a divine monergism, God alone converting through the Means of Grace. The same way with Justification — will men permit the Scripture to prevail when it so unequivocally declares that man is justified alone by grace through faith in the blood and righteousness of his Savior Jesus Christ?

One doctrinal point in the *Declaration* of the American Lutheran Church on which there was a lack of clarity and forthrightness was the doctrine of Scripture. Any present-day definition of the Inspiration of Scripture, if it is to be adequate, must clearly spell out that the Bible is the verbally inspired and inerrant Word of God. Because the same terminology regarding the Inspiration of Scripture as was found in the *Declaration* was in 1940 employed in an agreement between the representatives of the American Lutheran Church and the United Lutheran Church, and called the *Pittsburgh Agreement*, people were led to suspect that verbal inspiration was not confessed in the *Declaration* either. And why not? When the doctrinal committee of the Missouri Synod reported to its constituency on its meetings with a like committee from the United Lutheran Church it had to say, "On the doctrine of inspiration, however, it was impossible for the two parties to come to an agreement."¹² Not only did the *Declaration* employ the same language as was later used in an agreement with the less conservative United Lutheran Church, that same language also protected such members of the American Lutheran Church as actually believed that there were sections of the Bible that were not inspired. Not much more than a decade before, Dr. Michael Reu of the Iowa Synod had said that his synod submitted to everything the Scriptures say on faith and life, but that it was "not ready to deny church

fellowship because in certain instances they (i.e., others) admit errors as possible in things which unquestionably do not pertain to our salvation." ¹³

Of course, a false teacher will not normally say that he disagrees with the Scriptures. On the contrary, he may quote them with great facility. Unfortunately, he may quote passages which do not at all apply to a given controversy. For instance, when the Reformed would argue that Christ's body and blood are not really present in Holy Communion and that one can partake of them spiritually, by believing, they quote a word of Jesus which has nothing at all to do with His Supper and which was spoken long before He instituted it (Cf. John 6:47-56). That is not letting Scripture speak. And then there was the Lutheran Pastor, not of our persuasion, who of the passage where Paul asked Timothy to bring his cloak and his books and parchments along to Rome, in my hearing so arbitrarily said, "I do not believe that that is inspired." Here the point was reached where the Word was literally discounted altogether.

Perhaps the best known example of not letting the Scriptures be the final determinant in a doctrinal matter is the whole question of evolution. Its proponents would claim that the word "day" does not mean a normal solar day when the holy writer records the Creation story. They furthermore declare the Scriptures to be a myth or fable when they say man was created from the dust of the ground by a miraculous act of God. The theory of evolution, if permitted to stand, undermines and destroys the whole Bible, not just the opening chapters of Genesis. For, if the first chapters of the Bible are untrue, then by implication whatever follows upon the account there recorded gets to be untrue also, and this includes the Bible's account of the coming into the world of Jesus Christ as the promised Savior from sin.

B. Particularly so during the past decade.

In whatever way one looks at it, one sees that a trumpet with a certain sound is necessary for the preservation of that doctrine which contains all the other doctrines, namely, the doctrine of the Word. This has been particularly so during the past decade. The *Brief Statement* of the Missouri Synod, drawn up in 1932, expressly declared, "Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters." ¹⁴ In 1958 a professor at Concordia Seminary at St. Louis, Missouri, an institution of the Missouri Synod, began an essay to the faculty there on the "Inerrancy of Scripture" with the words, "In this essay I propose to defend the paradox that the book of God's truth contains errors. What is more, I hope to show that by proper resolution of this paradox we in fact magnify the truth that comes to us by divine revelation." ¹⁵ In this same paper he stated, "We do not take the account of Joshua's making the sun and the moon to stand still in its literal meanings; for, in the face of overwhelming evidence, we have been driven to the conclusion that this portion of the Scriptures does not even propose to speak in scientifically accurate language." Of the biblical account of the creation and the fall he there wrote, "This is the area, I would suggest, where the dimension of the symbolic (or mythical, if you wish) bulks large . . . That is to say, these accounts propose to speak of real events describing man's creation and fall as well as the making of His world, but in language that is largely symbolic, or mythical, and is to be so understood." And once more, "We need to keep in mind that it is a modern heresy to identify truth with fact." Such unscriptural and undisciplined contention was one of the reasons for our synod's termination of all fellowship relations with the Lutheran Church-Missouri Synod in 1961.

In another controversial essay delivered to the Northern Illinois District of the Missouri Synod, the same essayist maintained, "The time has come to insist that the word 'inerrancy' is inappropriately used of the Scriptures . . . As the case for revelation now stands, any use of the word is at best misleading . . . Strictly speaking, and in a primary sense, the Scriptures are not in themselves a revelation." ¹⁶

This type of thinking is representative of a flood of writings holding to the

same position. There is hardly a book of recent origin which does not echo the same sentiments with respect to the Old Testament. The authorship of the five books of Moses, the unity of the book of Isaiah, and the historicity of almost every book is under almost constant attack from various quarters. Nor is it just the creation account and other miraculous elements in the Old Testament that are being discounted in our day. As an illustration we might take the matter of women serving as pastors and preachers in the church. We believe such a practice to be clearly prohibited when the apostle inspired of God wrote, "Let your women keep silent in the churches; For it is not permitted unto them to speak" (I Cor. 14:34). Again the same apostle wrote, "I suffer not a woman to teach, nor to usurp authority over the man" (I Tim. 12:12). Yet a study commission of one of the large Lutheran bodies in this country reports "that it has not found any biblical or theological reasons why women should not be ordained." ¹⁷

And lest we think that this question is really not such a vital one, continue to read the same periodical which contained the report on women serving as pastors; the very next item, in answer to the question why there was not more said in that particular periodical about saving men's souls than there was about the Vietnam war, referring to the beggar Lazarus lying before the Rich Man's gate and then concluded, "It's through deeds of mercy and love to our fellowmen that our souls may be saved. Real love for God must result in love for man." Whether it is so intended or not, the final upshot of all such thinking is that the Bible gets to be little more than just another religious book.

We thus see that such violation of Scripture is not an isolated one. The whole book, from beginning to end, is being called into question. All of which again underscores the fact that a trumpet with a certain sound is necessary if the basis and foundation of all saving truth is to be preserved. We therefore cannot tolerate even the slightest subtraction from or addition to the Word of God — it is an all or nothing matter.

III

NECESSARY FOR DOCTRINAL CLARITY IN THE CHURCH

A. We are the only ones who can be such a trumpet.

Lastly, a trumpet with a certain sound is necessary also in order to have doctrinal clarity in the Lutheran Church. At a time when at least 95% of all Lutherans in the United States are found in just three church bodies, none of which can be said to be a trumpet with a certain sound, we see how highly necessary it is that we, though we are but a small part of the remaining five percent of all Lutherans, are under a divine compulsion to continue to contend for the faith which was preserved for us by our sainted forefathers of a half century ago. The Lord's direction in this matter is very clear. Through His prophet He has said, "He that hath my Word, let him speak my Word faithfully" (Jer. 23:28), which is re-affirmed by the apostle when he said, "If any man speak, let him speak as the oracles of God" (I Pet. 4:11). At the moment we and a small number of fellow-believers are the only ones who can be a trumpet with doctrinal clarity. Surely, we cannot expect the vast majority of Lutherans today with their confusion of tongues to provide that kind of clarity in the Lutheran Church.

Lest we begin boasting of our orthodoxy and faithfulness to the Word, let it be noted that it is entirely of God's grace that our Synod still has the Word of God in its truth and purity. And it is likewise due to the inexplicable grace of God that you and I are members of a synod that has been preserved in the truth, when the vast majority of Lutherans are of a more liberal persuasion. Surely, we on this golden anniversary, reflecting on how richly and wonderfully we have been blessed with the saving truth of the Gospel must on bended knees with the Psalmist of old confess, "Not unto us, O Lord, not unto us, but unto thy name give glory for thy mercy, and for thy truth's sake" (Ps. 115:1).

But more than that. We on this truly *golden* anniversary as a synod should want to re-dedicate ourselves to the solemn task, committed unto us by none other than the Lord of the Church Himself, of preserving the

Gospel of His free and abundant saving grace in its Scriptural purity and of proclaiming the same at every opportunity. Yes, as we for fifty years patiently strove and sometimes at no little cost, to keep God's Word pure and unadulterated, so may we during all the future the Lord will still grant us, and with His help, continue faithfully to watch over this precious Gospel. The promise the Lord made to the church at Philadelphia in Asia Minor we can rightfully look to for ourselves and should act upon it with forthright resolution to pursue our work with might and main. It reads, "I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name" (Rev. 3:8). May we be given the grace to SOUND THE TRUMPET OF JUBILEE, which is really what the Gospel of God's wondrous saving grace in Christ is!

B. A task in which also the laymen are involved.

In this connection a word should be said about the part the layman has in all this. On first thought one might be inclined to say that his role is mostly only a passive one; after all, it is the pastors who do the preaching and who are to preach the word faithfully. Yes, our pastors do carry a heavy responsibility here, but no pastor would dare teach anything not contained by the Scriptures if his hearers formed an impenetrable phalanx before him, insisting on and demanding a trumpet tone that is crystal clear and 100% pure. The people who call the pastor not only have the right but also the duty to insist that their pastor be a faithful Scriptural-loyal messenger of the Lord to them. If more lay people had exercised this God-given prerogative and remembered their obligation in this respect, there would not be so much questioning of or trampling on the Scriptures as we today have it in a large segment of the Lutheran Church.

Nor is this concern about pure doctrine optional for the layman. The Lord makes it the hearer's responsibility to *test* the doctrine being proclaimed to him when He says, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I John 4:1). The Lord gives us no choice in the matter. And since it concerns our salvation and that of all others whom we through our synodical endeavors reach, we ought to be alert wide-awake and most conscientious watchmen on the walls of Zion.

Lay people also have the *means* for testing the doctrine they hear — it is the same Bible their pastor is to expound to them. Since the hearers have the Word of God they can check to see whether what their pastor teaches and preaches agrees with it. And lay people have been doing this from the days of the early Church on down to our time. Scripture commends the Christian of Berea when it concerning their listening to Paul's preaching says, "they received the Word with all readiness of mind, and searched the Scripture daily whether those things were so" (Acts 17:11). Therefore it will not do for lay people to sit on their hands and let their pastor teach as he will; neither will they stop up their ears when their pastor is proclaiming God's truth, but like the Thessalonians, will receive such doctrinally sound preaching for what "it is in truth, the Word of God" (I Thess. 2:13). If the truth is to be preserved to our present synodical membership and to its successors, it will come about only because the hearers will tolerate nothing more nor be satisfied with anything less than the truth of God's holy inspired Word. With preachers and hearers both making it a matter of individual concern that only the truth shall be heard in our churches we need have no worries about the future of our synod. If nothing but the truth is heard we shall see God's name hallowed and His kingdom come. There is no greater blessing that can be given us this side of heaven.

In a day when many churches have forsaken the principles upon which they were originally established, when there is much debate on what the mission of the church is, when the world is swiftly plunging towards its inevitable fiery end, the more concerned we have to be about holding aloft, for all who will see, the banner of truth and to be a trumpet from which the truth shall sound forth in tones that are as sweet as they are certain and

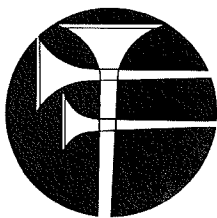
saving. Our sister church bodies are, of course, under the same obligation, but the important thing for us to remember is to that ourselves.

What Solomon prayed at the dedication of the temple makes a most fitting prayer for us of these latter days who have the task of building the Lord's spiritual temple, "The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us" (1 Kings 8:57).

SOLI DEO GLORIA

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THE TRUMPET CALL TO SERVICE

By the Rev. E. G. Unseth

Voices From The Past

Let us begin by turning back the clock of time and listening for a moment to some of the faithful fathers of our Synod as they still speak to us across the years. In an essay, entitled "The Clearness Of Scripture," that was delivered by Dr. S. C. Ylvisaker at our convention 30 years ago, we find this paragraph made up mostly of pointed questions that are as pertinent today as when they were first recorded. After outlining some of the hardships others have suffered in their untiring defense of the truth, he goes on to ask.

"Do we need comfort today as a Synod? Is there any one here who questions our right to exist? Do we go wondering whether the price we pay is not too great for what seems to be nothing but a never ending struggle against misunderstanding, defeat, and the many difficulties we seem to have as a Church?"

And then, going on, he says, "Here, in the clear Word of the Spirit of God, we find our sure comfort as a Synod to this day. Our public teaching and private confession and faith remain that of the clear Word. And pray God for our Synod that this may continue to be the case! Pray God that our pastors may ever more fervently and zealously declare this full Gospel of Christ, and that our members may abide by this faith, ready to give their all that it may be preserved inviolate and delivered to our children as a sacred trust!"

In the year 1946, as a part of his presidential message delivered to the assembled pastors and delegates, the now sainted Dr. Norman A. Madson had this to say:

"What we find today in vast areas throughout this war-ravished earth is abject want . . . not only physical want (where millions are destined to die, in spite of our noblest efforts to rescue them), but a spiritual poverty which is even greater. And the saddest part of it is this, that while an empty stomach will welcome the sight of a loaf of bread, and will reach out for it with trembling hands, all too many famishing souls will not want to be told about the bread of life which cometh down from heaven, that a man may eat thereof, and not die, John 6:50. It is the age-old enigma which would simply drive us to cynical despair, were it not for the enlightenment which has been given us from above . . . No matter what social, economic, or political upheavals you and I may be called upon to witness in the years which lie ahead, we need have no fear, so long as we ever bear in mind our calling as the beloved children of a kind heavenly Father, remembering what He has said on this very score: 'In the world ye shall have tribulation; but be of good cheer; I have overcome the world.' John 16:33 . . . Your president has had but one object in view: to proclaim the unconditional Gospel of salvation by grace through faith without the deeds of the law. That is the very reason for our existence as a Synod. That shall be our one concern . . . at this Synod meeting. May God grant us grace to prove faithful to our high calling! We have work to do of momentous import, we have been signally blessed as a synod, we want to show forth the praises of Him who hath called us out of darkness into His marvellous light."

For one more voice from the past let us listen now to the words which were spoken by the sainted H. M. Tjernagel at the convention of our Synod that was held back in 1932. In the early part of his presidential address he had beautifully described our blessed Savior's substitutionary death on Calvary's Cross as the Supreme Sacrifice and the rejection of God's saving grace and the consequent eternal damnation of a redeemed soul in hell as the Supreme

Tragedy. And then with the masterful method of presentation which the Lord had given to this humble servant, he went on to say,

"To proclaim the supreme sacrifice and to avert the supreme tragedy, that is the work of the church on earth. That is our work. As we love immortal souls we must not permit ourselves to deviate from this our God-given work and even in part to enter upon other activities however commendable and more appealing, perhaps, to our natural inclinations and more popular in our surroundings, such as, social welfare work, promoting the framing of secular laws and regulations, correcting alleged corruption in affairs of state, etc. What would you say of a firechief who would stop on his way to a fire to help the police catch a thief, or to give food to a hungry one, or to tarry at a street corner to assist the traffic officer in helping a blind man across the street, while men and property were perishing in the flames he should have done his utmost to extinguish . . . If we are to work with any degree of success, we must not fall into the common error of considering the prevention of the tragedy and the proclamation of the sacrifice as independent or even separate fields of endeavor. The prevention can be accomplished only by the proclamation. The Gospel of Jesus Christ, written and spoken, and in what has been called its visible form, the sacraments, are the means with which God has equipped his church for the work He has assigned to it. Just as well try to shovel oats with a pitchfork or pitch hay with a shovel as try to save souls by any other means than that 'power of God unto salvation' which is the Gospel of Christ Jesus. No one has ever been saved by character, by oratory or by timely discussions of desirable social and political reforms."

And then after a few more delightfully inspiring sentences which we could hardly refrain from quoting here if only time would have permitted, he closed his address by saying, "Let us now turn to the work of our convention with the single purpose of promoting the glory of God and the salvation of souls."

A Call To Service

That was the spirit of Christian dedication and devotion to duty which characterized our Synod's faithful fathers of former years, and just as they solemnly recognized the urgency of the task that had been committed to them, so it must be also among us in our generation. For this, too, is a day which demands that something be done. Both the vast opportunities and the awful potentialities of the space age require that as the people of God and as the followers of Christ we must be up and doing. This is no time for relaxing our efforts or curtailing our activities. This is a time that calls for consecrated service on the part of every one of us. If we fail to tell others of the supreme sacrifice their Savior has made for them and of the supreme tragedy that awaits those who reject His redeeming love, then we, my friends, may be guilty of the supreme betrayal.

Faithful To The Truth

One of the notable features of current theological thought is the attempt to carry the message of salvation down to the world of men, and communicate it in terms that can be grasped by the twentieth-century mind. And for that we are deeply grateful. But here we would also like to raise a question. Do all those who today claim to be concerned about evangelism also insist that their message be in complete harmony with the Word of God? That is a question that is being raised in many quarters right now and to which a wide variety of replies would no doubt be given. And while we're not going to make an intensive study of that situation here, we would like to state very emphatically that any program of evangelism which is not concerned also about purity of doctrine is doomed to failure before it even begins. That is a fact which our Synod has always recognized and is very apparent also at this convention.

Just notice the sequence or the order in which these three essays are scheduled. First we heard something about our historical development and the determination of our founding fathers to preserve that freedom which is to be found only by those who remain faithful to the revealed Word of God. In the second essay entitled, "The Trumpet With A Certain Sound" Prof. Otto stressed once again the compelling importance of maintaining a theologi-

cal structure that is solidly "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone" Eph. 2:20. Yes, indeed, theology and evangelism belong together. From the earliest days of Christianity, mission and message have been inseparably joined to each other, and for anyone to disregard the vital connection is to miss the meaning of the New Testament Scriptures altogether. Even the epistle to the Romans, which is often referred to as a theological textbook, was not written primarily to serve as a primer of Christian doctrine, but as an advance message from an itinerant evangelist to the next arena of his campaigns.

Evangelism

In fact, evangelism, by its very name, implies theology. To evangelize is to spread the Gospel, the good news of God's grace in Christ. This message is given, to be sure, by divine revelation, but it is then to be carried out into the world by those who have become believers in Christ. Think of Luther, for example. Nobody deserves the name of evangelist more than he. His one and only purpose in life was to lead men to Christ. His sermons in the Town Church at Wittenberg were a model of what evangelistic preaching in the best sense should be. When he was asked, "What should we preach?" his very curt and uncompromising answer was, "The Gospel."

But Luther the evangelist did not cease to be Luther the theologian. He saw no reason to cast off his theological concern along with the grave-clothes of Scholasticism. There was much, of course, in the Roman tradition that he was compelled to discard as being incompatible with the criterion of the Word, but he did not fall into the error of supposing that an evangelical reformation could dispense with theology. He had been a theologian before he was an evangelist, and yet he did not resign the one in order to assume the other. Luther became, like Paul and Augustine before him, a theologian-evangelist. He realized that theology and evangelism need each other.

Indeed, Luther's own conversion stemmed from theological conviction. The Reformation really began, not on the steps of Pilate's staircase in Rome, where pious legend would have us believe it occurred, nor yet at the north door of the Castle Church at Wittenberg, where the famous ninety-five Theses were posted, but in the square tower of the Augustinian cloister, where Luther sat before an open Bible and drank in the doctrine from the pure fountain of God's Work.

Know And Tell

As Luther faithfully brooded over the Word, it was then that he discovered this precious truth recorded in both the Old and the New Testaments, that "the just shall live by faith" (Romans 1:17; Habakkuk 2:4). And it was this discovery of a gracious God that lit the flame in Luther's heart and made him an evangelist. Theology led to evangelism, and evangelism rested on theology. Just as the messenger from heaven said to those bewildered women who early on Easter morning approaching the empty tomb, first, "Come and see," and then, "Go and tell," so that order must be followed by us also today. First we must become thoroughly familiar with the facts of the Christian faith ourselves, and then we must become missionaries or evangelists. The late Dr. John W. Behnken said in an Easter sermon,

"If we ourselves have *heard* of the glorious victory which Christ gained for us by His resurrection from the dead, if we *know* that this has established beyond all doubt the certainty of our redemption, if we are *convinced* that sin, death, and hell have been overcome and that salvation is now a reality, if we are *assured* that all men may have part in it by faith in Christ, then this very joy which we ourselves have experienced ought to move us to go and tell it to others. Where true knowledge of this wonderful fact dwells within the heart, there will also be a burning desire to let others know the glorious truth which will dispel all gloom and sadness for them and fill them with assurance of eternal life." And just as the Bible itself has put Christian conviction first and then insists that it be followed by proclamation, so theology, or a knowledge of the Word, and evangelism, the dissemination of that Word, are also to be closely linked with one another, for "what therefore God hath joined together, let not man put asunder" (Mark 10:9).

Purity Of Doctrine

In reading the reports of previous conventions, it becomes immediately apparent that our Synod has always, and very properly, placed a heavy emphasis on purity of doctrine, and even though many — or we might even say most — churches now-a-days seem to be removing that emphasis, we must never permit ourselves to be influenced by that attitude if we truly wish to measure up to the great missionary task which the Lord of the church has placed upon us. And while we should all, of course, be diligently searching the Scriptures, not only to fortify our own faith, but also to be more ready and better prepared to share that faith with our fellowmen, it is only natural that some, with their specialized training and their God-given talents in that direction, will be better able to comprehend and to communicate to others the inexhaustible treasures that are contained in the Word of God. As A. Wood has said, they "ought to be the back-room experts who provide the front-line fighters with the latest missiles to shoot down the pretensions of those who fabricate intellectual objections to the Christian faith." In other words, they should give the evangelist, and that means *every disciple* of Christ, a positive grip of the message he has to proclaim and supply new insight into old truth.

We must never forget that if our mission activity is to commend Christ effectively to the citizens of an ever expanding society, with more people to be reached, yes, with more people to the acre than ever before, it must always be resting firmly upon the solid rock foundation of Holy Scripture. When many people hear the words "theology" and "doctrine" they mistakenly imagine that these things ought not be a part of our mission program at all, that they will hinder instead of help us to reach others for Christ and the kingdom of heaven. But that is by no means the case. If the evangelist is to be effective, then he must also be certain of his message. If the Christian faith is to be proclaimed with a conviction that is compelling, the truths of the Gospel must become a tool with which we are thoroughly familiar. We must be able not only to tell others about the glorious redemption which Christ has purchased for every perishing sinner, but also to meet the manifold questions that come into their minds by supplying the proper answers as they are found in the Word of Truth.

So each one of us must continue to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ" (II Pet. 3:18). We must not be content to have a mere surface acquaintance with our Christian belief. As long as we live we must continue to increase our knowledge and understanding of the Scriptures beyond that which we had acquired at the time of our Confirmation. In fact the writer of the book of Hebrews speaks very strongly about this very matter, emphasizing that we must not be satisfied with a perpetual diet of Gospel milk, however pure and unadulterated it be, and that as we grow in stature and years, only the strong meat of doctrinal instruction can form the bone and muscle of sturdy Christian character.

That theology and evangelism belong together can perhaps best be seen in Christ Himself. Not only was He both teacher and evangelist, but He is Himself the subject of both theology and evangelism. Each has its being in Him. Theology means thinking about Christ. Evangelism means telling about Christ. And surely we must think before we speak.

The God Of Our Salvation

In our program of evangelism, what should we say to those who are still outside the church and whom we are endeavoring to win for the kingdom of heaven? Well, let me ask you another question, which, I suppose, may seem rather startling at first. The question is this, "Is there any better way for us to begin than by telling them of the Triune God?" To be sure, we do have here an admittedly difficult doctrine. The Trinity mystifies even the experts, to say nothing of the rank and file. But the doctrine of the Trinity is clearly taught in Scripture, both before and after the birth of Christ. It is not something that was invented by theologians to make things more difficult for the more simple-minded believer, but describes exactly how the earliest Christians thought and felt about God. They knew that the God of their Hebrew fathers was divine. They knew that Jesus Christ in the

flesh and risen from the dead was divine. They knew that Holy Ghost of Pentecost was divine. They could not comprehend HOW God could be three in one or one in three, any more than we, but they knew it from the Word.

What they themselves had learned about God, they also told others. If there is any doubt in our minds about the wisdom of this type of evangelism, then turn to the book of Acts and study carefully some of Peter's speeches recorded there, particularly his powerful sermon delivered on Pentecost, and see how he sounds the Trinitarian note time and again. He tells his hearers how God the Father has fulfilled His ancient promises; how He sent His Son, Jesus Christ, whose divine Origin was accredited by many signs and miracles, by His rising again from the grave, and by His exaltation to the right hand of the Father in heaven; and how the power of the Holy Spirit was plainly present in the hearts of the apostles and in the amazing events of that day. Yes, the mission message of the early church was Trinitarian from the very start. Therefore, we can do no better than to follow the formula of the Apostles' Creed, "I believe in God the Father, God the Son, and God the Holy Ghost."

In our missionary endeavors it is extremely important that we convey to the minds of our hearers the proper, Scriptural conception of God, for, as someone has said, it is just as much idolatry to bow down to a false *mental* image of God as to a false *metal* image of God. We begin with the opening chord of the Creed, "I believe in God the Father." In our conversations with others we will present Him as a living, active Person, and certainly never refer to Him as a vague or indefinite something. It is significant that in the Bible, *verbs*, rather than abstract *nouns*, are used to describe Him. He delivers, He helps, He saves, He redeems, He blesses. And His activity reaches its climax in Jesus Christ in whom He accomplished His greatest work — the salvation of a lost and fallen world.

God's Love

Above everything else, let us tell people that God is a God of love. That is the first and the last word we shall ever learn about Him. It sums up everything that we know about God now and also everything that shall be revealed to us hereafter. When we have said that God is Love, we have then exhausted our vocabulary so far as our description of Him is concerned.

The love of God, however, is totally different from any kind of love that we find here on earth. For one thing, His love is spontaneous. He loves because it is simply His nature to love. Moses told the people of Israel (Deut. 7:7) "The Lord did not set His love upon you nor choose you because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you." Again, God's love is utterly unselfish. It is never turned inward. It is always reaching out in tender concern for the whole human race. And these facts about God are vitally important in our missionary activities. If God were not that sort of a God then we would have no evangel, no Gospel, no good news to proclaim.

God's Judgment

But there is also a sterner aspect of God's nature which we dare not overlook. It may be very pleasant to consider the sweet promises of the Gospel, but if we are to be faithful to the Word, we must also call attention to the solemn warnings which it contains. People must be told that the God of love is also the God of righteousness. The God of our salvation is also the God of our judgment. It is true that God offers His grace and forgiveness to everyone. "God so loved the WORLD that He gave His only-begotten Son." The invitation is not only for a favored few. "God will have *all* men to be saved and to come to a knowledge of the truth" (I Tim. 2:4). But if a person refuses God's love—what then? If he rejects the redemption that God offers, if he turns down this divine grace, what is God's reaction? Even then, God is still love. He cannot be otherwise. But in this case His love will manifest itself in judgment. The man who has consciously rejected God's offer of redeeming love will feel the weight of God's righteous wrath upon himself. It is the other side of His love, so to speak. When we yield to God, we taste His love as grace. When we resist Him, we meet His love as wrath.

And in our program of evangelism we must not be afraid to emphasize both the demands of the Law and the penalties of judgment in urging upon our hearers the claims of the Gospel.

Christ The Center Of Our Message

From the bitter conflict of the Korean War there has come at least one creative work of art. A refugee who fled from the North to the South of that unhappy peninsula has painted a most unusual picture of Christ. On a canvas measuring three by four feet he has carefully copied out in tiny letters the entire King James version of the New Testament. In all there are over 185,000 words, or approximately 1000 words to each line. And out of this unique text he has built up a full-length figure of our Lord, produced by inking some words more heavily than others.

But that canvas represents more than just a remarkable achievement. It also contains some very significant symbolism. It forcefully reminds us that Christ Himself is the Good News; that out of the Word comes THE Word; and that at the heart of the message stands the Master. We have spoken about God the Father. Now we come to the second Person of the Holy Trinity, as we confess in the Apostles' Creed, "I Believe in Jesus Christ His only Son Our Lord." Here, of course, we have the very heart of both theology and evangelism. If our mission message is not Christ-centered, it is not Scriptural. As Paul said to the Corinthian congregation, "I determined not to know anything among you, save Jesus Christ and Him crucified" (I Cor. 2:2). There can be no Gospel apart from Him and no salvation outside of Him. In his speech to the religious leaders at Jerusalem Peter certainly stressed that fact when he said, "Neither is there salvation in any other, for there is none other name under heaven given among men where-by we must be saved" (Acts 4:12).

And as we tell people about Christ let us present Him as the Bible does. It is true that God's redemptive purpose reached its climax on the cross, but it did not begin there. It began deep in the counsels of the Almighty when the Lamb of God was slain before the foundation of the world. It was put into operation at the moment of man's first disobedience in the garden of Paradise. And, ever since God has sent His patriarchs and priests and prophets and pastors to win back the wandering souls of men. And then, "when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law (Gal. 4:4-5)." We say with Luther in his exquisite explanation of the Second Article, "I believe that Jesus Christ is true God, begotten of the Father from eternity; and also true man, born of the virgin Mary."

It is perhaps surprising to us today to learn that the first heresy concerning the person of Christ was a denial not of His divinity but of His humanity. Way back in the very first century there were some who regarded our Lord's bodily life as an illusion. They saw Him simply as a phantom figure flitting uncertainly across the stage of history. This is the error that John, in his first Epistle, feels compelled to con-*ter*act, when he says, "Every spirit (or preacher) which confesseth not that Jesus Christ is come in the flesh is not of God" (I John 4:2, 3). In other words, John realized that the humanity of Christ is as real and essential as His divinity, and that any attempt to deny or weaken it would be fatal to the Gospel. On the other hand, of course, it is equally dangerous to minimize the deity of our Lord, and the early church had to contend with that error also. It is extremely important, therefore, in our evangelistic endeavors, that we present Christ as the divine-human person that He was.

His Redemptive Death

After telling of His unique life, we must also tell of His redemptive death, for when we get away from Calvary, we also get away from the Gospel. Luther has said that all theology can be expressed in the language of personal pronouns. "HE was wounded for OUR transgressions, HE was bruised for OUR iniquities, the chastisement of OUR peace was upon HIM, and with HIS stripes WE are healed" (Isaiah 53:5). Indeed, the whole thing is beautifully and simply summed up by Paul when he tells us in Romans 5:6, "Christ died for the ungodly." The fact that *Jesus* took *our* place, that *He* served as *our* substitute, must be the very center of our missionary message.

A native African convert told a missionary, "He no die, I die. He die, I no die." A poet has written "In my place condemned He stood, Sealed my pardon with His blood."

Let us furthermore tell people that we are not only saved *from* something, but also *for* something. Through faith in Christ we are delivered from the power of sin and Satan and redeemed *into* the family of God. As Luther says, "He redeemed me in order that I might be His own, live under Him in His kingdom, and serve Him."

His Triumphant Resurrection

Furthermore, this Jesus who was "delivered for our offences was raised again for our justification" (Rom. 4:25). While many today who claim to be Christian are either denying or at least belittling this fact, we must not fail to notice that the very first Christian preaching center about Jesus and the Resurrection. If anyone should ever wonder about the importance or the significance of our Savior's triumph over the tomb, then just turn to page 128 of our new Synodical Catechism and show them the five points that are listed there, each one solidly supported by a clear passage of Scripture. The answer there is this, "The resurrection of Christ assures me that Christ is the Son of God, that He has fully paid for all sins, including my own, that God has accepted that payment by declaring all sins forgiven, and that I too shall rise again on the last day; and it gives me strength to forsake sin and live a new life." Yes, without the resurrection, the cross itself would be utterly robbed of its meaning.

And let us not forget either the Ascension of our Savior. This, I suppose, has more or less come to be the Cinderella of the Christian Church Year. We remember Advent, and Christmas, Good Friday, Easter and Pentecost. But Ascension Day gets crowded out, and as a result the significance of our Lord's session at the right hand of the father is largely lost upon us. Certainly we must not overlook the Kingship of Christ, both in His Ascension and His Return in Glory.

The Work of the Holy Spirit

The third affirmation of the Apostles' Creed is this, "I believe in the Holy Ghost." If Ascension Day is the Cinderella of the Christian year, the Holy Spirit is all too often the forgotten factor of Christian doctrine and evangelism. To some extent, I am afraid, we have allowed the emphasis on the work of the Holy Spirit to slide into the hands of minority movements. The very word "Pentecostal" has tended to become the monopoly of a group when it should be the precious heritage of the whole church. We certainly need to give to the third person of the Trinity the same honor as is given to the Father and the Son, for His work in our hearts and lives is tremendously important. In John 3:5, Jesus Himself tells us, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." And in his exposition of that passage, Dr. P. E. Kretzmann says in his Popular Commentary: "Jesus here explains, once more with solemn emphasis, that the rebirth out of water and Spirit is absolutely essential, it is a prime prerequisite, for the entering into the kingdom of heaven. Spiritual regeneration by Baptism, through which the Spirit of God is given, is unavoidably necessary. Baptism is the means by which the Holy Spirit works regeneration, the new birth. Conversion therefore is in no way the work of man, but it is the work of God the Holy Ghost. To be born again or anew is to be born out of the Spirit, to receive from Him a new heart, a new mind, a new will."

To become a Christian then, is something more than merely having our names recorded on a congregation's membership list. To become a Christian is to be born again from above. It is dying to self and being made alive in Christ. And all this is not our work, but God's. "For by grace are ye saved through faith: and that not of yourselves; it is the gift of God" (Eph. 2:8). Just as we have become the "children of God by faith in Christ Jesus" (Gal. 3:26) which the Holy Spirit had implanted in our hearts, for "no man can say that Jesus is the Lord but by the Holy Ghost" (1 Cor. 12:3), so this new life which we now have will manifest itself in what we say and do as Jesus declared when He said, "He that abideth in me, and I in him, the same bringeth forth much fruit" (John 14:5).

We Are Witnesses

Those of us, therefore, who have ourselves tasted God's great mercy and grace, if we are truly grateful for the blessings we have received, will surely want to share our faith with our fellowmen. In a packet of material dealing with evangelism that I received recently, and that I presume was mailed by our Mission Board to all the pastors of our Synod, are many helpful suggestions for assisting and inspiring the individual members of our congregations to greater zeal in promoting the cause of Christ in their own communities and elsewhere. Let me quote to you a few lines now from one of the pamphlets contained in that packet. The author begins by saying, "The Savior's final promise to His disciples before His ascension was: 'Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall (And remember the word "shall" here is a promise, not a command!) be witnesses unto Me' (Acts 1:8). 'Ye shall be witnesses unto me' — this is a statement of fact. This is something that will happen. People who have seen and heard and known Jesus Christ WILL BE witnesses to Him, as surely as night follows day. The purpose of this manual, then, is not to MAKE our Christian people something they are not now. It is to help them to BECOME MORE AWARE of what they are: witnesses to Jesus Christ, crucified and risen. It is to help them to be BETTER witnesses."

But many people of our present generation are asking and wondering whether the message of the Bible which we are to use in our witnessing can still be applied effectively to conditions as we find them in the world today. In books, magazine articles, sermons and in private conversations, one expression that has become very popular and keeps cropping up again and again is the word "relevance." We are being told repeatedly that the Christian faith and its Bible must be made "relevant to modern man." But that should pose no problem for us whatever. The Bible certainly does not need to be made "relevant" to 20th century man, any more than it did to people who were living in the 5th or the 17th century. In a paper entitled "The Relevance of Scripture Today" John Warwick Montgomery has this to say: "Holy Scripture as the utterance of the living God, is by its very nature the most relevant Word ever spoken. When Charles Spurgeon was asked by a feverish young man, 'Dr. Spurgeon, how can I defend the Bible?' the great expositor replied: 'How would you defend a lion? Let it out of its cage and it will defend itself!'" And then toward the end of his essay, after pointing out how some today are trying to find answers to the deep questions of life, either in Eastern mysticism or in psychedelic drugs, he goes on to say, "Unconsciously, modern man recognizes that whether in the metropolis or in the wilderness, whether in action or silence, his heart — to recall Augustine's great truth — is restless until it rests in God. But to rest there, it must know who God is and what He has done for sinful man, and that can only be learned in the pages of Holy Writ."

Yes, indeed, the message which God has graciously preserved to our Synod and which He expects us to carry out into the world is just as modern and up to date as your latest breath or as this very moment. In a recent issue of the magazine, "Christianity Today," (dated June 7, 1968), a young clergyman who had become deeply disturbed by what he saw happening in many churches asked, "Tell me, what are we trying to do — discard the Gospel that has lasted for two thousand years for a new, untried one? Aren't they saying in effect that they simply have no faith in what Jesus actually taught? That He is no match for life in our kind of world?" And the editor responds, "The answer to that question is this: If the gospel was ever right, it is right for our time. Today it is not inadequate; it is only largely unexpressed. The prophets have forsaken the Gospel just when the world needs it most. It has not been weighed and found wanting; rather, it is scarcely being weighed."

In that same issue the editor tells how, after many years of ridiculing the Scriptural regulations regarding marriage and divorce, the Communists are now beginning to change their minds. They have discovered that a low view of matrimony will hurt the family, and that a weakened family structure will eventually hurt the entire nation. In comment on this he says,

"From age to age man has attempted to set up his own systems while ignoring the system created by the Lord. And always he has come to failure. The history of Communism should teach us that when a people denies divine ordinances in favor of man-made values, it may also be surrendering its soul in the bargain. Communism was wrong about marriage. God was right. And God will be proved to be right about countless other things that large groups of men are rejecting today."

God's Word Is Timeless

Let us never fear, therefore, that the message we have to offer is old-fashioned or out of date, for the Word of God is timeless and eternal. Because it has not changed during the past 50 years of our history, it still has the power to change the hearts of men today as it did a half-century ago. In his First Epistle (1:24-25) Peter put it this way, "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the Word of the Lord endureth forever." If that were not true, then we would either have to stop singing or at least revise the lines of one of our most cherished hymns, in which we confess, "God's Word is our great heritage, And shall be ours forever; To spread ITS LIGHT (not a social gospel, not civil disobedience or situation ethics or a new morality or salvation by character, but to spread *its* truth) from age to age Shall be our chief endeavor. Through life it guides our way, In death it is our stay. Lord, grant, while worlds endure, We keep its teachings pure Throughout all generations."

When a person is physically sick, we call a doctor who will prescribe the proper pills or capsules to correct or counteract the condition. And in our witnessing for Christ let us do likewise. To those who are sick with sin let us also prescribe a couple of tablets, the two tablets on which God inscribed His holy law, which will enable them to recognize their fatal illness and urge them to seek the salvation which our Savior has earned for us and that is found in His Gospel. It is true we are a small Synod, as the world measures size, but with the dedication of our time, talents and treasures and with His blessing we can still accomplish great things for God. For example, just a few weeks ago *one* man, Daniel Cohn-Bendit, a 23 year old rabble-rousing anarchist, known also as "Danny the Red," gathered a few students around himself at the University of Paris. In a short while he had stirred up such a spirit of revolt on the campus that the authorities panicked and closed the place down. Going on from one rally to another, he soon gained an ever increasing number of followers for his position, until ultimately 12,000,000 Frenchmen were taking part in the rioting. The dust of that disturbance has not settled yet.

Sound The Trumpet Of Service

The word translated "preach" or "proclaim" in the New Testament is a very picturesque one. It brings before us the figure of a herald or town crier, marching down the street ringing a bell, or more likely in those days, blowing a trumpet to attract attention and shouting, "Hear ye! Hear ye! The Emperor's proclamation." At various points he would halt and read the imperial message. In somewhat the same way, that is our joy and our job. We carry a message from our King. Whether people will hear it and heed it is not our principal concern. If we have been moved by that message ourselves, and if we have any love and compassion for the souls of our fellowmen, then like Peter, we too will say, "We cannot but speak the things which we have seen and heard" (Acts 4:20).

"Evangelical" is our Synod's first name, and evangelism must be our Synod's first order of business. To us God has entrusted the task of telling this pagan generation about Himself and the salvation that is in His Son, Jesus Christ. We must not be idle. We dare not be silent. We must work while it is day, for the night cometh when no man can work. Let us then combine our forces and our resources and each one of us say with the Psalmist, "I delight to do Thy will, O my God." (Psalm 40:8). Let us sound the trumpet of Christian service loudly and clearly in every congregation of our Synod. Let us do it for Jesus' sake and out of love for a lost and perishing humanity, that His death on the cross may not have been in vain for any of them.

REPORT OF THE DOCTRINAL COMMITTEE

The Committee held three meetings since the 1967 Convention: Sept. 12-13; Dec. 11-12, 1967; March 11-12, 1968. Three members attended the Lutheran Free Conference in Chicago, July 18-20, 1967, and three represented the Committee at the meeting of the "Evangelical Lutheran Confessional Forum" in Minneapolis, Oct. 16-17, 1967.

The Committee has been occupied with a constant review of doctrinal and organizational developments on the Lutheran scene the world over. This has included, among other things, a study of the articles which formed the doctrinal "consensus" upon which the Lutheran Church—Missouri Synod, the Synod of Evangelical Lutheran Churches (Slovak), and the American Lutheran Church have proposed to enter upon pulpit and altar fellowship with one another; the "Theses of Agreement" and the "Document of Union" which formed the basis of the union of The United Evangelical Lutheran Church in Australia and The Evangelical Lutheran Church of Australia into The Lutheran Church of Australia; and "Marburg Revisited: A Re-examination of Lutheran and Reformed Traditions". The latter is a book containing essays and summary statements that grew out of discussional meetings sponsored by the North American Area of the World Alliance of Reformed Churches Holding the Presbyterian Order and the U.S.A. National Committee of the Lutheran World Federation. The participants in those discussions included, besides members of the churches involved in the above mentioned sponsoring groups, also members of the Orthodox Presbyterian Church, The Christian Reformed Church, and The Lutheran Church—Missouri Synod. What makes this book particularly significant is the fact that the participants are said to have "recognized in each other's teaching a common understanding of the Gospel and have concluded that the issues which divided the two major branches of the Reformation can no longer be regarded as constituting obstacles to mutual understanding and fellowship." (Preface, p. 2)

Studies on the question of "Church and Ministry" have continued with an examination of terms in the New Testament which pertain to the "Ministry", as well as the use of the term "Predigtamt" (Preaching office) as used in the Lutheran Confessions and the writings of Martin Luther.

SYNOD OF EVANGELICAL LUTHERAN CHURCHES

A year ago your Doctrinal Committee suggested tabling final action on any resolution with respect to the Evangelical Lutheran Synod's fellowship relations with the Synod of Evangelical Lutheran Churches. This suggestion was made because the Synod of Evangelical Lutheran Churches at her convention in the fall was going to be confronted with two different propositions, which could affect fellowship relations with our Synod. The one proposition concerned fellowship discussions that had been carried on with the American Lutheran Church; the other concerned an invitation to merge with the Lutheran Church—Missouri Synod. Though final action was postponed on both matters, there was no Scriptural reason given for avoiding either body, nor any indication given that the Synod of Evangelical Lutheran Churches was contemplating any different course than the one she had been following. Your committee therefore makes this recommendation to the 51st regular convention of the Evangelical Lutheran Synod:

WHEREAS, The Synod of Evangelical Lutheran Churches is a member of LCUSA, which even by the purposes stated in her constitution is identifiable as a unionistic organization; and,

WHEREAS, The Synod of Evangelical Lutheran Churches has declared that there is sufficient doctrinal consensus with the American Lutheran Church to enter into fellowship with her; and,
WHEREAS, The Synod of Evangelical Lutheran Churches remains in unprotesting fellowship with the Lutheran Church—Missouri Synod, which the Evangelical Lutheran Synod has had to mark as a heterodox church body, be it

RESOLVED, That the Evangelical Lutheran Synod, on the basis of Romans 16, 17, regretfully declares her fellowship relations with the Synod of Evangelical Lutheran Churches to be herewith terminated; and, be it further

RESOLVED, That copies of this entire resolution be sent to the appropriate officials of the Synod of Evangelical Lutheran Churches.

T. N. Teigen, Secretary

ACTION OF THE SYNOD

Resolution No. 1: Doctrinal and Organizational Studies

WHEREAS, *The committee has been occupied with a study of doctrinal and organizational developments on the Lutheran scene the world over, and*

WHEREAS, *Not all members of the Synod have access to many of the documents referred to in the report, and*

WHEREAS, *It is desirable to have an informed membership also in these matters, therefore*

BE IT RESOLVED, *That we request the Doctrinal Committee to present, through appropriate channels, short summaries of such matters as have been the object of their study.*

Resolution No. 2: Fellowship with the Synod of Evangelical Lutheran Churches

It is with sorrow and deep regret that we take the step contained in the following resolutions.

We are well aware of the words of the psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity." Ps. 133:1. Our fellowship with the SELC in years gone by has been a cherished one. Though our national background is different, yet the Christian faith transcends all such barriers and makes Christians who have the same faith in Christ and His Word truly one in spirit. Gal. 3:28. The love of Christ and faithfulness to His Word constrain us to take this unpleasant action. Yet, we do it with the fervent hope and prayer that the Lord in His grace may so lead and guide the SELC and us that we may again be of one mind and one spirit in the fellowship of His Word.

WHEREAS, *The Synod of Evangelical Lutheran Churches as such continues in unprotesting fellowship with the Lutheran Church—Missouri Synod, which the Evangelical Lutheran Synod has had to mark as a heterodox church body, and*

WHEREAS, *The Synod of Evangelical Lutheran Churches is a member of LCUSA, which by the purposes stated in its constitution is a unionistic organization, Article IV: "The purposes and objectives of this Council are: a. To further the witness, the work, and the interest of the participating bodies", therefore,*

BE IT RESOLVED, *a) That the Evangelical Lutheran Synod, on*

the basis of Romans 16:17, regretfully declares its fellowship relations with the Synod of Evangelical Lutheran Churches to be herewith terminated; and

b) That copies of this entire resolution be sent to the appropriate officials of the Synod of Evangelical Lutheran Churches.

Resolution No. 3: Memorial Regarding the 9th and 10th Commandments

WHEREAS, The Synod in 1966 passed a resolution requesting that criticisms and suggested improvements of the new synodical Catechism be submitted to the Publications Board by the end of 1968. (See Report of the 49th Regular Convention of the ELS, 1966, p. 70. Resolution #9), therefore

BE IT RESOLVED, That the Synod refer the Memorial regarding the 9th and 10th commandments to said Board. (Printed in the pre-convention Handbook)

REPORT OF THE BOARD OF MISSIONS

We are happy to report that two fields that have received subsidy from mission funds have now become entirely self-supporting, namely, St. Timothy Lutheran Church of Lombard, Ill., and the tri-parish consisting of First Lutheran Church, Suttons Bay, Concordia Lutheran Church, Traverse City, and Faith Lutheran Church of East Jordan and Petoskey, Michigan.

A new church building was erected for Pilgrim Lutheran Church at Waterloo, Iowa. Dedication services were held on Jan. 21, 1968. Two other mission congregations find it necessary to erect churches in the near future, namely, Faith Lutheran Church of Muskegon, Mich., and River Heights Lutheran Church of East Grand Forks, Minn. We must do our utmost to see to it that the financial aid needed from the Synod is available.

Our Lakewood Lutheran Church in Tacoma, Wash., has begun a Christian Day School with grades 1-6 under one teacher and a kindergarten under another teacher.

THE FOREIGN FIELD

In the matter of the foreign mission field we report that the Rev. T. F. Kuster was called as our missionary to South America with the understanding that he begin work in a field there in which the Spanish language is spoken. Pastor Kuster accepted our call and was released by St. Paul's Lutheran Church of Chicago as of Sept. 30, 1967. He at once began further work preparatory to entering the foreign field. He and the undersigned, the field secretary, left Chicago on Jan. 1, 1968, and made an exploratory tour of Peru and Bolivia over a period of about five weeks. On the return trip they also visited briefly in San Jose, Costa Rica, where there is a Spanish Language School for missionaries, and in Mexico City where they made a contact which they had hoped might have proven valuable in the interest of the mission in South America. While they were disappointed in this hope, nevertheless other contacts that were made in Mexico City were valuable. Upon their return they reported their findings to the Mission Board; and at the meeting of the Board on March 4, 1968, the following resolution was adopted as the Board's recommendation to the Synod:

Whereas, Pastors T.F. Kuster and A.M. Harstad, who toured Peru and Bolivia, South America, in January and February, 1968, in the

interest of exploring the missionary needs in these countries, have reported that between 800,000 to a million people live in the approximately 120 different "barriadas" of Lima, Peru; and

Whereas, They report that very little Christian missionary work is being done among these thousands of people and that the Lutheran Church has no missionaries among them, and

Whereas, Said pastors recommend that the Synod begin missionary work among these people, therefore be it

Resolved, That the Synod endorse this recommendation with thanks to God that He has granted us this opportunity for missionary work, and be it further

Resolved, That our missionary elect, Pastor T.F. Kuster, begin work in this area as soon as practicable.

The Board also recommends that Mr. and Mrs. Orlin Myrlie, who are highly recommended and have worked with Pastor Kuster in Chicago, be sent with Missionary Kuster this summer and that funds be allocated in the budget for this purpose.

May the Lord richly bless this important undertaking of our Synod in bringing the Gospel to these people in Lima, Peru.

MISSION FILMSTRIP-TAPE

An audio-visual production, consisting of a high quality filmstrip with tape commentary, was released by the Board of Missions for showing in the congregations during March or April of 1968. Entitled "I Must Work," it depicted the work of missions as it is being carried on in the subsidized congregations of the Synod. Helpful suggestions were sent to every congregation with a view to having the production shown as part of a regular Sunday morning church service, thus reaching the bulk of synodical membership. Reports indicate that this effort has been successful in informing and inspiring our Christian people regarding the mission program which we carry on as a united project of the Synod. It was thought that this Jubilee year would be an auspicious time to promote such a production Synod-wide. "I Must Work" brought to mind the Lord's blessings upon our past efforts. It also confronted us with the challenge of the future. Narrator of the audio-visual production was the Rev. Thomas A. Kuster.

MISSION SEMINAR

The Board of Missions conducted a Seminar on Mission Methods for the ten students at Bethany Lutheran Seminary on March 13, 14, and 15. One day was devoted to each of the general areas of rural, urban, and foreign mission methods. Each student was assigned a book review and participation on a panel, as well as an essay on an assigned subject in one of these three areas.

Members of the Board of Missions who acted as leaders and counselors of the Seminar were Pastors Paul Anderson, Arnold Kuster and Walter Werling. They were assisted by Pastor Theodore Kuster, missionary-elect to South America, and Pastor Thomas Kuster, who was Program Co-ordinator.

These were three days of intensive study on the subject of carrying out our Lord's Great Commission in the modern world. They were a source of much inspiration to both the students and the counselors. Most of the sessions, held in the meeting room of the Bethany Memorial Library, were also attended by several Bethany faculty members and college students. The mission-oriented college chapel devotions, conducted on the days of the Seminar by Pastors Thomas Kuster, Paul Anderson, and Walter Werling, served to impress all with their duty to have a part in the great work of spreading the Gospel.

A. M. Harstad,
Field Secretary of the Mission Board

MEMORIAL

Madison, Wisconsin
April 30, 1968

The Rev. Juul B. Madson, President
Ev. Lutheran Synod
Cottonwood, Minn. 56229

Dear Brethren:

The Evangelical Lutheran Church of Our Saviour, in keeping with the minutes of the regular meeting of the Voters' Assembly held April 5, 1968, respectfully requests that the Evangelical Lutheran Synod in convention adopt the following resolution:

"Be It Resolved: That at least thirty-three percent (33%) of each future synodical budget be devoted to direct mission work under the direction of the Board of Missions."

See "Record of Budgets" attached.

Yours in Christ,
Ken Ranzau, Secretary
Ev. Luth. Church of Our Saviour

RECORD OF BUDGETS

Fiscal Year	Total Budget	Mission Budget	Percent
1957-8	\$ 90,000	\$29,297	33%
1958-9	106,000	35,400	34%
1959-60	108,000	31,000	29%
1960-1	95,000	25,700	27%
1961-2	90,000	22,200	25%
1962-3	95,000	20,400	21%
1963-4	100,000	25,300	25%
1964-5	113,400	25,300	22%
1965-6	138,000	37,000	27%
1966-7	140,000	37,000	26%
1967-8	155,600	39,240	25%
Proposed 1968-9	189,080	40,492	22%

ACTION OF THE SYNOD

Resolution No. 1: Mission Board Guidelines

WHEREAS, The Mission Board is in the process of drawing up guidelines to assist newly established mission congregations in regard to their building programs, and

WHEREAS, Such guidelines will be of great help to both the congregations and the Board, therefore

BE IT RESOLVED, That we encourage the Board to complete this project.

Resolution No. 2: South America Mission

WHEREAS, Pastors T. F. Kuster and A. M. Harstad, who toured Peru and Bolivia, South America, in January and February, 1968, in the interest of exploring the missionary needs in these countries, have reported that between 800,000 to a million people live in the approximately 120 different "barriadas" of Lima, Peru; and

WHEREAS, They report that very little Christian missionary work is being done among the thousands of people in these barriadas, and

WHEREAS, The Mission Board recommends that the Synod begin missionary work among these people, therefore

*BE IT RESOLVED, a) That the Synod endorse this recommendation with thanks to God that He has granted us this opportunity for missionary work, and further
b) That our foreign missionary, Pastor T. F. Kuster, begin work in this area as soon as practicable.*

Resolution No. 3: Lay Assistants

WHEREAS, The Mission Board recommends that Mr. and Mrs. Orlin Myrlie, Minneapolis, Minnesota, be sent with Missionary T. Kuster this summer as lay assistants, therefore

a) BE IT RESOLVED, That the Synod adopt the recommendation of the Mission Board, and

b) BE IT FURTHER RESOLVED, That the Synod pay the expenses of the lay-assistants.

Resolution No. 4: Missions Budget Percentage

*WHEREAS, A memorial requests the Synod to designate a certain percentage of its budget to the home and foreign mission field, and
WHEREAS, It is impractical for the Synod in convention to establish such percentages, therefore*

BE IT RESOLVED, That the Board of Missions study this matter when presenting its budget request for the next fiscal year.



Front row (l. to r.): Pastors A. M. Harstad, T. F. Kuster, J. B. Madson; back row; Pastors W. Werling, A. V. Kuster, P. Anderson.

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

1967-68

Dear Brethren:

We submit to you a report of the activities of Bethany for the past year. We also bring to your attention some of the problems that are facing our school and also some of the steps which we have been able to make in a progressive way. Our purpose is to promote the cause of the Gospel through this report, so that the members of the Synod can make thoughtful suggestions for the work in the future.

In many ways, this year has been much easier than the previous year, in view of the fact that another phase of our long-range planning was completed with the development of better facilities. Some of the highlights in the year were the dedication of the new women's dormitory last August in connection with the Youth Convention held on our campus. We were greatly blessed in sponsoring the tour of the Rev. Kurt Marquart of Australia to this country. Since the initial invitation to Pastor Marquart to present the cause of Lutheranism in a series of lectures initiated with Bethany, it was only proper that the main thrust of his visit should be centered at our school, where he gave five lectures from October 29 through October 31. These were well received, and we believe they helped the cause of conservative Lutheranism and also helped develop a sense of Christian commitment in our students and faculty.

Another step forward was made when the Board of Regents called the Rev Joseph Petersen of St. Peter to serve as a full-time Director of Student Recruitment. He began his work about March 1st and was installed on May 14th.

The Bethany Lutheran College Bulletin has been published quarterly since 1930. We believe that during the past year the four bulletins have brought significant information to our constituency. The July-September issue, "The Measure of Christ's Love", sets forth the purpose of Bethany's existence and shows what Bethany has to offer to our youth. The second bulletin, the annual financial report, "The Needs of Bethany are the Needs of the People it Serves," sets forth the financial report and also analyzes what supporters of Bethany can do to help Bethany. The third bulletin, the most ambitious one which has been published, consisted of an eight-page brochure in full color with the title, "Bethany Lutheran College—A Community of Christian Learning." The final bulletin for April-June, 1968, carries a 16-page nationwide report on the financial plight of colleges and universities called, "The Plain Fact Is." We trust that this bulletin will be helpful in giving background to the needs of private Christian education.

THE BOARD OF REGENTS

The Board was composed of the following members during the past year: The Rev. Raymond Branstad (Vice-Chairman), Dr. Robert Clark, Mr. Howard Hougan, Mr. Lenwick Hoyord, the Rev. Herbert Larson, the Rev. George Orvick, 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 N. 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. The Executive Committee of the Board, comprising the three officers, met several additional times in view of the heavy load of work which fell upon the Board.

THE FACULTY

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

Ella B. Anderson	Mildred C. Larson
Julian G. Anderson	Sigurd K. Lee
Sophia T. Anderson	Marvin G. Meyer
Luella Balcziak	John A. Moldstad
Del Begalka	Dennis O. Natvig
Jean Benson	David J. Nelson
Raymond Branstad	Milton H. Otto
Edna Busekist	Joseph N. Petersen
Donald H. Diersen	Allen Quist
Loren D. Fritz	Glenn E. Reichwald
Elaine Green	Dennis Soule
Paul A. Helland	B. W. Teigen
Norman S. Holte	Allan Unseth
Rudolph S. Honsey	C. J. Wilske
Calvin K. Johnson	Ronald J. Younge
Iver C. Johnson	James Zietlow

Last January, the Rev. Julian Anderson took a call to serve a Wisconsin Synod congregation in Florida. We appreciate very much the capable and loyal service which Prof. Anderson rendered to our College and Seminary. Pastor Begalka of Alma City, Minnesota, helped us during the second semester by teaching Greek; and the Rev. Raymond Branstad from Minneapolis taught two seminary courses during the second semester. We are grateful to these two men and to their congregations for permitting them to help us in this emergency.

Mr. Zietlow, who has taught social sciences in the high school, is leaving at the end of this year since he was drafted into the Army. We appreciate his help, especially in the field of social studies and dramatics. Mr. C.J. Wilske, who has taught music since 1962, has resigned effective at the end of the school year. He will go back to school for further graduate study. Mr. Wilske has been a great help in furthering the musical interests of Bethany during these last years. His excellent ability as a performing musician and his wide knowledge of music have broadened the horizons of our musical life here at Bethany. We wish him and all the others well in their new fields of endeavor.

THE STUDENTS

The cumulative enrollment statistics for the 1967-68 school year are as follows:

9th Grade	9
10th Grade	17
11th Grade	20
12th Grade	20
13th Grade	117
14th Grade	98
Special and Part-time	25
Seminary	10
TOTAL	316

We want to call attention to the fact that these are cumulative statistics for the whole year, and they do not necessarily represent what was the actual enrollment the first week after school began last September or what the current enrollment is in May. By and large, our enrollment held up pretty well despite the fact that in the

fall of 1967 public colleges increased their first-time students by 9.2% over 1966, whereas the first-time students in private institutions over the United States declined by 3.3% in the same period. These figures were recently released by the United States Office of Education. The present indications for our 1968 enrollment are that our freshman college will be substantially larger than last year. It is difficult to say how much larger since application patterns seem to be changing, in that students get their applications in earlier than in previous years.

THE SEMINARY

We have ten students currently enrolled in the seminary department, and it appears that we will have 14 next year. Although we do not have any graduates this year, the outlook is very bright that we can take care of the needs of our Synod during the next two or three years. We believe that our Synod should be appraised of this fact because many of our congregations have been experiencing difficulty in filling vacancies. We hope that with one or two more years of patience we can help satisfy their needs.

Effective March 1st, Prof. Milton Otto was appointed Dean of the Seminary. He will devote his time more to administrative matters than he has in previous years. He will also be in charge of the seminary library. We should also mention that the seminary has new quarters, a combination classroom and library in the old bookstore. The rooms have been tastefully furnished through funds made available from the George Lillegard Memorial Fund. Prof. Lillegard served not only our seminary for many years but also our Synod. He was one of the last of the original generation of pastors to pass away.

The Board is particularly grateful to Pastor Branstad and King of Grace congregation for permitting him to come down two days a week to serve as an instructor in our seminary. He taught a class in Pastoral Theology and one in the Gospels.

THE COLLEGE

Despite the fact that many private colleges decreased in their enrollment, our junior college held its own in that respect. We are getting, for the most part, a fine type of student, and we are able to help them in thinking through their Christian commitment and, at the same time, taking steps toward fulfilling their desires for a particular vocation in this world.

A problem that becomes more and more acute is the problem of securing a faculty that is adequately prepared and at the same time dedicated to the basic religious position of our church. It is not only a matter of raising our salary scale, although this too is involved, but it is necessary that we in anticipation of future needs go out and put qualified people on the faculty and then give them time to be trained. We must be looking ahead four-five years to satisfy our faculty needs adequately. New legislation (particularly PL 90-35) has been designed to help junior colleges prepare their faculty by making allowances of up to two years training beyond the baccalaureate degree. If we are bold enough to take advantage of this prospect by beginning to secure teachers now, with the view that they may have to have one or two years off to be adequately trained, we may be able to meet our future needs.

While Bethany has been accredited by the University of Minnesota since 1937 and still has this transfer recognition by the University, it has become evident during the last ten years that our College should try to achieve regional accreditation with the North Central Association. This has become necessary since some colleges and universities, especially outside the Midwest, have begun to restrict transfers to those students only who have attended a regionally accredited school.



Bethany Women's Dormitory
Dedicated August, 1967

In accordance with the request of the Synod in June, 1966, to "seek accreditation for the College", the faculty, at the request of the Board of Regents, prepared and submitted a self-study to the North Central Association in May, 1967. In August, 1967, the Executive Secretary of North Central, reporting on behalf of its Executive Committee, suggested that before we take the next step of applying for Candidate Status, we should strengthen our school in four areas where they saw weaknesses: "The need to complete the separation of the high school and college faculties, the need to strengthen the faculty qualifications for college instruction, the need to improve conditions of faculty service, and the need to significantly strengthen the library."

The faculty Steering Committee, which guided the preparation of the Status Study, after intensive efforts to seek ways in which to strengthen the school significantly in these four areas, came to the conclusion that Bethany should not at this time complete its Status Report by means of an Addendum to it. The significance of this decision is that the College withheld its application for Candidate Status. It was agreed that we did not as yet have the resources to carry out the suggestions for improvement made by North Central's Executive Secretary as long as we were operating the three departments of education.

Whether or not we should institute another Self-Study with the view of applying for Candidacy and regional accreditation with North Central depends upon the action of the Synod at this convention.

LONG-RANGE PLANNING

To those who have followed the progress of Bethany, it is evident that we finished a phase of long-range planning during the past year—planning which had been initiated over ten years ago. But a school must continue to plan so that it can be of greater service to its people. New challenges and new problems continually arise. At its February meeting, the Board of Regents spent some time identifying and discussing in general problems that confront the College now and for the future. Ten problems were isolated as a tentative base for further study and action. At the May meeting of the Board, a special Planning Committee was formed to analyze these problems

and to consider future needs for the College. This Committee will report to the entire Board at its November meeting.

THE HIGH SCHOOL

During the past year the high school has been under the direction of its principal, Mr. Iver Johnson. It has had a successful academic year, and it has made good use of the resources that are available in the library, classrooms, and the laboratories. In the extra-curricular activities, Bethany has been very well represented and has done real well considering its size. The basketball team was excellent, and the plays and operettas that were sponsored by the high school were favorably received.

The Board of Regents is aware of the Synod's decision to have the President of the Synod appoint a special High School Committee to make "a careful study of the Synod's continuing ability to finance the cost of a High School Department." (See **Report, 1967**, p. 44) We know also that this Committee has presented a detailed report with recommendations. We feel, however, that the Board of Regents, as a servant of the Synod, must make its concerns known by reminding the Synod of the urgency of the whole matter of our secondary education program. In previous reports, the Board has reminded the Synod of its persuasion that our Synod does not have the resources to provide a quality education in three different departments (high school, junior college, seminary). After studying this problem again during the past year, we are more convinced than ever that we cannot carry on all three departments. Entering into consideration is the fact that costs have risen at a rapid rate; this includes the need of adequate salaries for our staff, the need for academic facilities and instructional commitment, the urgent need of regional accreditation through the North Central Association. We, therefore, make the urgent request that the synod take final and definite action at this convention so that we do not jeopardize our whole educational structure.

FINANCES

So far the Lord has blessed us so that we have been able to improve our facilities with a minimal amount of money borrowed for capital construction. We have also been able to avoid deficits in current operating expenses. We must report, however, that this year indications are that we will have a deficit in our operating budget. Our budget in the last year has been so tight that we simply have not been able to carry out the work and stay within it. We normally should have a five percent contingency in our budget, but because of the fact that the Synod has had limited resources, we have not been able to do that.

We will need the support of all people. We are very grateful to those who have supported Bethany through the Synod and through direct contributions to the College. The Financial Statement will carry the list of all the donors who have made gifts directly to the College. We would like to mention in particular the Auxiliaries who are continuing to help pay for the furnishings in the new dormitory.

THE BOOK STORE

The Lutheran Synod Book Company lost the services of Mr. Ingebreton last January when he felt that he must move to a warmer climate because of his arthritic condition brought about through service in World War II. Synod is grateful for the 15 years of service which Mr. Ingebreton devoted to our Book Store. Mr. Carl Seebach, who was assistant manager under Mr. Ingebreton, was appointed as Acting Manager of the Book Store. He, too, aims to serve the Synod in its work of preaching the Gospel through the printed and the visual Word. The Book Store needs the patronage of all our con-

gregations, and Mr. Seebach welcomes suggestions for ways in which he and his staff can be of more service.

In conclusion, we voice our hope and prayer that God will move the hearts of ourselves, of those who own Bethany and whose cause Bethany serves, to pray for their school and to stand wholeheartedly behind it in its work.

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



Prof. B. W. Teigen
President of Bethany College



Prof. Iver Johnson
Principal of the High School



Prof. M. H. Otto
Dean of Bethany Seminary



**BOARD OF REGENTS OF BETHANY LUTHERAN COLLEGE
AND SEMINARY CORPORATION**

Seated (l. to r.): Rev. J. Madson, Rev. M. E. Tweit, Rev. R. M. Branstad, Rev. L. Vangen; standing: Mr. L. Hoyord, Rev. G. Orvick, Rev. J. Peterson, Mr. H. Hougan, Rev. H. Larson, Mr. E. Zahl, Dr. Robert Clark.

REPORT OF HIGH SCHOOL REVIEW COMMITTEE

During six days of meeting, the Committee listened to much testimony from the Board of Regents, the Board of Trustees, faculty members, and administrative officials of Bethany, and some private parties. A great amount of information and facts were gathered which we herewith present to you along with some recommendations as per our instructions found on pages 44-45, Resolution #2 Re: High School, 1967 Synod Report,

"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 continuing 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."

The Committee approached its assignment in humility and in the fear of the Lord, invoking the guidance of God's Holy Spirit in all of its deliberations.

Ever since Bethany was acquired by our Synod it has operated a high school. The blessings resulting from it have been great and many, for which we thank God. In past years it has served the purpose of supplying our Synod with a good number of pastors and teachers. It is also true that a large number of other graduates of our high school have become active lay people in our congregations. No doubt this has contributed much to give our Synod a stock of well-instructed laity which has helped to preserve our orthodoxy and perpetuated our heritage as a Synod. It does appear, however, that of late years not as many of our high school trained students are entering the active work of our church. In the 1930's and early 40's the high school enrollment outnumbered the college. For example, in 1948 the high school enrollment was 125, whereas the college enrollment was 122.

In the early 50's a change began to take place. Interest in the high school began to decline. From 1948 to 1958 the enrollment in the high school dropped from 125 to 68. In 1962 the enrollment hit a low of 44. The present enrollment is 65. Various reasons are given for the decline: public school consolidation, new and elaborate public schools, extensive bus systems, problems in the Synodical Conference,

increased cost of sending children to Bethany, and a greater reluctance on the part of parents to send their children away from home so young, particularly those in the 9th and 10th grades. It is to be noted also that people at this time were becoming more higher education minded, and many parents planning to send their children to college felt that they could not afford high school education away from home.

President Teigen and the Board of Regents began in 1955 to sound an alarm regarding the high school and proposed giving the problem of the high school greater attention. In subsequent years the matter of the high school was set before the Synod almost every year. The Synod paid little heed to these warnings; perhaps our high school was taken more or less for granted. At any rate, there was reluctance on the part of many to face up squarely to the problems confronting our Bethany High School. As a result, we are faced with a critical problem today. During recent years delegates at the Synod conventions have enthusiastically and overwhelmingly voted to keep the high school open. The problem has not disappeared. Lack of students enrolled at Bethany in September would seem to contradict the vote in June. It is to be feared that many pastors and members of our Synod have not given Bethany High School the support it should have had by sending their children to Bethany High School, especially since 1948. The administration and Board of Regents have been frustrated in their attempts to keep the high school in operation despite the decrease in enrollment. Consequently the high school has been floating along.

Another matter which enters into the whole picture of the high school is North Central accreditation for the college. This regional accreditation is important because Bethany College needs to continually improve itself as all colleges do. In selecting a college, students, including our own ELS students, naturally ask about accreditation. True, we have had University of Minnesota accreditation, but after this year we will be forced to drop the word "accreditation" in our literature and substitute the words "Bethany Lutheran College has transfer recognition by the University of Minnesota", that is, the University accepts in transfer satisfactorily completed courses appropriate to the student's course of study. Accreditation with North Central is important in order to get students to Bethany College and to hold them after we get them. An increasing number of high school counselors in the public schools advise prospective students that Bethany College is not regionally accredited and that their credits won't transfer to other colleges, or might not transfer. This can discourage many students from attending BLC. Those students who transfer to four-year colleges are very concerned about accreditation. Many scholarships are available only to students who attend regionally accredited institutions. Often financing is available only to students attending accredited colleges. In the opinion of this committee, North Central accreditation is an important step toward making our college a stronger and better one, and we should proceed with this as soon as possible.

For better administration of Bethany High School and College and to secure North Central accreditation, the Synod has expressed itself requesting that the high school and the college be separated with regard to finances, faculties, and facilities. In order to accomplish this, a great deal of money must be spent. For example, in order to build a building complex to dorm 80 students and provide classrooms, a bare minimum of \$300,000 would be required. A loan repayment schedule for \$300,000 would be:

Years	6%	7%
15	\$30,384.00	\$32,364.00
20	\$25,812.00	\$27,936.00
25	\$23,220.00	\$25,452.00

Due to increasing construction and financing costs, it does appear, however, that the cost of such a complex might be closer to \$400,000 with a 7% or 7½% interest rate. It should also be noted that of the 65 students attending Bethany High School, only 38 are housed in the dormitories.

The operating expense for the high school for the year 1968-69 is estimated at \$98,119. Income on the basis of 70 students is estimated as \$51,730. The Board of Trustees in its proposed budget for 1968-69 proposes \$41,750 as subsidy for the high school. This amount is necessary with the high school and the college operating together as we are at the present time. If a complete separation were to take place and we were operating with a building already constructed and were on a repayment schedule, for example, of \$27,936 per year in addition to the Synod subsidy of \$41,750, on the basis of 70 students in attendance, the total cost would be \$69,686. Add to this the cost of some furniture and instructional equipment. This figure would vary with a greater number of students or a lesser number of students.

A look at Synod's budget for 1967-68 reveals that 52.7% of the total budget went for education. Broken down, it showed the following:

Bethany High School	\$41,380	26.6%
Bethany College	21,000	13.5%
Bethany Seminary	11,000	7.1%
Elementary Christian Education	8,500	5.5%
	<hr/>	
	\$81,880	52.7%

A little more than 50% of the budget for education was allocated for the high school. The actual Synod subsidy for each high school student during 1967-68 was \$636. The actual subsidy for each college student was \$93, and for each Seminary student \$1100. Of the total number of students attending Bethany High School, 52% or 33 students come from outside the Mankato area. The total Synod subsidy for missions was \$39,240 or 25.2%. In considering the whole picture of finances, are we spending too much of the budget for education? Too little for missions? Is the high school demanding too much of Synod's budget?

With regard to working closer with the Wisconsin Synod in the area of high school education, the Committee believes that it would be possible to work together with our sister synod. Mobridge, South Dakota; DMLC, New Ulm, Minnesota; Saginaw, Michigan; and Northwestern, Watertown, Wisconsin, all WELS high schools, are available, though they are primarily geared to train future Church workers. Area high schools at Lake Mills, La Crosse, Fond du lac, and Milwaukee, Wisconsin, and St. Croix, West St. Paul, Minnesota, are good schools offering general high school courses, but which do not have facilities for non-resident students. There is a possibility that our Synod could in some way work together with the WELS as Bethany is now doing, and our Synod could in some way subsidize the WELS for ELS students attending their schools.

The Committee believes, and no doubt there are many throughout our Synod who share this conviction, that there is a definite need for Christian high school education. The ultimate purpose of Christian education on the secondary level is to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ," II Peter 3:18. In order that this may be continued, we ought to rededicate ourselves anew this anniversary year to the cause of Christian education on all levels whenever and wherever it is possible to do so. To think of closing such a fine institution as a Christian high school should not be done without exploring every avenue of keeping it open.

The Committee is also convinced of the importance and the need for our college to seek and to acquire North Central accreditation. We must build up and maintain a strong Junior College to serve our young people who are entering the work of the church and all others

who desire to enter professional fields of various kinds. The administration should be encouraged to go ahead with North Central accreditation as soon as possible and strengthen itself as it becomes possible in the area of faculty, finances, and facilities.

The Committee, in view of the fact that it believes that it is necessary to attempt to keep operating a high school, though separate from the college, and that it is necessary that the college be strengthened as much as possible through accreditation, recommends that the Synod ultimately drop the high school from its budget and that a Bethany High School Association be organized to operate a high school apart from the Synod. This High School Association would be made up of individuals in our Synod who have strong convictions for keeping the high school open. There, no doubt, would also be those outside of our Synod who would be interested. This High School Association, operating apart from the Synod, would have its own board of control, its own faculty, and provide for the most part its own resources. Recent Synod meeting discussions of the high school would indicate that there is considerable support for the high school by many in our Synod.

Perhaps with a strict separation of dormitory and classroom facilities, the chance of recruiting more students for the high school from those living away from the Mankato area would be greater. At the same time, more area students might also take advantage of the high school. The Committee recommends that this new approach should be tried.

Therefore, the Committee recommends to Synod:

1. That the Synod ultimately drop the high school from its budget, but that the Synod operate the high school for one year on the present basis.
2. That a Bethany Lutheran High School Association be formed at the time of the 1968 Synod Convention.
3. During the coming year this Association would set up an organization, enlist members, and present to the 1969 Synod convention a definite plan for taking over the operation of the high school.
4. During the transition from the operation of the high school by the Synod to the Association, the Synod would subsidize the high school for a short time on a rapidly decreasing basis.

Respectfully submitted,
Mr. Duane Anderson
Prof. John Moldstad
The Rev. Paul Petersen, Chairman
The Rev. Victor Theiste
Mr. Norman Werner, Secretary
Mr. Donald Whitcomb

MEMORIAL

April 30, 1968
Chicago, Illinois

Rev. Walther C. Gullixson
Secretary of the Evangelical
Lutheran Synod
Princeton, Minnesota
Dear Rev. Gullixson:

At our last voters meeting, the voting members of the St. Paul's Lutheran Congregation, Chicago, Illinois, unanimously adopted the following resolution which we would like to submit as a memorial to the Synod:

WHEREAS, our Bethany Lutheran High School is becoming increasingly vital to the work of our St. Paul's Congregation, Chicago, Illinois;

Be it resolved that delegates and pastors to the 1968 Synod conven-

tion exhaust all possibilities to keep our High School in operation, and be it further resolved that all pastors of the Synod work diligently to secure students for the High School.

Sincerely,
Kenneth A. Ring, Secretary
of the St. Paul's Congregation

ACTION OF THE SYNOD

Resolution No. 1: Bethany Lutheran High School

WHEREAS, The Board of Regents reports the necessity of regional accreditation of the Synod is going to maintain an aggressive educational program for its college, and

WHEREAS, The Synod has asked for, and accreditation requires, separation of the high school and college, and

WHEREAS, This separation would involve increased costs in operating the high school, and

WHEREAS, The Synod needs to consider all areas of its work, and the constantly increasing educational budget has limited the work of the Synod in other areas, and

WHEREAS, The training of high school youth is a very important part of the Synod's work, and

WHEREAS, Many have expressed their fervent desire to maintain the high school department at Bethany, therefore

BE IT RESOLVED, a) That an association be formed to operate the high school, and

b) That a committee, to be appointed by the President of the Synod, be responsible for beginning this work and acting as a steering committee, and

c) That this committee report on its findings and plans to the next convention of the Synod, and

d) That the pastors of the Synod be urged to promote the high school in their congregations in every way possible.

The following recorded a negative vote to Resolution 1a: Pastors P. Ylvisaker, W. Olson, R. Moldstad, G. A. R. Gullixson, Mr. Kenneth Camp; also Pastor Hugo Handberg who asked to record his negative vote in these words: "I wish to record my opposition to this unfortunate move of my Synod."

Resolution No. 2: Congregational Survey

BE IT RESOLVED, That the secretary of the Synod request each congregation to consider the resolution adopted by this convention on the matter of the high school and to report its approval or disapproval to the secretary of the Synod by April 1, 1969.

Resolution No. 3: Bethany College

WHEREAS, The Board of Regents and administration of Bethany College initiated the Marquart series of lectures which proved of real value in this age of doubting God's Word, and

WHEREAS, The Board of Regents and administration of Bethany College strengthened the program of the college through good planning and the hiring of a fulltime student recruiter, and

WHEREAS, A new women's dormitory has recently been dedicated, therefore

BE IT RESOLVED, a) That the Synod give thanks to God for blessing it in these ways, and

b) That the Synod commend the Board of Regents and administration for their fine work in these areas.

Resolution No. 4: In Appreciation

WHEREAS, Prof. Julian Anderson and Stanley Ingebretson have this year resigned from Bethany, and

WHEREAS, These men have rendered invaluable service in the Lord's work, therefore

BE IT RESOLVED, That the Synod express its thanks and appreciation to them for their many years of devoted labor.

REPORT OF THE BOARD OF CHRISTIAN ELEMENTARY EDUCATION

The Board of Christian Elementary Education met twice since the 1967 convention, on August 30, 1967, and on January 31, 1968. The chairman of the board was the Rev. Victor Theiste, secretary, Prof. Glenn E. Reichwald, and Superintendent, Prof. Iver C. Johnson.

SUBSIDIES

Over the past year four congregations have received aid: Holton, Parkland, Princeton, and Lakewood. These same congregations, plus the Scarville congregation, have asked help for the coming school year. Requests for aid for this coming school year total \$5,850. \$300 in financial aid for schooling was given to one student preparing for teaching in a Christian day school and to two teachers for summer school. Superintendent Johnson visited the schools in the Midwest and Prof. Sigurd Lee substituted for him in visiting the Lakewood and Parkland schools on the west coast.

SCHOOLS

During the past year no new schools were opened. The Lakewood school, it is reported, hopes to add a second teacher to its school. The Parkland school, having had two graduates assigned to it by the Wisconsin Evangelical Lutheran Synod, will be able again to operate its two room school. Last year it had only one room operating. It should also be added that, for efficiency, the Saude-Jerico parish has restructured its schools, so that the lower grades are taught at the Jerico school and the upper grades at the Saude school.

All school except for the Scarville school have teachers for the coming year. It was especially appreciated that the Wisconsin Evangelical Lutheran Synod assigned two candidates to the Parkland school. There were no candidates to assign this year and, for that matter, have not been for several years.

The board has attempted to publicize the work it is doing through **The Elementary Lutheran School**, through the Septuagesima Sunday bulletin insert, and through letters. We have also offered to help in any way possible within the limited means of the board.

The problems faced by the board are the familiar problems: teacher recruitment, and the maintaining and opening of new Christian day schools. The privilege of feeding the lambs of Christ must be held before the youth of the church by all the members of the Synod, so that they may see the joy of serving their Savior. Furthermore, the laborer is worthy of his hire, Luke 10, 7, and not only salaries but fringe benefits, such as hospital insurance, should be under constant review.

Because of the pressing problems of the Christian day schools, a large amount of the board's time was devoted to them. But the board has also been aware that most of the congregations of the synod use other means of educating their youth. Articles dealing with other means of Christian education have and will be appearing in **The Elementary Lutheran School**. Pertinent reviews of education materials for religion will also be appearing in the near future. The board would also be most happy to help in the other areas of Christian education, for this is part of the work assigned to it. Cf. 1967 Convention Report, pp. 48-49.

The youth of the Church is the future of the Church, and our Savior has entrusted these souls to us. May we be equal to our responsibility.

Glenn E. Reichwald, Secretary

ACTION OF THE SYNOD

Resolution No. 1: Maintaining and Opening New Christian Day Schools

WHEREAS, The Board of Christian Elementary Education faces the problems of Teacher Recruitment and of maintaining and opening new Christian day schools, and

WHEREAS, Pastor McMurdie has offered to supply promotional and motivational material in cooperation with the work of the Board of Christian Elementary Education, (Such as: Information on Subsidies available to students, schools, and pupils; tracts; articles;) regularly to all pastors, teachers, and interested people, therefore

BE IT RESOLVED, That the Synod refer this offer with thanks to the Christian Elementary Education Board.

Resolution No. 2: Funding

WHEREAS, Some nominal expenses may be incurred in order to carry out the above resolution, therefore

BE IT RESOLVED, That the expenses incurred be paid from the budgeted expenses of the Board of Christian Elementary Education.

Resolution No. 3: Teacher Recruitment

WHEREAS, The Rev. J. Petersen is in charge of student recruitment for our Synod's schools, therefore

BE IT RESOLVED, That he be urged to bring the importance and advantages of Christian elementary education to the attention of pastors, teachers, and members of the congregations, in order that more may be encouraged to enter the teaching ministry of the church, and in order that the privilege of feeding the lambs of the church be held before all members of the Synod.

Resolution No. 4: Promotion of Christian Elementary Education

WHEREAS, A sound program of education as to the needs, goals, and benefits of Christian Elementary Education is necessary in our Synod, therefore

BE IT RESOLVED, That the Board of Elementary Education send out information to all pastors on such topics during the coming year.

THE CHRISTIAN ELEMENTARY SCHOOL— DOES IT FIT?

By the Rev. James Olsen

Daniel Webster, statesman par excellence, once said, "If we abide by the principles taught in the Bible, our country will go on prospering. . . but if we and our posterity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

How often, through the fifty years of grace the Lord has granted our Synod, have thoughts similar to this been expressed by men of our church body. We think of the reasons offered for the opening of the earliest elementary schools on down to the newest one. And we find that the trumpet call of the Day School has time and again declared that Biblical wisdom is the beginning of true education and that such education must begin in childhood.

We think of convention papers that uphold this same trumpet call of the truly Christian elementary school. It would be well worth the time of every one in our Synod to look back into these in our old Synod Reports. In this connection we think of important essays offered by N. A. Madson and Prof. P. T. Buszin, and of the essay, "Education for Eternity," by Rev. L. Vangen.

The schools that have been started, the hundreds of parents and children who have willingly supported them, the papers that have been presented all together sound the trumpet call: YES, THE ELEMENTARY CHRISTIAN SCHOOL DOES FIT! May we in this essay seek to unfold reasons declaring why it is particularly fitting for our modern mid-twentieth century and, in so doing, indicate that it will be fitting also for the next fifty years of our Synod, and longer, even until Judgment Day.

TUNING THE TRUMPET CALL

Only when the instrumentalist has the musical notes before him can he begin to play a tune that is in any kind of harmony with the way they were written. He cannot otherwise internalize their reading and turn those little notes, those objective facts outside him, into music that stimulates response. In any other fashion he gets in the way of the music.

In the same way, we can get in the way of the trumpet call of the Christian Elementary School without knowledge of the facts. And we find that when these facts, by and large, are put together they form a trumpeting harmony of encouragement for today. Stimulating is the news that reaches us on the "score" of private education at the elementary level, both in our land as a whole, and in circles very close to home.

Firm is the trumpet call of the Gospel through elementary schools from our sister-synod, the Wisconsin Evangelical Lutheran Synod. From 1958 to 1967 the number of students enrolled in Christian Day Schools increased by 1,931. During this ten year period, forty new schools were opened. Sixteen of them were opened in mission congregations. Others were opened in churches ranging in age all the way to 100 years. The fact that seven of these new schools opened as soon as a new mission had permanent quarters, surely ought to be as inspiring to us as the fact that subsidized missions several years old opened them. All forty of these schools begun in this period are still in operation. (See Table No. 1)

A conservative Lutheran congregation with which we are well acquainted has sent over 40 young people into the full-time ministry of the Gospel. They were all graduates of the Day School. Yet, the

congregation has seldom gone much over, or, under the membership level of 190 communicants.

On a nation-wide basis, though it does not always sound a firm note from the Gospel, there is an increasing tempo of interest in the private elementary school. Latest figures from the statistical arm of the Elementary-Secondary Studies Branch, Health, Education, and Welfare, Washington, D.C., reveal the following: an increase of 1,019 private elementary schools in the latest four year period that has been studied. (See Table No. 3 at the back, also for other statistics on increases in schools and enrollment in recent years.)

In a Lutheran Synod which has an active and extensive Day School system, in the 1967-68 school year, 6,500 children and parents were brought into **Church membership** through the elementary schools. This matter has been studied by the Synod in an effort to determine the mission out-reach of these schools. (See Table No. 2 at the back)

So—what is the point? If we read the signs correctly there is quite a little feeling that the Christian Elementary School is an impossibility, or, at least a practical impossibility in our circles. Sometimes we—you, I, all of us, are guilty, I think, of conditioning the Day School's trump of invitation by feeling, thinking,—and less often saying—"the task is just too great." This feeling of "impossibility" serves as a road-block. It flattens the pitch of invitation given by these schools, sometimes we think, not so much by outright denial of need or want as by ignoring benefits and needs and wants, for these schools. Especially ignoring this dread feeling of impossibility is something none of us wants, for if we do that we resign ourselves to fatalistic conclusions. And so, in this brief paper we would bring you some cheering "notes," showing the elementary school does fit the firm sound of the trumpet of the Gospel.

We would proceed this way: first by mentioning factors which to some render the Christian elementary school unfitting; for there is nothing to be cheerful about, no way the school may seem to fit, unless the arguments,—at least the truly devastating ones—against the school are shown to be false or "unfitting" themselves. This is what we shall try to do in the first section, "The Elementary School May Not **Seem** to Fit." In the second and longer section, the arguments will be countered.

THE CHRISTIAN ELEMENTARY SCHOOL MAY NOT SEEM TO FIT . . .

If—one does not realize that in increasing fashion we shall have to deal with how to handle federal monies.

If—one takes the view that the problem of financial support is purely an economic pressure and not also, and primarily, a spiritual problem.

If—one takes the view that public elementary education is neutral when it comes to religion.

If—one takes the view that to learn to live in a secularized world a child must have a secular education.

If—one takes the view that teachers in public elementary schools somehow separate themselves from the secular education they receive in their college or university training.

If—one takes the view that such subjects as Math, English, Music, Science and other courses have little to do with religion, specifically the Christian religion.

If—one holds that Christian elementary schools are not producing their fair share of leaders.

If—one believes that such schools are a luxury and especially because, as it is said, they can neither be self-supported nor be mission agencies.

If—one holds that such schools are "un-American," that is, not in the "best historical tradition" of America.

If—one holds the view which says that consolidation of Christian elementary schools is the only salvation for these schools.

If—one thinks that academic achievement and standards in these schools are inferior to public schools, especially, that they are inherently inferior.

If—one believes the schools are inherently divisive.

And finally,—if one believes they are hopelessly dying out.

ARE PRIVATE ELEMENTARY SCHOOLS HOPELESSLY DYING OUT?

Starting with the last-mentioned view, you will recall that some statistics were given earlier as to the general growth of Lutheran, and, private schools in general. But does a general growth pattern tie in with us?

For example, if it could be shown that schools are growing and increasing which build curriculum around the Bible, we could see a link in such growth with our situation.

We could thus see a link of "hope" regarding future growth and increases in our Bible-centered schools.

Clearly not in this curriculum pattern are the Catholic schools which reflect a curriculum built around church authority, not Biblical authority. Not interested in the Bible's authority are the private, non-church related schools and the public schools. Both of these educational systems are built on secular, non-biblical authority.

Note then, these statistics from the U.S. Office of Education, Washington, D. C.: Enrollment in public schools has increased 68% since World War II. During the same period Catholic Schools increased 110% enrollment-wise, but enrollment in non-Catholic **church** schools increased 600% in this period. (Note: figures include both elementary and secondary schools.)²

Perhaps many are aware that the Roman Catholic elementary schools are having their troubles. Nation-wide, these schools dropped 58 thousand in enrollment in 1966 and reports in the ecclesiastical and secular press are pessimistic about their future.³

What is of particular interest then has to be that of all the sectors of elementary education, secular and non-public, the Protestant church school is growing the most rapidly.

And of the highest importance are indications that growth is taking place in those church schools interested in a Bible-centered curriculum. **Christian Today**, an evangelical, and, by and large, conservative periodical, conducted a survey in 1967 to find out the explanation for the rapid increase in Protestant Church Schools.

The answers revealed concern for three things: a superior academic environment, a strong Christian influence, a **Bible centered curriculum**.⁴

Of further particular interest **for us** is the fact that patterns in two Lutheran bodies have been definitely upward in school numbers and enrollment, while the pattern in Catholic schools has shown an opposite downward trend over the same period.⁵ (Note also, tables 2 and 3 at the back.) We note growth in these two Lutheran bodies which **officially** held to the doctrines of the divine authority and inspiration of the Holy Scriptures.

With jubilation we can sound the announcement that Christian elementary schools are on the increase in sectors of Protestantism where reverence is present for the divine authority and inspiration of the Word, and where a Bible-centered curriculum is held to be of cardinal importance! May we not flat the pitch of this optimistic note with pessimistic feeling or predictions, which in view of these facts would really be prejudicial. The Christian Elementary school is not dying out! It does fit, as evidenced by its growth in other evangelical church circles!

IS THE CHRISTIAN ELEMENTARY SCHOOL DIVISIVE?

If such a school is thought to be divisive, we hope such a view may find food for some further reflection and possibly change, in the next points to be raised. Here we would only briefly say this:

By divisiveness we mean, on the one hand, the argument that says: non-public schools mean that private education divides American education into two opposing forces. This, it is said, causes discord where there should be harmony. The point culminates in either strong implication or outright demand that since the private system is the smallest, (presumably thus the least influential), it should go! Actually, the Christian schools can be said to be divisive in the special sense that they oppose the public schools solely in so far as these schools cannot realize moral, religious, and in a certain sense social obligations, that are Christian.

On the other hand, by divisiveness we also refer to divided feeling and opposition within a Christian congregation. And in answer to these two points we would here simply refer you to the following points.

ACADEMIC ACHIEVEMENT AND STANDARDS

Christian elementary education may not seem to fit if one holds that academic achievement and standards in Christian elementary schools are low. But facts from certain studies that have been completed indicate otherwise. In fact, this evidence presents what we think to be some fulfillment of the fond hope that where the pure Gospel and true Christian principle reign in the classroom, there academic standards and performance may be, as certainly they should be, higher than anywhere else.

The president of the State Board of Education of California, Thomas W. Braden presents us with an interesting analysis through means of an experiment.

Talking before the staff of the Board of Education, he explained that he had transferred his young son from the 7th grade in a public school to a private school.⁶

Mr. Braden remarked that he did not find that public schools devote too much time to physical education, home economics and manual training, or that they fail to teach the subjects taught in private schools.

"But," said he, "there is nevertheless a difference in the two school systems. I am comparing and the difference is very simple. In the private school my son now attends it is necessary for him to work a great deal harder than he has ever had to do in all his life. The subjects are taught at a more advanced level. The speed with which subjects must be mastered is greatly increased. The amount of work the child must do is greatly increased. Success is harder . . . In every subject, my son is daily put to the test of his full ability, his full intelligence, and his full effort. I suspect that I may have seen the last A's and B's on his report card for some time to come. I suspect, too, that his grounding is not as good as it should have been."⁷

How does the scholastic level of Christian education compare with neighboring state education in a city-wide investigation? We present the following statistical report regarding the educational status of the various school systems of St. Louis, Missouri. The following appeared in the **National Republic**.

"That religious training in the schools has a direct bearing on scholastic excellence is evidenced by the following statistical item: In St. Louis, Missouri, research was done and it was found that in the higher grades the best students came from the Lutheran schools; the second best from the Catholic schools; the third best from the private, non-religious schools, and the worst students (academically) from the public schools."⁸

LEADERS

But are leaders coming from the Christian private schools, at least in a share proportionate to their fewer numbers, as compared with the public schools? Suggestive of achievement and standards is

academic testing but far more decisive are the positions graduates achieve.

The Santa Ana Register, (Santa Ana, Calif.) of May 23, 1957 containing the following information from the Rev. E. J. Reynolds, pastor of the Buena Park Bible Church stated: "If being in Who's Who is a criterion then the Christian Day Student has about six times the chance of success that a public school student has. Quoting a 1956 Newsweek article, the pastor stated:

"The exact ratio is 1 out of 27 for the Christian school and 1 out of 157 for the public school."

In line with this national report, Arthur E. Traxler, Executive Director, Educational Records Bureau, stated that the private schools of the United States "educated approximately an many leaders as all the public schools combined".⁹

CONSOLIDATION

Next, the view on consolidation of Christian elementary schools. Before espousing the thought that this is necessary for the salvation of these schools, let us first look to the states of New York and California. These states played instrumental roles in the consolidation trend of public education in the last three decades. Today, they are seriously considering de-centralization of the state-supported schools. Pilot systems have been set up emphasizing a "modular" teaching approach where the child is encouraged to learn at a pace in any given subject that gives him greatest learning experience and reward. Legislation in favor of this stood before the house and senate of New York in June 1968 and is reported to be "not dead yet." Educators, public and private, have seen to some degree, the need for more concentration on the individual, in a society that by degree is de-humanizing human values. Thus, de-centralization is seen as a means of combatting de-humanizing trends in the large concentrations of people in the consolidated schools. By jumping on the "consolidation" bandwagon now, ten to fifteen years after it became a solid, nation-wide fact, we may risk putting ourselves a generation or more behind the times with our Christian Day School.

UN-AMERICAN

Being Americans, we suppose some may be prone to an argument I heard as a youngster, namely, that the private Christian elementary school is not in the best historical tradition of America. The facts simply are that for more than 200 years before state supported education was introduced by Horace Mann, from Prussia, only 100 years ago, private schools were in vogue in our land.

Dr. L. Flokstra, head of the Education Department of Calvin College, has said:

At the time the Federal Constitution was adopted the establishment of a comprehensive system of education was not commonly regarded as a function of government at any level—federal, state or local. . . the wide-spread sentiments at that time was that education was a private, religious, or philanthropic function.¹⁰

European Protestantism had given rise to the early American ideal of the Christian private school. From a book, called a classic in its field, **Public Education in America**, "Christian School Life" quotes Edward P. Cubberly, Dean of the School of Education, Leland Standard University!

The first schools in America were clearly the fruits of the Protestant Revolts in Europe. The Reformers everywhere had insisted upon the necessity of a knowledge of the Gospels as a means to personal salvation.¹¹

Thus, it was not until comparatively recent American history, that state-controlled public schools became American schools. It is introducing such schools until the 2nd quarter of the 19th century. Historically, the private school has an older heritage that is American.

IS THE CHRISTIAN DAY SCHOOL A LUXURY?

Is the Christian Elementary School a luxury, especially since, as it is said, it can never be self-supported and is not a mission agency?

An investigation has been carried on in various Christian communities of the same church denomination having like money potential. The purpose of this investigation was to show what these communities were doing for missions that carried the substantial load of maintaining a local Christian school. The outcome of the investigation was that the communities that supported Christian schools gave more for missions than those that did not support Christian schools. This could have been anticipated, for Christian schools teach Christian Stewardship.¹²

By inculcating principles of Christian stewardship in a child, an elementary Christian School broadens the base of financial support for every area of the Lord's work, from missions, to the "general fund," to God-pleasing stewardship of talents.

As to being a mission agency, statistics from a very recent study indicate the following: 6,500 new souls were added to one Lutheran Synod through the elementary schools in 1967-68.

A director of the education office of this Synod indicated to me, in our interview, June 1967, the following interesting analysis: Contrary to the popularly held view of the past, which said that Day Schools simply **were not** mission agencies today, the Synod is finding the opposite to be true.

One indication is that pastors of inner-city churches have time and again indicated the churches simply would not be there without their church schools. The simple fact is that the school is the only way to get into the homes.

This trend, indicated the education director, seems to be spreading to the urban and suburban areas, as well.

It was an interesting fact to this man that the first two schools the Synod started over 100 years ago in Missouri had over 200 non-Lutherans the first year, out of 358 students. By the start of the new fall term a year later, all these students from the first year of operation were Lutheran, having been instructed in the Scriptures and received into church membership.

The man referred to above also mentioned that education officials of his Synod feel the mission-agency factor is increasing steadily because of the tragic story being told in the public schools—a story told in thousands of searching, restless young souls that are being fed secular humanism.

DO SUBJECTS SUCH AS MATH, ENGLISH, MUSIC, SCIENCE, ETC., HAVE ANYTHING TO DO WITH CHRISTIAN TEACHING?

What of this view? Some have held that these parts of the curriculum have little to do with the Bible. As someone has said, "Who needs to have math taught from a Christian viewpoint?" Dr. J. Gresham Machen has said of this view,

... the bearings of truth, the meaning of truth, the purpose of truth, even in the sphere of mathematics, seem entirely different to the Christian from that which they seem to the non-Christian; and that is why a truly Christian education is possible only when the Christian conviction underlies not a part, but all, of the curriculum of the school. . . I can see little consistency in a type of Christian activity which preaches the Gospel on the street corners and at the ends of the earth, but neglects the children of the covenant by abandoning them to a cold and unbelieving secularism.¹³

Someone else put it this way:

"I want my child to learn, from his earliest years, that all of life belongs to God and was made for Him.—In science, I want him to know that he is studying God's laws for the universe.—In history—I want him to see the unfolding of God's plan for the

ages and the redemption of his people.—In Literature, I want him to test other writers by Christian standards so that he will appreciate what is good and true and beautiful, and discern what is false or dishonoring to God.—In civics, I want him to know that true government is ordained of God and requires our loyalty and support. I want him to learn the principles of honesty, decency, co-operation, and fair play because these are rules that God has set up for the ordering of our life together.¹⁴

Though Christian education the child can be taught that all of life for the Christian is to be of service to our Lord. "Whatsoever ye do, in word and deed do all to the glory of God," 1 Cor. 10,31.

IS TEACHING IN THE PUBLIC SCHOOL TRULY SECULARIZED?

Some seem to take the view that indicates that teachers in a secular elementary school have somehow separated themselves from the secularized learning of the state colleges and universities from which the majority of these teachers graduate. While attending the University of Minnesota I learned that professors in the fields of humanities, psychology, philosophy, history, and other subjects could quite off-handedly scoff at cherished Christian beliefs and their attacks centered at the divine authority of the Scriptures. There was plenty of fervor, for secular, non-sacred views, and, plenty of elegance and wit at the expense of true Biblical Christianity.

Certain philosophical views upheld non-sacred notions which eroded Scriptural teachings held by students on heaven and hell. Psychology rejected the Scriptural doctrine of the soul. History challenged the creationist viewpoint, that God was Creator of the universe, world, and all things in them. We learned how physics challenged the supernatural view of God as Giver and Preserver of natural laws. With this in their daily lives, could Bible believing students easily continue on a common foundation for moral judgment? Could others find a common foundation for moral judgment?

With so many doctrines of the Scriptures challenged, it was natural that moral judgment be pressurized. There were pressures to adopt a kind of "enlightened asceticism" which held to a certain self-control through action of the will, but which gave no recognition to the aid of the Holy Spirit. Or, there were pressures to adopt a view that might be described as "humanistic liberalism," which means that society through certain pre-conditions makes it possible for young people to have relatively complete moral freedom. Some advocated a kind of "fun" morality, others, moral anarchy. And thank God, some retained their traditional Bible centered moral views, learned in Christian homes and schools.

But all as graduates, left a state supported university with **Character Training In Secularism**. The pressures left little room to be religious, a great deal of room to be irreligious and quite simply that exhausts the moral choices. Christ simply said, didn't He, "he that is not with me is against Me: and he that gathereth not with me scattereth." And so the point is this: Coming into a public elementary classroom, no more than their own college teachers, can these graduates separate themselves from these moral convictions, whether they be religious or irreligious, secular or Christian.

A SECULARIZED EDUCATION FOR A SECULARIZED WORLD

Then, what of the view that says to learn to live in a secularized society, one must be trained and educated in a secular school. Our goal as Christians is to Christianize the world (Matt. 28,20). And we suppose that if the above-mentioned argument were turned around, one might begin to see the fallacy it contains. Let us say that to learn to live in a Christian world children must have a Christian education. For three reasons, either argument falls short:

1. Christ commanded us to Christianize the world but He never said the world would someday be made up entirely of Christians. If

that were the case there would be no need for Christian schools and no need to "teach the Gospel to every creature," (Matt. 16,15). And the all-knowing Lord would thus have stated a ridiculous command. Could the omniscient Lord Jesus make such a mistake?

2. Christ wouldn't command us to Christianize the true secularist by the Gospel if the secularist were already Christian. In that case the secularist would not believe in non-sacred things; he would already be a Christian eliminating the need for converting him to Christianity.

3. The world will never be made up entirely either of secularists or of Christians. But we who as Christians confess faith in Christ as the Redeemer of the world from sin, must feel it is not our duty to secularize but rather to Christianize the world, with every bent and fibre in us. Why? Simply because of all Christ did for us in suffering, dying, and rising again for us and all men, to win our forgiveness and salvation, (Jn. 3,16; 2 Cor. 5,19).

The final point we would raise in this respect is that we send our children to a Christian elementary school not to become weak and tender plants, but to learn how to face the secular world and retain their Christian faith before the onslaughts of secularism. Someone has well said,

We do not rush our boys to the battle-field until we first give them boot training.

The Christian school is the boot training camp for immature soldiers of the Cross.¹⁵

IS THE PUBLIC ELEMENTARY SCHOOL NEUTRAL WHEN IT COMES TO RELIGION?

In his paper, "The Philosophical and Religious Foundations of Modern American Education," (available through our Lutheran Synod Book Company, Bethany College, Mankato, Minn.), President B. W. Teigen of our Bethany College points out through penetrating analysis, both from Scripture and from education's history, how it has not been possible to separate religion from education in our country's public educational system.

If we view the educational scene in America, we see how, on the one hand, secular humanism dominates the educational framework. Secularism was founded by a group of agnostics who were bound together in a common belief that reliance upon anything above and beyond the human scene is a road black to progress. Thus, the God outside us, presented to us in the Scriptures, is left out. In today's educational philosophy, (the very basic framework), He is left out not so much by outright denial as by ignoring Him. The pressure that results is that sacred views ought be non-sacred.

If God's authority is thus left out, some other must enter. The only other choice is man's authority. Humanism enters the picture in this way: Man's authority is more or less **assumed**. He makes his own rules. That follows! And he does so on the basis of a more or less enlightened self-interest.

An example of this is the public school counsellor who said, "I believe there are two irreducible minimums, respect for others' property, and, doing no one harm or violence." His own rules included two, which he said showed through in his counselling, always; but God's rules include others, pointedly directed at love for God and our neighbor in His Ten Commandments.

On the other hand, prevalent today also is religion which is taught in the name of science. Evolutionism is inherently religious because the basic premise is upward progress of everything spiritual and material. And to do justice to its premise it must ask the three all-important religious questions regarding man: 1. "Where did man originate?" 2. "What is he doing now?" And, 3. "Where will he go from here?"

We recall the following touching story, told by one of our Synod's

pastors: Two young boys had suffocated in a refrigerator. The pastor had the task of informing their young sister of the tragedy. He comforted her with the teaching that heaven awaits all who die believing in Jesus as their Savior.

"No," replied this eleven-year old, "because we learned in school that man does not have a soul; he is an animal."

Happily, the pastor could assure her that her brothers had learned the way of salvation through faith in Christ in their confirmation instruction.

Since this and other views of evolutionism make man out to be an advanced animal without a soul, eternal life, according to the evolutionist in our public schools, becomes a myth.

Because secular humanism and evolutionism are prevailing frameworks in modern American education, public elementary schools are not neutral when it comes to religion. Secularism would breed character training in irreligion and beliefs non-sacred, evolution would undermine the Scripture's teachings on man's origin, place in life, and eternal destiny.

THE PROBLEM OF FINANCIAL SUPPORT OF CHRISTIAN ELEMENTARY SCHOOLS—A SPIRITUAL ONE

Let us assume we are "sold" on the value and merits of the Christian elementary schools. Then arises the question, "What of the financial support?"

Primarily, we say this matter must be approached by a Christian from a biblical, spiritual standpoint. All the Scriptural principles, formed from the dozens of stewardship passages in the Bible, which apply to Christian giving, apply also to the giving that supports Christian elementary schools.

The Christian who gives for the Christian elementary education of his child may see particular meaning in God's Word which says, "Give and it shall be given unto you," (Lk. 6,37). As he gives for the education of his child, he is really giving to the Lord, for that education of his child, he is really giving to the Lord, for that child is being educated to know that he and all he has belongs to the Lord. And what God gives back to the Christian parents is thus a child not trained in irregularity, not led to believe that man is a "glorified" animal, but a child who places God and the Holy Scriptures at the center of his life!

WE MUST IN INCREASING FASHION LEARN HOW TO DEAL WITH GOVERNMENT AID TO EDUCATION

Another point we raise is that the Christian elementary school will fit better if we become aware that we shall have to in increasing fashion learn how to deal with government aid to education. The massive government subsidy of education indicates a trend which tells us that the government is playing a larger and larger role in education.

The result is that Christian elementary schools find competition keener than ever before in their history. We must be informed on this point or face the future ignorantly.

However, there are two indications that say that we must not make federal and state monies the dominating pre-requisite for another fifty years of providing Christian elementary education in our Synod.

1. The tragic story of secular humanism turning out lives that are desperately confused and searching. As noted earlier, some believe that this is the reason why the Christian elementary schools are increasing.

We have seen this same factor at work in favor of the Christian elementary school in our own parish. And we wonder if this might not also be true in other parishes of Synod.

2. The other indication that we must not make government aid the "without which nothing" is the growing missionary capability of

Christian elementary schools. We believe this trend has developed because Americans are becoming more and more education "conscious" and more and more desire fine academic training for their young. The Christian elementary school can take "in" the child of the parent interested most in academic excellence. Then, the school must do a fine job in this respect. And while the parent is becoming satisfied in this matter, the Gospel can have a chance to work on the hearts of both child and parent. We have seen this happen. Leaders in the Wisconsin and Missouri Synod believe it is working today in increasing fashion in their church body.

It is possible that some day there may be a method whereby government aid to private education can be satisfactorily provided, in accord with the principle that underlies government-recognized forgiveness of tax upon church properties. Such a method might exempt the parents of Christian elementary children from public school taxes, perhaps at least while children are in school-attendance. In final analysis, we believe this may be the only really satisfactory solution to the problem of double-payment for parents to education, who happen to believe in private elementary schools. But we do not say "maybe" with regard to keeping informed on this whole question of government aid.

THE FINAL REASON FOR CHRISTIAN ELEMENTARY SCHOOLS

Not man's, but God's glory; not secular humanism, but propagation of the Christian religion; not academic excellence apart from Christ, but such excellence that knows "the fear of the Lord is the beginning of wisdom" in every area of human learning; not salvation for the human race through evolutionistic development, but salvation that is placed, and, recognized to be, in the hands of our Lord and Savior, Jesus Christ, Who through His perfect keeping of the Law, His suffering, dying, and rising again won salvation for all men. In Him Christian elementary schools do fit!

TO GOD ALONE THE GLORY!

STATISTICAL TABLES

TABLE NO. 1: Increases in Numbers of Schools, Wisconsin Evangelical Lutheran Synod, 1958-1967.

1958	6	3
1959	6	1
1960	3	1
1961	6	1
1962	5	1
1963	1	1
1964	3	2
1965	4	1
1966	2	0
1967	4	4
Total	40 new schools	16 new schools, started in mission churches

NOTE: Seven of the schools in missions were opened as soon as permanent quarters were entered.

These 40 schools are all still in operation. Some were opened in churches as old as 100 years.

1958	23,298	—Note: Withdrawal from Synodical Conference; some churches with schools left the W.E.L.S.
1959	23,607	
1960	24,082	
1961	24,007	
1962	24,250	
1963	24,208	
1964	24,457	
1965	24,810	

1966	25,065
1967	25,229

Average Yearly Increase: 193.1

SOURCE FOR TABLE NO. 1 Telephone interview with education office, Board of Trustees, Milwaukee, Wisconsin, Wis. Ev. Luth. Synod. Increases in enrollment of elementary schools, Wisconsin Evangelical Lutheran Synod, 1958-1967.

TABLE NO. 2: Statistics Showing Mission Influence of Christian Day Schools, in the Lutheran Church,—Missouri Synod. In the 1967-1968 school year: 6,500 children and parents became Lutherans through the Day Schools.

ADDITIONAL NOTE: In our interview with a staff member, Board of Parish Education Office, St. Louis, Mo., (Mo. Synod), the staff member commented on the growing trend of the Day School acting as mission agency:

"The long-held view that the Day School is just not a mission agency of the church is more and more being contradicted. In a recent study . . . of inner city churches, we find the pastors saying that the churches just wouldn't be here without the schools. The reason is that the school provides the way into the homes. And we are finding this to be true also of the urban and sub-urban church-schools."

SOURCE FOR TABLE NO. 2: Office of Board of Parish Education, Lutheran Church Missouri Synod, St. Louis, Mo.

TABLE NO. 3: Growth of Non-Public Elementary and Secondary Schools in U.S.A.

Note: Since the last non-public school survey, (1961-1962), non-public elementary and secondary schools have had an enrollment increase of 10% over previous enrollment. Today non-public schools are educating 16% of the students being educated at the elementary and secondary levels. Public schools are educating 84%. Up to the year 1948 non-public schools educated less than 10%.

RESULTS OF LATEST SURVEY OF NON-PUBLIC ELEMENTARY AND SECONDARY SCHOOLS, U.S.A.

NUMBERS OF SCHOOLS

1961-62:	14,321 elementary
	4,053 secondary
1965-66:	15,340 elementary
	4,606 secondary
Increase:	1,019 elementary in 4 years
	553 secondary " " "

NUMBERS OF STUDENTS

1961-62:	4,627,037 elementary
	1,109,443 secondary
1965-66:	4,928,682 elementary
	1,376,090 secondary
Increase:	301,645 elementary
	366,647 secondary

SOURCE OF INFORMATION FOR TABLE NO. 3. The Elementary-Secondary Studies Branch of the Statistical Operations Division, National Center for Education Statistics, Washington, D. C., The above information will soon be published by the United States Government in the "1965-66 Survey of Non-Public Schools in the United States."

BIBLIOGRAPHY AND NOTES

- ¹ Quoted in *Christian School Life*, 4th Quarter Issue, 1967. This is a periodical for elementary teachers. We would not always agree with the theology expressed, which appears to be of Reformed genera. We must search and sift for the best and quite often this has some good offerings. Published by Christian Schools Services, Chicago.
 - ² "The result of a High Court Decision," a tract published by Christian Schools Services of Chicago. Statistics here were used because of the original source, the Washington Office of U.S. Education, (for official designation of the office, see note below). Statistics must of course be carefully weighed. An interesting view is that growth reflected in these statistics has largely been in wealthy sectors of Protestantism. However, such growth has also been true of Southern Baptist sponsored schools, Seventh Day Adventist Schools, etc., which are not identified as wealthy religious bodies. An interesting point of reference—though not strictly speaking a fair comparison—is the growth of schools and student enrollment in the Church of the Lutheran Confession.
 - ³ *Christianity Today*, May 12, 1967. These statistics may be open to broad interpretation and so we refer you to point two above.
 - ⁴ *Ibid.* However, we would add that this concern for a Bible-centered curriculum was truly reflected in the answers of those polled.
 - ⁵ *Ibid.*
 - ⁶ "Why The Return to Christian Private Schools," Christian School services, Chicago, Mark Fakkema.
 - ⁷ *Ibid.*
 - ⁸ *Ibid.*
 - ⁹ *Ibid.*
 - ¹⁰ "The Christian Private School—Our American Heritage," Christian Schools Services, Chicago, Mark Fakkema.
 - ¹¹ *Christian School Life*, 2nd Quarter Issue, 1967, Chicago.
 - ¹² "Why Should Christians Support a Local Christian School," Christian Schools Service, Chicago, M. Fakkema.
 - ¹³ Quoted in "Back to God in Education," Christian School Services, Chicago.
 - ¹⁴ "You Ask Me Why?", Christian Schools Services, Chicago.
 - ¹⁵ "The Hothouse Argument", Christian Schools Services, Chicago.
- NOTE: The Christian Schools Services Address is: 10119 Lafayette Ave., Chicago 28, Illinois.

REPORT OF THE BOARD OF CHARITIES AND SUPPORT

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

KASOTA VALLEY HOME

Mr. and Mrs. W. J. Soule continue to serve as manager and matron of our home for older people at Kasota. Under their able supervision the home has continued to show improvement. The spacious screened front porch, a favorite summertime gathering place for the residents, has been enclosed with combination screen and storm windows. The porch is now usable extra months during the year. General interior painting has been done, new chairs added to the porch, a cross and altar appointments were added to the worship center, and other repairs and improvements have been made. The use of natural gas has proved to be a considerable saving over the former oil heating system. The treasurer's report showed a constant balance on hand, and all accounts were kept current. The board is very grateful for this fine stewardship.

The home has maintained an average of fifteen residents.

The Rev. Hugo Handberg served as chaplain for the home. He conducted weekly services and administered the Sacrament of Holy Communion to those in fellowship with us. He also initiated personal counseling. The board expresses its sincere thanks to him for his services.

Although individual groups have come out to the home to provide entertainment for our residents, no concerted effort has been made so far to do this on a regular basis. The board wishes to encourage individuals and congregations to continue to support our home for the aged with their prayers and their bounties. The donation of good quality phonograph records (including stereo) would be appreciated, as would sets of table games. The residents are very appreciative of any interest shown them. Ladies' organizations from congregations within a hundred-mile radius are encouraged to visit the home and provide entertainment for the residents and/or send gifts and other tokens of interest to them.

BOARD OF SUPPORT

The board has acted on several cases according to the guidelines adopted at the 1966 Synod Convention (cf. S. R. 1966, pp. 63-66). Three special meetings were held with insurance and Social Security representatives to continue our efforts to initiate a workable pension plan for our Synod's pastors. The three laymen on the board were commissioned to conduct area meetings to present the need for such a plan in our Synod (cf. S. R. 1967, p. 62). Meetings were held in Fertile, Minnesota, Jerico, Iowa, and Albert Lea, Minnesota, at which representatives of almost all circuit congregations were present. The need for a retirement program was commonly expressed at these area meetings.

In the meantime we continue to send monthly checks to those who have applied according to our guidelines. All requests have been very modest.

F.R. Weyland, Chairman



Mr. and Mrs. W. J. Soule

KASOTA VALLEY HOME

Treasurer's balance, 1-1-67: \$ 171.99

Receipts

Income from residents\$23,601.79
Other income 1,090.20

TOTAL RECEIPTS: .. 24,691.99

24,863.98

Disbursements

Board expense 138.01
Chaplain 660.00
Pianist (for Chaplain) 70.50
Groceries 4,465.00
Improvements 1,317.45
Laundry 266.73
S. E. Lee, Treas.
(memorials) 50.00
Managerial expenses 460.00
Miscellaneous 1,327.85
Refunds to residents 1,177.00
Repairs 204.97
Salaries 9,083.26
Supplies 738.12
Tax Withholdings,
fed. and st. 2,005.87
Utilities 1,496.77

TOTAL DISBURSEMENTS: 23,461.53

Treasurer's balance, 1-1-68: \$1,402.45
Statement subject to audit.

Hugo J. Handberg, Treas.

BETHESDA LUTHERAN HOME REPORT TO THE EVANGELICAL LUTHERAN SYNOD

I. THANK YOU!

The support you offered in behalf of the program and services of Bethesda Lutheran Home causes us to say in the words of St. Paul, "I thank my God upon every remembrance of you." As you remember Bethesda in your prayers and with your gifts, this home, school, and hospital for the mentally retarded and physically handicapped can continue to serve those in need of this special ministry of mercy.

II. YOU ARE A PART OF A MAJOR OPERATION.

Enrollment at Bethesda from your Synod	5
Total enrollment at Bethesda	660
Applications on Bethesda's waiting list from your Synod	1
Total applications on Bethesda's waiting list	412
Operating budget for 1966-67 fiscal year	\$1,904,500.00
Current capital needs for 1967	166,600.00
Authorized for building and expansion facilities	1,225,132.00
Total budget for 1966-67 fiscal year	3,129,632.00
Daily operating budget for fiscal year	5,217.81
Average annual cost per Bethesda patient in 1967	3,180.00

III. YOUR SYNOD'S CONTRIBUTIONS AND CARE COSTS:

Cost for 5 patients from your Synod:	15,900.00
35 of 79 congregations remitted directly to Bethesda	2,397.58
Received from parents, relatives and public funds	8,346.56
Total contributions for operating fund:	10,744.14

DIFFERENCE between cost and contributions:

(Contributions received from individuals are not included because church or congregational affiliation is generally difficult to obtain.)

Contributions for capital improvements	133.50
TOTAL SYNOD CONTRIBUTIONS:	2,531.08

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

H. M. Stoeppelwerth,
Development Director

ACTION OF THE SYNOD

Resolution No. 1: Operation of the Kasota Valley Home

WHEREAS, Improvements have been made at Kasota Valley Home which have made the home more comfortable and attractive and economical to operate, and

WHEREAS, The home has been operated on a good financial basis, and

WHEREAS, The Chaplain is giving regular, personal, and faithful service, and

WHEREAS, There have been a number of people who have remembered the home with special gifts, therefore

BE IT RESOLVED, That the Synod express its thanks to God and those whom He has given us servants in this work, especially the manager and matron, the chaplain, the members of the Board, and those who have given gifts.

Resolution No. 2: Activity at the Home

WHEREAS, The residents of Kasota Valley Home are in need of regular meaningful activity, as well as recreation, therefore

BE IT RESOLVED, That we encourage the Board to continue providing and improving services to the home.

Resolution No. 3: Retirement Program for Church Workers

WHEREAS, The Board of Support has not yet completed its study of a retirement program for workers in the church, and

WHEREAS, Social Security has altered the retirement needs of our church workers, therefore

BE IT RESOLVED, That the Board of Support take the latter into account, and present a completed report at the next convention of the Synod (1969).

Resolution No. 4: The Support Fund

WHEREAS, There might be increased demands on the Support Fund for retired workers of our Synod, therefore

BE IT RESOLVED, That the congregations of the Synod be encouraged to remember this need in their giving for the Synod.

Resolution No. 5: Bethesda

WHEREAS, The Synod's members are not meeting the full cost of the care of the children from the Synod at Bethesda Lutheran Home for the mentally retarded, and

WHEREAS, Only about one-half of the congregations supported the work of Bethesda this last year, and

WHEREAS, The Scriptures remind us to do good unto the household of faith, therefore

BE IT RESOLVED, That all the congregations of the Synod are hereby encouraged, out of love to Christ, to give annually for this cause.

REPORT OF THE BOARD OF PUBLICATIONS

The Publication Board met in August, November, February and May of this past year. At the organizational meeting in August Mr. Stanley Ingebretson was elected chairman, Prof. Julian Anderson the secretary, and Owen Swenson recording treasurer. Due to the resignation of both the chairman and secretary, who moved to California and Florida, respectively, the President of the Synod appointed two new members to the board, Prof. Paul Helland and Prof. Glenn Reichwald. The Rev. Norman Madson was appointed chairman to fill out the unexpired term, and Prof. Paul Helland was appointed secretary.

LUTHERAN SENTINEL—During the past year our church paper, the *Lutheran Sentinel*, continued to be a self-supporting paper. Under the capable work of Mr. Leo Cunningham as business manager, the financial status of the publication of this paper has shown progress, with delinquent accounts being paid up and new subscriptions added. Total net increase of new subscriptions was around 100, bringing the total number of subscribers to over 4,400. Pastor Victor Theiste was appointed the Editor of the paper during the middle of the year when Prof. Julian Anderson accepted a call into the parish ministry of the Wisconsin Evangelical Lutheran Synod. The Board would like the Synod to rule on whether the business manager of *Sentinel* or the managing editor, or both are to be members of the Publication Board. The Guidelines specify one and the Synod Report another. It is the general consensus of the present board members that it would be well if both men were considered members of the board.

LUTHERAN SYNOD QUARTERLY—Prof. Milton Otto has continued this past year to serve as Editor for our Synod's theological journal. The subscription list to this paper stands at about 150, many of those being complimentary subscriptions. Securing materials for the *Quarterly* and securing more subscribers are the perennial problems facing this publication. A bright feature of this year's *Quarterly* is that two of the issues contain the excellent essays delivered by the Rev. Kurt Marquardt at Bethany College during Reformation week of last fall. It is hoped that in a forthcoming issue of the *Quarterly* there will also appear a review of the new Wisconsin Synod Sunday School material, which should be profitable for our pastors and lay people, since many of our congregations now use this material.

SYNOD REPORTS—Even though the price per copy for the 1967 Synod Report was increased from \$.75 to \$1.00, except in cases where congregations took orders on a blanket subscription basis, there was a larger sale of Reports than ever before. 2,300 copies were printed at the Graphic in Lake Mills at a cost of \$2,043. Total income received from purchasers was \$1,938.90, leaving a deficit to be paid by the Synod of only \$104.10, the lowest deficit in years. There were 12 congregations who took blanket subscriptions, and who then also received the Report at the lower price of \$.75. We regret our board's failure to carry out Resolution No. 3 on page 64 of last year's Report. The cost would not be prohibitive, but one thing that made it rather impossible this past year is the difference in the time of year when our Report is published and their Annual is put out. If the Synod so desires we shall try somehow this year to get that directory of the Wisconsin E. L. Synod congregations printed and distributed in our congregations.

NEW PUBLICATIONS — "A City Set on a Hill," the history being written by the Rev. Theodore Aaberg for our Synod's 50th Anniversary year, has been our Board's big project this past year. Both the Anniversary Committee and our Board have worked together with

Pastor Aaberg on this monumental work. If all goes as planned, and we have reason to believe it will, the book will be off the press and on sale by convention time. List price of the book will be set at \$5.95, with sale to our Synod's congregations in lots of 10 or more for \$5.00. Our Board is also in charge of the advertizing and sale of the book, and hopes to advertise and sell it not only in our own congregations, but also in circles beyond our Synod. Through this book we hope to get the story of our Synod and its stand for confessional Lutheranism as widely distributed as possible. The first printing will be 2,500 copies, at an estimated cost of \$8,640.00, which includes advertising, and all the costs connected with the writing and publishing of the book.

"Let's Look at Our Synod"—This little paper back, written by Prof. Julian Anderson for use in our congregations during this Anniversary year especially, has sold a little over 2,500 copies, half of the first printing of 5,000. Since the cost of printing the book was \$1,600, about 3200 copies of the 5,000 will have to be sold for us to break even on this publication. The booklet now sells for \$.75 per copy.

Revised Synod Constitution—Our Board is publishing 1,000 copies of the revised Synod Constitution. These should be off the press around convention time. The cost of printing will be \$115.00, and the copies will sell for \$.20 each.

Model Constitutions—A booklet containing both a traditional type church constitution and a newer type, as designed and drawn up by the Rev. George Schweikert, is also being printed this summer. These are intended especially to help mission congregations in the official organizing of their churches. 1,000 copies will be printed to retail at \$.35.

Synod's New Small Catechism—A reprinting of 5,000 copies of the new paper cover Catechism was done this past year, so that there is now an ample supply of these on hand through the Lutheran Synod Book Company. They retail at \$.25 for single copies, and \$.21 in lots of a hundred or more.

Pocket Agenda—After bringing up the matter of publishing the pocket agenda at the General pastoral conference (Cf. 1967 Synod Report, page 64), the Conference requested the President of the Synod to appoint a new review committee to do more work on the Agenda before presenting it for publication.

"Unity, Union, Unionism"—300 copies of this pamphlet were reprinted for our Board by the Graphic Publishing Company. Price of the pamphlet will be set at \$.50.

Christmas Programs—Again 2,500 copies of the program put out by our Board, entitled "Let Us Adore Him" were printed. While some remain, there was a pretty good sale of them in our congregations. The cost of printing was \$252.00 and we retailed them at \$.15 a copy. We hope to have a new program published for this coming fall.

Catechism Workbook—A major consideration of our Publications Board at present is the matter of a workbook to go with our new Synod's Catechism. We have discovered that there is much interest among many of the pastors. We hope to come up with something in this area before too long.

Paul Helland, Secretary

ACTION OF THE SYNOD

Resolution No. 1: Board Personnel

BE IT RESOLVED, That the Guidelines for the Board of Publications be amended to read as follows: "The board shall be composed of six men, two pastors and three laymen, and the business manager of the Lutheran Sentinel."

Resolution No. 2: Congregation Directory

BE IT RESOLVED, That the directory of the Wisconsin Evangelical Lutheran Synod congregations and affiliated congregations be printed in our annual Synod Report.

Resolution No. 3: Printing Revised Synod Constitutions

BE IT RESOLVED, a) That the Revised Synod Constitution be distributed free of charge through the secretary's office; and

b) That the secretary mail a copy of the newly printed constitution to each member congregation of the Synod, and to each of the Synod's preaching stations.

Resolution No. 4: Catechism Workbook

BE IT RESOLVED, That the Board of Publications send out mimeographed copies of a proposed workbook on the new synodical Catechism for study.

Resolution No. 5: New Publication: A City Set On a Hill

WHEREAS, Pastor Theodore Aaberg has performed a monumental task in authoring our Synod's Jubilee history volume, A City Set On a Hill, therefore,

BE IT RESOLVED, That the Synod express its appreciation to Pastor Aaberg. This was done by a rising vote of thanks, and by the presentation of a leather bound copy and ten copies of the book from the Publications Board.

REPORT OF THE YOUTH BOARD

The Youth Board of the Evangelical Lutheran Synod met in Mankato, Minnesota, on October 11, 1967 and May 9, 1968. The following were elected officers for 1967-68: Chairman, Pastor Wilhelm Petersen; Recording Treasurer, Prof. Sigurd Lee; Secretary, Mr. Ralph Olson. Other members of the Board are: Pastors Theodore Kuster, Robert Moldstad, Erling Teigen, Mr. Roger Keske, Mr. Allan Natvig, and Pres. B. W. Teigen. Mr. Natvig also is serving as Youth Director for the Youth Board.

LUTHERAN YOUTH ASSOCIATION

The 1967 Convention of the L. Y. A. was held at Bethany Lutheran College at Mankato, Minnesota, on August 18, 19, 20, 1967. There were 229 young people registered. The total number of people participating (including pastors, counselors, and special guests) was 273.

The theme of the convention was, "Our Lutheran Heritage". The main theme of the convention was developed by a presentation on our Lutheran heritage by Prof. Glenn Reichwald. This was followed by group discussions on Grace, Faith, and the Word—which were led by various pastors and teachers. Included in the activities of the convention were a trip to Minneopa State Park, a Saturday evening banquet (with the Rev. Norman Madson as featured speaker), and the dedication of the new girls' dormitory on Sunday afternoon.

Officers elected at the convention were: President, Mr. Steven Petersen; Vice President, Mr. Lael Bahn; Secretary, Miss Kathy Solli; Treasurer, Mr. Nile Merseth.

It was resolved by the Youth Board to hold the 1968 Convention at Bethany College on August 16-18. The theme of the Convention will be based on John 17:11, "Keep . . . those whom thou hast given me" . . . Mr. Allan Natvig is in charge of the general arrangements of the 1968 convention.

SUMMER CAMPS

The Youth Board again sponsored summer camps at three locations. Camp Indian Head North was held on June 11-17, the Rev. Carl Wosje, Director. Attendance was so good that several applications had to be returned. Camp Indian Head South consisted of two week-long encampments with the Rev. Wilhelm Petersen and the Rev. Arnold Kuster serving as directors. A total of 87 campers participated. The camps were held from July 30 to Aug. 13. Camp Lor-Ray served 82 campers in the two weeks from July 16-29. The Rev. Robert Moldstad was director, with the Rev. James Olsen assisting.

Plans for the 1968 camps include Camp Indian Head North on June 16-22, Camp Indian Head South on Aug. 4-10, and Camp Lor-Ray July 7-20. In addition, the Youth Board has resolved to hire Miss Irene Schlomer as Water Safety Instructor for all three camps.

A camp hymn book was printed and distributed by the Youth Board at the 1967 camps. It was well received by all and will be used again in 1968.

The possibility of a separate camp for congregations in the Southern Minnesota-Northern Iowa Circuit was discussed, and this idea will be explored for implementation in 1969.

LEADERSHIP TRAINING INSTITUTE

The Youth Board hopes to continue to sponsor a series of Leadership Training Institutes in an effort to assist pastors in youth work and to interest laymen to assume responsibilities as youth leaders in their congregation. No definite dates have been set, as yet.

PASTOR'S YOUTH WORK GUIDEBOOK

Several new pieces of material have been prepared for distribution to pastors for inclusion in their guidebooks. The Board has affirmed its belief that this guidebook can be a valuable tool to assist pastors and youth leaders in developing active and effective youth societies. The Youth Board will welcome any material or suggestions which it can use to expand and improve the effectiveness of the guide book.

LUTHERAN COLLEGIANS

The Youth Board continues to support the work of the Lutheran Collegians. This group, consisting of college students from our Synod and the W.E.L.S., has adopted a goal of lending its assistance to various mission projects, including the vacation Bible School at St. Paul's Lutheran Church in Chicago.

YOUNG ADULTS

The Youth Board has made a series of monthly mailings to young

men and women from our Synod who are serving in the armed services. These meditations are being sent to a total of 222 young people each month. The Rev. Erling Teigen and Mr. Roger Falk are in charge of this project. They would appreciate the help of Synod pastors in keeping the mailing list up-to-date.

CHRISTIAN ANSWER

The Youth Board has continued to publish and distribute the publication called **The Christian Answer**. Approximately 2000 copies of this quarterly magazine will be sent out for the spring issue. It is geared to offer guidance and encouragement to young adults of our Synod. It is hoped that once it becomes accepted by the young people that its publication can be self-sustaining through subscription and contributions of interested people.

CHORAL UNION

The 1967 Choral Union, sponsored by the Youth Board on Synod Sunday was a success again. The attendance was estimated at nearly 700. The Rev. Raymond Branstad directed the choir. Mrs. Allan Quist directed a children's choir made up of singers from Christian Day Schools at Mt. Olive, Norseland, Scarville, and Princeton.

Planning for the 1968 Synod Sunday activities has been turned over to the Golden Anniversary Committee at their request.

In addition to the above-mentioned activities, the Youth Board assists the officers of the Lutheran Youth Association in the publication of the **LYA Quarterly**. Other projects under consideration are assisting congregations in the establishment of weekend retreats for young people who do not or cannot participate in present Synod camping activities, and an internal reorganization of the Youth Board to provide greater efficiency in carrying out its responsibilities as well as a general re-assessment of what the Board goals should be in keeping with its instruction from the Synod.

Ralph I. Olson, Secretary

ACTION OF THE SYNOD

Resolution No. 1: Summer Camps

WHEREAS, Summer camps are beneficial for our youth, and

WHEREAS, The Youth Board has been exploring the possibility of establishing a separate camp for congregations in the Southern Minnesota and Northern Iowa Circuit, therefore

BE IT RESOLVED, That the Youth Board be encouraged to continue in its efforts to establish such a camp for the summer of 1969.

Resolution No. 2: Leadership Training Institutes

WHEREAS, Youth work on a congregational level is very important, and

WHEREAS, Trained laymen can be a great help in this work, and

WHEREAS, The Youth Board has sponsored a series of Leadership Training Institutes to train our laymen to assist in this work, therefore

BE IT RESOLVED, That the Youth Board be encouraged to continue to sponsor these Leadership Training Institutes in as many areas of the Synod as possible.

Resolution No. 3: Armed Services Work

WHEREAS, The Youth Board has asked the pastors to assist it

in keeping the addresses of their Armed Services Personnel up to date, therefore

BE IT RESOLVED, That the pastors be urged to be prompt in sending names, addresses and changes of addresses to the Armed Services' Secretary. He is, Mr. Roger Flak, 1239 Rhine St., Mankato, Minn. 56001.

COMMITTEE ON PASTORAL CONFERENCE RECORDS

ACTION OF THE SYNOD

The committee has read the minutes of

- 1) the General Pastoral Conference,*
- 2) the Southwestern Conference,*
- 3) the Central Conference,*
- 4) the Lake Michigan Conference.*

The committee can report that these conferences have held regular meetings and have revealed a continued interest in the Word of God and other matters of importance in the life of the Church.

However, the committee regretfully must report that in some cases the assigned programs could not be carried out. It also regrets that the minutes of some of the conferences were not submitted to the committee.

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

The matter of incomplete pastoral conference records and unfinished programs is referred to the General Pastoral Conference.

REPORT OF THE GOLDEN JUBILEE ANNIVERSARY COMMITTEE

The Golden Anniversary Committee has planned the Anniversary celebration, commemorated the event with two publications, and continued to administer the Thank Offering.

The celebration starts early in June at home with a festival service to be held in each congregation, and culminates at the convention with the festivities planned for the final weekend.

The Committee calls the Synod's attention to the history of the Synod, "A City Set on a Hill," by Pastor T. A. Aaberg. This is a monumental work which elucidates the heritage which we have in the Word of God, and shows the tremendous struggle that the Synod has had in preserving it against all the many forces that have assailed it. The book is particularly enlightening to the layman who has undoubtedly been puzzled over these matters in the past. The Synod has assumed a large financial risk for publication of this book. Every home should obtain a copy, not only to recover the publication expenses, but also because of the blessing to be obtained in more clearly understanding our heritage.

The Committee intends to continue to administer the Thank Offering through the wrap-up phase expected in December. The accompanying report from Charles Getchell, Executive Secretary, shows the current status of the Offering.

The use to which the Anniversary Thank Offering funds are being placed is twofold. One-half has been set aside for debt retirement. The rest goes into the Church Extension Fund. This fund, upon which so much of our Home Mission work depends, has already benefited in great measure. This is a revolving fund which goes out to help new congregations build their church buildings, and as these loans are repaid, other new churches may be established. The total amount that was in this fund, both on hand or out on loan when the Anniversary Thank Offering first commenced was \$599,698.47. As of May 1, 1968, counting the funds from the Offering still unallocated, a total of \$223,180.79 is available for starting new churches. The majority of this growth was due to the Thank Offering. When the goal is reached, the Church Extension Fund should stand at \$250,000. What an important financial asset this represents for Home Mission Work!

William Overn, Secretary

1963 - TABULATION OF PROGRESS - 1968

Congregation	Pledged	Paid on Pledge	
		Amount	Per cent
Ascension - Eau Claire, Wis.	1,483.00	600.37	40.46
Bethany - Luverne, Minn.	13,607.75	11,739.30	86.27
Bethany - Princeton, Minn.	3,126.50	1,830.50	58.59
Bethany - Story City, Iowa	725.00	555.00	76.55
Bethel - Sioux Falls, So. Dak.	5,705.00	4,388.94	76.92
Bethlehem - Ellsworth, Minn.	522.00	522.00	100.00
Calvary - Ulen, Minn.	2,450.00	975.00	39.79
Center - Scarville, Iowa	6,189.00	5,598.00	90.45
Central Heights - Mason City, Iowa	4,550.00	1,316.15	28.92
Clearwater - Oklee, Minn.	825.99	330.00	40.00
Clearwater - Plummer, Minn.	925.00	745.00	80.54
Concordia - Clearbrook, Minn.	2,400.00	2,371.25	98.79
Concordia - Eau Claire, Wis.	5,250.00	2,681.63	51.07
Concordia - Traverse City, Mich.	600.00	488.95	81.33
Cross Lake - Fosston, Minn.	1,600.00	852.70	53.25
East Paint Creek - Waterville, Iowa	2,300.00	2,075.00	90.22

English — Cottonwood, Minn.	5,240.00	5,486.00	104.69
Faith — Muskegon, Mich.		61.00	
Faith — Petoskey, Mich.	1,000.00	815.00	81.40
First — Delhi, Minn.		25.00	
First — Suttons Bay, Mich.	1,000.00	453.10	45.30
First American — Mayville, No. Dak.	*2,925.00	2,935.00	100.34
First English — Ashland, Wis.	1,400.00	1,425.50	101.79
First Evanger — Fertile, Minn.	1,960.00	1,371.50	69.95
First Shell Rock — Northwood, Iowa	5,550.00	5,757.00	103.73
Forest Synod Ev. — Forest City, Iowa	2,350.00	1,984.00	84.43
Froen — Rural Fosston, Minn.	1,500.00	1,070.00	71.33
Grace — Madison, Wis.	3,600.00	2,224.45	61.77
Hartland — Hartland, Minn.	*10,000.00	5,109.00	51.09
Harvard Street — Cambridge, Mass.	1,000.00	960.00	96.00
Hiawatha — Minneapolis, Minn.	10,000.00	5,359.60	53.59
Holton — Holton, Mich.	5,315.00	2,714.81	51.06
Holy Cross — Madison, Wis.	26,450.00	15,916.54	60.17
Holy Cross — Sheyenne, N. Dak.	150.00	150.00	100.00
Immanuel — Audubon, Minn.	1,880.00	1,100.00	58.13
Indian Landing — Rochester, N. Y.	500.00	357.00	71.40
Jerico — New Hampton, Iowa	4,825.00	7,350.10	152.36
King of Grace — Minneapolis, Minn.	14,663.00	12,333.62	84.11
Lake Mills — Lake Mills, Iowa	2,270.00	2,334.07	102.82
Lakewood — Tacoma, Wash.	1,950.00	1,874.14	96.10
Lime Creek — Lake Mills, Iowa	2,125.00	1,765.06	83.07
Lutheran Mission — Brewster, Mass.			
Manchester — Manchester, Minn.		670.00	
Moland — Mason, Wis.		75.00	
Mt. Olive — Mankato, Minn.	17,887.00	12,428.91	69.63
Mt. Olive — Trail, Minn.	4,050.00	2,910.00	71.85
Nazareth — Trail, Minn.	1,630.00	1,514.00	92.88
Newport — Wis. Dells, Wis.		173.75	
Norseland — St. Peter, Minn.	7,500.00	3,874.15	51.65
Norwegian Grove — Gaylord, Minn.	1,500.00	1,050.00	70.00
Oak Park — Oklee, Minn.	700.00	535.00	76.43
Oslo — Volga, So. Dak.	2,165.00	2,230.00	103.00
Our Savior's — Albert Lea, Minn.	11,535.00	10,175.00	88.21
Our Savior's — Amherst Jct., Wis.	2,850.00	2,252.55	79.02
Our Savior's — Belview, Minn.	850.00	1,036.50	121.88
Our Savior's — Elbro Corner, Minn.	550.00	212.50	38.55
Our Savior's — Elderon, Wis.			
Our Savior's — Hawley, Minn.	725.00	585.00	80.69
Our Saviour's — Madison, Wis.	10,000.00	8,949.00	89.49
Our Savior's — Princeton, Minn.	6,025.00	5,352.00	88.90
Parkland — Tacoma, Wash.	7,045.00	5,678.85	80.60
Pilgrim — Waterloo, Iowa	500.00	547.65	109.40
Pinehurst — Eau Claire, Wis.		260.00	
Redeemer — New Hampton, Iowa	4,550.00	3,121.50	68.59
Richland — Thornton, Iowa	10,400.00	5,682.91	54.69
River Heights — E. Cd. Forks, Minn.	2,850.00	2,735.00	95.96
Rock Dell — Belview, Minn.	5,455.00	5,170.00	94.78
Rose Dell — Jasper, Minn.	1,500.00	843.00	56.20
St. Marks — Chicago, Ill.	*5,000.00	3,224.35	64.48
St. Martins — Shawano, Wis.		719.63	
St. Paul — Clintonville, Wis.		64.85	
St. Paul — Lengby, Minn.	977.00	750.00	76.77
St. Paul's — Chicago, Ill.	500.00	571.71	114.20
St. Paul's — Lewiston, Wis.		421.00	
St. Petri — Grygla, Minn.	675.00	570.00	84.44
St. Timothy — Lombard, Ill.	4,500.00	3,882.74	81.82
Saude — Lawler, Iowa	5,000.00	3,720.78	74.40
Scarville — Scarville, Iowa	9,600.00	10,976.00	114.33
Somber — Northwood, Iowa	2,950.00	1,714.00	58.10

South New Hope — Amherst Jct., Wis.			
Trinity — Calmar, Iowa	1,650.00	1,545.00	93.63
West Paint Creek — Waukon, Iowa	3,100.00	3,567.50	115.06
Western Koshkonong — Cottage Grove, Wis.	4,000.00	2,278.00	56.95
Zion — Thompson, Iowa	2,575.00	2,161.00	83.92
Zion — Tracy, Minn.	5,000.00	4,404.09	88.08
Pledged by persons not members of an E.L.S. congregation	500.00	437.50	87.40
TOTAL	\$306,204.25	\$239,570.26	78.24

Summary of Progress to May 1, 1968

Amount pledged	\$306,204.25
Pledged and unpledged money received	239,570.26
Portion of total pledge received	78.24 percent
Portion of program time elapsed	86.67 percent
Portion of original goal of \$300,000.00	79.86 percent

Status of Pledge Accounts:

14 fulfilled	100 percent or more
9 fulfilled	90 percent or more
17 fulfilled	80 percent or more
11 fulfilled	70 percent or more
6 fulfilled	60 percent or more
12 fulfilled	100 percent or more
3 fulfilled	40 percent or more
2 fulfilled	30 percent or more
1 fulfilled	20 percent or more

Nine congregations have made no pledge but have contributed in amounts from \$25.00 to over \$700.00. Three congregations made no pledge and did not otherwise participate in the program.

A number of congregations whose pledge accounts show a debit, are making valiant efforts to correct the condition. In the remaining seven months we may expect to see much improvement in this regard.

Charles H. Getchell
Executive Secretary

For the action of the Synod on this Report, see page 103.

JUBILEE COMMITTEE MEMBERS

Pastor R. M. Branstad,
Chairman
Charles Getchell, Clerk
Wm. Overn, Secretary

Prof. J. G. Anderson
Pastor N. A. Madson
Harry Olson
Pastor P. Petersen

LAYMEN'S DELEGATES EQUALIZATION FUND

Statment of Cash Receipts and Disbursements

April 1, 1967 to July 31, 1967

Cash Balance — April 1, 1967 \$ 623.13

Receipts

Contributions from Congregations \$1,940.00

Contributions from Delegates 5.60 1,945.60

Total \$2,568.73

Disbursements

Printing & Office Supplies \$ 16.87

Travel Expenses to Convention 39.00

Partial Refund to Evangelical Lutheran Synod 100.00

Mileage and Expense Payments to Delegates 1,635.84 1,791.71

Cash Balance July 31, 1967 \$ 777.02

Reconciliation of Account at Security State Bank

Madison, Wisconsin

July 31, 1967

Balance Per Bank Statement 7/31/67 777.02

Respectfully submitted,
Stanley E. Reinholtz
Edward J. Watland, Chairman

For the action of the Synod on this Report, see page 103.

REPORT OF THE BOARD OF TRUSTEES

An annual report of the activities and business transactions of the Board of Trustees of the Evangelical Lutheran Synod is herewith submitted to the Synod.

Regular meetings of the Board were held August 28, 29 and November 28, 29, 1967, March 18, 19 and May 27, 28, 1968. Special meetings were held during the 1967 Synod Convention, on Feb. 23, and May 8, 1968.

The membership of the Board included the following: Pastors Juul B. Madson, Chairman, W. C. Gullixson, Secretary, S. E. Lee, Treasurer, Alf Merseeth, Messrs. Earl Aasen, Bernard Bogeskov, Leroy Meyer, Harvey Roberson, and Ellert Storlie. Vice President J. N. Petersen served as advisory member.

Organization of the Board: Stewardship Committee, Mr. E. Storlie, Chairman, Pastor A. Merseeth, Stewardship Secretary, the president and the treasurer of the Synod; Church Extension Secretary, Pastor A. Merseeth; Bethany Housing Administrator, Mr. H. Roberson, and Assistant Housing Administrator, Pastor J. N. Petersen.

THE SYNOD PROPERTIES

The parsonage at Lombard, Illinois, owned by the Synod, was sold in March, 1968, for \$22,500.00.

The new Women's Dormitory of Bethany Lutheran College was accepted at a cost of \$428,076.00.

A house at 114 Echo Street, Mankato, Minn., was purchased for \$30,000.00. It will house the High School girls.

A faculty residence was purchased at the request of the Board of Regents. The house at 429 Division St. was bought for \$18,141.00.

A working committee of the Bethany Housing Administrators and the Board of Regents' Housing Representative and the Business Manager of Bethany Lutheran College was formed to handle some of the decisions to do with faculty housing.

The Board authorized an arrangement with Bethany Lutheran College for the maintenance man to work on repairs and upkeep of the Synod's houses.

The Board authorized the removal of two houses on the Bethany campus, the Stephan House, 437 Division, and the Elliason House, 449 Division St.

"The Laymen's Guide to Preparing Financial Statements for Churches" was mailed out to each congregation of the Synod.

LEGACIES

The Synod gratefully acknowledges receipt of the following legacies during the fiscal year 1967-'68.

Martin Robinson Estate	\$ 204.00
T. J. Sime Estate	100.00
Oscar Huso Estate	461.33
Ole Harstad Estate	2,870.54

ARCHIVE AND MUSEUM ROOM

\$500.00 was allotted for expenses in the planning and preparation of an Archive and Museum room in the new Bethany library.

TREASURER'S REPORT

The Treasurer was instructed to present the annual Auditor's Report as the financial statement of the Evangelical Lutheran Synod at the Synod meeting and to print the same in the Synod Report.

The Treasurer was authorized to borrow the necessary funds to publish the book, "A City Set on a Hill."

ALLOCATION OF JUBILEE FUNDS

The Board authorized the temporary allocation of Jubilee Anniversary funds as set forth in the Treasurer's Report for the fiscal year 1967-'68.

PILGRIM LUTHERAN CHURCH

The total expenditure through March of 1968 on the building project of Pilgrim Lutheran Church, Waterloo, Iowa, was \$79,744.82.

LOAN

The Board authorized a loan of \$40,000 to Mt. Olive Lutheran Church, Mankato, Minnesota for its building project.

SYNODICAL REPRESENTATIVE

The Board authorized the services of the Bethany Lutheran College Director of Recruitment as a part-time Synodical Representative. This arrangement was mutually agreed on with the Board of Regents. He is to present the needs of the Synod as far as stewardship and finances are concerned before circuits, congregations, and other groups in the Synod.

CONSTITUTION REVISION

The Board of Trustees would recommend for adoption the following proposed Amendment to the Constitution of the Evangelical Lutheran Synod.

Chapter VI Paragraph 2 be revised to read as follows:

"To the office of president and vice president only such pastors may be elected and may serve as have the right to vote" (addition is underlined)

CHURCH EXTENSION WAIVER

It is recommended that the Synod waive the rule of adding 2% of the budget into the Church Extension Fund, and instead allocate \$1,000.00 in the 1968-69 budget for the same.

BUDGET, 1968-69

Requested	Board	Proposed Budget
\$ 61,968.00	Bethany Lutheran College (\$50,238.00 & Capital \$11,730.00)	\$ 45,238.00
46,389.00	Bethany Lutheran High School	41,750.00
17,010.00	Bethany Lutheran Seminary	15,310.00
7,700.00	Charities and Support	7,700.00
7,750.00	Christian Elementary Education	6,975.00
2%	Church Extension	1,000.00
27,324.00	Home Missions	24,592.00
21,500.00	Foreign Missions	15,900.00
10,455.00	Publications	1,815.00
30,000.00	Synod Fund	27,000.00
2,000.00	Youth Board	1,800.00
<hr/>		<hr/>
\$236,738.00	TOTAL	\$189,080.00

STEWARDSHIP REPORT

We cannot report that we successfully met our budget, for we ended the fiscal year with a \$9,381.18 budget deficit. We can, however, report this encouraging fact that the total amount contributed, which was \$146,218.82, was \$6,077.18 more than the total of the contributions in the previous fiscal year.

In order that our people may be informed regarding the needs of the Lord's work, and may be inspired to increase their personal efforts toward this work, we have in the past year carried out a program of information through the printed page and by personal contact. We published a series of articles, by various writers, in the Lutheran Sentinel,

entitled "WHILE IT IS DAY," and we published, for general distribution, a series of Bulletin Inserts entitled "GIVING OF OUR MEANS." General information regarding the status of the budget was disseminated to all the pastors at the beginning of each month. The Circuit Visitors have been occupied as personal contact men for the Synod, speaking and/or preaching to the congregations of their Circuit whenever opportunities have presented themselves, and discussing the Synod and its needs with their fellow pastors at Pastoral Conferences and other gatherings. All the Visitors and Alternates were invited to a Visitor's Workshop where they discussed, with the Stewardship Committee, the functions of a Visitor in general and especially in the field of Synodical Stewardship. Also, at the General Pastoral Conference in January 1968, 1½ hours were spent discussing Synodical Stewardship.

In this fiscal year (May 1, 1968 - April 30, 1969) our program of Stewardship information and inspiration will be very similar. We are presenting a series of articles in the Lutheran Sentinel entitled "SO SEND I YOU". We are publishing a series of tracts for general distribution in all congregations. The Visitors will continue to serve as personal contact men in their individual Circuits. A Visitor's Workshop is being planned. This year we will also have the services of the Bethany College Director of Recruitment who has agreed to serve as a Synodical Public Relations man on a part time basis. We will also continue providing the necessary material to give the Synod's members and friends the opportunities for special efforts and offerings.

Though we are encouraged to note a steady Synod-wide progress in stewardship efforts and dedication, yet, as we look forward and see an increase in the amount of work to which the Synod is committed, (and therefore, naturally, an increase in the amount of funds needed,) we all realize that our efforts in the year into which we have recently entered must be much more constant, much more regular, and considerably greater than they were in the past year. May we be inspired toward these greater efforts by our gratitude to our Savior for the unconditioned Gospel of Salvation. "Be thankful unto him, and bless his name." Psalm 100,4b.

Following is the tabulated list of congregational contributions toward the budget for the fiscal year, May 1, 1967 — April 30, 1968.

Pastor:	Congregation:	Amount:
Aaberg, T.	Center	\$ 916.22
Aaberg, T.	Scarville	2,632.81
Anderson, P.	Delhi	124.41
Anderson, P.	Rock Dell	1,497.09
Anderson, P.	Our Savior's	1,027.35
Branstad, R.—Weyland, F.	King of Grace	9,297.69
Dale, R.	Richland	3,174.29
Guldberg, G.	Western Koshkonong	2,443.06
Gullixson, G. A. R.	Central Heights	699.05
Gullixson, W.	Bethany	1,983.66
Gullixson, W.	Our Savior's	3,150.02
Halvorson, W.	Immanuel	1,193.84
Halvorson, W.	Our Savior's	810.05
Handberg, H.	Mt. Olive	5,806.88
Kuster, A.	Our Saviour's	4,828.85
Larson, H.	Redeemer	550.00
Larson, H.	Trinity	619.53
Lee, S.	Newport	929.31
Lee, S.	St. Paul's	2,097.98
Lillegard, D.	Mt. Olive	673.09
Lillegard, D.	Cross Lake	502.74
Lillegard, D.	Clearwater	292.00
Lillegard, D.	St. Petri	285.55
Lillegard, D.	Froen	767.30
Lillo, J.	Forest	733.67

Lillo, J.	Zion	981.92
Madson, J.	English	3,338.35
Madson, J.	Zion	1,831.28
Madson, N.	Trinity	1,461.50
Madson, N.	Bethany	4,868.95
Madson, P.	Harvard St.	2,054.07
McMurdie, W.	Lakewood	1,690.83
Merseeth, A.	First Shell Rock	1,841.28
Merseeth, A.	Lake Mills	1,104.53
Merseeth, A.	Somber	938.25
Merseeth, A.	Lime Creek	635.51
Moldstad, R.	First	831.65
Moldstad, R.	Concordia	341.52
Moldstad, R.	Faith	2,296.93
Newgard, R.	Our Savior's	6,715.17
Oesleby, N.	Pinehurst	509.90
Olsen, J.	Holton	1,105.14
Olsen, J.	Faith	395.70
Olson, W.	East Paint Creek	1,615.83
Olson, W.	West Paint Creek	877.73
Orvick, G.	Holy Cross	9,271.81
Petersen, P.	Pilgrim	782.44
Petersen, P.	Bethany	267.91
Petersen, W.	Our Savior's, Am. Jct.	536.20
Petersen, W.	Our Savior's, Elderon	381.05
Petersen, W.	Grace	939.98
Quist, S.	Concordia	396.35
Quist, S.	Our Savior's	497.25
Quist, S.	St. Paul's	737.85
Strand, A.	St. Mark's	1,982.46
Teigen, E.	River Heights	2,508.57
Teigen, T.	Moland	423.05
Teigen, T.	First, Ashland	1,009.02
Theiste, H.	Parkland	2,565.50
Theiste, V.	Bethel	1,641.66
Theiste, V.	Oslo	1,003.55
Tweit, M.	Jerico	5,771.45
Tweit, M.	Saude	2,588.11
Unseth, E.	St. Timothy	2,760.67
Vangen, L.	Ascension	179.00
Vangen, L.	Concordia	3,261.63
Werling, W.	St. Martin's	2,916.01
Werling, W.	St. Paul's	2,124.34
Wosje, C.	Indian Landing	663.40
Ylvisaker, P.	Manchester	472.73
Ylvisaker, P.	Hartland	1,602.81
	Clearwater, Oklee	209.45
	Oak Park	137.36
	Nazareth	244.20
	First American	1,968.99
	Hiawatha	2,681.94
	Norwegian Grove	1,233.16
	Norseland	5,411.33
	Calvary, Ulen	990.53
	First Evanger	447.00
	First English	3.50
	St. Paul's, Chicago	1,773.19
	Trinity, Crete, Ill.	621.81
	Miscellaneous	4,203.55

AUDITOR'S REPORT

See Auditor's Report on Page 105.

Budget of the Synod

Contributions		\$146,218.82
Bethany College, High School, & Seminary	\$ 73,380.00	
Christian Day School	6,593.22	
Church Extension	1,000.00	
Foreign Mission	2,945.61	
Home Mission	27,106.90	
Support	6,502.60	
Publications	1,950.00	
Synod	25,439.26	
Youth Board	1,301.23	
	<hr/>	
	\$146,218.82	\$146,218.82

REPORT OF THE CHURCH EXTENSION FUND

By recommendation of the Board of Missions an additional Church Extension Loan of \$750.00 was granted to Central Heights Lutheran Church, Mason City, Iowa in June 1967.

According to the "Repayment Policy for Loans to Mission Churches", Synod Report 1964, p. 102, Res., 9, 6, Grace Lutheran Church, Madison, Wisconsin was granted a \$40,000.00 Church Extension loan, and Lakewood Lutheran Church, Tacoma, Washington was granted a \$35,000.00 Church Extension loan.

Two other loans were granted during the fiscal year as follows: Pinehurst Lutheran Church, Eau Claire, Wisconsin \$2,500.00 and Lake Mills Lutheran Church, Lake Mills, Iowa \$3,000.00. These sums were not dispersed during the year and therefore will not show up in the statement of accounts until the next fiscal year.

We note with pleasure that St. Timothy Lutheran Church, Lombard, Illinois, completed the payment of its Church Extension Loan during the fiscal year.

Total repayments during the year amounted to \$6,607.19.

Following is a statement of the status of the accounts of the various congregations with the Church Extension Fund.

Congregation	Original Loan	Paid since 5-1-67	Total Paid	Balance Due	Date Due
Ascension, Eau Claire, Wis.	\$ 8,843.00	\$ 232.00	\$5,279.07	\$ 3,563.93	1968
Bethany, Princeton, Minn.	6,100.00	610.00	1,220.00	4,880.00	1976
Central Heights, Mason City, Iowa	7,500.00		1,335.00	6,165.00	*
Cross Lake, Fosston, Minn.	800.00	200.00	600.00	200.00	1968
Grace, Madison, Wis.	40,000.00			40,000.00	1978
Harvard St., Cambridge, Mass.	1,500.00	364.00	1,300.00	200.00	1972
Indian Landing, Rochester, N. Y.	20,000.00			20,000.00	1975
Lakewood, Tacoma, Wash.	35,000.00	1,446.94	1,446.94	33,553.06	1978
Pinehurst, Eau Claire, Wis.	9,670.00	1,000.00	6,021.06	3,648.94	1971

Redeemer, New Hampton, Iowa	7,478.65	769.25	4,598.65	2,880.00	1971
St. Timothy, Lombard, Ill.	5,000.00	1,500.00	5,000.00	None	
Trinity, Jasper, Minn.	5,000.00	500.00	2,500.00	2,500.00	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.

LOAN PROGRAM

	Original Loan	Paid since 5-1-67	Total Paid	Balance Due
Bethany Luth. Chr. Princeton, Minn.	\$ 5,000.00	\$	\$	\$ 5,000.00
Central Heights L. Church, Mason City, Ia.	26,625.00		712.02	25,909.98
Faith Luth. Chr. Muskegon, Mich.	17,120.00	625.00	1,232.00	15,888.00
Grace Luth. Ch. Madison, Wis.	50,638.12	3,259.00	12,096.50	38,541.62
Lakewood Luth. Ch. Tacoma, Wash.	26,733.97	335.04	6,662.61	20,071.36
Pilgrim Luth., Ch. Waterloo, Iowa	116,375.15	214.35	214.35	116,160.80

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

ACTION OF THE SYNOD

Resolution No. 1: Constitution Revision

WHEREAS, It is deemed advisable to add the words "and may serve" to chapter VI paragraph 2 of the Constitution of the Evangelical Lutheran Synod;

BE IT RESOLVED, That Chapter VI Paragraph 2 of the Constitution be revised to read as follows: "To the office of president and vice president only such pastors may be elected and may serve as have the right to vote."

Resolution No. 2: Properties Purchased

BE IT RESOLVED, That the Synod approve the purchase of residences made by the Trustees of the Synod, one of which is to be used for a teacher's residence and one as a residence for High School girls.

Resolution No. 3: Treasurer's Report

BE IT RESOLVED, That the Synod approve the report of the Treasurer as audited.

Resolution No. 4: Church Extension Waiver

BE IT RESOLVED, That the Synod waive the rule of setting 2% aside for Church Extension for the 1968-69 budget and place \$1000 into the budget for Church Extension.

Resolution No. 5: Budget 1968-69

BE IT RESOLVED, That the Synod certify a budget for 1968-69 in the amount of \$189,080.00, allocated as follows:

Bethany Lutheran College	\$ 45,238.00
Bethany Lutheran High School	41,750.00
Bethany Lutheran Seminary	15,310.00
Charities and Support	7,700.00
Christian Elementary Education	6,975.00
Church Extension	1,000.00
Home Missions	24,592.00
Foreign Missions	15,900.00
Publications	1,815.00
Synod Fund	27,000.00
Youth Board	1,800.00
TOTAL	\$189,080.00

Resolution No. 6: Stewardship Report

WHEREAS, The Stewardship Committee has done commendable work during the previous year, but

WHEREAS, The stewardship procedure used in the previous year brought an increase of only \$6,077.18, and

WHEREAS, An increase of about \$45,000 is required for the current fiscal year, therefore

BE IT RESOLVED, That the Board of Trustees intensify its efforts to stimulate interest and concern among pastors and lay people for the work of our Synod and for synodical giving for the support of that work.

Resolution No. 7: Golden Jubilee Anniversary Committee

WHEREAS, A number of congregations have paid up their pledges, and

WHEREAS, About 20% of the goal still remains to be attained, therefore

BE IT RESOLVED, a) That the Synod urge the congregations of our Synod to complete their pledge programs by the end of 1968, and

b) That the Synod urge the paid-up congregations and individuals to continue to support the goal until the end of the year.

Resolution No. 8: Laymen's Delegates' Equalization Fund

BE IT RESOLVED, That the Synod approve the audited report of the Laymen's Equalization Fund.

Resolution No. 9: ELSLO Constitution

WHEREAS, The Evangelical Lutheran Synod Laymen's Organization has submitted its constitution for approval to the Synod, therefore

BE IT RESOLVED, a) That the Synod approve the constitution of ELSLO, and

b) That members of the Synod's congregations be encouraged to participate in ELSLO by organizing chapters or becoming members at large.

Resolution No. 10: Election Procedures—Guidelines

BE IT RESOLVED, That the home congregation and profession of each lay nominee appear on the list of nominations or be announced by the chairman at the time of elections.

Resolution No. 11: 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 Martin Robinson, T. J. Sime, Oscar Huso, and Ole Harstad.

Resolution No. 12: 1969 Evangelical Lutheran Synod Convention

BE IT RESOLVED, That the fifty-second Annual Convention of the Evangelical Lutheran Synod be held at Bethany Lutheran College, Mankato, Minnesota, from June 24 through 29, 1969.

Resolution No. 13: Report of the Trustees

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

TREASURER'S REPORT

DONALD E. GILL & COMPANY

CERTIFIED PUBLIC ACCOUNTANTS

1212 ANN STREET

M. O. BOX 978

MADISON, WISCONSIN 53701

DONALD E. GILL, C. P. A.
JOHN B. WHITE, C. P. A.
ROCKNE G. FLOWERS, C. P. A.
STANLEY E. REINHOLTZ, C. P. A.
HOMER E. PFEFFERKORN, C. P. A.

JANESVILLE, WISCONSIN
308 WEST MILWAUKEE STREET

Board of Directors
Evangelical Lutheran Synod
Mankato, Minnesota

We have audited the accounts of the Evangelical Lutheran Synod, Mankato, Minnesota at April 30, 1968. Our examination was made in accordance with generally accepted auditing standards and accordingly included all procedures which we considered necessary in the circumstance with the exception that, due to the lack of double entry records prior to April 30, 1966, it was impractical for us to determine the cost of certain of the assets. The Synod has recorded transactions using the cash basis of accounting and as a result no accounts receivable or payables for current items have been reflected. Footnotes 1 through 4 on the statement of Assets and Liabilities discuss this point more fully.

Our examination of the cash transactions for the fiscal year ended April 30, 1968 included the following procedures.

(1) The available balance in the checking account at April 30, 1968 was reconciled to the balance on deposit in the First National Bank of Portage as confirmed directly to us by the bank.

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

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

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

(5) We are also including Schedules B-1, B-2 and B-2A. These schedules reflect transactions in the various accounts maintained by the Synod. Transfers between funds were not traced to authorization by the Board of Directors.

In our opinion, subject to the above, the accompanying Statement of Assets and Liabilities and the Statement of Cash Receipts and Disbursements presents fairly the financial facts concerning Cash, Loans and Notes Receivable and Notes and Mortgages Payable at April 30, 1968 and the recorded cash receipts and disbursements for the year ended that date in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

The Real Estate and Buildings are stated at values explained in Footnotes to the Statement of Assets and Liabilities. Titles to the properties were not examined. We are unable to express any opinions as to these assets.

Because of the qualification above with respect to the Real Estate and Buildings and the Footnotes attached to the Statement of Assets and Liabilities, we are unable to express an opinion as to the fairness of the presentation of the Statement as a whole.

Madison, Wisconsin
June 5, 1968

Donald E. Gill & Company
Certified Public Accountants

Evangelical Lutheran Synod
Mankato, Minnesota

Exhibit A

Statement of Assets and Liabilities
April 30, 1968
Modified Cash Basis

ASSETS

Cash	\$	35 429 84
Church Extension Loans Receivable		117 590 93
Notes Receivable		51 599 16
Bethany Lutheran College (Note 1)		2 997 949 00
Residences and Other Property (Note 2)		391 650 00
Mission Stations (Note 3)		209 152 64
TOTAL ASSETS		\$3 803 371 57

LIABILITIES

Notes Payable	\$	151 813 10
Mortgages Payable		299 055 49
TOTAL LIABILITIES		450 868 59

NET WORTH

Balance - May 1, 1967		\$1 599 407 00
Add: Revaluation-Bethany Lutheran College	\$1 701 703 74	
Less: Loss on Sale of Residence(	1 150 00)	
Adjustment to Mortgage Balance	(336 83)	1 700 216 91
Total		\$3 299 623 91
Add: Excess Receipts over Disbursements		
Budget Accounts (Exh. B)\$	19 654 56	
Non Budget Accounts (Exh. B)	33 224 51	52 879 07
Balance - April 30, 1968		\$3 352 502 98

Evangelical Lutheran Synod
Mankato, Minnesota

Notes to Statement of Assets and Liabilities

April 30, 1968
Modified Cash Basis

(1) Bethany Lutheran College property is shown at the value contained in an audit report as of June 30, 1967 of Linton & Paulus, Certified Public Accountants adjusted for costs of construction since that date.

The values at June 30, 1967 are shown at appraisal value as taken from the Safeco Master Insurance Policy which appears to be \$1,181,902.00 in excess of cost. The value of the real estate and contents held by the synod in the Bethany Lutheran College and Seminary, Inc. is listed below:

	<u>Buildings</u>	<u>Contents</u>
Land	\$ 33 958	\$
Administration Building	1 157 465	102 000
Library	286 000	163 000
Classroom Building	444 292	20 000
Boiler House	56 000	1 000
Gymnasium	<u>237 750</u>	<u>30 000</u>
Total	\$2 215 465	\$316 000
Costs Subsequent	<u>425 922</u>	<u>40 562</u>
Grand Total	<u>\$2 641 387</u>	<u>\$356 562</u>

(2) Residences and other property have been stated at cost for acquisitions in 1965, 1966, 1967 and 1968, and at outside appraisal or internal appraisal as shown in the following tabulation.

<u>Number</u>	<u>Valuation</u>	<u>Amount</u>
4	Cost	\$ 58 750 00
12	Outside Appraisal	216 100 00
7	Internal Appraisal	<u>116 800 00</u>
Total		<u>\$391 650 00</u>

(3) The mission stations have been valued at cost less amount due carried as Church Extension Loans Receivable.

Real Estate, at Cost	\$282 705 70
Less: Loans Receivable	<u>73 553 06</u>
Total	<u>\$209 152 64</u>

(4) At April 30, 1968 it was impractical to determine accounts payable, accrued and prepaid expenses as of the year-end. The Synod has followed the cash basis of accounting whereby these items are recorded when paid. Funds due from member churches have not been reflected in the above statement. These funds are recorded in the accounts only when received. The Synod has maintained no accounting record of individual items of furniture and equipment purchased and still on hand. Such expenditures have been treated as expense in the year made. There has been no attempt to reflect depreciation on these assets.

Evangelical Lutheran Synod
Mankato, Minnesota

Exhibit B

Statement of Cash Receipts and Disbursements
Year Ended April 30, 1968

Receipts	Budget Accounts		Non Budget Accounts		Total
	Capital	Current	Capital	Current	
Contributions -					
Unrestricted	\$	\$146 218 82	\$	\$55 147 81	\$201 366 63
Contributions -					
Restricted	6 622 19	151 35			6 773 54
Income from Publications		5 050 46		7 388 16	12 438 62
Miscellaneous		154 35		285 00	439 35
Rent Received				1 480 00	1 480 00
Estates				3 635 87	3 635 87
Interest Received				1 807 50	1 807 50
Sale of Parsonage			18 303 70	2 217 20	20 520 90
Sale of Residence			17 350 00		17 350 00
Loan Receipts			347 50	3 594 04	3 941 54
New Loans			39 612 55		39 612 55
Transfer from					
Savings Account			20 000 00		20 000 00
Disbursement Refunds		1 676 00		275 40	1 951 40
Total Receipts	\$6 622 19	\$153 250 98	\$ 95 613 75	\$75 830 98	\$331 317 90
Note Increase by			97 29		97 29
Interest Payment					
Contribution by Note					
Cancellations				400 00	400 00
Total Additions	<u>\$6 622 19</u>	<u>\$153 250 98</u>	<u>\$ 95 711 04</u>	<u>\$76 230 98</u>	<u>\$331 815 19</u>
<u>Disbursements</u>					
Subsidy	\$	\$ 94 488 67	\$	\$	\$ 94 488 67
Superintendent of					
Schools		327 77			327 77
Teacher Training		289 00			289 00
Printing		2 612 95			2 612 95
Board Expense		1 945 69			1 945 69
Salary		4 519 60			4 519 60
Rent and Utilities		677 18			677 18
Moving Expense		316 96			316 96
Trips-Puerto Rico					
and Peru		2 806 00			2 806 00
Payments to Missions		115 35			115 35
Miscellaneous Expense		1 355 00			1 355 00
Coin Folders		1 071 95			1 071 95
Audio Visual Program		473 75			473 75
Armed Services		403 11			403 11
Synod Report		2 043 00			2 043 00
Book Purchases		1 600 00			1 600 00
Doctrinal Committee		528 93			528 93
Postage and Supplies		274 38			274 38
Trustees		1 670 65			1 670 65
Officers Expenses and					
Allowance		2 826 51			2 826 51
Convention		348 60			348 60

Evangelical Lutheran Synod
Mankato, Minnesota

Exhibit B
- 2 -

Statement of Cash Receipts and Disbursements

Year Ended April 30, 1968

	<u>Budget Accounts</u>		<u>Non Budget Accounts</u>		<u>Total</u>
	<u>Capital</u>	<u>Current</u>	<u>Capital</u>	<u>Current</u>	
<u>Disbursements (Cont.)</u>					
Equilization	\$	\$ 366 00	\$	\$	\$ 366 00
Legal Expense		112 70			112 70
Synod Quarterly		539 59			539 59
High School Review		407 61			407 61
WELS, ELS Forum		295 33			295 33
Interest		9 504 14		13 900 98	23 405 12
Special Assessments and Taxes				3 319 70	3 319 70
Insurance				602 27	602 27
Repairs-Churches				678 10	678 10
Repairs-Residences				11 855 59	11 855 59
Legal Expense				175 00	175 00
Miscellaneous Expenses				89 62	89 62
Jubilee Expenses				2 200 78	2 200 78
Sentinel Expenses				7 892 76	7 892 76
Payments to Organizations				1 918 98	1 918 98
Mortgage Payments	6 177 46		18 777 67		24 955 13
Comprehensive Notes Receivable			925 00		925 00
Purchase of Land and Buildings			86 780 55		86 780 55
Transfer to Savings Account			20 000 00		20 000 00
Disbursement Refunds		1 676 00		275 40	1 951 40
Payment to Notes			19 769 00		19 769 00
Total Disbursements	\$6 177 46	\$133 596 42	\$146 252 22	\$42 909 18	\$328 935 28
Interest Payment by Note Increase				97 29	97 29
Note Payment by Contribution			400 00		400 00
Total Deductions	<u>\$6 177 46</u>	<u>\$133 596 42</u>	<u>\$146 652 22</u>	<u>\$43 006 47</u>	<u>\$329 432 57</u>
Excess - Receipts over Disbursements	<u>\$ 444 73</u>	<u>\$ 19 654 56</u>	<u>(\$ 50 941 18)</u>	<u>\$33 224 51</u>	<u>\$ 2 382 62</u>

Evangelical Lutheran Synod
Mankato, Minnesota

Schedule B-1

Statement of Fund Balances - Budget Accounts
Year Ended April 30, 1968

	Total	Bethany College	Christian Day School	Church Extension	Foreign Missions	Home Mission	Support	Publications	Synod	Youth Board
Balance 5/1/67	\$ 9 241 40	\$	\$	\$ 7 399 96	\$ 6 242 05	\$	\$	(\$ 6 347 56)	\$ 1 946 93	\$
<u>Additions</u>										
Unrestricted	\$146 218 82	\$73 380 00	\$6 593 22	\$ 1 000 00	\$2 945 61	\$27 106 90	\$6 502 60	\$ 1 950 00	\$25 439 24	\$1 301 25
Restricted	6 773 54			6 622 19	151 35					
Income From Publications and Other	5 050 46							4 592 81	457 65	
Miscellaneous	154 35								154 35	
Disbursement Refunds	1 676 00								1 676 00	
Total Receipts	\$159 873 17	\$73 380 00	\$6 593 22	\$ 7 622 19	\$3 096 96	\$27 106 90	\$6 502 60	\$ 6 542 81	\$27 727 24	\$1 301 25
Transfers	4 955 99							4 255 99		
Total Additions	\$164 829 16	\$73 380 00	\$6 893 22	\$ 7 622 19	\$3 096 96	\$27 106 90	\$6 502 60	\$11 498 80	\$27 727 24	\$1 301 25
<u>Deductions</u>										
Subsidy	\$ 54 488 67	\$57 698 40	\$5 350 00	\$	\$	\$24 937 67	\$6 502 60	\$	\$	\$
Mortgage Payments	6 177 46	6 177 46								
Interest Paid	9 504 14	9 504 14								
Superintendent of Schools	327 77		327 77							
Teacher Training	289 00		289 00							
Printing	2 612 95		382 37							
Board Expense	1 945 69		154 08							
Salary	4 519 60				4 519 60	1 159 48				
Rent and Utilities	677 18				677 18					
Moving Expense	316 96				316 96					
Trips - Puerto Rico and Peru	2 806 00				2 806 00					
Payments to Missions	115 35				115 35					
Miscellaneous Expense	1 355 00		90 00		903 92					
Coin Polders	1 071 95							19 63	237 85	103 60
Audio Visual Program	473 75					536 00			535 95	
Armed Services	403 11					473 75				
Synod Report	2 043 00							187 19		215 92
Book Purchases	1 600 00							2 043 00		
Doctrinal Committee	528 93							1 600 00		
Postage and Supplies	274 38								528 93	
Trustees	1 670 65								274 38	
Officers Expense and Allowance	2 826 51								1 670 65	
Convention	348 60								2 826 51	
Equilization	366 00								348 60	
Legal Expense	112 70								366 00	
Synod Quarterly	539 39								112 70	
High School Review	407 61								539 39	
WELS, ELS Forum	295 33								407 61	
Disbursement Refunds	1 676 00								295 33	
Total Disbursements	\$139 773 88	\$73 380 00	\$6 593 22	\$	\$9 339 01	\$27 106 90	\$6 502 60	\$ 5 151 24	\$10 399 66	\$1 301 25
Transfers	19 276 13								19 276 13	
Total Deductions	\$159 050 01	\$73 380 00	\$6 593 22	\$	\$9 339 01	\$27 106 90	\$6 502 60	\$ 5 151 24	\$29 675 79	\$1 301 25
Balance 4/30/68	\$ 15 020 55	\$	\$	\$15 022 15	\$	\$	\$	\$	(\$ 1 60)	\$

Evangelical Lutheran Synod
Mankato, Minnesota

Schedule B-2

Statement of Fund Balances - Non Budget Accounts
Year Ended April 30, 1968

	Total	Lutheran Churches Sch. B-2A	Jubilee	Bethesda	Home for the Aged	Bethany College Residence	Estate Fund and Miscellaneous	Sentinel	Loan Fund	Capital Accounts
Balance 5/1/67	\$ 23 805 82	\$ 996 73	\$20 942 53	\$	\$1 866 56	\$	\$	\$	\$	\$
<u>Additions</u>										
Contributions	\$ 55 147 81	\$ 237 16	\$52 761 74	\$1 633 98	\$ 514 93		\$	\$	\$	
Rent Income	1 480 00	1 200 00				280 00				
Estates	3 635 87						3 635 87			
Subscriptions	7 388 16							7 388 16		
Miscellaneous	285 00						285 00			
Interest Received	1 807 50	780 00				1 027 50				
Sale of Parsonage	20 520 90	20 520 90								
Sale of Residence	17 350 00					17 350 00				
Loan Receipts	3 941 54	3 994 04				347 50				
New Loans	39 612 55									39 612 55
Transfer From Savings Account	20 000 00									20 000 00
Disbursement Refunds	275 40									275 40
Total Receipts	\$171 444 73	\$ 26 332 10	\$52 761 74	\$1 633 98	\$ 514 93	\$19 005 00	\$ 3 920 87	\$7 388 16	\$	\$59 887 95
Contribution by Note Cancellation	400 00		400 00							
Contribution by Interest Transfer	97 29					97 29				
Transfers	149 500 26	106 199 88				18 795 80		504 60	24 000 00	
Total Additions	\$321 442 30	\$132 531 98	\$53 161 74	\$1 633 98	\$ 514 93	\$37 898 09	\$ 3 920 87	\$7 892 76	\$24 000 00	\$59 887 95
<u>Deductions</u>										
Mortgage Payments	\$ 18 777 67	\$ 5 473 31	\$	\$		\$13 304 36	\$	\$	\$	
Interest Paid	13 900 98	3 339 19				10 561 79				
Comprehensive Notes	925 00									
Payment on Land and Building	86 780 55	86 780 55								
Special Assessments and Taxes	3 319 70	1 789 91				1 529 79				
Insurance	602 27	55 00				549 27				
Repairs and Maintenance	12 533 69	678 10				11 855 59				
Legal Expense	175 00	175 00								
Miscellaneous	89 62	89 62								
Expenses	10 093 54		2 200 78					7 892 76		
Payments to Organizations	1 918 98			1 633 98			285 00			
Transfer to Savings Account	20 000 00									20 000 00
Disbursement Refunds	275 40									275 40
Payment of Notes	19 769 00	500 00								19 269 00
Total Disbursements	\$189 161 40	\$ 99 803 68	\$ 2 200 78	\$1 633 98	\$	\$37 800 80	\$ 285 00	\$7 892 76	\$	\$39 544 40
Note Payment by Contribution	400 00		400 00							
Interest Payment by Note Increase	97 29					97 29				
Transfers	155 123 69	33 725 03	71 503 49						29 551 62	20 343 55
Total Deductions	\$344 782 38	\$133 528 71	\$74 104 27	\$1 633 98	\$	\$37 898 09	\$ 285 00	\$7 892 76	\$29 551 62	\$59 887 95
Balance 4/30/68	\$ 465 74	\$	\$	\$	\$2 381 49	\$	\$ 3 635 87	\$	(\$ 5 551 62)	\$

Evangelical Lutheran Synod
Mankato, Minnesota

Schedule B-2A

Statement of Fund Balances - Lutheran Churches
Year Ended April 30, 1968

	Total	Bethany	Central Heights	Faith	Grace	Lakewood	Pilgrim	St. Timothy
Balance 5/1/67	\$ 996 73	\$	\$	\$	\$	\$	\$	\$ 996 73
<u>Cash Receipts</u>								
Contributions	\$ 237 16	\$	\$	\$ 100 00	\$	\$ 335 04	\$ 137 16	\$ 1 200 00
Rent and Payments	4 734 04				3 259 00			150 00
Interest Received	750 00	150 00		480 00(1)				
Sale of Parsonage	20 520 90							20 520 90
Total Receipts	\$ 26 332 10	\$ 150 00	\$	\$ 580 00	\$ 3 259 00	\$ 335 04	\$ 137 16	\$21 870 90
Transfers	106 199 88		3 157 00	6 800 00	2 184 58	12 547 46	81 410 84	
Total - Additions	\$132 531 98	\$ 150 00	\$ 3 157 00	\$ 7 480 00	\$ 5 443 58	\$12 882 50	\$81 548 00	\$21 870 90
<u>Cash Disbursements</u>								
Mortgage Payments	\$ 5 473 31	\$	\$ 2 232 00	\$	\$ 2 508 13	\$	\$ 733 18	\$
Interest Paid	3 339 19	150 00		480 00	1 583 87	382 50	742 82	
Comprehensive Notes	925 00		925 00					
Payment on Land and Building	86 750 55						79 780 55	
Special Assessments and Taxes	1 789 91			7 000 00	1 351 58		291 45	146 88
Insurance	53 00							53 00
Repairs and Maintenance	678 10							678 10
Legal Expense	175 00							175 00
Miscellaneous	69 62							69 62
Payment of Notes	500 00					500 00		
Total Disbursements	\$ 99 803 68	\$ 150 00	\$ 3 157 00	\$ 7 480 00	\$ 5 443 58	\$ 882 50	\$81 548 00	\$ 1 142 60
Transfers	33 725 03					12 000 00		21 725 03
Total Deductions	\$133 528 71	\$ 150 00	\$ 3 157 00	\$ 7 480 00	\$ 5 443 58	\$12 882 50	\$81 548 00	\$22 867 63
Balance 4/30/68	\$	\$	\$	\$	\$	\$	\$	\$

(1) Refund of Amount Paid.

JUBILEE CONVENTION NEWS AND NOTES

The chaplain for the convention, the Rev. Paul Madson, Arlington, Mass., conducted the morning devotion on Wednesday. The general theme of the convention devotions is A SYMPHONY OF JUBILEE, and he spoke on "The Divine Conductor."

"During the past half century the pastors and people of the Evangelical Lutheran Synod have been members in a distinguished symphony orchestra, which has been formed and shaped by its conductor, the God of Scripture," he stated. As new members have been added to this symphony the orchestra has grown, continuing under the gracious baton of that same Conductor.

Elijah put the question to the people of Israel: "If the Lord be God, follow Him. But if Baal, then follow him." When that dramatic encounter on Mt. Carmel was ended, the people had no doubt as to whom they would follow. Similarly, we have no doubt as to whom we are to follow. We have experienced the truth of God's Word, and the course on which He led our fathers has been proved to be the right one. God grant that shepherd and sheep continue to be faithful followers of His directing and thus continue the "Symphony of Jubilee."

THE MUSIC

Prof. J. N. Petersen based his devotion at the beginning of the afternoon session on the text, 2 Cor. 5:19. He spoke on "A Symphony of Jubilee: the Music." Spiritual music, he noted, that is chosen by our divine Conductor, is designed to deliver the world of sinners. He composed the sweetest music from heaven. It becomes sweeter music when we learn that the whole world has been justified and that God's proclamation of forgiveness stands valid for all time, whether one believes it or not. We know it is God's will that the sweet music resound in the ears and hearts of men everywhere, Prof. Petersen concluded.

THE MEMBERS

The speaker of the Thursday morning devotion was Pastor Richard Newgard, Albert Lea, Minnesota. On the basis of 1 Peter 2:9, he spoke on the "Members of the Symphony." Symphony members are members of the Holy Christian Church, "a chosen generation, a royal priesthood, an holy nation, a peculiar people." The Lord paid dearly for this symphony and herein is our dignity, honor, and excellence, Pastor Newgard stated. We are to blend our voices, not to the sound of "weeping and gnashing of teeth," but to the voice of the Gospel, rising to the crescendo that shall echo across the mansions of heaven. "Worthy is the Lamb that is slain to receive power and riches and wisdom and strength and honor and glory and blessing," Rev. 5:12.

THE INSTRUMENTS

Pastor Carl Wosje used as his text, Eph. 4:1, and showed how the instruments of the symphony orchestra must play in harmony. When each player plays his proper instrument in the proper way then a beautiful harmony will sound forth. The necessary harmony in a Christian congregation does not come automatically. He concluded, "May God aid us to make every effort to keep the unity of the Spirit in the bond of peace."

THE SOUND OF MUSIC

On Friday morning the Rev. Paul Petersen spoke on 2 Cor. 5:14, 15. As we are reminded in this jubilee year of the marvelous blessings which God has bestowed on us and on our Synod, we should therefore be moved to joyous praises and thanksgiving and to translate them into living expressions.

A symphonic orchestra with shiny instruments and beautifully clothed members would not be much or mean much unless they express themselves. The music of jubilee is to be translated into sound. Was it not the love of Christ that caused the apostles to give their lives for the Gospel? That caused Dr. Martin Luther to do what he did? That caused the founding fathers of our Synod to defend the truth of God's Word against tremendous opposition? We should thank God we are in a Synod that cares about the doctrine of God's Word, and contend just as earnestly for the truth as they did. Love for Christ impels us to pray and give so that the mission of the church may be carried out.

INTERLUDE

A service that took note of the 25th anniversary of ordination of the Rev. Raymond Branstad, Minneapolis, Minnesota, was conducted by Pastor M. E. Tweit, Lawler, Iowa. "Interlude" was the theme of his remarks, and the text was Is. 52:7.

An interlude is a period in between. One pictures people leaving their seats, walking about, talking, relaxing, preparing for what comes next. In a symphony orchestra there are section leaders; the celebrant is one in this royal symphony founded by Jesus. People of all kinds are in this kingdom, all with various abilities, yet all one body in Christ, one in faith with no distinctions. It is God who has given some to be pastors and teachers, in this Kingdom, in the service of the Savior. Through Word and Sacrament people have benefited from his ministry. What a blessed joyful work it is.

THE THEME

On Saturday, Pastor R. Branstad pointed out in his morning devotion that a composer writes his symphony about a theme, a leit-motif, which dominates the music and reappears again and again. The theme of the symphony of God's word is Christ and Him crucified. It runs through all of Scripture from Genesis to Revelation. St. Paul writes in 1 Cor. 2:2 that he was determined to know nothing else and this is all he would preach. This must be the theme of our preaching and teaching, now and in the future, even as it has been in the past 50 years of our Synod. It must be the theme of our faith and life. It is the only theme that offers true happiness in this life and hope for the life to come, for there is salvation in none other "for there is none other name under heaven, given among men whereby we must be saved." Acts 4:12.

THE GRAND CONCERT

In the afternoon of the same day the Rev. Hugo Handberg conducted the devotion on the basis of Rev. 5: 9-13. Following the theme of the week's devotions, he spoke on the "Grand Concert."

The Christian's days here on earth are a practice-time for heaven. The work of believers is to recruit new singers for the great cantata to be presented before the throne of "the Lamb that was slain." As one awaits the time for the concert to begin, there is a hush, people stop walking in the aisles, there is silence, the air is filled with expectance, all eyes to the baton, the symphony begins and waves of music usher forth. The time of preparation and practicing is over. So the life on earth is a practice-time. The Holy Ghost teaches us the notes, what to believe and do, so that we may sing forever to God and the Lamb that was slain.

SYNOD SUNDAY MORNING

As a fitting climax to a festive anniversary convention, people from our Evangelical Lutheran Synod gathered for worship on the morning of June 30. At Mt. Olive Lutheran Church, a service in the Norwegian language was conducted. Prof. R. E. Honsey conducted the liturgy and the Rev. A. M. Harstad preached the sermon. Speak-

ing on 2 Cor. 1:12, Pastor Harstad developed the theme: "In Simplicity and Godly Sincerity Our Synod Was Established and Has Continued These Fifty Years." He referred to the confessionally-minded pastors and laymen who gathered at Lime Creek Lutheran Church northeast of Lake Mills, Iowa, during June of 1918 to re-organize the Synod on the old foundations. He also spoke of the great blessings which, out of His pure, unmerited grace, God has showered upon our Synod during the past half century. In response to that grace we ought to pledge ourselves to remain faithful to our God and His Word, and pray God that our children will also do so. We must never forget that spirit of simplicity and godly sincerity of which St. Paul spoke in our text, and which characterized our fathers of half a century ago. The organist was the Rev. G. A. R. Gullixson. He also conducted the pastor's chorus, which sang two anthems in Norwegian.

About 1,100 people were present in the Bethany Auditorium-Gymnasium for the English festival service. The Rev. R. M. Branstad served as liturgist and the Rev. Theodore Aaberg delivered the sermon. Using Matthew 5:6 as his text, Pastor Aaberg had as his theme "The Table Furnished by God." As we look back 50 years to the re-organization of our Synod, we must surely be reminded of the grace of God. But we can also look back 115 years, to the founding of our Synod in 1853, and clearly see the grace of God there manifested. Before the founding of our Synod, the Rev. J. W. C. Deitrichson, in the year 1844, had preached on the theme: "Can God Furnish A Table in the Wilderness?" Pastor Aaberg emphasized the fact that God has furnished a table for us that we might feast on His Holy Word and Sacraments. The only restriction He makes is that we truly repent and believe His Gospel. In our text He assures us; "Blessed are they that hunger and thirst after righteousness, for they shall be filled," God Himself creates in man the appetite for the feast which He furnishes. He also promises that He will satisfy the hunger of the poor sinner who responds to His invitation to the feast. Only Jesus, the Bread of Life and the Water of Life, can satisfy the craving of such as hunger and thirst after righteousness. As we begin the second half of our century as a re-organized Synod, we need to pray God to rid us of spiritual indifference and self-righteousness, and make us such as truly "hunger and thirst after righteousness," and joyfully partake of the feast on "the table furnished by God."

At the festival service the assembly arose for the singing of a number of hymns, including the opening hymn, "Our Fathers' God, We Come to Thee," composed by the Rev. I. Blakkan, a former pastor of our Synod, and the closing hymn, the beloved and familiar "God's Word is Our Great Heritage." As throughout the convention, the Rev. G. A. R. Gullixson served as organist. Two anthems were presented by the King of Grace Senior and Treble Choirs, conducted by the Rev. R. M. Branstad.

SYNOD SUNDAY AFTERNOON

This year the Synod Sunday guests were treated to a rather special afternoon observance. In keeping with the jubilee theme, Prof. Iver C. Johnson, with contributions from others, skillfully blended together a program of picture and song, which aptly reflected the Synod's fifty-year history.

The Rev. Thomas Kuster served as moderator for the very appropriate commentary which accompanied the showing of pictorial scenes from the re-organization meeting of the Synod in 1918 down to the Jubilee Convention of 1968. The pictures graphically illustrated the encouraging growth of the Synod in the early years when people of like convictions again found each other under the same confessional banner. In addition to movies of synodical conventions and pastoral conferences from as far back as 1940, the pictorial re-



MISSIONARIES TO LIMA, PERU

Left to right: Mr. and Mrs. Orlin Myrlie and Rev. and Mrs. Theodore F. Kuster.

view included pictures of churches old and new, from town and country, of today. These movies were the work of the Rev. E. G. Unseth.

Attention was also called to the numerous aspects of the Synod's work. For example, at the time of the reorganization in 1918, the Synod had only three Christian Day Schools. In the course of time it again had as many as existed in the former Synod. Of course, the big step forward noted in the field of education was the acquisition of Bethany College in 1927. Then, various publications were listed, plus several efforts in the line of anniversary books. It was also noted that the "little" Synod at one time or other had workers serving in foreign fields in India, China, Africa, and England. The climax in this part of the narration was reached with the showing of a few slides from Lima, Peru, where the Synod is sending missionary, Theo. Kuster and family and his lay assistants, Mr. and Mrs. Orlin Myrlie.

Considerable prominence was given to the centennial observance of 1953. At the same time it was noted that quite a few of the people who participated in that anniversary are no longer with us today. A special feature was a taped recording of some reminiscences by the late Rev. Henry Ingebritson at the fortieth milestone of the re-organized Synod's history.

The program was interspersed with a number of choral selections by the pastor's chorus which sang with its usual vigor, Pastor G. A. R. Gullixson was the director. Pastor R. M. Branstad directed the choral union which sang several very appropriate hymns and chorales. The Children's Chorus, made up of children from various



ELS OFFICERS FOR 1968-1970

Left to right: Rev. S. E. Lee, Treasurer; Rev. W. C. Gullixson, Secretary; Rev. J. B. Madson, President; and Rev. E. G. Unseth, Vice-President.

Christian Day Schools, was under the leadership of Miss Connie Kopf, Christian Day School teacher in the Mankato, Mt. Olive congregation.

It was a well arranged and at times somewhat nostalgic program, which everyone, except perhaps the very young, thoroughly enjoyed. As the narrator suggested people can also read of these and many more things in such synodical histories as **Grace for Grace, Faith of Our Fathers, Let's Look at Our Synod, Our Great Heritage**, and the new anniversary volume, **A City Set on a Hill**.

The afternoon observance was concluded with a brief word from the Synod's president, the Rev. J. B. Madson. As the pictorial review focused on the past, so he now bade his audience to look into the future and to remember that it had a goodly heritage. Yes, the hearers were reminded that if they did not take the pure Word along, they took nothing along from the past, but when they took it along, they took all. As the afternoon's festivities began with the audience singing the special anniversary hymn written by Miss Audrey Hoyme, so it closed with another new anniversary stanza which had been prepared by Moss Connie Kopf. The convention closed on the same note on which it had begun, **SOUND THE TRUMPET OF JUBILEE**.

ITEMS OF INTEREST

Pastor M. J. Lenz represented the Wisconsin Evangelical Lutheran Synod at the convention and brought greetings and words of encouragement.

Displays on two sides of the Auditorium Gymnasium attracted attention and interest. A Jubilee Anniversary Thankoffering Progress Report; A Stewardship Graph for our Synod; An Aid Association for Lutherans display; Foreign Missions, Tracts, Christian Ele-

mentary Education, Bethany Lutheran College, and Scenes from the Past.

An open hearing was scheduled and held on the subject of the High School Wednesday evening. Pastor Theo. Kuster was commissioned on Thursday evening by President J. B. Madson. Pastor Adolph Harstad brought the message and clergy of the Mission Board of the Synod took part. An evening session of the convention followed. Friday evening there was an open hearing on the subject of foreign missions after a showing of some slides by Dr. O. Overn of Madison, Wisconsin.

The anniversary banquet was held on Saturday evening in Mankato to Mr. W. Overn, St. Paul, Minnesota, served as master of ceremonies. Remarks were made by the Chairman of the Anniversary Committee, Pastor R. Branstad, and by Mr. Charles Getchell well known for his work on the Thankoffering Drive.

Pastor T. N. Teigen referred to people who were present at the Lime Creek Synod meeting fifty years ago. Pastor Adolph Harstad showed slides on South America; and Missionary Theodore Kuster spoke briefly, requesting prayers so that the Gospel may not be bound, but be preached to the edifying of many people.

Ovations were given to Mr. Albin Levorson, Sombor, Iowa, who attended the meeting in 1917 at the St. Paul Hotel, St. Paul, Minnesota. To Mr. Charles Getchell, Mpls., Minn., for his work, and to Mr. Ed. Watlund, Madison, Wisconsin, for his faithful service on Laymen's Equalization. The Chairman and Secretary received a standing ovation for their work at the convention.

Prof. Rudolph Honsey was in charge of arrangements for this convention. We say many thanks to all who made the stay so enjoyable.

Letters of greeting were extended to: Prof. and Mrs. Paul Zimmerman, Concordia Lutheran College, Ann Arbor, Michigan;

The Rev. Stephen P. Quist, Lengby, Minnesota;

Mr. Stanley Ingebretson, 30 Superior Drive, Campbell, California 95008;

The Rev. Julian Anderson, 9421 Easter Rd., Miami, Florida;

The Rev. Oscar J. Naumann, President, The Wisconsin Evangelical Lutheran Synod, 3512 West North Avenue, Milwaukee, Wisconsin 53208;

Dr. John W. Klotz, Chairman, Division of Natural Sciences, Concordia Senior College, Fort Wayne, Indiana 46805;

Prof. Robert W. Holtz, Michigan Lutheran Seminary, 2128 Court Street, Saginaw, Michigan 48602;

Prof. Heinrich J. Vogel, Southeastern Wisconsin District, Wisconsin Ev. Lutheran Synod;

President Robert J. Voss, Wisconsin Lutheran College, 330 North Blenheim Avenue, Milwaukee, Wisconsin 53123;

Faith Lutheran Church, Austin, Minnesota;

Concordia Lutheran Church, Traverse City, Michigan;

Faith Lutheran Church, Wilson Township, Mr. Henry Dittmar, Cmn, 914 East Lake Street, Petoskey, Michigan 49770;

Froen Lutheran Church, Fosston, Minnesota;

Mr. Arnold Jacobsen, King of Grace Lutheran Church, 31st and Colfax Avenue, Minneapolis, Minnesota.

R. Honsey
W. Gullixson
The Secretaries

CHURCH LOCATIONS AND TIME OF SERVICE

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

Northern Circuit No. 1

State	City	Church	Address	Services	Pastor
MINNESOTA					
	Audubon	Immanuel		11:00	W. Halvorson
	Austin	Faith			D. Christopherson
					(Student)
	Bagley	Our Savior's	5W.	10:00	S. Quist
	Clearbrook	Concordia	5 S.W.	9:00	S. Quist
	East Grand Forks	River Hts.		11:00	E. Teigen
			1708 2nd St. N.W.		
	Fertile	1st Evanger		9:30	Vacancy
	Fosston	Cross Lake	8 N.W.	*	D. Lillegard
	Fosston	Froen	6 N.E.	3 p.m.	D. Lillegard
	Grygla	St. Petri	3 W., 1 N.	2:30 p.m.	D. Lillegard
	Hawley	Our Savior's	6th & Joseph	9:30	W. Halvorson
	Lengby	St. Paul		11:15	S. Quist
	Oklee	Clearwater	10 N.E.	*	Vacancy
	Oklee	Oak Park	15 N.	*	Vacancy
	Plummer	Clearwater	5 N.	2:30 p.m.	D. Lillegard
	Trail	Mt. Olive		9:00	D. Lillegard
	Trail	Nazareth	20 N.E. of Oklee	*	Vacancy
	Ulen	Calvary		*	Vacancy
NORTH DAKOTA					
	Mayville	1st American		9:00	Vacancy
	East Grand Forks	(Minn.)	See above.		

Central Circuit No. 2

MINNESOTA					
	Burnsville	Hiawatha		9:00	Vacancy
			Co. Rd. 30 & Hwy. 13		
	Gaylord	Norw. Grove	7 S.E.	*	T. Aaberg
	Kasota	Kasota Valley Home		*	H. Handberg
	Mankato	Mt. Olive		8:30 & 10:45	H. Handberg
			Marsh & Guenther	S 9:30	
	Minneapolis	King of Grace		8:30 & 10:30	R. Branstad
			916 31st Ave. N.	S 9:30	& F. Weyland
	Minneapolis	Hiawatha	1420 E. 43rd	10:45	Vacancy
	Princeton	Bethany	801 S. 6th	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.	*	T. Aaberg

Southwestern Circuit No. 3

MINNESOTA					
	Belview	Our Savior's		*	P. Anderson
	Belview	Rock Dell	3 N., 1 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		*	H. Larson
Forest City—Forest	10th & M	9:30; S 10:30	J. Lillo
Lake Mills—Lake Mills	1st N. & Grant	8:15	A. Merseth
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	10:00	G. Gullixson
New Hampton—Jerico	9 N., 2 E	*	M. Tweit
New Hampton—Our Redeemer			
	Sherman & Court	*	H. Larson
Northwood—1st Shell Rock			
	1406 Central	11:00	A. Merseth
Northwood—Somber	10 W., 1 S	9:30	A. Merseth
Scarville—Center	5 S.	*	Vacancy
Scarville—Scarville		*	Vacancy
Story City—Bethany	4 N.	3 p.m.	P. Petersen
Thompson—Zion		11:00; S 9:30	J. Lillo
Thornton—Richland		10:30; S.9:00	R. Dale
Waterloo—Pilgrim	3815 Ansborough	10:00	P. Petersen
Waterville—E. Paint Creek	3 N.	*	W. Olson
Waukon—W. Paint Creek	5 E.	*	W. Olson

MINNESOTA

Albert Lea—Our Savior's			
	320 W. College	10:45; S 9:00	R. Newgard
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	Vacancy
Lombard—St. Timothy	547 N. Main	8:00 & 10:30	E. Unseth

MICHIGAN

East Jordan—Faith	5 E.	3 p.m.; S. 7 p.m.	R. Moldstad
Holton—Holton	7594 Brickyard Rd.	10:30	J. Olsen
Muskegon—Faith	1500 N. Getty Rd.	9:00	J. Olsen
Suttons Bay—First	320 St. Mary's	9:00	R. Moldstad
Traverse City—Concordia			
	Wash. & Rose	11:00	R. Moldstad

WISCONSIN

Amherst Jct.—Our Savior's		*	W. Petersen
Ashland—1st English	7th & Vaughn	9:30	T. Teigen
Clintonville—St. Paul			
	Veterans Mem. Bldg.	10:45	W. Werling
Cottage Grove—W. Koshkonong		10:00 & 11:00	G. Guldberg
	8 S.E.	S 9:30 & 10:30	
Eau Claire—Ascension	1500 Peterson	9:00; S 10:30	L. Vangen
Eau Claire—Concordia	321 N. Farwell	10:15; S 9:00	L. Vangen
Eau Claire—Pinchurst	3304 Fern Ct.	8:00 & 10:15	N. Oesleby
Elderon—Our Savior's		*	W. Petersen
Madison—Grace	1 S. Rosa Rd.	10:00; S. 9:00	W. Petersen
Madison—Holy Cross	2670 Milwaukee	9:00 & 11:00; S 8:30 & 10:00	G. Orvick
Madison—Our Saviour's	1 S. Hancock	10:00	A. Kuster & T. A. Kuster
Mason—Moland	5 S.E.	11:00	T. Teigen
Portage—St. Paul's	6 N.W.	9:00	S. Lee
Shawano—St. Martin	5 W.	9:00	W. Werling
Wisconsin Dells—Newport	4 S.E.	10:30	S. Lee

Atlantic Circuit No. 6

MASSACHUSETTS

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

NEW YORK

Rochester—Indian Landing			
	626 Landing Rd. N.	10:30	C. Wosje

Pacific Circuit No. 7

WASHINGTON

Tacoma—Lakewood	10202 112th S.W.	11:00	W. McMurdie
Tacoma—Parkland	12301 Pacific Ave.	10:30	H. Theiste
* — Consult Pastor for time of Service			
S — Summer Schedule			

DIRECTORY OF CONGREGATIONS

Served by Pastors of the

WISCONSIN EVANGELICAL LUTHERAN SYNOD — No abbreviation used

EVANGELICAL LUTHERAN SYNOD — Abbreviation: N (Norwegian)

(List closed September 1, 1967)

Congregations of the same city are listed alphabetically. The pastor's name follows that of the congregation and its location. Exact location of churches in towns and cities is given in every instance where such information was supplied.

The designation "8 NE" means that the church is located 8 miles northeast of the city mentioned in the column. Distinction is made between Federal, state, and county roads thus: US 20, Hwy 61 (state), Co M (county).

An asterisk (*) following the pastor's name signifies that the place is served by him, but that he is not resident there.

A dagger (†) following the name of a congregation indicates that it has a Christian day school. A complete roster of Wisconsin Ev. Lutheran Synod schools is listed elsewhere. Consult the index.

For the benefit of travelers and vacationists the time of service is listed. No time is given where services are held irregularly or alternately. Many churches change the time of services in summer. This is expressed by placing the summer schedule in parentheses.

ALABAMA (Central Time)				
Place	Church	Location	Time	Pastor
HUNTSVILLE.....	Redeemer.....	2411 Whitesburg Dr SE.....	10½.....	M Wagenknecht
ARIZONA (Mountain Time)				
BENSON.....	Bethlehem.....	Arlendon & Union Sts.....	8.....	R C Paustian*
BYLAS.....	Our Savior.....	Safford 32E — US 70.....	10 (9).....	J S Hering
CANYON DAY.....	Apache Mission.....	.....	.....	A Burdette
CARRIZO.....	Mission.....	.....	.....	A C Krueger*
CASA GRANDE.....	Grace.....	400 N Cameron Ave.....	9¾.....	D V Schultz
CEDAR CREEK.....	Apache Mission.....	.....	.....	A Burdette
CIBECUE.....	Bethesda.....	.....	10.....	A C Krueger
CIBECUE.....	Gethsemane.....	3S.....	11½.....	A C Krueger*
DOUGLAS.....	St Paul.....	1501 10th St.....	10.....	W F Winter
EAGER.....	.....	.....	.....	A Burdette
FLAGSTAFF.....	Mt Calvary.....	Humphrey & Fine.....	10½.....	R A Langbecker
FT APACHE.....	Ft Apache.....	.....	8½.....	A A Guenther*
GLENDALE.....	Grace.....	W Palmar & N 56th Aves.....	8¾, 11 (8¾).....	R H Zimmermann
GLOBE.....	St Peter.....	Devereaux & Apache.....	9.....	P Seitz
HOLBROOK.....	Faith.....	1st & Arizona.....	7 pm.....	A H Reaume*
MENARY.....	Immanuel.....	Hwy 73.....	11¼ (7½).....	H E Hartzell*
MESA.....	Pilgrim.....	1456 E Broadway Ave.....	9.....	W A Diehl*
MORENCI.....	Trinity.....	Stargo Housing Development	6 pm.....	P Seitz*
PERIDOT.....	Apache Mission.....	.....	10 (9).....	H E Rosin
PHOENIX.....	Emmaus.....	3841 W Sweetwater Ave.....	10½.....	D K Tomhave
PHOENIX.....	Good Shepherd.....	3040 N 7th Ave.....	10.....	I G Frey
PHOENIX.....	Redeemer.....	750 E Baseline Rd.....	9½.....	D G Redlin
PHOENIX.....	Resurrection.....	2602 N 17th St.....	10.....	W O Bein
PHOENIX.....	St Thomas.....	5237 W Thomas Rd.....	9.....	W A Meier
PHOENIX.....	Valley Luth	917 E Sheridan.....	10¾.....	M J Wehausen
	Indian Mission	.....	.....	.....
PHOENIX.....	Zion.....	9th Ave & W Van Buren.....	10½.....	P K Press
PHOENIX.....	Institutions.....	.....	.....	M J Wehausen
PRESCOTT.....	First.....	609 W Gurley St.....	8½, 11.....	A H Leerssen
SAFFORD.....	Grace.....	Valley & Main.....	11¼.....	P Seitz*
SAN CARLOS.....	Grace.....	San Carlos Ave.....	10 am, 7½ pm.....	A M Uplegger
SAN MANUEL.....	Trinity.....	303 S Webb Dr.....	8.....	M C Nitz*
SCOTTSDALE.....	Salem.....	67th St & Osborn Rd.....	9.....	J P Gaertner
SHOWLOW.....	Redeemer.....	.....	7½ pm (Thur).....	A C Krueger*
TEMPE.....	Emmanuel.....	715 W Southern Ave.....	11.....	W A Diehl

Arizona

Directory of Congregations

Colorado

Place	Church	Location	Time	Pastor
TUCSON.....	Good Shepherd†	3600 E Pima.....	10¼.....	M C Nitz
TUCSON.....	Grace.....	830 N 1st Ave.....	10¾ (9¾), 8 pm	E A Sitz
TUCSON.....	Holy Cross.....	541 N Harrison Rd.....	10½.....	R C Paustian
TUCSON.....	Redeemer†.....	200 E Yavapai Rd.....	8½, 11.....	S R Krueger
TUCSON.....	San Pablo Span.†	5065 S 12th Ave.....	11.....	V H Winter
TUCSON.....	Institutions.....			R C Paustian
				M J Wehausen *
WARREN.....	Grace.....	501 Arizona St.....	8½.....	W F Winter
	Church of the			
WHITERIVER.....	Open Bible.....	Ft Apache Reservation.....	11.....	A A Guenther
	East Fork			
WHITERIVER.....	Mission†.....	5 SE.....	9½.....	H E Hartzell
WHITERIVER.....	Institutions.....			A A Guenther
WINSLOW.....	Trinity.....	Oak & Berry.....	9.....	A H Reaume

CALIFORNIA (Pacific Time)

(Daylight Saving Time During Summer)

ALPINE.....	Alpine.....	2040 Tavern Rd.....	9.....	P Heyn*
BELMONT				
(San Francisco).....	Gloria Dei.....	2600 Ralston Ave.....	10½.....	R Waldschmidt
CITRUS HEIGHTS				
(Sacramento).....	St Mark.....	5747 Sunrise Blvd.....	10.....	T B Franzmann
CONCORD (Oakland)...	Bethany.....	2290 Willow Pass Rd — Vets Bldg.....	10½.....	A K Keibel
GARDEN GROVE.....	King of Kings†.....	13431 Newhope.....	7½, 10, 11¼.....	J C Gerlach
LA MESA (El Cajon)...	Shepherd of the Hills.....	Fletcher Pkwy & Southern Rd	11.....	P Heyn
LANCASTER.....	Our Shepherd.....	805 W Lancaster Blvd (Bank)	3½ pm.....	C Found*
LODI.....	Christ.....	420 S Central Ave & Flora St.....	11.....	G F Zimmermann
LOS ANGELES.....	Gethsemane†.....	3734 Centinela Ave.....	10½.....	V C Schultz
OAKLAND.....	Bethany.....	Cf Concord		
POMONA.....	Our Savior†.....	250 E Grove St.....	10½.....	D L Sabrowsky
REDDING.....	Mt Calvary.....	Tehama & West Sts.....	10½.....	J W Prange
SALINAS.....	Grace.....	215 Lincoln.....	7½ pm (8 pm)....	R Hochmuth*
SAN DIEGO.....	Reformation.....	4670 Mt Abernathy Ave.....	10½.....	L K Smith
SAN JOSE.....	Apostles.....	Blossom Ave — IS Downer.....	10½.....	D J Valleskey
SANTA CLARA.....	Peace.....	885 Pomeroy Ave.....	10¾.....	R Hochmuth
THOUSAND OAKS.....	Prince of Peace.....	3890 Thousand Oaks Blvd.....	9½.....	C Found
VANDENBERG				
(Lompoc).....	Ascension.....	4052 Capella, Lompoc.....		V Schultz*
WHITTIER.....	Christ the King.....	15725 E Whittier Blvd.....	10½.....	W Godfrey
YUCAIPA (Redlands)...	Prince of Peace.....	33629 Yucaipa Blvd.....	9.....	G Seager

COLORADO (Mountain Time)

COLORADO				
SPRINGS.....	Mt Olive.....	920 E Cache la Poudre.....	10.....	W A Krenke
DENVER.....	Christ Our Redeemer.....	E Alameda Ave & S Locust.....	10½ (9½).....	V I Bittorf
	Zion†.....	2600 S Wadsworth Blvd.....	9½.....	W H Wietzke
DENVER.....				
FORT COLLINS.....		121 W Olive St.....	1½ pm.....	A K Hertler*
FORT MORGAN.....	Zion.....	6th & Ensign.....	11.....	H G Meyer
GOLDEN.....	St James.....	20th & Ford.....	8¼, 10½.....	H A Schulz
GRAND JUNCTION.....	Mission.....	1955 N 24th.....	3 pm 1 & 3 Sun.....	W F Wietzke*
HILLROSE.....	Trinity.....	502 Charles St.....	9½.....	H G Meyer*
LAS ANIMAS.....	St Paul.....	1119 7th St.....	11.....	J F Koch
LONGMONT.....	Our Savior.....	1217 17th Ave.....	9.....	A K Hertler
MONTE VISTA.....	Our Savior.....		3 pm.....	E C Kuehl*
MONTROSE.....	St John.....	Park & S 6th.....	11.....	W F Wietzke
ORDWAY.....	Christ Our Savior.....	610 Sherman.....	8.....	J F Koch*
PLATTEVILLE.....	St John.....		10½.....	A K Hertler*
PUEBLO.....	Grace.....	24th St & 2nd Ave.....	10.....	E C Kuehl
ROCKY FORD.....	St Paul.....	200 N 2nd St.....	9:20.....	J F Koch*

Place

Church

Location

Time

Pastor

FLORIDA (Eastern Time)

BRADENTON.....	Peace.....	1611 30th Ave W.....	10.....	J L Vogt
CUTLER RIDGE.....	Cutler Ridge.....	9421 Easter Rd Miami.....		(Vacant)
LARGO.....	Bay Pines.....	113th Lane & 77th Ave N.....	10½	R L Wiechmann
MERRITT ISLAND.....	Redeemer.....	560 S Tropical Trail.....	10½	K W Strack
ORLANDO.....	Mission.....	911 Palmer Ave—Winter Park.....		R Wiechmann
POMPANOA BEACH.....	Ocean Drive.....	109 SE 10th Ave.....	10½ (10)	J C Berger
ST PETERSBURG.....	Faith.....	2519 49th St N.....	8½, 10¾	W E Steih
TAMPA.....	Mt Calvary.....	2828 W Kirby St.....	10.....	E C Renz

ILLINOIS (Central Time)

(Daylight Saving Time During Summer)

ANTIOCH.....	Faith.....	Hwy 83—2 blks S Hwy 173.....	8, 10½	D M Ponath
BELVIDERE.....	Hope.....	402½ S State St.....	11.....	R C Hillemann*
CHICAGO.....	St Mark (N)†.....	1701 N Tripp.....	10½	A H Strand
CHICAGO.....	St Paul (N).....	2215 W North.....	10¾, (9¾)	T Kuster
CRETE.....	Trinity†.....	Cass & Elizabeth.....	8¼, 10¾	A T Kretzmann
CRETE.....	Zion†.....	1610 Main.....	8¼, 10¾ (8¼, 10)	R K Pankow
EVANSTON.....	St James.....	1856 Sheridan Rd & Hinman.....	10¾	H J Wackerfuss
FREEPORT.....	Our Savior.....		9.....	F E Bartling
LOMBARD.....	St Timothy (N).....	547 N Main.....	8, 10½	E Unseth
McCONNELL.....	Richland Salem.....	1½ SE.....	9.....	R F Bittorf*
MOLINE.....	St Paul†.....	153 19th Ave.....	10½	E F Ahlswede
MORTON GROVE.....	Jerusalem†.....	Fernald & Capulina.....	8, 10½	G W Boldt
MT CARROLL.....	Trinity.....	4 SE — Hwy 78.....	10½	T H Mahnke
MUNDELEIN.....	Calvary.....	Seymour & Hawley Sts.....	8¾	N J Barenz*
NILES.....	St Matthew†.....	9200 Milwaukee Ave.....	10½ (8, 10½)	H N Henke
PALOS HEIGHTS.....	Palos†.....	125th St & S Harlem.....		(Vacant)
SAUK VILLAGE.....	St Mark†.....	22200 Torrence Ave.....	10½	W Popp
SAVANNA.....	St Matthew.....	7N.....	8.....	T H Mahnke*
SAVANNA.....	St Peter.....	Third & Adams.....	9.....	T H Mahnke*
TINLEY PARK.....	Gloria Dei.....	183rd & Harlem.....	9.....	R W Shekner
WAUKEGAN.....	Immanuel†.....	Glen Rock & S Chapel.....	8, 10½	O A Lemke
ZION.....	Our Savior†.....	23rd & Ezekiel Ave.....	10½	N J Barenz

IOWA (Central Time)

CALMAR.....	Trinity (N).....	Hwy 24.....		(Vacant)
CEDAR RAPIDS.....	Good Shepherd.....	2900 42nd St NE.....	10¾	D A Seifert
CHARLES CITY.....	Cross.....	312 First Ave.....	10½ (9)	J A Henderson
COUNCIL BLUFFS.....	Redeemer.....	2756 Third Ave.....	9¾	H Fritze
DAVENPORT.....	Gethsemane.....	Jersey Ridge Rd & E 32nd St.....	8.....	E F Ahlswede*
DES MOINES.....	Lincoln Heights†.....	SW 12th Pl & Watrous Ave.....	10¾	C Flunker VP*
FOREST CITY.....	Forest City (N).....	West M & 10th.....	9½ (10½)	J Lillo*
LAKE MILLS.....	Lake Mills (N).....	1st N & Grant.....	8¼	A Merseth*
LAKE MILLS.....	Lime Creek (N)†.....	4N 1W.....	9½	A Merseth*
LAWLER.....	Saude (N)†.....	9N 1W.....		M E Tweit
	Central Heights			
MASON CITY.....	(N).....	1819 S Coolidge.....	9½	G A Gullixson
MASON CITY.....	Gethsemane†.....	666 12th St NE.....	10 (9)	R F Utech
NEW HAMPTON.....	Jerico (N)†.....	9N 2E.....		M E Tweit*
NEW HAMPTON.....	Redeemer (N).....	Sherman & Court.....		(Vacant)
NEWTON.....	Grace.....	814 First Ave E.....	8½	C Flunker
NORTHWOOD.....	First Shell			
	Rock (N).....	Central Ave & 15th.....	11.....	A Merseth
NORTHWOOD.....	Somber (N).....	11W — Hwy 105.....	9½	A Merseth*
OSKALOOSA.....	Grace.....	US 63 S & Ninth Ave E.....	10¾ (10)	W A Wietzke
SCARVILLE.....	Center (N).....	5S.....		T Aaberg*
SCARVILLE.....	Scarville (N)†.....			T Aaberg
SIOUX CITY.....	Grace.....	1105 S Cornelia St.....	10½ (10)	L E Cross
STORY CITY.....	Bethany (N).....	4NE.....	3 pm	P Petersen*
THOMPSON.....	Zion (N).....		11 (9)	J Lillo
THORNTON.....	Richland (N).....		11 (10½)	R Dale

Iowa

Directory of Congregations

Michigan

Place	Church	Location	Time	Pastor
WATERLOO.....	Pilgrim (N).....	.....	10½ (9½).....	P Petersen
WATERVILLE.....	E Paint Creek (N).....	3N.....	9½ (9).....	W R Olson
WAUKON.....	W Paint Creek (N).....	5E.....	11 (10½).....	W R Olson*
KANSAS (Central Time)				
HALSTEAD.....	Trinity.....	3rd & Santa Fe.....	9.....	D J Plocher*
HAYS.....	Mission.....	.....	.....	(Vacant)
KANSAS CITY.....	Mt Olive.....	Cf Overland Park Toon Shop —	.....	.....
OVERLAND PARK.....	Mt Olive.....	70th & Mission Rd.....	9¼.....	K M Plocher
STOCKTON.....	St Paul.....	N 7th St & Hwy 183 (Cedar St)	7½ pm.....	G Eckert VP*
TOPEKA.....	Mission.....	Sabino Restaurant.....	8 pm.....	L Gruendeman VP*
WICHITA.....	Messiah.....	9100 W Central — Dotzaun Bldg.....	11.....	D J Plocher
MARYLAND (Eastern Time)				
BALTIMORE.....	Mission.....	Holiday Inn — Loch Raven Blvd & Joppa Rd.....	10.....	C E Pagel
MASSACHUSETTS (Eastern Time)				
BREWSTER.....	Mission (N).....	Main St.....	11.....	C A Moldstad
CAMBRIDGE.....	Harvard St (N)...	323 Harvard St.....	10¾ (10).....	P G Madson
MICHIGAN (Central and Eastern Time)				
ADRIAN.....	St Stephen.....	648 S Madison St.....	8½, 10¾ (8, 10¾).....	D M Gieschen
ALLEGAN.....	St John.....	Russell & Davis.....	10¾ EST.....	K J Vertz
ALMA.....	Grace.....	Superior & Purdy St.....	9.....	N Maas*
ANN ARBOR.....	Darlington.....	3545 Packard Rd.....	10½ (9) EST.....	R A Baer
ANN ARBOR.....	Redeemer.....	1360 Pauline Blvd.....	10½ EST.....	M R Kell
ANN ARBOR.....	St John.....	5 NE — Northfield Church Rd & Sutton Rd.....	10½ EST.....	R O Frey
ANN ARBOR.....	Salem.....	6 W.....	10 (9) EST.....	A H Baer
BANGOR.....	Trinity.....	115 E Monroe.....	9 EST.....	E A Schaewe
BARK RIVER.....	St Paul.....	Escanaba SW.....	9 EST.....	P W Kuckhahn
BATTLE CREEK.....	St John.....	26 Arbor.....	10½ EST.....	L W Meyer Jr
BAY CITY.....	Bethel.....	McKinley & N Madison Aves.....	10½ (9½) EST.....	J H Kurth
BAY CITY.....	Mt Olive.....	Smith & Sidney.....	8, 10 EST.....	G Struck
BAY CITY.....	St John.....	S Mountain & W Jane.....	8½, 11 EST.....	J F Brenner
BAY CITY.....	Trinity.....	1010 33rd St.....	9, 10¾ (8, 10) EST.....	E E Kasischke
BEECHWOOD.....	Bethany.....	.....	8¾ (7¾) EST.....	V N Voss*
BELLEVILLE.....	St Paul.....	494 Columbia Ave.....	8, 10½.....	W L Henning
BENTON HARBOR.....	Good Shepherd.....	1927 Broadway.....	8, 9½.....	W Zarleng
BENTON HARBOR.....	St Matthew.....	Colfax & Kline.....	8, 11 EST.....	K W Biedenben
BRUCE CROSSING.....	Bethany.....	.....	9 CST.....	F Bergfeld
CEDARVILLE.....	Our Savior.....	Hwy 134.....	8¾ EST.....	R Frohmader*
CHESANING.....	Christ.....	6W — Hwy M-57.....	11 EST.....	H A Schultz*
CHESANING.....	Zion.....	Commercial & Center.....	8, 9¾ EST.....	H A Schultz
CLARE.....	St John.....	1004 McEwan.....	10¾ EST.....	R Waterstradt
CUSTER.....	Emanuel.....	5½ NW.....	11 EST.....	C J Henning*
DAGGETT.....	Holy Cross.....	.....	10¾ CST.....	J Kiecker
DETROIT.....	Ascension.....	Van Dyke & Palmetto.....	11 EST.....	A H Maaske
DETROIT.....	Hope.....	Morang & McKinney.....	10¾ (8, 10¾).....	W Valleskey
DETROIT.....	Lola Park.....	14750 Kinloch.....	8½, 11.....	E Zell
DETROIT.....	Mt Olive (East)	Radnor & Mack.....	10¾ (9½) EST.....	E A Frey
DETROIT.....	Paul the Apostle	Springwells & Cahalan.....	11 (10) EST.....	H H Hoenecke
DETROIT.....	Zoar.....	17810 Joseph Campau St.....	11 EST.....	H W Grigsby
DEXTER.....	Faith.....	2035 Baker Rd.....	9 EST.....	M R Kell*
DORR.....	St Peter.....	.....	.....	(Vacant)

Place	Church	Location	Time	Pastor
DOWAGIAC.....	St John.....	603 McCleary St.....	8¼, 9½.....	A Jeschke
DURAND.....	Grace.....	700 N Oak.....	8, 10½ EST.....	E Schultz
EATON RAPIDS.....	Calvary.....	101 S River St.....	10½ (8½) EST.....	D R Falck
EAU CLAIRE.....	Grace.....	Pipestone & Elm Sts.....	8½, 10½ EST.....	R C Shimek
ELKTON.....	Trinity.....	130 High St.....	(Vacant)	(Vacant)
ESCANABA.....	Salem.....	502 12th Ave S.....	8, 10 EST.....	J J Wendland
FLAT ROCK.....	St Mark.....	25375 E Huron River.....	9 EST.....	F Schroeder
FLINT.....	Emanuel.....	615 W McClellan.....	8, 10½ EST.....	J Spaude
FLINT.....	Good Shepherd.....	Belsay & Lippincott.....	8½, 11 EST.....	R W Scheele
FLINT.....	Grace.....	2526 Corunna Rd.....	10½ (9½).....	E H Zacharias
FRANKENMUTH.....	St John.....	205 W Tuscola St.....	8, 10 EST.....	J T Ehler
FREELAND.....	St Matthew.....	6185 Hospital Rd.....	10 (9) EST.....	R D Yecke
GLADSTONE.....	St Paul.....	1201 Minnesota Ave.....	9 EST.....	T Hoffmann
GRASS LAKE.....	St Jacob.....	10N — 12501 Reithmiller Rd.....	10¾ (8¾) EST.....	A S Bloom
HARRISON.....	St John.....	9E — Hwy 61.....	9 EST.....	R Waterstradt*
HART.....	Our Savior.....	Apple & Beagle Sts.....		D Sievert VP*
HARTFORD.....	Hope.....	Hopkins Ct.....	11 EST.....	E A Schaeve*
HEMLOCK.....	St John.....	1E 2S Pretzer Rd.....	8, 10 (8, 9½) EST.....	N E Pommeranz
HOLTON.....	Holton (N).....		10½ (9) EST.....	J Olsen
HOPKINS.....	St Paul.....	2907 24th St.....		(Vacant)
IRON MOUNTAIN.....	Mt Olive.....	"H" & Stockbridge.....	8½ CST.....	P Huebner*
KALAMAZOO.....	St Stephen.....	Spring Valley School — Mt Olivet Rd & Glendale Blvd.....	10½.....	E Bickel
KAWKAWLIN.....	St Bartholomew.....	1 N 3 W.....	8, 10 EST.....	W Krueger
LANSING.....	Emanuel.....	N Capitol & Kilborn.....	8¼, 11 EST.....	K F Krauss
LANSING.....	Zion.....	4001 S Pennsylvania.....	10½ EST.....	L J Koeninger
LINCOLN.....	Trinity.....			F P Zimmermann
LIVONIA.....	Peace.....	9415 Merriman Rd.....	8½, 11 EST.....	(Vacant)
LIVONIA.....	St Paul.....	15218 Farmington Rd.....	8½, 11 EST.....	R P Mueller
MANISTEE.....	St Paul.....	4th & McKee Sts.....	11 (9½) EST.....	W A Koelpin
MARLETTE.....	Our Savior.....			G L Scheuerlein
MAYVILLE.....	St Paul.....	First & Turner.....	10.....	(Vacant)
MENOMINEE.....	Christ.....	11th Ave & 7th St.....	10 (9) CST.....	WG Fuhlbrigge
MIO.....	St John.....	2N — Hwys M33 & M72.....		G P Kionka
MONROE.....	Faith.....	5080 N Stony Creek.....	10½ EST.....	(Vacant)
MONROE.....	St Paul.....	2½ SW — 4631 W Albain Rd.....	8½, 10½.....	R Stieve
MONROE.....	Zion.....	Cass & W Second.....	10½ EST.....	C Palenske
MONROE.....	Zion.....	Cole & N Macomb.....	10½ EST.....	G M Cares
MORENCI.....	Trinity.....	800 W Chestnut St.....	9 EST.....	G M Cares
MUSKEGON.....	Faith (N).....	1500 N Getty.....	10 EST.....	L L Pautz
MUSKEGON.....	Grace.....	2651 Shettler Rd.....	9 (10½).....	J Olsen*
NORTH BRANCH.....	St James.....		8, 10½ EST.....	D Sievert
OTSEGO.....	Peace.....	M 89 East.....		(Vacant)
OWOSSO.....	Salem.....	Washington & Williams.....	9 EST.....	K J Vertz*
PETOSKEY.....	Faith (N).....	S Townsend Rd.....	7½, 10 EST.....	K W Vertz
PIGEON.....	St John.....	1 N — 7369 Berne Rd.....	3 (7).....	R Moldstad
PLYMOUTH.....	St Peter.....	1343 Penniman.....		(Vacant)
PORTAGE.....	Mission.....	Amberly School—Oakland Dr & Romance Rd.....	8, 10¼ EST.....	N W Berg
PORTLAND.....	Hope.....	221 Elm St.....	9.....	E R Bickel*
POWERS.....	Grace.....	US 2 — 41.....	8½ (10½) EST.....	D R Falck*
RAPID RIVER.....	St Martin.....	US 2.....	10½ EST.....	P Kuckhahn*
REMUS.....	St Paul.....		10¾ EST.....	T Hoffmann*
REMUS.....	Zion.....	8E 1N.....	9 EST.....	E C Schmelzer
RIGA.....	St John.....		10½ EST.....	E C Schmelzer*
SAGINAW.....	Bethany.....	N Center & McCarty Rds.....	10 EST.....	C H Schmelzer
SAGINAW.....	Christ.....	8795 Ederer Rd.....	10½ (9½) EST.....	V W Thierfelder
SAGINAW.....	St John.....	4705 Brockway.....	8½, 10½ EST.....	H C Kuske
SAGINAW.....	St Luke.....	5501 Gratiot.....	10 EST.....	H C Buch
SAGINAW.....	St Paul.....	Court & Bond Sts.....	10 EST.....	H A Sauer
ST CHARLES.....	Hope.....	Marcy & Clinton.....	8, 10½ EST.....	R A Gensmer
ST JOSEPH.....	Grace.....	404 E Glenlord Rd.....	10 (9).....	J J Westendorf
ST LOUIS.....	Zion.....	Main & Tyrell.....	8, 10½.....	R F Freier
			10½.....	N Maas

Michigan

Directory of Congregations

Minnesota

Place	Church	Location	Time	Pastor
SALINE.....	Trinity.....	195 E Michigan Ave.....	8½, 11.....	H L A Engel, J A Westendorf
SAULT STE MARIE.....	Immanuel.....	Meridian & Washington Way..	10½ (7½).....	R Frohmader
SCOTTVILLE.....	Redeemer.....	409 N Main St.....	9½ EST.....	C J Henning
SEBEWAING.....	New Salem.....	Fifth & Grove.....	10 EST.....	W C Voss
SODUS.....	St Paul.....	3713 Naomi.....	8, 10 EST.....	H T Peter
SOUTH HAVEN.....	St Paul.....	Michigan & Indiana Ave.....	8½, 10½ EST.....	W W Westendorf
SOUTH LYON.....	Immanuel.....	330 E Liberty St.....	9 EST.....	G Tiefel Jr
SOUTH LYON.....	Martin Luther Memorial Home	307 Elm Pl.....	11 EST.....	G Tiefel Jr
STAMBAUGH.....	St Mark.....	4th St & Adams Ave.....	10¼ (9) EST.....	V N Voss
STANDISH.....	Holy Cross.....	910 E Cedar St.....	10¼ EST.....	T F Frey*
STERLING.....	St John.....	.....	9¼ EST.....	T F Frey
STEVENSVILLE.....	St Paul.....	.....	8, 10¼ EST.....	H J Zink
STURGIS.....	St John.....	1108 E Lafayette St.....	10½ CST.....	F C Knueppel
SUTTONS BAY.....	First (N).....	St Mary & Adams.....	9.....	R Moldstad
SWARTZ CREEK.....	Hope.....	7315 Miller Rd.....	9 EST.....	R W MacKain
TAWAS CITY.....	Emanuel.....	2nd St & 4th Ave.....	8½, 10 EST.....	J F Rockhoff
TECUMSEH.....	Grace.....	Maumee & Shawnee.....	9½, 10¼ (8¼, 9½) EST	K F Koepfli R Moldstad*
TRAVERSE CITY.....	Concordia (N).....	Washington & Rose.....	11.....	E Pinchoff
UTICA.....	St Mark.....	11063 E 16½ Mile Rd.....	9, 11 EST.....	O F Maasch
VASSAR.....	St Luke.....	916 W Huron Ave.....	8¼, 10¼ EST.....	J Kiecker*
WALLACE.....	St Mark.....	3 E — M 338.....	8¾ CST.....	L E Albrecht
WARREN.....	Our Shepherd.....	32725 Ryan Rd.....	9, 11 (8, 10) EST.....	I W Weiss
WARREN.....	Zion.....	4345 Ten Mile.....	9½, 11 EST.....	J A de Ruiter
WESTLAND.....	Our Savior.....	Warren & Farmington Rd.....	10½.....	G L Press
WESTLAND.....	St John.....	35320 Glenwood Rd.....	8, 10½ EST.....	A J Clement
WILLIAMSTON.....	Memorial.....	1022 W Grand River Ave.....	10½ (9½) EST.....	H A Hempel
WYOMING.....	Holy Trinity.....	.....	10½ EST.....	D G Schmeling
YALE.....	Emanuel.....	.....	10.....	J E Hanson
YILWAUKEE.....	Redeemer.....	11089 Yale Rd.....	8½, 10¼.....	
	St John.....	Franklin & Fisher.....		

MINNESOTA (Central Time)

(Daylight Saving Time During Summer)

ALBERT LEA.....	Our Savior (N).....	320 W College.....	10¾ (9½).....	R Newgard (Vacant)
ALTURA.....	Jehovah.....	.....	.....	J G Bradtke
ARLINGTON.....	St Paul.....	101 W Chandler.....	8, 10½.....	W L Halvorson*
AUDUBON.....	Immanuel (N).....	.....	11 (10).....	K H Gawrlich
AUSTIN.....	Trinity.....	9E 1N Freeway 90 & Co 20.....	10.....	S Quist*
BAGLEY.....	Our Savior (N).....	6 W.....	10.....	H W Bittorf
BALATON.....	St Peter.....	.....	.....	R W Schlicht
BELLE PLAINE.....	Home for Aged.....	611 W Main St.....	.....	R W Schlicht
BELLE PLAINE.....	Trinity.....	426 W Church St.....	8½, 10.....	P G Anderson
BELVIEW.....	Our Savior (N).....	.....	.....	P G Anderson*
BELVIEW.....	Rock Dell(N).....	4 NE.....	.....	J H Braun
BELVIEW.....	St John.....	6 SE — off Hwy 19.....	8½ (10).....	
BLOOMINGTON.....	Bloomington.....	Nicollet & 88th St.....	8, 9½, 11 (8, 9½).....	J G Hoenecke
BOYD.....	St John.....	6 S 6 W.....	10.....	D G Zimmermann
BUFFALO.....	Immanuel.....	4E — Co 35.....	10.....	N C Kuske
BUFFALO.....	Trinity.....	4S — Hwy 25.....	8¾.....	R A Sievert*
BURNSVILLE.....	Good Shepherd.....	1601 E County Rd 42.....	9½.....	R P Drews
BUTTERFIELD.....	St Matthew.....	2 bl N Hwy 60.....	9 or 10¼.....	J D Miller
CALEDONIA.....	St John.....	650 N Kingston St.....	9½.....	R A Kant
CALEDONIA.....	St Peter.....	4 NE off Hwy 44.....	8 (11).....	H C Nitz*
CANNON FALLS.....	St Paul.....	Main & Dow.....	9 or 11.....	S P Valleskey*
CLEARBROOK.....	Concordia (N).....	8 SW.....	9.....	S Quist*
CLINTON.....	Bethany.....	6 E 1 S.....	9¼ (9).....	H H Klug*
COON RAPIDS.....	Cross of Christ.....	9931 Foley Blvd NW.....	8½, 11.....	P L Siegler
COTTONWOOD.....	English (N).....	.....	9.....	J B Madson
COURTLAND.....	Courtland.....	.....	9 or 10½.....	M A Schwark*

Place	Church	Location	Time	Pastor
COURTLAND.....	Zion.....	6N — Co 12.....	9 or 10½	M A Schwark
DAKOTA.....	Grace.....	12 W — Co 12.....	9½	W J Koepsell
DAKOTA.....	St John.....	Cf Nodine.....		
DANUBE.....	St Matthew.....		10½ (9).....	O Engel
DARFUR.....	St John.....	Hwy 30.....	9 or 10¾	J D Miller*
DARWIN.....	St Peter.....	5½ SW — Co 9.....	10½ (10).....	T Bauer
DELANO.....	Mt Olive†.....	4th St & Bridge Ave.....	8, 10 (8, 9½).....	M J Lenz
DELHI.....	First (N).....			P G Anderson*
DULUTH.....	Shepherd of the Hills.....	Woodman Hall-2031 W First St	10.....	L Cooper
EAST GRAND FORKS	River Heights (N).....	1708 2nd St NW.....	11 (10).....	E Teigen
ECHO.....	Peace.....		9½	H Hackbarth
EITZEN.....	Zion.....		9½	H C Nitz
FAIRFAX.....	Emmanuel†.....	3N — Hwy 4 — 2E.....		(Vacant)
FAIRFAX.....	St John†.....	Hwy 19.....	8, 10¼	W F Vatthauer
FERTILE.....	First Evangel (N).....	403 Washington St.....	9½	G H Gullixson
FOSSTON.....	Cross Lake (N).....	8 NW.....	11¼	D Lillegard*
FOSSTON.....	Froen (N).....	7 NW.....	3 pm	D Lillegard*
FRONTENAC.....	Immanuel.....	6 W.....	9	Vicar R E Woller*
FRONTENAC.....	St John.....		10½	Vicar R E Woller
GAYLORD.....	Norwegian Grove (N).....	7 SE.....		J N Petersen*
GIBBON.....	Immanuel†.....	1380 First Ave.....	10 (9).....	L A Hohenstein
GLENCOE.....	St John†.....	5 SE.....	9	P R Kuske
GLENWOOD.....	Calvary.....	501 2nd St SE.....	9	J B Erhart
GOODHUE.....	Grace.....	3½ SE — Co 4 & 16.....	10½	W J Henrich
GOODHUE.....	St John†.....	3½ NE — Co 4.....	9	W J Henrich*
GOODHUE.....	St John.....	9 SW — Co 7.....	11 (10½).....	R L Sachs*
GOODHUE.....	St Peter.....		9½ (9).....	R L Sachs
GRACEVILLE.....	Mt Olive.....		10¾ (10½).....	H H Klug
GRYGLA.....	St Petri (N).....	3W 1N.....	8 pm	D Lillegard*
HANCOCK.....	St John.....	Church Ave & Pearl St.....	10½ (9).....	J Manteufel
HARTLAND.....	Hartland (N).....			P Ylvisaker
HASTINGS.....	St John.....	202 W 8th.....	7½, 10 (7, 9½).....	P V Borchardt
HAWLEY.....	Our Savior (N).....	6th & Joseph.....	9½ (8½).....	W L Halvorsen
HENDRICKS.....	Trinity.....		9 or 10½	L Schroeder
HOKAH.....	Zion.....		8	E G Hertler*
HUTCHINSON.....	Grace.....	5th Ave & Grove SW.....	10	D L Bode
HUTCHINSON.....	Immanuel†.....	5 NW.....	10	R O Reimers
HUTCHINSON.....	Zion.....	5 SW.....	8¾	R O Reimers*
JANESVILLE.....	St John†.....	9 SW — Co 9.....	10½	D Begalka
JASPER.....	Rose Dell Trinity (N).....	4 E.....	9	N Madson*
JOHNSON.....	Trinity†.....	2½ N.....	10 (9½).....	G A Fuerstenau
JORDAN.....	St Paul.....	"	9½ (9).....	R G Hoenecke
KASOTA.....	Kasota Valley Home (N).....			H Handberg*
LA CRESCENT.....	First.....		9¼	E G Hertler*
LA CRESCENT.....	Immanuel.....	6 SW — Co 25.....	10½	E G Hertler
LA MOILLE.....	St Luke.....	3W — Co 7.....	11	W J Koepsell*
LAKE BENTON.....	St John.....		9	G W Birkholz
LAKE CITY.....	St John†.....	6th & Chestnut Sts.....	9¼, 11.....	T H Albrecht
				R A Goede
				N E Sauer
LAKE CITY.....	Trinity.....	14 S — off Hwy 63.....	10½ (10).....	W Ziebell
LE SUEUR.....	Grace.....	Sixth & Smith.....	10¼ (9).....	S G Stern
LENGBY.....	St Paul (N).....		11¼	S Quist
LEWISTON.....	St John†.....	180 Williams St.....	10½ (9½).....	R T Beckmann
LITCHFIELD.....	St Paul.....	S Ramsey & W Ripley.....	9½	J J Radloff
LORETTA.....	Salem†.....	5 N 1 W ½ N — Co 123.....	9½ (10).....	W P Haar
LUVERNE.....	Bethany (N).....	Kniss & Adams.....	10½	N Madson
MANCHESTER.....	Manchester (N).....			P Ylvisaker*
MANKATO.....	Mt Olive (N)†.....	Marsh & Guenther.....	8½, 10¾ (9½).....	H J Handberg

Place	Church	Location	Time	Pastor
MANKATO.....	St Mark.....	Sibley & W 7th.....	8¼, 10¼ (8¼, 10).....	M C Birkholz E R Gamm
MARSHALL.....	Christ.....	3rd & Marshall Sts.....	8½, 10½.....	T Haar*
MAZEPPA.....	St John.....	.....	10½.....	T Haar
MAZEPPA.....	St John.....	4 NE.....	9.....	E C Leyrer
MILLVILLE.....	Trinity.....	5 S.....	9¼.....	A Jannusch*
MILROY.....	First St John.....	.....	10½.....	J G Hoenecke
MINNEAPOLIS.....	Bloomington†.....	Nicollet & 88th St.....	8, 9½, 11(8, 9½).....	W F Dorn
MINNEAPOLIS.....	Brooklyn.....	5995 69th Ave N.....	10½ (9½).....	R M Branstad,
MINNEAPOLIS.....	Fairview (N).....	31st & Colfax Ave.....	9, 10½.....	F Weyland C R Wosje
MINNEAPOLIS.....	Hiawatha (N)†.....	1420 E 43rd St.....	10¼.....	R J Palmer
MINNEAPOLIS.....	Holy Trinity.....	Cf New Hope.....	.....	D D Westendorf
MINNEAPOLIS.....	Pilgrim†.....	3901 First Ave S.....	8¼, 9½, 11.....	D Grummert
MINNEAPOLIS.....	St John.....	Broadway & Washington NE.....	8½, 10.....	W H Wiedenmeyer
MINNEAPOLIS.....	St Philip.....	3915 4th Ave S.....	11.....	W H Wiedenmeyer
MINNEAPOLIS.....	Institutions.....	.....	.....	L I Zessin*
MINNESOTA CITY.....	First.....	.....	9¾.....	E J Otterstatter
MONTICELLO.....	St Peter.....	415 E Third St.....	9.....	R A Sievert
MONTROSE.....	St Paul.....	1 block N US 12.....	10.....	Vicar D A Hayes
MOORHEAD.....	Ascension.....	2820 12th Ave S — 1 bl E US 52.....	8½ (9½).....	C E Miller
MORGAN.....	Zion.....	.....	9½ (9).....	R H Roth
MORRIS.....	St Paul.....	W 5th & Idaho Ave.....	9.....	G A Maas
MORTON.....	Zion.....	.....	10.....	O G Schupmann
NEW HOPE.....	Holy Trinity.....	Rockford Rd & Gettysburg N.....	9½.....	H W Sturm
NEWPORT.....	Salem.....	3 E — Bailey Rd.....	9¾.....	A Martens*
NEW PRAGUE.....	Friedens Chapel.....	2nd Ave NW on 4th St.....	8¾.....	A Martens
NEW PRAGUE.....	Friedens.....	3W — Hwy 19.....	10.....	F H Nitz
NEW ULM.....	St John.....	7th S & Washington.....	8½, 10 (9).....	W J Schmidt
NEW ULM.....	St Paul†.....	State & 2nd N.....	8½, 10.....	T Henning
NEW ULM.....	Zion.....	Cf Courtland 6N.....	.....	R J Polzin
NICOLET.....	Trinity†.....	1 bl from US 14 & 111.....	8½, 9¾.....	F Mueller
NODINE.....	St John.....	La Crosse 15N — US 12.....	10 (9½).....	R A Haase
NORTH MANKATO.....	St Paul.....	Range & Monroe.....	8, 10½.....	E M Bode
NORTH ST PAUL.....	Christ.....	2475 E 17th Ave.....	8, 10½.....	H A Larson
OKLEE.....	Clearwater (N).....	10 NE.....	.....	H A Larson*
OKLEE.....	Oak Park (N).....	15 N.....	.....	I F Lenz
OLIVIA.....	Zion.....	11th & Oak St.....	9½.....	D G Bruemmer
ORONOCO.....	Grace.....	.....	8, 10½.....	D G Bruemmer*
PICKWICK.....	St Luke.....	Cf La Moille.....	.....	D Lillegard*
PINE ISLAND.....	St Peter.....	4 NE — Goodhue Co 11.....	9¼.....	W C Gullixson*
PLUMMER.....	Clearwater (N).....	5 N.....	2¼ pm.....	G Horn
PRINCETON.....	Bethany (N).....	801 S 6th St.....	9.....	E O Schulz
PRINCETON.....	Our Savior (N).....	10 W 4 S.....	11 (10¾).....	D Arndt
RED WING.....	St John†.....	5th St & East Ave.....	8¼, 10.....	O H Dreylow
REDWOOD FALLS.....	St John.....	119 W Broadway.....	8, 10½ (8, 9½).....	D Arndt*
RENVILLE.....	Bethany.....	6 SE — Emmet Township.....	10½.....	.....
RENVILLE.....	St John.....	.....	10½ (9).....	.....
RENVILLE.....	St Matthew.....	12 SE — Flora Township.....	9.....	.....
RIDGEWAY.....	Grace.....	Cf Dakota 12 W.....	.....	.....
ROCHESTER.....	Resurrection.....	407 14th St NW.....	8, 10½.....	W R Hoyer
ROCHESTER.....	Institutions.....	.....	.....	W R Hoyer
ROCKFORD.....	Cross.....	.....	8½, 10½ (8½, 10).....	W E Neumann (Vacant)
ROLLINGSTONE.....	Trinity.....	7 SW.....	.....	D W Lindloff
ST CLAIR.....	St John.....	.....	10.....	R A Sievert*
ST CLOUD.....	.....	Hotel — 6th & Germain Sts.....	8.....	E F Peterson
ST JAMES.....	St Paul†.....	315 9th St S.....	10 (8, 10).....	M H Hanke
ST LOUIS PARK.....	Timothy†.....	7814 Minnetonka Blvd.....	.....	F S Fallen
ST PAUL.....	Divinity.....	E Cottage & Kennard.....	8, 10½ (8, 9½).....	H R Johnne
ST PAUL.....	Emanuel†.....	Humboldt & Stevens.....	8, 10½.....	A G Eberhart
ST PAUL.....	Mt Olive.....	Pascal & Almond.....	8, 10¾.....	.....

Place	Church	Location	Time	Pastor
ST PAUL.....	Mt Zion.....	641 Burlington.....	8.....	H W Sturm*
ST PAUL.....	St James.....	Cherokee & W Annapolis.....	8, 10½.....	C F Bolle
ST PAUL.....	St John†.....	Margaret & Hope.....	8, 10½.....	M B Petermann
ST PAUL.....	Trinity†.....	441 Rice St.....	9½.....	E A Knief
ST PAUL.....	Institutions.....	.....	.....	W H Wiedenmeyer
ST PAUL PARK.....	St Andrew†.....	1000 Portland Ave.....	8½, 11.....	A P Zenker
ST PETER.....	Norscland (N).....	10 NW.....	.....	J N Petersen
ST PETER.....	St Peter.....	5th & Mulberry.....	8, 10½.....	P R Hanke
SANBORN.....	Zion†.....	.....	10.....	J Parcher
SEAFORTH.....	St Paul.....	.....	10 (8½).....	J H Braun*
SHAKOPEE.....	Mt Olive.....	911 E Shakopee Ave.....	10¼ (9½).....	L H Lothert
SLEEPY EYE.....	St John†.....	E Walnut & 3rd.....	8½, 10½ (8, 9¾).....	R Reede
SMITHS MILL.....	Trinity.....	.....	9.....	D Begalka*
SOUTH ST PAUL.....	Grace.....	8th Ave S & Southview.....	7¾, 10¾ (7¾, 9¾).....	C G Sengbusch
STILLWATER.....	St John.....	4 SW — US 212.....	9 or 10½.....	H R Filter
STILLWATER.....	St Matthew.....	4 NW — Co 5.....	9 or 10½.....	H R Filter*
STILLWATER.....	Salem.....	Prairie & 6th Ave S.....	8, 10½.....	P R Kurth
TRACY.....	Zion (N).....	2nd & Emory.....	11.....	J B Madson*
TRAIL.....	Mt Olive (N).....	.....	9.....	D Lillegard
TRAIL.....	Nazareth (N).....	20 NE.....	.....	H Larson*
TYLER.....	Immanuel.....	Oak & Willow.....	9.....	L F Schalow
TYLER.....	Zion.....	8 N 6 E.....	10½.....	L F Schalow*
ULEN.....	Calvary (N).....	.....	11¼.....	G H Gullixson*
VERDI.....	Immanuel.....	3 N.....	10½.....	G Birkholz*
VESTA.....	St John.....	.....	9.....	A Jannusch
WABASHA.....	Our Redeemer.....	.....	9.....	L E Lillegard
WEST FLORENCE.....	Immanuel.....	Cf Frontenac 6W.....	.....	.....
WILLMAR.....	Immanuel.....	1704 W 5th St.....	10.....	M J Scheele
WINONA.....	Goodview Trinity.....	820 41st Ave.....	8½, 11 (8½).....	L I Zessin
WINONA.....	St Matthew†.....	766 W Wabasha St.....	8, 10½.....	A L Mennicke
WINONA.....	Trinity.....	8 SW — Hwy 43.....	10 (9).....	W L Beckendorf
WINTHROP.....	Zion.....	Highland Dr & Eastern.....	10 (9).....	W J Oelhafen
WOOD LAKE.....	St John†.....	.....	8½, 10½ (8¼, 9¾).....	N A Gieschen
ZUMBROTA.....	Christ.....	.....	8¾, 11 (8¾, 10¾).....	H F Muenkel

MISSOURI (Central Time)

BALLWIN.....	Trinity.....	Kehrs Mill Rd & Sunset Dr.....	10.....	(Vacant)
KANSAS CITY.....	Mt Olive.....	Cf Overland Park Kans.....	.....	.....
OWENSVILLE.....	Peace.....	607 E Madison Ave.....	8¾.....	R R Zehms*
ST LOUIS.....	Mission.....	6925 S Lindbergh Blvd — Motor Lodge.....	11.....	R R Zehms

MONTANA (Mountain Time)

BILLINGS.....	Faith.....	19th St W & Howard Ave.....	11 (9).....	J Schneider
CIRCLE.....	Salem.....	.....	11 (9).....	J Humann*
EKALAKA.....	Trinity.....	Block East Conoco Sta.....	7½ pm 1-3-5 Sun.....	L Wurster*
GLENDIVE.....	Messiah.....	Highland Park Rd.....	9 (11).....	J Humann
GRASS RANGE.....	St Paul.....	.....	.....	(Vacant)
GREAT FALLS.....	Mountain View.....	800 Sacajawea Dr.....	11 (9).....	R F Zimmermann
LAVINA.....	Holy Trinity.....	.....	2 pm (11 am).....	J Schneider*
LIVINGSTON.....	St Paul.....	12th & Geyser.....	10½ (9½).....	K Lenz
MELSTONE.....	Faith.....	.....	.....	(Vacant)
PRESSERVILLE.....	Good Shepherd.....	.....	2 pm (7 am).....	J Humann*
SAND SPRINGS.....	Sand Springs.....	.....	.....	(Vacant)
TERRY.....	Trinity.....	Adams & Bowen.....	11 (10).....	L Wurster
WINNETT.....	First.....	W Main.....	.....	(Vacant)

NEBRASKA (Central Time)

AURORA.....	First.....	12th & P.....	8½.....	W C Goehring
BEATRICE.....	Christ.....	8th & Elk.....	10.....	R E Ehlers
BREWSTER.....	St John.....	7N — Hwy 7.....	9¾ (10¾).....	K J Plocher

Nebraska

Directory of Congregations

North Dakota

Place	Church	Location	Time	Pastor
BROKEN BOW.....	St Paul.....	S 9th Ave & H St.....	10½ (9½).....	R N Tischer
CLATONIA.....	Zion†.....	1W — Hwy 41.....	8¾.....	A G Werre
COLUMBUS.....	St Paul.....	3716 21st St.....	10¾.....	W R Gabb
CORTLAND.....	St John.....	2E.....	10½.....	A G Werre*
GARRISON.....	Zion.....	3 SW.....	8¾ or 10½.....	E Miller*
GENEVA.....	Grace†.....	4th & G Sts.....	9 or 10½.....	D A Fischer
GRAFTON.....	Trinity.....	.....	9 or 10½.....	D A Fischer*
GRAND ISLAND.....	Christ†.....	W 13th & Grand Island Ave.....	8½, 10½.....	G E Haag
GRESHAM.....	St Paul.....	3½ NE.....	8¾ or 10½.....	E Miller
HADAR.....	Immanuel†.....	.....	10 (9).....	H E Russow
HASTINGS.....	Redeemer.....	Baltimore & Bateman.....	10.....	G P Eckert
HOSKINS.....	Trinity†.....	.....	10 (9½).....	J E Lindquist
LINCOLN.....	Mt Olive.....	28th & Holdrege.....	8¾, 10¾.....	L C Gruendeman
LINCOLN.....	St Mark.....	19th & Burnham.....	10½.....	H John
NAPER.....	St Paul.....	.....	.....	R D Dallmann
NORFOLK.....	St Paul†.....	1100 Georgia Ave.....	8½, 10½.....	M F Weishahn
NORTH PLATTE.....	St Paul.....	2200 W Anna.....	9½.....	P S Soukup
OMAHA.....	Gethsemane†.....	5325 N 42nd St.....	8½, 10½.....	H F Lichtenberg
OMAHA.....	Good Hope.....	8711 S 36th St.....	9.....	D Gray
OMAHA.....	Good Shepherd†.....	5071 W Center St.....	10½ (9).....	G E Free
PLYMOUTH.....	St Paul†.....	.....	10.....	H C Schnitker
RISING CITY.....	St John.....	2W 4S.....	9.....	W R Gabb*
SEWARD.....	Mission.....	.....	2½ pm.....	E Miller*
STANTON.....	St John†.....	6th & Maple.....	10.....	E W Lindemann
SUTTON.....	St Mark.....	.....	10½.....	W C Goehring*
VALENTINE.....	Zion†.....	Third & Ray Sts.....	10½ (9½).....	N T Paul

NEW JERSEY (Eastern Time)

EAST BRUNSWICK.....	Our Savior.....	Memorial School — Innes Rd off Ryders Lane.....	11.....	G P Baumler
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NEW MEXICO (Mountain Time)

ALBUQUERQUE.....	Good Shepherd.....	1100 Coal Ave SE (Mortuary).....	7½ pm.....	A H Reaume*
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NEW YORK (Eastern Time)

ROCHESTER.....	Indian Landing (N).....	626 Landing Rd N.....	10½.....	N B Harstad
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NORTH DAKOTA (Central and Mountain Time)

BISMARCK.....	Our Savior†.....	1615 N 18th St.....	10 (9) CST.....	G C Rothe
BURT.....	Zion.....	.....	.....	D M Neumann*
CARSON.....	Trinity.....	.....	9½ MST.....	W H Russow*
ELGIN.....	Immanuel.....	.....	10½ (9¾) MST.....	D M Neumann
FLASHER.....	Trinity.....	.....	8 or 11 MST.....	W H Russow
GRAND FORKS.....	(N).....	.....	.....	E Teigen
HAZELTON.....	St Paul.....	.....	10 CST.....	D M Buske
HETTINGER.....	Redeemer.....	.....	2½ pm (alt Sun) MST.....	D A Krause VP* D M Neumann*
LEITH.....	St Luke.....	.....	.....	M A Putz
MANDAN.....	Redeemer†.....	5th Ave & 2nd St NW.....	10 (9) CST.....	.....
MAYVILLE.....	First American (N).....	3rd Ave & 2nd St NE.....	11 (9).....	(Vacant)
PARADISE.....	St John.....	Carson 24S.....	8 or 11 MST.....	W H Russow*
REEDER.....	Zion.....	.....	2½ pm (alt Sun) MST.....	D A Krause VP* (Vacant)
SHEYENNE.....	Holy Cross (N).....	.....	.....	W J Oelhafen Jr
TAPPEN.....	St John.....	.....	11 CST.....	W Oelhafen Jr VP*
VALLEY CITY.....	St Paul.....	4th St & 7th Ave SW.....	8½ CST.....	A E Lemke
ZEELAND.....	Zion.....	.....	9 or 11 CST.....	.....

Place	Church	Location	Time	Pastor
OHIO (Eastern Time)				
CLEVELAND.....	King of Kings.....	Cf Eastlake		
CLEVELAND.....	Peace.....	Cf New Carlisle		
COLUMBUS.....	St Paul.....	322 Stewart Ave.....	8, 10½ (8, 10)....	J O Lang
EASTLAKE.....	King of Kings.....	36000 Lake Shore Blvd—R283 (Jr High School).....	9½, 10½.....	K C Kruck
FINDLAY.....	Immanuel.....	1315 N Main St.....	10½.....	F H Jungkuntz
GROVE CITY.....	Beautiful Savior..	Richard Ave School.....	9½.....	W K Roehl
JENERA.....	Trinity†.....		10 (9).....	D D Laude
KENTON.....	Grace.....	40 Washington Blvd.....	9.....	K Haag
MAUMEE.....	St Timothy.....	7th & Leith.....		(Vacant)
NEW CARLISLE.....	Peace.....	371 Weinland.....	11¼.....	K Haag*
STOW.....	Hope.....	City Hall — Darrow & Graham Rds.....	8.....	J M Graf
TOLEDO.....	Apostles.....	Stickney & Yates.....	10.....	R Kom
TOLEDO.....	Arlington.....	Arlington & Spencer.....	10¼.....	E T Gieschen
TOLEDO.....	St Andrew.....	2040 E Harbor.....	10½ (9¼).....	G P Backus
TOLEDO.....	Zion†.....	3360 Nebraska Ave.....	8, 10½.....	D E Habeck

OREGON (Pacific Time)

(Daylight Saving Time During Summer)

EUGENE.....	Trinity.....	1207 E 30th Ave.....	10.....	J M Mahnke
PORTLAND.....	Bethesda.....	13505 SE Stark.....	11.....	H A Schewe
PORTLAND.....	Grace.....	NE 76th & Fremont.....	10½.....	L Sabrowsky
SALEM.....	Immanuel.....	Madrona & Liberty.....	9.....	H A Schewe VP*
TIGARD.....	Gethsemane.....	Hwy 217 & Greenburg Rd.....	10½ (9).....	A B Habbén

PENNSYLVANIA (Eastern Time)

KING OF PRUSSIA.....	Peace.....	Western Savings Bank—Valley Forge Center — US 202.....	10½.....	R W Uhlhorn
PHILADELPHIA.....		Cf King of Prussia		

SOUTH DAKOTA (Central and Mountain Time)

ABERDEEN.....	Trinity.....	10th Ave SE & S Dakota St..	8¼, 10½ CST....	W I Schulz
AKASKA.....	Zion.....			(Vacant)
ALTAMONT.....	St John.....			J P Brandt*
BATESLAND.....	St Paul.....		10½ (9½) MST..	R J Kuckhahn
BISON.....	Christ.....			N J Engel*
BONESTEEL.....	Zion.....		10½ CST.....	R D Dailmann*
BOWDLE.....	St John.....	2024 2nd Ave.....	9 CST.....	W F Sprengeler
BROOKINGS.....	Our Savior.....	919 Ninth Ave.....	11 CST.....	R K Heins
BURKE.....	Grace.....		10½ (9) CST....	J M Engel
CARLOCK.....	Peace.....	8S 3W — Hwy 47.....	9 (10½) CST....	J M Engel*
CLARK.....	Peace.....	N Smith & 3rd.....	9½ CST.....	D P Nimmer*
CLEAR LAKE.....	Trinity.....		8, 11 CST.....	J P Brandt
COLOME.....	St Paul.....	13 SW — US 183.....	9 (9½) CST....	M F Doelger*
COLOME.....	Zion.....		10½ (10¾) CST..	M F Doelger
DEMPSTER.....	St John.....		9 or 10½.....	H Ellwein*
DUPREE.....	First.....			N J Engel*
ELKTON.....	Trinity.....		10 (8½) CST....	L Ellenberger
ESTELLINE.....	Mt Calvary.....		9 or 10½.....	H Ellwein
FAITH.....	St Paul.....			N J Engel
GARY.....	First.....		9½ CST.....	J P Brandt VP*
GLENHAM.....	St Jacobi.....		11 (10½) CST....	H A Birner*
GOODWIN.....	St Peter.....		8 CST.....	E J Werner*
GROVER.....	Emmanuel.....	1 SE.....	9 CST.....	A P C Kell*
HENRY.....	St Paul.....		11 CST.....	D P Nimmer VP*
HERRICK.....	St John.....		8 pm CST.....	J M Engel*
ISABEL.....	Peace.....			N J Engel*
MARTIN.....	Our Redeemer....		8¾ (8) MST....	R J Kuckhahn*
McINTOSH.....	St Paul.....		8½ MST.....	D A Krause*
MISSION.....	Zion†.....		9½ CST.....	E H Herman

South Dakota

Directory of Congregations

Washington

Place	Church	Location	Time	Pastor
MOBRIDGE.....	Zion†.....	5th Ave W & 9th St W.....	9½ (9) CST.....	H A Birner
MORRISTOWN.....	Christ.....	.....	11 MST.....	D A Krause
MOUND CITY.....	St Paul.....	.....	9 or 11 CST.....	A E Lemke*
PIEDMONT.....	Trinity.....	.....	.....	(Vacant)
PLATTE.....	Faith.....	.....	2½ pm (7½ am) CST	M F Doelger*
RAPID CITY.....	St Paul.....	9th & Fairview.....	8, 10 MST.....	L A Dobberstein
RAYMOND.....	Bethlehem.....	.....	8 CST.....	D P Nimmer
ROSCOE.....	St Paul.....	.....	11 CST.....	L E Pingel
SIOUX FALLS.....	Bethel (N).....	1200 S Covell.....	10½ (10).....	V I Theiste
SIOUX FALLS.....	Good Shepherd.....	1733 S Sherman Ave.....	10 CST.....	D Krenke
SIOUX FALLS.....	Institutions.....	.....	.....	D Krenke
SOUTH SHORE.....	Our Savior.....	.....	9½ CST.....	E J Werner
SOUTH SHORE.....	Our Savior.....	6 SW.....	11 CST.....	E J Werner*
STURGIS.....	Trinity.....	Baldwin & Marshall.....	9½ MST.....	M R Hahm
SUMMIT.....	St John.....	13 S.....	.....	(Vacant)
THEODORE.....	Trinity.....	.....	.....	(Vacant)
TIMBER LAKE.....	St Paul.....	.....	.....	N J Engel*
TOLSTOY.....	St James.....	.....	.....	(Vacant)
VOLGA.....	Oslo (N).....	7 S.....	.....	V Theiste*
WARD.....	Immanuel.....	.....	8½ (10) CST.....	L Ellenberger*
WATAUGA.....	Bethlehem.....	.....	9¾ MST.....	D A Krause*
WATERTOWN.....	Bethlehem.....	N Maple & 12th Ave E.....	10½ CST.....	A P C Kell
WATERTOWN.....	St John.....	10 N.....	.....	W D Herrmann
WATERTOWN.....	St Martin†.....	119 2nd Ave SE.....	8½, 11.....	E C Habermann
WHITE.....	St Paul.....	5 NW.....	9 or 10½.....	L Schroeder*
WHITE RIVER.....	Our Savior.....	.....	.....	(Vacant)
WILLOW LAKE.....	Bethlehem.....	11 NW.....	9½ CST.....	G C Bunde*
WILLOW LAKE.....	Willow Lake.....	.....	11 CST.....	G C Bunde
WINNER.....	Trinity.....	W 2nd & Taft.....	9 (8½) CST.....	Wm Leerssen
WITTEN.....	St John.....	.....	10¾ (10¼) CST.....	Wm Leerssen*
WOOD.....	St Peter.....	.....	11¼ CST.....	E Herman*
YANKTON.....	Institutions.....	.....	.....	D Krenke*

TENNESSEE (Central Time)

FAYETTEVILLE.....	Luth Church of Fayetteville.....	Elk & Washington.....	7 pm.....	M F Wagenknecht*
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TEXAS (Central and Mountain Time)

DALLAS.....	Calvary.....	Church Rd & Audelia.....	10¼ CST.....	R E Neumann
DUNCANVILLE.....	St Mark.....	Cedar Ridge Dr & Middle Rd.....	11 CST.....	R C Hartman
EDNA.....	Redeemer.....	Hanover & Church Sts.....	10½ CST.....	J C Neffendorf
EL PASO.....	Spanish Mission.....	Ranchland & Phoenix — Optimist Club.....	10 MST.....	E Zimdars
HILLSBORO.....	Mt Zion.....	1401 E Park Dr.....	3 pm (7 pm) CST.....	R C Hartman*
HOUSTON.....	Christ the Lord.....	5202 Willow Dr.....	11 CST.....	V R Glaeske
SAN ANTONIO.....	Our Savior.....	323 McCullough — Funeral Home.....	4½ pm CST.....	J C Neffendorf*

VIRGINIA (Eastern Time)

FALLS CHURCH..... (Fairfax Co.)	Grace.....	3233 Annandale Rd.....	11.....	W F Beckmann
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WASHINGTON (Pacific Time)

(Daylight Saving Time During Summer)

BELLEVUE.....	Calvary.....	NE 6th St & 164th Ave NE.....	11.....	P E Pankow
ELLENSBURG.....	Good Hope.....	Pearl & Capitol Ave.....	11.....	P G Albrecht
KENT.....	Holy Trinity.....	26454 16th Ave S.....	10½ (10).....	D E Bode
MOUNTLAKE TERRACE.....	Salem†.....	5505 238th SW.....	11.....	R N Baur
OMAK.....	Trinity.....	102 W 4th Ave.....	11 (9).....	E H Zimmermann

Washington

Directory of Congregations

Wisconsin

Place	Church	Location	Time	Pastor
RAINIER.....	Zion.....	.....	9.....	M F Teske*
RENTON.....	Mission.....	168th St & 128th Ave SE.....	9.....	W Widmann
SEATTLE.....	Grace.....	11050 Greenwood Ave.....	9½.....	L Weindorf
SNOQUALMIE.....	Snoqualmie.....	.....	11.....	W Lueckel
SOUTH CLE ELUM.....	Good Faith.....	Washington & 7th Ave.....	9.....	P G Albrecht*
SPOKANE.....	St Matthew.....	W 906 Weile — Linwood School.....	10¼.....	J E Henning
TACOMA.....	Faith.....	96th & A Sts.....	11.....	M F Teske
TACOMA.....	Lakewood (N).....	10202 112th St.....	11.....	W McMurdie
TACOMA.....	Parkland (N).....	123rd & Pacific.....	9, 10¾.....	H A Theiste
TACOMA.....	St Paul.....	S 27th & Tacoma Ave.....	11 (10).....	G W Frey
TWISP.....	Twisp Mission.....	.....	2½ pm (11 am).....	E H Zimmermann*
WITHROW.....	Withrow.....	.....	10½ (9½).....	P P Schliesser
YAKIMA.....	Grace.....	1207 S 7th Ave.....	11.....	T R Adascheck
YAKIMA.....	Redeemer.....	415 S 31st Ave.....	.....	A J Valerio VP*
ZILLAH.....	Grace.....	2nd & Hillcrest Dr.....	10½.....	A J Valerio

WISCONSIN (Central Time)

(Daylight Saving Time During Summer)

ABRAMS.....	Calvary.....	.....	9½ (9).....	R W Steffenhagen
ALGOMA.....	St Paul.....	State & 4th.....	8, 9¾.....	A A Schabow
ALLENTON.....	St Peter.....	5 NE.....	9.....	W L Bartelt*
ALLENTON.....	Zion.....	4 NW — Co D.....	10¼.....	W L Bartelt
AMHERST JUNCTION.....	New Hope (N).....	5 NE.....	10.....	(Vacant)
AMHERST JUNCTION.....	Our Savior (N).....	4 NE.....	11.....	(Vacant)
APPLETON.....	Bethany.....	1817 N Alvin St.....	8, 10½ (8, 9½).....	L J Koenig
APPLETON.....	Immanuel.....	7 W.....	9 (8½).....	O A Sommer
APPLETON.....	Mt Olive.....	112 W Franklin.....	8, 10½.....	M A Schroeder
APPLETON.....	Riverview.....	136 W Seymour St.....	8, 10½ (8, 9½).....	F E Thierfelder
APPLETON.....	St John.....	7 N — Hwy 47.....	9½ (9).....	A C Meyer
APPLETON.....	St Matthew.....	W Lawrence & S Mason Sts.....	7¾, 9¼, 10¾ (7¾, 9¼).....	S Johnson
APPLETON.....	St Paul.....	N Morrison & E Franklin.....	8, 9½.....	F M Brandt
APPLETON.....	St Peter.....	7 NE.....	10 (9½).....	H W Bergholz
APPLETON.....	Trinity.....	10 NW — Co O.....	.....	J R Kingsbury
APPLETON.....	Institutions.....	.....	.....	R Carter
ARLINGTON.....	Zion.....	4 SE — Co K.....	10¼ (9¼).....	J W Mattek*
ASHLAND.....	First English (N).....	7th St & Vaugh Ave.....	9½.....	M F Sordahl
BAILEYS HARBOR.....	Christ.....	4N — Hwy 57.....	8½.....	T Teigen
BANGOR.....	St Paul.....	.....	9, 10½ (8½, 10).....	A H Dobberstein*
BARABOO.....	Christ.....	4½ SE — Tower Rd.....	10½ (10).....	R A Siegler
BARABOO.....	St John.....	5th & East St.....	7¾, 9, 10½.....	G E Neumann
BARRE MILLS.....	St John.....	1¼ E — Co M.....	10½ (10).....	E G Toepe
BEAVER DAM.....	Good Shepherd.....	N Center & Denning Ave.....	8, 10½ (8, 9½).....	F A Werner
BEAVER DAM.....	St John.....	7½ NE.....	10 (9).....	R D Roth
BEAVER DAM.....	St Stephen.....	W Maple Ave & West St.....	7½, 9, 10½ (8, 10).....	W B Zank
BELOIT.....	Good Shepherd.....	2447 Park Ave.....	9.....	E H Huebner
BERLIN.....	St Paul.....	4 W — Jct Co F & E.....	10 (9).....	L C Kirst
BIG BEND.....	Christ.....	Maple & Clark.....	8, 10½ (8, 9½).....	D Raddatz
BLACK CREEK.....	Immanuel.....	208 E State St.....	8, 10½ (8, 10).....	R C Hillemann
BLOOMER.....	St Paul.....	14th Ave & Larson St.....	8, 10½ (8, 9½).....	D F Johnson
BONDUEL.....	Friedens.....	1 S — US 47.....	9¼.....	W T Krueger
BRILLION.....	Trinity.....	237 W Water St.....	8, 10.....	A L Wood
BRISTOL.....	Zion.....	Hwy 45.....	8, 10.....	A L Wood
BRODHEAD.....	Bethany.....	3E — W Luther Valley.....	10¾.....	L A Nolte
BRODHEAD.....	St Peter.....	1305 W 15th.....	9.....	W E Schneider*
BROOKFIELD.....	Christ the Lord.....	Brookfield & Gebhardt Rds.....	8, 10½.....	W E Schneider
BROOKSIDE.....	Calvary.....	Cf Abrams.....	.....	M L Liesener
BROWN DEER.....	St Mark.....	8635 N 60th St.....	10 (9).....	T Olsen
BROWNSVILLE.....	St Paul.....	.....	10 (7½, 10).....	A Stuebs
BUFFALO CITY.....	Dr Martin Luther.....	.....	8.....	L A Nolte

Place	Church	Location	Time	Pastor
BURLINGTON.....	St John†.....	Pine & Madison.....	8, 10½.....	H Wiedmann
BURLINGTON.....	St John.....	7 S (Slades Corners).....	8, 10½.....	A A Hellmann
CALEDONIA.....	Trinity†.....	1 E of Hwy 38.....	8, 10½ (8, 10).....	Wm Hein
CAMBRIA.....	Zion.....	244 W Florence.....	9½.....	B P Pankow
CAMBRIDGE.....	St James.....	558 E North St.....	10¾ (10¼).....	R G Kobs
CAMPBELLSPORT.....	Immanuel.....	Forest & Elm Sts.....	.....	(Vacant)
CATARACT.....	Peace.....	4 NW.....	9.....	E F H Lehmann*
CATARACT.....	St Paul.....	.....	10½.....	E F H Lehmann
CEDAR LAKE.....	St Paul.....	Slinger 6 NE — Co Z.....	9¼ (8¾).....	L F Groth*
CENTURIA.....	St John.....	.....	10¾.....	K H Neumann*
CHASEBURG.....	St Peter.....	.....	10¼ (10½).....	E J Zehms
CHASEBURG.....	St Peter.....	4 N — Co K.....	9.....	E J Zehms*
CHILTON.....	St Peter.....	Cf Collins.....	.....	.....
CHRISTIE.....	St John.....	Cf Neillsville 6N.....	.....	.....
CLEAR LAKE.....	Grace.....	.....	9½.....	L W Meyer Sr
CLEVELAND.....	SS John & Peter..	.....	10.....	P W Knickelbein
CLINTONVILLE.....	St Paul (N).....	.....	.....	W Werling*
COCHRANE.....	Christ.....	.....	11 (10½).....	T H Kuske
COCHRANE.....	Zion.....	11 NE — Hwy 88.....	9½ (9¼).....	T H Kuske*
COLD SPRING.....	St John.....	Cf Fort Atkinson 5 SE.....	.....	.....
COLEMAN.....	Trinity.....	.....	8½.....	W F Zink
COLFAX.....	St John.....	10 N — Co W.....	9 or 10¾.....	R F Weber*
COLLINS.....	St Peter†.....	1 SW.....	9.....	R P Wendland
COLUMBUS.....	Zion†.....	W Mill & N Spring.....	8, 10½ (8, 10).....	G F Cares
CORNELL.....	St John.....	7th & Thomas.....	9½, 11 (9, 10½).....	E E Prenzlow Sr
CORNELL.....	Trinity.....	8 SW — Hwy 64.....	9½, 11 (9, 10½).....	E E Prenzlow Sr*
COTTAGE GROVE.....	W Koshkonong (N).....	8 SE.....	10 (9½).....	G F Guldberg
CRANDON.....	St Paul.....	E Glen St & N Park Ave.....	10½ (7, 10½).....	R M Oswald
CRIVITZ.....	Grace.....	.....	9.....	E Kitzerow
CUDAHY.....	St Paul†.....	Swift & Cudahy.....	8, 9½, 11.....	R W Brassow
DALE.....	St Paul.....	.....	8½, 10.....	E H Ploetz
DALTON.....	Grace.....	.....	10½.....	E C Schoemann*
DEERFIELD.....	Immanuel.....	5 NE — Co BB.....	9 or 10½..... (8½ or 10).....	H C Krause*
DENMARK.....	Christ.....	.....	10 (9½).....	R P Otto
DENMARK.....	Emanuel.....	Cf Henrysville.....	.....	.....
DE PERE.....	Immanuel.....	Cf Shirley.....	.....	.....
DOYLESTOWN.....	St John.....	.....	9 or 10½..... (8½ or 10).....	C L Tessmer
DUNDEE.....	Trinity.....	Campellsport 6 NE.....	8, 10¼ (8, 9½).....	N M Mielke
EAGLE RIVER.....	Christ†.....	.....	10½ (8½, 10½).....	M A Radtke
EAGLETON.....	St John.....	½ E off US 53.....	10½ (9½).....	B A Borgschatz
EAST TROY.....	St Paul.....	309 S Church St.....	.....	(Vacant)
EAU CLAIRE.....	Ascension (N).....	1500 Peterson.....	9 (10¼).....	L Vangen
EAU CLAIRE.....	Concordia (N).....	321 N Farwell.....	10½ (9).....	L Vangen
EAU CLAIRE.....	Pinehurst (N).....	3304 Fern Ct.....	10¼ (9).....	N Oesleby
EAU CLAIRE.....	St Mark.....	YMCA.....	10½.....	F A Kogler*
EDGAR.....	St John.....	6 NE.....	9 or 10½.....	G E Schmeling
EGG HARBOR.....	Zion.....	4 SE — Co T — W Jacksonport Rd.....	10¼.....	A H Dobberstein
ELDERON.....	Our Savior (N).....	Main St.....	8½.....	(Vacant)
ELDORADO.....	St Peter.....	.....	9 or 10½.....	W H Zickuhr*
ELKHORN.....	First.....	S Church & W Geneva.....	.....	D Meier VP*
ELMWOOD.....	St Peter.....	.....	8½.....	F A Kogler
ELROY.....	St Luke.....	5 W.....	9.....	A H Werner*
ELROY.....	Zion.....	520 Franklin St.....	10½.....	A H Werner
FAIRCHILD.....	St John.....	6 W — Co MM.....	11.....	D A Witte*
FALL RIVER.....	St Stephen.....	221 N Main.....	9 or 10½..... (8½ or 10).....	C L Tessmer*
FLORENCE.....	St John.....	Olive Ave.....	10½ CST.....	P Huebner
FOND DU LAC.....	Faith†.....	400 E Johnson.....	8, 10½ (8, 9½).....	M P Janke
FOND DU LAC.....	Good Shepherd.....	Martin Ave & Pioneer Rd.....	10.....	G J Ehler
FOND DU LAC.....	Redeemer†.....	606 Forest Ave.....	8, 10.....	G L Meyer

Place	Church	Location	Time	Pastor
FOND DU LAC.....	St Paul.....	Cf Van Dyne		
FOND DU LAC.....	St Peter†.....	1st & Marr.....	8, 10½.....	K A Gurgel
FOND DU LAC.....	Institutions.....			L A Winter*
FORESTVILLE.....	Emanuel.....	5 W — Co D.....	10 (9).....	F W Mattek
FORT ATKINSON.....	Bethany.....	804 Charles St.....	8½, 9¾.....	R R Hoenecke
FORT ATKINSON.....	St John.....	5 SE — Co N.....	9 (8½).....	R G Kobs*
FORT ATKINSON.....	St Paul†.....	S Third & High Sts.....	8¼, 10¼.....	D F Bitter
FOUNTAIN CITY.....	St Michael†.....	38 S Hill St.....	8, 10¼.....	C H Weigand
FOX LAKE.....	St John.....	Hamilton & Edgelawn.....	8, 10¼ (8, 9½) ..	F A Mutterer
FOX LAKE.....	Institutions.....			A H Schroeder*
FRANKLIN.....	St Paul†.....	6881 S 51st St.....	8, 10½.....	E Biebert
FRANKSVILLE.....	Trinity†.....	4 W — 4550 51st St.....	9, 11¼.....	A D Capek
FREMONT.....	St John†.....	6 SW.....		(Vacant)
FRIESLAND.....	Trinity.....		9.....	E C Schoemann
GENOA.....	St John.....	6 SE — Hwy 35.....	10½.....	R E Berg*
GLOBE.....	Immanuel.....	Cf Neillsville 9 NW		
GRAFTON.....	Our Savior†.....	1540 13th Ave (Legion Hall) ..	9.....	H Winterstein
GREEN BAY.....	First.....	743 S Monroe Ave.....	10 (9).....	E H Krueger
GREEN BAY.....	St Mark.....	S Oneida & Thorndale.....	8, 10½.....	C W Voss
GREEN BAY.....	St Paul†.....	Clay & Chicago.....	8¼, 10¼.....	A W Voigt
GREEN BAY.....	St Paul.....	R 3 — Cf Pine Grove		
GREENFIELD.....	St Jacob†.....	8605 W Forest Home Ave.....	11¼.....	P G Eckert
GREEN LAKE.....	Peace†.....	Lake St.....	9½ (9).....	D E Hallemeyer
GREENLEAF.....	St Paul.....	Hwy 96.....	9:20.....	J Diener VP*
HALES CORNERS.....	St Paul.....	S66 W14325 Janesville Rd (Hwy 24).....	7¾, 9¼, 10¾.....	R J Zink
HAMBURG.....	St Paul.....	5E — Co F — Berlin Lane 1S..	9.....	H C Gieschen
HARTFORD.....	Emmanuel.....	10 NW — Hwy 33.....	10½ (10).....	H J Lemke
HARTFORD.....	Peace.....	Center & Prospect.....	7½, 10.....	D H Kuehl
HARTFORD.....	Trinity.....	Cf Huilsburg		
HARTLAND.....	Zion.....	415 W Capitol Dr.....	8½, 10.....	F H Zarling
HAY CREEK.....	St John.....	Cf Fairchild		
HELENVILLE.....	St Peter†.....			G P Fischer
HENRYSVILLE.....	Emanuel.....		8½ (8).....	R P Otto
HERSEY.....	First.....	Hwy 12.....	10¾.....	H A Pankow*
HILES.....	Christ.....		8½.....	R M Oswald*
HILLPOINT.....	St John.....		8½ or 9¾ or 11 (8or9¼or10½).....	J M Mumm
HILLSBORO.....	St Paul.....	S High & Lake.....	8, 10½ (8, 10).....	J P Meyer
HORTONVILLE.....	Bethlehem†.....	Nash St.....	8½, 10.....	C Schlei
HUBBLETON.....	Immanuel.....			H A Scherf*
HUILSBURG.....	Trinity.....	Hartford R 3.....	10 (9½).....	H W Schwertfeger
HURLEY.....	St Paul.....	2nd & Poplar.....	11 (9).....	T C Spiegelberg
HUSTISFORD.....	Bethany†.....	Lake St.....	9½, 11 (8, 9½) ..	E B Froehlich
HUSTLER.....	St Paul.....	Tomah 16 SE — Co A.....	11 (10½).....	D E Kempf*
IRON RIDGE.....	Kripplein Christ†.....	4 NE — Co AY.....		(Vacant)
IRON RIDGE.....	St Matthew†.....		9.....	L A Tessmer
IXONIA.....	St John.....	1 S — Hwy 135.....		(Vacant)
IXONIA.....	St Mark.....	Co O.....	7¾ (10¾).....	G B Frank*
IXONIA.....	St Paul†.....	3 NW.....	9, 10¼ (8, 9¼) ..	G B Frank
JACKSON.....	Dauids Start.....	5 SE — Kirchhayn & Church..	8, 9½, 10¾.....	C H Weigel
JANESVILLE.....	Peace.....	1550 S Osborne Ave.....	8½, 11.....	V H Prange
JANESVILLE.....	St Matthew†.....	709 Milton Ave.....	8, 10½ (8, 9½) ..	W E Wagner
JEFFERSON.....	St John†.....	Church St.....	8¼, 10.....	R W Mueller
JOHNSON CREEK.....	Immanuel.....	1 E.....	7½, 10.....	F C Dobratz
JUNEAU.....	St John†.....	400 S Main St.....	8, 9½.....	C H Mischke
JUNEAU.....	St Peter†.....	Cf Oak Grove		
KAUKAUNA.....	St John.....	4S 3E near Hwy 55.....	10 (9).....	P C Eggert
KAUKAUNA.....	Trinity†.....	Grignon & Tobacnoir.....	7¾, 9½, Wed 6½ pm.....	J W Mattek
KAUKAUNA.....	Institutions.....			I P Boettcher*
KEKOSKEE.....	St Peter.....	Cf Mayville		
KENDALL.....	St John.....		9.....	R Lauersdorf*

Place	Church	Location	Time	Pastor
KENOSHA.....	Bethany†.....	7443 22nd Ave.....	8, 10½.....	F A Naumann
KENOSHA.....	Friedens†.....	19th Ave & 51st St.....	8, 10½.....	A C Buenger
KENOSHA.....	Mt Zion.....	5927 37th Ave.....	7¾, 10½.....	E C Schewe
KENOSHA.....	St Luke.....	6700 30th Ave.....	8¼, 10½.....	F C Schulz
KENOSHA.....	Institutions.....			R L Schumann
KEWASKUM.....	St Lucas.....	1417 Park View Dr.....	8, 10¼.....	F A Naumann
KEWAUNEE.....	Immanuel†.....	1000 Wisconsin Ave.....	7½, 10.....	P H Hoencke
KEWAUNEE.....	St Peter.....	8 SW.....	8¾.....	A W Tiefel
KIEL.....	Trinity.....	316 Fremont.....	10 (9).....	A W Tiefel*
KIEL.....	Zion.....	5 NE — Hwy 149.....	9½ (9).....	C L Reiter
KIMBERLY.....	Mt Calvary†.....	208 S Pine St.....	7¾, 9¾ (7¾, 9).....	A F Schultz
KINGSTON.....	St John.....	5 SE.....	9 or 10½.....	F G Kosanke
KINGSTON.....	Zion.....		9 or 10½.....	C R Rosenow*
KNOWLES.....	St Luke.....		8¾.....	C R Rosenow
LA CROSSE.....	First†.....	West Ave & Cameron.....	8¾, 10.....	P H Huth*
LA CROSSE.....	Grace.....	Ward Ave & S 26th.....	8¼, 10¾ (8¼, 10).....	F H Miller
LA CROSSE.....	Immanuel†.....	St Paul & Avon.....	9, 10½.....	G F Albrecht
LA CROSSE.....	Mt Calvary†.....	1411 S 16th St.....	8½, 10.....	W E Gutze
LAKE GENEVA.....	First.....	Logan & Horace Sts.....	8, 10½.....	L L Lambert
LAKE MILLS.....	St Paul†.....	412 Madison St.....	8, 10.....	D W Meier
LANCASTER.....	Faith.....	Grantland Bldg — Tyler St.....	8.....	P H Wilde
LANNON.....	St John†.....	20801 Forest View Dr.....	8, 10¼.....	D W Fastenau*
LARSEN.....	St Peter.....	Winchester 5W — Hwy 110.....	9 or 10½.....	L Hallauer
LENA.....	Our Savior.....		9¾ (9¼).....	E F Stelter*
LEWISTON.....	St Paul (N).....		9.....	W R Steffenhagen*
LIME RIDGE.....	Trinity.....		8½ or 9¾ or 11 (8or9¼or10½).....	S E Lee*
LITTLE CHUTE.....	St Luke.....	Main & Wilson.....	11.....	J M Mumm*
LOMIRA.....	St John†.....	550 Water St.....	10 (9).....	J Diener
LOMIRA.....	St Paul.....	3S — Hwy 175.....	10 (9½).....	N Retzlaff
LOWELL.....	Salem.....	Corner US 16-60 & Co KW..	10½ (9½).....	W O Nommensen
MADISON.....	Chapel and Student Center.....	220 W Gilman.....	9½, 11 (10).....	L Pankow
MADISON.....	Eastside Engl.†.....	2310 Independence Lane.....	8, 10.....	R D Balge
MADISON.....	Grace (N).....	1 S Rosa Rd.....	10 (9½).....	K G Bast
MADISON.....	Holy Cross (N)†.....	2670 Milwaukee.....	9, 11 (8½, 10).....	W W Petersen
MADISON.....	Our Redeemer.....	5201 Old Middleton Rd at N Whitney Way.....	9, 11 (9).....	G M Orvick
MADISON.....	Our Savior (N)†.....	1 S Hancock.....	10.....	R Ehlert
MADISON.....	Institutions.....			A Kuster,
MANCHESTER.....	St Paul.....		10 (9¾).....	Thomas Kuster
MANITOWOC.....	Bethany.....	32nd & Meadow Lane.....	8½, 11 (8½, 10).....	R C Horlamus
MANITOWOC.....	First German†.....	8th & Marshall Sts.....	7½, 10½.....	L Wenzel
MANITOWOC.....	Grace.....	N 17th St & Wisconsin Ave.....	8, 10½ (8, 9½).....	R L Sawall
MANITOWOC.....	Immanuel.....	902 Pine St.....		N W Kock
MANITOWOC.....	Rockwood.....	5 N.....	8.....	T A Sauer
MANITOWOC.....	St John†.....	5 SW — Hwy 42.....	9.....	G H Unke
MANITOWOC.....	Trinity†.....	10 SW.....	10 (9).....	H H Kesting*
MARATHON.....	St Matthew.....	2nd & Hemlock.....	8, 10 (9½).....	A T Degner
MARATHON.....	Zion.....	6 N.....	9 or 10½.....	S Kugler
MARIBEL.....	St John†.....	½ S.....	9 (8½).....	G O Krause
MARINETTE.....	Trinity†.....	Colfax & Thomas Sts.....	10 (9).....	G E Schmeling*
MARKESAN.....	St John.....		8½, 10 (8, 9½).....	A Engel
MARQUETTE.....	St Paul.....		8¾ (8½).....	A A Gentz
MARSHALL.....	St Paul.....	Deerfield Rd.....	8, 10½ (8, 9½).....	G Kobs
MARSHFIELD.....	St Peter.....	5 NE — Co E.....	9.....	L Wenzel*
MARSHFIELD.....	Trinity.....	5 S — Hwy 13.....	9½.....	A Nicolaus
MASON.....	Moland (N).....	5 SE — Co E.....	11.....	K E Schroeder
MAUSTON.....	St Paul.....	Martin & Williams.....	8, 10½.....	G H Lambrecht
MAYVILLE.....	St Peter.....	Kekoskee 2 N — Co Y.....	9.....	T Teigen*
MEDFORD.....	Immanuel†.....	3rd & E Broadway.....	7½, 8¾, 10¼.....	M N Herrmann
MEDFORD.....	St Andrew.....	13 E — Hwy 64.....	9.....	M W Croll
MENASHA.....	Bethel†.....	829 Appleton Rd.....	8, 10½ (8, 9½).....	M W Zank
				R E Vomhof
				D Worguli

Place	Church	Location	Time	Pastor
MENOMONEE FALLS.	Bethlehem†.....	N84 W15252 Menomonee Ave.	8, 10½ (8, 9½)...	P R Janke
MENOMONEE FALLS.	Pilgrim†.....	W156 N5429 Bette Dr.....	8¼, 10½ (8¼, 10)	H Kruschel
MENOMONIE.....	St Katherine.....	6 E 2 N — Co E.....	9 or 10¾.....	R F Weber
MENOMONIE.....	St Paul†.....	9th St & 11th Ave.....	8½, 10½.....	H M Schwartz
MEQUON.....	St John†.....	1600W Mequon Rd 112N.....	8, 10½ (9).....	R E Pope
MEQUON.....	Trinity.....	11458N Wauwatosa Rd 76W.....	9.....	M C Smith
MEQUON.....	Trinity.....	10003N Cedarburg Rd 46W.....	9.....	A J Mittelstaedt
MERCER.....	Zion.....	½ SE — US 51.....	9 (11).....	T C Spiegelberg*
MERRILL.....	St Paul.....	4 SW.....	10½.....	H C Gieschen*
MERRILL.....	Trinity.....	10 SW — Hwy 107.....	9.....	W G Voigt
MILLERSVILLE.....	St Paul.....	Cf Sheboygan Falls.....		
MILLSTON.....	Hope.....		8 pm.....	E F H Lehmann*
MILLSTON.....	St Luke.....	6 E — Co O.....	11½.....	E L Carmichael*
MILTON.....	St John.....	Whitewater St.....	8, 10½ (8, 9½)...	R C Schumacher
MILWAUKEE.....	Atonement†.....	4500 N Sherman Blvd.....	9, 10¾.....	W J Schaefer
MILWAUKEE.....	Bethel.....	N 24th Pl & W Vine.....	10½ (9½).....	H A W Lange
MILWAUKEE.....	Calvary.....	N 82nd & W Herbert Ave.....	8, 10½.....	H Shiley
MILWAUKEE.....	Centennial†.....	3558 S 24th St.....	8, 9¼, 10½ (8, 9½).....	P E Nitz
MILWAUKEE.....	Christ†.....	W Greenfield & S 23rd St.....	9, 10½.....	H W Cares
MILWAUKEE.....	Divine Peace.....	3203 S 76th St.....	8, 10½ (8, 9½)...	R E Bittorf
MILWAUKEE.....	Divinity- Divine Charity.....	900 E Henry Clay St.....	8¼, 10½.....	A M Walther
MILWAUKEE.....	Ephrata.....	200 W Concordia.....	9.....	R M Seeger
MILWAUKEE.....	Fairview†.....	137 N 66th St.....	10 (9).....	P A Behn
MILWAUKEE.....	Garden Homes†.....	2450 W Roosevelt Dr.....	8½, 10½.....	E C Pankow
MILWAUKEE.....	Gethsemane†.....	S 29th & W Harrison.....	10½.....	F H Tabbert
MILWAUKEE.....	Gloria Dei— Bethesda†.....	9420 W Capitol Dr.....	7¾, 9, 10½.....	N Engel
MILWAUKEE.....	Grace.....	270 E Juneau Ave.....	9, 10½ (9½).....	E A Mahnke
MILWAUKEE.....	Jerusalem†.....	3012 N Holton St.....	9, 10½.....	E A Toepel
MILWAUKEE.....	Messiah.....	2015 E Fernwood Ave.....	10 (9).....	(Vacant)
MILWAUKEE.....	Mt Lebanon†.....	6000 W Hampton Ave.....	8, 10½.....	J H Mahnke
MILWAUKEE.....	Nathanael.....	1147 N 50th St.....	10.....	M E Otterstatter
MILWAUKEE.....	North Trinity†.....	5375 N 37th St.....	8, 9½, 10¾.....	S H Fenske
MILWAUKEE.....	Parkside.....	Sherman Blvd & W North Ave.....	10 (9).....	R C Stiemke
MILWAUKEE.....	Redemption†.....	N 68th & W Thurston.....	8, 10½.....	(Vacant)
MILWAUKEE.....	Resurrection.....	213 E Howard Ave.....	8, 10½.....	R Ehke
MILWAUKEE.....	St Andrew.....	W Oklahoma Ave & S 12th St.....	8, 10¼ (9).....	J H Martin
MILWAUKEE.....	St Jacob†.....	S 13th & W Mitchell.....	9½.....	P G Eckert
MILWAUKEE.....	St James†.....	2028 N 60th St.....	9, 10½.....	W O Pless
MILWAUKEE.....	St John.....	804 W Vliet St.....	10½.....	A C Schewe
MILWAUKEE.....	St John†.....	68th & W Forest Home.....	8¾, 10½.....	J C Jeske
MILWAUKEE.....	St John.....	3909 W Clinton Ave.....	10.....	M A Braun
MILWAUKEE.....	St Lucas†.....	2605 S Kinickinnic Ave.....	8, 9½, 11.....	D W Malchow
MILWAUKEE.....	St Marcus†.....	2215 N Palmer St.....	10 (9).....	R M Seeger
MILWAUKEE.....	St Matthew†.....	8444 W Melvina St.....	9, 10½.....	A F Halboth,
MILWAUKEE.....	St Michaelis.....	3512 W North Ave.....	9½ (G).....	P A Manthey
MILWAUKEE.....	St Paul.....	N 73rd & W Burleigh St.....	10¼.....	G H Kern
MILWAUKEE.....	St Peter†.....	S 8th & W Scott Sts.....	10.....	J A De Galley
MILWAUKEE.....	St Philip†.....	2976 N 1st St.....	10.....	A W Schupmann
MILWAUKEE.....	Salem.....	2400 N Cramer St.....	10.....	D D Pautz
MILWAUKEE.....	Salem†.....	6814 N 107th & W Fond du Lac.....	8¼, 9½, 10¾.....	E Blumenthal
MILWAUKEE.....	Saron.....	2830 W Hadley St.....	10¼.....	W B Nommensen
MILWAUKEE.....	Siloah†.....	2112 W Nash St.....	8, 10½.....	A C Lengling
MILWAUKEE.....	Zebaoth.....	N 6th & W Melvina St.....	10½ (9).....	W G Hoffmann,
MILWAUKEE.....	Institutions.....			R F Westendorf
				T J Horneber
				A H Schroeder
				R W Kleist

Place	Church	Location	Time	Pastor
MILWAUKEE.....	Wis Luth Child & Family Service....	6800 N 76th St.....		E F Lehninger, M E Kujath
MINOCQUA.....	Trinity.....		9½ (8, 9¼).....	E A Kock
MISHICOT.....	St Johnf.....	6 NW — Co Q.....	10½ (9½).....	G H Geiger
MISHICOT.....	St Peter.....		9½.....	H H Kesting
MONICO.....	Grace.....	Hwy 8.....	8.....	E J Kahrs*
MONROE.....	Mt Olive.....	Hwy 11 & 13th Ave.....	10¾.....	R F Bittorf
MONTELLO.....	Emmanuel.....	4 SE — Hwy 23.....	10.....	P H Kolander*
MONTELLO.....	St Johnf.....	Montello & Church St.....	8½.....	P H Kolander
MORRISON.....	Zionf.....	½ S — Hwy 32.....	9.....	H A Koch
MOSINEE.....	Immanuel.....	510 Fifth St.....	8, 10¼.....	H Heckendorf
MT CALVARY.....	St Paulf.....	Cf Town Forest		
MUKWONAGO.....	St John.....	507 Grand Ave.....	8, 10½ (8, 9½).....	J F Murphy
NAUGART.....	St Paul.....	Cf Hamburg		
NEENAH.....	Gracef.....	Cecil & Birch Sts.....	8, 10½ (8, 9½).....	A R Kienetz
NEENAH.....	Immanuel.....	8 W.....	10½ (10).....	O A Sommer*
NEENAH.....	Martin Lutherf.....	436 S Lake.....	8, 10¼ (8, 9½).....	G J Albrecht
NEENAH.....	Trinityf.....	Oak & Franklin Ave.....	8¼, 10¼.....	G A Schaefer
NEILLSVILLE.....	Immanuel.....	9 NW Co G.....	9½.....	D A Witte
NEILLSVILLE.....	St Johnf.....	5th & Oak Sts.....	8½, 10 (8, 9½).....	N W Lindloff
NEILLSVILLE.....	St John.....	6 N — Hwy 73.....	2 pm 1 & 3 Sun.....	D A Witte*
NELSON.....	Grace.....	10½.....	10½.....	L E Lillegard*
NEOSHO.....	St Paul.....	E School & Rubicon St.....	9.....	E Weiss
NEW BERLIN.....	Mission.....	15820 W National Ave.....	9.....	J Raabe*
NEWBURG.....	St Johnf.....	621 W Division St.....	8, 10 (8, 9½).....	L C Scheelk
NEW HOPE.....	Our Savior (N).....		10¾.....	(Vacant)
NEW LISBON.....	St Luke.....	Lemonweir & Division Sts.....	9½.....	M N Herrmann*
NEW LONDON.....	Emanuelf.....	Lawrence & E Quincy Sts.....	7½, 9, 10½.....	F W Heidemann, J A Behling
NEW LONDON.....	Emanuel.....	4 NE — Co W.....	9 (8½).....	A G Schwerin*
NEW LONDON.....	Grace.....	6 N — Co WW.....	10½ (9¾).....	A G Schwerin
NEWVILLE.....	St John.....	Cf Waterloo		
NORTH FOND DU LAC.....	St Paulf.....	607 Illinois Ave.....	8½, 10.....	B G Kuschel
NORTH FREEDOM.....	St Paul.....		9 (8½).....	E F Vomhof*
NORWALK.....	St Jacob.....	Hwy 71.....	9½ or 11 (9 or 10½).....	M Lemke*
OAK CREEK.....	St John.....	Hwy 41 & Oakwood Rd.....	10 (9).....	K F Molkentin
OAK CREEK.....	St John.....	6700 S Howell Ave.....	9½ (9).....	R H Michel
OAKFIELD.....	St Luke.....	Second St.....	8, 10½.....	H W Kaiser
OAK GROVE.....	St Peter.....	Juneau 3 SW.....	9 (8).....	L W Pankow*
OCONOMOWOC.....	St Matthewf.....	818 W Wisconsin Ave.....	8, 10.....	N E Paustian
OCOTON FALLS.....	St Paul.....	200 S Chestnut Ave.....	8½ (8).....	W R Steffenhagen
OGEMA.....	Zion.....		10½.....	J P Meyer*
ONALASKA.....	St Paul.....	Main & Sand Lake Rd.....	8¼, 10½ (9).....	R A Kettenacker
ONTARIO.....	St Matthew.....	6 NE.....	10¼.....	R Lauersdorf
OSCEOLA.....	Grace.....	7 E.....	9.....	M T Bradtke
OSCEOLA.....	Trinity.....	Chieftain St & Fourth Ave.....	10½.....	M T Bradtke*
OSCEOLA.....	Zion.....	5 S — Hwy 35.....	10½ (10).....	R L Weeks
OSHKOSH.....	Faith.....	1745 Ohio St.....	10½ (8½ or 10).....	J A Ruege
OSHKOSH.....	Gracef.....	913 Nebraska St.....	8, 10½.....	C Koepsell
OSHKOSH.....	Immanuel.....	338 N Eagle St.....	9 (8½ or 10).....	J A Ruege*
OSHKOSH.....	Martin Luther.....	1526 Algoma Blvd.....	8, 10½.....	H O Kleinhaus
OSHKOSH.....	Zion.....	5 W — Co K.....	10½ (10).....	E H Semenske*
OSHKOSH.....	Institutions.....			L Winter
PARDEEVILLE.....	St John.....	113 Sanborn St.....	8, 10¼.....	M Koepsell
PELICAN LAKE.....	St John.....	4 W — Co G.....	8½ (8 pm).....	W Goers
PESHTIGO.....	St John.....	7 SW.....	10¼ (9¾).....	J P Sauer
PESHTIGO.....	Zion.....	221 S Ellis Ave.....	8, 10½ (8, 9½).....	D J Tills
PEWAUKEE.....	Christ.....	Main & Prospect.....	8, 10½ (8, 9½).....	D E Kolander
PEHELPS.....	St John.....		11.....	F Bergfeld*
PICKETT.....	Grace.....	7090 Deer Dr — Hwy 44 & Co M.....	10 (9).....	R G Koch
PINE GROVE.....	St Paul.....		8½ (8).....	W A Geiger*

Place	Church	Location	Time	Pastor
PLATTEVILLE.....	St Paul.....	200 Broadway.....	10½.....	D W Fastenau
PORTAGE.....	(N).....	.....	.....	(Vacant)
PORTLAND.....	First.....	Co X.....	11.....	O E Wraalstad*
POUND.....	St Matthew.....	5 NE — Hwy 64.....	10½ (7½).....	E Kitzerow*
PRAIRIE DU SAC.....	St James.....	Cf Sauk City.....	.....	.....
PRESCOTT.....	St Paul.....	Elm & Kinnickinnie.....	9 or 11.....	S P Valleskey
PRINCETON.....	St John.....	Harvard & Clinton.....	8, 9½.....	W L Strohschein
RACINE.....	Epiphany.....	2921 Olive St.....	8¼, 10:10.....	T G Kraus
RACINE.....	First.....	728 Villa St.....	8¼, 10¾.....	R J Pope
RANDOLPH.....	Friedens.....	Jones Dr & Germania.....	10 (9½).....	A A Winter
READFIELD.....	Zion.....	.....	9 or 10½.....	E F Stelter
REDGRANITE.....	Trinity.....	.....	8½ (10½).....	D F Johnson*
REEDSBURG.....	Faith.....	Adv Church — Main & Oak.....	8½ or 9¾ or 11 (8or9¼or10½)	J M Mumm*
REEDSVILLE.....	SS John & James.....	219 Manitowoc St.....	.....	(Vacant)
RHINELANDER.....	Zion.....	N Brown & W Frederick St.....	8½, 10½.....	D E Kock
RIB FALLS.....	St John.....	Cf Edgar 6 NE.....	.....	.....
RIB FALLS.....	Zion.....	Cf Marathon 6 N.....	.....	.....
RIB LAKE.....	St John.....	.....	9.....	J P Meyer
RIB LAKE.....	St Peter.....	6 SE — Co C.....	10½.....	R E Vomhof*
RIB LAKE.....	Zion.....	Cf Ogema.....	.....	.....
RICHWOOD.....	St Mark.....	.....	10½ (10).....	H A Scherf
RIDGELAND.....	St Paul.....	2 W — Twp Rd.....	10½.....	A E Schulz
RIDGELAND.....	St Paul.....	2 N Hwy 25.....	9.....	A E Schulz*
RINGLE.....	Grace.....	Old 29.....	7½, 10¼.....	N C Hansen
RIPON.....	Mt Zion.....	Mt Zion Dr.....	9 (8½).....	E H Semenske
ROCK SPRINGS.....	St John.....	.....	10½ (10).....	E F Vomhof
ST CROIX FALLS.....	Redeemer.....	Adams & Louisiana Sts.....	9¼.....	K H Neumann
SAUK CITY.....	St James.....	105 Jackson St.....	8¾ (7¾).....	M F Sordahl*
SCHOFIELD.....	St Peter.....	1351 Grand Ave.....	7¾, 10¼.....	B E Stensberg
SHAWANO.....	Divine Savior.....	Shawano Natl Bank.....	8.....	L G Zwieg*
SHAWANO.....	St Martin (N).....	R 1.....	9.....	W Werling
SHEBOYGAN.....	Calvary.....	2132 N 27th St.....	8½.....	P Knickelbein VP*
SHEBOYGAN FALLS.....	St Paul.....	5 N — Hwy 32.....	8, 10 (8½).....	H Juroff
SHENNINGTON.....	St John.....	Tomah 9 E — Hwy 21.....	8½.....	E L Carmichael*
SHIRLEY.....	Immanuel.....	.....	10 (9½).....	W A Geiger
SLADES CORNERS.....	St John.....	Cf Burlington 7 S.....	.....	.....
SLINGER.....	St Paul.....	204 Kettle Moraine Dr S.....	8, 10½ (7½, 10).....	L F Groth
SOUTH MILWAUKEE.....	Zion.....	2200 Ninth Ave.....	8, 9½, 11.....	P G Hartwig
SPARTA.....	St John.....	Jefferson & South L Sts.....	8½, 10½.....	H W Winkel
SPRING VALLEY.....	St John.....	9 SE — Co P.....	9½ or 11 (9 or 10½).....	C Zuleger
SPRING VALLEY.....	St Matthew.....	3 E — Hwy 29.....	9½ or 11 (9 or 10½).....	C Zuleger*
SPRUCE.....	St Mark.....	½ N, 1½ W.....	11 (10½).....	W R Steffenhagen*
STEPHENSVILLE.....	St Paul.....	Hortonville 5 NE.....	.....	R Carter*
STETSONVILLE.....	Zion.....	.....	9½ (9).....	W F Frank
STODDARD.....	St Matthew.....	.....	9.....	R E Berg
STRATFORD.....	Emmanuel.....	7 NW — Co P.....	10½.....	K E Schroeder*
STRATFORD.....	Grace.....	11 SE — Co C.....	.....	(Vacant)
STRATFORD.....	St Paul.....	4 SE.....	.....	(Vacant)
STURGEON BAY.....	St John.....	7 NE — Hwy 57.....	10 (8, 9½).....	R R Werner
STURGEON BAY.....	St Peter.....	116 W Maple St.....	8, 10.....	T Baganz, O C Henning
STURGEON BAY.....	Salem.....	5 W — Co C.....	10 (8, 10).....	W Gaulke
SUN PRAIRIE.....	Peace.....	232 Windsor St.....	8, 10.....	A D Laper
SUSSEX.....	Faith.....	110 Weaver Dr.....	9¼.....	M L Liesener*
THERESA.....	St Peter.....	.....	9½.....	B R Hahm
THERESA.....	Zion.....	3 S.....	9 (8½).....	H J Lemke*
THIENSVILLE.....	Calvary.....	247 S Main St.....	8, 10.....	L J Lindloff
TIPLER.....	St Paul.....	.....	11 (10½).....	V N Voss*
TOMAH.....	St John.....	8 SW — Co A.....	9½ or 11 (9 or 10½).....	M Lemke
TOMAH.....	St Matthew.....	11 N — US 12.....	10.....	E L Carmichael

Wisconsin	Directory of Congregations		Wisconsin	
Place	Church	Location	Time	Pastor
TOMAH.....	St Paul†.....	Superior & Foster.....	8½ 10½.....	O W Heier, W E Schulz
TOMAH.....	St Peter.....	11 SE — Co A & N.....	9½ (9).....	D E Kempf
TOMAHAWK.....	Redeemer.....	Hwy 51 S & Theiler Dr.....	10½.....	W Goers* (Vacant)
TOWN FOREST.....	St Paul.....			
TOWN HAMBURG.....	St Peter.....	Cf Chasburg 4 N.....		
TWIN LAKES.....	Hope.....		9.....	G Enderle*
TWO CREEKS.....	St John.....	Two Rivers 8 N — Hwy 42.....	9 (8).....	G H Geiger*
TWO RIVERS.....	Our Savior.....	34th & Tannery Rd.....	8, 10½.....	A L Schmeling
TWO RIVERS.....	St John†.....	E Park at 17th.....	7½, 9, 10½.....	T F Stern
VAN DYNE.....	St Paul†.....	Fond du Lac 7 NW Hwy 41.....	9, or 10½.....	W H Zickuhr
VAN DYNE.....	Zion.....		10 (9).....	W O Weissgerber
VIROQUA.....	English.....	N East Ave & Linton.....	9½.....	O E Wraalstad
WABENO.....	Trinity.....	2 blocks S of P O.....	10.....	E J Kahrs
WATERLOO.....	St John†.....	363 E Madison St.....	8, 10½.....	H A Essmann
WATERLOO.....	St John†.....	6½ SE—Hwy I 94 & Co OB.....	9 or 10½ (8½ or 10)....	H C Krause
WATERTOWN.....	Immanuel.....	Cf Hubbleton.....		
WATERTOWN.....	St Luke.....	1501 S 3rd St.....	8, 10¼.....	I G Uetzmänn
WATERTOWN.....	St Mark†.....	N 6th & Jones.....	8, 9¾, 11.....	H E Wicke H E Paustian
WATERTOWN.....	St Mark.....	6 NW — Cf Richwood.....		
WATERTOWN.....	Trinity.....	601 S Fourth St.....	8, 10½.....	W A Schumann Jr
WAUKESHA.....	Grace.....	700 Beechwood Ave.....	8, 10½.....	M H Volkmann
WAUKESHA.....	Mt Calvary†.....	Pix Theatre—264 W Main.....	8, 10½ (8, 9¾).....	M L Stern
WAUKESHA.....	Trinity†.....	1052 White Rock Ave.....	9, 10½ (8½, 10).....	C E Krug
WAUPACA.....	Immanuel.....	W Badger St.....	7½, 9.....	A J Engel
WAUPUN.....	Grace.....	300 McKinley.....	9¼ (10¾).....	R D Roth*
WAUPUN.....	State Prison.....			A H Schroeder*
WAUSAU.....	Grace.....	8 NW — Co A.....	9½ (10).....	A Schumann
WAUSAU.....	Our Savior†.....	Park Blvd & Fließt St.....	8, 10¼ (7½, 9½).....	R A Schultz
WAUSAU.....	Salem.....	2812 Sixth St.....	7½, 9¾.....	J Henning
WAUTOMA.....	Peace.....	335 W Prairie.....	9½.....	G Kaniess
WAUWATOSA.....	Apostles of Christ.....	112 St & W Wisconsin Ave.....	8, 10¼.....	H A Witte
WAUWATOSA.....	St John†.....	7809 Harwood Ave.....	8, 10½.....	K J Otto
WAUWATOSA.....	Institutions.....			A H Schroeder R W Kleist
WEST ALLIS.....	Good Shepherd†.....	W Greenfield Ave & S 100th St.....	8, 9¼, 10¾ (8½, 10).....	M C Schwenzen
WEST ALLIS.....	Jordan†.....	1642 S 77th St.....	8, 10.....	F Gilbert
WEST ALLIS.....	Nain.....	S 57th & W Mitchell Sts.....	9, 10½.....	G J Snyder
WEST ALLIS.....	Woodlawn†.....	2217S 99th St.....	8, 10½ (8, 9½).....	R J Schulz
WEST BEND.....	Good Shepherd†.....	Decorah Rd & Indiana Ave.....	8, 10½.....	E A Breiling
WEST DE PERE.....	Institutions.....			I P Boettcher*
WEST SALEM.....	Christ†.....	124 S Youlon.....	8½, 10½.....	W A Paustian
WEST SALEM.....	St John†.....	Cf Barre Mills.....		
WESTON.....	Redeemer.....	Schofield 4 E — Hwy 29.....	9.....	N C Hansen*
WEYAUWEGA.....	St Peter†.....	312 W Main St.....	8¾, 10¼.....	J C Dahlke
WHITEWATER.....	Christus.....	8 S — Hwy 89.....	9.....	D A Tetzlaff*
WHITEWATER.....	St John.....	116 S Church St.....	7¾, 10½.....	D A Tetzlaff
WILMOT.....	Peace.....		7¾, 10¼.....	G Enderle
WILSON.....	First.....	Cf Hersey.....		
WINNEBAGO.....	Institutions.....			L Winter* I P Boettcher*
WINNECONNE.....	St Paul.....	Main St & 4th St.....	8½, 10½.....	H A Kahrs
WISCONSIN DELLS.....	Newport (N).....	R 3.....	10½.....	S E Lee*
WISCONSIN RAPIDS.....	St Paul†.....	241 14th Ave S.....	9, 10½.....	W Lange
WONEWOC.....	St Paul†.....		9, 10¼ (8, 10¼).....	A G Schubring
WOODLAND.....	St John.....		9½ (9).....	W F Schink
WOODRUFF.....	First.....		10¾ (10½).....	E A Kock*
WOODVILLE.....	Immanuel.....	1½ NW.....	9½.....	H A Pankow
WRIGHTSTOWN.....	St John†.....	437 Turner St (off Hwy 96).....	9½.....	H E Pussehl
ZACHOW.....	St Paul.....	1 SE.....	10½.....	L G Zwieg*

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(3 years, elected 1966)

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(3 years, elected 1968)

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(3 years, elected 1968)

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(Alt. The Rev. Wayne Halvorson)
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(Alt. The Rev. Raymond Branstad)
3. Southwestern Circuit—The Rev. Paul Anderson
(Alt. The Rev. Norman Madson)
4. Southern Circuit—The Rev. Milton Tweit
(Alt. The Rev. G. A. R. Gullixson)
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6. Atlantic Circuit—The Rev. Paul Madson
(Alt. The Rev. Carl Wosje)
7. Pacific Circuit—The Rev. William McMurdie
(Alt. The Rev. H. A. Theiste)

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Assistant Editor: The Rev. Paul Madson

Contributing Editors: The Rev. Theo. Aaberg,

The Rev. W. Werling

The Rev. P. Ylvisaker

Managing Editor: The Rev. Rodger Dale

Business Manager of "Lutheran Sentinel"

Mr. Leo Cunningham, Lake Mills, Iowa 50450

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Doctrinal Committee

(3 years, elected 1966)

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Mr. Walter Sheppard, 10509 Xavis, Coon Rapids, Minnesota 55433

(3 years, elected 1967)

The Rev. G. A. R. Gullixson

(2 years, elected 1968)

Mr. Charles Getchell, 3501 Zenith Ave. North, Minneapolis, Minn.

55422

(3 years, elected 1968)

Prof. M. H. Otto

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The President of the Synod

The Vice President of the Synod

The Field Secretary of the Mission Board

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

A Layman from the Standing Doctrinal Committee (appointed by the President of the Synod)

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(3 years, elected 1966)

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(3 years, elected 1967)

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(3 years, elected 1968)

The Rev. A. V. Kuster

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The Rev. Paul Anderson

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(3 years, elected 1966)

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(3 years, elected 1967)

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(3 years, elected 1968)

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(3 years, elected 1967)

The Rev. Paul Petersen (2 years, elected 1968)

(3 years, elected 1968)

Prof. Paul Helland (not eligible to serve until 1969. See Guidelines)

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(3 years, elected 1967)

The Rev. Robert Moldstad

The Rev. Erling Teigen

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(2 years, elected 1967)

Mr. Allan Natvig, Box 173, Cresco, Iowa, 52136

(3 years, elected 1968)

The Rev. T. A. Kuster

Mr. Nanian Thompson, 810 Water St., Eau Claire, Wis. 54701

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Mr. Edward J. Watland, 500 Powers Ave., Madison, Wis. 53714 (3 years, elected 1967)
Mr. Stanley Reinholtz, 444 N. Blackhawk Ave., Madison, Wis. 53705 (3 years, elected 1968)

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- The Rev. S. E. Lee
(Alt. The Rev. F. R. Weyland)
The Rev. G. A. R. Gullixson
(Alt. The Rev. E. G. Unseth)

Hymnology and Liturgics Committee

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Prof. Iver C. Johnson (3 years, elected 1967)
The Rev. G. A. R. Gullixson (3 years, elected 1968)

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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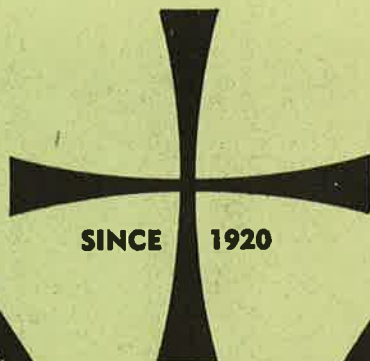
PAROCHIAL REPORT FOR THE YEAR 1967

No.	State	Location	Circuit	Congregation	Membership	Pastors	Members			Baptized		Confirmed		Communed	Marriages	Burials	Services				Day Schools		Sunday Schools			Other Schools Enrollment			Students		Contributions		Value of Property	Debt on Property	Legacies	
							Baptized	Confirmed	Voters	Children	Adults	Children	Adults				Special	Average Attendance	Sunday	Average Attendance	Enrollment	Teachers	Enrollment	Bible Class	Teachers	Vacation Bible School	Released Time	Summer Camp	Synodical Institutions	Public H. S. Colleges	For Home Purposes	For All Other Purposes				
1.	Ill.	Chicago	5	St. Mark's	1	A. Strand	225	180	50	11		2	2	636	3	4	10	75	52	117			90	20	10				3	20	14,765	4,872	85,000			
2.		Chicago	5	St. Paul's	1	Vacant	300	120	18	7		6	3	395	2	3	9	71	53	115			150	15	11		244	25	12	10	17	12,681	2,062	98,000		
3.		Lombard	5	St. Timothy	1	E. Unseth	271	178	53	3	1	13	5	833			10	69	104	136			85	5	16		125		5	12	21,700	3,931	73,200	23,616		
4.		Calmar	4	Trinity	1	Vacant	92	75	25	4				220	1	1	9	22	52	37			8		4		12			8	5,020	301	35,000			
5.		Forest City	4	Forest Ev.	1	J. Lillo	142	101	30	1		6		270		4	7	65	51	60			36		8		36			17	3,235	1,250	36,000			
6.		Lake Mills	4	Lake Mills	1	A. Merseth	121	82	22	5				244	1		5	93	51	55			43		6		56	46		7	4,110	1,034	20,000	2,700		
7.		Lake Mills	4	Lime Creek	1	A. Merseth	84	60	21					169	1		5	59	51	46			20		6				10	3,494	683	45,000				
8.		Lawler	4	Saude	1	M. Tweit	130	101	24	1		1		779		4	7	72	49	83	13	1	47	6	1		3		2	12	9,080	3,889	118,000			
9.		Mason City	4	Central Heights	1	G. Gullixson	133	80	27	3			1	281	2	1	9	46	53	54			20	15	5		67		4	3	9	2,350	707	60,000	31,000	
10.		New Hampton	4	Jerico	1	M. Tweit	248	204	50	4		5	1	1,238	2	4	9	136	50	147		11	1	24				16	1	1	1	20	11,389	7,207	140,000	
11.		New Hampton	4	Redeemer	1	Vacant	159	109	18	7		3		435	2		9	55	52	70			31		6			11	2	1	17	8,237	1,711	28,050	2,880	
12.		Northwood	4	First Shell Rock	1	A. Merseth	180	139	45	5				418	2	2	6	61	52	55			34		5		29			2	12	8,621	3,200	42,500		
13.		Northwood	4	Somber	1	A. Merseth	53	47	19	1				268		1	4	37	51	33					2				1	6	2,536	975	35,000			
14.		Scarville	4	Center	1	T. Aaberg	128	101	43	2		1		156	1	3	10	55	52	62			16		4		16			10	5,905	1,959	43,000			
15.		Scarville	4	Scarville	1	T. Aaberg	107	73	27	1		3		206	1	2	9	65	52	80	15	1	9		2		9			7	8	13,731	4,354	48,000		
16.		Story City	4	Bethany	1	P. Petersen	16	14	4			2		64					23	15												857	421	10,000		1,280 Legacy
17.		Thompson	4	Zion	1	J. Lillo	138	105	40	2		3		369	1		7	67	51	70			28		6		26			12	4,851	1,467	50,000	1,500		
18.		Thornton	4	Richland	1	R. Dale	186	150	50	3		6		544	1	2	3	97	50	97			21		5		23			6	10,292	3,135	45,000	5,125		
19.		Waterloo	4	Pilgrim	1	P. Petersen	107	54	21	14	4		4	308			12	43	53	63			40	12	5		35			4	3,576	959	115,000	115,000	4,535 Legacy	
20.		Waterville	4	East Paint Creek	1	W. Olson	82	70	32	2		1	2	168		1	4	60	34	45			9		3		10			3	3,618	1,964	26,000			
21.	Mass.	Waukon	4	West Paint Creek	1	W. Olson	59	48	21			1		152			2	85	34	30			11		1		10				2	2,618	979	26,000		
22.		Brewster	6	Lutheran Mission	2	C. Moldstad																														
23.		Cambridge	6	Harvard Street	1	P. Madson	108	84	22	5		2	2	365	2	4	11	30	53	51			16	8	6				1	4	8,000	1,966	116,500	3,754		
24.		East Jordan	5	Faith	3	R. Moldstad	40	28	11	2		7		95			2	72	52	37			18	25	4					5	8,173	1,958	17,875	1,550		
25.		Holton	5	Holton	1	J. Olsen	190	114	32	3		7	2	687	3	2	13	63	52	95	20		51	12	6		60		12	2	19	7,969	2,031	35,000		
26.		Muskegon	5	Faith	1	J. Olsen	47	21	5	3	1	5	7	118	1				52	19		4	9		2		16			7	1,250	200	20,000	20,000		
27.		Suttons Bay	5	First	1	R. Moldstad	88	71	22	1		4	2	214	2	3	10	43	53	62			10		4		13		7	10	7,754	1,227	35,500			
28.		Traverse City	5	Concordia	2	R. Moldstad	22	16	6					78		1	2	12	52	15			2		2					2	1,857	384	100			
29.		Albert Lea	4	Our Savior's	1	R. Newgard	740	500	160	16	1	17	2	1,359	6	4	10	185	56	253			211		19		126	31		3	55	21,703	8,183	135,000		1,100 Legacy
30.		Audubon	1	Immanuel	1	W. Halvorson	231	142	56	4		7		556	4	1	8	86	52	99			62	10	9		49	25	2	2	23	6,841	733	15,000		
31.		Bagley	1	Our Savior's	1	S. Quist	124	98	22	2		9		308	3	1	5	55	52	45			25	20	5		25			1	11	2,270	590	10,000		
32.		Belview	3																																	

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