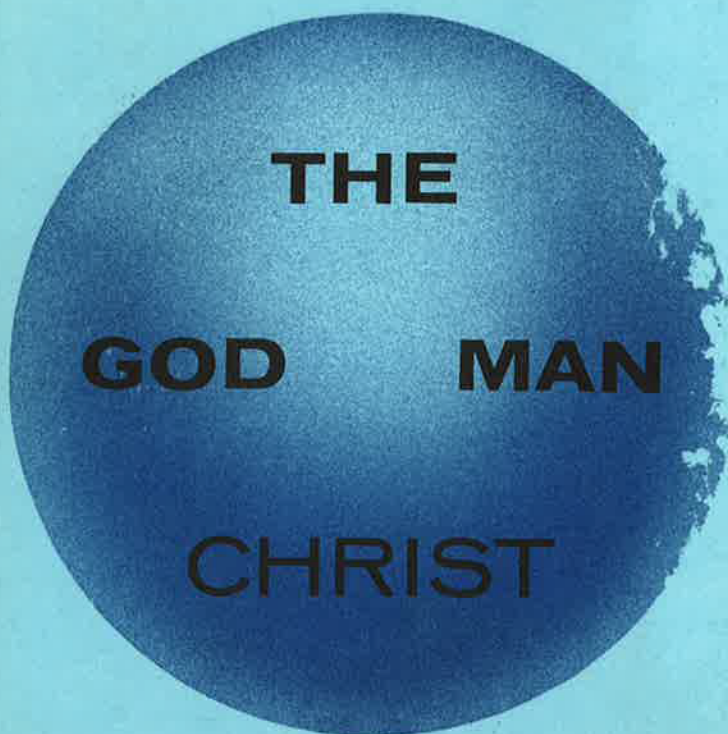


The 52nd
REGULAR CONVENTION
of the
EVANGELICAL LUTHERAN SYNOD

Essay
WHAT MANNER OF MAN IS THIS?



By the Rev. George Orvick
Madison, Wisconsin

BETHANY LUTHERAN COLLEGE
MANKATO, MINNESOTA
June 24-29, 1969

**52nd REPORT
REGULAR CONVENTION
of the
EVANGELICAL LUTHERAN SYNOD**

**and the
13th Annual Meeting of the
BETHANY LUTHERAN COLLEGE
AND SEMINARY CORPORATION**

**CONVENTION THEME
"In the Beginning . . . the Word Was God"**

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

**Held at
Bethany Lutheran College
Mankato, Minnesota 56001
June 24 to 29, 1969**



Pastors at the 1969 Evangelical Lutheran Synod Convention



Delegates at the 1969 Evangelical Lutheran Synod Convention

OPENING OF THE CONVENTION

The 52nd Annual Convention of the Evangelical Lutheran Synod began with a communion service in the Mount Olive Lutheran Church, Mankato, Minnesota at 1 p.m., June 24th, 1969. The Rev. Richard Newgard served as liturgist and Prof. John Moldstad delivered the sermon. Mrs. John Moldstad was at the organ.

Prof. Moldstad read as his text I Cor. 1:26, 27. He spoke on the theme "No Future?" Pastors, delegates and visitors partook of the Lord's Supper.

After the service the Rev. Hugo Handberg, the local pastor, welcomed the assembly on behalf of Mt. Olive Lutheran Church. Prof. M. Otto, representing President B. W. Teigen, welcomed the assembly to its own school.

President J. B. Madson responded on behalf of the Synod convention, thanked the speaker and liturgist and announced the temporary credentials committee: Pastors T. Kuster, C. Wosje, Prof. J. N. Petersen, Messrs. Al Voight, and C. Getchell.

The first business session of the convention convened in the Auditorium-Gymnasium building of Bethany Lutheran College at 3:15 p.m. Pres. J. B. Madson called the meeting to order, and the secretary read the Roll Call. Thirty-four Permanent Members responded, and 7 Permanent Advisory Members responded. Later a total of 51 were present at the convention. Mr. Charles Getchell, of the Credentials Committee, read the names of delegates; 56 delegates were seated. By the close of the convention 86 delegates had been seated.

President Madson declared the 52nd Regular Convention of the Evangelical Lutheran Synod and the 13th Annual Meeting of the Bethany Lutheran College and Seminary Corporation to be in session, in the name of the Triune God. He then read his Message and Report to the Synod.

The committees of the convention were elected, and the work assigned to the various committees.

Roll Call

A. PERMANENT MEMBERS

T. Aaberg, P. Anderson, R. Branstad, R. Dale, R. Falk, W. Frick, G. Guldberg, G. Gullixson, W. Gullixson, W. Halvorson, H. Handberg, P. Jecklin, A. Kuster, T. Kuster, H. Larson, S. Lee, D. Lillegard, J. Lillo, J. Madson, N. Madson, P. Madson, A. Merseth, R. Moldstad, R. Nast, R. Newgard, N. Oesleby, J. Olsen, W. Olson, G. Orvick, P. Petersen, W. Petersen, S. Quist, A. Strand, E. Teigen, V. Theiste, M. Tweit, E. Unseth, L. Vangen, W. Werling, F. Weyland, C. Wosje, P. Ylvisaker.

B. PERMANENT ADVISORY MEMBERS (Not eligible to vote)

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

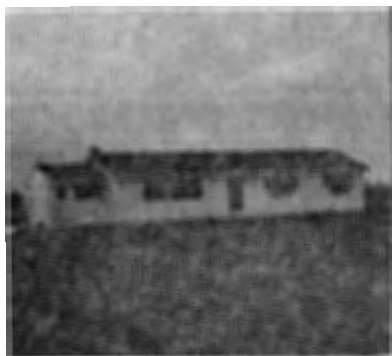
Pastor Emeritus: H. Preus

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

Teacher: L. Joecks

Congregation Admitted Into Membership

Faith Evangelical Lutheran Church, Hillman, Michigan



**Church-parsonage unit
Faith Evangelical
Lutheran Church
Hillman, Michigan**



Pastor R. C. Nast

Pastors Admitted Into Membership

The Rev. Paul E. Jecklin, 2219 W. North Ave. Chicago, Ill.
 The Rev. Wilfrid M. Frick, Fertile, Minn.
 The Rev. Roger W. Falk, Mayville, N. Dakota
 The Rev. Rudolph C. Nast, Hillman, Mich.

Teacher Admitted Into Membership

Mr. Larry Joecks, Parkland, Wash.



Pastor P. E. Jecklin



Pastor W. M. Frick



Pastor R. W. Falk



Teacher L. Joecks

Advisory Members

Dr. Oscar Nauman, Milwaukee, Wisconsin, President of the Wisconsin Evangelical Lutheran Synod.

The Rev. M. J. Lenz, Delano, Minnesota, President of the Minnesota District and 3rd Vice President of the Wisconsin Evangelical Lutheran Synod.

The Rev. Oscar Siegler, New Ulm, Minnesota, President of Dr. Martin Luther Academy.

The Rev. W. J. Schmidt, New Ulm, Minnesota, member of the Wisconsin Evangelical Lutheran Synod Doctrinal Committee.

Professor N. Holte, Board of Charities and Support. Mr. W. Watland, Laymen's Equalization Committee. Mr. L. Miller, Board of Missions. Mr. L. Kafka, Board of Publications. Mr. Norman Werner, Board of Missions.

Excused for Early Departure

Pastors: L. Vangen, W. Halvorson, G. Orvick, T. N. Teigen, W. Olson, P. Jecklin, P. Petersen, W. Werling, T. A. Kuster, V. Theiste, W. Petersen, R. Newgard.

Delegates: Tosten Skaaland, R. Persson, H. Weyh, C. Grossmann, S. Sanderson, H. Juhl, E. Rigge, V. Addison, Julius Johnson, Ernest Johnson, M. Dale Christopherson, Clifford Ferkenstad.

1969 Representatives Present Eligible to Vote

PASTOR	ADDRESS	CONGREGATION	DELEGATE
T. Aaberg	St. Peter, Minn.	Norseland	Bennett T. Hanson Robert Olsen, alt. for Christian A. Olsen
P. Anderson	Belview, Minn.	Our Savior's	William A. Anderson Carlyle L. Anderson
	Belview, Minn.	Rock Dell	Harold Reek
	Delhi, Minn.	First	
R. Branstad	Minneapolis, Minn.	King of Grace	Charles Getchell Charlie Schwalb

D. Christopherson	Austin, Minn.	Faith	M. Dale Christopherson
R. Dale	Ames, Iowa	Bethany	Luther Younge
R. Falk	Thornton, Iowa	Richland	Excused
W. Frick	Mayville, N.D.	First American	Melvin Dale
G. Guldberg	Fertile, Minn.	First Evangel	Loren Larson
	Ulen, Minn.	Calvary	Obert Johnson
	Cottage Grove, Wis.	W. Koshkonong	Alt. Theo. Joitel
G. Gullixson	Mason City, Iowa	Central Heights	John Dahl
W. Gullixson	Princeton, Minn.	Bethany	Excused
W. Halvorson	Princeton, Minn.	Our Savior's	Rodney Persson
H. Handberg	Audubon, Minn.	Immanuel	Alvin Hansen
	Hawley, Minn.	Our Savior's	Christ Knutsen
P. Jecklin	Mankato, Minn.	Mt. Olive	Tosten Skaaland
A. Kuster & Thom. Kuster	Chicago, Ill.	St. Paul's	Calvin K. Johnson
H. Larson	Madison, Wis.	Our Saviour's	John Moldstad
	Calmar, Iowa	Trinity	Paul Staff
	New Hampton, Iowa	Our Redeemer	Einar Engebretson
S. Lee	Portage, Wis.	St. Paul's	Orlando E. Overm
D. Lillegard	Wisconsin Dells, Wis.	Newport	Alvin Voight
J. Lillo	Oklee, Minn.	Clearwater	Ahlert Flakerud
	Trail, Minn.	Mt. Olive	Julius Grundeland
J. Madson	Forest City, Iowa	Forest	Severt Roberson
	Thompson, Iowa	Zion	Tom Swenson
	Cottonwood, Minn.	English	Herbert Weyh
N. Madson	Tracy, Minn.	Zion	Chester Grossmann
	Jasper, Minn.	Rose Dell Trinity	Allen Green
	Luverne, Minn.	Bethany	Silas Helland
P. Madson	Cambridge, Mass.	Harvard St.	Richard Thorland
W. McMurdie	Tacoma, Wash.	Lakewood	Vernell Addison
A. Merseth	Lake Mills, Iowa	Lake Mills	Ernest Rigge
	Lake Mills, Iowa	Lime Creek	Stanley Gordon
	Northwood, Iowa	First Shell Rock	Simon Sanderson
	Northwood, Iowa	Somber	Thomas Bieber
R. Moldstad	E. Jordan, Mich.	Faith	Otto Houg
	Suttons Bay, Mich.	First	Hugo Juhl
R. Nast	Traverse City, Mich.	Concordia	Ernest Geistfeld
R. Newgard	Hillman, Mich.	Faith	Darrell Mundschen
	Albert Lea, Minn.	Our Savior's	Ingvald Levorson
N. Oesleby	Eau Claire, Wis.	Pinehurst	James Butler
J. Olsen	Holton, Mich.	Holton	Andrew Hacker
W. Olson	Muskegon, Mich.	Faith	Marvin Anderson
G. Orvick	Waterville, Iowa	E. Paint Creek	A. T. Huso
	Waukon, Iowa	W. Paint Creek	Fritz Torgerson, alt. for
P. Petersen	Madison, Wis.	Holy Cross	Rev. H. A. Preus
W. Petersen	Waterloo, Iowa	Pilgrim	Sven Hanson
S. Quist	Amherst Junction, Wis.	Our Savior's	Excused
	Bagley, Minn.	Grace	Ernest Johnson
	Clearbrook, Minn.	Our Savior's	Julius Johnson
	Fosston, Minn.	Concordia	Excused
	Fosston, Minn.	Cross Lake	James Ring
	Lengby, Minn.	Froen	David Schneider
A. Strand	Chicago, Ill.	St. Paul	Palmer Dehli
E. Teigen	E. Grand Forks, Minn.	St. Mark's	Wilbur Anderson
H. Theiste	Tacoma, Wash.	River Heights	Arnold Lee
V. Theiste	Sioux Falls, S.D.	Parkland	Harry Seifert
M. Tweit	Volga, S.D.	Bethel	Thomas Hoyord
	Lawler, Iowa	Oslo	Excused
	New Hampton, Iowa	Saude	John Anderson
		Jerico	Robert Weber, alt. for
			Orin Vaala
			Clifford Ferkenstad

E. Unseth	Lombard, Ill.	St. Timothy	Emil Mueller Leroy Meyer
L. Vangen	Eau Claire, Wis. Eau Claire, Wis.	Ascension Concordia	Nanian Thompson Ellert Storlie Donald Anderson
W. Werling	Clintonville, Wis.	St. Paul	Wayne Karlsrud William Overn Hartwick Weberg, alt.
F. Weyland	Minneapolis, Minn.	Hiawatha	Layton Northrup Ronald Tullar E. J. Magnuson John Armstrong Oscar Knudson Elmer Branstad
C. Wosje	Rochester, N.Y.	Indian Landing	
P. Ylvisaker	Hartland, Minn.	Hartland	
Vacancy	Manchester, Minn. Scarville, Iowa	Manchester Center	
M. Otto	Scarville, Iowa	Scarville	Nels D. Faugstad Arnold Faugstad

Convention Committees

1. PRESIDENT'S MESSAGE AND REPORT: Pastors: A. Merseth, G. Gullixson, F. Weyland. *Delegates*: C. Johnson (Mt. Olive) Mankato, Julius Johnson (Suttons Bay), Theo. Theiste (Parkland).
2. NOMINATIONS: Pastors: S. E. Lee, L. Vangen, T. Kuster, R. M. Branstad. *Delegates*: M. Dale Christopherson (Austin), Clifford Ferkendstad (Jerico), Adolph Jungemann (Oslo).
3. CREDENTIALS: Pastors: T. Kuster, C. Wosje, Prof. J. Peterson. *Delegates*: Al Voight (Our Saviour's Madison), Charles Getchell (King of Grace, Minneapolis).
4. PROGRAM: Pastors: P. Petersen, V. Theiste, A. Merseth, R. Branstad.
5. PUBLIC PRESS AND CONVENTION SENTINEL: Pastors: E. Teigen, P. Madson, R. Dale.
6. DOCTRINAL COMMITTEE: Pastors: T. Aaberg, G. Orvick, P. Ylvisaker, Prof. G. Reichwald. *Delegates*: Christian Olsen (Norseland), John Armstrong (Hartland), Christ Knutson (Our Saviour's, Princeton), Allen Green (Forest City), Cliff Kerkenstad (Jerico), T. Skaaland (Audubon).
7. MISSIONS: Pastors: Prof. J. Moldstad, A. Merseth, A. Strand, S. Quist, Prof. J. Petersen. *Delegates*: Charles Schwalbe (King of Grace, Minneapolis), Ronald Tullar (Rochester), Melvin Dale (Fertile), Darrel Mundschenk (Lakewood), John Dahl (Western Koshkonong), Ernest Rigge (Cottonwood), Ernest Johnson (Suttons Bay), Severt Roberson (Redeemer), Orin Vaala (Saude).
8. HIGHER EDUCATION: Pastors: R. Newgard, W. Petersen, W. Werling, F. Weyland. *Delegates*: Leroy Meyer (Lombard), E. Geistfeld (Luverne), Loren Larson (Ulen), Charles Getchell (King of Grace), Calvin Johnson (Mankato), John Anderson (Saude), Ralph Sorenson (East Grand Forks), Chester Grossmann (Portage).
9. ELEMENTARY EDUCATION: Pastors: G. Guldberg, J. Olsen, N. Oesleby. *Delegates*: Larry Joecks (Parkland), Thomas Hoyord (Amhurst Junction), Einar Engebretson (St. Paul's Chicago).
10. YOUTH WORK: Pastors: R. Branstad, N. Madson, C. Wosje, W. Olson. *Delegates*: Theodore Theiste (Parkland), M. Dale Christopherson (Austin), A. T. Huso (Northwood), Thomas Swenson (New Hampton), Hartvig Weberg (Hiawatha).
11. PUBLICATIONS: Pastors: L. Vangen, Prof. R. Honsey, T. Kuster, P. Madson. *Delegates*: Orlando Overn (Our Saviour's, Madison), Simon Sanderson (Tracy), Nels Faugstad (Scarville), Paul Staff (St. Paul's, Chicago)

12. FINANCES: *Pastors*: M. Tweit, P. Anderson, T. Teigen, H. Handberg. *Delegates*: Bennet Hanson (Norseland), Nanian Thompson (Concordia, Eau Claire), Al Voight (Our Saviour's, Madison), Thomas Bieber (Jasper), James Butler (Lake Mills), Layton Northrup (Rochester), Herbert Weyh (Portage), Ron Persson (Bethany, Princeton).
13. CHARITIES AND SUPPORT: *Pastors*: R. Moldstad, S. E. Lee, J. Lillo. *Delegates*: Erick Magnuson (Hartland), Hugo Juhl (Luverne), Silas Helland (Thompson), Harry Seifert (Holy Cross, Madison), Obert Johnson (Western Koshkonong).
14. MISCELLANEOUS: *Pastors*: G. Gullixson, D. Lillegard, A. Harstad, Prof. B. W. Teigen. *Delegates*: Elmer Branstad (Center), Otto Houg (Jasper), Arnold Lee (Holy Cross, Madison), Marvin Anderson (Lime Creek).
15. SYNODICAL MEMBERSHIP: *Pastors*: E. Unseth, A. Kuster, H. Larson, W. Halvorsen. *Delegates*: Ellert Storlie (Concordia, Eau Claire), Swen Hanson (Somber), Arnold Faugstad (Scarville), Leroy Meyer (Lombard).
16. PASTORAL CONFERENCE RECORDS: *Profs*: M. Otto, J. Petersen.
17. RESOLUTIONS: *Pastors*: P. Madson, S. Quist. *Delegates*: C. Getchell (King of Grace).
18. TELLERS: *Pastors*: T. Kuster, S. Quist, R. Dale, J. Lillo, P. Jecklin, R. Falk.
19. CHAPLAIN: Pastor H. Handberg.
20. HEAD USHER: Prof. John Moldstad.
21. PARLIAMENTARIAN: Pastor M. E. Tweit.
22. ORGANIST: Pastor A. M. Harstad.

THE PRESIDENT'S MESSAGE

Esteemed Brethren in Christ, fellow Redeemed:

A year ago we had the privilege of celebrating 50 years of our reorganized Synod's existence under the hand of a gracious God. Surely we have a goodly heritage, and we are eager to bequeath it to the generations yet to come. That "great heritage," we have been taught to sing, is God's Word. The prevailing truth of that Word is that "Jesus is the only way of salvation." And he is that salvation for us only because He is the true God as well as true man.

The Apostle St. John, moved by the Holy Spirit, opens the prologue of his Gospel with the simple words of great depth and power: "In the beginning was the Word, and the Word was with God, and the Word was God." Here he states categorically that Jesus Christ is true God from eternity, and throughout his Gospel he shows that divinity is essential to our salvation. If we are to bequeath a saving Gospel to the generations coming after us, that Gospel must provide them with the Christ who is God as well as man. Therefore we have chosen as the theme for this 52nd regular convention, the words you see in large letters above you: "IN THE BEGINNING . . . THE WORD WAS GOD."

In the great creeds of Christendom we confess Jesus Christ to be both God **and** man. The conjunction employed **and**, a-n-d, is important, for it reminds us of the fact that Scripture not only renders unnecessary, but also denies us the right of, choice between the two. We must retain the doctrine of Christ's divinity and the doctrine of His humanity. Either or both doctrines will be denied only by those who refuse to accept the abundant and clear testimony of Scripture.

Though both these doctrines have been denied down through the history of the Church, it is the doctrine of the deity of Christ that has most often come under attack, even as it is being subjected to a relentless assault in our present age of brazen apostasy. When the Word of God is being attacked the fearful are often soothed with the sophistry that so long as they retain Christ, they should not worry about what higher criticism, for example, may do to that book called the Bible. Only too late have many realized that in losing the Bible as God's verbally inspired Word, they have also lost the Christ of that Bible, the Christ who is the WORD, the eternal God.

The unique character of Christ is really the great stumbling block today that it always has been. The unbelieving Jews of Christ's own day had no difficulty in accepting Him as the son of Mary. It was only when He, who in their eyes was merely the son of Mary and Joseph, made himself God, that they were constrained to seek to destroy Him. That they failed in this effort, even when they succeeded in crucifying Him, is without doubt the greatest proof of His divinity, as it is the glory of the Church that bears His name. **Here** lies our great heritage.

During this convention it will be our privilege through essay and devotion to be refreshed in our faith in the person of Christ. The only Christ we want is the Christ of the Scripture, and that Christ is both God and man. Without **that** Christ as the object of our faith, our faith is vain; but with that Christ we not only may truly rejoice, but we also, together with the Apostle Paul, can be assured of being able to do what the Lord bids us do.

Let us go forward then in our implementation of the Great Commission in the knowledge that as surely as this work is of God it will not come to nought, neither will it be overthrown. Lift up your hearts! Amen.

The Rev. J. B. Madson

REPORT OF THE PRESIDENT

Ordinations and Installations

Candidate of Theology Roger Falk was ordained and installed as pastor of First American Lutheran Church, Mayville, North Dakota, on June 8, 1969. The rite of ordination was performed by Circuit Visitor David Lillegard, with vacancy pastor Erling Teigen preaching the sermon.

On June 15, 1969, Candidate of Theology Paul Jecklin was ordained and installed as pastor of St. Paul's Lutheran Church, Chicago, Illinois. Synodical Vice-president E. G. Unseth read the rite of ordination. Prof. M. H. Otto preached the sermon, and Circuit Visitor George Orvick conducted the liturgy.

At our Jubilee Convention, June 27, 1968, the Rev. Theodore Kuster was commissioned as the first E.L.S. missionary to Lima, Peru.

The Rev. Theodore Aaberg was on August 4, 1968, installed as pastor in the Norseland-Norwegian Grove Parish (rural St. Peter, Minnesota). Circuit Visitor Hugo Handberg performed the rite of installation.

On August 18, 1968, Miss Diane Natvig was installed as a teacher of the lower grades in the Mt. Olive Lutheran School, Mankato, Minnesota.

Hiawatha Lutheran Church of Minneapolis, Minnesota, welcomed its new pastor, the Rev. F. R. Weyland, on November 3, 1968, when Circuit Visitor Hugo Handberg performed the rite of installation, with Pastor R. M. Branstad preaching the sermon.

The Rev. Wilfrid Frick, who left the Lutheran Church-Missouri Synod because of its departure from orthodox teaching and practice, and who successfully passed a colloquy conducted by a synodical committee, was installed as pastor of First Evanger Lutheran Church, Fertile, Minnesota, and Calvary Lutheran Church, Ulen, Minnesota, on March 9, 1969. Circuit Visitor David Lillegard performed the installation, while interim pastor Wayne Halvorson delivered the address.

Dedications

On January 19, 1969, Concordia Lutheran Church of Traverse City, Michigan, and Faith Lutheran Church of East Jordan, Michigan, each dedicated a newly-acquired house of worship. Your synodical president was pulpit guest on each occasion and also performed the rite of dedication.

Lakewood Lutheran Church of Tacoma, Washington, on April 20, 1969, broke ground for a new educational unit which includes two classrooms for Christian Day School use. The project will hopefully be completed by September of this year.

Bethany Lutheran Church of Story City, Iowa, relocating in South Ames, Iowa, in order the better to carry out their Lord's Great Commission, on June 15, 1969, dedicated a newly-constructed dwelling as its temporary place of worship. The E.L.S. Board of Trustees, on the recommendation of the Board of Missions, has purchased an option on five additional acres of land in this new development.

Our Savior's Lutheran Church, Albert Lea, Minn., dedicated a new parsonage in May, 1969, at 1711 Plainview Lane. The old parsonage is being used for an educational unit.



Bethany Lutheran Church, Ames, Iowa

Anniversaries

On July 7, 1968, Scarville Evangelical Lutheran Church, Scarville, Iowa, celebrated the 50th anniversary of its organization. Pastor Paul Ylvisaker was the festival speaker at an early morning Norwegian service; the Rev. Joseph Petersen, a son of the congregation, delivered the sermon at the morning English service, and Pastor Nils Oesleby gave the address at the afternoon program.

Center Evangelical Lutheran Church, which together with Scarville Evangelical Lutheran Church now forms one parish, celebrated the 50th anniversary of its organization in festival services on July 21, 1968. Pastor Raymond Branstad, a son of the congregation, was the festival speaker at the morning service, while Pastor Paul Petersen, son of a former pastor of the parish, delivered the afternoon address.

Our Savior's Lutheran Church of Albert Lea, Minnesota, remembered the 50th anniversary of its founding in festivities on September 15, 1968. The Rev. E. G. Unseth, former pastor of the congregation, preached the Word at the morning service; Pastor Wilhelm Petersen delivered an address during the afternoon program.

September 22, 1968, was the occasion for Ascension Lutheran Church of Eau Claire, Wisconsin, to observe the 15th anniversary of its founding. The Rev. J. N. Petersen was the festival speaker.

The Oslo Lutheran Church of Volga, South Dakota, celebrated 80 years of its existence in special services in the afternoon of September 22, 1968. Your president was the preacher for the occasion.

On September 29, 1968, St. Paul's Lutheran Church of Chicago, Illinois, celebrated the 95th anniversary of its organization. The Rev. G.A.R. Gullixson, a son of the congregation and also former pastor, preached at the morning service, while synodical Vice-president E. G. Unseth, also a former pastor of the congregation, spoke at the afternoon anniversary luncheon.

Rose Dell Trinity Lutheran Church of Jasper, Minnesota, marked the 90th anniversary of its founding in special services on October 13, 1968. The Rev. Paul Petersen, former pastor of the congregation,



Scarville Lutheran Church
Scarville, Iowa



Center Lutheran Church
Scarville, Iowa



Our Savior's Lutheran Church
Albert Lea, Minnesota



Oslo Lutheran Church
Volga, South Dakota



**Rose Dell-Trinity Lutheran
Jasper, Minnesota**



**Parkland Lutheran Church
Parkland, Washington**



P. Ylvisaker



L. Vangen

preached at the morning service, while your president delivered the address at the afternoon program.

Parkland Evangelical Lutheran Church of Tacoma, Washington, celebrated its Diamond Jubilee in a special service on December 1, 1968. A former pastor of the congregation, the Rev. W. C. Gullixson, was the festival speaker. The congregation was organized in 1893 by the Rev. Bjug Harstad, later the first president of the reorganized Norwegian Synod.

On September 16, 1968, Pastor Paul Ylvisaker was remembered on the occasion of the 40th anniversary of his ordination into the holy ministry.

The arrival of July 16 this year will mark the completion of 25 years of Gospel ministry for Pastor Luther Vangen, who was ordained in 1954.

Colloquies

During the past year the Synodical Colloquy Committee examined the following pastors from outside our formal fellowship, at their request, and found them to be in doctrinal agreement with us: Wilfrid Frick of Fertile, Minnesota (but at the time of colloquy of Clyman, Wisconsin); Oswald Mieger of Harbor City, California; Rudolph Nast of Hillman, Michigan; and E. C. F. Stubenvoll of Marinette, Wisconsin.

Membership Applications

Larry Joecks, principal of the Parkland Lutheran School, Tacoma, Washington, makes application for permanent advisory membership in the Synod. His letter of request is on file.

Pastor Wilfrid Frick, now serving the Fertile-Ulen parish, makes application for permanent membership in the Synod. His letter of request is on file.

Paul Jecklin, newly ordained and installed pastor of St. Paul's Lutheran Church, Chicago, Illinois, makes application for permanent membership in the Evangelical Lutheran Synod. His letter of request is on file.

The Rev. Rudolph Nast, now serving Faith Lutheran Church, Hillman, Michigan makes application for permanent membership in the Evangelical Lutheran Synod. His letter of request is on file.

Newly-formed Faith Evangelical Lutheran Church of Hillman, Michigan, Rudolph Nast, pastor, has made preliminary request for affiliation with the Evangelical Lutheran Synod. A letter signed by the officers of the congregation is at hand; a ratified constitution should be on hand by convention time.

Resignations and Appointments

Under date of May 26, 1969, the following communication was addressed to your president:

Dear Brother Madson:

While I deeply regret the necessity of proposing this action, yet, due to circumstances beyond my control and with the best interests of our beloved Synod in mind, I hereby submit my resignation as Vice-President, and respectfully request that another be elected at our forthcoming convention in June, to fill out the unexpired portion of the term.

Fraternally,
(signed) E. G. Unseth

During the special convention held in Madison, Wisconsin, in April of this year, Resolution No. 3 of the Finance Committee Report and Resolution No. 6 of the Report of the Committee on Higher Education directed the president to appoint committees to bring in guide-

lines for the establishment of a Stewardship Committee and a Board for Christian Secondary Education. Pursuant to these resolutions your president appointed the already existing Synod Self-study Committee to recommend the requested guidelines to this convention.

Special Convention

In January of this year the General Pastoral Conference, recognizing the need for an early decision concerning the continuation of Bethany High School and mindful of the financial plight of the Synod, resolved to request the president to seek to call a special convention to consider these two matters. In response to a presidential letter, forty-three congregations requested such a special convention, which was then duly announced for April 8-9, at Holy Cross Lutheran Church, Madison, Wisconsin. The official printed report of this special convention is included with the report of the regular convention.

Intersynodical

The Evangelical Lutheran Confessional Forum, made up of a like number of representatives from the WELS and ELS, met for the third time in Milwaukee last October. Representing the Evangelical



1968 Evangelical Lutheran Confessional Forum

Lutheran Synod, as appointed by your president, were the following: Administration Division—E. G. Unseth, W. C. Gullixson, J. B. Madison; Doctrine Division—M. H. Otto, T. N. Teigen, G. A. R. Gullixson; Mission Division—A. M. Harstad, A. V. Kuster, Lloyd Miller; Education Division—B. W. Teigen, I. C. Johnson, M. E. Tweit.

Besides discussing many phases of the work of the two synods, the representatives of one synod reviewed the doctrinal essays of the other synod's last regular convention. In the absence of the official minutes of this meeting, your president reports from his own notes that the Forum adopted several recommendations of a special sub-committee pertaining to the possible formation of a new "Synodical Conference."

The Forum will be held again this coming fall in some place to be designated by the E.L.S. contingent.

Under the report of the Doctrinal Committee you will find a review of two Australian documents which were the bases for the merger of two Lutheran bodies of that continent. The review has been transmitted to Dr. H. D. Koehne, Chairman of the Commission on Theology, Lutheran Church of Australia.

Your president, as well as Doctrinal Committee member T. N. Teigen, plan to attend, as observers, at least a part of the convention of the LC-MS to be held in Denver in July. Though we are no longer in fellowship with this once steadfast church body, we are aware of the fact that there is a considerable number of members of that synod who have been waging a desperate fight to retain the confessional orthodoxy that is their great heritage, and we are aware of the possibility that this may indeed be an eventful convention for them. We ought to pray fervently that the Lord would continue to raise up true confessors of His Name and Word.

A letter addressed to the Synod by Dr. Oliver Harms, president of the LC-MS, invites us to join in consultation, "with a view to removing the causes of misunderstanding and separation." Your president has responded by expressing that it is also our desire to have the causes of separation removed, but that we are unwilling to renew negotiations until there is some assurance, through public action, of a change in the unionistic and unscriptural activity that brought about the separation.

Miscellaneous

After more than five years of activity the Golden Anniversary Committee asks for dismissal. Even though the final report of the Golden Jubilee Clerk shows that we failed to reach the \$300,000 goal, we are grateful to the Lord for leading our people to this degree of thankfulness, and to the committee for its long and faithful service. Your president therefore recommends that the committee be dismissed **with thanks**.

Bethany Lutheran Church, Princeton, Minn., submits a new constitution and by-laws for approval and for the files of the Synod.

By virtue of the special interest generated through the special convention in early April and the generous response of God's people, the synodical contributions during the past year exceeded the certified budget established at the last convention. Nonetheless, we shall again be made aware of the fact that we dare not rest on our oars if we have any desire to continue and expand the program of work which we undertake under the Lord's command and promise.

Let us at this convention again address ourselves to the tasks before us in the knowledge that we may do so at the command and with the promise of our Lord Jesus Christ, who is God from all eternity.

Soli Deo Gloria!

The Rev. J. B. Madson

ACTION OF THE SYNOD

Resolution No. 1: President's Message

The Synod rejoices in the Christocentric message of its President and the theme chosen for this convention, "In the Beginning . . . the Word was God," which is our God-given heritage and

RESOLVES, By the grace of God, to proclaim it to all the world in word and deed and prays that it may ever be its priceless bequest to the generations to follow.

Resolution No. 2: President's Report

WHEREAS, The President has reported the various Anniversaries and Dedications that have occurred in the past year, and the number of colloquies and applications for membership in the Synod,

BE IT RESOLVED, That the Synod takes note of these with thanks.

Resolution No. 3: Evangelical Lutheran Confessional Forum

WHEREAS, The President reports the meeting of the Evangelical Lutheran Confessional Forum of last October and the benefits thereof,

BE IT RESOLVED, That the Synod concurs in the objectives of these sessions and encourages the representatives to continue seeking even greater avenues of cooperative endeavors.

Resolution No. 4: Golden Anniversary Committee

WHEREAS, The Golden Anniversary Committee has labored long and faithfully through the 5 years of its service and has demonstrated the value of planned and cooperative effort,

BE IT RESOLVED, That the Synod dismiss the committee with thanks for its labors of love.

Resolution No. 5: Constitution of Congregation

WHEREAS, The new proposed constitution for Bethany Lutheran Church of Princeton, Minnesota, has been reviewed and found to be in order; therefore

BE IT RESOLVED, That the Evangelical Lutheran Synod approve this constitution.

Resolution No. 6: Printing of President's Message and Report

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

WHAT MANNER OF MAN IS THIS?

An Essay on the Doctrine of Christ

By The Rev. George Orvick

The waves of the Sea of Galilee were raging as if they were angrily trying to destroy the little vessel that was caught in their clutches. The wind was roaring with a ferocity that made it seem deliberately determined to rid the world of a little group of men in the water-filled boat. The terror of impending death filled the hearts of the passengers. They were certain that a watery grave would now be their final end. But there was one lying asleep in the rear of the boat. They called Him the Master. And so in their great anxiety they awakened Him from His sleep, crying out, "Master, carest Thou not that we perish?" And then takes place one of those supernatural events that left the disciples standing in awe. "He arose, and rebuked the wind and said unto the sea, 'Peace, be still.' And the wind ceased, and there was a great calm. And he said unto them, 'Why are ye so fearful? How is it that ye have no faith?' And they feared exceedingly, and said one to another, 'What manner of man is this that even the wind and the sea obey him?'" Mark 4, 35-41.

The question was asked in utter amazement. How could anyone perform so stupendous a miracle? How could any man speak to such overwhelming forces as the wind of a storm or the waves of a turbulent sea and cause them to be calm? What manner of man could this be?

Ever since our Lord Jesus Christ came to this earth men have been asking this question. More books have been written about Him, more questions have been asked about Him, more controversies have raged about Him than any other person. If you go into a bookstore today you will find numerous volumes on the subject of "Jesus research." The sad part is this that many such volumes are written from the standpoint of rationalistic liberalism which questions the authority of the Word of God and therefore the person of Christ.

The theme of this Convention is "In the Beginning . . . the Word was God." This is a very appropriate theme because it directs us to the very heart and center of the Christian Faith, namely the deity of Christ. It is also a very timely theme because we are living in an age when this fundamental doctrine is being called into question.

We have chosen as the title of this essay the question "What Manner of Man is This?" It is our aim to answer this question from the Holy Scriptures, setting forth the importance of this for our faith; and then to show how modern theology endangers the very doctrine that means our salvation.

Luther has this to say, "The devil has been active and is active to this day in attacking Christ either in His Person or in His work. Now he does not want to allow that He is God; then, again, he does not want to allow that He is man. A third time he does not want to allow Him to perform His office in our behalf and to redeem us from sin through His blood. He labors with might to bring Christ to naught and to lead people away from Christ. What good does it do me, though I do believe and confess that He is God, if I do not at the same time believe and confess that He is man? What good does it do me, though I do believe that He is God and man, if I do not also believe and confess that I have forgiveness of sin through His blood? Every one of these three articles must be believed and confessed; that He is God and man and has redeemed us through His blood from sin, death and the devil. If one of these articles is missing all are missing, and I do not have the whole, true Christ and am lost."¹

Thus it is of utmost importance for the salvation of our immortal souls that we base our faith solidly upon the true Christ as set forth in the Scriptures, that we accept Him as our Lord and Redeemer, that we lay hold of Him and His merits, and that we trust with all our hearts in Him alone.

What the Holy Scriptures Teach About The Person of Christ

In answering the question, "What Manner of Man is This?" Let us turn to the source and authority for all our beliefs, the verbally inspired Holy Scriptures. We look first of all at the marvelous circumstances surrounding the birth of Jesus. Shortly before His birth the angel of the Lord appeared to Joseph in a dream and said, "Fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost." Matt. 1, 20. And the angel also announced to Mary, "That holy thing which shall be born of thee shall be called the Son of God." Luke 1, 35. And when the blessed night of His birth arrived it was the lowly shepherds that heard the announcement, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2, 11. His birth had been similarly foretold by the Prophet Isaiah when he wrote, "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel," Is. 7, 14, and again "Unto us a child is born, unto us a Son is given; . . . and his name shall be called . . . the mighty God, the everlasting Father, the prince of peace." Is. 9, 6. Thus it was that "When the fulness of the time had come, God sent forth His Son, made of a woman." Gal. 4, 4. Thus the Holy Evangelist John writes, "In the beginning was the Word. . . and the Word was God . . . And the Word was made flesh and dwelt among us." John 1, 1, 14.

These words of Holy Scripture describe the miraculous event which we call the INCARNATION OF THE SON OF GOD. This event took place at a definite time in history, during the reign of Caesar Augustus at a definite place in the land of Palestine. It was an event which happened only once and will never happen again. The eternal Son of God, who was begotten of the Father from eternity, took upon Himself the form of a man by combining Himself with the unfertilized ovum in the womb of Mary, and when the fullness of the time had come He was born in Bethlehem's stable, a little child, yet also the Lord of glory. Thus Marie Wexelsen of Toten, Norway could write those simple words:

The little child in Bethlehem
He was a king indeed.
He came from His high home in heaven;
Down to our world in need.

The Two Natures

The Bible clearly teaches that Jesus had two natures at His very conception and birth. His divine nature had been present from all eternity, but when it was united in Mary's womb with the human nature the Son of God was now both God and man in one person. Human reason is completely unable to fathom such an incomprehensible doctrine as the incarnation. But here faith steps forward and simply answers: "With God nothing shall be impossible." Luke 1, 37.

Let us now move forward from the birth of Jesus to His earthly life and ministry that we might find further testimony in answer to the question, "What manner of man is this?"

We confess in the 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." This concise statement is fully taught by Holy Scripture.

When Jesus was baptized in the River Jordan the Father's voice from heaven said of Him, "This is my beloved Son, in whom I am well pleased." Matt. 3, 16, 17. And when Jesus asked His disciples "Whom say ye that I am?" Simon Peter answered in their name, "Thou art the Christ, the Son of the living God." Matt. 16, 16. Christ does not rebuke Peter but approves of his reply, saying, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. 16, 17.

In connection with the deity of Christ, Scripture ascribes to Him divine attributes, divine works and divine honor. Jesus speaks of His existence from eternity when He says, "Before Abraham was, I am." John 8, 58. And in His great high priestly prayer He prays, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17, 5. Christ also had knowledge of all things, as Peter said to Him,

"Lord, Thou knowest all things." John 21, 17. And again His omnipotence is spoken of by Christ Himself when He says, "All power is given unto me in heaven and on earth." Matt. 28, 18.

Divine works are also attributed to Jesus. In John 1, 3 we read, "All things were made by Him; and without Him was not any thing made that was made." And in Col. 1, 16-17 we are told, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible. . . all things were created by him, and for him; And he is before all things and by him all things consist." Christ even had the miraculous power to raise the dead as we see in the case of Lazarus who had lain in the tomb for four days until he heard those mighty words, "Lazarus, come forth." The Son has equal power in this regard with the Father for He says, "For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will." John 5, 21. To demonstrate His mighty power Christ also performed many miracles. He walked on the Sea of Galilee, fed the 5,000 in the wilderness, healed all diseases, opened the eyes of the man born blind, cleansed the leper, and stilled the storm, in addition to performing many other miracles.

All men are therefore commanded to give honor to Christ as to God the Father. "All men should honor the Son even as they honor the Father." John 5, 23. Thomas accords Him this honor when, having seen the wounds in His hands and feet, he falls down before Him and exclaims, "My Lord and my God." John 20, 28. These are only a few of the passages of Scripture which teach that Jesus is true God. Only He could say, "I and my Father are one." John 10, 30.

The Holy Scriptures are just as emphatic in teaching that Jesus was also true man. He is expressly called a man in 1 Tim. 2, 5, "There is one God, and one Mediator between God and men, the man Christ Jesus." He shared our human flesh and blood, as we are told in Heb. 2, 14, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." The Scriptures also ascribe to Jesus the essential parts and conditions of man: He was born (Luke 2, 7); He slept (Mark 4, 38); He was hungry (Matt. 4, 2); He was thirsty (John 11, 35); and He suffered and died (Matt. 26 and 27). Jesus says of Himself, "Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones as ye see me have." Luke 24, 39.

While Holy Scripture thus testifies that Jesus was a true man, that He possessed a complete human nature, yet there are certain things about this human nature that are different from ours. His conception was different from ours. While all men are conceived in the natural way with a human father and a human mother we know that Jesus was conceived in a supernatural way by the Holy Ghost. Matthew writes that Mary "was found with child of the Holy Ghost." Matt. 1, 18. And when Mary asked the angel how she could be the mother of a son, seeing she did not know a man, the angel replied, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God." Luke 1, 35.

There is another important difference between Christ's human nature and ours. Since He was conceived in this miraculous way by the Holy Ghost, He was also without sin. While all other men are conceived and born in sin our Lord Jesus Christ was holy and sinless. Paul writes "He hath made him to be sin for us, who knew no sin." II Cor. 5, 21. And Peter tells us that Christ was as a "lamb without blemish and without spot." I Peter 1, 19. Again Peter says, "Who did no sin, neither was guile found in his mouth." I Peter 2, 22. "He was in all points tempted like as we are, yet without sin." Heb. 4, 15.

The Personal Union

We have learned from the Scriptures, then, that the divine nature of the Son of God was united with the human nature in a miraculous way. This joining of the two natures is called the PERSONAL UNION. This does not mean that we have two Christs — one divine and one human. No, we have only **one** Lord, **one** Mediator, **one** Redeemer. Luther writes: "Do not let the two natures in Christ, God and man, be separated, but let them remain together, as the text clearly states: 'The Word became flesh;' which does not

say; the Deity became one person, and the humanity another person. So God's and Mary's Son is one son, not two . . . God is man, man is God, undivided in one person. God's child is one child, and all depends on this article; or if this person is divided we are lost."²

Reason must stand in awe at this remarkable union between the two natures. It is a mystery as Scripture says, "Great is the mystery of godliness: God was manifest in the flesh." I Tim. 3, 16. Our Confessions picture the personal union as fire and iron glowing together, or as body and soul together in one person, but even these are imperfect pictures. The Council of Chalcedon in rejecting the error of Eutyches, who contended that by the mixture of the two natures a new nature was formed, and also the error of Nestorius, who denied the real union by describing the two natures as two boards glued together, declared thus: "We confess one and the same Jesus Christ, the Son and Lord only-begotten, in two natures without mixture, without change, without division, without separation."

Our Lutheran Confessions also clearly set forth the doctrine of the personal union of the new natures in Christ. Article III of the Augsburg Confession states it thus: "Also they teach that the Word, that is, the Son of God, did take man's nature in the womb of the blessed Virgin Mary, so that there are two natures, the divine and the human, inseparably conjoined in one person, one Christ, true God and true man." The Formula of Concord, Thor. Decl. Art. VIII also states concerning the personal union: "We believe, teach and confess also that now, since the incarnation, each nature in Christ does not so subsist of itself that each is or constitutes a separate person, but that they are so united that they constitute one single person, in which the divine and assumed human nature are and subsist at the same time." And again the Formula of Concord declares: "The two natures were united not as two boards which are glued together, so that they *realiter*, i.e., in deed and truth, have no communion with one another" (against Nestorius and Samosatenus), nor by "a mixing or equalizing of the natures, as when hydromel is made from honey and water, which is no longer pure honey and water, but a mixed drink" (against Eutyches), but as "the soul and body, and fire and iron, which have communion with each other, not by a phrase or mode of speaking or in mere words, but truly and really."⁴

Such is the wonderful event which took place in that tiny corner of the earth so many years ago—the very Son of God, begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, Begotten, not made, Being of one substance with the Father; by Whom all things were made; humbled Himself, took upon Himself our flesh and was born a little babe and laid in Bethlehem's manger.

The Communication of Attributes

Another marvelous and important facet of the personal union of the divine and human natures of Christ, and one that we dare not overlook, is that there is a communication of attributes between the two natures. This means simply that the divine nature participated in all the properties of the human nature, and the human nature participated in all the properties of the divine nature. This may sound like the repetition of mere words, but it is in actuality a matter which concerns the very salvation of our souls. For if there was no sharing of these divine properties it would mean that Christ died on the cross as a mere man, and we know that no mere man could pay the ransom for our sins.

The reason for which it is necessary to define so carefully this communication of attributes is that errors have crept in as a result of men employing human reason to try to fathom this mystery. It is in this particular area that also today questions have arisen concerning how much the human nature of Christ participated in divine attributes. People are asking today: Was Christ really sinless? Was He cognizant of His divine nature? Did He have divine intelligence or omniscience, or was He simply a child of His times, a first century Palestinian Jew, like others?

The communication of attributes is usually defined under three kinds. The first of these, called the *Genus Idiomaticum*, was necessary because some, like Nestorius and Zwingli, separated the attributes of the Son of God from the

human nature. Nestorius said, "I cannot worship a God who was born, put to death, and buried." He thought it was blasphemous to speak of Christ being born of the Virgin Mary also according to His divine nature. Zwingli followed in his footsteps. He separated the Son of God from His suffering and death and demanded that the suffering and death of Christ be referred only to the human nature. Zwingli maintained that whenever something which could only be said of the human nature was ascribed to Christ, this must be interpreted as referring only to the human nature. For example, if Christ's suffering and death are spoken of, this must be applied only to the human nature. Calvin also completely separates the Son of God from the suffering and death of the human nature. This is a very serious matter. Did the Son of God die for us on the cross or did He not? Now it is a great mystery how the Son of God could die. This is against the very nature and attributes of God to speak of God dying. And yet this is just what Scripture teaches, that Christ according to both His human nature and His divine nature died on the cross. Peter writes that the people had "killed the Prince of Life," and Paul writes that they "crucified the Lord of glory," I Cor. 2, 8. Here Luther condemns Zwingli's teaching that only the human nature could die, as well as his whole process (called "alloeosis") of substituting one nature for the other. Luther says, "Beware, beware, I say, of the alloeosis! It is the devil's mask, for at last it manufactures such a Christ after whom I certainly would not be a Christian; namely, that henceforth Christ should be no more and do no more with His sufferings and life than any other mere saint. For if I believe this, that only the human nature has suffered for me, then Christ is to me a poor Saviour, then He Himself needs a saviour. In a word, it is unspeakable what the devil seeks by the alloeosis . . . If the old weatherwitch, Dame Reason, the grandmother of the alloeosis, would say, Yes, but God cannot suffer or die; you shall reply, That is true; yet, because in Christ deity and humanity are one person, Scripture, on account of the personal union, ascribes also to the deity everything which the humanity experiences, and vice versa."⁵ And Luther goes on to assert that God died for our sins in this way: "We Christians must know that if God is not also in the balance, and gives the weight, we sink to the bottom with our scale. By this I mean: If it were not to be said, God has died for us, but only a man, we would be lost. But if God's death and God died lie in the scale of the balance, then He sinks down, and we rise up as a light, empty scale . . . For in His nature God cannot die; but now that God and man are united in one person, it is correctly called God's death, when the man dies who is one thing or one persons with God."⁶

Therefore we see how vital this doctrine of the communication of attributes is. If Nestorius and Zwingli were right, then Christ would have died only as a man, and such a death would not redeem us. "None of them can by any means redeem his brother nor give to God a ransom for him," says Scripture. But they are wrong. The divine-human Christ, the God-man did actually die on the cross for our sins.

This is the teaching of Scripture that both divine and human attributes are ascribed to the person of Christ. Thus both kinds of attributes are ascribed to Christ: He was eternal, "Before Abraham was, I am" John 8, 58, and He was born of the Virgin Mary; He was omniscient "Lord, thou knowest all things" John 21, 17, and limited in knowledge "And Jesus increased in wisdom." He was omnipotent, "By Him were all things created" Col. 1, 16, and yet He was limited in power, "The officers of the Jews took Jesus and bound Him." John 18, 12. Some of these are divine attributes and some human, but both are assigned to the entire person of Christ. This is the first kind of the communication of attributes known as **Genus Idiomaticum**.

In the second place it is necessary to point out from Holy Scriptures that the divine nature of Christ personally united with His human nature and has imparted full majesty to the human nature (**Genus Majestaticum**). This is necessary because some Reformed and Catholic theologians, while granting a union of the two natures, still insisted on separating the divine attributes from the human nature. They maintained that the finite was not capable of containing the infinite. (*Finitum non est capax infiniti*). Thus they denied that the human nature could also partake in such attributes as omniscience, omnipresence, omnipotence. But Scripture clearly teaches that divine attributes

are given to the human nature. This means that the human nature has received not merely excellent, unusual finite gifts and qualities, but infinite, uncreated, divine attributes; or as the Formula of Concord expresses it, "Supernatural, inscrutable, ineffable, heavenly prerogatives and excellencies in majesty, glory, power and might above everything that can be named." The Scripture teaches that the Son of God entered into the human nature with the full glory of the Deity, as Col. 2, 9: "In Him dwelleth all the fullness of the Godhead bodily." And again "The Word was made flesh and dwelt among us, and we beheld His glory, the glory os of the Only-Begotten of the Father, full of grace and truth," (John 1, 14). Divine attributes are also ascribed to the human nature; for example, omnipotence: "All power is given unto me in heaven and earth" (Matt. 28, 18); omniscience, "Jesus . . . knew all men and need not that any should testify of man; for He knew what was in man" (John 2, 24-25); omnipresence, "No man hath ascended up to heaven, but He that came down from heaven, even the Son of Man, which is in heaven." (John 3, 13). "He that descended is the same also that ascended up far above all heavens, that he might fill all things." (Eph. 4, 10). Reformed theology and the principle that the "finite is not capable of the infinite" stem from rationalism and deprive Christians of the great comfort that Christ is present with them, not only as God, but also as man, their brother, saying, "Lo, I am with you alway, even unto the end of the world." (Matt. 28, 20) Many questions are being raised by today's modern theologians concerning this very issue. But as soon as a rationalistic approach is followed a different Christ is set forth, a Christ that was not the God-man of the Scriptures and a Christ that could not be our Saviour. Here reason must remain the captive of faith. We shall deal with questions raised by modernists in the second part of this paper.

A third class of the communication of attributes is necessary because men have denied that Christ performed the deeds of redemption according to both natures in one divine-human action (*Genus Apostelesmaticum*). Here we need to remember that all the official acts which Christ wrought and still works for the salvation of mankind are performed according to both natures. The Formula of Concord defines this third class as follows: "As to the execution of the office of Christ, the person does not act in, with, through, or according to only one nature, but in, according to, with, and through both natures, or as the Council of Chalcedon expresses it, one nature operates in communion with the other what is a property of each. Hence Christ is our Mediator, Redeemer, King, High Priest, etc. not according to one nature only, whether it be the divine or the human, but according to both natures."

Reformed theology also denies this class of the communication of attributes as it does the first two. Hodge asserts, "Omnipresence and omniscience are not attributes of which a creature can be made the organ"; and "The human nature of Christ is no more omniscient or almighty than the worker of a miracle is omnipotent." Thus Reformed theologians go on to separate the divine nature from the suffering and dying on the cross. But this separation destroys the value of the redemption, because if Christ died only according to His human nature His death could not have paid the ransom for the sins of the world but would be as the death of any other saint. Put Scripture teaches that in all of Christ's actions as our Prophet, Priest and King He acted as the God-man. As our Prophet Christ taught not as the apostles did, but rather from His own authority as the God-man. "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him." (John 1, 18) As our High Priest Christ suffered and died on the cross. Now it is true that dying is not one of the attributes of the divine nature but since the human nature is united with the divine nature, and since this divine-human person died it is therefore true that the Son of God died for our sins. As our King the Scriptures teach that He fills and rules the universe and protects His Church as the Lord God over all, and also as our human brother. The divine-human person fills all things and rules over all things for our benefit. "Lo, I am with you alway, even unto the end of the world." (Matt. 28, 20.)

If any rationalistic principle is allowed to interfere with the clear teaching of Scripture on the communication of attributes it immediately jeopardizes

the redemptive work of Christ. This work could only be done by the theanthropic person, the God-man. Only the blood of the Son of God has the power to cleanse the world from sin. Luther writes, "I have no other God either in heaven or in earth; I know of no God separate from the flesh which lies in the lap of the virgin Mary, God without flesh is of no benefit." Again Luther says, "The order is to believe, not to see, not to measure, not to grasp. And what Jesus said to unbelieving Thomas applies also here: 'Blessed are they that do see, 'see into, comprehend, know' and yet believe.'"

The States of Christ

From the very moment of its conception the human nature of Christ was in possession of all divine attributes and of all divine majesty and glory. But at the same time Scripture also ascribes to the same Christ during the same earthly life poverty, limited knowledge and limited power. Christ suffered hunger and thirst, fatigue, pain and temptation, lived a human life, was taken prisoner, suffered, died and was buried. We thus learn that while Christ at all times had complete possession of His divine attributes He did not always make full and constant use of them. From the time of His conception until He was made alive in the grave He assumed the role of the humble servant, laying aside the use of His divine powers, in order to be able to redeem us by His holy obedience. The Old Testament speaks of Christ's role as the humble servant in the well known "Suffering Servant" chapter of Isaiah 53. The New Testament sets this forth especially in Phil. 2, 5-8. "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." This condition in the earthly life of Jesus in which He refrained from the full use of the divine glory communicated to His human nature, but assumed the role of the humble servant in order to take our place under the Law and to suffer and die in our stead, is called the State of Humiliation.

It is in this particular area that problems arise for rationalists who refuse humbly to accept the Scriptures. The fact that omnipotence and omniscience should be communicated to the man Jesus during his earthly existence is a source of offense to many. They therefore begin to tamper with the teachings of Scripture so that our Lord and Saviour is transformed either to a God Who has never become man, or something halfway between God and man, or to a mere man. They maintain that Jesus completely divested Himself of some of the attributes of His deity, or even of the deity itself. But here we must always adhere to the teachings of Scripture that Jesus always retained full and constant possession of His deity and His divine attributes, but that He only laid aside the USE of these attributes for a time during His earthly sojourn. Had He always retained the full use of His divine attributes He could not have become our substitute whose obedience is our redemption (Gal. 4, 4-5) and whose death is our propitiation (Rom. 3, 24-25). There were many times whenever it served the interests of our redemption that Christ employed the use of His divine attributes as in the case of His miracles and in His prophetic ministry. But for the most part He laid aside their use in order to suffer and die for us. The several stages of the Humiliation are described in these words of the Apostles' Creed: "He was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried."

The State of Exaltation

When Christ was made alive in the grave He began the full and unlimited use of all of His divine powers. He demonstrated this to the lower world by His descent into hell, to the world by His resurrection from the grave, and to the highest heavens by His ascension and session at the right hand of God the Father. This full use of His divine, majestic powers is commonly called the State of Exaltation. In Phil. 2, 9-11 we read, "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in

heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." In Eph. 1, 20-23 we read, "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all." The several stages of the Exaltation are described in the words of the Apostles' Creed, "He descended into hell, the third day He rose again from the dead, He ascended into heaven and sitteth on the right hand of God the Father almighty, from thence He shall come to judge the quick and the dead."

What Scripture Teaches Concerning The Work of Christ

Jesus Christ was prophesied in the Old Testament as having a three-fold office. In Deuteronomy 18, 15-19 the Lord promises to raise up a Prophet from among the people. In Psalm 110 the coming Messiah is referred to as "a priest forever after the order of Melchizedek." In Psalm 2, 12 He is portrayed as a Ruler or King and we are warned to "Kiss the Son, lest he be angry, and ye perish from the way." When Jesus was born He fulfilled these prophecies by assuming the office of Prophet, High Priest and King.

As our Prophet, Christ made known the will of God for our salvation. He is greater than all other prophets because He is God's Son. Heb. 1, 1 tells us, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." And what was the message by which He made known the will of God for our salvation? The message was clearly that through faith in Him man would inherit eternal salvation. "The Bread of God is He which cometh down from heaven and giveth life unto the world . . . I am the Bread of Life; he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." "This is the will of Him that sent Me, that everyone which seeth the Son and believeth on Him may have everlasting life; and I will raise him up on the Last Day." (John 6, 33,35,40.) To believe in Him clearly means to believe in Him as the One who died on the cross and thereby paid for our sins. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish but have eternal life." (John 3, 14-15)

The Good News of salvation which Christ proclaimed as our Prophet was made possible because of His work as our Great High Priest. As our Priest Christ has reconciled the whole world to God, (II Cor. 5, 19,) "God was in Christ, reconciling the world unto Himself." This He has done by offering Himself as a Propitiation to God for the sins of mankind. "Who gave Himself a ransom for all", (I Tim. 2,6). "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." (I John 2, 2) He differs from the high priests of the Old Testament in that instead of offering up something else as a sacrifice He offered up Himself. "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself." (Heb. 7, 27.) Christ offered Himself in two ways. First by a holy life (active obedience). "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." (Heb. 7, 26.) Secondly by His suffering and death for us (passive obedience). "Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God." (Eph. 5, 2.) Now God is reconciled to man. Eternal redemption has been won for us. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." (Heb. 9, 12.)

On account of His work as our High Priest Christ has delivered us from the power of sin, death and the devil. He destroyed the power of death. "Jesus Christ hath abolished death, and hath brought life and immortality to light through the Gospel." (II Tim. 1, 10.) And of course the great 15th chapter of I Cor. sets this forth. Christ has also abolished the power of the

devil. "Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil." (Heb. 2, 14.) Christ also delivered us from the dominion of sin. "Who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." (Titus 2, 14.)

Having brought the Good News to the world and having won redemption for us as our High Priest Christ also exercises dominion over the whole world as our King. The Bible teaches that Christ has such dominion as follows: "All things are delivered unto Me of My Father"; (Matt. 11, 27.) "All power is given unto Me in heaven and in earth", (Matt. 28, 18) "Thou hast put all things under his feet". (Ps. 8, 6; Eph. 1, 22; I Cor. 15, 27) Jesus therefore rules over the Kingdom of Power, which includes all beings including unbelievers and fallen angels. He rules over the Kingdom of Grace, which includes all the believers. And in the life to come He rules over all those who were in the Kingdom of Grace here in what is called the Kingdom of Glory.

The Vicarious Satisfaction

The central truths of Scripture concerning the atonement which Christ made for us can be described under the term "Vicarious Satisfaction". This means that Christ as man's Substitute "rendered to God, who was wroth over the sins of man, a satisfaction which changed His wrath into grace toward men."¹⁰

Pieper lists three points to show the truths which the term Vicarious Satisfaction presents (Pieper's Dogmatics, Vol. II, p. 344 ff):

1. The immutable justice of God demands of men a perfect obedience to His Law and pronounces eternal damnation on all transgressors. "Cursed is everyone that continueth not in all things which are written in the Book of the Law to do them." Since every single sinner cannot keep the law perfectly God pronounces the verdict that every one is guilty and lies under God's wrath, or the curse of the Law. Rom. 3,9-19; Rom. 5, 10; Eph. 2, 3.
2. The term Vicarious Satisfaction brings out the truth of Scripture that God laid upon Christ, and that Christ willingly accepted, the obligation in man's stead both to keep the Law and to bear the punishment the Law exacts of the transgressors. Christ was "made under the law". Gal. 4, 4-5; Christ vicariously suffered punishment for us as Scripture says, "Christ hath redeemed us from the curse of the Law, being made a curse for us", Gal. 3, 13; "One died for all". II Cor. 5, 14.
3. The term Vicarious Satisfaction sets forth the teaching of Scripture that by Christ's substitutional obedience and His death God's wrath against men was appeased, in other words, His judgment of condemnation was set aside. "By the righteousness of One the free gift came upon all men unto justification of life". Rom. 5, 18. "When we were enemies we were reconciled to God by the death of His Son." Rom. 5, 10. II Cor. 5, 19 shows us that by the reconciliation of Christ a change took place, not in men, but in the heart of God. God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." II Cor. 5, 19.

The Formula of Concord emphasizes this comforting doctrine: "Since it is the obedience, as above mentioned . . . of the entire person, it is a complete satisfaction and expiation for the human race, by which the eternal, immutable righteousness of God, revealed in the Law, has been satisfied and is thus our righteousness, which avails before God and is revealed in the Gospel and upon which faith relies before God, which God imputes to faith, as it is written, Rom. 5, 19; I John 1, 7; Hab. 2, 4; Rom. 1, 17;" Thorough Declaration, III, 57. So also the Apology says: "The Law condemns all men; but Christ, because without sin He has borne the punishment of sin and has been made a victim for us, has removed that right of the Law to accuse and condemn those who believe in Him, because He Himself is the Propitiation for them, for whose sake we now are accounted righteous. But since they are accounted righteous, the Law cannot accuse or condemn them, even though they have not actually satisfied the Law."¹¹

Luther, also writes very explicitly about the Vicarious Atonement. Christ is

no longer "an innocent and sinless Person, but a sinner who has and bears the sin of Paul, the blasphemer and persecutor, and of Peter, the denier of his Master, and of David, the adulterer and murderer; in a word, He bears and has all the sins of all men in His body . . . He Himself is innocent, but since He bears the sins of the world, His innocency is weighed down by the sins and guilt of the whole world. Whatever sins I and you have done have become the sins of Christ, as though He Himself had committed them. Is. 53, 6 says: 'The Lord hath laid upon Him the iniquity of us all.'"¹²

Objective and Subjective Reconciliation

When Christ died on the cross we know that He died for the sins of the whole world, "Behold the Lamb of God which taketh away the sin of the world." (John 1, 29.) When He effected the reconciliation between God and man He also reconciled the whole world to God. "God was in Christ reconciling the world unto himself." (II Cor. 5, 19.) All men were by nature enemies of God. All men came under God's wrath and condemnation. But a change took place in the heart of God when Jesus Christ suffered and died for man's sins. God was now reconciled to all men and did not impute their trespasses to them. God forgave the sin of the whole world when He laid them upon Christ. "The Lord hath laid on him the iniquity of us all." (Is. 53.) This was not on account of any change in man or any improvement or better attitude in man. This was solely something that took place in God. This is called universal reconciliation or objective justification, that God has declared all sinners righteous in Christ.

But how does the sinner receive the benefit of this objective reconciliation? How does he make grace his own? The answer is: He receives it through the hand of faith. Faith is like an empty hand which reaches out to accept this gift from God. "By grace are ye saved through faith." (Eph. 2, 8.) "Being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5, 1.) Faith is not a good work which merits reconciliation with God. Faith is not a condition within man which causes God to look with favor upon man. No, faith is but the receiving organ by which the gift of reconciliation is made our own. The Formula of Concord says, "Faith does not justify because it is so good a work, so illustrious a virtue, but because it apprehends and embraces the merits of Christ in the promise of the Gospel."¹³ Thus when the sinner has made grace his own through faith this is called subjective reconciliation or justification.

This is a very important distinction that must be maintained at all costs. As soon as reconciliation is made to depend upon something that takes place within man the doctrine of sola gratia is gone. Then the only thing that remains is for man to prescribe just what condition must be present, or what good works must be done, or what penance must be exacted in order to make man worthy of reconciliation. No, we must ever hold that objective reconciliation is something that took place in God completely apart from the attitudes, feelings, and good works of man. Only then can the poor sinner whose heart has been driven to despair by the law find comfort, peace and the sure hope of salvation. Luther writes thus: "Faith holds out the hand and opens the bag and wants nothing but benefactions. For as God, the Giver, prompted by His love, bestows such good things, so we are the recipients by faith, which does nothing but accept such gifts. For it is not of our doing and cannot be merited by our work; it is there already, presented, and bestowed; you must simply open your mouth, or rather your heart, hold still, and be filled, Ps. 81, 10."¹⁴

This then is very briefly the summary of Christ's redemptive work as our Prophet, Priest and King, the Humble Servant Who became incarnate in order to be our substitute in fulfilling the law by His active obedience and in giving His life upon the cross in His passive obedience in order that God might be reconciled to a sinful world that we as poor sinners might have forgiveness of sins and eternal life. All of the treasures that Christ has won for us become ours by accepting Him in humble faith, a faith which knows that He is our Lord and Saviour Who has fully paid for our sins upon the cross, which lays hold on Him and His merits, and which trusts with all the heart in Him alone.

We have, therefore, sought to answer the question, "What manner of man is this?" from the Holy Scriptures. Many volumes, of course, could be written about Him. The Apostle John writes, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." (John 21, 25.) And he also writes, "And many other signs truly did Jesus in the presence of his disciples which are not written in this book: But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 21, 30-31.)

How Modern Theology Answers the Question, "What Manner of Man is This?"

In the first part of this paper we answered the question, "What manner of man is this?", from the standpoint of certain basic presuppositions. We assumed that God has revealed Himself in the world of time and space through the Holy Scriptures. We assumed that the Holy Scriptures are the divinely inspired Word of God and that they are fully reliable and inerrant in all matters, even in those things which deal with geography, history, and chronology. We assumed that, while ordinarily events in this world are governed by the scientific principle of cause and effect, yet this is still God's world. It belongs to Him, He upholds it by His power, He created it, and therefore if He wants to cause certain supernatural events to take place in this world, this is entirely within His prerogative and power. We therefore accept the supernatural content of the Bible in humble faith even though human reason is not able to fathom it. These assumptions with which the Christian begins are not merely the result of logic, but are rather the convictions worked in our hearts by the power of the Holy Spirit.

To a greater or lesser extent many modern theologians do not start with these assumptions. They rather proceed from the point of view that what we can know about God has not been divinely revealed to us, but must proceed from our own thoughts and the thoughts of others about what God is like. They start with the presupposition that this world is a closed entity in which everything is determined by the laws of nature so that there is no place for divine intervention, and therefore miracles are simply ruled out. They also proceed from the standpoint of trying to win scientifically oriented modern man for the Christian faith by denying all that is supernatural in the Bible. The premise is that the Bible is a human book which is subject to human fallibility and error and must be subjected to the same criticism as any other human literary production. Given these presuppositions it is no wonder that they arrive at a different answer to the question, "What manner of man is this?", than Bible believing theologians arrive at. Olav Valen Sendstad points out that "It is clear from nearly every single neo-Protestant theological work: Its objective is to win 'modern man' for a synthesis of science and faith, philosophy and theology, natural knowledge and divine knowledge. Thus one wins 'modern man' by abandoning everything in the Christian tradition which is incompatible with 'scientific progress'."¹⁵

Let us now look into some of the thinking of today's modernistic theologians in order that we may see where modern theology is heading and in order that we might be on guard lest we be deceived also.

Modern theology maintains that we really can know very little about the historical person, Jesus of Nazareth. They come to this conclusion because they believe that the Four Gospels do not offer us a straight history, but rather a record of the early Church's preaching about Jesus, a kind of propaganda set forth by the evangelists to adorn the person of Christ. Therefore many of the events detailed in the Scriptures as taking place in the life of Christ may not have happened at all, but may merely be later interpretations and additions invented by the early Church. Therefore a great deal is written today about the "Quest for the Historical Jesus". By this it is meant that the task of the modern theologian is to search the Scriptures to find out what is historical fact in the life of Jesus and what is really later interpretation, kerygma or preaching of the Church.

Albert Schweitzer was one of the forerunners of this kind of interpretation of the Bible. In 1906 he published his famous book, *The Quest of the Historical*

Jesus, and in this volume in which he casts aside everything that is miraculous in connection with the life of Christ, and comes to the conclusion, "The Jesus of Nazareth who came forward publicly as the Messiah, who preached the ethic of the Kingdom of God, who founded the Kingdom of Heaven upon earth, and died to give His work its final consecration, never had any existence."¹⁶

But the most influential of modern theologians is the German Rudolph Bultmann. His views have had their effect on theologians everywhere, also in Lutheran schools in America. He believes that the Gospels are so full of legends and myths that we can hardly know anything about the real history behind them. He thus writes, "I do indeed think that we can know almost nothing concerning the life and personality of Jesus, since the early Christian sources show no interest in either, are moreover fragmentary and often legendary and other sources about Jesus do not exist."¹⁷ He maintains that the Christ which the Christian Church believes in and confesses in its Creeds is therefore not the historical person, Jesus of Nazareth, but a legendary, mythological figure which he calls the Christ of the kerygma or the preaching of the New Testament Church.

Simply by reading some of the modern works on the person of Christ, it is easy to see how Bultmann has influenced other theologians. Let us sight a few examples. In his book *Gospels and the Teachings of Jesus*, which is called "An Introduction for Laymen," Dr. John S. Ruef writes, "The Gospels are not biographies of Jesus. They were not written with this purpose in mind, and they cannot be read and understood as if they were."¹⁸ He goes on to say, "The New Testament writers, for instance, speak of Jesus as driving out demons, walking on the surface of the water, feeding a multitude of people with just a few loaves, and raising dead people to life. All this was meaningful to the people of the New Testament times. It is not meaningful to people of our day and age."¹⁹

Hugh Anderson, professor of New Testament at the University of Edinburgh, sums up the modern liberal view of the historicity of the Gospels in these words, "So the Gospels are a mirror of the collective existence or consciousness of the first Christian congregations. They contain hardly a single trace of the actual history of Jesus."²⁰

That this influence of Bultmann has also entered into Lutheran circles can be seen from the writing of Prof. Wilfred Bunge of the Religion Department of Luther College. He writes, "For on the face of things the gospels appear to be straight forward records of the life and teachings of Jesus. This they are not. They are not objective chronicles of Jesus of Nazareth. They are filled with theological claims and confessions or interpretations which go far beyond the objective events of the history of Jesus . . . There is no principal difference between the theologizing represented in the New Testament and the theologizing of the church through the centuries of church history to the present day."²¹

We thus wish to demonstrate briefly the view of modern theology over towards Christ and the Scriptures, namely that they hold that the Christ of the Four Gospels is not the historical Jesus, but rather a legendary figure growing up out of the preaching and theologizing of the early Church. We, of course, must recognize this for what it is, namely an outright denial of the inspiration and authority of the Holy Scriptures and a complete yielding to the principle that miracles simply could not take place. It shows what can happen to theology if human reason is made the determining factor and humble faith is relegated to the realm of superstition.

Modern Attempts to do Away With The Deity of Christ

Since it is beyond the realm of human reason to grasp how Jesus could be God and man at the same time there have been certain subtle attempts to explain away His divine nature or to somehow limit His divine powers. The modernist will simply not accept the fact that divine attributes, such as omniscience, omnipresence, and omnipotence, could be communicated to the human nature. "How could Christ be fully human and yet know all things? How could He learn and develop normally and yet be in possession of divine knowledge? How could He grow up in a particular culture receiving the same

social input as His contemporaries and not be a man of His times, a first century Palestinian Jew? How could He share our feelings and emotions and be completely sinless?" These are questions asked by modern theologians who are determined to make Christ more human than divine, first of all because they do not accept the miraculous and secondly because they want a Jesus with Whom they somehow can identify more readily in these troubled times. But in these efforts they are destroying the very doctrine which means our salvation, namely that only the God-man, the divine-human Jesus could pay the ransom for our sins.

Let us look at some of these recent attempts to diminish the divine nature of Christ and make Him more human. Some of these attempts arise in the area of Christ's humiliation. Here it is held that Christ did not just lay aside the use of His divine powers, but that He laid aside the powers themselves, or even that He laid aside His deity when He became man. Walter H. Bouman, in a paper entitled "Jesus as the Christ," casts doubt upon the divine omniscience of Jesus when he writes, "Jesus' unique Sonship is not manifest in terms of perfect knowledge, unique powers, or other trappings of pagan 'divinity'. He is a man locked in a particular history and culture. He derives his images, parables, similes from his cultural and geographical setting. He is capable of ad hominem argumentation. He lives, speaks and thinks as a first century Palestinian Jew."²² From this the implication is that first century Palestinian Jews did not have perfect knowledge or unique powers. Jesus was such a man, "Locked in a particular history and culture." Therefore, how could He speak infallibly on such matters as the authenticity of "Jonah and the Great Fish" or the authorship of the Pentateuch.

Kent S. Knutson in his book about Christ, entitled *His only Son Our Lord*, also leaves the implication that Jesus laid aside His divine powers when He became man. He writes, "... New Testament evidence appears to substantiate the notion that the emptying of which Paul speaks does involve the giving up of the full powers of the Godhead without changing the essential nature of godhood."²³ It sounds as if Christ no longer possessed, for example the divine quality of omniscience communicated to His human nature by the divine nature.

Roy Harrisville, in his book, *The Miracle of Mark*, questions what Mark means by designating Jesus as the "Son of God". Perhaps Mark didn't really mean that Jesus was "very God of very God" as we confess in the Nicene Creed. We quote, "But perhaps even with Mark that title 'Son of God' does not carry the pay-load we usually assign to it in the Nicene Creed — 'Very God of Very God, begotten, not made, Being of one substance with the Father; By whom all things were made.' Some assert that for Mark the title 'Son of God' is the normal equivalent of 'Messiah,' a term which carried no intimations of deity."²⁴ Harrisville again questions whether or not Mark believed that Jesus was the Son of God as stated in our creeds and confessions in these words: "Thus for Mark, that name which is above every name is not the title 'Lord,' but rather 'Son of God.' Whether or not we are to supply this name with the content with which later centuries of faith and confession have furnished it—equality with God in essence, partaking of the very 'stuff' of deity — or must rather view it as somehow synonymous with the title 'Christ' or 'Messiah' — the fact remains that for Mark 'Son of God' is the loftiest title which may be applied to Jesus."²⁵ Thus we see that Harrisville seriously questions the deity of Christ, but would rather picture a reduced and de-potentiated Christ who was not really of the same "stuff" as the Father.

Dietrich Bonhoeffer is another German theologian who has had a great influence on American theology. He has difficulty in accepting the fact that Christ lived a sinless life. In his book, *Christ the Center*, he writes:

Did Jesus, as the humiliated God-man, fully enter into human sin? Was he a man with sins like ours? If not, was he then man at all? If not can he then help at all? And if he was, how can he help us in our predicament, as he is in the same predicament? It is vital here to understand what the "likeness of flesh" can mean. It means the real image of human flesh. His flesh is our flesh. Liability to sin and self-will are an essential part of our flesh . . . In his flesh, too, was the law that is contrary to God's will. He was not the perfectly good man. He was continually engaged in struggle.

He did things which outwardly sometimes looked like sin. He was angry, he was harsh to his mother, he evaded his enemies, he broke the law of his people, he stirred up revolt against the rulers and the religious men of his country. He entered man's sinful existence past recognition. . . His deeds are done in the likeness of flesh. They are not sinless, but ambiguous. One can and should see good and bad in them.²⁰

Thus we see that Bonhoeffer questions the sinlessness of Christ. Instead of simply taking Scripture as it stands he tries to solve the problem of the two natures by the use of human reason and thus departs from the truth.

Another document recently published by the Division of Theological Studies of the Lutheran Council in the U.S.A. is entitled "Who Can This Be?" Here an attempt is made to emphasize the humanity of Christ to such an extent that the divinity is seriously questioned. Was Jesus really such a "child of His times" that His words must be understood in the thought forms of the first century? This question is set forth on page 10 of the pamphlet.

Sociologists have taught us that it is impossible to speak of any man without awareness of the environment in which he stands. Does this also apply to Jesus? Does it mean that our Lord was truly a child of his times and that his utterances can only be understood in terms of the thought forms, the prevailing hopes, the fears of the first century? Does it mean that worshipping groups of which Jesus was a part significantly colored his hopes and expectations for mankind? . . . We need to ask ourselves whether we can square sociology with some kind of divine invasion from beyond the dimensions of our existence.

Thus the question is raised as to whether Jesus really spoke authoritatively as the Son of God or whether we have to interpret what He says in the light of the fact that He was a "child of his times".

This little booklet also questions whether or not Jesus was conscious of His divine mission in life or whether He was groping about trying to determine His Father's will. The question is thus asked on page 10, "Did Jesus know in advance what would happen to him and how he would react? Or did he, like us grope through situations to ascertain almost by trial and error the Father's will for his life?" Now the very asking of questions such as these in Lutheran circles is to create doubt in the minds of the readers and to go against clear passages of Scripture which indicate fully that Jesus knew what His mission was. He said, "I must be about my Father's business." (Luke 2, 49,) and again, "I have not come to do mine own will, but the will of him that sent me." (John 6, 38.)

We are told that between the ages of 12 and 30 Jesus was no different from other men. We read on page 24, "This is to recognize that Jesus was on the receiving end of the same kind of social input as his contemporaries. His life was formed in the same social matrix as theirs. It differs from ours only to the extent that the 20th century is different from the first century." This is to emphasize the humanity of Christ to the extent that the implication is that Jesus had no special relationship to His Father during these years, but developed as an ordinary man.

The episode in the Garden of Gethsemane is cited to show that Jesus was groping His way trying to determine the Father's will. We quote, "So the Gospels clearly give us a picture of one who, like the rest of us, was groping through each new situation to find some clear indication of what the Father's will might be. Nowhere is this more evident than in the account of the Gethsemane agony, where he prayed: 'If it be possible, let this cup pass from me. . . nevertheless, not my will, but thine be done.' If these words are interpreted in their obvious meaning, Jesus at that moment had no divine preview of the necessity of the cross. He shrank from death as we shrink from death in all its lonely terror. Likely he was even unaware of the resurrection that lay beyond the criminal's death. Like the rest of us, he had to wrestle with the myriad decisions of life." Now it is simply not true that Jesus entered His death in ignorance. He knew and stated many times that He came to give His life as a ransom and He severely rebuked Peter when Peter tried to prevent Him from going up to Jerusalem to die. Likewise He certainly also knew of the resurrection for He clearly foretold that He would rise again

on the third day. What He feared was not so much death, but the terrible agony of the cup of sins which He had to drink on the cross.

Thus we see that certain clever attacks have been directed at the person of Christ to somehow lessen His divine nature, or else to do away with it altogether. The devil will simply not rest but continues to work to overthrow the Christian religion.

Modern Theology Questions the Atonement

It is a sad thing to behold the love of the Father for poor sinners, to observe the tremendous sacrifice that Christ made when He "humbled Himself" and became "obedient unto death" for the world and then to see how man shows his ingratitude for all of this by proclaiming this wonderful fact as a mere "theory of redemption," by minimizing it, or by detracting from it in any way. And yet this is what is being done today and we ought to be aware of it.

Let us consider first of all the example of Rudolph Bultmann. He openly declares the atonement as being completely mythical in character. We quote:

It (the cross) certainly has a mythical character as far as its objective setting is concerned. The Jesus who was crucified was the pre-existent, incarnate Son of God, and as such he was without sin. He is the victim whose blood atones for our sins. He bears vicariously the sin of the world, and by enduring the punishment for sin on our behalf he delivers us from death. This mythological interpretation is a mixture of sacrificial and juridical analogies, which have ceased to be tenable for us today.²⁷

Another example of declaring the atonement a matter of fiction can be found in a book by Lutheran J. Schoneberg Setzer entitled, *What's Left to Believe?*

Throughout much of Christian history Jesus' crucifixion for us has been understood as a blood payment for the sins of man that was offered up as the penalty to satisfy the offended righteousness of an holy God. But today the Christian churches are reexamining this understanding in the light of new biblical knowledge. And generally the churches are adopting another, and more valid biblical viewpoint. This other biblical viewpoint understands Jesus' crucifixion for us as the climactic conclusion of a sacrificial life that was so filled with the revelation of God's love that Jesus was able thereby to persuade sinful men to return to their God and Father.²⁸

These are outright denials of the atonement which destroy the Christian faith. There is another man who has had a great influence over present day theology, especially in regard to the doctrine of the atonement. This man is Gustav Aulen, professor of systematic theology at the University of Lund in Sweden. In his book *Christus Victor* Dr. Aulen holds that we should not emphasize the sacrificial death of Christ to pay the ransom for our sins, but rather that the main point of Christ's redemptive work is that He came into the world and won a victory over the devil. He says, "It is precisely the work of salvation wherein Christ breaks the power of evil that constitutes the atonement between God and the world."²⁹ Now we know that Christ won a great victory over the devil by His redemptive work, and we know that by His coming into the world He revealed the incomparable love of God, but any explanation of the atonement that leaves out the satisfaction which Christ made by offering Himself as a sacrifice to God is not a true and complete picture of the atonement.

This book has, however, had a tremendous influence on present day thinking. Kent S. Knutson in his popular book, *His Only Son Our Lord*, follows Aulen right down the line. He criticizes the sacrificial idea of the atonement when he writes: "This picture is too often distorted into an uncritical satisfaction idea, with God presented as an angry judge demanding the full measure of the law. The whole contribution of the Reformation as a reassertion of the grace of God seems to be nullified by this emphasis."³⁰ The idea that God is a judge who is angry against sin and demands that sin be atoned for simply does not appeal to today's permissive society.

This modern idea about the atonement appears in various places. In the July 23, 1968 issue of the *Lutheran Standard* someone wrote in to the "Question Box" and asked the question, "To whom did Christ pay the ransom?"

In the answer the author follows Aulen and Knutson. He points out that in the "sacrificial view" of the atonement God both offers the sacrifice and receives the payment. But then in the conclusion he states that today the idea of Christ winning a victory is more meaningful than His paying the ransom. We quote, "In view of our experience of the reality and power of sin and evil in today's world, it might well be that the motif which stresses the victory of Christ, rather than the sacrificial motif, . . . communicates most significantly to our need."³¹ Thus the idea that we should not speak so much about Christ's sacrificial death is being spread amongst the members of the church through the official organ.

The Scriptural doctrine of the Vicarious Atonement in which Christ is offered as a sacrifice for our sins is also called into question in the aforementioned booklet, "Who Can This Be?" The suggestion is made that perhaps we have misunderstood God, that perhaps such terms as ransom, propitiation, expiation, blood of Christ, sacrifice, etc. "may actually reflect some misunderstanding of the nature of God, focusing too much upon his being a petty and wrathful deity whose offended disposition toward man somehow has to be appeased and transformed."³² And then the question is asked, "What difference would it make, e.g., if we saw Christ's work as aimed toward man rather than toward God?" And the book goes on to state, "When Christ came to reveal the Father, it was not to provide a picture that reflected some change in God, but to reconcile men to God on the basis of what God always had been. God does not hold men, nor his created world, in contempt. He does not take pleasure from the destruction of the wicked. So the reconciliation was affected by demonstrating before men in specific acts the true character of God."³³

Now this statement sounds rather innocent, but upon deeper investigation it presents a false picture of the reconciliation wrought by Christ. What this statement says is this: God never was angry with man. His justice did not need to be satisfied. His wrath against sin did not need to be placated by a substitute offering. God was always reconciled to men. Nothing had to be done to change man's relationship to God. The problem was simply that man did not believe that God was this friendly and forgiving. Man was alienated from God and wouldn't accept the forgiveness which God had to offer. Therefore Jesus came not to pay any penalty but to demonstrate by His loving kindness and His willingness even to give up His life that God was good and merciful and that the sinner should return to Him. Now it is true that Jesus' life and death did demonstrate the great mercy of God, but it is not true that this constitutes the reconciliation. The aforementioned view is false doctrine. It is a complete departure from the central doctrine of the vicarious atonement. It is a doctrine that deprives sinners of the comfort that their sins were actually paid for, not simply overlooked, but paid for. Whether the modernist likes it or not the Bible does teach that God was angry against sin. God's Word pronounces the curse upon everyone who does not keep the law perfectly. "Cursed is everyone that continueth not in all things which are written in the Book of the Law to do them." (Gal. 3, 10.) It speaks of God's wrath and anger against sin and that if this justice of God were not satisfied man would have been forever lost. Therefore the glorious news of the Gospel is this: "Christ hath redeemed us from the curse of the law, being made a curse for us." (Gal. 3, 13.) II Cor. 5, 19 tells us "God was in Christ reconciling the world unto himself not imputing their trespasses unto them." It was God Who gave His Son to be the offering for our sins, so that they were paid for and would not be counted against us. The new theology which no longer wishes to speak of a sacrifice for sin, or a ransom, or a substitutionary offering is destroying the very central doctrine of the Christian religion, the vicarious atonement itself.

We have thus cited a few examples of what modern theology has to say about the person and work of Christ. Many more instances could be cited but perhaps these will suffice to show what happens to the very heart of our faith when man begins to deviate from the Scripture and to sit as a judge over the Scriptures to determine what is the Word of God and what is myth. When one begins to "demythologize" the Word of God, as Bultmann calls it, one ends up with a Christ Who is not the God-Man whose death

on the cross paid the ransom for our sins, but a mythical figure about whom we actually know very little, but around Whom there has grown up a host of legends and myths.

Franz Pieper calls it the "saddest chapter in the whole history of mankind" that man, who is unable to bring about his reconciliation with God, but is graciously delivered by the sacrifice of God's own Son and "justified by His blood," should "instead of praising the compassion and love of God, . . . has criticized and keeps on criticizing the divine method of reconciliation as unnecessary, as unworthy of God, as self-contradictory and unjust, as utterly unsuitable, as too juridical."³⁴

Olav Valen-Sendstad provides us with a fitting remark to close this portion of our essay. We quote, "It is better for the true congregation of Christ to be a small unpretentious, and despised flock in the eyes of the neo-orthodox corrupters of Christianity, and to be true to the incarnate and inspired Word of God, than to win honor and thanks by extending the hand of fellowship to theologians and churchmen who betray and ravage the love-giving truth concerning the historical incarnation of God's Son and the revelation of God's nature on earth."³⁵

Conclusion

In our Synod's old Explanation of the Catechism at the end of the Second Article the question was asked: "Is it enough for salvation that I have knowledge of these things concerning Jesus Christ?" And the answer was: "It is not enough for salvation that I have knowledge concerning Jesus Christ but the Holy Ghost must reveal Him in my heart through a living faith." And so, being thoroughly acquainted with the facts concerning the person and work of Christ is not enough. It is necessary that we also believe in Him and accept Him as our personal Saviour.

Arnold Bennett wrote a novel about the pottery towns of England. In this book he tells a story of how a young man and woman are watching a Sunday School pageant in the street. The cynical, skeptical young man said, "There is no virtue in believing." His girl friend, Hilda, is also looking on with a heart full of doubt. But then the children and the crowd begin to sing:

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Then Hilda, who had been hitherto unaffected by religion, was deeply moved and turned her face away in emotion. Edwin then asked, "What's the matter?" And the embarrassed girl cried out, "It would be worth anything on earth to sing those words and mean them."³⁶

So it is worth anything on earth to sing about the Lord Jesus Christ and to mean it! May the Holy Spirit so help and strengthen us that we may never be led astray on the hopeless and meaningless paths of rationalistic liberalism, but ever guided by the sacred Scriptures, may continue to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." (II Peter 3, 18.) And then finally we shall enter that land where all trials are like a dream that is passed and we shall join those blessed saints of whom it is written: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people and nation; And hast made us unto our God kings and priests: and we shall reign on earth." (Rev. 5, 9-10.) And in that holy place the ears of the saints shall no longer have to listen to the critics and philosophers of this world detracting from the glory of Christ's person, but will hear the thrilling cry of ten thousand times ten thousand, and thousands of thousands of angels, saying with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory and blessings." (Rev. 5, 12.) Hallelujah! Amen.

1. Plass, Ewald, *What Luther Says*, Vol. I, p. 146.

2. Erl. 46, p. 41.

3. *Concordia Trig.*, p. 1019.

4. Art. VIII, 13 ff, Formula of Concord.

5. *The Abiding Word*, Vol. I, p. 31.

6. The Formula of Concord, *Con. Trig.*, pp. 1030-1031.
7. The Formula of Concord, *Triglot*, p. 1003.
8. The Formula of Concord, *Triglot*, p. 1031.
9. *The Abiding Word*, Vol. I, p. 38.
10. Pieper, p. 344.
11. Thorough Declaration, Art. III, p. 58.
12. St. L. IX: 369 f.
13. Thor. Decl., III, 13.
14. St. L. XI: 1103 f.
15. *The Word That Can Never Die*, Valen-Sendstad, p. 18.
16. Schweitzer, *The Quest of the Historical Jesus*, p. 398.
17. Bultmann, Rudolph; *Jesus and the Word*, p. 8.
18. Ruef, John S.; *The Gospels and the Teachings of Jesus*, p. 9.
19. *Ibid.*, p. 26.
20. Anderson; *Jesus—Great Lives Observed*, p. 19.
21. Bunge, Wilfred; *Theological Perspectives*, p. 42.
22. Montgomery, *Crisis in Lutheran Theology*, Vol. I, p. 91.
23. *Ibid.*, p. 48.
24. Harrisville, *The Miracle of Mark*, pp. 24-25.
25. *Ibid.*, pp. 69-70.
26. Bonhoeffer, *Christ the Center*, pp. 112-113.
27. Bultmann, *Kerygma and Myth*, p. 35.
28. Setzer, *What's Left to Believe*, p. 120.
29. Aulen, Gustav; *Christus Victor*, p. 71.
30. Knutson, *op. cit.*, p. 78.
31. *Lutheran Standard*, Vol. 8, No. 15, July 23, 1968, p. 35.
32. *Ibid.*, p. 29.
33. *Op. cit.*, p. 29.
34. Pieper, *op. cit.*, p. 351.
35. Valen-Sendstad, *op. cit.*, p. 67.
36. Luccock, Halford; *Never Forget to Live*, p. 58.

REPORT OF THE DOCTRINAL COMMITTEE

Since the 1968 Synod Convention the Doctrinal Committee has held three meetings: Aug. 19-21; Dec. 9-10, 1968; March 10-11, 1969. Representatives of the Committee attended the Lutheran Free Conference in Minneapolis, July 9-11, and the Evangelical Lutheran Confessional Forum in Milwaukee, Oct. 21-22, 1968.

An evaluation of the "Theses of Agreement" and "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** was formulated for transmission by Pres. J. B. Madson to the Doctrinal Committee of **The Lutheran Church of Australia**.

Our study of "Marburg Revisited" (a book of essays and theses purporting to find "consensus" between certain Lutheran and Reformed groups in this country on the doctrine of the Lord's Supper) suggested a thorough examination of the various similar agreements arrived at in other countries in recent years, i.e., "Agreement on the Lord's Supper" (South India, 1955), "Consensus on Holy Communion" (Netherlands, 1956), "Arnoldshain Theses" (Germany, 1957). In connection with this study a convenient bibliography on the Lord's Supper, including the contemporary discussion, was prepared and distributed to our pastors. The Committee's conclusion, briefly stated: Present in all the aforesaid agreements, including the American, is a confession of a "personal presence of Christ" in the celebration of the Lord's Supper, but absent in all is an unambiguous confession of the presence of the body and blood of Christ in the Sacrament in the sense of Luther's Small Catechism and the other Lutheran Confessions.

In addition to further studies on "Church and Ministry" the Committee has been occupied with a systematic review of significant articles in current theological periodicals, and is presently working on a list of topics for presentation to our district Pastoral Conferences with the suggestion that they be considered in keeping abreast of, and properly evaluating trends in modern theology.

T. N. Teigen, Secretary

AUSTRALIA

A Review by the ELS Doctrinal Committee—1968

The subject of church union is one that is very close to the heart of the Evangelical Lutheran Synod. The Evangelical Lutheran Synod is marking the golden jubilee of its reorganization as the Norwegian Synod of the American Evangelical Lutheran Church, a reorganization that became necessary because of a union that was brought about by compromise, nationalistic pride and the basically false premise of agreeing to disagree. It should not seem strange, then, that the Ev. Luth. Synod would look very carefully at the union that has been consummated on the distant continent of Australia in recent years.

Because of the close relationship we have enjoyed with the Evangelical Lutheran Church of Australia in the past, and because of the fact that this newly formed church body has stated concerning its relationship to other churches and organizations:

"9. We acknowledge ourselves to be in church fellowship with all Lutheran Churches which subscribe to the Lutheran Confessions in their constitutions and adhere to them in their public teaching and practice. We are ready to enter into full cooperation with them or associations of them.

"10. We cannot acknowledge ourselves to be in church fellowship with Lutheran Churches which do not give expression in their public teachings and practice to their adherence to the Lutheran Confessions as expressed in their constitutions. Accordingly we will define and decide the extent of our cooperation with these Lutheran Churches or

associations of them from case to case." (DOCUMENT OF UNION—Evangelical Lutheran Church of Australia and the United Evangelical Lutheran Church in Australia, p. 2)

The Doctrinal Committee of the Evangelical Lutheran Synod, having received copies of this document and of the "Theses of Agreement" on which this union was consummated, and having made a thorough study of them, herewith submits its comments and review, as requested.

Being so far removed from the scene of these activities, it is patently difficult for us to know the local conditions that brought about the merger. Therefore we shall be slow to render judgments or criticisms from that standpoint.

From our study of the documents submitted, it would appear that the conditions under which the union negotiations were conducted would have been those which are described in a document of our Synod entitled "Unity, Union and Unionism," (1936) Thesis IV: "We hold that inter-synodical committees are useful in promoting Christian fellowship:

"a) when the various groups or synods have, through their public ministry of the Word, given each other evidence of an existing unity in spirit, and it remains merely to establish the fact of such unity and to arrange for some public recognition and confession of that fact;

"b) or where it is clear that those in error sincerely desire to know 'the way of God more perfectly.' Acts 18:26."

There are many fine statements in the Theses of Agreement with which we find ourselves in hearty accord; for example, Article I, "Theses On Principles Governing Church Fellowship," which in reality is a statement on the Scriptures and their use, although there is a further statement on Scripture under Article VIII.

The agreement on Election, Article IV, covers what might have been a source of difficulty among many in the Lutheran Church in the USA. There is no evidence of compromise here such as is found in the so-called Madison Agreement, which brought about the merger of the Norwegian Lutherans in America in 1917, and wherein the uniting bodies stated: "The Union Committee of the Synod and the United Church unanimously and without reservation accept that doctrine which is set forth in Article XI of the Formula of Concord, the so-called First Form . . . and Pontoppidan's Truth unto Godliness . . . the so-called Second Form of Doctrine."

Any synergistic notions in connection with the use of the term *intuitu fidei* in Article IV, 4 of the Australian Agreement appear to be positively rejected. In fact, we could find little to which we might object in the Theses of Agreement, or the Document of Union, with the exception of the Theses on Joint Prayer and Worship—Part II of the Theses of Agreement. This section would appear to be the weakest link in the chain that has been forged, where some danger may lie if the deficiencies are not noted and, if possible, corrected.

The omission from this section of the passages that have always been regarded by true Lutherans as the *sedes doctrinae* of sinful unionism, namely Matthew 7:15; Romans 16:17; Titus 3:10; et al., appears to be a glaring one. The question arises: With the omission of these Scripture passages a) how is it possible to arrive at the correct conclusions of Article II, par. 2, a b c & d, and b) how is it possible to "reject all religious syncretism and unionism" as stated in Article V, par. 27, p. 12 of the Agreement?

Under II, par. 3, the question arises whether a "common Christianity" requires or even permits prayer and worship with false prophets. It would not appear that the Bible passages quoted in that instance apply, i.e., Matt. 6:9; Col. 3:17; and Phil. 4:6. In fact, Matthew 6:9 includes the petition our Lord taught us that implies just the contrary, since, as Luther rightly explains the First Petition, "he who teaches and lives otherwise than the Word of God teaches, profanes the name of God among us. From this preserve us, Heavenly Father!"

Point II, 3 (b) appears to be a contradiction of the fine statement made in 2 (c) and 2 (d). In II, 3 it is stated: "We agree that joint prayer is not unionistic, and hence permissible . . . (b) when members of different Christian

Churches—Lutherans and others—meet to bring about unity on the basis of God's Word and jointly ask God's blessing." Under point 2 it is said: "Such marks and characteristics of unionism are . . . (c) assigning to error equal right with the truth; and (d) creating the impression of unity in faith or of church fellowship, where it does not exist."

It would be most helpful therefore to have a positive statement on Joint Prayer. It would also be helpful in resolving this matter to recall what the sainted Dr. F. Pieper says in his *Christian Dogmatics*, Vol. III, p. 425, under point 5: "Church Fellowship with Heterodox Churches (Unionism) Is Prohibited by God." There he states, among many other fine things:

"It is common knowledge that the presence of children of God in heterodox churches is urged to prove that it is right, even demanded by charity, to fellowship heterodox churches. This is the exact opposite of what Scripture teaches, for Scripture says, 'Avoid them.' (Romans 16:17)"

It is very apparent that the Australian Lutheran Church has labored long and carefully in arriving at the union so recently completed. Our concern is that it be truly based on the eternal verities of the unchanging Word of God.

Our hearts are encouraged by the forthright statement of one of their pastors that has recently come to our attention:

"But Christian unity must rest on obedience to God's Word, not on numbers or bigness. The Church is a spiritual organism, not a super-organization. It is found not by sight, but by faith and only where Christ is found, namely in His Gospel and Sacraments. To compromise these, for the sake of bigness and a 'united front,' is not to strengthen, but to weaken the Church. It destroys, and does not advance real, God-pleasing unity." (Kurt Marquart, "The Fate of Christians Under Communism," in answer to a question regarding the possibility of the World Council of Churches being a help in uniting Christians for joint resistance to Communism.)

If this represents the spirit behind the unity arrived at in the Lutheran Church of Australia, we would find ourselves in hearty accord with it and the declaration of our fellowship would not be difficult to produce.

This review will be respectfully submitted to the June 1969 Convention of the Evangelical Lutheran Synod.

ACTION OF THE SYNOD

Resolution No. 1: Lutheran Free Conference

WHEREAS, The 6th annual Lutheran Free Conference will meet at the Blackhawk Hotel in Davenport, Iowa, on July 29-31, 1969, and

WHEREAS, The Lutheran Free Conference has served the cause of conservative Lutheranism well; therefore

BE IT RESOLVED, That we encourage our pastors and laymen to continue to participate in these conferences.

Resolution No. 2: Lutheran Church in Australia

WHEREAS, Our Doctrinal Committee has formulated an evaluation of the documents on which the Lutheran Church in Australia was recently founded, namely the "Theses of Agreement," and the "Document of Union," and

WHEREAS, These materials should be made available to our people for study; therefore

BE IT RESOLVED, That these documents and the review be included in the Lutheran Synod Quarterly, and

BE IT FURTHER RESOLVED, That they be referred to the General Pastoral Conference for thorough study, and

BE IT FURTHER RESOLVED, That the General Pastoral Conference make a report of its findings to the Synod.

Resolution No. 3: An Informed Synod

WHEREAS, The Doctrinal Committee is keeping abreast of doctrinal issues by a systematic review of current theological literature, and

WHEREAS, Our people should be kept informed of the various theological trends today; therefore

BE IT RESOLVED, That the Doctrinal Committee be urged to prepare articles on the issues for publication in the Lutheran Sentinel and the Lutheran Synod Quarterly.

Resolution No. 4: Pastoral Conference Topics

WHEREAS, The Doctrinal Committee is preparing a list of topics relating to current theological issues, and

WHEREAS, The Doctrinal Committee suggests these topics for pastoral conference papers; therefore

BE IT RESOLVED, That the pastoral conferences be encouraged to use these suggestions when arranging their conference programs.

Resolution No. 5: Church and Ministry

WHEREAS, The Doctrinal Committee reports that it is continuing its study of the doctrine of the church and the ministry, and

WHEREAS, Some pastors and laymen are at present concerned over certain aspects of this doctrine, as others have been concerned in the past, and

WHEREAS, This difficulty is not serving the cause of unity amongst conservative Lutherans; therefore

BE IT RESOLVED, That the Synod direct the Doctrinal Committee and the General Pastoral Conference to make every effort to resolve this difficulty.

REPORT OF THE BOARD OF MISSIONS

HOME MISSION REPORT

We thank the Lord that we are privileged to preach the Gospel in our beloved land, and that we are not subjected to persecution for doing this as is the case behind the iron and the bamboo curtains. Certain ones who have worked with the underground church in countries controlled by the communists inform us of how terrible and inhuman the persecution of Christians is in these countries. God forbid that it should ever be thus in our country.

During the past year subsidy has been granted to the following congregations or missions: Harvard Street Lutheran Church, Cambridge, Mass.; Pilgrim, Waterloo, Iowa; Lakewood, Tacoma, Wash.; Central Heights, Mason City, Iowa; Faith, Austin, Minn.; River Heights, East Grand Forks, Minn.; Holton, Holton, Mich.; Indian Landing, Rochester, N. Y.; and Our Savior's, Amherst Junction, Wis.; Redeemer, New Hampton, Iowa; and Trinity, Calmar, Iowa.

As of Jan. 1, 1969, Harvard Street Lutheran Church went off subsidy.

As of April 30, 1969, Holton Lutheran Church no longer requires any subsidy from mission funds. Likewise Redeemer, New Hampton, and Trinity, Calmar. However, Faith, Muskegon, Mich., which has been served by the pastor of the Holton congregation, is asking for subsidy in order to be able to call a pastor. This congregation also intends to build a church in the near future if the necessary loan may be obtained from the Synod.

St. Paul's Church of Chicago finds it necessary to ask for subsidy in order that the work may continue in this inner city area. Mr. Paul Jecklin has accepted the call to serve this congregation.

There are many areas in which missions could be started if only the manpower and funds were available. We are glad that the man-power situation is improving. Let us endeavor to match it with the necessary funds. Let the love of Christ constrain us.

We are glad to report that nice progress has been made in some of our missions.

The Mission Board respectfully requests that the Synod approve an increase of \$25.00 per month in the basic salary of the missionaries as of May 1, 1969. If this is allowed, the salary scale would be as follows:

Basic Salary	\$4,200.00
Car Allowance	660.00
For each child under 18 years	180.00

In addition, the missionary would receive house and utilities, 1/2 of cost of Social Security, and 1/2 of the cost of Medical Insurance.

We report here with the subsidy requests for year 1969-70. These requests reflect the increase mentioned above.

Pilgrim, Waterloo, Iowa	\$4,584.00
Lakewood, Tacoma, Wash.	1,600.00
Central Heights, Mason City, Ia.	4,944.00
Faith, Austin, Minn.	3,000.00
River Heights, East Grand Forks, Minn.	3,200.00
Faith, Muskegon, Mich.	7,000.00
Faith, Muskegon, Mich.	900.00*
Indian Landing, Rochester, N. Y.	3,000.00
St. Paul's, Chicago	2,900.00
Bethany, Ames, Iowa	900.00*
Ascension, Eau Claire, Wis.	1,125.00*
Our Savior's, Amherst Jct., Wis.	1,500.00

Total for Home Missions 34,653.00

The Board is also requesting the following for miscellaneous purposes connected with missions:

Moving of missionaries	1,000.00
Lenten Folders	600.00
Board Expenses	3,500.00

Seminar	200.00
Publicity	300.00

Total for Miscellaneous 5,600.00

Note: The figures marked with an asterisk are changed from those originally submitted by the Board after its January meeting. These changes are due to a decision by the Assignment Committee to raise the salaries of vicars. In the case of Ascension, Eau Claire, Wis.; Faith, Muskegon, Mich.; and Bethany, Ames, Iowa, the figures listed reflect the recommended change.

The Rev. A. M. Harstad, Field Secretary

FOREIGN MISSION REPORT

In keeping with Synodical resolutions, The Rev. and Mrs. Theodore F. Kuster with their four children, and Mr. and Mrs. Orlin Myrlie arrived in Lima, Peru on July 16, 1968 in order to begin missionary work. The first objective was to improve their knowledge of the Spanish language and the customs of the country and then to gather together groups of people willing to hear the saving Gospel. There was no way to judge the degree of success that the Holy Spirit would grant to their teaching and preaching efforts.

Beginning in November attempts were made to gather small groups in Sunday School type sessions in various *barriadas* or shanty towns.

The Lord has granted tremendous success to our efforts. After ten months on the field there are 900 children, plus many parents and youth attending many weekly sessions. Thousands of tracts and Bibles, which are treasured by the people, have been distributed. In the Reynoso *barriada*, where we have rented quarters, regular Sunday church services were instituted on Easter Sunday. In the *barriadas* of Mariano Melgar, Villa Maria, Pomplona, we have six straw-mat structures on property which our people have claimed for themselves. Weekly meetings have also been set up at two spots in Santa Rosa. A Catechism for our own special use is in preparation.

It goes without saying that our missionary staff is all wrapped up in its work and tremendously enthused. We are sure that this God-given enthusiasm is penetrating into all areas of the Synod and causing us all to rejoice that we are lifting our sights to greater tasks for our Saviour's sake.

At this writing it appears to the Board of Missions that the foreign mission has been operated within the amounts allocated by the 1968 convention for the fiscal year. The outlay includes expenses of salaries, house and utilities, air fares, moving and shipping expenses, fees and "paper work," language study, household furnishings and appliances, office equipment and supplies, 4-wheel drive car, insurance and upkeep, thousands of tracts and Bibles, film strips, screen and camera, P.A. system, etc.

Our first objective has been reached, and that much sooner than we had expected. The time is ripe now to go on with the second objective, namely, the training of native workers and the beginning of native congregations. This work calls for an additional theologically trained missionary on the field. If one is called soon, he will be able to engage in this actual work on the field, perhaps by 1971. If the calling of such a man is delayed the time of his expected activity would need to be postponed accordingly, and our present staff would then be forced to mark time for months or years. The Board of Missions urges the Synod to provide for this additional man as soon as possible.

Another reason for the addition of the second theologically trained man on the field is this, that all the work which has been blessed by the Lord thus far will come to naught if something untoward should happen to the one theologically trained man on the field. There should be two such men in order to give the proper depth to the staff. The likelihood of such mishap was brought sharply to our attention very recently with the news that Missionary Kuster's wife, Helga, had contracted hepatitis and, though recovering, will be unable to carry on any activity for some months.

The Board of Missions, therefore, petitions the Synod to approve its requests for foreign mission budget appropriations as follows:

The Rev. Theodore Kuster to continue his work\$ 9,600
Mr. and Mrs. Orlin Myrlie to continue their work 5,120

A second theologically trained worker to be called into the work,
 with a second small 4-wheel drive car 10,970
 Sending Mr. David Skogen into the work 2,250
 Emergency fund for the safety of our workers 1,000

We herewith thank the Lutheran Collegians, the organization for college students of The Wisconsin Evangelical Lutheran Synod in which students of our Evangelical Lutheran Synod also participate, for paying the air fare of the Myrlies to Lima. Through a cooperative program with the Lutheran Collegians we hope to have one or more additional lay co-workers on the field within the coming year. Under the projected arrangements the Lutheran Collegians will bear the co-worker costs.

The foreign mission appeal has brought many contributions from sources outside our Synod, for which we are grateful.

The Rev. A. V. Kuster,
 Field Secretary of the Foreign Mission

ACTION OF THE SYNOD

Resolution No. 1: Thanks for God's Blessings

WHEREAS, The Lord of the Church has again permitted the Synod to serve Him by bringing the Gospel to souls lost in sin in our mission stations here in America and now in Lima, Peru; therefore

BE IT RESOLVED, That the Synod joyfully express its gratitude to God for the opportunity to serve and the blessings upon the work.

Resolution No. 2: Mission Subsidies

WHEREAS, Harvard Street Lutheran Church (Cambridge, Mass.), Holton Lutheran Church (Holton, Mich.), Redeemer Lutheran Church (New Hampton, Ia.), and Trinity Lutheran Church (Calmar, Ia.), became self-supporting during the past year; therefore

BE IT RESOLVED, That the Synod commend these congregations for their action and encourage other congregations receiving mission subsidy to make every effort to reduce their requests for financial support by at least 10% each year.

Resolution No. 3: Mission Salary Scale Increase

WHEREAS, The Mission Board has proposed an increase in the salary scale of our missionaries to help them meet the rising cost of living; therefore

BE IT RESOLVED, That the Synod approve this action of the Mission Board.

Resolution No. 4: Missionary for Peru

WHEREAS, On the basis of present reports a second theologically trained man in the Peru field is needed; therefore

BE IT RESOLVED, To authorize the Mission Board to call a second theologically trained man to the Peru field as soon as possible.

Resolution No. 5: Lutheran Collegians

WHEREAS, The Lutheran Collegians paid the travel costs of Mr. and Mrs. Orlin Myrlie to our mission in Peru, and,

WHEREAS, The Lutheran Collegians are planning further assistance to the work in Peru; therefore

BE IT RESOLVED, That the Synod express its sincere gratitude to the Lutheran Collegians for their interest and most generous support of this important work.

REPORT OF THE BOARD OF REGENTS and the PRESIDENT OF BETHANY LUTHERAN COLLEGE 1968-69

In making our report to you this year, we do it as frail human beings who have for several years been torn and tested in heart and mind by the problems we have faced in seeking to carry out our assignments in keeping our Bethany in operation in its three schools of instruction. It may seem to many of you that we have not lived up to the confidence which you placed in us and that we have been untrue to our Lord. All this because we have recommended the closing of our high school. This year at a special convention of our Synod it was resolved to discontinue the Bethany High School in Mankato.

Our decision to recommend the closing of the high school and the decision of our Synod to do it was a sad and painful one to us. Yet we felt that there was no other course open to us if we were to preserve any part of our higher education program. In our judgment, by striving to carry on all three departments we would in the end lose them all. We felt that we had to make a choice. In recommending the closing of our high school and retaining of the college and seminary, we felt that in this way we, with the support which our people give by way of money and students, could be of the greatest service to the members of our Synod. We remind you that our members are free to use, yea rather, are encouraged to use high schools operated by our sister Synod, WELS, and in other cases, area high schools operated by a confederation of WELS congregations. Closing our high school does not thereby really deprive our high school age children from attending a truly Lutheran and Bible-oriented high school. On the other hand, we remind you that there is no other Lutheran Christian junior college like Bethany to which we, and our WELS brethren and others who are like-minded, can send their students of college age. Hence your Board, fully persuaded from an exhaustive study of all aspects of our problem that we could not continue to operate all three schools, deliberately chose to continue the operation of the junior college in order to provide a Christian liberal arts college to which our people of the ELS can send their freshman and sophomore college students, as well as offering this same opportunity to others who see the need for this type of education.

We pray that God, Who is rich in grace, will not let us become discouraged or bitter by all that has happened; but that He will instead so use this trial that we may all the more see the great need and blessing of Christian schools for our children of all ages, and that all will join in prayerfully supporting and building our junior college, and from there carry on till we are able to provide elementary and secondary education for all our children. Lord, in mercy grant this unto us!

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, the Rev. Herbert Larson, the Rev. George Orvick, Mr. William Overn, the Rev. M. E. Tweit (chairman), the Rev. Luther Vangen (secretary), Mr. Ellsworth Zahl. The Rev. J. B. Madson (president of the Synod) and President B. W. Teigen served as advisory members of the Board.

The Board met in regular sessions four times, on the second Monday and Tuesday in August, November, February, and May. The Executive Committee, comprised of the three officers, met several additional times, as did the Academic Affairs Committee and the Finance Committee of the Board. In addition, an ad hoc committee, composed of the Executive Committee, plus Dr. Robert Clark and three faculty members, Mr. Calvin Johnson, Mr. Marvin Meyer, and Miss Elaine Green, composed a long-range planning committee, who met several times during the course of the year. The Board of Regents and the Board of Trustees had a joint meeting on November 25th to study together the current situation then facing the high school.

THE FACULTY

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

College

Ella B. Anderson
Sophia T. Anderson
Jean Benson
Edna Busekist
Clinton Crosby
Elaine Green
Mrs. Stephen Hilding
Norman S. Holte
Rudolph E. Honsey
Calvin K. Johnson
Patricia Kaminski
Mildred C. Larson
Sigurd K. Lee
Marvin G. Meyer
David F. Moke
John A. Moldstad

Dennis O. Natvig
David J. Nelson
Joseph N. Petersen
Allen Quist
Glenn E. Reichwald
Dennis Soule
Barbara Teigen
B. W. Teigen
Ronald J. Younge

High School

Louella Balcziaik
Donald Diersen
Loren Fritz
John Gehrke
Iver C. Johnson
Ronald Knudsen

We are grateful for the services which these faculty members have made to Bethany during the past year.

THE STUDENTS

The cumulative enrollment statistics for the 1968-69 school year in the college are as follows:

13th Grade	125
14th Grade	91
Special and Part-time	23
TOTAL	239

It will be noted that our enrollment in college was virtually the same this year as that of last year. We did have an increase of four in the fall 1968-69 freshman class over the fall 1967-68 freshman class. I regret to report that over all in the United States, enrollment in private colleges and universities actually dropped in total numbers over the previous year. This was the first enrollment drop for many years. It should be noted that the public colleges, however, continued their growth.

The Rev. Joseph Petersen, our student recruiter, has done an excellent job in publicizing Bethany, in bringing the values of Christian education not only to the individual prospective student but also to their parents, to the churches, and to conferences. Pastor Petersen will need the loyal cooperation of all friends of Bethany since the private colleges have had very difficult days in recent years. The enrollment for the 1969-70 school year appears to be about what it was during the past year.

REPORT ON ACTIVITIES AND EVENTS OF THE PAST YEAR

The faculty devoted a great deal of time and study in analyzing the educational strengths and problems of the college. Under the capable leadership of Mr. Sigurd Lee and Mr. Calvin Johnson, the faculty completed a Status Study of Bethany Lutheran College and presented it for consideration to the Commission on Colleges and Universities of the North Central Association. Whatever may become of the study, it must be said that this faculty involvement in such a basic study has done much to make the faculty more effective and the institution a better college.

The Bethany Auxiliaries have for the last years been working on a project of paying for the furnishings in the new women's dormitory. We believe that by next September they will have completed this project. We are grateful to all the auxiliaries for their continuing interest and support of Bethany. We hope that they will also find a similar project on which they can work jointly. During the past year, it should also be noted that there have been quite a few additions to the academic equipment in all the areas of teaching

and learning. Our college is now quite well equipped to do effective college teaching.

On February 8, 1969, President B. W. Teigen submitted a letter to the Board of Regents signifying to them his intention of retiring as president of Bethany on July 1, 1970. The Board of Regents subsequently called for the nomination of candidates for filling this vacancy in harmony with the by-laws of the college, and at its May meeting it elected a new president of the college, the Rev. R. M. Branstad, to take over active duties on July 1, 1970.

FINANCES

At the end of the fiscal year (June 30, 1969), the treasurer of Bethany will present an annual statement of finances. This statement will be audited independently by an auditing firm, and a report will be made both to the regents and to the trustees. A condensed report will be published in the summer bulletin.

We regret to state because of the fact that enrollment expectations for both the high school and the college did not reach what had been projected six months previous to the beginning of the current fiscal year, together with the inflationary rise in operating costs and the fact that the original budget requests for the 1968-69 fiscal year had to be pared, we shall end up with a rather substantial deficit in the operating budget. It could be between twenty-five and thirty thousand dollars.

For next year the Board of Regents resolved to raise the college tuition by \$100, and it has made a smaller increase in the board and room to help take care of inflation. But the problem of increasing costs poses a problem for Bethany, as for all private colleges. In recent months, editorials and news articles pointing up the plight of the private colleges have appeared nationally; our constituency can do well to study these reports.

LONG-RANGE PLANNING

As previously noted in this report, an Ad Hoc Long-Range Planning Committee, composed of members of the Board of Regents, the college administration, and faculty members selected by the faculty, has undertaken a study of long-range planning. A considerable amount of ground work has been done in preparing for this study. Under the leadership of Dr. Robert Clark, an instrument for thorough analysis has been developed. There will be a systematic review of the aims of Bethany, and then an appraisal of what is necessary in curriculum, faculty, facilities, and financial resources to carry out these aims. At the present time, the Board of Regents has no specific recommendations to make to the Synod, but it hopes that this far-reaching study will bring to light not only the present status of Bethany but also in which way it can and must develop in the future. Undoubtedly there will be some recommendations brought to the Synod convention a year from now. It is vitally important that we maintain, as we have over the past years, a program of long-range planning so that we can serve the purposes for which the college exists.

SUBSIDIZING HIGH SCHOOL STUDENTS

The matter of subsidizing Evangelical Lutheran high school students who will attend Wisconsin Evangelical Lutheran Synod high schools was referred to the Board of Regents by the April, 1969, Special Synod Convention with the request that the board bring recommendations to the next regular synod convention. In considering this matter it was pointed out that the Wisconsin Evangelical Lutheran Synod in its synodical high schools pays a greater share of the cost of the students education than our Synod has paid. E.g., the student's cost for high school education at Bethany is \$1,094 per year; at Doctor Martin Luther High School, about \$700 per year. It would therefore seem right that our Synod recognize this difference in the manner of offering subsidy to Evangelical Lutheran Synod students attending Wisconsin Evangelical Lutheran Synod high schools. Taking the above into account, the following recommendations to the Synod were adopted for the purpose of promoting Christian education on the high school level for our Evangelical Lutheran Synod young people. Our board recommends that the following recommendations be adopted:

BE IT RESOLVED, That for each Evangelical Lutheran Synod student attending one of the four Wisconsin Evangelical Lutheran Synod high schools, our Synod will pay a subsidy of \$100 per year to the student and \$100 per year to the institution he attends, half to be paid upon completion of each semester. And

BE IT RESOLVED, That for each Evangelical Lutheran Synod student attending a Wisconsin Evangelical Lutheran Synod area high school, our Synod will pay a subsidy of \$100 to the student per year, half to be paid upon completion of each semester. And be it further

RESOLVED, To refer these recommendations to the Trustees of the Synod for recommendations as to funding.

INCORPORATION OF THE BETHANY SEMINARY

The board has not as yet had opportunity to formulate recommendations regarding incorporation of the seminary. It proposes to make a study of this matter during the coming year, and to bring recommendations to the next convention of the Synod.

In closing, let us reiterate again that we are conscious of Peter's last admonition to all of us to grow in the grace and the knowledge of our Lord and Savior Jesus Christ. We recognize that this admonition comes within the context of Peter's warning that the day of the Lord will come as a thief in the night. Trusting also in Peter's word that the Lord is not slack concerning His promise, as some men count slackness, but is long-suffering to usward, not willing that any should perish but that all should come to repentance, we rest in the assurance that grace and peace has been multiplied and will continue to be multiplied unto us through the knowledge of God and of Jesus our Lord (2 Peter).

Prof. B. W. Teigen, President
The Rev. M. E. Tweit, Chairman

ADDENDUM

RESOLUTIONS OF THE BOARD OF REGENTS OF BETHANY LUTHERAN COLLEGE AND SEMINARY, INC. FOR AMENDMENT OF THE ARTICLES OF INCORPORATION AND BY-LAWS OF THE CORPORATION

The undersigned hereby certifies that at a duly called and constituted meeting of the Board of Regents, the governing board of Bethany Lutheran College and Seminary, Inc., held on May 12, 1969, a quorum then being present and voting, the following resolutions were adopted:

RESOLVED that the Articles of Incorporation be amended to read as follows:

(1) Article I shall be amended to read:

"The name of this corporation shall be Bethany Lutheran College, Inc., with its registered office at Mankato, Minnesota."

(2) Article II shall be amended to read:

"The purposes of this corporation are educational, religious, social, moral and charitable. It is organized for the specific purpose of owning and operating educational institutions."

"The corporation shall have the right to establish policies and curricula, employ faculty and staff, operate and maintain a physical plant, including dormitories, cafeterias and allied services, and to do all things needful and usual in the furtherance of its authorized purposes. It may solicit and receive contributions, grants, scholarships and endowments for the propagation of the Lutheran faith or in the furtherance of any authorized corporate purpose."

BE IT FURTHER RESOLVED, that the By-Laws of the corporation be amended as follows:

(1) Subparagraphs 1, 2, 3, 4, 5, 6, 7, and 8 of Article II, E., shall be deleted and in lieu thereof the following Subparagraphs shall be inserted:

1. To establish the general policies for the corporation and for the administration and operation of educational institutions of this corporation.

2. To interpret the needs and desires of the Evangelical Lutheran Synod with regard to the College and to bring to the attention of the Synod the problems, needs, accomplishments, and objectives of the College.

3. To manage and care for the physical properties of the college. In this connection the Board is specifically authorized to acquire from the Evangelical Lutheran Synod by lease or otherwise, the necessary capital assets and physical plant for the operation of the College.

4. To approve the annual budget for the operation of the College. A copy of the budget together with a summary of the financial condition of the corporation shall be presented to the annual budget meeting of the synodical finance committee for consideration in support of its operations and integrating the overall financial operation of the Synod.

5. To control the current assets of the corporation and to secure funds for the proper operation of the College within the limits authorized by law and by the Articles and By-Laws of this corporation.

6. To elect the President of the College: Said President shall be an ordained minister of the Synod, and shall be elected in the following manner:

a. The Board shall publish in the Lutheran Sentinel the qualifications for this office. It shall ask the congregations of the Synod with which the associate members are affiliated to submit nominations for this office. Members of the Board of Regents may nominate additional candidates.

b. The names of the candidates, together with the names of those who nominate them, shall be printed in the Lutheran Sentinel at least 30 days prior to the election.

c. The Board shall then elect the candidate from the nominations presented (Such election implies a call to a permanent professorship in the College).

d. A three-fourths majority of the Board shall be required for election.

e. The President shall serve at the pleasure of the Board.

7. To call or appoint faculty or staff members upon the recommendation of the President of the College.

8. Upon the recommendation of the President of the College to suspend or remove from office any member of the faculty or staff whose case has been properly presented to the Board for hearing and who, despite due admonition, has been found guilty of false doctrine, offensive life, or wilful neglect of official duties. Whenever the Board is convinced that a member of the faculty is not able to fulfill the duties of his office, either because he lacks the necessary knowledge and ability to teach, or because he cannot exercise proper discipline, or for other valid reasons, it shall be authorized to remove him.

(2) Subparagraph 3 of Article III, A., shall be deleted and in lieu thereof the following shall be inserted:

3. Administrative.

a. President.

President of the College, to be elected by the Board of Regents as provided in these By-Laws.

b. Treasurer.

Treasurer, to be elected as the Board sees fit and to serve as official treasurer of the corporations as well as of the College as such.

c. The Board may establish or abolish additional administrative offices as it deems necessary or advisable; provided, however, that the following offices may not be abolished: President of the College, Secretary of the Board, and Treasurer of the corporation. Persons serving in positions created under the authority granted in

this Paragraph shall serve at the pleasure of the Board or the corporation as a whole.

(3) Subparagraph 3 of Article III, B., shall be deleted and the following shall be inserted in lieu thereof:

3. Administrative.

a. The President of the College shall be the chief administrative officer. He shall, under the supervision of the Board of Regents, cause reports to be submitted to the annual meeting of the corporation's operation for the previous fiscal year and showing the condition of the corporation at the close of the fiscal year.

b. The Treasurer shall have the custody of all moneys and securities of the corporation. He shall keep regular books. All moneys of the corporation shall be deposited in such depositories as the Board may select. In addition, the Treasurer shall perform all duties which usually pertain to that office.

BE IT FURTHER RESOLVED that the Board of Regents does propose the changes above set forth to the participating membership of the corporation for adoption at the Convention of the Evangelical Lutheran Synod to be held at Mankato, Minnesota, June 24 through June 29, 1969, and that the Secretary cause appropriate notice in writing to be forwarded to each participating member not less than ten (10) nor more than thirty (30) days prior to the meeting.

Luther I. Vangen, Secretary
Board of Regents

REPORT ON THE THEOLOGICAL SEMINARY

Bethany Lutheran Seminary has, by the grace of God, had a successful and profitable year. The student body had a very good year health-wise and the larger number of students made the teaching and learning more enjoyable and more effective. There were six different men on the teaching staff, which made for a full and varied instruction. We believe we can without exaggeration say that the year ended on a high-level note with respect to the instruction and the morale of all concerned.

Your seminary has in recent years been privileged to make a creditable contribution to the list of full-time church workers in the Synod. This year it had an enrollment of 15 students, two of whom discontinued their studies by mid-year, and one of whom served as vicar in one of our congregations. The latter vicar and another older student who has this year completed the academic part of his training have been placed in permanent calls. Four other students will be serving as vicars during the coming year, upon the successful completion of which they will be ready for permanent placement, too.

Bethany Seminary has augmented its training program these past two years and at the same time helped provide some of our congregations with needed pastoral service. Of those completing their course-work this year, four served as vicars during the summer months in 1968, after their second year at the seminary, as did one of the first-year men. This summer four more second-year men will be helping out in our congregations. There should then be added reason for being assured that our young men are quite well prepared, from the standpoint of both their academic training and practical experience, when they take up their work on a permanent basis in the congregations to which they will be called.

In order to strengthen the seminary staff, the Board of Regents on May 13th issued a call for nominations of a seminary professor for New Testament Interpretation.

Six new students have been enrolled for the 1969-70 school year. As our seminary finds a greater number of men offering themselves for a life of service in the Lord's vineyard, we would ask two things of our constituency —1) any special gifts individuals and congregations can channel to the seminary for scholarship purposes will be greatly appreciated by some of the men who, after four years of college, have in many cases exhausted their financial

resources. Over \$1300 was received and distributed for this purpose during the past school year.

Just as important—2) the Synod, and those within it whose special province this becomes, should be pursuing an aggressive mission expansion program, so that the laborers we have prayed for and now are being given, will be able to pursue the calling for which they are preparing themselves.

Of course, we assume that our people will continue to support and pray for our modest but respectable “school of the prophets” as they self-evidently have been doing in the past. Then we can also well continue to pray “Thy Kingdom Come” and expect to be heard.

M. H. Otto,
Seminary Dean

ACTION OF THE SYNOD

Resolution No. 1: High School Student Subsidies

WHEREAS, The Synod, at a special convention on April 8 and 9, 1969, resolved to suspend the operation of its high school at the close of the 1968-69 school year, and

WHEREAS, This suspension has now been effected, and

WHEREAS, The Synod recognizes its God-given responsibility for the Christian education of its high school youth, and

WHEREAS, The Synod has resolved to encourage the attendance of its students at Christian schools of our fellowship, and

WHEREAS, The Synod has resolved to establish a program of financial aids to its high school students attending Christian high schools of our fellowship, and

WHEREAS, The Synod has instructed the Board of Regents to study the matter of financial aid and report to this convention; therefore

BE IT RESOLVED, a) That for each Evangelical Lutheran Synod student attending one of the Wisconsin Lutheran Synod resident high schools, our Synod will make available a subsidy of \$100 per year to the student and will pay \$100 per year to the institution he attends, half to be paid upon completion of each semester; and

b) That for each Evangelical Lutheran Synod student attending an area high school of our fellowship, our Synod will make available a subsidy of \$100 to the student per year, half to be paid upon completion of each semester; and

c) That the monies necessary for the implementation of these subsidies be included in the 1969-70 budget of the Board of Christian Secondary Education.

Resolution No. 2: College Enrollment Promotion

Whereas, Private colleges are experiencing increasing difficulty in maintaining their enrollments because of competition with publicly supported institutions and the rising cost of education, and

WHEREAS, The Synod is committed to the “One Thing Needful” in Christian higher education; therefore

BE IT RESOLVED, a) That the pastors and congregations of the Synod redouble their efforts to increase the enrollment at

Bethany by giving full cooperation to the student recruiter and by using every opportunity to promote the college, and

b) That the Board of Regents be requested to prepare audio-visual materials promoting the college. (e.g. slides or film-strip with recorded commentary)

Resolution No. 3: Bethany Lutheran College Accreditation

WHEREAS, Bethany should have full accreditation to further maintain or increase its enrollment; therefore

BE IT RESOLVED, a) That the Board of Regents, administration and faculty be commended for their efforts to prepare for North Central Accreditation, and

b) That the Board of Regents, administration and faculty continue their efforts to attain accreditation with North Central Association of Colleges and Secondary Schools.

Resolution No. 4: Presidency of the College

WHEREAS, President B. W. Teigen has submitted his resignation, effective July 1, 1970, as president of Bethany Lutheran College; therefore

BE IT RESOLVED, That the Synod pray that God in His wisdom would provide us with another faithful and dedicated servant for this important office.

Resolution No. 5: Proposed Amendments to the Articles of Incorporation of the College

BE IT RESOLVED, That the Synod adopt the amendments found in the ADDENDUM to the Report of the Board of Regents (page 46).

Resolution No. 6: Bethany Lutheran Seminary

WHEREAS, Bethany Lutheran Seminary has, by the Grace of God, had a successful year, and

WHEREAS, The Seminary has made a creditable contribution to the list of fulltime church workers in the Synod; therefore

BE IT RESOLVED, That the Synod express its appreciation for these God-given accomplishments.

Resolution No. 7: Financial Assistance for Needy Seminary Students

WHEREAS, Our Synod finds a greater number of men offering themselves for a life of service in the Lord's vineyard, and

WHEREAS, There is a continuing need for financial assistance for some of these students; therefore

BE IT RESOLVED, That individuals and congregations be encouraged to channel special gifts to the Seminary for scholarship purposes.

Resolution No. 8: State and Federal Aid to Private Education

WHEREAS, The matter of the use of state and federal aid to private educational institutions has been studied (S.R. 1964 pages 65-66 and 69-72) and (S.R. 1965 page 52) and (S.R. 1966 page 53)

and found to be in itself (per se) not unscriptural but rather in the area of things indifferent (adiaphora), and

WHEREAS, This matter continues to be debated among those of our fellowship; therefore

BE IT RESOLVED, That the Pastoral Conference make a further study of this matter at its next general conference in the light of Scripture and our Lutheran Confessions and report to the 1970 Synod Convention.

BOARD OF CHRISTIAN SECONDARY EDUCATION

ACTION OF THE SYNOD

BE IT RESOLVED, That the following guidelines be adopted for a Board of Christian Secondary Education.

1. Personnel

- A. The Board of Christian Secondary Education shall consist of two pastors and three laymen elected at the annual convention of the Evangelical Lutheran Synod. The term of office shall be three years with all terms staggered.
- B. The officers of this board shall consist of a chairman and a secretary.

2. Duties

- A. The primary duty shall be to promote the cause of Christian education on the secondary level. To carry out this duty it shall:
 - 1. Keep the Synod aware of the needs of a Christian education for our high school youth.
 - 2. Continue studying the ways and means available to the Synod by which it can reopen its own high school at the earliest possible moment.
 - 3. Promote the use of Christian high schools of our fellowship by students of our Synod.
- B. This Board shall make available or produce Christian literature suitable for use in the Christian training of high school youth on the local parish level.
- C. It shall administer the Synodical subsidies to the Evangelical Lutheran Synod high school students attending Christian institutions of our fellowship.

3. Meetings

This Board shall meet at least twice during the year.

REPORT OF THE BOARD OF CHRISTIAN ELEMENTARY EDUCATION

The Board of Christian Elementary Education met twice since the 1968 convention, on August 27, 1968, and on February 11, 1969. The chairman of the board was the Rev. Victor Theiste and the secretary, Prof. Glenn E. Reichwald.

Over the past year five congregations received assistance for their elementary Christian education programs: Holton, Parkland, Princeton Our Savior's, Lakewood, and Scarville. These same congregations have requested assistance for the coming school year. In addition, the Mission Board requested that the Board of Christian Elementary Education assume the educational portion of the assistance being given to St. Paul's, Chicago, which was done. In the absence of a regular Superintendent of Schools, Mr. Gerhard Schapekahn, an experienced WELS teacher now enrolled in the "Mequon Program" at Bethany, was kind enough to conduct visitations at all of the schools of Synod, except the West Coast. While he had some suggestions to make to the individual schools and teachers, he was generally very much pleased with the quality of Synod's schools.

Several teachers, because of educational plans, a call into the WELS, etc., will not be returning: Miss Evelyn Daley (Mt. Olive, Mankato), Miss Marie Pechie (Princeton, Our Savior's), Miss Norma Bell (Saude), and Mr. John Shep (Scarville). A word of appreciation is in order to these teachers, as well as to those who are returning for the coming year. A number of new teachers will also be welcomed into the Snod: Miss Carol Wassmann (Scarville), Miss Linda Thesenvitz (Saude), Miss Sara Lee (Lakewood), and Miss Marcia Schleusener (Our Savior's, Princeton). Mt. Olive, Mankato, was assigned a graduate of Dr. Martin Luther College, Mr. Carl Lemke, by the Assignment Committee of the Wisconsin Ev. Lutheran Synod. The Teacher Assignment Committee has begun to function again.

The board has attempted to publicize its work through **The Elementary Lutheran School**. It also hoped to have some cost figures this year from the various schools so that congregations thinking of starting schools would know what some schools are costing their sister congregations. Unfortunately not all questionnaires were returned. In the questionnaires that were returned the board was happy to see that salaries have been under review in the congregations and have been raised somewhat. More and more fringe benefits are also being included.

The need for teachers is a major problem. In an attempt to work toward a solution of this problem two members of the board, the Rev. Theodore Aaberg and Prof. Glenn E. Reichwald, together with Mr. Norman Holte, Registrar of Bethany College, visited Dr. Martin Luther College on March 4, 1969, to look into the possibility of using DMLC for the final two years' training of Synod's teachers. While there were several problems, this might offer a solution to the teacher problem. Pres. Frey of DMLC and the other representatives who met with the ELS representatives were most cordial.

The board has devoted most of its time to considering the pressing problems of the Christian day schools of Synod. But it has not forgotten its responsibilities in other areas, publishing articles on other methods of Christian education in **The Elementary Lutheran School**.

Having been privileged to celebrate the Fiftieth Anniversary of the reorganization of the Synod and to think of the blessings that have been handed to us, certainly the words of Scripture speak to us to urge Christian education: "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them to thy sons, and to thy sons' sons." Deut. 4:9.

Glenn E. Reichwald, Secretary

MEMORIAL

WHEREAS our Bethany Lutheran College is not attracting as many of our ELS youth as we would like; and

WHEREAS the Special Committee appointed by the Synod's President responsible for the forming of an Association to operate Bethany High School in their report to our Special Convention held April 8-9, 1969 said in part, "Yet the run-down state of Christian Elementary education (with rare exceptions) in our Synod, and the present status of its high school, as well as the immanent danger in which the college finds itself, all testify to a general lack of commitment to Christian education among us," and

WHEREAS the strength of our College lies in its uniqueness to give what other schools can not give in the way of an education; and

WHEREAS any school sponsored by a Christian Church body finds its uniqueness in its application of Biblical truths to all academic disciplines (Paul says, "Bringing into captivity every thought to the obedience of Christ.")

BE IT THEREFORE RESOLVED:

1. The Synod's Boards of Higher Education, Secondary Education, and Elementary Education are hereby instructed to make a continuing study of exactly what we mean by CHRISTIAN EDUCATION; and

2. That each board list Biblical principles that we must uphold in our schools in order to be truly Christian, and that

3. These principles be applied to the different subjects taught at each level, so we see what these principles mean in practice; and that

4. These findings be given out to all pastors and teachers for their use in promoting Christian Education at all levels; and that

5. These findings be used to bring our educational program at all levels into an ever more perfect conformity to God's Word.

Adopted at Congregational Meeting, May 12, 1969.

Lakewood Evangelical Lutheran Church, Tacoma, Washington.

William F. McMurdie, Pastor

Andrew J. Bilich, Secretary

ACTION OF THE SYNOD

Resolution No. 1: Blessings of the Past Year

WHEREAS, Our Lord has graciously blessed us all by enabling us to keep our Christian day schools, and

WHEREAS, The Board of Christian Elementary Education has faithfully performed its duties,

BE IT RESOLVED, That we give heartfelt thanks to our Lord for His blessing, and that we acknowledge the work of the Board of Elementary Education with thanks.

Resolution No. 2: Teacher Assistance

WHEREAS, Assistance has been granted to our Synod's schools and teachers through visitations, and through financial subsidy,

BE IT RESOLVED, That the Board continue this work, and expand it especially where such assistance may prove invaluable for schools to keep operating and where new schools may be started.

Resolution No. 3: Teacher Training

WHEREAS, The Teacher Assignment Committee has experienced difficulty in assigning teachers in the past, especially due to lack of trained personnel, and

WHEREAS, An attempt by the Board of Elementary Education to reach a solution to this problem has been made through

beginning a co-operative program with Dr. Martin Luther College, New Ulm, Minnesota, to supplement existing programs, and

WHEREAS, The training program at Dr. Martin Luther College for the final two years training of Synod's teachers would provide a thoroughly Christian and complete program, and

WHEREAS, Many states of our country are requiring certification of all teachers,

BE IT RESOLVED, a) That the Board of Elementary Education continue to work at reaching an agreement with Dr. Martin Luther College regarding the final two years' training of our teachers and come to such agreement as quickly as is feasible, and

b) That the Board keep abreast of teacher certification requirements in the states, especially where schools exist or may be started.

Resolution No. 4: Teacher Salary Scale

WHEREAS, "The laborer is worthy of his hire," (Luke 10, 7; I Timothy 5, 18), and

WHEREAS, There is growing inflation in our land, and living costs rise constantly,

BE IT RESOLVED, a) That the Board continue efforts to arrive at recommended financial standards for men and women teachers, and publish said recommendation as soon as possible, and

b) That the Board review this standard periodically for purposes of keeping it current, and recommend conclusions periodically to the Synod.

Resolution No. 5: Part-time Agencies of Christian Elementary Education

BE IT RESOLVED, That the Board pursue a vigorous program of assisting our Synod part-time agencies, specifically programs of "released time," VBS, Sunday Schools, Confirmation Classes, etc., especially by providing instructional, promotional, and motivational materials for these agencies.

Resolution No. 6: Christian Day School Promotional Materials

BE IT RESOLVED, That the Board increase the flow to all Synod congregations of materials which promote the Christian day school.

Resolution No. 7: Memorial from Lakewood Lutheran Church

WHEREAS, The Lakewood memorial deals with important matters on the meaning of Christian education at all levels and with application of educational principles that are thoroughly Christian in all areas of learning, and deserves further study,

BE IT RESOLVED, That the memorial be referred to the Boards of Elementary, Secondary, and Higher Education.

ESSAY

(The following are the concluding remarks to an oral presentation on Christian Education by Mr. John Schmidt. Student Martin Teigen joined him in presenting a play.)

I would like to draw your attention to a phase of Christian Education that is often neglected. In my experience as a Day School principal. I have found that what parents want to do for their children in the area of Christian Education, they often neglect to do for themselves. As this neglect grows, a tendency arises towards apathy, an apathy which often shows itself in many new educational programs started by the church or pastor. It is my belief that this type of attitude can be curtailed by a good program of adult and family education. (I said curtailed; not ended, but curtailed.) This phase of Christian Education needs to be emphasized; the place to begin is with the home.

And the kind of home I would like to hold up as an example of a God-trusting, God-fearing one can be found in the book of Judges, chapter 13. It's the home of Manoah and his wife—Manoah was the father of Samson. Long had they prayed that Almighty God would give them a child, but their prayers were unanswered for many years. Finally, they were told by an angel that God would bless them with a baby boy. Manoah and his wife were so deeply concerned about their child that they prayed, "Teach us what we shall do unto the child," even before it came.—How to raise it; what to do for it. What an attitude! Before a Christian Education program can fully perform the task of teaching the lambs of Christ effectively, the home has to have these Christian concerns regarding the child. Parents must express their own personal faith, thus supplementing and enhancing the teaching of God's Word that their children have learned in church. When we, no matter whether one is a pastor or a layman, find homes where love for God is not practiced, we then have an additional job. We must inform and instruct those parents of the precarious position in which they put their children who learn proper Christian behavior, proper Christian attitudes, and then see their parents practicing the opposite.

The greatest sculptors in the world are parents. The Church must work to help them know how God wishes them to move their hands as they mold their children.

Luther's views on how parents can be the wrong kind of sculptors and ruin their children have the problems pin-pointed when he says, "The ways are by neglect, by bad example, and by worldly training. Those parents that knowingly neglect their children and let them grow up without proper instruction, bring about their ruin; and though they do not set a bad example, yet they spoil them by undue indulgence. Such people, as thus fondle and indulge their children, must bear the sins of their children as if committed by themselves. There are others who ruin their children by setting them a bad example in word and deed. There are people that are delighted when their sons are pugnacious and willing to fight, as if it were a great honor for them to be afraid of no one. Such people will in the end pay dearly for their folly, when they are called to mourn the untimely death that often with justice overtakes their sons. Young people are inclined to evil desires and to anger, and therefore it is necessary that parents should not excite them thereto by their example in word and deed. The third class that ruin their children are those who teach them to love the world, and who have no other solicitude than that their children acquire an imposing bearing, learn to dance and dress, and cut a figure in society." Finally, the

parents who build a home and raise their children on a weak foundation, not only affect the children, but can affect the entire nation.

Ask the average citizen what our country's strongest defense is and he will likely answer, large navies, armies, and air forces. John J. Weeks, Secretary of War under Presidents Harding and Coolidge, being intimately acquainted with military power, thought otherwise. He declared: "This great nation was founded on the little group of sturdy Christian homes that constituted the Plymouth Colony, and it is the American home to which America owes its greatness, not its commerce, not its mighty fleets nor its victorious armies. We cannot weaken the influence and importance of the home without dangerously weakening the very foundation of the republic." And especially when these homes reflect the example of Manoa: what greater strength for our nation, what greater strength for our church, what greater strength for the individual soul can we have?

Scripture emphasizes that the family circle is the center from which good and lasting influences must radiate. When God gave Israel the Law He looked to the fathers and made them, not the priests or the Levites, responsible for teaching His Word to their children. To illustrate: The family was so important that if an Israelite married in war time he was to stay with his bride one year before entering military service (Deut. 24:5). The family is important and it needs help. The Church can do its part by having a good adult and family education program. This effort will be a benefit to the total program of Christian Education. Let us remember, "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To Him be glory both now and forever" (II Peter 3:18). The importance of the home—the importance of adults—I believe, and this is not too profound and certainly not difficult, that the success of a good elementary education program is based on the home and the adults. Concentrate on these areas, and then watch the results.

REPORT OF THE BOARD OF CHARITIES AND SUPPORT

The Board of Charities and Support held four regular meetings and one special meeting during the past year. 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 Annestad and Mr. Lavern Hiller.

KASOTA VALLEY HOME

Mr. and Mrs. W. J. Soule have served as manager and matron of our home during the past year. They have announced their retirement as of July 1, 1969. We wish to express our sincere thanks for their able management of Kasota Home these past eight years. Each year has seen some improvement in our facilities. This past year the porch has been carpeted and a project of replacing the furniture in the resident's rooms has been started. Beds, dressers, and chairs have been replaced in two rooms. This project will continue as new furniture is needed and as money is available. Also a gas clothes dryer has been purchased. Residency has remained close to capacity, fluctuating between 13 and 15.

The Rev. Hugo Handberg has continued to serve as chaplain for the home. He has conducted weekly services and communion services. This is not only a charitable endeavor of our Synod but also provides an opportunity for mission work.

The activity of nearby congregations in visiting the residents, and providing entertainment and recreation for them has increased this past year. The board will continue to try to increase this activity. Other congregations are being asked to participate in this worthwhile activity.

BOARD OF SUPPORT

The board has continued to provide support for those church workers who have been in need. Members of the board have met with more of the recipients of aid in order to discuss their needs.

The board has studied further the retirement needs of our pastors. They have met with a representative of a Minneapolis bank to get information regarding the establishment of a trust fund. Other information is being obtained from insurance companies. More detailed information will be presented at the Synod Convention.

We ask for your continued support and especially for your prayers.

N. S. Holte, Secretary

KASOTA VALLEY HOME

Summary of Operations For Year 1968

Treasurer's Balance, Jan. 1, 1968	\$ 1,402.45
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Receipts

Income from residents	\$25,452.70
Other income	693.74
Total Receipts:	26,146.44
	27,548.89

Disbursements

Board Expense	171.78
Chaplain	680.00
Pianist (for Chaplain)	70.50
Groceries	4,690.00
Improvements	1,470.15
Laundry	218.63
S. E. Lee, Treas. (memorials)	20.00
Managerial expenses	450.00

Miscellaneous	1,065.39
Refunds to residents	1,094.60
Repairs	186.00
Salaries	10,493.50
Supplies	772.93
Tax Withholdings, Fed. & St.	2,847.78
Utilities	1,422.62
Total Disbursements:	25,653.88
Treasurer's Balance, Jan. 1, 1969	\$ 1,895.01
Statement subject to audit.	
Hugo J. Handberg, Treas.	

ACTION OF THE SYNOD

Resolution No. 1: Resolution of Thanks

WHEREAS, Mr. and Mrs. W. J. Soule have now completed nearly eight years of faithful service as managers of the Kasota Valley Home, and

WHEREAS, On July 1, 1969, they will retire from this position, BE IT THEREFORE RESOLVED, That the convention of Synod give grateful thanks to God for His gift of such dedicated servants as Mr. and Mrs. Soule.

Resolution No. 2: Bethesda Lutheran Home

BE IT RESOLVED, That the Synod reiterate its resolution of 1968, that each congregation of the Synod be encouraged out of love to Christ, to give annually to Bethesda Lutheran Home, Watertown, Wisconsin.

Resolution No. 3: Bethesda Lutheran Home

WHEREAS, Bethesda is forced to construct fire proof residence halls to replace out-dated wards,

BE IT RESOLVED, That the Synod adopt the recommendation of its Board of Trustees, that the Synod encourage its congregations to contribute to the Capital Funds Account of Bethesda Lutheran Home in the manner in which they desire.

Resolution No. 4: Retirement Program

BE IT RESOLVED, a) That the Board of Charities and Support be asked to draw up a proposed retirement plan for Evangelical Lutheran Synod pastors, said plan to be presented to the 1970 convention of the Synod, and, (Professor Glenn Reichwald registers his negative vote because Day School teachers are not included.)

b) That the Board of Charities and Support take into consideration the following provisions desirable in such a plan:

1) All ordained pastors of the Evangelical Lutheran Synod shall be eligible for this retirement plan, except those ordained after the age of 60.

2) The premium shall be 5% of the annual compensation paid by the congregation(s). Compensation means cash salary, festival offerings, bonuses, cost of parsonage utilities paid, plus an additional 20% of the total as parsonage value.

3) No less than 25% and no more than 50% of the total investment shall be in guaranteed annuities.

4) Pastors shall have the privilege of investing additional monies in the program periodically or monthly. Said additions shall be in multiples of \$25.00.

5) Retirement age shall be the pastor's 68th birthday. A pastor may continue in the active ministry and delay his retirement until a later age.

6) At retirement, the entire proceeds of the pastor's account shall be made available in a lump sum payment to him, or he may have the option of choosing guaranteed monthly payments.

7) Monthly retirement benefits shall be for life, with a minimum of 10 years guaranteed, plus surviving widow benefits as stated elsewhere if applicable.

8) In the event that a pastor chooses the monthly retirement plan, his surviving widow shall be eligible to receive 75% of her spouse's retirement benefit beyond the ten years for the remainder of her lifetime, or until remarriage.

9) Benefit shall be based on tenure (the total number of years in the ministry of the Evangelical Lutheran Synod since ordination). One-half benefit based on tenure shall be made available for those age 59 and older.

10) Benefits shall be based on tenure only, and shall not be based on the premiums paid by the contributing parishes.

11) The plan shall include a decreasing term insurance in the amount of \$10,000 for those under age 59. The plan shall include a decreasing term insurance for pastors not retired, in the amount of \$5,000 for those age 59 and older, if possible or practical to obtain.

12) The death benefit for a participating pastor shall be a minimum of \$10,000 for a pastor age 58 or less. The death benefit for a pastor age 59-68 or until his retirement, shall be a minimum of \$5,000.

13) Vesting shall be 50% immediately, 60% after one year, 70% after two years, 80% after three years, 90% after four years, and 100% after five years.

14) The vested amount shall be made available to the individual at the time a pastor is no longer a member of the Evangelical Lutheran Synod, but said pastor shall have the option to have his investment remain at interest until retirement age.

15) Some provision shall be made for allowing part-time ministerial work after retirement.

16) The provisions of the plan shall be drawn up so as to operate automatically, and the administration shall be by a commercial business firm.

17) The committee shall make provision for forced retirement because of total or partial disability.

18) The committee shall check into those mutual funds which offer to put a percentage into guaranteed annuities.

19) The retirement plan shall be written so as to comply with the Internal Revenue Service for Tax exempt retirement programs.

REPORT OF THE BOARD OF PUBLICATIONS

The Board of Publications met quarterly during the year. Rev. N. Madson served as chairman. Prof. G. Reichwald served the Board as an advisory member in place of Prof. P. Helland who was away at school. Rev. J. Lillo was appointed assistant business manager of Sentinel to assist Mr. Cunningham.

Lutheran Sentinel—Increased printing costs, some overlapping of billings from the previous year, and more use of 24-page issues of Sentinel caused a deficit of \$1,142.54. The price of blanket subscriptions for congregations was increased from \$1.50 to \$1.75 on January 1, 1969, to offset the increased cost of printing. Efforts continue to encourage more congregations to take the blanket subscription plan and to stimulate sales generally.

Synod Reports—Again the Board was faced with increased costs in printing, causing a deficit of \$1,127.55 for the 1968 Synod report. This large deficit was due to the extra essay pages from the Jubilee Convention and the printing of the WELS Congregation Directory pages. This cost was \$345. In view of increased costs, the Board recommends omitting the printing of the WELS Congregation Directory this year. Also, the Board has raised the price of individual copies to \$1.25 and to 90c for the blanket orders.

"City Set on a Hill"—To date, about 1,050 copies of this new book by Pastor T. Aaberg have been sold—2,500 were printed. The total cost of the book, including office expense, was \$10,197, or \$4.10 per copy. The Board continues to seek ways and means of publicizing this book to stimulate sales.

Constitutions—1,000 copies of Synod's constitution have been printed. **Model constitutions** for congregations have been printed and both are on sale at the Book Store.

Workbook for the catechism—Rev. Julian Anderson has prepared a workbook for Synod's new catechism which the Board is studying. Four pastors and congregations have been selected to use this workbook on a trial basis for one year. A copy will be available to all pastors for examination.

Programs—Over 3,700 copies of the 1968 Christmas program were printed and sold. Plans for 1969 programs are well under way and will be publicized and available for early sale. A **Reformation** program for children is being printed for congregational use and will be available soon.

Tract Program—The Board will provide leadership in stimulating the use of good, timely tracts. The plan is to begin this year by disseminating six new tracts which will be mailed and billed to all congregations wishing to take part in our tract program. The tract, Evangelical Lutheran Synod, will be brought up to date and reprinted for congregational use.

In an effort to conserve valuable time and travel expense money, the Board is seeking to cut down its meetings from four times to two times per year. This will be made possible by planning well in advance the Board's work and by putting in longer work days.

Paul Petersen, Secretary

ACTION OF THE SYNOD

Resolution No. 1: Synod Reports

WHEREAS, The Board of Publications announces an increased cost in the printing of the Synod Reports,

BE IT RESOLVED, a) That the Board of Publications be encouraged to publish an Evangelical Lutheran Synod-Wisconsin Evangelical Lutheran Synod directory of congregations in whatever manner and with whatever frequency it shall deem best.

b) That the Synod recommend that the Board of Publications raise the price for the Synod Report to \$1.50 for individual copies and \$1.00 for blanket orders.

Resolution No. 2: Publicizing Synod Publications

WHEREAS, The Publication Board states that various publications of our Synod have not been disseminated as widely as they deserve,

BE IT RESOLVED, That the Board of Publications be encouraged to increase its efforts to publicize synodical publications, for example: "City Set on a Hill," "The Evangelical Lutheran Synod Catechism," "Synod Report," "Constitutions," and "Programs."

Resolution No. 3: Bulletin Insert Program

BE IT RESOLVED, That the Synod encourage the Board of Publications to develop a program of monthly bulletin inserts to increase the Christian knowledge of our people as well as their concern for the work of the Church.

Resolution No. 4: Tract Program

BE IT RESOLVED, That the Synod encourage the congregations to utilize the tract program forthcoming from the Board of Publications.

Resolution No. 5: Sentinel Managers

BE IT RESOLVED, That the Managing Editor of the Lutheran Sentinel, and the Business Manager of the Lutheran Sentinel, be appointed this year by the Board of Publications, following its prompt re-evaluation of the various circumstances involved in the publication of the Sentinel.

REPORT OF THE YOUTH BOARD

The Youth Board of the Evangelical Lutheran Synod met in Mankato, Minnesota, on October 1 and 2, 1968, and on May 8 and 9, 1969. The following were elected officers for '68-'69: Chairman, Pastor Wilhelm Petersen; Vice Chairman, Pastor Thomas Kuster; Recording Treasurer, Mr. Nanian Thompson; Secretary, Mr. Ralph Olson. Other members of the Board were Pastor Robert Moldstad, Pastor Erling Teigen, Mr. Roger Keske, and Pres. B. W. Teigen.

Mr. Martin Teigen was appointed Youth Director to replace Mr. Allan Natvig who resigned in order to return to school. The Youth Board has appreciated the efforts of Mr. Natvig in fulfilling the duties of Youth Director and accepted his resignation with regret.

Lutheran Youth Association

The 1968 convention of the L.Y.A. was held in Bethany Lutheran College at Mankato on August 16-18. The general theme of the convention was, "Keep . . . those whom thou hast given me" . . . The attendance at this year's convention was down from previous years. It was felt this was due to 1) lack of pre-convention publicity, and 2) the fact that the convention was held at Bethany College for two consecutive years.

The program consisted of group discussions and panel discussions on the general theme. The Youth Board is grateful to the various pastors, laymen, and women who assisted in carrying out the program.

Officers elected at the convention were: President, Steven Petersen; Vice President, Paul Otto; Secretary, Kiki Johnson; Treasurer, Niles Merseeth.

The Youth Board has gratefully accepted the invitation of the Madison congregation to host the 1969 convention which will be held at Green Lake, Wisconsin, on Sept. 12-14. The theme of this convention will be, "Our World Today."

Summer Camps

Summer camps, under the sponsorship of the Youth Board, were held again at three locations: **Camp Indianhead South** held August 4-10 with the Rev. Geo. Orvick and the Rev. Wilhelm Petersen in charge. Seventy-four campers attended. **Camp Indianhead North** was held June 16-22 with the Rev. Erling Teigen and the Rev. Steven Quist in charge. Ninety-four young people attended this camp. **Camp Lor-Ray** was held July 7-20 with the Rev. Robert Moldstad and the Rev. James Olsen in charge. A total of 77 campers were in attendance.

Camp Indianhead South will be held at a different location in 1969. Better facilities have been located at Spooner, Wisconsin. The dates for Camp Indianhead South were June 29-July 5, 1969.

Camp Indianhead North was held June 15-21, 1969, and Camp Lor-Ray was held July 6-19.

The camp hymn book, which had been prepared by the Youth Board, is being reviewed and reprinted.

No definite action was taken on the possibility of establishing a separate camp for congregations in the southern Minnesota-northern Iowa circuit; but the idea is still being considered in hopes it can be implemented in the near future.

A program of weekend retreats has been tried by several congregations with much success. The Youth Board hopes to provide some guidelines and suggestions for pastors to follow in establishing a similar program.

Pastor's Youth Work Guidebook

Additional materials are being prepared for distribution to pastors and lay youth workers. It is hoped they will be available for the 1969 Synod convention. The Youth Board would like to renew its request for material and suggestions which can serve to expand and improve the guidebook.

Young Adults

The Youth Board continues to provide materials for our men in the armed services through mailings by the Armed Services Commission. Improvements have been made in the format and mailing procedures which have contributed to the success of this project.

Christian Answer

The Youth Board has continued to publish and distribute the publication called "The Christian Answer." This publication, which is aimed at reaching the young adults of our Synod, can serve a very useful purpose, and it is hoped that it can be continued.

Choral Union

The 1968 Synod Sunday activities were handled by the Golden Anniversary Committee at their request. Plans for the 1969 program have been made. It was resolved by the Youth Board to suggest to the Synod that the Synod President be permitted to ask some other board of the Synod to take over the responsibility of this planning in the future.

The Youth Board has been engaged in a self-study of its organization and purpose, and at its fall meeting established areas of responsibility for its various members. It was hoped that this will broaden the base of activities of the Youth Board in order to make them more effective. It is also planned that a questionnaire will be sent out to pastors and youth workers of our Synod in order to obtain their views as to how the Youth Board can work to make the L.Y.A. more successful.

Ralph Olson, Secretary

ACTION OF THE SYNOD

Pre-high school and Post-high school youth

WHEREAS, The Youth Board is active principally in supervising youth activities synodically, and

WHEREAS, Congregations are often in need of assistance on the local level; therefore

1. BE IT RESOLVED, That the Youth Board urge and encourage congregations to introduce programs such as Lutheran Pioneers for the pre-high school youth and other helpful programs for the post-high school youth, and

2. BE IT FURTHER RESOLVED, That a member of the Youth Board or another representative be made available to counsel and aid the local congregations in implementing such programs.

COMMITTEE ON PASTORAL CONFERENCE RECORDS

ACTION OF THE SYNOD

The committee has reviewed the minutes of

- 1) the Southwestern Conference*
- 2) the Central Conference*
- 3) the Iowa-Southern Minnesota Conference*
- 4) the General Pastoral Conference*
- 5) the Northern Conference*

The committee reports that regular conferences have been held throughout the Synod, that attendance by the pastors has been commendable, and that both doctrinal and practical matters have been on the syllabus.

We would remind all secretaries that they are responsible for bringing minutes to the Synod Convention for review.



Two views from the 1969 General Pastoral Conference

REPORT OF THE GOLDEN ANNIVERSARY COMMITTEE

With this report, the Golden Anniversary Committee concludes its work. Because some congregations got a late start in the Thank Offering program and some others had not completed their pledges and requested additional time to do so, the Synod at its last convention extended the time and urged these congregations to complete their pledges by the end of 1968. Cf. SR 1968, Resol. No. 7, P. 103. This time has elapsed and the report of the executive secretary which follows presents an accounting as of May 1st, 1969. A final accounting will be made to the convention.

The Committee considers the Thank Offering program very much a success even though the accounting reveals that at the present time we are slightly under the goal established six years ago. The goal was a substantial one considering all the other projects of the Synod, to say nothing of those of the local congregations, during this period of time. Also experience proved to us that a fund-raising program should not extend over such a length of time. Then we have discovered that some monies intended as payment on pledges were not correctly identified and so never accounted to the Thank Offering. Over the years this appears to be a significant amount. Of course, such monies still served our church.

This Committee did not supervise the allocation of the monies received. This was done by the Synod's Board of Trustees and the Committee would expect this Board to make such a report to this convention.

In closing, the Committee wishes to thank, first of all, the Lord of the Church for His blessings upon us in the observance of our anniversary and upon the work of the Committee. We wish to give special recognition to our executive secretary, Mr. Charles Getchell, whose faithfulness and enthusiasm were very much responsible for the success of the program. Our thanks also to the pastors, the local anniversary chairmen, and the members of the Synod. May this Thank Offering serve well the glory of God and the extension of His Kingdom!

With this report the Golden Anniversary Committee completes its work and requests dismissal.

Respectfully,
Raymond M. Branstad

Committee Members:
The Rev. R. M. Branstad, Chairman
Charles Getchell, Executive Secretary
William Overn, Recording Secretary
The Rev. Norman A. Madson
Harry S. Olson
The Rev. Paul G. Petersen



Charles Getchell

1963-TABULATION OF PROGRESS-1969

Congregation	Pledged	Paid on Pledge Amount	%
Ascension — Eau Claire, Wis.	\$ 1,483.00	\$ 630.37	42.5
Bethany — Luverne, Minn.	13,606.75	12,601.30	92.6
Bethany — Princeton, Minn.	3,126.50	2,785.00	89.1
Bethany — Story City, Iowa	625.00	727.00	116.3
Bethel — Sioux Falls, So. Dak.	5,705.00	5,008.88	87.8
Bethlehem — Ellsworth, Minn.	522.00	522.00	100.0
Calvary — Ulen, Minn.	2,450.00	1,085.00	44.3
Center — Scarville, Iowa	6,189.00	6,391.00	103.3
Central Heights — Mason City, Iowa	4,550.00	1,817.15	39.9
Clearwater — Oklee, Minn.	825.00	460.00	55.8
Clearwater — Plummer, Minn.	925.00	845.00	91.4
Concordia — Clearbrook, Minn.	2,400.00	2,477.25	103.2
Concordia — Eau Claire, Wis.	5,250.00	3,278.63	62.4
Concordia — Traverse City, Mich.	600.00	783.20	130.5
Cross Lake — Fosston, Minn.	1,600.00	997.70	62.3
East Paint Creek — Waterville, Iowa	2,300.00	2,417.00	105.1
English — Cottonwood, Minn.	5,575.00	7,231.00	129.9
Faith — East Jordan, Mich.	1,000.00	997.00	99.7
Faith — Muskegon, Mich.		117.35	
First — Delhi, Minn.		25.00	
First — Suttons Bay, Mich.	1,000.00	1,103.20	110.3
First American — Mayville, No. Dak.	3,000.00	3,346.00	111.5
First English — Ashland, Wis.	1,400.00	1,701.00	121.5
First Evanger — Fertile, Minn.	1,960.00	1,603.50	81.8
First Shell Rock — Northwood, Iowa	5,550.00	7,034.50	126.7
Forest Synod Evang. — Forest City, Iowa	2,350.00	2,017.00	85.8
Froen — Rural Fosston, Minn.	1,500.00	1,217.00	81.1
Grace — Madison, Wis.	3,600.00	3,594.45	99.8
Hartland — Hartland, Minn.	5,000.00	5,689.00	113.8
Harvard Street — Cambridge, Mass.	1,000.00	1,653.00	165.3
Hiawatha — Minneapolis, Minn.	10,000.00	7,366.60	73.6
Holton — Holton, Mich.	5,315.00	3,458.24	65.1
Holy Cross — Madison, Wis.	26,450.00	18,746.39	70.9
Holy Cross — Sheyenne, No. Dak.	150.00	150.00	100.0
Immanuel — Audubon, Minn.	1,880.00	1,513.00	80.5
Indian Landing — Rochester, N. Y.	500.00	553.00	110.6
Jerico — New Hampton, Iowa	4,825.00	8,757.65	181.5
King of Grace — Minneapolis, Minn.	14,663.00	13,574.62	92.6
Lake Mills — Lake Mills, Iowa	2,270.00	2,614.07	110.6
Lakewood — Tacoma, Wash.	1,950.00	2,097.14	107.5
Lime Creek — Lake Mills, Iowa	2,125.00	2,050.88	96.5
Lutheran Mission — Brewster, Mass.			
Manchester — Manchester, Minn.		820.00	
Moland — Mason, Wis.		85.00	
Mt. Olive — Mankato, Minn.	17,887.00	16,797.41	93.9
Mt. Olive — Trail, Minn.	4,050.00	3,770.00	93.1
Nazareth — Trail, Minn.	1,630.00	1,640.00	100.6
Newport — Wis. Dells, Wis.		342.40	
Norseland — St. Peter, Minn.	6,070.00	5,597.15	92.1
Norwegian Grove — Gaylord, Minn.	1,500.00	1,365.00	91.0
Oak Park — Oklee, Minn.	700.00	645.00	92.1
Oslo — Volga, So. Dak.	2,165.00	2,495.20	110.6
Our Savior's — Albert Lea, Minn.	11,535.00	12,123.50	105.1
Our Savior's — Amherst Jct., Wis.	2,850.00	2,680.55	94.0
Our Savior's — Belview, Minn.	850.00	1,175.50	138.2
Our Savior's — Ebro Corner, Minn.	550.00	287.00	52.2
Our Saviors — Elderon, Wis.		30.00	
Our Savior's — Hawley, Minn.	625.00	670.00	107.2
Our Savior's — Madison, Wis.	10,000.00	10,184.50	101.8

Our Savior's — Princeton, Minn.	6,025.00	6,878.75	114.1
Parkland — Tacoma, Wash.	7,045.00	7,395.94	105.0
Pilgrim — Waterloo, Iowa	500.00	898.25	179.6
Pinehurst — Eau Claire, Wis.	500.00	500.20	100.0
Redeemer — New Hampton, Iowa	4,550.00	3,823.03	84.0
Richland — Thornton, Iowa	8,916.80	7,273.41	81.6
River Heights — E. Grand Forks, Minn.	2,850.00	3,052.00	107.1
Rock Dell — Belview, Minn.	5,455.00	5,590.00	102.5
Rose Dell — Jasper, Minn.	1,500.00	1,216.00	81.1
St. Marks — Chicago, Ill.	5,000.00	4,979.00	99.6
St. Martins — Shawano, Wis.	900.00	1,151.38	127.9
St. Paul — Clintonville, Wis.		168.10	
St. Paul — Lengby, Minn.	977.00	907.25	92.8
St. Pauls — Chicago, Ill.	800.00	807.76	100.9
St. Pauls — Portage, Wis.	800.00	854.50	106.8
St. Petri — Grygla, Minn.	675.00	570.00	84.4
St. Timothy — Lombard, Ill.	4,500.00	4,658.84	103.5
Saude — Lawler, Iowa	5,000.00	4,738.79	94.8
Scarville — Scarville, Iowa	9,600.00	11,542.00	120.2
Somber — Northwood, Iowa	2,950.00	2,187.25	74.1
South New Hope — Amherst Jct., Wis.			
Trinity — Calmar, Iowa	1,650.00	1,762.00	106.8
West Paint Creek — Waukon, Iowa	3,100.00	3,703.50	119.4
Western Koshkonong — Cottage Grove, Wis.	4,000.00	2,985.35	74.6
Zion — Thompson, Iowa	2,575.00	2,491.00	92.8
Zion — Tracy, Minn.	5,000.00	5,514.50	110.3
Pledged by persons not members of an E.L.S. congregation	500.00	500.00	100.0

PROGRESS ANNOUNCEMENT

Amount Pledged \$301,001.05

Received

Amount received on pledges	\$287,894.08
Received from persons not of ELS congregations	2,770.00
Total amount received to May 1st	290,664.08

The Goal

Original program	\$300,000.00
Amount received to May 1st	290,664.08
Balance of goal not yet attained	9,335.92

Analysis

Percent of \$300,000.00 goal received	96.89
Number of pledges fulfilled	38
Number of pledges in arrears May 1st	38
Total amount of arrears	\$ 31,558.89

The Difference

The difference between the program balance of \$9,335.92 not yet attained and arrears of \$31,558.89 is accounted for in the amount of over-payment of pledges by congregations whose pledges are fulfilled. The amount of this over-payment approximates \$22,222.97. In addition there were six congregations which made no pledge but did contribute.

Our Plea

We have done marvelously well. We have worked hard and long, and now suddenly time is running out on us. There can be no further extension of time. But even at this late date we should not abandon the idea of attaining our goal of \$300,000.00.

There are thirty-eight congregations whose accounts are in arrears for a total of \$31,558.89. In this regard your committee would urge each Pastor and local chairman of the congregations to impress upon their people the near possibility of attaining our goal. Therein lies the key to our ultimate success. We are certain our people will respond generously one more time if they are but made aware of the very real possibility of complete success.

We officially have until convention time in June to show our Lord we were in earnest when we launched this program. In Jesus name we can accomplish what we proposed to do.

Charles Getchell,
Executive Secretary

ACTION OF THE SYNOD

Resolution No. 1: Jubilee Thank-offering

WHEREAS, The Jubilee Thank-offering is proving to be a great blessing for our Synod's work; therefore

BE IT RESOLVED, That the Synod give thanks to God who has again fulfilled His promise, "Thy people shall be willing in the day of Thy power," Psalm 110:3, by leading His people to respond joyfully to the Golden Anniversary Appeal.

Resolution No. 2: Jubilee Thank-offering—Contributions

WHEREAS, The Golden Anniversary Committee reports that a significant amount of contributions intended as payments on pledges for the Jubilee Fund have been inadvertently credited to other funds for synodical use, and

WHEREAS, These funds have been used, nevertheless for the upbuilding of the church, and

WHEREAS, It would be difficult to try to identify all such amounts; therefore

BE IT RESOLVED, That no action be taken in regard to these contributions.

Resolution No. 3: Jubilee Thank-offering—Unpaid Pledges

WHEREAS, Some congregations and individuals still wish to contribute to this fund, and

WHEREAS, We have come very close to achieving our goal of \$300,000; therefore

BE IT RESOLVED, a) That this fund be kept open for one more year, and

b) That congregations whose pledges have not been fulfilled be asked to make one more attempt to reach the goal.

Resolution No. 4: Golden Anniversary Committee

WHEREAS, The Golden Anniversary Committee has served faithfully and effectively for the past six years demonstrating the value of planned and cooperative effort and has completed its assigned task; therefore

BE IT RESOLVED, That the Golden Anniversary Committee be dismissed with thanks.

RECOMMENDATIONS OF THE SYNOD SELF-STUDY COMMITTEE

A. BOARD OF CHRISTIAN SECONDARY EDUCATION:

1. Personnel

A. The Board of Christian Secondary Education shall consist of one pastor and two laymen elected at the annual convention of the ELS. The term of office shall be three years, one term expiring each year.

B. The officers of this board shall consist of a chairman and a secretary.

2. Duties

A. The primary duty shall be to promote the cause of Christian education on the secondary level. To carry out this duty it shall:

1. Keep the Synod aware of the needs of a Christian education for our high school youth.

2. Continue studying the ways and means available to the Synod by which it can reopen its own high school at the earliest possible moment;

3. Promote the use of Christian high schools of our fellowship by students of our Synod.

B. This Board shall make available or produce Bible class literature suitable for use in the Christian training of high school youth on the local parish level.

C. It shall administer the Synodical subsidies to the ELS high school students attending Christian institutions of our fellowship.

3. Meetings

This Board shall meet at least twice during the year.

B. STEWARDSHIP COMMITTEE:

1. Personnel

A. The Board shall consist of two pastors and three laymen elected at the annual convention of the ELS. The term of office shall be three years, elections to be staggered.

B. The Synod Treasurer shall be an ex officio member.

C. The officers of this board shall consist of a chairman and a secretary.

2. Duties

A. It shall prepare the fiscal budget on the basis of requests submitted by the Boards of the Synod.

B. It shall promote a program of Christian Stewardship for the Synod.

C. It shall coordinate and approve all appeals for fund raising within the Synod.

3. Meetings

The Board shall meet at least three times a year with the spring meeting designated as the "Budget Meeting."

C. RULES AND REGULATIONS FOR THE BOARD OF TRUSTEES

1. Strike 2e, page 5, Synod Handbook, regarding Stewardship Sub-Committee of the Board of Trustees.

2. Strike 3e, page 8, Synod Handbook, regarding duties of Trustees as Finance Board.

The Rev. R. Branstad (study director)

The Rev. H. Handberg

The Rev. A. Merseth

Prof. S. K. Lee, Secretary

REPORT OF THE LAYMEN'S DELEGATES EQUALIZATION FUND

Statement of Cash Receipts and Disbursements

July 31, 1967 to July 31, 1968

Cash Balance, July 31, 1967	\$ 777.02
Receipts, Contributions from Congregations ...	2,135.00

Total	2,912.02
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Disbursements

Postage and Envelopes	\$ 8.25	
Printing and Office Supplies	4.00	
Chairman Travel and Expenses	41.93	
Refund to Synod	200.00	
Delegates' Mileage Payments	1,976.85	2,231.03

Cash Balance, July 31, 1968	680.99
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Reconciliation of Account at Security State Bank, Madison,
Wisconsin, March 31, 1969

Balance per Bank Statement 3/31/69	680.99
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* * * *

Statement of Cash Receipts and Disbursements of the

Special Synod Convention at Madison, Wisconsin

April 8 and 9, 1969

Cash Balance, March 31, 1969	680.99
Receipts, Contributions from Congregations ...	930.00

Total	1,610.99
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Disbursements

Postage and Office Supplies	\$ 8.00	
Delegates' Mileage Payments	851.66	859.66

Cash Balance, May 12, 1969	751.33
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Respectfully submitted,
Stanley E. Reinholtz
Edward J. Watland, Chairman

REPORT OF THE BOARD OF TRUSTEES

Regular meetings of the Board of Trustees of the Evangelical Lutheran Synod were held August 26-27 and November 24-25, 1968, and February 24-25 and May 26-27, 1969. A special meeting was held January 6, 1969, to take up the High School proposal of the Board of Regents. The Board respectfully submits a report on its activities and the business transacted on behalf of the Synod.

The members of the board are Pastors J. B. Madson (Chairman), W. C. Gullixson (Secretary), S. E. Lee (Treasurer) and A. Merseth, and Messrs. Earl Aasen, Bernard Bogeskov, Leroy Meyer, Harvey Roberson, and Ellert Storlie. Vice President E. G. Unseth served as advisory member.

The board organized as follows: **Stewardship Committee**, Pastors J. B. Madson, S. E. Lee, A. Merseth (Stewardship Secretary), and Mr. E. Storlie (Chairman); **Church Extension Secretary**, Pastor A. Merseth; **Bethany Housing Administrator**, Mr. H. Roberson; Assistant, Mr. B. Bogeskov.

The Synod Properties

A new faculty house is being built on 110 Echo Street, Mankato, for some \$22,500.

The faculty houses have been kept in good repair under the direction of Mr. Dennis Natvig, who works together with the Bethany Housing Administrator.

Legacy

The Synod gratefully acknowledges receipt of the following legacy during the fiscal year 1968-69:

Karl Holmen Estate\$200.00

"Procedure for a Construction Project"—Mission Board

The Mission Board's "Procedure for a Construction Project" was studied and reviewed. The Trustees approved changes in the document and are submitting it to the Board of Missions for further study.

River Heights Loan Request

The officers of the Synod were authorized to co-sign a note of \$40,000 on behalf of River Heights Lutheran Church, East Grand Forks, Minn., as recommended by the Mission Board of the Synod.

High School

A joint meeting of the Board of Regents and the Board of Trustees was held Nov. 25, 1968, concerning the Bethany Lutheran High School. The Board of Regents requested the Board of Trustees to endorse at that time dropping the high school from the Synod's budget for 1969-70. The Trustees took no conclusive action.

Comprehensive Loan

Ascension Lutheran Church, Eau Claire, Wis., was granted a Comprehensive Loan of \$2,563. at 6% to repay the balance of its Church Extension Loan, as requested by the congregation.

Grace Lutheran Church, Madison, Wis., arranged a mutually agreeable repayment schedule of its Comprehensive Loan and Church Extension Loan.

Mt. Olive Lutheran Church, Mankato, Minn., was granted \$10,000 from Church Extension funds, \$15,000 from Comprehensive Loan moneys at 6%, and the Trustee's officers will co-sign a \$15,000 loan with the bank if it is necessary.

Option—Ames, Iowa

Bethany Lutheran Church, Ames, Iowa, applied for an option to be taken on the property adjacent to its parsonage. The Board granted the request.

Church Extension Waiver

It is recommended that the Synod waive the rule of adding 2% of the budget for the Church Extension Fund, and instead allocate \$1,000.00 in the 1969-70 budget for the same.

Budget

The Board of Trustees recommends that the Synod certify the proposed budget for 1969-70:

Requested	Board	Proposed
\$ 91,517.00	Bethany Lutheran College	\$ 86,941.00
19,118.00	Bethany Lutheran Seminary	18,162.00
7,500.00	Charities and Support	7,440.00
9,225.00	Christian Elementary Education	8,764.00
4,000.00	Church Extension	1,000.00
29,040.00	Foreign Missions	17,070.00
38,978.00	Home Missions	34,276.00
1,900.00	Publications	1,805.00
40,000.00	Synod Fund	30,000.00
2,000.00	Youth Board	1,800.00
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\$243,278.00	TOTAL	\$207,258.00

Evangelical Lutheran Synod Foundation

The Board of Trustees recommends for consideration the following resolution:

WHEREAS, The Board of Trustees sees a need for a foundation under which gifts, other than for current operating funds, may be received and encouragement given for various types of wills, gift annuity agreements, etc., and

WHEREAS, Help for setting up such a foundation has been obtained through legal counsel, therefore

BE IT RESOLVED, That the Board of Trustees shall establish and conduct under its management and responsibility an Evangelical Lutheran Synod Foundation for the purpose of soliciting gifts, other than for current operating funds, for this Synod, its agencies, and as requested, for its congregations and for the theological seminary, college and other institutions related to this Synod; also to encourage the making of wills, gift annuity agreements, trust agreements, insurance contracts, etc., under which this Synod or any of its parts or agencies may become an actual or contingent beneficiary. A Board of Directors, appointed by the Board of Trustees, shall supervise the operations of the Evangelical Lutheran Synod Foundation and at its discretion may make recommendations concerning the operation of the Foundation to the Board of Trustees.

Faith Lutheran Church, Muskegon, Michigan

The board authorized a loan of \$15,000.00 from Lutheran Aid for Church Extension and also a loan up to \$50,000.00 from Muskegon Bank and Trust at 8%, for Faith Lutheran Church building program, Muskegon, Michigan.

Board of Christian Secondary Education

The board recommends that the Synod establish a fund for the Board of Christian Secondary Education in its current annual budget.

Bethany College Deficit

The Board recommends that the Synod place the Bethany College deficit, the exact figure to be produced by the Board of Regents, into the 1969-70 Synod budget.

Bethesda Lutheran Home

The Board recommends that the Synod encourage congregations to contribute to the Capital Funds Account of Bethesda Lutheran Home in the manner in which they desire.

Adopting Synodical Budget One Year in Advance

WHEREAS, Under the present system, the Synod and its boards are required to operate on the proposed budget for two months (May-June) before the budget is adopted by the Synod convention, and

WHEREAS, It would be more effective in our stewardship program to promote an adopted budget rather than a proposed budget,

THEREFORE, BE IT RESOLVED, That the Synod in convention initiate a policy whereby it will adopt the Synodical budget for the following fiscal year rather than the current fiscal year. And be it further

RESOLVED, That in order to initiate this policy the boards of the Synod be asked to submit budget requests for two fiscal years (1970-71 and 1971-72) in February, 1970. The Board of Stewardship will then propose and the Synod at its 1970 convention will consider and adopt the budgets for the fiscal years 1970-71 and 1971-72. In subsequent years the Synod will adopt the budget for the following fiscal year.

Constitutional Amendment

WHEREAS, The 51st Regular Convention of the Evangelical Lutheran Synod adopted an amendment to the Constitution of the Synod (Synod Report 1969, p. 102),

THEREFORE, BE IT RESOLVED, That Chapter VI, Paragraph 2 of the Evangelical Lutheran Synod Constitution be ratified as amended: "To the office of president and vice president only such pastors may be elected and may serve as have the right to vote."

STEWARDSHIP REPORT

The response of the members of the Synod to the needs of the Lord's work during the last month of the fiscal year (April), and especially after the special Synod Convention, was heartwarming. We made the budget; in fact we exceeded our budget by \$1,841.20. The total of the contributions toward the budget was \$190,921.20. That we are progressing in our Stewardship Sanctification is evidenced by the fact that this represents an increase in contributions of \$44,702.38 over the previous fiscal year. This is an increase of over 30% in one year.

We hope that our members were benefitted by reading the Sentinel Series that was printed during the 1968-1969 fiscal year entitled SO SEND I YOU. We will be submitting a series of articles in the pages of Sentinel also this year. This series, of which articles have already appeared in May and June, is entitled WORKERS TOGETHER WITH GOD. We hope these articles, written by various authors, will be informative and inspirational to all. The visitors will continue to serve as contact men for their circuits and are available to give help and counsel also in this very vital area of stewardship. There will be a workshop for the visitors again in the month of August. The Bethany College Student Recruiter is also available to speak to congregations or groups regarding the Synod and its work and needs. Material will also come from the Stewardship Office from time to time which will supply our members with information regarding the Synodical needs and will furnish them the opportunity to make special efforts in their giving.

As we face a convention where our next budget will be considered and adopted we do so being fully aware of the fact that because of continued inflation and continued expansion of our Synod's work it will undoubtedly be larger than the previous one. In the year ahead, therefore, we must look for an additional amount of dedication on the part of every member of the Synod.

We successfully completed last year's budget because our people responded to a "crash program" in the last 3 weeks of the fiscal year. However, we cannot expect to be successful with this kind of a program every year nor do we want to need a "crash program" at the end of each fiscal year. Regular and systematic Sunday by Sunday giving by every Synodical member must be our desired goal. If all our members would contribute regularly to the Synodical budget the funds would be there when needed. We hope that somehow our members can be inspired to this kind of regular support. God speaks of this kind of regular support: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." 1 Corinthians 16:2.

Following is the tabulated list of congregational contributions toward the \$190,921.20 which was raised during the fiscal year May 1, 1968 — April 30, 1969.

Pastor:	Congregation:	Amount:
Aaberg, T.	Norwegian Grove	\$ 1,279.72
Aaberg, T.	Norseland	3,077.68
Anderson, P.	Delhi	341.56
Anderson, P.	Rock Dell	3,346.63
Anderson, P.	Our Savior's	2,236.77
Branstad, R.	King of Grace	10,338.32
Christopherson, D.	Faith	352.47
Dale, R.	Richland	4,024.32
Dale, R.	Bethany	254.25
Frick, W.	Calvary	362.93
Frick, W.	First Evanger	567.95
Guldborg, G.	Western Koshkonong	1,460.44
Gullixson, G. A. R.	Central Heights	686.86
Gullixson, W. C.	Bethany	2,432.66
Gullixson, W. C.	Our Savior's	3,128.62
Halvorson, W.	Immanuel	1,292.10
Halvorson, W.	Our Savior's	956.15
Handberg, H.	Mt. Olive	9,058.75
Kretzmann	Trinity	187.30
Kuster, A.	Our Savior's	5,509.88
Larson, H.	Redeemer	651.00
Larson, H.	Trinity	1,673.44
Lee, S.	Newport	942.31
Lee, S.	St. Paul's	2,531.75
Lillegard, D.	Mt. Olive	387.20
Lillegard, D.	Clearwater, Thief River Falls	295.00
Lillegard, D.	St. Petri	243.00
Lillegard, D.	Clearwater, Oklee	391.22
Lillegard, D.	Oak Park	584.57
Lillegard, D.	Nazareth	785.83
Lillo, J.	Forest	1,495.94
Lillo, J.	Zion	1,761.11
Madson, J.	English	3,590.01
Madson, J.	Zion	2,845.95
Madson, N.	Trinity	2,167.00
Madson, N.	Bethany	6,113.82
Madson, P.	Harvard St.	2,682.47
McMurdie, W.	Lakewood	2,212.90
Merseth, A.	First Shell Rock	1,997.36
Merseth, A.	Lake Mills	1,739.64
Merseth, A.	Somber	1,067.15
Merseth, A.	Lime Creek	1,308.61
Moldstad, R.	First	1,644.05
Moldstad, R.	Concordia	555.20
Moldstad, R.	Faith	3,131.65
Newgard, R.	Our Savior's	9,621.41

Oesleby, N.	Pinehurst	535.91
Olsen, J.	Holton	656.86
Olsen, J.	Faith	94.00
Olson, W.	East Paint Creek	1,826.25
Olson, W.	West Paint Creek	1,209.37
Orvick, G.	Holy Cross	13,513.39
Petersen, P.	Pilgrim	1,600.38
Petersen, W.	Our Savior's, Amherst Junction	1,444.51
Petersen, W.	Our Savior's, Elderon	244.20
Petersen, W.	Grace	1,573.00
Quist, S.	Our Savior's	672.44
Quist, S.	Concordia	573.00
Quist, S.	St. Paul's	988.30
Quist, S.	Cross Lake	655.25
Quist, S.	Froen	416.66
Strand, A.	St. Mark's	2,526.76
Teigen, E.	River Heights	3,624.94
Teigen, T.	Moland	636.35
Teigen, T.	First	1,267.70
Theiste, H.	Parkland	2,566.10
Theiste, V.	Bethel	2,649.82
Theiste, V.	Oslo	574.35
Tweit, M.	Jerico	7,749.45
Tweit, M.	Saude	2,810.63
Unseth, E.	St. Timothy	4,263.31
Vangen, L.	Ascension	134.75
Vangen, L.	Concordia	3,690.56
Werling, W.	St. Martin's	3,468.59
Werling, W.	St. Paul's	1,594.31
Weyland, F.	Hiawatha	8,086.05
Wosje, C.	Indian Landing	1,297.85
Ylvisaker, P.	Manchester	846.72
Ylvisaker, P.	Hartland	1,728.52
	First American	2,936.22
	St. Paul's, Chicago	1,167.31
	Center	1,767.07
	Scarville	4,863.48

Stewardship Secretary, Pastor A. Merseth

AUDITOR'S REPORT
(See Auditor's Report on Page 83)
BUDGET ALLOCATIONS 1968-'69

Contributions		\$190,921.20
Bethany College, High School, Seminary	\$ 81,629.96	
Christian Day School	6,723.19	
Church Extension	1,000.00	
Foreign Mission	20,319.89	
Home Mission	27,053.73	
Support	7,440.00	
Publications	1,815.00	
Synod	43,051.67	
Youth Board	1,887.76	
	<hr/>	
	\$190,921.20	\$190,921.20

CHURCH EXTENSION FUND REPORT

The loans that had been promised to Lake Mills Lutheran Church and Pinehurst Lutheran Church were drawn in the following amounts: Lake Mills—\$3,000.00, and Pinehurst—\$1,427.50.

A loan of \$10,000.00 was promised to Mt. Olive Lutheran Church, Mankato, Minnesota for use in their construction project.

Two churches completed payments on their loans during the fiscal year. Cross Lake Lutheran Church, Fosston, Minnesota and Harvard Street Lutheran Church, Cambridge, Mass.

Repayments during the fiscal year amounted to \$15,198.98.

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

Congregation:	Original loan	Paid since 5-1-68	Total Paid	Balance Due	Date Due
Ascension					
Eau Claire, Wis.	\$ 8,843.00	\$ 3,563.93	\$ 8,843.00	None	*
Bethany					
Princeton, Minn.	6,100.00	610.00	1,830.00	4,270.00	1976
Central Heights,					
Mason City, Ia.	7,500.00		1,335.00	6,150.00	**
Cross Lake,					
Fosston, Minn.	800.00	200.00	800.00	None	
Grace,					
Madison, Wis.	40,000.00			40,000.00	1978
Harvard St.					
Cambridge, Mass.	1,500.00	200.00	1,500.00	None	
Indian Landing,					
Rochester, N. Y.	20,000.00	5,000.00	5,000.00	15,000.00	1975
Lake Mills,					
Lake Mills, Ia.	3,000.00	300.00	300.00	2,700.00	1978
Lakewood,					
Tacoma, Wash.	35,000.00	3,545.05	4,991.99	30,008.01	1978
Pinehurst					
Eau Claire, Wis.	11,097.50	500.00	6,521.06	4,576.44	1973
Redeemer,					
New Hampton, Ia.	7,478.65	780.00	5,378.65	2,100.00	1971
Trinity,					
Jasper, Minn.	5,000.00	500.00	3,000.00	2,000.00	1972

*This loan was paid in full by means of a \$2,313.93 loan from the Comprehensive Loan Fund. This was granted on the congregation's request.

**The congregations marked by a double 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.

Church Extension Secretary, Pastor A. Merseth

LOAN PROGRAM

	Original Loan	Paid since 5-1-68	Total Paid	Balance Due
Ascension Luth. Church	\$ 2,313.95			\$ 2,313.93
Eau Claire, Wis.				
Bethany Lutheran Church	5,000.00			5,000.00
Princeton, Minn.				
Central Heights, Luth. Ch.	27,125.00		725.02	26,399.98
Mason City, Iowa				
Concordia Luth. Church	9,000.00	500.00	500.00	8,500.00
Traverse City, Mich.				
Faith Lutheran Church	20,589.98		1,232.00	19,148.00
Muskegon, Mich.				
Grace Lutheran Church	50,638.12	4,161.36	16,247.86	34,390.26
Madison, Wis.				

Lakewood Lutheran Church Tacoma, Wash.	26,733.97	121.43	6,784.04	19,949.93
Pilgrim Lutheran Church Waterloo, Iowa	116,375.15	148.00	553.51	115,821.64
St. Timothy Luth. Church Lombard, Illinois	5,000.00	5,000.00	5,000.00	
	<hr/>	<hr/>	<hr/>	<hr/>
	\$262,776.15	\$9,930.79	\$24,379.82	\$238,186.35

We note, with pleasure that St. Timothy Lutheran Church, Lombard, Ill., completed the payment of its comprehensive loan during the fiscal year.

S. E. Lee, Treasurer

Respectfully submitted,
BOARD OF TRUSTEES
W. C. Gullixson, Secretary

MEMORIAL

March 14, 1969

TO: The Evangelical Lutheran Synod in convention

Dear Brethren:

Our Evangelical Lutheran Synod has, by God's grace, pure doctrinal solidarity that is the envy of many. We have passed through 50 years of the Lord's gracious guidance, so that we make up a mature Synod able to stand on its own feet.

It is time to turn our face also to new tasks before us. A new day is coming upon us, in these fast-moving times. Witness:

1. We have been granted a great measure of success in many of our stations and congregations at home and abroad.
2. The ability of the Synod's people to give more generously has been proven by the successful Jubilee Fund.
3. We have been granted an upcoming supply of candidates for the ministry, a resource that must be used.

The Lord is plainly calling us to implement His mission command—to put mission consideration first in our budget.

The Risen Head of the Church Speaks:

All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. Matt. 28:18-20.

Go ye into all the world, and preach the gospel to every creature. Mark 16:15.

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Luke 24:47.

Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. Acts 1:8.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. Matt. 24:14.

We, The Evangelical Lutheran Church of Our Saviour, therefore, reiterate our memorial to the Synod, Proceedings 1968, page 54 ("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,'") as being most practical and realistic. We believe there is a great urgency to move swiftly toward the suggested goal.

Rodney H. Anderson,
Secretary, The Evangelical Lutheran
Church of Our Saviour,
Madison, Wisconsin

MEMORIAL TO THE EVANGELICAL LUTHERAN SYNOD

The financial crisis of the Evangelical Lutheran Synod during the past fiscal year has provided dramatic emphasis to what have been perennial problems in Synod operations for several years.

It is clear that our Synod has been richly blessed year in and year out. It is also painfully clear that if we are to take full advantage of our blessings, we need to make a careful analysis of the problems that are recurring with increasing severity and to effect the best solutions that our God-given talents permit. Failure to find and utilize the best procedures and organization possible is to counter the very blessings we are granted. We cannot expect to continue operating, to say nothing of providing the stability that our education and mission programs so desperately need, if we continue with the present crisis-oriented approach.

Specifically, for the past several years Synod giving has fallen behind budget requirements rapidly in the first few months of a given fiscal year and remained in deficit through the year. This in turn requires reliance on extra effort "crash-type" programs each year to raise the budget certified by the Synod, thereby diminishing the effectiveness of other special synodical programs. The problem is further aggravated by the necessity for short term borrowing and temporary account shorting to live with the budget deficit. Additionally, no real knowledge of the Synod's capability for a future year exists at the time the budget is adopted; moreover, the budget is not adopted until almost two months after the fiscal year has begun. Further, there is no provision for emergency or unusual demands in the budget.

Analysis of these problems indicates that making some organizational changes and providing some specific guidelines, where required, can provide stability to the Synod's financial operations. For this purpose the following discussion and resolutions are made:

1) **RESOLVED:** that the Synod create a **BOARD OF FINANCE**. The responsibilities and activities of this board shall be solely in the area of budget planning and managing. Specifically the Board of Finance shall

- a) receive budget proposals from all the other various Synod boards by a time determined by the Board of Finance
- b) meet with a representative of each board at the time budget proposals are made
- c) approve and submit the entire budget to the Synod convention
- d) notify various boards of budget changes prior to submission to the convention
- e) act as a distributing agency of the budget during the fiscal year, i.e., plan and execute the monthly expenditures of the Synod.
- f) notify all member congregations at least three months prior to any impending financial crisis
- g) direct the activities of a Stewardship sub-committee
- h) consist of a maximum of five (5) men with a minimum of three (3) laymen

In view of the fact that a Stewardship committee was created at the April, 1969, special convention, be it

2) **RESOLVED:** that this Stewardship committee be the sub-committee referred to in resolution 1.g and that the Stewardship sub-committee shall

- a) operate at the direction of the Board of Finance
- b) be responsible for direct contact with congregation treasurers or other congregation representatives appointed for this task to arrive at certified budget contributions on a month by month basis
- c) provide guidance to congregations for operating a positive, regular, effectual stewardship education program to bring the message of the Synod's mission, education and other efforts to the people
- d) continue a search for better methods of motivating individual Synod members to increase the Synod's capability year by year

To aid the Board of Finance and Stewardship sub-committee in carrying out their responsibilities, be it

3) RESOLVED: that congregations be strongly encouraged to provide certification of their self-determined portion of the budget, month by month.

And be it

4) RESOLVED: that the Synod alter its fiscal year dates to match that of the majority of the congregations' in order that effective planning be possible.

And be it further

5) RESOLVED: that the Synod budget be planned and adopted one year in advance that the Board of Finance choose its budget proposal deadlines to reflect this advance planning, and that this sequence be initially attained by adopting two budgets for consecutive years after planning.

To provide for emergency or unusual situations, be it

6) Resolved: that a minimum 5% contingency fund be included in each budget by the Board of Finance, and be utilized only for its stated purpose.

To assist in visualizing Synod financial operations resulting from the adoption of the preceding resolutions, the following synopsis is offered and an organization chart is attached.

The Synod budget would be adopted one year in advance eliminating operating on a budget yet to be passed by the convention. The Board of Finance would have ample time to review the Synod's capability and make appropriate plans in consultation with the various boards. Their sources of knowledge would be: **Needs**—determined by various boards' budget proposals; for example, the Board of Regents proposed costs for higher education, the Board of Trustees proposed costs of all Synod property and business expenses, the Board of Publications proposed costs of publications, etc. **Income**—a reasonable estimate of income could be determined from information gathered by the Stewardship sub-committee, including monthly variations in the expected income allowing for measured expenditures.

The Synod fiscal year would match that of most of the congregations allowing congregations to know what Synod requirements are for the next year when they are **planning** their budgets.

The Stewardship sub-committee, in addition to providing the Board of Finance with individual congregations' anticipated giving for the next year, would provide the congregations with information about their past monthly and yearly Synod giving and offer suggestions to improve it. The committee would also have prepared for congregation use materials (timely tracts, audio-visual programs, etc.) describing the Synod's work and current financial condition.

The Synod would have a fund for unexpected expenses, such as the added Peru mission costs of last year. Additionally, the Synod would have a board whose sole task is budget managing, relieving the ever increasing burdens of other boards.

IMPORTANT

Questions will arise concerning the relationship of these resolutions to the Synod's Constitution and Synod Handbook. It is felt that minor changes may be necessary in these documents should these resolutions be adopted; however, it is apparent that the benefits reaped from a reorganization of our financial structure in solving Synodical fiscal problems would far outweigh such changes to the Constitution. Study of Chapter Six of the Constitution and Article VII of the Articles of Incorporation in particular should be made. Attached hereto is a proposed Organization Chart. Therefore, be it

7) RESOLVED: that in the event the foregoing resolutions of this memorial be adopted, a committee of the Synod be appointed to review the Synod Constitution, Articles of Incorporation, and Synod Handbook for the purpose of bringing any amendments before the Synod necessary in order that the Synod documents accurately reflect Synod practices and procedures in the area of finance.

Respectfully submitted,
Pilgrim Lutheran Church
Waterloo, Iowa
Earl J. Preszler, President
Dr. Robert Clark, Secretary

ACTION OF THE SYNOD

Resolution No. 1: Action of The Board of Trustees

BE IT RESOLVED, That the Synod approve the action reported by the Trustees under Synod Properties; River Heights Loan; Comprehensive Loan; Option-Ames, Iowa; Faith Lutheran Church, Muskegon, Michigan; and Church Extension Fund Report.

Resolution No. 2: Legacy

RESOLVED, That the Synod gratefully acknowledges the receipt of the legacy from the Karl Holmen Estate.

Resolution No. 3: Evangelical Lutheran Synod Foundation

RESOLVED, That the Synod adopt the recommendation of the Board of Trustees regarding the Evangelical Lutheran Synod Foundation. (Printed in amended form; see p. 72).

Resolution No. 4: Stewardship Report

WHEREAS, The report of the Stewardship Committee shows that contributions for synodical purposes have increased more than 30% in the past year,

BE IT RESOLVED, That the Synod give thanks to God that He has enabled His people so to serve with joy.

Resolution No. 5: Board of Christian Secondary Education

RESOLVED, That the Synod establish a fund for the Board of Christian Secondary Education beginning with its current budget.

Resolution No. 6: Church Extension Waiver

BE IT RESOLVED, That the Synod rescind paragraph c-3-c (see Guidelines page 6) which reads: c. The Synod recommends that a sum equivalent to 2% of the annual gross budget of the Synod shall be added to this fund each year as part of the budget needs.

Resolution No. 7: Bethany College and High School Deficit

RESOLVED, That the Bethany Lutheran College and High School deficit amounting to \$26,000 be allocated as follows: \$16,000.00 added to the 1969-70 synodical budget, \$10,000 added to the 1970-71 synodical budget. \$10,000.00 of the 1969-70 budget to be borrowed and paid on the deficit.

Resolution No. 8: Budget

BE IT RESOLVED, That the Synod certify a budget for 1969-70 in the amount of \$235,006 allocated as follows:

Bethany Lutheran Seminary	18,162
Bethany Lutheran College	86,941
Charities and Support	7,440
Christian Elementary Education	8,764
Christian Secondary Education	2,200
Church Extension	500
Foreign Missions	27,118
Home Missions	34,276
Publications	1,805
Synod Fund	30,000
Youth Board	1,800
Bethany Lutheran College Deficit	16,000
Total	235,006

Resolution No. 9: Adopting Synodical Budget One Year in Advance

BE IT RESOLVED, That the Synod adopt the resolution of the Board of Trustees, "Adopting the Synodical Budget One Year in Advance." (p. 72)

Resolution No. 10: Waterloo Memorial

WHEREAS, The Synod highly commends the members of Pilgrim Lutheran Church, one of our youngest congregations, for their deep concern for our Synod and its work. (May all our congregations be encouraged by their example to have the welfare of our Synod always before them); and

WHEREAS, The Synod appreciates the detailed proposal setting forth a manner for the ingathering of money in the Synod; and

WHEREAS, Some of the proposals involve a rather far reaching change in guidelines governing this area of our work; and,

WHEREAS, We do not have the time at this convention to evaluate properly all that is involved; therefore,

BE IT RESOLVED, That the newly formed Stewardship Committee use as many of the proposals as will fit into our present guidelines and the Synod directs the Self-Study Committee to study carefully the advisability of adopting all the proposals of this memorial.

Resolution No. 11:

O give thanks unto the Lord for He is good for His mercy endureth forever. It is God who in mercy has created us and upheld us. It is God who in mercy has redeemed us by the blood of Christ. It is God who in mercy through the Gospel has created faith in our hearts. We thank Him for His mercy.

WHEREAS, It is God who has granted us an unconditioned Gospel and kept us therein, so that we richly enjoy its blessings both now and eternally;

WHEREAS, It is God who commands us to go and preach the Gospel to every creature, as well as teach it to our children;

WHEREAS, It is God who commands us to train those who shall work in His Kingdom;

WHEREAS, It is God who commands us to support this work with our gifts reminding us that withholding gifts in refusing to give in accordance as God has prospered us, is robbing God. Mal. 3:8-10;

WHEREAS, God abundantly gives us all things to enjoy;

WHEREAS, God promises to all His children, "Give and it shall be given unto you;"

WHEREAS, A great deal of money is needed to carry on the work we have agreed to do;

WHEREAS, All of us, as obedient and thankful children want this work to be done, and

WHEREAS, Each one who is a member of the Synod is responsible for the support of this work; therefore

BE IT RESOLVED, a) That we earnestly request all our congregations as they plan their giving for the work of the Synod to

set as a goal for this fiscal year a total figure that will average at least \$24 per communicant member;

b) That we plead with the pastors and delegates, who are present at this convention, to present these matters in a thorough manner to their congregations as soon as possible after returning from the convention; and

c) That we ask the Stewardship Committee and the visitors to be prepared to assist the congregations in every way so that our budget of \$235,006 may be reached.

Resolution No. 12: Madison Memorial

WHEREAS, Mission work is every true Christian's vital concern and must not be neglected even though other God-given responsibilities press hard upon our synodical budget, and

WHEREAS, The need is not to decrease the spending in the fields of Christian Education, charities, publications, etc., but rather to increase in our zeal for all the work of the Lord; therefore

BE IT RESOLVED, That the Synod continually strive to increase the percentage of the synodical budget to be used for direct mission work.

Resolution No. 13: Constitutional Amendment

WHEREAS, The 51st Regular Convention of the Evangelical Lutheran Synod adopted an amendment to the Constitution of the Synod (Synod Report, 1968, p 102),

BE IT RESOLVED, That Chapter VI, Paragraph 2 of the Evangelical Lutheran Synod's Constitution be ratified as amended: "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. 14: Stewardship Committee

BE IT RESOLVED, That the Synod adopt the recommendation of the Self-Study Committee as guidelines for the Stewardship Committee. (See Resolution No. 3, Finances, of the Special Convention, and the recommendation of the Synod Self Study Committee B. Stewardship Committee—printed in amended form p. 69).

Resolution No. 15: Delegates' Equalization Fund

RESOLVED, That the Synod approve the report of the Lay-delegates' Equalization Fund.

Resolution No. 16: 1970 Synod Convention

BE IT RESOLVED, That the officers of the Synod set the dates of the next Synod convention and announce it by August 1st, 1969, and be it further

RESOLVED, To suggest to the officers that the convention begin on Sunday and close on Friday.

Resolution No. 17: Treasurer's Report

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

Resolution No. 18: Report of Trustees

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

TREASURER'S REPORT

DONALD E. GILL & COMPANY

CERTIFIED PUBLIC ACCOUNTANTS

1210 ANN STREET

P. 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.
HOWEN E. PEPPERKORN, 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, 1969. Our examination was made in accordance with generally accepted auditing standards and accordingly included all procedures which we considered necessary in the circumstances, 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, 1969 included the following procedures.

- (1) The available balance in the checking account at April 30, 1969 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 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, 1969 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 opinion 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 of the Assets and Liabilities as a whole.

Madison, Wisconsin
June 10, 1969

Donald E. Gill & Company
Certified Public Accountants

Exhibit AEvangelical Lutheran Synod
Mankato, MinnesotaStatement of Assets and LiabilitiesApril 30, 1969
Modified Cash BasisASSETS

Cash on Hand	\$ 53 279 23
Church Extension Loans Receivable	106 819 45
Notes Receivable	89 403 88
Bethany Lutheran College (Note 1)	3 030 954 00
Residences and Other Property (Note 2)	460 335 81
Mission Stations (Note 3)	177 502 47
TOTAL ASSETS	\$3 918 294 84

LIABILITIES

Overdraft - Cash in Bank	\$ 23 838 68
Notes Payable	160 714 24
Mortgages Payable	282 698 07
TOTAL LIABILITIES	467 250 99

NET WORTH

Balance May 1, 1968	\$3 352 502 98
Add: Revaluation-Bethany Lutheran College	33 005 00
Revaluation-Marsh Residence	6 000 00
Total	\$3 391 507 98
Deduct: Prior Year Adjustment on Notes-Net	(1 621 75)
Total	\$3 389 886 23
Add: Excess Receipts over Disbursements (Exh. B)	
Budget Accounts	\$ 8 598 73
Non Budget Accounts	52 558 89
	61 157 62
Balance April 30, 1969	\$3 451 043 85

Evangelical Lutheran Synod
Mankato, Minnesota

Notes to Statement of Assets and Liabilities

April 30, 1969
Modified Cash Basis

(1) Bethany Lutheran College property is shown at the value contained in an audit report as of June 30, 1968 of Linton & Paulus, Certified Public Accountants. The value of the real estate and contents held by the synod in the Bethany Lutheran College and Seminary, Inc. is listed below:

Land	\$ 44 327 00
Buildings	2 620 547 00
Furnishings and Equipment	202 000 00
Library Books, Films, Etc.	<u>164 080 00</u>
Total	<u>\$3 030 954 00</u>

(2) Residences and other property have been stated at cost for acquisitions in 1965, 1966, 1967, 1968 and 1969, and at outside appraisal or internal appraisal as shown in the following tabulation.

<u>Number</u>	<u>Valuation</u>	
6	Cost	\$102 435 81
12	Outside Appraisal	216 100 00
8	Internal Appraisal	<u>141 800 00</u>
Total		<u>\$460 335 81</u>

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

Real Estate, at Cost	\$274 460 41
Less: Loans Receivable	<u>96 957 94</u>
Total	<u>\$177 502 47</u>

(4) At April 30, 1969 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, 1969

	<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>Receipts</u>					
Contributions - Unrestricted	\$	\$190 921 20	\$	\$ 52 167 31	\$243 088 51
Contributions - Restricted	14 118 25	1 071 50		15 189 75	15 189 75
Income from Publications		6 307 89	7 523 58	13 831 47	13 831 47
Interest Received		1 938 57	1 650 00	3 588 57	3 588 57
Miscellaneous		50 00	1 255 47	1 305 47	1 305 47
Rent Received			66 75	66 75	66 75
Estates			18 524 74	18 524 74	18 524 74
Loan Receipts			4 092 00	5 009 43	5 009 43
New Loans			59 924 56	59 924 56	59 924 56
Disbursement Refunds		10 00		66 00	66 00
Total Receipts	\$ 14 118 25	\$200 299 16	\$ 60 841 99	\$ 85 335 85	\$360 595 25
Contribution by Note Cancellation				400 00	400 00
Note Increase by Interest Payment			51 58		51 58
Total Additions	<u>\$ 14 118 25</u>	<u>\$200 299 16</u>	<u>\$ 60 893 57</u>	<u>\$ 85 735 85</u>	<u>\$361 046 83</u>
<u>Disbursements</u>					
Subsidy	\$	\$124 742 40	\$	\$	\$124 742 40
Superintendent of Schools		116 71			116 71
Teacher Training		400 00			400 00
Armed Services		985 24			985 24
Printing and Postage		15 902 28			15 902 28
Board Expense		1 805 56			1 805 56
Salary		12 814 47			12 814 47
Transportation		699 80			699 80
Mission Expense		4 518 97			4 518 97
Emergency Fund		170 00			170 00
Purchase of Auto		3 322 03			3 322 03
Coin Folders		1 154 73			1 154 73
Officers Expenses and Allowance		3 180 28			3 180 28
Trustees		1 551 69			1 551 69
Miscellaneous Expenses		249 71			249 71
Convention Expense		1 033 66			1 033 66
Equalization		474 00			474 00
Legal		367 66			367 66
Auditing		491 19			491 19
Committees, Forums and Workshops		1 239 72			1 239 72
Synod Handbook		395 07			395 07
Special Assessments and Taxes			2 976 96	2 976 96	2 976 96
Repairs and Maintenance			6 644 24	6 644 24	6 644 24
Jubilee Expenses			1 960 53	1 960 53	1 960 53
Sentinel Expenses			9 604 44	9 604 44	9 604 44
Payments to Organizations			2 513 96	2 513 96	2 513 96

Evangelical Lutheran Synod
Mankato, Minnesota

Exhibit B

Statement of Cash Receipts and Disbursements

Year Ended April 30, 1969

- 2 -

	<u>Budget Accounts</u>		<u>Non Budget Accounts</u>		<u>Total</u>
	<u>Capital</u>	<u>Current</u>	<u>Capital</u>	<u>Current</u>	
Insurance	\$	\$	\$	\$	\$
Interest Paid		16 023 68		829 95	829 95
Mortgage Payments	6 565 30		9 792 12	8 646 88	24 670 56
Comprehensive Notes Receivable			9 000 00		16 357 42
Purchase of Land and Buildings			66 298 81		9 000 00
Payment of Notes			45 675 00		66 298 81
New Loans	4 427 50				45 675 00
Disbursement Refunds		10 00			4 427 50
					10 00
Total Disbursements	\$ 10 992 80	\$191 648 85	\$130 765 93	\$ 33 176 96	\$366 584 54
Interest Payment by Note Increase		51 58			51 58
Note Payment by Contribution			400 00		400 00
Total Deductions	\$ 10 992 80	\$191 700 43	\$131 165 93	\$ 33 176 96	\$367 036 12
Excess - Disbursements over Receipts	\$ 3 125 45	\$ 8 598 73	(\$ 70 272 36)	\$ 52 558 89	(\$ 5 989 29)

Evangelical Lutheran Synod
Mankato, Minnesota

Schedule B-1

Statement of Fund Balances-Budget Accounts
Year Ended April 30, 1969

	Total	Bethany College	Christian Day School	Church Extension	Foreign Missions	Home Missions	Support	Publications	Synod	Youth Board
Balance 5/1/68	\$ 15 020 55	\$	\$	\$15 022 15	\$	\$	\$	\$	(\$ 1 60)	\$
<u>Additions</u>										
Unrestricted	\$190 921 20	\$ 81 629 96	\$6 723 19	\$ 1 000 00	\$20 319 89	\$27 053 73	\$7 440 00	\$ 1 815 00	\$43 051 67	\$1 887 76
Restricted	15 189 75			14 118 25	1 071 50					
Income from Publications & Other	6 307 89							6 020 14	287 75	
Interest Received	1 938 57								1 938 57	
Miscellaneous	50 00									50 00
Disbursement Refunds	10 00					10 00				
Total Receipts	\$214 417 41	\$ 81 629 96	\$6 723 19	\$15 118 25	\$21 391 39	\$27 063 73	\$7 440 00	\$ 7 835 14	\$45 277 99	\$1 937.76
Transfers - Cash	27 421 18	20 668 04			200 00			5 260 57	1 292 57	
Total Additions	\$241 838 59	\$102 298 00	\$6 723 19	\$15 118 25	\$21 591 39	\$27 063 73	\$7 440 00	\$13 095 71	\$46 570 56	\$1 937 76
<u>Deductions</u>										
Subsidy	\$124 742 40	\$ 86 616 40	\$5 247 00	\$	\$	\$25 439 00	\$7 440 00	\$	\$	\$
Mortgage Payments	6 565 30	6 565 30								
Interest Paid	16 023 68	9 116 30							6 907 38	
Superintendent of Schools	116 71		116 71							
Teacher Training	400 00		400 00							
Armed Services	985 24									
Printing and Postage	15 902 28		806 64					12 720 78	1 829 41	985 24
Board Expense	1 805 56		117 04			1 032 61		248 84		545 45
Miscellaneous	249 71		35 80					126 09	21 70	407 07
Salaries	12 814 47				66 12					
Transportation	699 80				12 814 47					
Mission Expense	4 518 97				699 80					
Emergency Fund	170 00				4 518 97					
Purchase of Auto	3 322 03				170 00					
Coin Folders	1 154 73				3 322 03					
Officers Expenses & Allowance	3 180 28					582 12				
Trustees	3 551 69								572 61	
Convention Expense	1 033 66								3 180 28	
Equalization	474 00								1 551 69	
Legal	367 66								1 033 66	
Auditing	491 19								474 00	
Committees, Forums & Workshops	1 239 72								367 66	
Synod Handbook	395 07								491 19	
New Loans	4 427 50			4 427 50					1 239 72	
Disbursement Refunds	10 00					10 00			395 07	
Total Disbursements	\$202 641 65	\$102 298 00	\$6 723 19	\$ 4 427 50	\$21 591 39	\$27 063 73	\$7 440 00	\$13 095 71	\$18 064 37	\$1 937 76
Interest Payment By Note Increase	51 58								51 58	
Transfers - Cash	52 543 51			24 233 65					28 309 86	
Total Deductions	\$255 236 74	\$102 298 00	\$6 723 19	\$28 661 15	\$21 591 39	\$27 063 73	\$7 440 00	\$13 095 71	\$46 425 81	\$1 937 76
Balance 4/30/69	\$ 1 622 40	\$	\$	\$ 1 479 25	\$	\$	\$	\$	\$ 143 15	\$

Evangelical Lutheran Synod
Mankato, Minnesota

Schedule B-2

Statement of Fund Balances-Non Budget Accounts
Year Ended April 30, 1969

	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 5/1/68	\$ 465 74	\$	\$	\$	\$2 381 49	\$	\$ 3 635 87	\$ (5 551 62)	\$
<u>Additions</u>									
Contributions	\$ 52 167 31	\$	\$50 646 82	\$1 258 49	\$ 262 00	\$	\$	\$	\$
Rent Income	66 75					66 75			
Estates	18 524 74						18 524 74		
Subscriptions	7 523 58						7 523 58		
Miscellaneous	1 255 47						1 255 47		
Interest Received	1 650 00	150 00				1 500 00			
Loan Receipts	5 009 43	5 009 43							
Disbursement Refunds	56 00	56 00							
New Loans	52 924 56								52 924 56
Total Receipts	\$146 177 84	\$ 5 215 43	\$50 646 82	\$1 258 49	\$ 262 00	\$ 1 566 75	\$19 780 21	\$7 523 58	\$59 924 56
Contribution by Note Cancellation	400 00		400 00						
Note Increase by Interest Transfer	51 58								51 58
Transfers - Cash	144 744 13	17 800 94	8 233 65			79 783 21	2 080 86	36 845 47	
Total Additions	\$291 373 55	\$23 016 37	\$59 280 47	\$1 258 49	\$ 262 00	\$81 349 96	\$19 780 21	\$9 604 44	\$59 976 14
<u>Deductions</u>									
Mortgage Payments	\$ 9 792 12	\$ 4 628 11	\$	\$	\$	\$ 5 164 01	\$	\$	\$
Interest Paid	8 646 88	3 481 89				5 164 99			
Comprehensive Notes	9 000 00	9 000 00							
Payment on Land and Buildings	66 298 81	3 613 00				62 685 81			
Special Assessments and Taxes	2 976 96	1 921 27				1 055 69			
Repairs and Maintenance	6 644 24	194 67				6 449 57			
Expenses	11 564 97		1 960 53				9 604 44		
Payments to Organizations	2 513 96			1 258 49		829 95	1 255 47		
Insurance	829 95								
Payment of Notes	45 675 00								45 675 00
Total Disbursements	\$163 942 89	\$22 838 94	\$ 1 960 53	\$1 258 49	\$	\$81 350 02	\$ 1 255 47	\$9 604 44	\$45 675 00
Note Payment by Contribution	400 00								400 00
Transfers - Cash	119 621 80	177 43	57 319 94				22 160 61	39 963 82	
Transfers - Capital	13 901 14								13 901 14
Total Deductions	\$297 865 83	\$23 016 37	\$59 280 47	\$1 258 49	\$	\$81 350 02	\$23 416 08	\$9 604 44	\$59 976 14
Balance 4/30/69	(\$ 6 026 54)	\$	\$	\$	\$2 643 49	(\$ 6 06)	\$	(\$ 8 659 97)	\$

Evangelical Lutheran Synod
Mankato, Minnesota

Statement of Fund Balances-Lutheran Churches
Year Ended April 30, 1969

	<u>Total</u>	<u>Bethany</u>	<u>Central Heights</u>	<u>Faith</u>	<u>Grace</u>	<u>Lakewood</u>	<u>Pilgrim</u>	<u>Concordia</u>
Balance 5/1/68	\$	\$	\$	\$	\$	\$	\$	\$
<u>Additions</u>								
Interest Received	\$ 150 00	\$ 150 00	\$	\$	\$ 4 092 00	\$ 121 43	\$ 296 00	\$ 500 00
Loans Receipts	5 009 43				56 00			
Disbursement Refunds	56 00							
Total Receipts	\$ 5 215 43	\$ 150 00	\$	\$	\$ 4 148 00	\$ 121 43	\$ 296 00	\$ 500 00
Transfers - Cash	17 800 94		2 232 00	3 469 98			3 598 96	8 500 00
Total Additions	\$23 016 37	\$ 150 00	\$ 2 232 00	\$ 3 469 98	\$ 4 148 00	\$ 121 43	\$ 3 894 96	\$ 9 000 00
<u>Deductions</u>								
Mortgage Payments	\$ 4 628 11	\$	\$ 1 215 11	\$	\$ 2 636 46	\$	\$ 776 54	\$
Interest Paid	3 481 89	150 00	1 016 89	160 00	1 455 54		699 46	
Comprehensive Notes	9 000 00							9 000 00
Payment on Land and Buildings	3 613 00			3 100 00			513 00	
Special Assessments and Taxes	1 921 27			209 98			1 711 29	
Repairs and Maintenance	194 67						194 67	
Total Disbursements	\$22 838 94	\$ 150 00	\$ 2 232 00	\$ 3 469 98	\$ 4 092 00	\$	\$ 3 894 96	\$ 9 000 00
Transfers - Cash	177 43				56 00	121 43		
Total Deductions	\$23 016 37	\$ 150 00	\$ 2 232 00	\$ 3 469 98	\$ 4 148 00	\$ 121 43	\$ 3 894 96	\$ 9 000 00
Balance 4/30/69	\$	\$	\$	\$	\$	\$	\$	\$

CONVENTION DEVOTIONS

Opening Communion Service, 2 p.m. at Mt. Olive. Preacher: Professor John Moldstad, Text: I Corinthians 1:26-27, Liturgist: the Rev. Richard Newgard. What is the future of the Evangelical Lutheran Synod in its second 50 years of existence? Many will say because of our small size our future is very doubtful. A good case can be made for a doubtful future because: (1) the world is carnally minded, but we preach Christ; (2) the competition, including our own sinful flesh, is strenuous. Our competition fights an offensive battle on the ecumenical movement which we oppose. We must fight a defensive battle. Have we lost our zeal for the truth? If it were a question of man-power we would say our future looks doubtful. But since we have God's power on our side our future will be bright.

The chaplain for the convention was the Rev. Hugo Handberg, Mankato, Minnesota. The general theme of the convention devotions was: IN THE BEGINNING . . . THE WORD WAS GOD.

CHRIST IS ETERNAL

The Rev. Hugo Handberg, John 17:5:

Scripture states that Christ is eternal. Therefore, He is more than a holy man, great teacher, or historic Christ. Only He who is the eternal God could speak as Jesus did who, looking beyond the cross, asked the Father to glorify Him. He said: "Before Abraham was, I am." St. Paul writing to Timothy called Christ, "the King eternal, the only wise God." After His death Christ brought His humanity to heaven's throne there to reign forever.

CHRIST IS PRESENT EVERYWHERE

The Rev. Paul Ylvisaker, John 3:13 ("Christ alone has ascended up to heaven"); Matthew 18:20 (Christ present with believers); Matthew 28:20 (Jesus with you always); Ephesians 1:23 (Christ fills the church); Luke 23:43 (The thief on the cross to be in Christ's presence):

As God is everywhere, so Jesus is everywhere because Jesus is God. He makes His presence known through the Means of Grace. Christ was present with His body and blood in our opening communion service. He is present today in our convention and will be with us in all the tomorrows that He grants us. Christ's presence will have a proper effect on our conduct and use of the Word in the week of convention.

CHRIST IS ALL-KNOWING

The Rev. Steven Quist, John 21:17:

Scripture presents Christ's omniscience in teachings of both Law and Gospel. He knows all things. Therefore He knows the deep secrets of our hearts. He knows if we are luke-warm in our love for the Gospel and if we have lost our first love. Because He is all-knowing He warns us to be zealous and repent. From His omniscience He has also called us to be members of His church. We are His sheep, we hear His voice, He gives unto us eternal life. We confess in the words of Peter: "Lord, Thou knowest all things. Thou knowest that I love Thee!"

Anniversary Devotion. The Rev. E. G. Unseth, Revelations 22:3-4 (Pastor Paul Ylvisaker-40th anniversary of ordination, Pastor Luther Vangen-25 years in the ministry):

At Calvary we ask, "Lord, what wilt Thou have me to do?" Our answer is found in the 2nd article: "That I might be His own and serve Him in everlasting righteousness, innocence and blessedness." He thus asks for the praise of our lips and the service of our lives. We are to present ourselves as "a living sacrifice." Our's is an age of power. This is true of the Christian also. We have the power of

God. His power will enable us to witness. "Let us work for Christ Our Lord. Let us hold His Word aloft."

CHRIST IS THE WORLD'S JUDGE

The Rev. W. H. Werling, John 5:27:

The end of the world is coming. It will be better for Christians, but not for the unbelievers. God will have the last word. We must watch the signs of the times. We must have knowledge of the last times so that we will be awake and ready when Christ returns to judge the world. We must hold the blessedness of heaven before us. Christ is the end of the law for the believer. We will not come into judgment, but pass from death unto life.

CHRIST IS KING

The Rev. Thomas Kuster, Revelation 19:11-16:

Christ is pictured in the Bible as "The King of Kings"—our King many times over. His is a Kingdom of Grace spoken of by, "Thy Kingdom come!" His is a Kingdom of Glory—a kingdom of all the saints freed from all the shackles of earth. This King is here and is busy. He gives us the handle of the "two-edged sword," the power to spread His Word throughout the world. Those who march in the army of the King, do so out of love to their King of Creation.

CHRIST IS ALMIGHTY

The Rev. Wilfrid Frick, Romans 1:3-4:

The affairs of the world are in the hands of God even though many people do not recognize it. Christ, who is almighty God, was along also in the creation of the world. According to His human nature Christ is almighty. It was Christ, the almighty God, who redeemed us. His Word endures because He is almighty. The very gates of hell cannot prevail against His almighty power. It is this almighty power in the Word that brings us to faith, gives us the task to preach His Gospel, and enables us to confess His name before all people.

CHRIST IS WORTHY OF THE HIGHEST HONOR

The Rev. H. Larson, John 5:23:

Christ has gone where I never want to go (hell). He has ascended where I want to go (heaven). Faith in Him has brought us together in our convention and the true belief will keep us together. Christ has been presented at this convention as almighty, all-knowing, eternal and our King. Therefore, the highest honor is due Him as our Savior and Redeemer as we sing: "But, Oh, Eternity is too Short to Praise Thee As We Ought!"

Pastor S. Quist

SYNOD SUNDAY MORNING

Two services were held on Synod Sunday morning, June 29, 1969. The first at Mt. Olive at 9:30 a.m. in the Norwegian language. Organist was Mrs. John Moldstad. Liturgist was the Rev. Juul B. Madson. Professor Rudolph Honsey of Bethany College preached on John 12:20-26, using as his theme, "How our Savior is Glorified Among Us."

The second morning service was at 10:30 a.m. in English held at the Bethany Auditorium. Mrs. F. R. Weyland, Minneapolis, Minn., was the organist and the Rev. Erling Teigen East Grand Forks, Minn., was the liturgist. The preacher was the Rev. Nils Oesleby, Eau Claire, Wis., basing his message on I Timothy 3:16. He used as his theme: "Sing Praises to God, Sing Praises." The text is a hymn of praise to Christ. Praise because He took our human nature to fulfil God's law for us and to die the death of a sinner on the cross. Praise because He has ascended into heaven to prepare a place for

us. Our convention essayist asked: "What Manner of Man is This?" We answer: Praise Christ because IN THE BEGINNING . . . THE WORD WAS GOD.

SYNOD SUNDAY AFTERNOON

The afternoon program was held at 2:30 p.m. in the Bethany College Chapel. The Synod's Youth Board was in charge with the Rev. Erling Teigen as master of ceremonies for the program. The Christian Day School Children, under the direction of Miss Evelyn Daley sang "Children of the Heavenly Father," and "Beautiful Savior;" Miss Linda Nelson played one flute selection; Miss Rebecca Dorr played three organ pieces including Bach's "Prelude in B Flat Major." Mr. Martin Handberg explained the workings of the Lutheran Youth Association to the gathering. A film entitled, "A Glass Darkly," showing inner-city mission work at our St. Paul's Lutheran Church in Chicago, Ill., was presented by Mr. Leroy Meyer of Lombard, Illinois.

ITEMS OF INTEREST

Dr. Oscar J. Nauman, President of the Wisconsin Evangelical Lutheran Synod and, the Rev. Manfred Lenz, President of the Minnesota District, were present at the convention and brought words of greetings and encouragement. Dr. Nauman, it was noted, spent his 60th birthday at our Convention.

Greetings were received by the convention from Missionary T. A. Kuster in Lima, Peru. His taped message brought greetings from those in Peru and included songs sung in Spanish by children in our mission there. The convention sent a letter of greetings to the Kusters and the Myrlies in Peru as follows:

Fraternal greetings from the 52nd Annual Convention of the Evangelical Lutheran Synod. Thank you for conveying your greetings by way of the tape recorder. We rejoiced to hear your words and the children's songs.

Our hearts are filled with praise to our God for His abundant harvest in your midst. We pray that He will both continue and increase His work through you to the salvation of many souls.

We rejoice to hear of the improvement in Helga's health. We pray with confidence that God will keep you in His care even as He has promised, "Lo, I am with you alway, even unto the end of the earth."



MISSIONARIES ON A HOLIDAY
Theodore, Helga, Andrea, Nathaniel,
Teddy and Johanna Kuster; Judy and
Orlin Myrlie with baby Shane.



Vice President
G. Orvick

The 60th anniversary of the ordination to the ministry of the Rev. C. A. Moldstad of Brewster, Massachusetts, was noted by the convention. A letter of congratulations was sent from the convention.

Among those elected at this year's convention were the following: Vice President, the Rev. George Orvick; trustees, Mr. B. Bogeskov of Minneapolis and Mr. L. Meyer of Lombard, Illinois. Both were re-elected. To the Board of Regents, the Rev. W. Petersen of Madison, Wisconsin. He replaced the Rev. Orvick. Mr. H. Hougan, Madison, Wisconsin, and Mr. E. Zahl, Minneapolis, Minnesota, both were re-elected.

President B. W. Teigen has resigned from the presidency of Bethany Lutheran College effective July 1, 1970. The Rev. M. E. Tweit expressed the gratitude of the Synod to President Teigen. The Rev. R. Branstad, Minneapolis, Minnesota, has accepted the call to be Bethany's next president effective July 1, 1970. He expressed to the convention his confidence that the Lord who commands us to teach the Gospel also has as His will the training of the young. He declared his intent to carry on the purposes and goals of Bethany.

The 1969 Lutheran Youth Association Convention will be held September 12-14 at Green Lake, Wisconsin. The theme will be "Our World Today."

On Thursday evening the home missionaries were introduced to the convention. Each spoke about 10 minutes. They were Pastors: R. Dale, Ames, Iowa; P. Madson, Arlington, Mass.; J. Olsen, Holton, Michigan; P. Petersen, Waterloo, Iowa; W. Petersen, Madison, Wisconsin; E. Teigen, East Grand Forks, Minnesota; C. Wosje, Rochester, New York; G. Gullixson, Mason City, Iowa, and D. Christopherson, Austin, Minn.

Mr. Charles Getchell, Minneapolis, Minnesota, was thanked by the convention for his five years of faithful service to the Synod as clerk of the Golden Jubilee Fund. He was given a standing ovation by the convention.

Mr. and Mrs. Judd Soule have retired from the directorship of Kasota Valley Home effective July 1, 1969. The Rev. F. R. Weyland of Minneapolis, Minnesota, expressed the Synod's gratitude for their eight years of faithful service and presented them with a large bouquet of red roses. The convention gave them a standing ovation.

Greetings were received by the convention from the Rev. W. McMurdie, Lakewood, Washington, the Rev. H. A. Theiste, Parkland, Washington, and Pastor Emeritas C. Moldstad, Brewster, Massachusetts. The convention sent letters of greetings in return to these men.

The convention this year passed a resolution expressing gratitude to Mount Olive Lutheran Church and the Bethany Lutheran College Administration for hosting the convention. Mr. Dennis Natvig and Prof. M. H. Otto were in charge of arrangements.

New pastors received into the Synod this year were the Rev. P. Jecklin, Chicago, Illinois; the Rev. R. Falk, Mayville, North Dakota; the Rev. R. Nast, Hillman, Michigan, and the Rev. W. Frick, Fertile, Minn. One new congregation was accepted into membership, Faith Evangelical Lutheran Church of Hillman, Michigan.

The Annual Evangelical Lutheran Synod Laymen's Organization Banquet was held on Saturday evening, June 28, 1969, at the Happy Chef Restaurant in North Mankato. Master of ceremonies was Professor Sigurd Lee. Speaker was the Secretary of the Foreign Mission field, the Rev. A. V. Kuster. He played a taped message from foreign missionary, the Rev. T. Kuster, who spoke of the people and customs in and around the Bariadas of Lima, Peru. New officers of ELSLO for 1969-71 are: President, Mr. D. Whitcomb, Princeton, Minnesota; Vice President, Mr. C. Grossmann, Portage, Wisconsin; Treasurer, Mr. K. Arvald, Madison, Wisconsin; Pastoral Advisor, the Rev. W. C. Gullixson.

Pastor S. Quist

1969 SPECIAL CONVENTION
of the
EVANGELICAL LUTHERAN SYNOD
and the
Bethany Lutheran College and Seminary Corporation
April 8 and 9, 1969

Held at
HOLY CROSS LUTHERAN CHURCH
The Rev. George Orvick, Pastor
Madison, Wisconsin



SITE OF SPECIAL CONVENTION
Holy Cross Lutheran Church, Madison, Wisconsin

The special convention of the Evangelical Lutheran Synod and the special meeting of the Bethany Lutheran College and Seminary Corporation opened with a communion service in Holy Cross Lutheran Church, Madison, Wisconsin, the Rev. George Orvick, pastor.

The Rev. G. F. Guldberg delivered the message based on 1 Cor. 15, 58. "Three Necessary Requirements for Serving the Lord" were drawn from the text: 1. remain steadfast and unmovable in the doctrines of the Lord; 2. always abound in the work of the Lord; 3. our labor in the Lord is not in vain.

The local pastor, the Rev. George Orvick, served as liturgist. Mrs. H. Hougan was the organist.

A brief history of the beginnings and development of Holy Cross Lutheran Church was given by the host pastor in his welcoming speech to the convention. President J. B. Madson responded to the welcome on behalf of the convention.

After the roll call of pastors, professors and delegates present and the seating of alternate delegates, President Madson declared the Special Convention of the Evangelical Lutheran Synod and the Special Meeting of the Bethany Lutheran College and Seminary Corporation to be in session. A total of 77 delegates (43 who were present at the 1968 convention and 34 alternate delegates) and 41 pastors and professors (6 pastors and 7 professors absent) were present.

Only certain convention committees (as listed) were activated at the special convention. The meeting was called by request of thirty-four congregations of the Synod. Its purpose was to take up the financial problems facing the Synod and the matter of Bethany Lutheran High School.

The Rev. A. V. Kuster preached at the Wednesday morning session on Luke, 24, 45-49. He reminded his hearers that along with

the disciples of old we, too, have rejoiced at the truth of the resurrection of our Lord Jesus Christ. Will we relate the message of Easter and of Scripture to all we think and do? "Repentance and remission of sin" is to be preached in Jesus' name; and that should start with us. We are to be witnesses of these things, Jesus says, as individuals and as a Synod. We have the promise of the Holy Spirit who will give success to our work in Jesus' name.

Greetings were brought to and returned by the Synod convention to Pastors J. Olsen, H. A. Theiste, L. Vangen, A. Strand, and Theo. F. Kuster. A special greeting was prepared and delivered to Mrs. S. Reque of Holy Cross Lutheran Church on the occasion of her 100th birthday. A letter of thanks to Holy Cross Lutheran Church for hosting the special convention was adopted. Pastor Wilfrid Frick, newly-installed pastor of the Ulen-Fertile, Minnesota, parish, was recognized by the chairman.

Roll Call — Special Convention

A. PERMANENT MEMBERS

P. Anderson, R. Branstad, R. Dale, C. Guldberg, G. Gullixson, W. Gullixson, W. Halvorson, H. Handberg, A. Kuster, Thom. 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, W. Olson, G. Orvick, P. Petersen, W. Petersen, S. Quist, E. Teigen, V. Theiste, M. Tweit, E. Unseth, W. Werling, F. Weyland, C. Wosje.

B. PERMANENT ADVISORY MEMBERS (Not eligible to vote)

Pastors serving non-member congregations or groups: A. Harstad, T. Teigen.
Professors: I. Johnson, M. Otto, J. Petersen, G. Reichwald, B. Teigen.

Special Convention Committees

3. **CREDENTIALS:** Pastor: F. R. Weyland (Chairman). Delegates: Leo Cunningham (Lake Mills), Loyd Miller (Holy Cross, Madison).
4. **PROGRAM:** Pastor: A. V. Kuster (Chairman). Delegates: Clarence Myhre (Our Savior's, Albert Lea), Harry Seifert (Holy Cross, Madison).
8. **HIGHER EDUCATION:** Pastors: W. Petersen (Chairman), R. Newgard, D. Lillegard. Delegates: Lloyd Raymond (Rose Dell Trinity, Jasper), R. Reinholz (Grace, Madison), Allan Unseth (St. Timothy, Lombard), Loyd Miller (Holy Cross, Madison), Theodore Gibson (Holton), Chester Grossman (St. Paul's, Portage).
12. **FINANCES:** Pastors: P. Petersen (Chairman), R. Branstad, E. Unseth, P. Anderson. Delegates: A. E. Voight (Our Saviour's, Madison), Delmar Aastrup (Richland, Thornton), Donald Whitcomb (Bethany, Princeton), Alvin Olson (First Shell Rock, Northwood), Harry Seifert (Holy Cross, Madison), Marlowe Bergerson (Pilgrim, Waterloo).
17. **RESOLUTIONS:** Pastors: C. Wosje, Prof. I. C. Johnson, 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

Representatives Present Eligible to Vote

PASTOR	ADDRESS	CONGREGATION	DELEGATE
T. Aaberg P. Anderson	St. Peter, Minn. Belview, Minn.	Norseland Our Savior's	Warren Cranke Louis Hoppemrath Armin Blomeke Ernest Sampson
R. Branstad	Belview, Minn. Delhi, Minn. Minneapolis, Minn.	Rock Dell First King of Grace	Charles Getchell Charlie Schwalbe Lavern Hiller Delmar Aastrup Excused
R. Dale	Thornton, Iowa	Richland	Dale Christopherson Gayler Jensen Excused
D. Christopherson	Ames, Iowa Austin, Minn.	Bethany Faith	Excused Dale Christopherson Gayler Jensen Excused
W. Frick	Fertile, Minn. Ulen, Minn.	First Evanger Calvary	Excused John Dahl Obert Johnson
G. Guldberg	Cottage Grove, Wis.	W. Koshkonong	
G. Gullixson W. Gullixson	Mason City, Iowa Princeton, Minn.	Central Heights Bethany	Alvin Hansen Donald Whitcomb Chris Knutson Art Wold
W. Halvorson	Princeton, Minn.	Our Savior's	
H. Handberg	Audubon, Minn. Hawley, Minn. Mankato, Minn.	Immanuel Our Savior's Mt. Olive	Walter Tollefsrud Prof. Milton Otto Prof. Sigurd Lee A. E. Voigt Dr. Orlando E. Overm Alfred Schwan George Glock Tom Swennumson Chester Grossman Edgar Welland Earl Lewis Norris Anderson
A. Kuster & Thom. Kuster H. Larson	Madison, Wis. Calmar, Iowa	Our Saviour's Trinity	
S. Lee	New Hampton, Iowa Portage, Wis. Wisconsin Dells, Wis.	Our Redeemer St. Paul's Newport	
D. Lillegard	Oklee, Minn. Trail, Minn.	Clearwater Mt. Olive Forest Zion	Richard Thorland Silas Helland Vernell Addison Julius Rialson Simon Sanderson Clair Frevik Lloyd Raymond Hugo Juhl LaVern Kafka
J. Lillo	Forest City, Iowa Thompson, Iowa		
J. Madson	Cottonwood, Minn. Tracy, Minn.	English Zion	Excused Leo Cunningham James Butler Andrew Hacker Lars Petersen Alvin Olson Thomas Pollock John Levorson Herman Dittmar Ernest Manthei Julius Johnson
N. Madson	Jasper, Minn. Laverne, Minn.	Rose Dell Trinity Bethany	
P. Madson W. McMurdie A. Merseith	Cambridge, Mass. Tacoma, Wash. Lake Mills, Iowa Lake Mills, Iowa Northwood, Iowa	Harvard St. Lakewood Lake Mills Lime Creek First Shell Rock	
R. Moldstad	Northwood, Iowa E. Jordan, Mich.	Somber Faith	
R. Newgard	Suttons Bay, Mich. Traverse City, Mich. Albert Lea, Minn.	First Concordia Our Savior's	
N. Oesleby	Eau Claire, Wis.	Pinehurst	Ralph Olson Clarence Myhre Engelbret Nesja Lester Pecore Ted Gibson Ray Ames Rudolph Dehli Wilbur Anderson Harry Seifert Loyd Miller Marioweg Bergeson Roland Reinholdt Earl Ulsrude Lenwick Hoyord
J. Olsen	Holton, Mich. Muskegon, Mich.	Holton Faith	
W. Olson	Waterville, Iowa Waukon, Iowa	East Paint Creek West Paint Creek	
G. Orvick	Madison, Wis.	Holy Cross	
P. Petersen W. Petersen	Waterloo, Iowa Madison, Wis.	Pilgrim Grace	
S. Quist	Amherst Junction, Wis. Bagley, Minn. Clearbrook, Minn. Fosston, Minn. Fosston, Minn. Lengby, Minn. Chicago, Ill. E. Grand Forks, Minn. Tacoma, Wash.	Our Savior's Our Savior's Concordia Cross Lake Froen St. Paul St. Mark's River Heights Parkland	Ralph Sorenson

V. Theiste	Sioux Falls, S.D.	Bethel	
M. Tweit	Volga, S.D.	Oslo	
E. Unseth	Lawler, Iowa	Saude	Paul Swenumson
	New Hampton, Iowa	Jerico	Calvin Anderson
	Lombard, Ill.	St. Timothy	Otto Kerstowske
L. Vangen	Eau Claire, Wis.	Ascension	Allan Unseth
	Eau Claire, Wis.	Concordia	Ellert Storlie
W. Werling	Clintonville, Wis.	St. Paul	Nanian Thompson
F. Weyland	Minneapolis, Minn.	Hiawatha	Eugene Dexter
C. Wosje	Rochester, N.Y.	Indian Landing	William Overn
P. Ylvisaker	Hartland, Minn.	Hartland	Excused
			Leslie Olson
			Harvey Bell
Vacancy	Manchester, Minn.	Manchester	
	Chicago, Ill.	St. Paul's	Paul Staff
Vacancy	Mayville, N.D.	First American	Einar Engehretson
Vacancy	Scarville, Iowa	Center	
	Scarville, Iowa	Scarville	Harry Olson
			Merle Albertson

STEWARDSHIP REPORT

April 8-9, 1969

To this Special Convention of the Evangelical Lutheran Synod which has as one of its assignments the consideration of the Synod's fiscal problems, we would like to present the following report in 3 divisions: Stewardship Progress; Present Status; and A Look at the Future.

STEWARDSHIP PROGRESS:

An increase of 46% over a 5-year period surely can rightly be described by the word progress. This is the kind of progress that we have seen in contributions toward the Synodical Budget over the past five fiscal years as the following figures show.

Fiscal year:	Amount of income to
May 1 - April 30:	Synodical Budget:
1963 - 1964	\$100,139.39
1964 - 1965	104,741.14
1965 - 1966	134,581.79
1966 - 1967	140,141.64
1967 - 1968	146,218.82

However, as encouraging as this progress is, it is still obvious that our progress in Stewardship Sanctification has not kept pace with the inflation of our times nor with the progress in the amount of work that the Lord has given us the opportunity to do. This is evidenced by 2 factors: 1) Each year the Finance Board is forced to cut the requests for budget allocations that are submitted by the various Boards of the Synod; and 2) it is always with the greatest difficulty and with an extra "tail-end-effort" that we meet budget needs, if indeed we do.

Somehow the personal Stewardship Sanctification of the Synod's members must be encouraged to keep pace with the progress of the Synod's work and with the inflation of our times.

PRESENT STATUS:

Under this heading permit us to show the condition of the budget for the current fiscal year. The Budget figure for the 1968-1969 fiscal year is \$189,080.00. The following figures will show what we have done toward this goal during the first 10 months of the fiscal year (May 1, 1968-April 1, 1969).

Month:	Requirements:	Receipts:	Gain or deficit:
May	\$ 15,756.66	\$ 7,462.62	\$- 8,294.04
June	15,756.66	10,508.95	- 5,247.71
July	15,756.66	7,997.67	- 7,758.99
August	15,756.66	6,087.77	- 9,668.89
September	15,756.66	13,850.23	- 1,906.43
October	15,756.70	11,191.73	- 4,564.97
November	15,756.66	18,441.36	+ 2,684.70
December	15,756.66	14,584.20	- 1,172.46
January ('69)	15,756.66	23,111.16	+ 7,354.50
February	15,756.66	10,729.05	- 5,027.61
March	15,756.66	18,252.65	+ 2,495.99
	173,323.30	142,217.39	-31,105.91

On the basis of the above figures we may make the following observations. We have raised \$123,964.74 in the first 10 months: This is \$17,889.50 more than we had raised in the first 10 months of the previous fiscal year; so there is still evidence of progress. Yet, when we compare the same figure to the requirements for the first 10 months—\$157,566.64—it leaves us with a \$33,601.90 budget deficit.

Here it should also be drawn to the attention of the Synod that it seems evident that we will overspend the budget by several thousand dollars in this current fiscal year. Much of this over-expenditure will be in the Foreign Mission Fund where the Synod itself at its last convention approved an expenditure for which it made no provision in the budget. (cf. Synod Report, 1968, p. 55, Resolution No. 3: Lay Assistants.)

In order to attempt to overcome the deficit which seems evident if our giving progresses as in past years, we must again have an "extra effort" during this (April, 1969) the closing month of the fiscal year. We have, therefore, suggested to all our pastors that we must try, on a Synod-wide basis, to raise an additional \$3.00 per communicant member, over and above all our regular giving. If this effort is made in every congregation throughout the Synod then we can see some hope of reaching near to our needs.

We would draw to your attention this fact, which the above figures show, that in the first 10 months of the fiscal year we exceeded our monthly needs in only 2 months (November and January) whereas in the other 8 months we show deficits. November is the month when many special Mission Festival Offerings and some Thanksgiving offerings are sent in; January is the month when the offerings from the Advent Dime Folders arrive at the treasurer's office. So it would seem that our special efforts toward the budget are doing rather well. In fact we would make the observation that it is these special efforts that have carried us for the last several years. However, when we must depend on the regular Sunday by Sunday, or month by month, giving of our Synodical members, then we are in trouble. Our Synod's members need to realize that the Synod's expenses must be paid on a weekly and a monthly basis and be inspired thereby to give their support in the same regular way.

Permit us to add one paragraph regarding the general Synodical financial condition. There is no question that during the past decade we have made good strides forward in our two major fields of endeavor: our education and mission programs. We have constructed new buildings for educational purposes at Bethany and have bought many good houses to furnish residences for our professors. On many of these additions we have substantial mortgages. In our mission program we have undertaken the construction of some mission stations and have committed ourselves to others. Here, too, there are some mortgages and many personal loans on which we are paying interest. We feel that we should call a temporary halt to this kind of Synodical commitment for fear that the Synod gets com-

mitted to the danger point. Perhaps we need an effort toward a more rapid repayment of some of our commitments.

A LOOK AT THE FUTURE:

Though we are aware that this special convention will not take action on the proposed budget for the 1969-1970 fiscal year, yet we want to put the figures before the delegates to this special convention to show that the needs become greater year by year as the work of the Synod expands.

Budget Requests:

Bethany Lutheran College	\$ 91,517.00
Bethany Lutheran Seminary	19,118.00
Charities and Support	7,500.00
Christian Elementary Education	9,225.00
Church Extension (ca. 2%)	4,000.00
Foreign Missions	29,040.00
Home Missions	38,978.00
Publications	1,900.00
Synod Fund	40,000.00
Youth Board	2,000.00
Total Requested	<u>\$243,278.00</u>

After cuts the Finance Board resolved to propose a budget for the 1969-1970 fiscal year totaling \$207,258.00. This is an increase of more than \$18,000.00 over last year's figure and we cannot help but observe that at the present rate of Synodical Stewardship progress even this is a dangerous figure. This \$207,258.00 is allocated to the various funds as follows:

Proposed Budget:

Bethany Lutheran College	\$ 86,941.00
Bethany Lutheran Seminary	18,162.00
Charities and Support	7,440.00
Christian Elementary Education	8,764.00
Church Extension	1,000.00
Foreign Missions	17,070.00
Home Missions	34,276.00
Publications	1,805.00
Synod Fund	30,000.00
Youth Board	1,800.00
Total Proposed Budget	<u>\$207,258.00</u>

Alf Merseth,
Stewardship Secretary

MEMORIAL

SUBJECT: Synod Stewardship

WHEREAS, We as Christians are concerned with making ever greater stewardship effort; and,

WHEREAS, Synod's present stewardship program is dependent for success upon the monthly progress letter to the pastors and upon Sentinel articles; and,

WHEREAS, Positive, well-conceived, and well-structured plans, like the Golden Jubilee Program, are needed periodically for raising stewardship sights and for providing more information, to meet growing Synodical needs; therefore,

BE IT RESOLVED, That Synod authorize creation of structured stewardship programs, which shall be scriptural in method, approach, and principle, and, which shall be introduced and carried out by the Finance Committee, over one and two year periods; and,

BE IT FURTHER RESOLVED, That Synod direct the Finance

Committee to introduce to our churches one such program as quickly and in as orderly a way as possible.

Respectfully submitted,
Holton Lutheran Church,
Holton, Michigan,
Calvin K. Young, Secretary
March 31, 1969

FINANCES

ACTION OF THE SYNOD

Resolution No. 1

WHEREAS, A deficit of \$31,105.91 remains on our current budget as of April 1, 1969, and

WHEREAS, The Bethany Lutheran College original budget request was cut and the enrollment projection was not attained causing a further deficit of \$30,000.00, and

WHEREAS, The Synod resolved to pay the expenses (ca. \$6000) of the lay assistants to our missionary to Peru (see S.R. 1968, p. 55) resulting in a total deficit of \$67,600.00, therefore

BE IT RESOLVED, That we ask all our congregations to take some action to reach every member with this information and explanation and seek some way to help Synod make up this deficit.

Resolution No. 2

BE IT RESOLVED, That the Synod in convention request that the President of the Synod in consultation with the Trustees send a letter to each congregation with the information regarding the deficit and a proper appeal to be read at a church service by April 20th. That this letter or one composed by the local congregation containing this information be sent each member requesting a special offering by April 27th. That each pastor be urged to preach an appropriate sermon on Sunday, April 20th. Suggested text: Col. 3:1-3 or I Cor. 15:58 or the like.

Resolution No. 3

WHEREAS, The matter of a Stewardship Committee has been considered at various times (see S.R. 1965, p. 85 and S. R. 1966, p. 77) and

WHEREAS, The Board of Trustees has served as our Stewardship Committee, but has become burdened with many other serious duties over the past years, and

WHEREAS, It is vitally important that matters pertaining to stewardship sanctification be made available to the members of our congregations, and

WHEREAS, The scope and importance of this work is so great as to warrant the establishment of a committee to concern itself with this work alone, therefore

BE IT RESOLVED, That the Synod instruct the President to appoint a committee to bring in guidelines for the establishment of

a Stewardship Committee and to report to the June, 1969, convention.

Resolution No. 4

BE IT RESOLVED, That the Holton Lutheran Congregation memorial be referred to the special study Stewardship Committee.

Resolution No. 5

BE IT RESOLVED, That action on the memorial from Our Saviour's Lutheran Church, Madison, be deferred to the regular convention of the Synod.

REPORT OF THE SPECIAL COMMITTEE APPOINTED BY THE SYNOD'S PRESIDENT RESPONSIBLE FOR THE FORMING OF AN ASSOCIATION TO OPERATE BETHANY HIGH SCHOOL

The special committee met five times between the first of October, when four members had been found to serve on the committee, and March 18, shortly before the committee's report became due. In accord with the synodical resolution through which it was formed, the committee has developed what it considers a suitable and workable basis for the formation of a high school association to operate our Synod's high school. This basis is outlined in the "Guidelines" below. The committee has reached the point in its work where the success of further steps — involving the actual formation of the proposed association — depends on synodical endorsement of the plans that have been made so far. Since the committee has been made "responsible for beginning this work" (i.e., the actual formation of a high school association, cf. 1968 Convention Report, p. 67, Res. 1b), it feels compelled to preface the presentation of its proposal by viewing the proposed association in some perspective. The specifics of the proposal will of course have to be carefully evaluated on their own merits; but crucial to the Synod's decision on this matter will be the manner in which this committee's proposal fits into the entire synodical picture. We therefore respectfully request the convention's indulgence as we attempt to clear aside some of the underbrush of subordinate issues involved in the "high school problem," and bring into clear view what we consider the basic issue. In so doing, we have no intention of overlooking any facts, nor of disregarding any of the evidence bearing on the problem that has come to light in recent years from various sources; if we unintentionally do so, we beg pardon and ask to be corrected. It is, we think, on the basis of facts that the following perspective can be taken.

Recent events have made clear that the only alternative to this committee's proposal is the closing of Bethany High School. It is no secret that sentiment in our Synod is increasing that the high school "must be closed," and that there is really very little any more that can be done about it. Several reasons why the high school "must be closed" have been advanced at various times: 1) because Christian education on the secondary level today is financially "impossible"; 2) because such education today is considered less than necessary; 3) because the people of our Synod will not use such a school; and 4) because our Synod cannot afford such a school. An examination of these reasons will show that none of them is decisive; we are not being compelled by reasons like these to discontinue our high school. On the contrary, the capability of taking the necessary action to continue our high school (or of taking the necessary action to close it) lies within our grasp; the decision, one way or the other, can (and must) be made by the Synod in this special convention, on the basis of the key issue involved. That issue will become clear if we can keep the four reasons stated above in their proper subordinate role:

1) It is being stated that it is financially impossible to maintain a Christian high school today. This statement is being used more and more as a **premise** (not a conclusion) upon which all thinking about such education is done; it determines the nature of our Christian education planning on the secondary, as well as the elementary, levels. We feel, however, that extreme care must be taken in using the term "impossible" with relation to any part of the Lord's work, especially that which He has commanded us to do. We admit that every project for the Lord will involve varying degrees of difficulty, depending on the circumstances surrounding that project. These circumstances, we should recall, are all under the control of God, and with Him nothing is impossible. On the other hand, these circumstances are also partly under our control: "I can do all things through Christ which strengthen me," (Phil. 4, 13.) We can and should discuss and consider the degree of difficulty

in this task of secondary education, but ultimate labels like "impossible" ought to be used with care. In less theoretical terms, the "possible-ness" of maintaining Christian schools on all levels is being amply demonstrated daily by our sister Wisconsin Synod, as well as by other synods even smaller than ours.

2) It has never, we think, been forthrightly argued among us that Christian education on the secondary level is unnecessary; and yet from the reactions of some in our Synod, it seems that such education lies rather low on their scale of values. We, as the committee made "responsible for beginning this work," have been particularly disappointed at the apparent lack of efforts on the part of many to "promote the high school in their congregations in every way possible," as the Synod urged last year (Report, p. 67, Res. 1d). The necessity of Christian education, also on the high school level, rests firmly in the commands and promises of the Lord — it should be unnecessary to quote these again in a Synod which by God's grace has professed a commitment to Christian education for many years. It would be foolish to confine the application of those commands and promises to a narrow block of two years in the lives of our Synod's youth; when the Lord says, "Bring them up in the nurture and admonition of the Lord," He surely means all the way up. The ultimate success of our Synod's college, as of all its work, rests on the commands and promises of the Lord; and if His words apply on the Junior College level, they apply also on the high school and elementary levels — or else they do not apply at all. An examination of the contemporary world can convince us, in fact, that the necessity for Christian education on the high school level is greater today than ever before. For one thing, there are more children of that age in our Synod today. In addition, the anti-Christian philosophies of evolutionism and materialism are stronger in our public high schools than ever before. It is to be feared that some are reluctant to criticize the dangers inherent in our public high schools, especially where the high schools are a strong part of the local community. For it is precisely there where the influence of the public high school becomes all-permeating in the lives of the children, and even their families. It ill befits us as watchmen on the walls of Zion to remain silent, and fail to warn the Lord's people of these great dangers. In addition, the earlier maturity of today's young people, about which we hear so much, suggests that many experiences crucial to their faith occur during their high school years; the crucial nature of those years is further illustrated by the sad statistics documenting the loss of young people to the church between their confirmations and high school graduations. Certainly, we need to do more, not less, for our young people of high school age. In view of the commands and promises of the Lord regarding Christian education on all levels, as well as of the growing needs for such education for our high schoolers, it is quite difficult to argue that it is God's will for our Synod's high school that it close.

3) One of the strongest reasons advanced for closing the high school is the fact that so few in our Synod are making use of it; enrollment figures have been dropping steadily in past years. It is true, there are trends in our society that have discouraged enrollment at our school under present conditions (cf. 1968 Convention Report, pp. 63-64); but rather than merely citing such trends as reasons to believe Christian high schools are a thing of the past, should we not also examine and take advantage of other trends which might encourage enrollment? For example, if it is true that some parents are reluctant today to send their children away from home for high school, why could we not take advantage of the newly-growing concentrations of students in some areas of our Synod, and locate the school in a place where more day-school students are possible? Chief among those trends that should encourage greater high school enrollment are those changes noted above that heighten the need for Christian education; were our people fully instructed in such trends, our high school enrollment would surely increase. These are the kinds of changes our school should be expected to make, to keep in tune with the times. It is true that never will every Synod child make use of our high school; but under the proper conditions more — perhaps many more — would. After proper separation from the college (the high school-junior college combination has hurt the high school as much or more than the

college), after proper promotion (including instruction of Synod members everywhere about the dangers of public school education — in past years high school promotion has always been overshadowed by that for the college), after proper stability has been achieved (in these past few years of doubt, it is amazing that the high school has been able to maintain as high an enrollment as it has), with aggressive leadership (the present administration and regents, properly giving their prime attention to the growing problems of the college, would have had to be super-human to devote also to the high school the efforts it required), with ample safeguards to inspire the confidence of parents, and in a suitable location (to encourage day-school enrollment), it seems quite likely that high school enrollment would increase sharply.

4) The final major reason advanced for closing the high school, that the Synod cannot afford it, we feel, cannot be supported. A fair analysis of the Synod's giving potential — calculating what the synodical income is likely to be if every member contributed a God-pleasing proportion of his blessings, "as the Lord has prospered him" — will indicate that we can, indeed, well afford what the continuance of the high school would cost, plus much more. To say that the Synod is too poor to maintain a high school implies that the people of the Synod have reached the point where, if they gave more to the Lord's work, they would harm themselves; this implication is not only false, as a per-capita breakdown of Synod giving amply shows, but it also discounts the promise of the Lord to those who sacrifice for His work (Mal. 3, 10). In addition, any argument that claims that an aspect of the Lord's work must be curtailed because government funds are not available in that area reveals a strange view of the responsibility for carrying out the Lord's work. If, however, saying that the Synod cannot afford a high school means that, under the present level of synodical giving, this work of the Lord cannot be carried out among us for lack of synodical funds, then we have another story. And this brings us close to the real issue involved in the "high school problem."

If all of the above reasons advanced for closing the high school are at least questionable, then it appears that the continued existence of the high school itself does not lie at the root of the problem. Whether or not the high school should continue is not the basic issue. This becomes clear when we hear that closing the high school will not really solve any problem, in the sense that then we could sit back and breathe easier. On the contrary, if we close the high school, the same problem we have now will remain: namely, how are we going to finance the work of the Lord done by our Synod? And so the main issue to be faced by this convention really has little to do specifically with the high school; rather it is this: ARE WE NOW GOING TO BEGIN TO CUT BACK ON THE WORK OF THE LORD DONE BY OUR SYNOD? If we decide that we are going to do so, it might be well argued (and has been) that the high school would be the logical place to begin cutting back. But if we decide that we are going to carry on, and increase the work of the Lord done by our Synod, then we must make the needed commitment.

Such a commitment, we feel, is much needed in our Synod. By so stating we do not intend in any degree to disparage the very real and costly sacrifices made by many among us through the years to the various aspects of the Synod's work (— though which of us can say, in light of our Savior's sacrifice for us, that he has done enough?). Yet the run-down state of Christian elementary education (with rare exceptions) in our Synod, and the present status of its high school, as well as the immanent danger in which the college finds itself, all testify to a general lack of commitment to Christian education among us. In sharp contrast stands the practice of a number of Lutheran synods around us, all of them apparently flourishing, where their commitment to Christian education, their hearkening to God's commands and promises, has been such that frequently new home missions have been started with the construction of a school, in which building the congregation worships until a sanctuary can be built. This custom, evidence of a deep commitment to Christian education, and of a heartfelt trust in the promise of the Lord's blessings on such education, has unfortunately been of infrequent use among us. Along with a needed commitment to Christian education is required a renewed commitment to the Lord's work in general, as indicated by the fact that despite the many open doors the Lord is placing before us, our Synod's

mission program, both foreign and at home, is being shamefully curtailed simply because of lack of funds. This is the total synodical picture against which we feel the high school decision should be viewed; to continue our high school means to continue advancing in our Synod's work; to close it means to fall back, perhaps to regroup for another advance, but perhaps to begin a continuing retreat.

We must emphasize here that we cannot afford to close our eyes to the facts. We cannot discount or ignore the previous warnings and studies on the high school situation that have become available over the years, including that conducted by the special study committee for last year's convention. We cannot ignore the extreme financial situation in which our high school, and increasingly our college, find themselves. We cannot expect regents and administration to continue operating our schools full-strength on nothing, or rather, on the same budget in the face of spiralling costs. We cannot expect our teachers to starve themselves and their children, or deprive them of education, for lack of funds. We cannot expect any appointed committee of the Synod to come up with a magical source of funds to maintain our schools, nor can we expect any work of our Synod to depend on the availability of government money. The work of the Lord is to be done by the people of the Lord, by their work and their support. If the Synod is to continue carrying on the work of the Lord in education — if it is to continue receiving the blessings of the Lord through education, benefits which far exceed any cost, then the people of the Synod must do their part too. Past are the times (if there ever were such times) when a mere convention vote could guarantee the continued existence of the high school, or the college, or the seminary, or the mission program, or anything. The Synod must listen carefully to the statement of the commitment required — the commitment of money, of effort, of planning, of patience, and of prayers; this commitment will draw on the entire Synod — there can be no shifting of the burden to "individuals in our Synod who have strong convictions for keeping the high school open" (1968 Convention Report, p. 66). If the Synod as a whole feels unable to make the necessary commitment, then let it admit that fact, and begin the cut-backs and closings — which for lack of commitment, and for lack of the Lord's blessings upon commitment (cf. parable of the talents), may perhaps start a series of cut-backs and closings, affecting education, missions, and all aspects of our Synod's work. But if the Synod is willing, with the Lord's help, to make the necessary commitment, then let it take the steps necessary to carry it out, which might include perhaps a more systematic means of raising necessary funds.

So far as the high school is concerned, this committee urges the Synod to approve the following plan for a high school association, not only in order to continue the fine tradition of secondary Christian education embodied in our Bethany high school, not only to continue the work of the Lord in this way, not only to guarantee the continued reception of the blessings of the Lord through this work, but also as a token of the Synod's renewed commitment to the work of the Lord in all areas of the Synod's activity.

Following is a briefly outlined summary of this committee's proposal for a high school association, followed by the suggested Guidelines under which the association would be operated. The committee respectfully suggests that the vote on these proposals, which will determine the future of Bethany High School, be taken after a thorough discussion of the Synod's future commitment.

In brief, the proposed association would take this form: the ultimate control of, and responsibility for, the association would remain with the Synod; provision would be made, however, for "broadening the base of support" for the high school (cf. 1968 Synod Report, p. 66) by allowing congregations and individuals outside our Synod but in fellowship with us to contribute both students and funds to the school, and in turn be represented on the association's governing body, a Board of Directors. This Board of Directors will consist of a maximum of nine, and a minimum of six men; six members will be chosen by the Synod, three more may be chosen by congregations and individuals. The Board of Directors would be empowered to make all the decisions necessary to the successful operation of the high school.

Although the broader base of support might conceivably provide some

needed funds, the major responsibility for financing the association, i.e. providing it the subsidy it will need to keep tuition costs reasonably low, will remain with the Synod. The exact level of subsidy needed in each of the coming years is impossible to estimate closely in advance; the estimates made by the Board of Regents, and by the high school study committee of last year, are perhaps as close as it is possible to get.

Following are the proposed Guidelines under which the association may be operated:

PROPOSED GUIDELINES FOR THE HIGH SCHOOL ASSOCIATION - E.L.S.

I. NAME

The name of this association shall be: The Lutheran High School Association (of the).

II. PURPOSE

The purpose of this Association shall be to conduct, control, manage, and maintain a Lutheran high school or secondary school for the congregations of the Evangelical Lutheran Synod. The Association shall accordingly have the right to establish policies and curricula, employ faculty and staff, operate and maintain a physical plant, including dormitories, cafeterias and allied services, and to do all other things needful and usual in the furtherance of its authorized purposes. It may solicit and receive contributions, grants, scholarships and endowments for the promotion of Christian education or in the furtherance of its work.

III. MEMBERSHIP

Section One: GENERAL—Membership in this Association shall be divided into two classes designated as "Synodical Members" and "Affiliate Members."

Section Two: SYNODICAL MEMBERS—The "Synodical Members" shall be those duly accredited delegates to a current convention of the Evangelical Lutheran Synod, a corporation. When a member ceases to be so accredited, his membership herein shall cease automatically. The final authority and responsibility in the Association shall rest with the Synodical Members until a separate corporation is formed.

Section Three: AFFILIATE MEMBERS—The "Affiliate Members" shall be congregations outside of but in confessional affiliation with the Evangelical Lutheran Synod, which choose to support the high school with students and with funds. An Affiliate Member shall be termed "active" if it is eligible to choose a Director; if not, it shall be termed "inactive." Affiliate membership shall cease when confessional affiliation with the Evangelical Lutheran Synod is broken, or when the member chooses to withdraw.

IV. MANAGEMENT

Section One: DIRECTORS—The general control and management of the Association shall be vested in a Board of Directors of nine persons, six of whom shall be chosen by the Synodical Members, and three of whom may be chosen by the Affiliate Members. All Directors shall have equal rights and privileges.

Section Two: ELECTION OF DIRECTORS—The Directors shall be chosen in the following manners:

A. The Synodical Members shall choose, for three year terms, two Directors, one a pastor and one a layman, at each of the annual conventions of the Evangelical Lutheran Synod, except that the first year all six Directors shall be elected with properly staggered terms. Each Director shall be a member in good standing of the Evangelical Lutheran Synod, and upon termination of such membership his membership on the Board of Directors shall automatically cease.

B. An Affiliate Member shall become eligible to elect from among its own membership a Director when it supplies one-tenth of the total school enrollment from among its own membership, and such eligibility shall continue as long as that member continues to supply at least one-twentieth of the total school enrollment from among its own membership. Each eligible Affiliate Member shall elect one Director, unless there are more than three such members; in which case representatives of the eligible Affiliate Members shall meet to determine how they may together choose a total of three Directors in a manner agreeable to themselves. Each Director chosen by an Affiliate Member shall be a member in good standing of a congregation in confessional affiliation with the Evangelical Lutheran Synod, and upon termination of such membership his membership on the Board of Directors shall automatically cease. These Directors shall serve three-year terms.

Section Three: MEETINGS OF DIRECTORS—The Board of Directors shall ordinarily meet on (to be determined)..... Special meetings may be called by the chairman of the Board. However, the Board shall not meet in less than two days notice—oral or written—without the unanimous consent of the Board.

Section Four: FUNCTIONS AND DUTIES OF DIRECTORS—The Board of Directors shall manage the affairs of the Association. The authority of the Board resides only in the Board as a whole, and an individual Board member, as such, shall have no authority in the affairs of the Association except as such authority may have been specifically delegated to him by the Board. The following, among others, shall be the functions of the Board of Directors:

1. To supervise the activities and execute the decisions of the Association.
2. To accept and receive grants and bequests; and to use, manage, and conduct such property and business for the use and benefits of this Association to the extent and under such restrictions and limitations as may be prescribed by the Evangelical Lutheran Synod through its Board of Trustees.
3. To provide proper bond for the officials who are charged with the handling of the funds of the Association.
4. To provide for the financial needs of the Association through budgeted synodical funds and to administer its funds.

5. To appoint such committees as it may deem necessary for the best interests of the Association and its school.

6. To act as a connecting link between the faculty and the Association.

7. To make provision for systematic and regular visitation of the school, assuring itself that the educational policies of the Association are duly carried out in the school.

8. To select and call the principal of the school in accordance with the provisions of Article V of these Guidelines.

9. To call or employ, and dismiss, if necessary, members of the faculty.

10. To engage and dismiss other employees apart from the faculty.

11. To report its actions regularly to the members of the Association.

12. To bear the final responsibility and authority in all aspects of the Association's operation. The Board shall pass upon the scales of tuition, fees, requirements for admission, schedule of studies and curricula, matters of accreditation, extra-curricular activities, standards of discipline, standards and requirements for graduation, salary scales, promotions and retirements, plans for the physical development of the institutional plant, and all other matters incident to the proper operation of the High School.

Section Five: OFFICERS OF DIRECTORS—The Board of Directors shall choose from its own membership the following officers: Chairman, Vice-Chairman, Secretary, and Treasurer. Their terms of office shall be one year.

Section Six: DUTIES OF OFFICERS—

1. The duties of the Chairman shall be those commonly associated with the office of a Chairman of an association.

2. The duties of the Vice-Chairman shall be to discharge the duties of the Chairman in the event of the latter's absence or disability, and to act as Chairman until the next annual election in case the office of the Chairman becomes vacant for any cause whatsoever.

3. The duties of the Secretary shall be to keep a record of the proceedings of all meetings of the Board of Directors, to conduct necessary correspondence as directed, and to keep safely and systematically all books, papers, records, and documents belonging to the Association or in any wise pertaining to its affairs.

4. The duties of the Treasurer shall be to receive, deposit in a bank, and disburse the funds of the Association, in accordance with the requirements of the Board of Directors or the direction of the members of the Association, and to render account of his transactions to and as required by the Board of Directors or the members of the Association.

Section Seven: EXECUTIVE COMMITTEE—The Board of Directors may designate an Executive Committee of two or more Directors who may, in the interval between the meetings of the Board, exercise such authority as the Board shall designate in a resolution appointing such Executive Committee.

Section Eight: QUORUM—Two thirds of the membership of the Board of Directors shall constitute a quorum at any and all Board meetings.

Section Nine: VACANCIES—Vacancies occurring on the Board between election shall be filled by appointment of the Board. The individual so appointed shall hold membership on the Board until the next duly-called meeting of that body responsible for filling the position he occupies, at which meeting that body shall elect a member to the Board of Directors for the unexpired term.

Section Ten: REMOVAL OF DIRECTORS—Members of the Association may, by a majority vote at any meeting, remove a Director or Directors elected by them from office, provided that notice of the meeting shall state that such action is to be considered.

V. THE PRINCIPAL

Section One: SELECTION—Candidates for the office of principal at the high school shall be nominated in writing by any member of the Evangelical Lutheran Synod, or of those Affiliate Members in the Association who are eligible to elect a Director. From this list of candidates the Board of Directors shall select and call the principal.

Section Two: DUTIES OF PRINCIPAL—The duties of the principal shall be the following:

1. To act as the chief executive officer of the Board of Directors.

2. To counsel and advise the Board of Directors and the Association regarding the affairs of the school. He shall be an ex officio member of all committees of the Board.

3. To perform all duties associated with the internal administration of the school. He shall be held responsible for all duties delegated to others.

VI. AMENDMENTS

Changes in these Guidelines may be made by the Board of Directors, provided the proposed changes are approved by a majority of the Synodical members. The Affiliate Members are invited to express their approval or disapproval of proposed changes to the Synodical Members.

Respectfully submitted,

Mr. Carl Annexstad

The Rev. Walther Gullixson

The Rev. Thomas Kuster, chairman

The Rev. Norman Madson, secretary

Mr. Harry Olson

REPORT OF THE BOARD OF REGENTS TO THE SPECIAL SYNOD CONVENTION

April 8 and 9, 1969

We urge all pastors and delegates to study carefully the reports directed to the Synod regarding Bethany High School either by the Board of Regents or by special studies as found in the **Annual Report** of our Synod as follows:

- 1959 Page 47 - 48
- 1962 Page 56
- 1963 Pages 59 and 61—Resolution 6
- 1964 Page 66
- Pages 69 and 70—Resolutions 8, 9, 10, 11, 12, 13
- 1965 Page 51
- Pages 55 - 59—Bethany High School Survey
- 1966 Pages 52 - 53
- Pages 55 - 56—Resolutions 1, 2, and 4
- 1967 Pages 42 - 43
- Pages 44 - 45—Resolution 2
- 1968 Page 60
- Pages 63 - 66—Report of High School Review Committee
- Page 66—Memorial
- Page 67—Resolution 1

At its November meeting, the Board of Regents prepared an analysis of the present situation with regard to the continued existence of our High School, College, and Seminary, for consideration at the General Pastoral Conference (January 1969).

We herewith submit this analysis for consideration by the Synod:

1. A resident high school is increasingly difficult to maintain because:

a. Many sincere and serious-minded parents feel that they cannot send their children away from home at such an early age in their lives, not only because they want the companionship of their children through the high school years but because they honestly feel that their children need the personal guidance of the parents.

b. Many parents feel that they cannot afford to send their children away to schooling for eight years since they barely have resources enough to get them thru four years of college.

c. There is so little outside aid available to help finance high school students; for example, there is no real student aid program possible on the high school level at least partly funded by the government; and there is virtually no money to help provide facilities or educational equipment.

2. There is some available outside help for financing the cost of a college education; for example, there are Economic Opportunity Grants, National Defense Student Loan programs, the Guaranteed Student Loan program, and the Work-Study program; in addition to this direct aid to students, there are direct grants to colleges and universities for the assistance of building facilities and providing educational equipment and material; in addition, it is apparent that colleges seem to benefit more from gifts from individuals than do high schools.

3. The compression of the junior college program into two years, as contrasted with the four-year spread necessary to operate the high school, allows for a more concentrated economic operation.

4. The cost of all education has not only increased dramatically during the last twenty years but will continue to increase above the normal inflationary rate because education involves, to a great extent, individual services.

5. The rate of increase in the most of education is exceeding the

rate of increase in the growth of our Synod and its financial resources.

6. It is virtually impossible to apply for needed regional accreditation without the assurance of adequate resources.

7. Without regional accreditation enrollment at the college will decline.

By way of summarizing the problem which we face we offer the following:

There has been a great decline in the number of students attending our High School. In 1949-50 the High School enrollment was 133 while the College had an enrollment of 126. This present School Year there are 62 in the High School Department with 228 in the College Department. The decline in the High School Department has come chiefly in the number of dormitory students. While it may be true in part that there has not been as concerted an effort to enroll High School students as there might have been, yet our canvassers all testify that it is more and more difficult to get students for our High School.

At the same time our enrollment in the College Department has almost doubled, bearing out the change among our people that more of our youth are attending College than ever before. This certainly explains partly why parents keep their High School children at home and send them to a public High School at a much smaller cost so that they are then better able to pay for a College education.

In the meantime costs of providing an education have skyrocketed for us as it has for the public High Schools. In 1949-50, to take the same year when the High School enrollment was the highest, the subsidy paid to Bethany for High School and College by our Synod was \$8,000.00. This year it will be \$86,000.00 plus a deficit of \$30,000.00. Next year, 1969-70, the Synod Trustees have granted a budget of \$75,351.00 for the College Department alone. Adding the Capital Items costing \$11,590.00 and Seminary \$19,118.00, we have a total subsidy of \$105,103.00. It is evident to us that our Synod will not be able to supply much more by way of subsidy for Education; at least not in the amount needed to keep three departments (Seminary, College, High School) in operation in such a manner as to provide the quality education needed by our young people and which the parents and our Synod rightfully ask shall be furnished. We could raise the tuition paid by the students, but this would only make it more difficult for parents to pay for the schooling of their children and would further decrease our enrollment. Establishing an Association to operate the High School, with the Synod furnishing the greater part of the financial support, will not really solve our problem since the financial requirements would still remain. Costs of operating our College and Seminary will increase, putting a greater demand upon the financial ability of our Synod, thus making it necessary to close one department. But why close the High School and not the College? The big increase in the College enrollment at the same time that the High School enrollment decreased made it clear that we could serve many more of our young people by continuing to operate our Junior College Department. Therefore we recommend keeping the Junior College Department.

In asking that the High School Department be discontinued, we are still deeply concerned about the young people of High School age and the parents who desire to have their children attend a Christian High School. We urge all Congregations who are close to Wisconsin Synod Area High Schools to arrange to have their children (High School students) attend those schools. We also recommend that the Synod seek to make arrangements with the WELS to use a Boarding High School such as their High School at Morbridge, South Dakota. We recommend that the Synod subsidize ELS students who are residents in a Boarding School of the WELS in the amount of \$200.00 per year. In this way we believe our Synod will be

able to continue to serve our young people in the best manner possible under existing conditions without jeopardizing our whole education program.

Luther Vangen, Secretary

MEMORIALS

River Heights Lutheran Church (ELS)

1708 2nd St. N.W.

East Grand Forks, Minnesota 56721

Erling T. Teigen, Pastor

RESOLVED, To submit the following as a memorial to the Synod:

WHEREAS, In recent years the enrollment at the high school has steadily decreased, and efforts to renew interest in the high school have not met with significant results, and

WHEREAS, It is evident that since the early 1950's parents have felt unable to pay for their student's schooling eight years away from home, and

WHEREAS, Many sincere parents have felt that they could not send their children away from home during their high school years, and

WHEREAS, The President of the College, the Board of Regents, the Faculty Steering Committee, and the Special Study Committee have all testified that we lack the resources to operate a high school, college, and seminary without jeopardizing our whole educational structure, and

WHEREAS, Regional accreditation for the college is of great importance, and

WHEREAS, The Wisconsin Evangelical Lutheran Synod (WELS) has area high schools that are available to our pupils, and

WHEREAS, The WELS uses the education facilities of Bethany Lutheran College for the training of certain groups of its students, and

WHEREAS, The Evangelical Lutheran Synod (ELS) still wants to provide the opportunity for high school students to obtain a Christian Education, therefore let it be,

RESOLVED, a) That the ELS discontinue the high school in July, 1969, and be it further,

RESOLVED, b) That the Elementary Education Committee be appointed to serve as an agency to direct our youth to WELS high schools, and be it further,

RESOLVED, c) That the ELS subsidize each ELS pupil attending Bethany Lutheran High School on May 30, 1969, who desires to attend a WELS high school for the remainder of his high school years, at the rate of \$500 per year for boarding students, and \$200 for day students, and be it further

RESOLVED, d) That the ELS investigate subsidizing other ELS students that desire to attend WELS High Schools.

David H. Teigen, Secretary

REPORT OF THE "OPINION POLL" REGARDING THE HIGH SCHOOL

Twenty four Congregations responded to the Resolution passed by the Synod (1968 Synod Report, p. 67) "BE IT RESOLVED, a) That an association be formed to operate the high school."

Nine congregations favored the resolution; 9 opposed the resolution; 5 voted (incorrectly) to close the high school; and one voted no action.

HIGHER EDUCATION—HIGH SCHOOL

ACTION OF THE SYNOD

Resolution No. 1

WHEREAS, The Synod feels its God-given responsibility for the Christian education of its high school youth, and

WHEREAS, It has become clear that our Synod, under the present conditions, is no longer in a position to maintain an adequate synodical high school, therefore

a) BE IT RESOLVED, That the Synod suspend the operation of Bethany Lutheran High School at the close of the current school year, until such time as, God willing, it becomes feasible for a synodical high school to be reopened; and

Negative votes recorded: Pastor T. A. Kuster, G. A. R. Gullixson, H. Handberg, P. Madson, and Mr. Alvin Hansen.

b) That in the meantime the Synod encourage the attendance of its students at Christian high schools of our fellowship.

Resolution No. 2

BE IT RESOLVED, That the Evangelical Lutheran Synod establish a program of adequate financial aids to Evangelical Lutheran Synod high school students attending Christian high schools of our fellowship.

Resolution No. 3

BE IT RESOLVED, That the following paragraphs be referred to the Board of Regents for study and report to the next regular convention of the Synod on the matter:

a) "For each Evangelical Lutheran Synod student presently attending Bethany Lutheran High School who attends a Christian institution of our fellowship, a subsidy will be made available for the remainder of his high school years, as follows: \$500 per year for a boarding student and \$200 per year for a day student."

b) "For any other Evangelical Lutheran Synod student attending a Christian institution of our fellowship a subsidy will be made available at the rate of \$250 per year for a boarding student and \$100 per year for a day student."

Resolution No. 4

BE IT RESOLVED, That the Synod establish a Board of Christian Secondary Education, whose functions will be

a) to administer the subsidies of synodical high school students in Christian institutions in our fellowship;

b) to promote vigorously the use of Christian institutions in our fellowship by high school students of our Synod;

c) to keep the Synod aware of the needs of our high school youth for Christian education;

d) to continue studying actively the ways and means available to the Synod by which it can reopen its own high school at the earliest possible moment; and

e) to make available literature suitable for use in the Christian training of high school youth on the local parish level.

Resolution No. 5

BE IT RESOLVED, That the President of the Evangelical Lutheran Synod appoint a committee to develop guidelines for this board which is to be elected at the 1969 convention.

CHURCH LOCATIONS AND TIME OF SERVICES

(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
		Bagley—Our Savior's	6 W on #2	*	S. Quist
		Clearbrook—Concordia	8 SW	*	S. Quist
		East Grand Forks—River Hts.			
			1708 2nd NW	11:00; S 9:00	E. Teigen
		Fertile—First Evanger		*	W. Frick
		Fosston—Cross Lake	8 NW	*	S. Quist
		Fosston—Froen	7 NE	*	S. Quist
		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		*	S. Quist
		Oklee—Clearwater	6 N, 4 E	*	D. Lillegard
		Oklee—Oak Park	11 N, 4 E	*	D. Lillegard
		Plummer—Clearwater	5 N	2:30 p.m.	D. Lillegard
		Trail—Mt. Olive		9:00	D. Lillegard
		Trail—Nazareth	12 N, 2 E	*	D. Lillegard
		Ulen—Calvary		*	W. Frick

NORTH DAKOTA

Mayville—1st American, 2nd at 3rd NE	11:00; S 10:00	R. Falk
East Grand Forks (Minn.)	See above.	

Central Circuit No. 2

MINNESOTA

Burnsville—Hiawatha		
	Co. Rd. 30 & Hwy. 13	9:00
Gaylord—Norw. Grove	6 S	*
Kasota—Kasota Valley Home		*
Mankato—Mt. Olive		8:30 & 10:45; S 9:30
	Marsh & Guenther	
Minneapolis—Hiawatha	1420 E. 43rd	9:00 & 10:45
Minneapolis—King of Grace		10:30; S 9:00
Sandberg Jr. High		
	Douglas Dr. & Medicine Lake Rd.	
Princeton—Bethany	801 S. 6th	9:00
Princeton—Our Savior's	10 W, 4 S	11:00; S 10:45
St. Peter—Norseland	12 NW	*
		W. Gullixson
		T. Aaberg
		H. Handberg
		H. Handberg
		F. Weyland
		R. Branstad

Southwestern Circuit No. 3

MINNESOTA

Belview—Our Savior's		*	P. Anderson
Belview—Rock Dell	3 N, 1 E	*	P. Anderson
Cottonwood—English	E. 1st & Main	9:00; S*	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; S*	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

Ames—Bethany, Jewel Dr. & Diamond	8:30	R. Dale
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—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
Thompson—Zion	10:00; S 9:00	J. Lillo
Thornton—Richland	11:00; S 9:00	R. Dale
Waterloo—Pilgrim 3815 Ansborough	9:30; S 9:00	P. Petersen
Waterville—E. Paint Creek 3 N	10:00*	W. Olson
Waukon—W. Paint Creek 5 E	10:00*	W. Olson

MINNESOTA

Albert Lea—Our Savior's 320 W. College	10:45; S 9:00	R. Newgard
Austin—Faith 4th SE	10:45	D. Christopherson
Hartland—Hartland	*	P. Ylvisaker
Manchester—Manchester	*	P. Ylvisaker

Lake Michigan Circuit No. 5

ILLINOIS

Chicago—St. Mark's 1701 N. Tipp	10:30	A. Strand
Chicago—St. Paul's 2215 W. North	10:00 & 11:00	P. Jecklin
Lombard—St. Timothy 547 N. Main	8:00 & 10:30; S 8:00 & 9:30	E. Unseth

MICHIGAN

East Jordan—Faith 5 E	3:00; S 7:00	R. Moldstad
Hillman—Faith		R. Nast
Holton—Holton 7549 Brickyard Rd.	10:30	J. Olsen
Muskegon—Faith 1500 N. Getty Rd.	9:00	J. Olsen
Suttons Bay—First 321 St. Mary	9:00	R. Moldstad
Traverse City—Concordia 10th & Wadsworth	11:00	R. Moldstad

WISCONSIN

Amherst Junction—Our Savior's	*	W. Petersen
Ashland—First English 7th & Vaughn	9:30	T. Teigen
Clintonville—St. Paul Veterans Bldg.	10:45	W. Werling
Cottage Grove—W. Koshkonong 8 SE	10:00; S 9:30	G. Guldborg
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—Pinehurst 3304 Fern Ct.	8:00 & 10:00	N. Oesleby
Elderon—Our Savior's	*	W. Petersen
Madison—Grace 1 S. Rosa Rd.	10:00; S 9:00	W. Petersen

WISCONSIN (Continued)

Madison—Holy Cross	2670 Milwaukee	9:00 & 11:00; S 8:30 & 10:00	G. Orvick
Madison—Our Saviour's	1 S. Hancock	10:00	A. Kuster &
Mason—Moland	5 SE	11:00	T. A. Kuster
Portage—St. Paul's	6 NW	9:00	T. Teigen
Shawano—St. Martin	5 SW	9:00	S. Lee
Wisconsin Dells—Newport	4 SE	10:30	W. Werling
			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		10:30	C. Wosje
	626 Landing Rd. N		

Pacific Circuit No. 7**WASHINGTON**

Tacoma—Lakewood	10202 112th SW	11:00	W. McMurdie
Tacoma—Parkland	123rd & Pacific S	10:30; S 9:00	H. Theiste

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(Alt. The Rev. E. G. Unseth)

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.

PAROCHIAL REPORT FOR THE YEAR 1968

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	5		3	3	685	2	7	10	75	52	115			90		7			3	16	14,016	4,966	110,000			
2.		Chicago	5	St. Paul's	1	Vacant	300	120	15	42		1		510	1		10	40	52	130			300		12	450		80	3	16	10,000	2,000			
3.		Lombard	5	St. Timothy	1	E. Unseth	302	193	60	9	1	9	3	847	5	1	10	99	104	145			100	6	16	90		4	12	27,358	5,008	100,345	48,136		
4.		Calmar	4	Trinity	1	H. Larson	91	77	25			2	1	297		2	9	53	46	56			13		4	13			11	6,526	1,125	35,000			
5.		Forest City	4	Forest Ev.	1	J. Lillo	152	112	36	3		2		345	2	2	7	38	49	67			38		8	35			16	4,308	1,305	36,000			
6.		Lake Mills	4	Lake Mills	1	A. Merseth	130	95	24	5		3		254		2	10	96	51	60			44		7	50	45		3	10	7,004	1,644	25,000	4,200	
7.		Lake Mills	4	Lime Creek	1	A. Merseth	77	56	18	2				179	1		3	52	50	44			17		5				5	4,171	1,456	45,000			
8.		Lawler	4	Saude	1	M. Tweit	120	94	22	3		1		788	1	3	10	74	51	79	14	1		7	1			3	8	9,689	4,432	120,000			
9.		Mason City	4	Central Heights	1	G. Gullixson	135	73	29	3		1		281	2		9	45	53	54			48	10	7	69		3	12	2,539	1,131	60,000	31,000		
10.		New Hampton	4	Jerico	1	M. Tweit	243	198	48	3		3	1	1,117	2	3	9	117	50	142		10	1	25		4		14	4	19	14,562	8,526	160,000		
11.		New Hampton	4	Redeemer	1	H. Larson	140	106	18	2		3	2	390		1	9	50	46	62			23		5	20	22	3	12	5,798	1,581	28,050	2,100		
12.		Northwood	4	First Shell Rock	1	A. Merseth	169	131	44	2		2		374	3	4	10	53	51	53			32		5	27		1	15	8,213	2,880	42,500			
13.		Northwood	4	Somber	1	A. Merseth	53	46	19	1				281	1		2	39	51	35			3		2			3	3	3,691	746	35,000			
14.		Scarville	4	Center	1	Vacant	129	102	42	4		3	1	253	1	2	11	42	49	55			16		3	18		11	10,393	2,108	43,000				
15.		Scarville	4	Scarville	1	Vacant	104	72	26	5		5		300		1	11	60	48	75	9	1	6			18		4	10	12,302	3,566	48,000			
16.		Story City	4	Bethany	1	R. Dale	17	14	4	3	14			60				25	15											297	453	38,000	30,000		
17.		Thompson	4	Zion	1	J. Lillo	135	105	43	4		1	1	485			6	53	49	71			28		6	26		2	1	11	5,200	1,321	50,000	500	
18.		Thornton	4	Richland	1	R. Dale	190	160	44	4				513			10	79	50	93			30		5	20		1	3	9,570	3,388	45,000			
19.		Waterloo	4	Pilgrim	1	P. Petersen	157	75	20	9			4			12	64	52	93			47	15	7	50		1	6	4,509	1,403	100,000	100,000			
20.		Waterville	4	East Paint Creek	1	W. Olson	81	69	32	1				222	1	1	6	58	39	50			9		2	9			5	4,038	2,898	26,000			
21.	Mass.	Waukon	4	West Paint Creek	1	W. Olson	57	46	20	1				144		2	6	45	40	45			10		1	9			2	3,288	1,690	26,000			
22.		Brewster	6	Lutheran Mission	2	C. Moldstad																													
23.		Cambridge	6	Harvard Street	1	P. Madson	106	82	20	4		1		355	3	1	8	30	50	42			15	10	6			1	4	7,600	3,155	116,500	2,642	5,000	
24.		East Jordan	5	Faith	1	R. Moldstad	68	40	14	9	1		1	184		1		939	52	42			20	15	4	30		6	1	8	6,000	2,417	17,875	2,200	
25.		Holton	5	Holton	1	J. Olsen																													
26.		Muskegon	5	Faith	1	J. Olsen																													
27.		Suttons Bay	5	First	1	R. Moldstad	90	74	27	2		2		282	2	2	10	36	52	51			7	6	4			8	1	12	7,830	3,870	35,500		
28.		Traverse City	5	Concordia	1	R. Moldstad	28	19	8	1				97		1	2	16	52	19			2		1				4	4	2,666	717	10,000	9,000	
29.		Albert Lea	1	Our Savior's	1	R. Newgard	744	510	164	16	1	22		1,618	4	4	11	206	52	265			211		19	134	29	5	4	56	19,953	10,378	162,000	23,000	
30.		Audubon	1	Immanuel	1	W. Halvorson	230	142	55	2		1		615	4	1	10	73	51	93			62		9	50	10	2	2	34	6,771	719	15,000		
31.		Austin	4	Faith	1	D. Christopherson	36	19	8	2		2		180			4	21	67	37			33	10	5	22			3	4,591	95	4,000	3,034		
32.		Bagley	1	Our Savior's	1	S. Quist	134	79	24	5	2	2		359	2		5	34	48	72			39	15	7	34			13	2					

BETHANY LUTHERAN COLLEGE

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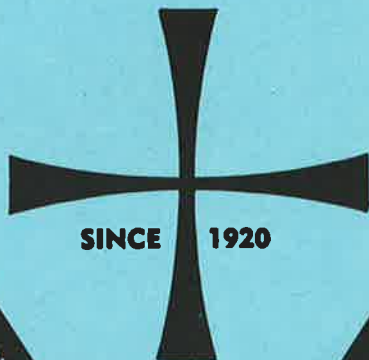
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