

**THE 53rd REGULAR CONVENTION  
OF THE  
EVANGELICAL LUTHERAN SYNOD**

**ESSAY:**

Where We  
Stand...



**IN THE WORD**

By **PROF. GLENN REICHWALD**  
Mankato, Minnesota

**BETHANY LUTHERAN COLLEGE**

**MANKATO, MINNESOTA**

**June 21-26, 1970**

# **53rd REPORT REGULAR CONVENTION**

**of the**

**EVANGELICAL LUTHERAN SYNOD**

**and the**

**14th Annual Meeting of the**

**BETHANY LUTHERAN COLLEGE**

**CORPORATION**

**Convention Theme**

**THE FOUNDATION MUST STAND**

**Compiled by**

**W. C. Gullixson, Secretary**

**Held at**

**Bethany Lutheran College**

**Mankato, Minnesota 56001**

**June 21-26, 1970**



## OPENING OF THE CONVENTION

The 53rd Annual Convention of the Evangelical Lutheran Synod opened with a festival service held in the Bethany College Auditorium-Gymnasium, Sunday June 21st, 1970, at 7:30 p.m.

The Rev. Wayne Halvorson of Hawley, Minnesota, served as liturgist and the Rev. Wm. Petersen, Madison, Wisc. delivered the message. Pastor G.A.R. Gullixson, Mason City, Iowa, was at the organ. A choir and pastor's chorus added to the service.

"God's Message to Us in These Last Days" was the theme of Pastor Petersen's sermon. Rev. 3,11 was his text. Pastor Petersen stated that the world is full of tensions and unrest. To be relevant to this modern situation we as a Synod and as individual members must stand solidly on Scripture as the Word of God. In the words of our convention theme: "The Foundation Must Stand.", only uncertainty and doubt lay ahead of those who abandon the Word as being a sure foundation. We have a theology which says "Thus saith the Lord" rather than "Yea, hath God said?"

The Word will lead us to the one real certainty in life—that of our souls eternal salvation through Christ. Of the certainty Pastor Petersen quoted: "If ye continue in my Word, then are ye My disciples indeed. And ye shall know the truth and the truth shall make you free."

President B. W. Teigen welcomed the convention to use its own facilities. He expressed the hope that Bethany could provide the place and accommodations that would help the Synod in its work, and the prayer that the Lord would grant wisdom and understanding for the work before the convention.

Pastor Hugo Handberg welcomed the Synod on behalf of Mount Olive Lutheran Church where the communion service was held. He invited all to view the new addition to the church at Mount Olive.

President George Orvick, Madison, Wisconsin, on behalf of the convention, thanked both for making all feel welcome. He noted that this was the 20th year that Pres. B. W. Teigen had served as host of the convention. He thanked the speaker, liturgist, choir and organist. He announced the temporary credentials committee: Pastors W. Halvorson, P. Jecklin, Messrs. Thomas Hoyord and Loren Larson. A telephone call from the missionaries in Lima, Peru, is expected during the Thursday morning session, he announced.

The first business session of the convention convened in the auditorium-gymnasium building of Bethany Lutheran College at 8:15 a.m. Monday. Pres. G. Orvick called for the secretary to read the Roll Call. Thirty-five Permanent Members and nine Permanent Advisory Members responded. Later a total of forty-three and thirteen, respectively, were present at the convention. The Rev. Wayne Halvorson, chairman of the temporary Credentials Committee, read the names of the delegates; forty-seven were seated. By the close of the convention, eighty-nine delegates had been seated.

President Orvick declared the 53rd Regular Convention of the Evangelical Lutheran Synod and the 14th Annual Meeting of the Bethany Lutheran College Corporation to be in session, in the name of the Triune God. He then read his Message and Report to the Synod.

The Convention committees were elected and the reports and work was assigned to the various committees.

## **Roll Call**

### **A. PERMANENT MEMBERS**

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

### **B. PERMANENT ADVISORY MEMBERS (Not eligible to vote)**

Pastor serving non-member congregations or groups: T. Teigen.

Pastors Emeriti: H. Preus, R. Nast.

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

Teacher: L. Joecks.

## **Pastors Admitted Into Membership**

The Rev. David Nelson, Lengby, Minn. 56651

The Rev. Paul Haugan, Scarville, Iowa 50473

The Rev. John Schmidt, Cottonwood, Minn. 56229



**The Rev. David Nelson**



**The Rev. Paul Haugan**

**The Rev. John Schmidt (not pictured)**

### **Advisory Members**

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

The Rev. Conrad Frey, New Ulm, Minnesota, President of Dr. Martin Luther College, New Ulm, Minnesota

The Rev. W. J. Schmidt, St. Paul's Lutheran, Wisconsin Evangelical Lutheran Synod, New Ulm, Minnesota

The Rev. Edgar Gamm, P. Em., New Ulm, Minnesota

Dr. Orlando Overn, Member of Our Savior's Lutheran Church, Madison, Wisconsin

The Rev. Emil Stubenvoll, Marinette, Wisconsin

### **Excused for Late Arrivals**

Pastors: A. Strand, D. Nelson, P. Anderson, R. Moldstad.

Delegate: Mr. R. Younge.

### **Excused for Part-time Absence**

Pastor, P. Anderson

Delegate, Herman Oelkers

### **Excused for Early Departure**

Pastors: P. Jecklin, E. Unseth, R. Falk, W. McMurdie

Delegates: Loren Larson, Lester Nichols, Chester Grossman, John Dahl, Ken Arvold, Dr. O. Overn, E. Watland, A. Voigt, A. Jordahl, O. Kerstowske, B. Wermedahl, J. R. Young, John Costello, Palmer Dehli, John Benson

## 1970 Representatives Present Eligible to Vote

PASTOR	ADDRESS	CONGREGATION	DELEGATE
T. Aaberg	St. Peter, Minn.	Norseland	Clarence Rodning R. C. Zimmerman, (Alt.) Allen Quist
P. Anderson	Belview, Minn.	Rock Dell Our Savior's	Gilbert Skogen Darold Zimmer
D. Christopherson	Austin, Minn.	Faith	M. Dale Christopherson
R. Dale	Ames, Iowa Thornton, Iowa	Bethany Richland	Alfred Tjernagel Herman Oelkers Robert Younge
R. Falk W. Frick	Mayville, N. D. Fertile, Minn. Ulen, Minn.	First American First Evanger Clavary	Boyd Wermedahl Lars Fosse Loren Larson Lester Nichols
G. Guldberg	Cottage Grove, Wis.	W. Koshkonong	John Dahl Melvin Klongland
G. Gullixson W. Gullixson	Mason City, Iowa Princeton, Minn.	Central Heights Bethany  Our Savior's	Dr. Robert Clark Alvin Hansen Donald Whitcomb Ernest Renback Judd Soule
W. Halvorson	Audubon, Minn. Hawley, Minn.	Immanuel Our Savior's	Tosten Skaaland Excused
H. Handberg	Mankato, Minn.	Mt. Olive	Rudolph E. Honsey
P. Haugan	Lake Mills, Ia.	Center	Arthur Scharlet Elmer Branstad
P. Haugan	Scarville, Ia.	Scarville	Luther Okland Reuben Escherich
P. Jecklin	Chicago, Ill.	St. Paul's	Norman Faugstad Einar Engbretson
A. Kuster	Madison, Wis.	Our Savior's	Paul Staff Kenwood Arvold
T. Kuster H. Larson	Muskegon, Mich. Calmar, Ia. New Hampton, Ia.	Faith Trinity Redeemer	A. E. Voight Ray Ames  Severt Roberson Tom Swenumson Chester Grossmann
S. Lee	Portage, Wis. Wisconsin Dells, Wis.	St. Paul's Newport	Melvin Kloppen Richard Thorland
D. Lillegard	Oklee, Minn. Trail, Minn.	Clearwater Mt. Olive	Holger Aasen Robert Jorgenson
J. Lillo	Forest City, Ia. Thompson, Ia.	Forest Zion	Erling Hoiland Lavern Kafka John Benson
N. Madson	Jasper, Minn.  Luverne, Minn.	Rose Dell Trinity  Bethany	Andrew Bilich John Young Jack Nelson
P. Madson W. McMurdie	Cambridge, Mass. Tacoma, Wash.	Harvard St. Lakewood	Lars Petersen Albert Huso Lester Amundson
A. Merseth	Lake Mills, Ia.  Northwood, Ia.	Lake Mills Line Creek First Shell Rock	Odis Holstad Ernest Manthei Excused Marlin Gobel
R. Moldstad	Lake Mills, Ia. East Jordan, Mich. Suttons Bay, Mich. Traverse City, Mich.	Somber Faith First Concordia	
D. Nelson	Hilman, Mich. Bagley, Minn. Clearbrook, Minn. Fosston, Minn. Fosston, Minn. Lengby, Minn.	Faith Our Savior's Concordia Cross Lake Froen St. Paul	
R. Newgard	Albert Lea, Minn.	Our Savior's	Harvey Bugor Arthur Jordahl
N. Oesleby G. Orvick	Eau Claire, Wis. Madison, Wis.	Pinehurst Holy Cross	Arnold Lee Harry Seifert Bernard Walter
P. Petersen W. Petersen S. Quist	Waterloo, Ia. Madison, Wis. Minneapolis, Minn.	Pilgrim Grace King of Grace	Roland Reinholdt Charles Getchell Charley Schwalbe
A. Strand J. Schmidt	Chicago, Ill. Cottonwood, Minn.	St. Mark's English	Vernell Addison Oscar Behm Stanley Gordon
E. Teigen	Tracy, Minn.  E. Grand Forks, Minn.	Zion  River Heights	Sinon Sanderson

H. Theiste	Tacoma, Wash.	Parkland	Larry Joecks
V. Theiste	Sioux Falls, S. D.	Bethel	Verne Voss
V. Theiste	Volga, S. D.	Olso	Adolph Jungemann
M. Tweit	Lawler, Iowa	Saude	Paul Helland Sr.
			Gordon Hillestad
			Henry Twedt
			John Anderson
			Paul Swenumson
E. Unseth	New Hampton, Ia.	Jerico	John Costello
	Lombard, Ill.	St. Timothy	Otto Kertowske
L. Vangen	Eau Claire, Wis.	Concordia	Leroy Meyer
			Nanian Thompson
			Ellert Storlie
			Craig Schwartz (Alt.)
W. Werling	Clintonville, Wis.	St. Paul's	Donald Anderson
F. Weyland	Minneapolis, Minn.	Hiawatha	Wayne Karlsrud
C. Wosje	Rochester, N. Y.	Indian Landing	Niel Lien
P. Ylvisaker	Hartland, Minn.	Hartland	Layton Northrup
			Leslie Olson
			Helmer
			Hendrickson (Alt.)
			Harvey Bell
<b>Vacancies</b>			
T. Kuster	Holton, Mich.	Holton	Excused
W. Petersen	Amherst Junction, Wis.	Our Savior's	Lenwick Hoyord
			Thomas Hoyord
M. Tweit	Waterville, Ia.	East Paint Creek	Palmer Dehli
	Waukon, Ia.	West Paint Creek	Melvin Gjeffe
			Ove Rood

## Convention Committees

- PRESIDENT'S MESSAGE AND REPORT:**  
*Pastors*—S. Quist, T. Kuster, W. Halvorson  
*Delegates*—Charles Getchell (King of Grace, Minneapolis), Adolph Jungemann (Bethel, Sioux Falls), Leroy Meyer (St. Timothy, Lombard)
- NOMINATIONS:**  
*Pastors*—B. W. Teigen, M. Tweit, H. Theiste, W. Petersen  
*Delegates*—Einar Engebretson (St. Paul's, Chicago), Lenwick Hoyord (Amherst Junction), Lester Amundson (Northwood), Loren Larson (Ulen)
- CREDENTIALS:**  
*Pastors*—Wayne Halvorson, Paul Jecklin  
*Delegates*—Tom Hoyord (Amherst Jct.), Loren Larson (Ulen)
- PROGRAM:**  
*Pastors*—Norman Madson, Luther Vangen
- PUBLIC PRESS AND CONVENTION SENTINEL:**  
*Pastors*—E. Teigen T. A. Kuster, R. Dale
- DOCTRINAL COMMITTEE:**  
*Pastors*—P. Madson, N. Oesleby, Profs. B. Teigen, J. Petersen  
*Delegates*—Otto Kertowske (Lombard), Paul Swenumson (Saude, Lawler), Leslie Olson (Hartland), Adolph Jungemann (Sioux Falls), Stanley Gordon (Tracy)
- MISSIONS:**  
*Pastors*—R. Newgard, H. Theiste, R. Moldstad, R. Branstad, N. Madson  
*Delegates*—Don Anderson (Clintonville), Norman Faugstad (Scarville), Erling Hoiland (Luverne), John Anderson (Saude, Lawler), Helmer Hendrickson (Hartland), Harvey Bell (Hartland), Verne Voss (Parkland), Donald Whitcomb (Bethany, Princeton), Dr. Robert Clark (Mason City), Lars Petersen (Lime Creek), Tosten Skaaland (Audubon)
- HIGHER EDUCATION:**  
*Pastors*—P. Anderson, V. Theiste, A. Merseth, S. Quist  
*Delegates*—Herman Oelkers (Thornton), Layton Northrup (Rochester), Luther Okland (Lake Mills), Leroy Meyer (Lombard), Bernard Walter (Waterloo), Lenwick Hoyord (Amherst Jct.), Jack Nelson (Lake Mills)

9. ELEMENTARY EDUCATION:

*Pastors*—P. Petersen, C. Wosje, F. Weyland

*Delegates*—Boyd Wermedahl (Mayville), M. Dale Christopherson (Austin), Ray Ames (Muskegon), Andrew Bilich (Lakewood), Niel Lien (Hiawatha, Minneapolis), Alvin Hansen (Bethany, Princeton)

10. YOUTH WORK:

*Pastors*—D. Lillegard, J. Lillo, W. Frick, R. Falk

*Delegates*—Lester Nichols (Ulen), Clarence Rodning (Norseland), A. Schartel (Mankato), Larry Joecks (Parkland), A. T. Huso (Northwood)

11. PUBLICATIONS:

*Pastors*—H. Larson, H. Handberg, R. Dale, P. Jecklin

*Delegates*—Ken Arvold (Our Saviour's, Madison), Marlin Goebel (Hillman), Melvin Klongland (Western Koshkonong)

12. FINANCES:

*Pastors*—L. Vangen, E. Unseth, A. Kuster, W. Petersen, Prof. M. Otto

*Delegates*—Elmer Branstad (Lake Mills), Robert Jorgenson (Jasper), Chester Grossman (Portage), Roland Reinholtz (Grace, Madison), Allen Quist (Norseland), John Dahl (Western Koshkonong), J. R. Young (Lakewood), Harry Seifert (Holy Cross, Madison), A. E. Voight (Our Saviour's, Madison), Lester Amundson, (Northwood), Oscar Boehm (Cottonwood), John Benson (Cambridge), Einar Engebretson (St. Paul's, Chicago)

13. CHARITIES AND SUPPORT:

*Pastors*—Prof. J. Moldstad, G. Gullixson, W. McMurdie, Prof. R. Honsey, R. Nast

*Delegates*—Einar Engebretson (St. Paul's, Chicago), Judd Soule (Our Savior's, Princeton), Vernell Addison (Cottonwood)

14. SECONDARY EDUCATION:

*Pastors*—M. Tweit, W. Werling, Prof. G. Reichwald, S. E. Lee

*Delegates*—Ellert Storlie (Concordia, Eau Claire), Charles Getchell (King of Grace, Minneapolis), Sievert Roberson (Redeemer, New Hampton), Wayne Karlsrud (Hiawatha, Minneapolis), Arthur Jordahl (Albert Lea), Odis Holstad (Somber)

15. MISCELLANEOUS:

*Pastors*—Prof. J. Madson, P. Ylvisaker, G. Guldberg, T. A. Kuster

*Delegates*—Reuben Escherich (Scarville), John Costello (Jerico, New Hampton), Nanian Thompson (Concordia, Eau Claire), Lars Fosse (Fertile), Ernest Renback (Our Savior's, Princeton)

16. SYNODICAL MEMBERSHIP:

*Pastors*—A. Harstad, T. Aaberg, W. Halvorson, T. Teigen

*Delegates*—Charles Schwalbe (King of Grace, Minneapolis), Tom Swenumson (Redeemer, New Hampton), Richard Thorland (Thompson), Paul Staff (St. Paul's, Chicago), Harvey Bugor (Albert Lea)

17. PASTORAL CONFERENCE RECORDS:

*Profs.*—J. Madson, R. Honsey

18. RESOLUTIONS:

*Pastors*—H. Handberg, Prof. M. Otto

*Delegate*—Einar Engebretson (St. Paul's, Chicago)

19. TELLERS:

*Pastors*—W. Halvorson, J. Lillo, P. Jecklin, R. Falk, R. Dale, T. A. Kuster

20. CHAPLAIN:

*Pastor*—Herbert Larson

21. HEAD USHER:

*Pastor*—Rodger Dale

22. PARLIAMENTARIAN:

*Pastor*—M. E. Tweit

23. ORGANIST:

*Pastor*—G. A. R. Gullixson

## THE PRESIDENT'S MESSAGE

Esteemed Members and Friends of our Evangelical Lutheran Synod, Fellow Redeemed in Christ: Grace be unto you and peace from God our Father and from the Lord and Saviour Jesus Christ.

"God's Word is our great heritage  
And shall be ours forever;  
To spread its light from age to age  
Shall be our chief endeavor;  
Through life it guides our way,  
In death it is our stay;  
Lord grant, while worlds endure  
We keep its teachings pure,  
Throughout all generations." Lutheran Hymnary 137

As we come together for the 53rd Annual Convention of the Evangelical Lutheran Synod we would like to base our message upon the words of the precious hymn which we have just quoted. We find in this hymn a statement of our glorious heritage, our purpose as a Synod and our comfort upon life's way.

### "GOD'S WORD IS OUR GREAT HERITAGE AND SHALL BE OUR'S FOREVER."

The most precious possession which we have as individual pilgrims here on earth, as congregations in our various communities and as a corporate church body, is the Word of God. This is our great heritage. An heritage is something which is handed down from one's ancestors or the past. Our great heritage, the Word of God, was handed down to mankind by God Himself. Total spiritual darkness, total depravity, enveloped man by nature. He could not know the true God and could never find the way of salvation. Therefore God in His great mercy revealed Himself to man through His Word. The Holy Prophets, Evangelists, and Apostles became God's instruments to record for all time God's revelation of Himself and His great plan for our salvation. "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). The process by which the Lord made use of these men to record His Word we call Verbal Inspiration. By this expression we mean to confess our faith that the very words of the Bible are inspired by God and are His inerrant and infallible revelation to us.

We have chosen as the theme for this convention, "The Foundation Must Stand." By this theme we wish to assert that the Word of God is the Foundation for our faith. Yes, we also speak of our blessed Lord and Saviour, Jesus Christ, as the "Church's One Foundation." But the two are not contradictory. Olav Valen-Sendstad assures us thus: "If we say: 'Jesus Christ is the Foundation,' or, 'His Word is the foundation,' that is one and the same thing, merely viewed from two different angles. In reality He Himself is the Foundation. In the understanding of reality His Word is the foundation." (*The Word That Can Never Die*, p. 30) If, then, the foundation, the Word, is undermined every single doctrine of our faith is at once placed in a shaky position, for every article of our faith is based upon Scripture and is drawn from it. Even the most basic doctrines of our faith, as the Trinity, the Deity of Christ and the Redemption, are called into question if one gives up belief in Verbal Inspiration. And yet, this is just what is happening throughout the world and in Lutheran circles today. The undermining of the foundation is taking place day after day in theological circles in which a generation or two ago, people would have risen up in wrath against such treatment of God's sacred Word.

It is our prayer that the essay and the devotions at this convention may inspire all of us to become more familiar with the devastating results of the use of the historical-critical approach to Scripture, that we might become more proficient in our ability to defend the faith

once delivered to the saints. To contend for the faith, to be well informed in the field of Biblical interpretation, is not something that any of us dare leave to researchers and cloistered scholars. Every pastor and every layman has a duty to be aware of the attacks upon the foundation, so he may help to preserve it for himself and for coming generations.

**"TO SPREAD ITS LIGHT FROM AGE TO AGE  
SHALL BE OUR CHIEF ENDEAVOR."**

The second line of the hymn surely states our chief purpose: To spread the light of God's Word from age to age. We are to do this by the patient instruction of the young in our homes, Sunday Schools and Christian Day Schools. Every home shall have its Bible, catechism and hymnbook. The father and mother should bear the responsibility of teaching such truths as are found therein to their little ones. In addition to the home, which is the primary institution for the training of children, we should continue to be most concerned about the operation of education agencies in our congregations. Perhaps a self-study committee in every congregation would be able to analyze such questions as: "Are we making the best possible use of our Sunday School and Weekday Schools?" "Are we supporting our Christian Day School as we should?" "Is there a possibility of having a Christian Day School where none exists?" The congregation should never lose sight of the fact that one of its main functions is to teach. In response to Christ's command to "teach all nations," we should ever regard ourselves as "teaching churches" making use of every possible means to indoctrinate young and old alike.

We spread the light of God's Word by being personal missionaries. Day after day we come into contact with people. A good example, a kind word, a conversation about the joy that can be found in the Lord can win a soul for Christ. Andrew found Peter, saying, "Come and see." Philip found Nathaniel, saying, "Come and see." Surely we can say to those around us, "Come and see Jesus." "Come and hear the Word in our church."

To spread the light of God's Word we should ever be a "mission-minded" church body. We rejoice in the fact that we have been able to send our second missionary to work in our foreign mission in Lima, Peru. We hope to be able to speak with our missionaries by telephone at this convention so that all may hear. May the Lord continue to bless our work there that the glorious light of His Word may shine in that darkened and tragedy-stricken land. And let us at this convention take another hard look at our mission endeavors on the home front, asking ourselves if we are doing everything possible to establish new congregations, and if we are supporting our missionaries as we should.

**"THROUGH LIFE IT GUIDES OUR WAY,  
IN DEATH IT IS OUR STAY."**

We live in difficult days for our society, for our country and for our church. The spirit of rebelliousness and disrespect for authority that pervades the land, the growing use of narcotics, the declining moral standards all cause the earnest Christian to wonder if indeed we are not soon approaching the day of judgment. But until that day comes we need God's Word for, as the Psalmist says, "Thy word is a lamp unto my feet and a light unto my path" (Psalm 119:105).

"Through life it guides our way." One of the ways in which we as a Synod have been able to guide the way of many young people is through our Bethany Lutheran College. Here at this institution the Gospel of our Lord Jesus Christ, the One Thing Needful, is the dominating theme, impressing upon the hearts and the minds of the young that we are to serve Him Who redeemed us with His own blood. We have much to offer to the youth of our Synod and to like-minded young people of other conservative churches. The need for

funds and the need for a greater enrollment are factors that should again receive prayerful consideration at this convention.

Yes, "In death it is our stay." Once again in this past year many faithful members of our Synod have been called to the Church triumphant. As they bade farewell to this vale of sorrow, they had a firm foundation upon which to build their hope for the life to come. They had the Word of God, and in this Word they found their dear and blessed Saviour, Jesus Christ. They learned from the Word that Calvary was real and that the blood of the Son of God which was shed there cleansed them from sin and opened the gates of paradise to them. And when they read the Words, "In my Father's house are many mansions," they regarded this not as some would call it, a mere "theological insight of the early church," but rather as the very word and promise of our Lord and Saviour Himself. The Word of God shall therefore be our stay and our strength as we draw nearer to the time when we too shall be transported on "wings of angels to Abraham's bosom."

**"LORD GRANT, WHILE WORLDS ENDURE WE KEEP  
ITS TEACHINGS PURE, THROUGHOUT ALL GENERATIONS."**

May this brief prayer be our prayer at this Convention and in our Synodical life. Our Synod, though small in number, has an opportunity at this present time to be of special help and encouragement to embattled conservatives throughout the world. Many pastors and congregations are wondering where to turn as the tidal wave of liberalism engulfs their church bodies. If our Synod will retain the teachings of God's Word in their purity and then, in a humble and evangelical manner, let this light shine before men, it can serve to help others, weary of the shifting sands of modern theology, find once again the firm foundation.

In Jesus Name. Amen.

The Rev. George M. Orvick, President

## REPORT OF THE PRESIDENT

### Ordinations and Installations

Mr. Carl Lemke was installed as principal and teacher at Mt. Olive Lutheran Church, Mankato, Minnesota, on August 17, 1969.

Faith Lutheran Church in Muskegon, Michigan, welcomed their new pastor, the Rev. Thomas A. Kuster on September 21, 1969. The Rev. A. V. Kuster preached the sermon and the rite of installation was conducted by Circuit Visitor George M. Orvick.

The Rev. Steven Quist was installed as pastor of King of Grace Lutheran Church, Minneapolis, Minnesota, on January 25, 1970. Circuit Visitor Hugo Handberg performed the rite of installation, with Prof. Joseph Petersen preaching the sermon. The Rev. W. C. Gullixson served as liturgist.

The Rev. Juul B. Madson was installed as professor at Bethany Lutheran Seminary on February 9, 1970. Seminary Dean M. H. Otto served as liturgist. Your synodical president preached the sermon and performed the rite of installation.

The Rev. James Olsen was commissioned as ELS missionary to Peru in a service held at Holton High School, Holton, Michigan, on April 12, 1970. Field Secretary for Foreign Missions, the Rev. A. V. Kuster, performed the rite of commissioning. Your president preached the sermon.

The Rev. Adolph M. Harstad was installed as visitation pastor at Holy Cross Lutheran Church, Madison, Wisconsin, on June 7, 1970. The pastor of the congregation, the Rev. George M. Orvick, officiated.

On June 7, 1970, Candidate of Theology David Nelson was ordained and installed as pastor of the Lengby, Minnesota parish. The service was held at St. Paul's Lutheran Church in Lengby. Prof. B. W. Teigen preached the sermon. Circuit Visitor David Lillegard performed the rite of ordination and installation.

Candidate of Theology John Schmidt was ordained and installed at the Cottonwood-Tracy, Minnesota parish on June 14, 1970. The Rev. A. M. Harstad preached the sermon, and the rite of ordination and installation was conducted by Circuit Visitor Paul Anderson.

The Scarville-Center parish, Scarville, Iowa, welcomed its new pastor on June 14, 1970. Candidate of Theology Paul Haugen was ordained and installed on that date, with Prof. M. H. Otto, Bethany Seminary, preaching the sermon and Circuit Visitor M. E. Tweit performing the rite of ordination and installation.

### Dedications

Bethel Lutheran Church of Sioux Falls, South Dakota, dedicated a new addition to its sanctuary on September 28, 1969. The sermon was preached by Pres. J. B. Madson, who also performed the rite of dedication.

Faith Evangelical Lutheran Church of Hillman, Michigan, dedicated its new chapel and parsonage on November 2, 1969. The Rev. Rudolph Nast officiated at the service.

On December 14, 1969, the members of Lakewood Evangelical Lutheran Church of Tacoma, Washington, dedicated their new educational unit, which they have named Faith Hall. The Rev. H. A. Theiste of Parkland, Washington, preached the dedicatory sermon, and the local pastor, the Rev. W. F. McMurdie, served as liturgist and read the rite of dedication.

On December 28, 1969, Immanuel Lutheran Church, Audubon, Minnesota, dedicated its new church building. The Rev. S. E. Lee, former pastor of the congregation, and now of Portage, Wisconsin,



**Bethel Lutheran Church, Sioux Falls, South Dakota**



**Lakewood Evangelical Lutheran Educational Unit, Tacoma, Washington**

preached the sermon and read the rite of dedication. The local pastor, the Rev. Wayne Halvorson, served as liturgist.

River Heights Lutheran Church, East Grand Forks, Minnesota, dedicated their newly constructed house of worship on April 5, 1970. Guest speaker for the occasion was Prof. Juul B. Madson of Bethany Seminary, Mankato, Minnesota. Pastor David Lillegard, Circuit Visitor, performed the rite of dedication. The pastor of the congregation, the Rev. Erling Teigen, served as liturgist.

King of Grace Lutheran Church, Minneapolis, Minnesota, held the dedication of its new house of worship on May 24, 1970. Your synodical president preached the sermon and performed the rite of dedication. Former pastor of the congregation, the Rev. R. M. Brandstad, served as liturgist.

Dedication services for the new addition to Mt. Olive Lutheran



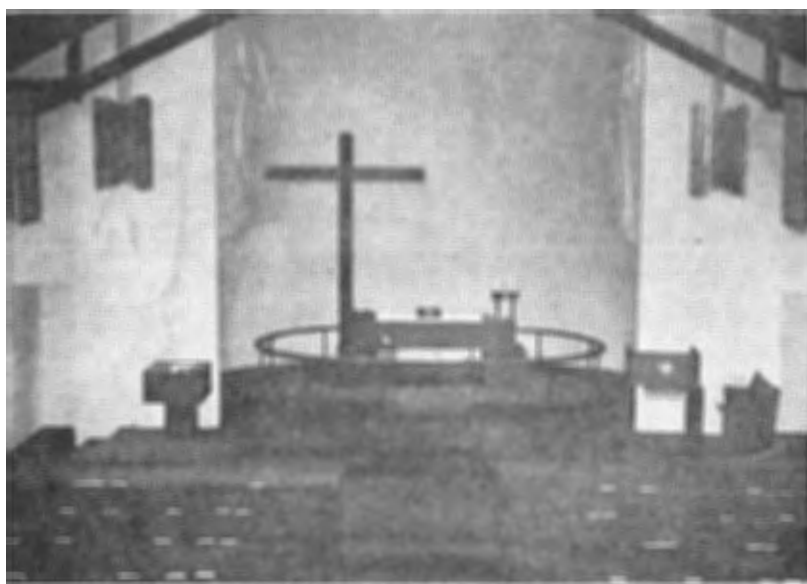
**River Heights Lutheran Church, East Grand Forks, Minnesota**



**King of Grace Lutheran Church, Minneapolis, Minnesota**



**Mt. Olive Lutheran Church and School, Mankato, Minnesota**



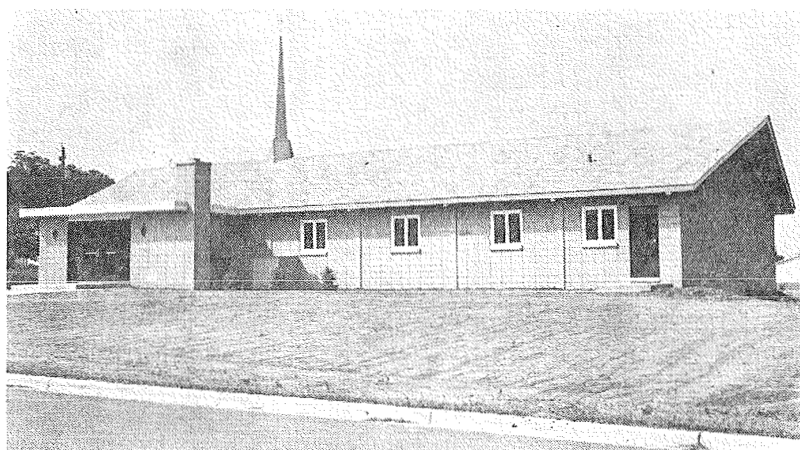
**Parkland Lutheran Church Sanctuary, Tacoma, Washington**

Church and School, Mankato, Minnesota, were held on June 7, 1970. The Rev. W. C. Gullixson preached the sermon: the pastor, the Rev. Hugo Handberg served as dedicatory liturgist.

The rededication of the renovated sanctuary of Parkland Lutheran Church was held on May 14th, 1970. The Rev. Wm. McMurdie preached the sermon. Dedicatory rites were read by the pastor of



**St. Paul's Lutheran Church Sanctuary, Clintonville, Wisconsin**



**Exterior View of St. Paul's Lutheran, Clintonville, Wisconsin**

Parkland Lutheran, H. A. Theiste, assisted by the Rev. George Frey and the Rev. M. F. Teske of the Wisconsin Evangelical Lutheran Synod.

St. Paul's Lutheran Church, Clintonville, Wisconsin, dedicated its new sanctuary on June 14th, 1970. The dedication sermon was preached by the Rev. Emil Stubenvoll of Marinette, Wisconsin. The rite of dedication was conducted by your president.

## Anniversaries

Holton Lutheran Church, Holton, Michigan, celebrated the 100th anniversary of its organization with special services on August 17 and August 24, 1969. Guest speakers for the celebrated were the Rev. R. M. Branstad who delivered the message on August 17th, and the Rev. E. G. Unseth on August 24.



**Holton Lutheran Church, Holton, Michigan**

On September 7, 1969, Parkland Congregation, Parkland, Washington, held a celebration in honor of the 40th anniversary of Pastor H. A. Theiste's ordination into the office of the ministry. The Rev. W. F. McMurdie preached the sermon and the Rev. George Frey, president of the N.W. Pacific District of the WELS served as liturgist.

Central Heights Lutheran Church, Mason City, Iowa, observed the 10th anniversary of the dedication of its house of worship on September 21, 1969. The Rev. Paul Anderson, Field Secretary of the Mission Board, preached at the morning service. Prof. John Moldstad of Bethany Lutheran College and former pastor of the congregation, preached in the afternoon.

Trinity Lutheran Church of Calmar, Iowa, observed the 25th anniversary of its organization on Sunday, October 12, 1969. President J. B. Madson was the festival speaker. Former pastor, the Rev. H. A. Preus, also took part in the anniversary service, as did the present pastor, the Rev. H. Larson.

Bethany Congregation of Princeton, Minnesota, celebrated the 10th anniversary of the dedication of its house of worship on October 26, 1969. The guest speaker for the occasion was Prof. M. H. Otto of Bethany Seminary. Pastor W. C. Gullixson was the liturgist.

The 40th anniversary of the Norseland Christian Day School, St. Peter, Minnesota, was celebrated this year. The Norseland congregation voted in January, 1970, to sponsor the school, which for



**Pastor H. A. Theiste**



**Central Heights Lutheran Church, Mason City, Iowa**



**Trinity Lutheran Church, Calmar, Iowa**



**Norseland Christian Day School,  
St. Peter, Minnesota**

the past 40 years has been operated by a private association within the congregation.

Concordia and Ascension Lutheran Churches of Eau Claire, Wisconsin observed the 25th anniversary of their pastor's ordination, the Rev. L. Vangen with a special service on February 8th. Your president was the guest speaker and other pastors also participated.



**Pastor G. F. Guldberg**



**Pastor L. Vangen**



**Prof. J. N. Petersen**



**First Evanger Lutheran Church,  
Fertile, Minnesota**

The Rev. G. F. Guldberg observed the 25th anniversary of his ordination into the holy ministry on March 4th, 1970.

Prof. J. N. Petersen observed the 25th anniversary of his ordination into the holy ministry on April 21st, 1970.

On June 14, 1970, First Evanger Lutheran Church of Fertile, Minnesota, observed its 50th anniversary. A former pastor of the congregation, the Rev. Alf Merseth of Northwood, Iowa, spoke at the festival service. The Rev. Rodger Dale, Thornton, Iowa, a son of the congregation, spoke at the afternoon service along with Prof. B. W. Teigen, the Rev. Wayne Halvorson and the Rev. Roger Falk.

### **Membership Applications**

Pastor David Nelson, newly-ordained and installed pastor of the Lengby, Minnesota parish, has made preliminary request for permanent membership in the Evangelical Lutheran Synod.

Pastor Paul Haugen, newly-ordained and installed pastor of the Scarville-Center parish, Scarville, Iowa, has made preliminary request for permanent membership in the Evangelical Lutheran Synod.

Pastor John Schmidt, newly-ordained and installed pastor of the Cottonwood-Tracy parish, Cottonwood, Minnesota, has made preliminary request for permanent membership in the Evangelical Lutheran Synod.

### **Resignations and Appointments**

On January 7, 1970, the following letter was received from the Rev. Willard Olson who was pastor of the Waterville, Iowa, parish:

Dear President Madson,

I hereby request a transfer from the Evangelical Lutheran Synod into the Minnesota District of the Wisconsin Evangelical Lutheran Synod. As I stated in a previous letter, I have accepted a Call into the Wisconsin Evangelical Lutheran Synod.

You may send this transfer to the Rev. Manfred J. Lenz, Box 248, 134 North 3rd St., Delano, Minnesota.

Fraternally yours,  
(signed) Rev. Willard Olson

On January 23, 1970, your president granted this request for a transfer.

The Rev. Rudolph Nast, former pastor of Faith Lutheran Church, Hillman, Michigan, wrote a letter to your president on March 14th, 1970, announcing his resignation as pastor of Faith Lutheran at Hillman. A peaceful release was granted by the voters. Pastor Nast gave reasons of health as the factor which caused him to resign. Pastor Nast and his family are now living at Tawas City, Michigan. They are worshipping at a Wisconsin Synod church there.

The Rev. R. M. Branstad resigned from the Board of Regents after accepting the Call to become the president of Bethany Lutheran College. The Rev. Richard Newgard, Albert Lea, Minnesota, was appointed to fill that position until this convention.

The Rev. James Olsen resigned from the Board of Stewardship after accepting the Call to become missionary to Peru. The Rev. Rodger Dale of Thornton, Iowa, was appointed to fill that position until this convention.

Your president resigned as Visitor of the Lake Michigan District after assuming the office of president. Alternate Visitor, the Rev. W. Petersen, of Madison, Wisconsin, then assumed the position of Visitor.

Mr. Charles Getchell, Minneapolis, Minnesota, has resigned from the Doctrinal Committee. No appointment was made. This post will have to be filled by election.

On January 29, 1970, Miss Sara Lee resigned as teacher at Lake-wood Lutheran School, Tacoma, Washington.

## Intersynodical

The Evangelical Lutheran Confessional Forum met for the fourth time at Holy Cross Lutheran Church, Madison, Wisconsin, on October 20-21, 1969. Representing the Evangelical Lutheran Synod, as appointed by your president, were the following: Administration Division—J. B. Madson, W. C. Gullixson, G. M. Orvick; Doctrine Division—M. H. Otto, T. N. Teigen, G. A. R. Gullixson; Mission Division—A. V. Kuster, L. H. Miller, P. G. Anderson; Education Division—B. W. Teigen, J. N. Petersen, and M. E. Tweit.

The Doctrinal Committee of the ELS presented "The Doctrine of the Lord's Supper in the Light of Contemporary Issues" This was in the form of various theses on the subject for discussion. The Forum later adopted the following resolution: "BE IT RESOLVED That the Forum accept the Theses on the Lord's Supper and acknowledge that they served the purpose of stimulating discussion."

Various essays delivered in the respective synods were then reviewed by members of the Forum, and many phases of the work of the two synods were discussed. Future matters for study by the Forum will be the "whole matter of Church and State and the Separation of Church and State," and the subject of "The Biblical Doctrine of Reconciliation." The "Doctrine of the Church and Ministry" is also under consideration by the respective doctrinal committees.

Other resolutions passed by the Form which are pertinent to this report are:

"IT WAS RESOLVED That we encourage the ELS to consider sending representatives to future meetings with the European Churches and with other confessional groups throughout the world."

"IT WAS RESOLVED To recommend that when a called worker transfers from one synod to another he should request a written transfer from his district president or from the Synod President in the case of the ELS."

"IT WAS RESOLVED That as a matter of procedure when a worker from a sister synod is proposed as a candidate for a call we recommend that the proper official of the sister synod be consulted."

The next meeting of the Evangelical Lutheran Confessional Forum will be held on October 26-27, 1970, with the WELS serving as host.

### The Confessional Lutheran Church of Finland

A communication was recently received from the Confessional Lutheran Church of Finland reporting that their church body has severed its fellowship relation with the Lutheran Church-Missouri Synod. A special convention of the church body was held in Helsinki on April 11, 1970. At this convention a resolution was unanimously adopted which, after delineating the aberrations in the LC-MS, reads as follows: "The Confessional Lutheran Church of Finland cannot, according to God's Word and the Lutheran Confessions, accept the new theology and practice of the Missouri Synod. Our church continues—as the Missouri Synod did before—to be in fellowship only with confessional Lutheran churches. Because of her actual activity and actual decisions, we can no longer recognize the Missouri Synod as a confessional Lutheran Church. For this reason the Confessional Lutheran Church of Finland resolves that she can no longer be in church fellowship with the Lutheran Church-Missouri Synod."

The severance of fellowship with the LC-MS required a great amount of courage and loyalty to God's Word on the part of this small body, especially since it had relied heavily upon the LC-MS for financial support. Your president has written a letter of encouragement on behalf of the ELS to the Rev. Markku Särelä, president of the Confessional Lutheran Church of Finland.

### **Meeting with Dr. J. A. O. Preus**

Since he had been asked by his synod to meet with representatives of the synods which were formerly in fellowship with the LC-MS, Dr. J. A. O. Preus, president of the LC-MS, requested an opportunity for such a meeting. A meeting was therefore held at the Wisconsin Synod headquarters in Milwaukee. President Naumann and two representatives of the WELS together, with your president and two members of our Doctrinal Committee attended, as well as Dr. Preus and two vice-presidents of the LC-MS. The main topic under discussion at this meeting was the 1969 Denver declaration of fellowship with the American Lutheran Church and the tensions that have come to the surface within the LC-MS. It was readily apparent that the situation obtaining between these three church bodies has not changed from what it was in 1961, when fellowship relations with the LC-MS were terminated by the WELS and the ELS.

### **Lutheran Church of Australia**

Under the dateline of February 10, 1970, President M. Lohe of the Lutheran Church of Australia wrote a letter requesting a meeting with the Doctrinal Committee of the ELS to discuss the possibility of establishing fellowship between the Lutheran Church of Australia and the ELS. A meeting was accordingly set up for July 1, 1970.

### **Lutheran Churches of the Reformation**

The Rev. Cameron A. MacKenzie of the Lutheran Churches of the Reformation wrote on January 14, 1970, requesting a meeting of the Doctrinal Commission of the LCA with the Doctrinal Committee of the ELS. Our Doctrinal Committee expressed its willingness to meet but stated that such a meeting would have to wait until sometime in 1971.

### **Synod of Evangelical Lutheran Churches**

The following communication, dated March 31, 1970, was received from the Rev. Joseph D. Kucharik, Secretary of the Synod of Evangelical Lutheran Churches, reporting the action of that synod with respect to our termination of fellowship with them:

"Resolution 69:07-Evangelical Lutheran Synod

"WHEREAS, The Evangelical Lutheran Synod, at its 51st annual convention, held at Bethany Lutheran College, Mankato, Minnesota, has charged the Synod of Evangelical Lutheran Churches of continuing 'in unprotesting fellowship with the Lutheran Church-Missouri Synod, which the Evangelical Lutheran Synod has had to mark as a heterodox church body;' and furthermore objects to our Synod's participation in the Lutheran Council in the USA, 'which by the purposes stated in its constitution is a unionistic organization;' and

"WHEREAS, The Evangelical Lutheran Synod has resolved, on the basis of Romans 16:17, regretfully to declare 'its fellowship relations with the Synod of Evangelical Lutheran Churches to be herewith terminated;' therefore, be it

"RESOLVED, That the convention of the Synod of Evangelical Lutheran Churches express its sincere and deep regret over the action taken by the Evangelical Lutheran Synod; and be it further

"RESOLVED, That the Synod of Evangelical Lutheran Churches, through its President and Board of Directors, be willing and ready in the future to initiate any consultations with the Evangelical Lutheran Synod for the purpose of clarifying and re-establishing fellowship relations with the Evangelical Lutheran Synod; and be it furthermore

"RESOLVED, That a copy of this resolution be transmitted to the officials of the Evangelical Lutheran Synod. ADOPTED."

## Our Prayers and Testimony Greatly Needed

We ought to fervently pray for the cause of authentic confessional Lutheranism throughout the world and do all that we can to strengthen those who are fighting for the truth. Our prayers and our testimony can do a great deal to lead others to a firm confessional foundation. May the Lord bless our efforts in this regard.

## Miscellaneous

The last two years have shown marked increases in giving to the Lord's work on the synodical level. Even though we fell somewhat short of our goal this fiscal year we can still rejoice over the increasing willingness and loyalty shown by our people. Our Stewardship Committee, Circuit Visitors and lay representatives have certainly done commendable work in presenting our needs and carrying out our commitment program.

The year has also been a remarkable one for our Bethany College. The attainment of "Candidate Status" with the North Central Association of Colleges and Secondary Schools should assure our people and those interested in Christian education that Bethany is a first-rate school. The great effort on the part of our administration and faculty in achieving such a goal is to be highly commended. The establishment of the \$93,000 Reserve Fund for our school was also a significant step in providing more financial stability amidst the sky-rocketing costs of higher education.

What a joy it was to be able to place six candidates of theology in parishes of our Synod! These graduates formed one of the largest classes since our seminary was organized in 1946. Synod is well-served by our "school of the prophets" and our people are assured of getting pastors that will proclaim the Gospel in its truth and purity.

Let us take up our work at this convention with zeal and enthusiasm, and with sound judgment and fiscal responsibility as we go forward to meet the challenges which our Lord and Saviour, Jesus Christ, has set before us.

Soli Deo Gloria!

The Rev. George M. Orvick, President

## ACTION OF THE SYNOD

### Resolution No. 1: President's Message

*WHEREAS, The theme of the convention is "The Foundation Must Stand," and*

*WHEREAS, The President, in his message, presented this theme on the basis of the hymn "God's Word is our Great Heritage," and*

*WHEREAS, The Synod rejoices in this Foundation; therefore*

*BE IT RESOLVED, That the Synod, by the grace of God, continue to proclaim the Foundation, Jesus Christ and the Word, throughout the world.*

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

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

# WHERE WE STAND — IN THE WORD

By Prof. Glenn Reichwald

## Introduction

In 1968 the Evangelical Lutheran Synod was privileged, by the grace of God, to celebrate its fiftieth anniversary. Members of the Evangelical Lutheran Synod (ELS) looked back across fifty years to 1918, when a small but faithful band of witnesses stood up for the truth of the *sola gratia*, salvation by grace alone through faith in Christ. Because this band of witnesses stood for the truth, they refused to compromise with error. That was a courageous Christian stand on their part. Today the ELS enjoys the fruit and blessing of that act: the preaching of the Gospel in all its purity and sweetness.

This fiftieth anniversary, just celebrated, also reminds us that much time has passed. The events of 1917, the merger of the various Norwegian-American Lutheran synods on the basis of a shaky theological agreement, fully justified the creation of the ELS in 1918, or rather the continuation of the Scriptural position of the older, pre-1917 Norwegian Synod in the ELS.

But this is 1970. Much time has passed; one must honestly face the question: "Is there a valid reason for the existence of the ELS today?" There are, of course, critics of the ELS who would answer with a loud "No!" But that question must also be answered by every delegate to a synodical convention, every member of each synodical board before they proceed with any business, and, especially, every member of the ELS.

The continued existence of the ELS cannot be justified merely on the basis of an event which occurred fifty years ago, or because there happens to be a synodical organization existing today. A Christian church body can only justify its continued existence by valid theological reasons; there must be stronger reasons than habit or tradition.

What then can be said? An examination of the visible Christian church, including most of the Lutheran synods in the United States, will fully justify the existence of the ELS. Its Scripturally based, conservative testimony is needed as much today as fifty years ago—and even perhaps more, if one may venture a value judgment. In 1918 the majority of American Lutherans accepted the Bible as the inspired Word of God. And yet the controversy which led to the formation of the ELS was over a doctrine of the Scriptures. Today the very Scripture itself is under attack.

In far too many places Scripture has ceased to be the authority for doctrine in the visible church; the words of Christ, "It is written" (Matthew 4:4,7,10), are no longer echoed. The Scriptures are criticized for the way they are written, for their content, and for their theology. These criticisms are over a wide range, from near conservative to wildly liberal. Furthermore, these differences are not mere academic arguments over words. The very heart and center of Christian theology, salvation by grace alone through faith in Christ, has suffered by being twisted or even denied. St. John's statement of purpose for the Scriptures is forgotten: "These are written that ye might believe that Jesus is the Christ, the Son of God: and that believing, ye might have life through His name" (John 20:31). But where the Scriptures are denied or made unreliable, how can anyone really know Christ as his Savior?

Upon this situation the ELS must give an answer to where it stands and also the reasons why. The issues cannot be avoided, but rather must be joined. But when all is said and done, we will find ourselves strengthened in the stand we have taken in the Word of God. Yes, when we are asked where we stand in the fellowship of our Synod, we will all give the answer, "In the Word!"

## A. The Old Way

In former—and happier—days the ELS had no problem in agreeing with the Lutheran Church-Missouri Synod (LCMS) on the doctrine of the Scriptures. In fact, the *Brief Statement* of the LCMS, published in 1932, summarized and still summarizes the position of the ELS on the Scriptures. It is not the ELS that has become confused on the doctrine of the Scriptures. The *Brief Statement* says:

We teach that the Holy Scriptures differ from all other books in

the world in that they are the Word of God. They are the Word of God because the holy men who wrote the Scriptures wrote only that which the Holy Ghost communicated to them by inspiration, 2 Tim. 3:16; 2 Pet. 1:21. We teach also that the verbal inspiration of the Scriptures . . . is taught by direct statements of the Scriptures, 2 Tim. 3:16; John 10:35; Rom. 3:2; 1 Cor. 2:13. Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters, John 10:35.<sup>1</sup>

Conservative Lutherans, who hold this position, have summarized this position in the phrase "plenary and verbal inspiration."

Critics of this position seemingly have attempted to give the impression that this position is rather new. Philip A. Quanbeck, in *When God Speaks*, says: "Some Protestant Christians, especially in the last hundred years or so, have answered the question" of the authority of the Bible "by answering that the Bible is a perfect book."<sup>2</sup> While there has been considerable refining and defining of the doctrine of inspiration in recent years, this activity was necessary because of the extensive attacks on the Scriptures. But the doctrine of a perfect Bible has been a part of Christian doctrine from the earliest days.

The position of the early Christian church on the Scriptures is plain enough. L. Gaussen, in his old but excellent defence of the inspiration of Scriptures, summarizes the early centuries of the church as follows:

With the exception . . . of Theodore of Mopsuestia, it has been found impossible to produce, in the long course of the EIGHT FIRST CENTURIES OF CHRISTIANITY a single doctor who has disowned the plenary inspiration of the Scriptures, unless it be in the bosom of the most violent heresies that have tormented the Christian Church.<sup>3</sup>

Luther's position on the Scriptures as the perfect Word of God was ably and completely presented to the 1964 convention by the Reverend Arnold Kuster in his essay "Luther and the Word of God," which showed very clearly that Luther held a high view of the Scriptures.<sup>4</sup>

The Lutheran Confessions have no specific doctrinal article on the Scriptures. This does not mean, as is sometimes heard, that the fathers of the Lutheran Church were not interested in the doctrine of the inspiration of the Scriptures, but rather that they were agreed on the doctrine. Hence, there was no need for a specific statement. Yet when the Confessions do refer to the Scriptures, they have the highest praise for them. The *Formula of Concord*, as an example, states:

We believe, teach, and confess that the sole rule and standard according to which all dogmas together with (all) teachers should be estimated and judged are the prophetic and apostolic Scriptures of the Old and New Testament alone. . . .

The Holy Scriptures alone remain the only judge, rule, and standard, according to which as the only test-stone, all dogma shall and must be discerned and judged, as to whether they are good or evil, right or wrong.<sup>5</sup>

The fathers of the Lutheran Church appealed to the perfect Scriptures as a perfect measure of Christian doctrine.

This is not a conclusion of the writer alone. Dr. Ralph Bohlmann, who made a special study of the attitude of the Lutheran Confessions toward the Scriptures, states in his excellent book *Principles of Biblical Interpretation in the Lutheran Confessions*:

For the confessions, Holy Scripture is the divinely authored and infallible Word of God throughout which God speaks the condemnatory word of Law and the forgiving word of Gospel in order to make men wise unto salvation through faith in Christ Jesus.<sup>6</sup>

This respectful attitude toward the Scriptures was typical of all of historic Protestantism:

Classical Protestantism, both Lutheran and Reformed, had accepted the Bible as a unique, authoritative, and infallible revelation of God. All information contained in this holy volume was considered to be

historically and scientifically accurate. Every matter of Christian faith and life was to be determined by its declarations. The function of human reason was to understand and to apply the truth of the Bible, but it was intrinsically impossible for the mind of man to improve upon it. Difficulties . . . were attributed . . . to the inadequacy of human reason to grasp the deep things of God.<sup>7</sup>

When in the nineteenth century liberalism took over in Europe, conservative Lutheranism was transplanted to the United States, especially to the Midwest. While a number of the Eastern synods were liberal, the Midwestern synods generally held to the Scriptures. When there were doctrinal controversies, appeal was made to the authority of the Scriptures. This is mentioned only as a general observation here. The authority of Scripture has disappeared within many church bodies—and Lutheran church bodies are included. Liberalism of various kinds has taken root in the Lutheran Church. The result is theological confusion. As we look around today, too often we can see that the old has given way to the new.

## B. The New Way

When the Apostle Paul thought of his ministry and its objectives, he told the Corinthians: "I determined not to know anything among you, save Jesus Christ and Him crucified" (I Corinthians 2:2). It centered in Christ. Nor was there any room in Paul's thinking for a subjective approach to theology, for he saw the doctrine which he had preached as a gift of God to be handed on. Thus he could tell Timothy: "O Timothy, keep that which is committed to thy trust" (I Timothy 6:20). (Note the Greek: Parathéken.) Furthermore, Christ had no complaints about the quality of the Scriptures, for He said: "The Scripture cannot be broken" (John 10:35). The reason for the quality and the blessings of Scripture are stated in II Timothy 3:15-17: "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Many of the voices lifted in the visible church today do not echo these inspired thoughts. They reflect, rather, the wide gulf which has developed between the position in the Scriptures and the position of many liberal theologians today. This conflict cannot be stressed too much, lest some think that this is merely an argument over words. It is much more—a struggle for the survival of the Christian faith.

There are many symptoms of a change. Mary Merryfield, in the January 7, 1970, issue of the *Chicago Tribune*, reported an interview with several students from the Garrett Theological Seminary:

The discussion turned to the Bible. "It's not that the Bible is no good," one says. "It's just that when you bring it into the classrooms and start talking about it, divorced from life, suddenly the New and Old Testaments become meaningless. As to how we feel about Jesus and his disciples being real people—to me they are very real myths. Not that they didn't exist, but we don't know what they really were like."<sup>8</sup>

The Bible and the Christ of the Bible were uncertainties at best.

A similar example was found in the "Letters to the Editor" section of *Newsweek*. One of the columnists of *Newsweek*, Stuart Alsop, had been critical of Yale Divinity School in his column. The president of that school responded to the criticism, and Alsop commented further on his experiences at that school:

Last year, at Yale, I interviewed three Divinity School students. . . . I was naive enough to ask them whether they studied the Bible much, and was informed that one was specializing in "New Left Politics," another in "the causes of campus unrest," and the third in "revolution and theology."<sup>9</sup>

These students were much more interested in sociology and social action than in any kind of theology. In fact, it would seem that social action was their theology. Neither of the schools referred to above is Lutheran, but it is an interesting indication of what is going on in some seminaries.

The Scriptures themselves are suffering today from man's mishandling. They are seen not as the authoritative Word of God for men, but rather as records of the subjective experiences of men. The concept of objective truth disappears. Dr. Philip Quanbeck of the American Lutheran Church (ALC) asserts of the four Gospels:

The Gospels are documents of faith; they are responses of believing men to something absolutely decisive which happened in their midst and to which they were compelled to bear witness. Their authority rests, not in such historical perfection as we might be willing to claim for them, . . . but in the fact that they are adequate responses to what happened among them.<sup>10</sup>

Terrence E. Fretheim, assistant professor of the Old Testament at ALC's Luther Seminary in St. Paul, says essentially the same thing:

Thus the authority of the Old Testament as the Word of God for us, the point at which it has relevance for our day and age, rests . . . in that faith that is reflected in each of the biblical texts.<sup>11</sup>

Thus, in this view, the Scriptures are "true" insofar as they reflect the experiences of the men who wrote the Scriptures. The Scriptures, accordingly, may contain the "honest mistakes" of their writers insofar as the Scriptures reflect the imperfect knowledge of the men who wrote them. More will be said on this later.

There must also be quoted here the words of two professors from St. Louis Concordia Seminary of the LCMS. Dr. Arthur Carl Piepkorn concludes in an article entitled "What Does 'Inerrancy' Mean?" wherein he lists a number of difficulties as he sees them in the Scriptures:

We quite properly shy away from "contradictions," "errors," and "mistakes." Yet such euphemisms as "paradoxes," "discrepancies," "disagreements," and "variations" are hardly better.<sup>12</sup>

At the end of his article he states that it would be best "to refrain from using the term 'inerrancy' in connection with the Scriptures and to speak of the Scriptures as 'true and dependable.'"<sup>13</sup> That last phrase sounds rather innocent until one remembers that Dr. Martin Scharlemann of the same faculty stated in a paper delivered to that faculty: "In this paper I propose to defend the paradox that the Book of God's truth contains errors."<sup>14</sup> These words supplement the words of Dr. Piepkorn.

Dr. Frederik Schiotz, president of ALC, also severely limits the value of the Scriptures for Christians and empties the doctrinal paragraph of his church body of all its meaning when he asserts: "The ALC holds that the inerrancy referred to here does not apply to the text but to the truths revealed for our faith, doctrine and life."<sup>15</sup>

All of the above seem to make the very unique claim for the Scriptures: While the written words are not always too reliable, what they say in religious matters can be believed. This seems to the writer of this essay to be a very basic internal contradiction in their method.

When one discusses the Scriptures and their reliability in passing on to us the information God wanted men to have, both Law and Gospel, this is not just an argument about words, for it affects the very Gospel itself. Dr. Horace Hummel, associate professor of Old Testament at the Lutheran School of Theology at Chicago and rather liberal in his approach to the Scriptures, replies to comments on an earlier article of his in the Lutheran Forum:

It plainly is fashionable (at best) in many quarters to be vague, "poetic," and less than certain about not only the facticity of the basic biblical events, but of the Christian proclamation of their redemptive meaning as well. Anyone who takes a clear firm stand with the Bible's "Thus says Yahweh," "I know whom I have believed," etc., is almost automatically suspect!

As a Lutheran writing to Lutherans, I would have at least assumed some working definition of "Gospel" like "the good news of eternal salvation in Christ's death and resurrection for everyone who believes" could have been assumed. However, quite a few of both my positive and negative respondents have insisted that no such assumption can any longer be made, and hence, it is said, we must learn to live with our "pluralism."<sup>16</sup>

With the disappearance of the certainty of Scriptures, the Gospel becomes unclear, and, what is worse, the Gospel actually has developed into a variety of ideas.

At this point it would be well to introduce an example of how this modern approach to the Scriptures affects Christian theology. It was rather difficult at first to decide which type of a model to use, moderate or extreme. Ultimately it seemed better to use a more radical example. After all, the extreme is the logical result of any position. The example chosen was *How Jesus Became God* by Conrad Henry Moehlman.<sup>17</sup> The reason for its being used is that it is rather clearly written and speaks very directly. Moehlman states very clearly what he thinks of Christianity and where mistakes were made in the past. One can group his comments by topic.

Christ receives rather harsh treatment from Moehlman:

"Jesus was not a Christian; he was a Jew." . . . It was only after his death that the eschatological congregation at Jerusalem made a Christian of him. . . .

Jesus' first appeal to his contemporaries was as a prophet and a rabbi and probably as an exorcist. Placing himself at the converging point of a group of humble men and women . . . they regarded him as the son of Joseph and Mary. . . . Some of his disciples . . . tried to turn him into a Son of David, Messiah, a political leader, and his career came to a sudden and humiliating end through the intervention of the Roman procurator, Pontius Pilate. . . . In the defeat of their grand hopes they as religious persons sought light and comfort in their Holy Book, the Bible of Judaism. They read there in the Book of Daniel about another type of Messiah from the Son of David. . . . They boldly substituted him for the Son of David. . . . Later when they were saturated with this idea, they composed their reminiscences, *predating the Son of Man and writing their gospels from the point of this new faith.*

Jesus evidently discriminated between God and himself. He was not God! He was a teacher sent from God.

The resurrection faith in its earliest form arose very soon after the crucifixion. Power of the personality of Jesus produced it. . . . Karl Barth in his *Resurrection of the Dead*, page 79, holds that Christ's resurrection is a "fact as ambiguous as are all earthly facts."<sup>18</sup>

This picture of Christ is not the picture we receive from the Scriptures or confess in the creeds.

The Scriptures are similarly handled very roughly by Moehlman; the same methodology is applied to them as to Christ. The Gospels are seen as containing several layers of teachings. Regarding miracles Moehlman states: "The oldest tradition is relatively free from emphasis upon Miracle."<sup>19</sup> Thus to Moehlman the early Christians were guilty of adding details to the life of Christ which fitted their concepts of Him. Furthermore, according to this author, the early Christian Church misused the Old Testament:

Thus by allegorization the Old Testament can be made to prove any Christian contention. . . . The Jerusalem church apparently first discovered that it could transform any passage whatever in the Old Testament that it needed for the messiahship of Jesus from what it originally and historically meant by the *medium of allegorical interpretation*. . . . They searched the Scriptures and often completely reinterpreted them to meet their needs.<sup>20</sup>

What these words really seem to say is that there is no prophecy in the Old Testament; the Christian Church read Christ back into the Old Testament.

According to Moehlman the Gospel went through several steps before it became what it finally became. By piecing together statements from his book the following steps supposedly occurred according to him:

Last but not least in the background of Jesus is his acquaintance with John the Baptizer, a very popular preacher of righteousness. . . . *His [John's] message was ethical. . . . Jesus then can be understood only in this Jewish setting.* Jesus' first appeal to his contemporaries was as a prophet and a rabbi and probably as an exorcist. . . . Some

of his disciples . . . tried to turn him into a Son of David, Messiah, a political leader, and his career came to a sudden and humiliating end through the intervention of the Roman procurator, Pontius Pilate. . . . In the defeat of their grand hopes they as religious persons sought light and comfort in their Holy Book, the Bible of Judaism. They read there in the Book of Daniel about another type of Messiah from the Son of David. He was not a political Messiah. . . . They boldly substituted for him the Son of David. . . . They fitted him into this framework as Son of Man. . . . A dead Messiah demanded some reconstruction. . . . This is the supernatural and pre-existent Messiah now at the right hand of God. . . . He would return again as world judge. . . . Thus the entire Son of Man dogma was taken over by the eschatological Jerusalem community. . . . The first Christians awaited the return of the Lord in person during their life. . . . How did the second generation of Christians survive so terrible a disappointment? They began to say that the Lord was a long time coming. . . . Another suggestion that occurred to some Christians when the Lord's return was postponed was to identify the church and the Kingdom of God.<sup>21</sup>

The picture here given is one of a confused group, jumping from belief to belief. Christ supposedly was an ethical teacher, then a political failure, then a supernatural king Who would return soon to the early Church, and finally a ruling Savior.

The worship of Christ also was based on misunderstandings, according to Moehlman:

It was axiomatic that the Greek churches should call their cult hero, Kyrios. . . . The one Lord Jesus Christ is opposed to the many lords of the Greek cults. . . . *But after this reference to Christ had become at home in the churches, it was read into the Old Testament and so bestowed the holy name Yahweh upon Jesus of Nazareth! Only in this way can the remarkable development be accounted for.* . . . Jesus as Lord became the object of Christian faith.<sup>22</sup>

What these words do is to make Christ into a religious freak, the result of misunderstandings and misapplications in the early Christian Church.

We are often told that radical religious beliefs really have no effect on the Gospel and salvation, the only difference being in the approach used. Certainly the above quotations show that radical methods in handling the Gospel also radically change the Gospel itself. Incidentally, Moehlman dedicates his book to Wilhelm Bousset, Hans Lietzmann, Rudolph Bultmann, and several others, whom he characterizes as "Giants all from whom I learned to appreciate historical method."<sup>23</sup>

Perhaps too much time was spent in quoting this book by Moehlman, but it is hoped that the quotations will work a reaction. But the other citations should not be ignored either. Certainly questions arise in one's mind: "How can social action be substituted for the Christian Gospel?" "What has happened to Christ's command: 'Go ye into all the world and preach the Gospel to every creature' (Mark 16:15)?" "What happened to Christ's evaluation of the Scriptures: 'The Scripture cannot be broken' (John 10:35)?"

It is also disturbing to serious-minded Christians; this goes against what they read in their Bibles, what they have learned at the feet of faithful Christian pastors over the years, what they sing in their hymns, and what they pray in their prayers. Furthermore, it is troubling that such learned men have taken such a strong stand against everything they believe. One wonders how he can hold to his faith when such mighty minds oppose his beliefs. It is even more disturbing when such literature pours off the printing presses to assault the old beliefs. For example, Augsburg Publishing House of ALC, in its Tower Book Series, has adopted a very critical attitude toward the Scriptures. The new attitude toward the Scriptures is simply assumed to be true; traditional beliefs are pushed aside.

One must be careful to maintain his perspective. The real problem, of course, is not that learned men suddenly have made the Bible into an out-of-date book. There are many learned men who hold to the plenary and verbal inspiration

of the Bible. Education or lack of education really has nothing to do with the accepting of the Bible as God's perfect book. What really has happened is that a new approach to the Scriptures—which is really not new—has gained wide acceptance in the visible church and in American Lutheranism. This new approach, a philosophy really, is very critical of the Bible and has been accepted in varying degrees. It is to this approach that this paper is especially directed.

### C. Our Stand—In the Word

In a sense the ELS has stood still theologically. It has not moved with the tremendous tides of theological change which have swept the visible church. These changes were illustrated in the few quotations above and are in the area of theology and of the purpose of the church. These changes, furthermore, are tremendous in their scope; they are not merely arguments over words. Because of this one must react. One cannot play Gamaliel and say that time will decide one way or another whether what is happening is the work of men or of God, arguing that the work of men will fail in time (Acts 5:37-40). This may be true in the light of eternity, but Christ requires a stand now. "He that is not with Me is against me" (Matthew 12:30). The Apostles, after Gamaliel's speech, went right back to testifying to the Word of God (Acts 5:41-42).

Christ's position on the Scriptures is clear enough. When Jesus judged the quality of the Scriptures, He said: "The Scripture cannot be broken" (John 10:35). What the Scriptures said could not be denied. When Jesus passed judgment on those who permitted their theological imagination to run wild, He was blunt: "Ye do err, not knowing the Scriptures, nor the power of God" (Matthew 22:29). These words were spoken to the Sadducees, the modernists of Jesus' day, the Sadducees who denied the supernatural and the Scriptures. Jesus said that when they asked the question of the woman married seven times, they showed their ignorance of the Scriptures and God's power to accomplish His purposes. When one looks at modern aberrations, the very same causes lie at the root of the problem. The Scriptures are not being followed, nor is God given credit for His gracious power in the lives of men.

What do these liberal, modern theologians believe? Hummel, rather liberal in his approach to the Scriptures, states:

It never ceases to amaze how those who find biblical authority so problematic can at the same time be so beholden to philosophy—whichever one they select.<sup>24</sup>

These men who are so quick to reject the authority of the Scriptures are just as quick to seize upon some philosophy—some system of human thought—and judge the Scriptures according to that philosophy, which becomes "the truth" for them. Guided by that system of philosophy, they begin to find all kinds of things in the Scriptures. Philosophy becomes the basis for judgment in theology, not the Scriptures. Because men have likings, the answers given by these various men will, of course, vary in many ways.

Once philosophy was largely outside the visible church, in greater or lesser degree depending upon the period in history. But in the Eighteenth, Nineteenth, and Twentieth Centuries the full pressure was felt. It began with a movement known as the Enlightenment, which interpreted everything in terms of natural laws. It was argued that nothing could happen contrary to these laws; therefore, it was reasoned, miracles could not happen. God was reduced to a mere force in nature (Deism) and even identified with nature (pantheism). In the Nineteenth Century a related philosophy, naturalism, which left even less room for the supernatural, dominated philosophy. Rational explanations were insisted upon for everything. This philosophy dominated the German universities, where many of the clergy were trained. It had disastrous results in Christianity.

The Bible's statements regarding itself were ignored, and it was treated like any other book—even worse. Miracles of the Bible were denied, and the possibility of an inspired, God-given book was rejected. It was in this period that many of the theological novelties which still trouble the church today had their origin. On such a basis theological leaders operated in their handling of Christianity. The picture of Christ particularly suffered. Rejecting the clear words of the Scriptures, these mistreaters of Scripture saw Him as many different

things: a man trying to establish a Jewish kingdom; the product of Christian imagination; and many other things. Having left Scripture, they had only their own philosophy and imagination to rely upon. These were the so-called "quests for the historical Jesus."<sup>25</sup> Again it must be said that one's attitude toward the Scriptures does also affect one's picture of Christ.

Early Twentieth Century writers continued this approach. Adolph Harnack, whose view of Christianity is summarized in the phrase, "the fatherhood of God and the brotherhood of man," saw Jesus as a mere man teaching an ethical religion. Another school of thought, the history-of-religion school, saw Christianity merely as another religion which developed in the history of the world; in this group hardly anything of the importance of Jesus was retained.<sup>26</sup>

Albert Schweitzer, himself a liberal in his theology, then appeared on the scene. He pointed out what conservatives had been saying, but he obtained a hearing. His point was that earlier liberals, by treating Jesus according to their own notions, always ended up by creating a Jesus Who agreed with their concepts. But Schweitzer also set out to find what he thought Jesus to be: a man Who saw Himself living at the end of the world and who had a sense of mission to create on earth the kingdom of God, but failed to do so.<sup>27</sup>

Perhaps too much time has been spent in considering what these men of the past did not believe about the Bible and Christ. But it does help us to understand that, when men follow their own notions, they do get rather far away from the Biblical picture of Jesus. Furthermore, in their handling of the Bible and of Christ, they certainly were most critical. In the long run, these men committed theological suicide, destroying the very faith—and the object of that faith—they should have preached for the salvation of souls. Supposedly "salesmen" of Christ, they were critical of the product they were to "sell" to people. It is no small wonder that there was a great weakening of the Christian Church in the beginning of the Twentieth Century.

One other name must be mentioned at this point, Friedrich Schleiermacher (1768-1834), who has been called the "father of modern liberal theology." If the previous mentioned group of theologians could be recalled rationalistic subjective theologians, then Schleiermacher can be called a mystical subjective theologian. Schleiermacher, troubled by the rationalism of Enlightenment, turned to mysticism, as James I Packer testifies:

He . . . argued that Christianity is essentially not knowledge but a feeling of dependence upon God through Christ. The Christian faith is simply an infectious historical mysticism, "caught" (like measles) from contact with others who have it. Doctrines do not create Christian experience, but is created by it. . . . The proper study of theologians is man; theology is an account of certain human feelings, and its method is that of a psychological science. . . . On his principles, divine revelation must simply be equated with human advance into God-consciousness. Thus, his legacy to the Church can be summed up in the axiom that, whatever else revelation may be, it is not a communication of truth from God to man.<sup>28</sup>

Nor are the views of Schleiermacher theological antiques, for they are clearly reflected in the writings of Paul Tillich and J. A. T. Robertson, author of *Honest to God*.<sup>29</sup> This latter book denies the fundamental Christian doctrines of the incarnation, the atonement, and many other doctrines. Schleiermacher is becoming important again and is being quoted, used, and praised.

Where Schleiermacher's approach was followed, objective truth in Christianity disappeared. Religion was built upon the feelings of the individual. This approach only served to strengthen the position of the rationalists.

Both Schleiermacher and the rationalists were optimistic about the powers and abilities of man. This feeling was reinforced by Darwinism, the theory of evolution. While Darwin wrote especially in the biological area, social scientists and theologians were quick to apply evolution in the social and religious area. Actually, evolution was very old, but Charles Darwin gave it a pseudo-scientific basis. Thus the hope of human progress was reinforced by a pseudo-scientific theory which seemingly offered the hope of a virtually continuous progress toward human betterment in this world. This idea of progress also expressed itself in the social gospel, the concept that it would be possible through continued progress to solve all of the social ills of this world. The

social gospel is a complete substitution of human works for salvation through faith and a sanctified life flowing from love of Christ.

Then came the terrible ordeal of World War I, and the hope of the liberal theologians for a heaven on earth collapsed in Europe. This false optimism continued for a longer period in the United States. American liberal theologians, who tried to follow the ideas of Europe, generally are several steps behind the European liberals in running after new forms of theology. Two new schools of thought appeared in Europe after World War I. The first was under the leadership of Karl Barth, who championed the dialectical, crisis theology. Unlike the liberals who saw God in nature and in the processes of human life, Barth saw God as completely transcendent and as One Who could not be identified with anything in this world, not even the words of Scripture. Knowledge of God comes only through a personal encounter with God. The Scriptures are, according to Barth, not the Word of God, but are only human words which are a vehicle for contact with God. They become the Word of God when they acquire such a meaning for the reader.<sup>30</sup> The second view to come forward was the so-called "Bible Theology" of Edwyn Hoskyns, who argued that the Bible was not merely a book of history, but a confession of the church in a God Who has spoken and still speaks.<sup>31</sup> It was a subjective report of the church's faith.

These two systems of thought represent the first layer of change after liberalism. In a sense, they were a considerable improvement, for they at least placed more emphasis upon God in their systems. Yet they certainly did not treat the Scriptures as the God-given inspired book that it is. Both schools of thought followed the methods of higher criticism. Packer judges them very accurately:

The aim proposed is, not to withdraw the Bible from the acid-bath of rationalistic criticism, but to find something to add to the bath to neutralize its corrosive effects. The problem is, how to enthrone the Bible once more as judge of the errors of man while leaving man enthroned as judge of the errors of the Bible; how to commend the Bible as a true witness while continuing to charge it with falsehood. . . . It is proposed, by drawing certain distinctions and introducing certain new motifs, so to refashion the doctrine of revelation that the orthodox subjection of heart and mind to Biblical authority and the liberal subjection of Scripture to the authority of rationalistic criticism appear, not as contradictory, but as complementary principles, each presupposing and vindicating the other.<sup>32</sup>

Both scholars of thought did just that. For the first the Bible was a human book where one might meet God, and for the second the Bible was a human book which recorded the subjective experiences of the writers, who could be guilty of mistakes, honest misunderstandings, and false notions. Both of those views failed to see the Bible as a God-given book.

Out of these two views have arisen today a variety of views, which conflict directly with what the Bible states of itself. Dr. John Baillie, whose book *The Idea of Revelation in Recent Thought* has had considerable influence among liberal Lutherans, is an existentialist in his approach:

According to the Bible, what is revealed to us is not a body of information concerning various things of which we might be ignorant. If it is information at all, it is information concerning the nature and purpose of God—that and nothing else. Yet in the last resort it is not information about God that is revealed, but the very God Himself incarnate in Jesus Christ our Lord.<sup>33</sup>

Scripture, to him, is the crossroad where man and God cross paths, no more. He does not hesitate then in seeing imperfection in the Scriptures; the Scriptures are human products.

In what is given by God there is no imperfection of any kind, but there is always imperfection in what we may be allowed to call the "receiving apparatus."<sup>34</sup>

To Baillie inspiration is merely "the illumination of the prophetic and apostolic mind,"<sup>35</sup> i.e., they received special insights. But this is not the Scriptural view of inspiration. I Peter 1:10 states that the prophets pondered and explored their written words to find the meanings God placed in them. Furthermore, II Timothy 3:16 connects inspiration with what is written: "all Scripture."

Dr. Theodore G. Tappert, a Lutheran, limits inspiration in another way:

The Scriptures are the Word of God only insofar as or only because they are witnesses to the message of and about Christ.<sup>36</sup>

Tappert sees the Scriptures only as witnesses, and not, if one understands him correctly, the objective inspired message from God. Furthermore the quality of the Scriptures to him is in direct proportion to theirs, the Scripture's, message of Christ to the reader. Tappert's statement was in an essay entitled "The Word of God According to the Lutheran Confessions." Dr. Robert Preus, an outstanding student of the Lutheran Confessions himself, answers just the opposite:

Why is the Scripture authoritative? Edmund Schlink of Heidelberg answers, "Because God saves through the Word proclaimed by it" (*Theology of the Lutheran Confessions*, p. 10). But this is no answer to the question and confuses the issue. God saves also through the Word proclaimed in hymns and sermons and Christian literature. No, Scripture is authoritative because it is God's Word. How often do our Confessions contrast God's Word in Scripture to any human being's writings and insist that all our doctrines be drawn "out of God's Word"! . . . Because our Lutheran Confessions believe in such infallible authority they cite the Scriptures hundreds of times (sic!) and regard Scripture's answers to the great problems and issues of their day as final.<sup>37</sup>

Preus certainly makes the better case.

Still another view sees the Scriptures as inspiring, rather than inspired. C. H. Dodd, a liberal, states:

The question "Is the Bible inspired?" is the wrong question to ask. We want to ask, granted that these writings are inspired, what is the specific value of their inspiration for religion? . . . What we are here concerned to report is that inspiration does not carry inerrancy, nor is it inerrancy that gives authority. It is the capacity to explore independently the regions of the spirit and to convince others of the reality of that which one has discovered. This the prophets possessed. Their words, without being infallible, carry creative power.<sup>38</sup>

The quality of Scripture, according to Dodd, may be imperfect, but its value rests in the effect it has on others, stimulating them spiritually. Thus for Dodd Scriptures are inspiring rather than inspired.

It is rather difficult to see how one can derive any certainty in spiritual matters from a book which Dodd sees as not being infallible. How one can derive spiritual certainty from an imperfect book just does not make sense. The Bible, because it was written by inspiration of God, does have the quality of infallibility and, for that matter, inerrancy. Both of these terms describe Scripture well:

"Infallible" denotes the quality of never deceiving or misleading, and so means "wholly trustworthy and reliable"; "inerrant" means "wholly true." Scriptures is termed infallible and inerrant to express the conviction that all its teaching is the utterance of God "who cannot lie," whose word, once spoken, abides forever, and that therefore can be trusted implicitly. This is just the conviction about Scripture which our Lord was expressing when He said: "The Scripture cannot be broken," and "It is easier for heaven and earth to pass than one tittle of the law to fail."<sup>39</sup>

Certainly these qualities are present in the Scriptures, for they were written by holy men of God who were moved by the Holy Spirit (II Peter 1:21). Furthermore the blessings promised by Scriptures—"that the man of God may be perfect," KJV, or "complete," ASV, II Timothy 3:17—could not come from an imperfect book. Jesus prayed for the success of the Word: "Sanctify them through Thy truth; Thy Word is truth" (John 17:17).

One could continue by adding other variations on what men think about the value and origin of the Scriptures. But in the end it must be said that all views of the Scripture which do not hold to the plenary and verbal inspiration of the Scriptures build on man, on man's notions of what is important, and on what man wants to believe about or in the Bible. Packer is very correct when he interprets the present situation in the visible church:

The nineteenth century Liberals tried to remodel the doctrines of human nature and grace in the light of the theory of evolution, maintaining that sin was just a transitional stage in the steady march of mankind, under Christ's leadership, toward inevitable perfection. And their twentieth-century children (the present-day critics of Evangelicalism), though they have generally returned to a more biblical view of man and his redemption, are anxious today to remodel the doctrine of revelation in the light of the rationalistic biblical criticism, which they have inherited. All attempts of this sort to refurbish faith by reason rest on the same assumption, implicit if not explicit—namely, that the human mind, working by its own light, is the final arbiter of truth, even in the things of God. . . . The true antithesis here . . . is not between faith and reason . . . but between a faithful and a faithless use of reason. . . . The real difference between Evangelicals and those who call them obscurantists lies in the realm of method. . . . Our critics . . . accept what they do accept, not simply because it is in the Scripture, but because it satisfies some further criteria of credibility which they have set up; so that even when they believe the right thing, insofar as they are consistent subjectivists they do so for the wrong reason. Their whole approach to the Bible is fundamentally unbiblical.<sup>40</sup>

What the present-day liberals are doing is to serve two masters. On the one hand they are trying, in varying degrees, to hold on to Christian theology; on the other hand, they are trying to make the religion they have created palatable to man.

But it would be well to pull together some thoughts here about the plenary and verbal inspiration of the Scriptures. Enough time has been spent on the critics of the Scriptures. II Timothy 3:16 states: "All Scripture is given by inspiration of God." The entire last part of the verse is a translation of one word in the original Greek, *Theopneustos*. Its meaning is, to quote Benjamin Warfield, a conservative scholar of another generation:

What is *Theopneustos* is "God-breathed," produced by the creative breath of the Almighty. And Scripture is called *Theopneustos* in order to designate it as "God-breathed," the product of Divine inspiration, the creation of that Spirit who is in all spheres of the Divine activity the executive of the Godhead. . . . What it affirms is that the Scriptures owe their origin to an activity of God the Holy Ghost and are in the highest and truest sense His creation. It is on this foundation of Divine origin that all the high attributes of Scripture are built.<sup>41</sup>

To accomplish this event II Peter 1:21 tells us that the men who wrote the Scriptures were moved by the Holy Spirit. God used these men to produce a perfect book for Himself. Their personalities certainly were not destroyed in their writing the Scriptures, but the final product was God's. Unlike modern liberal theologians, conservatives, following the Bible, emphasize the product and not the men.

Furthermore, conservatives, unlike the liberals, are not wrapped up in special methods of interpreting the Scriptures, but rather simply listen to what God has to say. Like Samuel of old who heard God speak directly to him, so conservatives listen to what God says through His book, the Bible, saying, "Speak, for Thy servant heareth (I Samuel 3:10). Nor do conservative Christians spend all their time defending the Bible just to give them something to do. The Bible is a book with a message and a purpose: "But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through His name" (John 20:31). The Bible is the book of God's good news of salvation through Christ. Unlike the liberal who is busy telling people what they cannot believe in the Bible, the conservative Christian preaches Law and Gospel to show man his sin and Christ, his Savior.

Conservatives, unlike the liberals, believe the words of the Psalmist about the clarity of Scriptures: "Thy Word is a lamp unto my feet and a light unto my path" (Psalm 119:105). Unlike the liberals who are busy reading many things into the Scriptures and "poor mouthing" the Scriptures, conservative Christians love their Bible because that book, inspired by God, "is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that

the man of God may be perfect, thoroughly furnished unto all good works" (II Timothy 3:16-17). They receive spiritual blessings from it. The Scriptures have made them "wise unto salvation through faith which is in Christ Jesus" (II Timothy 3:15).

Liberals will immediately call this approach to the Bible obscurantism and not facing the facts. They will say that anyone who approaches the Bible critically will find all kinds of faults. Furthermore, they would claim that conservative Christians argue in a circle, quoting the Bible to prove the perfection of the Bible. This, they say, cannot be done. But there is a fallacy in their thinking. The first law of evidence is to hear the claims advanced by the person being tried, and to assume innocence until guilt is proved. Liberals too often are a "hanging jury" for the Bible, for, operating with their rationalistic and naturalistic prejudices, they refuse to consider the possibility of a perfect Bible.

Conservative Christians disagree with the liberal view. The God who created this world, could also cause a Bible to be written. The God who spoke directly to Adam and Eve, could speak through a book which He caused to be written. Bible-believing Christians have experienced through the Scriptures the power of God unto salvation through the Holy Spirit working in the Gospel. The Bible is not a dead book.

In much of the literature about the Scriptures, produced by liberals, the Bible is treated as a dead book, for these writers perform an autopsy, cutting the Bible to pieces. The criticisms of conservative Christianity which were voiced by Moehlman in the extended quotations, noted previously in this study, show this. One finds similar thoughts in many other books, even Lutherans.

Moehlman criticized the early Christians for reading Christ back into the Old Testament. Fretheim, also quoted earlier, states, for example, that Genesis 3:15 is not a prophecy of Christ's triumph over Satan:

It has reference to the continual conflict between man and the forces of evil in all their various manifestations that seek to lure man away from God. . . . Man may sometimes be able to resist temptation, at other times he may fall, but no *ultimate* victory or defeat is envisioned.<sup>42</sup>

The idea that this passage could be the "first Gospel" is rejected. The source offered for Fretheim's views is von Rad, a rather liberal German Old Testament scholar. The fact that Paul, in Romans 16:20, applies this to God defeating Satan is ignored (see also Revelation 12:9). But Fretheim's position appears to be that of no real prophetic relationship existing between the Old Testament and the New Testament.

The favorite argument against prophecy is that it cannot happen. The argument is based on naturalistic assumptions. A man cannot predict accurately what is going to happen tomorrow or next week. Hence there can be no prophecy in the Bible, as it is a book written by men. The doctrine of inspiration, unfortunately, is forgotten here. Philip Quanbeck of ALC argues in this manner regarding the prophecy of Cyrus in Isaiah 44:28 and 45:1:

For Isaiah in the eighth century B.C. to know the name of a foreign ruler two hundred years later would be comparable to someone in the first part of the eighteenth century naming a national leader in the twentieth. . . . We are not saying that prophets did not on occasion make predictions. But we are saying that this sort of prediction is not either a historical or a religious probability.<sup>43</sup>

Quanbeck believes Isaiah is too explicit in naming Cyrus two hundred years before his appearance on the scene of history. Therefore these words must have been written two hundred years later than the book of Isaiah says they were. This indicates how the naturalistic approach works. Quanbeck actually has rejected prophecy, as shown in his quotation. Therefore the explicit prophecy must be wrong, according to him. On the other hand, and Moehlman was an example, Christians were accused of reading Christ and the New Testament back into the Old Testament, putting Him into the Old Testament passages which, it is claimed, have no real relationship with Christ and the New Testament. According to this view, the familiar words of passages like Matthew 1:22—"that it might be fulfilled which was spoken of the Lord by the prophet"—simply reflects the enthusiasm of the early church for Christ.

These latter views, or any variation of them, are a denial of the omniscience of God in knowing the future and His direct participation in the writing of the Old Testament. Furthermore, both views in rejecting prophecy shows the bias of critics of the Old Testament. On the one hand, they accuse the Church of reading back into the Old Testament its notions about Christ in passages which they say have nothing to do with Him. Vague passages of the Old Testament are given inflated Christian meanings. But on the other hand, when a prophecy such as that of Isaiah is explicit, then it cannot be true because it is too definite. Such stubborn rejection of prophecy clearly indicates the biases of critics. Christ had no problem in seeing Himself in the Old Testament, for we remember His sharp words to the disciples on the way to Emmaus: "O fools and slow of heart to believe all that the prophets have spoken, ought not Christ to have suffered these things and to enter into His glory. And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Luke 24:25-27). This is Christ's judgment concerning Himself in the Old Testament. Nothing could be more definite.

But theological liberals have a way of dealing with such passages. They say, as has been mentioned, that these passages reflect the thinking of the Church regarding Christ and were added later by the Christians. The words of Moehlhman should be remembered here. The early Christians, in recording the lives of Christ in the Gospels, we are told, glamorized Christ by making these identifications with the Old Testament and, for that matter, adding the miracles to His life.

The position of not taking the Bible literally in the Gospels is illustrated by Rudolph Bultmann, who argued that the New Testament needed to be "demythologized," i.e., the New Testament must be stripped of its "myths," the thought forms used by the New Testament writers reflecting the concepts of their day, and the "kerygma," the original message, must be uncovered. The method used by Bultmann was known as "form criticism," the stripping away of layers of religious ideas until the original "truth" was uncovered. The following of Bultmann's method resulted in literally becoming unknowable because Bultmann's disciples went to various degrees of rejecting parts and portions of Christ's life. Liberal theologians have gone on beyond Bultmann to new ideas, but his disciples are still preaching and teaching throughout the visible church. According to their view, Christ's life becomes nonmiraculous and the supernatural events such as the physical resurrection of Easter are denied; the cross merely represents a dying with Christ toward the old life and the resurrection means rising with Christ to a new authentic life. When Bultmann talks about faith, he defines it thus:

This is what is meant by "faith": to open ourselves freely to the future. But at the same time faith involves obedience. . . . It means radical self-commitment to God in the expectation that everything will come from him and nothing from ourselves.

This is pure existentialism. Lest someone be tempted to be charitable toward Bultmann, his comments on the redemption should be heard. Speaking of the cross of Christ, he says:

It 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. . . . This mythological interpretation is a mixture of sacrificial and juridical analogies, which have ceased to be of value for us today.<sup>44</sup>

What can be said to this view? This position certainly rejects the clear word of the Scriptures, of that there can be no denial. But one can go further than this. Bultmann's position reflects a refined form of the earlier, older liberalism which made reason the measure of everything and so really denied the miraculous. This method, furthermore, has been adopted because many of the proofs of older liberalism, especially the later dating of New Testament books such as John, have been shown to be false. Hence, with the liberals having less time to explain away the doctrines of Christianity, this method has been adopted to explain away much of what the early Christian church taught. Under Bultmann's system Christ becomes unknowable, because one can never know what is truth. The sound of religion may be there, but not the substance.

The scholars of Europe, however, are turning away from Bultmann. Some are turning to an atheism—for lack of a better name—which sees Christ as mere man and Christ's influence as ethical, setting patterns for this life and no more. Others, reacting against Bultmann's subjectivism, accept the "truth" of the Biblical record in general, but, because they cannot accept the doctrine of inspiration, do not know what to do with that "truth."

What has really been shown here briefly is the terrible confusion which results when men leave the Bible and follow reason. Men who are supposed to be very learned theologians jump from one view to another, shifting this way and that way, but never standing on the certain Word of God. It ultimately seems that they chase after theological fads. A theological view is held for a time, criticisms develop, and off they rush to a new interpretation. Paul described them in I Timothy 3:7: "Ever learning and never able to come to the knowledge of the truth." For all their talking, their many books and their playing follow the leader with this or that theologian, they would do better to hear the words of the Lord: "Be still, and know that I am God" (Psalm 46:10).

One more area must be mentioned. The method followed by Bultmann and others today is really, in a sense, a method based on the older documentary hypothesis of the Nineteenth Century and earlier. This view argued for a multiple authorship of the books of Moses, who, it claimed, was not really the author. Fretheim, already referred to, in his book *Creation, Fall and Flood*, blandly accepts this view. He envisions four authors in the books of Moses, in accordance with the JEDP theory of Wellhausen, the oldest going back to about the Tenth Century B.C. and the books of Moses reaching their present form about 400 B.C. His reason for this, among others, is that he sees two different stories of creation in Genesis 1 and 2. But he also mentions that his basic approach to the Old Testament is based on form criticism, which means that he can lead his reader to distinguish among several things: the situation as it was in history, the situation as Israel saw it, and the way that they should have seen it, stripped of all their mistaken notions. Fretheim claims that he can reach back into history and tell his readers today what Israel really should have believed, or did believe.<sup>45</sup>

This approach can seem very impressive, and yet it is a house of cards. A conservative, Gleason L. Archer, Jr., bluntly states of the JEDP: "It is very doubtful whether the Wellhausen hypothesis is entitled to the status of scientific respectability." Gleason's reasons are very direct. The entire approach is based on assumptions that Israel's religion developed like any other religion, that the liberals' criteria for judging Scriptures are right, and that reason can and must explain every event in the Old Testament. The witness of the other Old Testament books is ignored, as is the witness of Christ, Who asserted: "Moses . . . wrote of Me" (John 5:46).<sup>46</sup>

When one considers the facts, the books themselves show an acquaintance with Egypt at that time. There are first-hand reports, Egyptian phrases, and many other specific items which argue for early authorship. Even the claim of two creation stories misses the point of the two accounts. Genesis 1 deals primarily with creation as creation. Genesis 2 is closely related with Genesis 3 and involves man with God, the Fall, and the promise of redemption (Genesis 3:15). In addition, the Dead Sea Scrolls, while much remains to be done with them, do show that the Old Testament canon was well established by 200 B.C., at a time when, according to liberal theologians, the Old Testament was taking its final form.

Many more areas, large and small, could be discussed. It is actually too bad that so much time must be taken to discuss these mistreatments of the Scriptures. It would have been perhaps more profitable to discuss some doctrine of the Scriptures from a positive viewpoint. Yet this negative approach must also be considered as part of giving an answer and standing for the truth.

In conclusion, the stand taken reflects back upon the Gospel. This has been said several times. Here again one might quote a few men as to their views. For Bultmann faith "means radical self-commitment to God in the expectation that everything will come from him and nothing from ourselves."<sup>47</sup> This is the existentialist approach to Christianity. The cross disappears as far as its having

any redemptive meaning for us; present relationship is stressed. Fretheim seems to take a similar position:

God's deliverance of his people at the Red Sea (the Exodus) is especially important. For Israel, the understanding that God had redeemed her was the center point of faith. All other aspects of that faith were formulated in the light of her experience of God's action in history.<sup>48</sup>

This is, it would seem, pure existentialism, which implies not a Messianic relationship, but rather a different type of relationship. Quanbeck is equally hard on historic, conservative Christianity:

When Jesus was called the Christ it did not, in the time of his ministry, bear all of the meanings which later Christian reflection has brought to the term. Jesus himself was born to the Jews. Christians speak about the incarnation, about God acting in Jesus Christ, about God becoming a man. But Jesus was not man in general but a man. He grew up in the particularity of a Jewish family . . . His life was informed not only by the hopes for deliverance which many of his contemporaries must have shared, but also by various groups within his society . . . The Gospels are documents of faith; they are responses of believing men to something absolutely decisive which happened in their midst and to which they were compelled to bear witness.<sup>49</sup>

And what was to be seen? What is to be seen in the Bible?

Simply put, it is this, the one God of Israel is the God of the Lord Jesus Christ, and in the Bible what we actually encounter is the story of how this God related to Israel and the rest of mankind.<sup>50</sup>

These words speak for themselves.

We turn to the Word of God! Jeremiah calls to us: "Thus saith the Lord, Stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jeremiah 6:16). God has spoken to us. Christians "are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone" (Ephesians 2:20). These prophets and apostles spoke the Word of the Lord to us about Christ. With Peter we say that we have a more sure word of prophecy (II Peter 1:19). God, in His divine providence, who had originally caused the Scriptures to be written for His people has preserved His Word to these last days. Through the inspired Scriptures Christ is made known to us, and the providence of God among His people is clearly seen. In the Scriptures Christ gives the water of life. "Whosoever drinketh of the water that I shall give him shall never thirst" (John 4:14).

How foolish man is to turn to his own ideas and notions which destroy certainty, which pervert in one way or another the Gospel, and which is tempting God. Then the condemnation of the Lord, spoken through Jeremiah, will fall on such: "My people have committed two evils; they have forsaken Me the fountain of living waters and hewed them out cisterns, broken cisterns, that can hold no water" (Jeremiah 2:14). It is tempting to follow reason and repeat the first temptation: "Yea, hath God said. . ." (Genesis 3:1).

Rather "Seeing then that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession" (Hebrews 4:14).

This brings us to the end of this study. The writer regrets that time prevented him from developing certain areas more completely. Certainly not all problems were answered nor will they be answered. But an attempt was made to point out a few answers to some of the criticisms of the Scriptures. If the readers of this essay now realize that there is more to the winds of theological change which are blowing through the visible church than mere words, they have learned something important. If this brief essay has prodded a few people to be a little watchful, it has achieved one of its purposes. Finally, when you hear your faithful pastors week after week preach to you from the Word of God, thank God that they treat God's Word for what it is. Above all, stand fast! Stand fast in our fellowship. Stand fast together as brethren supporting each other. Stand fast together in the Word. Yes, when the cry is raised today, "Where does the ELS stand?" may the answer not be "With Barth, with Bult-

mann, with Bonhoeffer, with Dodd, with Pannenberg, etc., etc., but rather "In the Word of God, the Bible." This is true loyalty to the heritage of 1918, but above all to our Savior and His Word.

## FOOTNOTES

- <sup>1</sup> *Brief Statement of the Doctrinal Position of the Missouri Synod*, #1.
- <sup>2</sup> Philip A. Quanbeck, *When God Speaks* (Minneapolis: Augsburg Publishing House, 1968), p. 96.
- <sup>3</sup> L. Gaussen, *The Inspiration of the Holy Scriptures* (Chicago: Moody Press, 1949), pp. 139-140.
- <sup>4</sup> A. V. Kuster, "Luther and the Word of God," *47th Regular Convention of the Evangelical Lutheran Synod*, pp. 19-49.
- <sup>5</sup> *Formula of Concord*, Ep., "Of the Summary Content, Rule, and Standard," #1 & #7, Triglotta (St. Louis: Concordia Publishing House, 1921), pp. 777, 779.
- <sup>6</sup> Ralph A. Bohlmann, *Principles of Biblical Interpretation in the Lutheran Confessions* (St. Louis: Concordia Publishing House, 1968), p. 139.
- <sup>7</sup> Milton L. Rudnisch, *Fundamentalism & the Missouri Synod* (St. Louis: Concordia Publishing House, 1966), p. 7.
- <sup>8</sup> *Chicago Tribune*, Jan. 7, 1970.
- <sup>9</sup> *Newsweek*, April 20, 1970, p. 14.
- <sup>10</sup> Quanbeck, pp. 121-122.
- <sup>11</sup> Terence E. Fretheim, *Creation, Fall and Flood* (Minneapolis: Augsburg Publishing House, 1969), p. 38.
- <sup>12</sup> Arthur Carl Piepkorn, "What Does 'Inerrancy' Mean?" *Concordia Theological Monthly*, XXXVI, 8 (Sept., 1965), p. 588.
- <sup>13</sup> *Ibid.*, p. 593.
- <sup>14</sup> Martin Scharlemann, "The Inerrancy of Scripture," *Christian News*, May 12, 1969, p. 18.
- <sup>15</sup> Frederik A. Schlotz, "The Church's Confessional Stand Relative to the Scriptures," *Christian News*, March 3, 1969, p. 27.
- <sup>16</sup> Horace Hummel, "Hummel Responds Again," *Lutheran Forum*, Vol. 4, 3 (March, 1970), p. 8.
- <sup>17</sup> Conrad Henry Moehlan, *How Jesus Became God* (New York: Philosophical Library, 1960).
- <sup>18</sup> *Ibid.*, pp. 1; 11-12; 15; 43.
- <sup>19</sup> *Ibid.*, p. 26.
- <sup>20</sup> *Ibid.*, pp. 50; 52.
- <sup>21</sup> *Ibid.*, pp. 11; 12; 67; 82-83.
- <sup>22</sup> *Ibid.*, pp. 88-90.
- <sup>23</sup> *Ibid.*, "Dedication."
- <sup>24</sup> Hummel, p. 9.
- <sup>25</sup> A. Berkeley Mickelsen, *Interpreting the Bible* (Grand Rapids: Eerdmans Publishing Co., 1963), pp. 44-45; Charles C. Anderson, *Critical Quests of Jesus* (Grand Rapids: Eerdmans Publishing Co., 1969), pp. 11-24.
- <sup>26</sup> *Ibid.*, pp. 25-30; 57-66.
- <sup>27</sup> *Ibid.*, pp. 71-75.
- <sup>28</sup> James I. Packer, "Contemporary Views of Revelation," in Carl F. H. Henry, ed., *Revelation and the Bible* (Grand Rapids: Baker Book House, 1958), p. 92.
- <sup>29</sup> Colin Brown, *Philosophy and the Christian Faith* (Chicago: Inter Varsity Press, 1969), pp. 110-116, esp. 115.
- <sup>30</sup> *Ibid.*, pp. 25-260.
- <sup>31</sup> Packer, p. 93.
- <sup>32</sup> *Ibid.*, p. 94.
- <sup>33</sup> John Baillie, *The Idea of Revelation in Recent Thought* (New York: Columbia University Press, 1956), p. 28.
- <sup>34</sup> *Ibid.*, p. 34.
- <sup>35</sup> *Ibid.*, p. 66.
- <sup>36</sup> Theodore G. Tappert, "The Word of God According to the Lutheran Confessions," in Herbert T. Neve and Benjamin A. Johnson, eds., *The Maturing of American Lutheranism* (Minneapolis: Augsburg Publishing House, 1968), p. 62.
- <sup>37</sup> Robert Preus, "God's Word Always Must Be Used as Basis of All Lutheran Theology," *Lutheran Layman*, April, 1970.
- <sup>38</sup> C. H. Dodd, *The Authority of the Bible* (New York: Harper, 1929), pp. 128-129.
- <sup>39</sup> J. I. Packer, "Fundamentalism" and the Word of God (Grand Rapids: Eerdmans Publishing Co., 1958), p. 95.
- <sup>40</sup> *Ibid.*, pp. 138-140.
- <sup>41</sup> Benjamin Warfield, *The Inspiration and Authority of the Bible* (Philadelphia: Presbyterian and Reformed Publishing Co., 1948), p. 296.
- <sup>42</sup> Fretheim, p. 88.
- <sup>43</sup> Quanbeck, pp. 32-33.
- <sup>44</sup> Rudolph Bultmann, et al., *Kerygma and Myth* (New York: Harper, 1961), pp. 19-20; 35.
- <sup>45</sup> Fretheim, pp. 7-8; 10-11; 45ff.
- <sup>46</sup> Gleason L. Archer, Jr., *A Survey of Old Testament Introduction* (Chicago: Moody Press, 1964), pp. 96-101.
- <sup>47</sup> Bultmann, p. 10.
- <sup>48</sup> Fretheim, p. 8.
- <sup>49</sup> Quanbeck, pp. 120-122.
- <sup>50</sup> *Ibid.*, p. 101.

## REPORT OF THE DOCTRINAL COMMITTEE

The Doctrinal Committee held four meetings since the 1969 Convention of the Synod: Aug. 18-19; Sept. 15, 1969; Jan. 5-6; March 9-10, 1970. Representatives of the committee attended the Lutheran Free Conference in Davenport, Iowa, July 29-31, and the Evangelical Lutheran Confessional Forum in Madison, Wis., Oct. 20-21, 1969. A member of the committee accompanied Pres. J. B. Madson as an observer at the convention of the Lutheran Church-Missouri Synod in Denver, July 11-19, 1969. The committee prepared theses and introduced discussions on "The Doctrine of the Lord's Supper with Special Reference to Contemporary Issues" at the meeting of The Evangelical Lutheran Confessional Forum in October.

The committee has been occupied with keeping abreast of developments in the ecclesiastical world and of a vast amount of theological literature. Studies on the perennial topic, "Church and Ministry," have continued. At the suggestion of President Orvick the Doctrinal Committee is in process of developing a Study Program designed to involve all the pastors of our Synod in organized and systematic theological study. A series of topics in areas of theology which appear to call for special study is being worked out and assignments made to individuals. To date nine such topics have been assigned. It is our hope that the results of these studies may appear in our theological journal, "Lutheran Synod Quarterly," in due course. This program is judged a necessity in order that we may properly evaluate the explosive developments in the field of modern theology which are obviously having their debilitating effects on the theology of many Lutheran church bodies the world over. We cannot escape the duty of meeting the attacks with intelligent understanding of the issues and a thorough knowledge of the Scriptures and the Lutheran Confessions. Only so, under God, can our heritage of the Gospel of grace be preserved.

The Rev. T. N. Teigen, Secretary

### ACTION OF THE SYNOD

Resolution No. 1: Evangelical Lutheran Confessional Forum and Free Conferences

*WHEREAS, The Doctrinal Committee has participated in several important meetings in the interest of confessional Lutheranism, and*

*WHEREAS, It is important that our membership be informed in these matters, and that we give public testimony; therefore*

*a) BE IT RESOLVED, That we encourage the Doctrinal Committee to continue meetings which further the cause of confessional Lutheranism, and*

*b) BE IT FURTHER RESOLVED, That we urge the Doctrinal Committee to report their discussions and conclusions in the Lutheran Sentinel and other appropriate media as soon as possible.*

Resolution No. 2: Overseas Brethren

*WHEREAS, There are groups of Lutherans in Europe and Australia with whom we are in contact; therefore*

*BE IT RESOLVED, That we encourage the Doctrinal Committee to make every effort to keep in constant communication with them for our mutual strengthening and for the cause of confessional Lutheranism.*

### **Resolution No. 3: The Confessional Lutheran Church of Finland**

*WHEREAS, The Confessional Lutheran Church of Finland has severed fellowship relations with the Lutheran Church-Missouri Synod because they could no longer recognize the Lutheran Church-Missouri Synod as a confessional Lutheran church; therefore*

*a) BE IT RESOLVED, That we thank God for this manifestation of confessional loyalty, and*

*b) BE IT FURTHER RESOLVED, That we do all in our power to aid them.*

### **Resolution No. 4: The Lutheran Church of Australia**

*WHEREAS, The Lutheran Church of Australia through its president, M. Lohe, has requested a meeting with the Doctrinal Committee of the Evangelical Lutheran Synod with a view to establishing fellowship; therefore*

*BE IT RESOLVED, That we bespeak the Lord's blessing on these doctrinal discussions.*

### **Resolution No. 5: The Lutheran Church-Missouri Synod**

*WHEREAS, Representatives of the Wisconsin Evangelical Lutheran Synod and the Evangelical Lutheran Synod recently met with representatives of the Lutheran Church-Missouri Synod at the request of its president, and*

*WHEREAS, It was readily apparent that the basic situation had not changed which in 1961 caused the Wisconsin Evangelical Lutheran Synod and the Evangelical Lutheran Synod to terminate fellowship relations with the Lutheran Church-Missouri Synod, therefore*

*a) BE IT RESOLVED, That we note with regret the continued devaluation of the Biblical concept of church fellowship in the Lutheran Church-Missouri Synod as such, and*

*b) BE IT FURTHER RESOLVED, That we note with gratitude the growing number of those within the Lutheran Church-Missouri Synod who "labor for realignment of Lutherans faithful to the Lutheran Confessions" (Synod Report, 1955, p. 46), a goal which our Synod has longed for since 1955.*

### **Resolution No. 6: Theological Study Program**

*WHEREAS, There is a particular need in this day of apostasy to preserve a knowledgeable and alert ministry, and*

*WHEREAS, A theological study program has been initiated by the Doctrinal Committee at the request of the president of the Synod; therefore*

*BE IT RESOLVED, That we heartily endorse this program of study.*

# REPORT OF THE BOARD OF MISSIONS

## HOME MISSIONS

Our gracious heavenly Father has, in generations past, sent missionaries bearing His Word among our fathers. He has caused that Word to bear fruit, so that, among us also, His holy Christian Church has taken root and grown. We thank Him for His merciful kindness. Now, to our generation also He commands, "Go ye into all the world and preach the Gospel to every creature." This, of course, includes preaching the Word in our own country, the work of Home Missions.

During the past year, our Synod, through its Board of Missions, has given subsidies to the following congregations and missions: St. Paul's Lutheran Church, Chicago, Illinois; Bethany Lutheran Church, Ames; Central Heights Lutheran Church, Mason City; and Pilgrim Lutheran Church, Waterloo, Iowa; Faith Lutheran Church, Muskegon, Michigan; Faith Lutheran Church, Austin; and River Heights Lutheran Church, East Grand Forks, Minnesota; Indian Landing Lutheran Church, Rochester, New York; Lakewood Lutheran Church, Tacoma, Washington; Our Savior's Lutheran Church, Amherst Junction; and Ascension Lutheran Church, Eau Claire, Wisconsin. It has also given encouragement to the work recently begun by our faithful people in Chittenango (near Syracuse), New York, and Burnsville (a suburb of Minneapolis), Minnesota. Two of the above congregations will no longer need subsidy after June of this year. They are Amherst Junction and Austin. May the blessings of God continue among our people there.

Two mission opportunities stand out as particularly challenging for the coming year. The rapid growth in population in Ames, Iowa, and Burnsville, Minnesota, with the prospect of even greater growth in the very near future, urges us to move quickly to send missionaries to both places. The Lord has given us open doors there that we must enter before they are closed. Other opportunities, especially in the East and West are already on the horizon. There is much work yet to do.

The Board of Missions has carefully studied and restudied the proposed budgets for 1970-1971 and for 1971-1972. They see no way, at present, to stay within the budget allotment for Missions without reducing the salaries of our missionaries. Yet, some of our missions have already increased the salaries of their pastors to slightly above the mission scale. We sympathize with them. We feel that a basic salary of \$4200 per year is too small for these days of inflation. We feel that all should have an increase. The Board in its January meeting resolved to raise the salaries of missionaries by \$180 for next year (1970-1971), and by an additional \$120 the following year (1971-1972). We believe that for the welfare of our missionaries we must try to put this into effect. Therefore the Board resolved that we present the request of \$39,801 plus \$1320 salary increase, to the Synod as the budget request for the Home Mission Field for 1970-1971. It further resolved that \$2,254 additional will be needed for the following fiscal year, and that then the total budget for that year should be \$42,254.00.

The following subsidies have been approved by the Board, subject to the budget approved by the Synod:

	1970-1971	1971-1972
Ascension .....	\$ 1,200	\$ 1,200
Ames .....	4,600 (8 months)	5,225
Amherst-Elderon .....	250 (2 months)	-----
Apple Valley .....	4,460 (8 months)	5,600
Austin .....	225 (1½ months)	-----
Chicago .....	3,300	3,550
East Grand Forks .....	2,850	2,500

Mason City .....	4,450	4,005
Muskegon .....	7,200	7,200
Rochester .....	2,700	2,700
Tacoma .....	1,440	960
Waterloo .....	4,126	3,714
Moving Expenses .....	1,000	1,000
Seminar .....	200	200
Publicity .....	300	500
Board Expenses .....	1,500	1,500
	<hr/>	<hr/>
	\$39,801	\$39,854
Salary increase: 6x\$180		8x\$300 2,400
+ 2x\$120	1,320	
	<hr/>	<hr/>
	\$41,121	\$42,254

The Rev. Paul G. Anderson,  
Field Secretary for Home Missions

## FOREIGN MISSIONS

Our Savior who said, "Go ye into all the world," and "Lo I am with you alway," has blessed our venture into Peru in His name.

The Rev. Paul Anderson and the undersigned undertook a tour of the mission field early this year. Progress is continuing. The entire staff, the Rev. and Mrs. Theodore Kuster, Mr. and Mrs. Orlin Myrlie, and Miss Gloria Bublitz (who is supported by the cooperating Lutheran Collegians) are in good health, in command of the Spanish language, and possess a driving desire for the work. They enjoy the confidence of many people in the barriadas of Lima. A thousand souls are being contacted in 11 spots that are served regularly. At two of these spots we have claimed our property and have erected wood-crate buildings. A powerful PA system (donated) has been installed on the four wheel drive car; this increases the "audience." Our staff possesses the alertness to search out and capitalize on opportunities for effectiveness of the work. An increasing number of native workers are engaged in Saturday and Sunday School and Vacation Bible School teaching. A new mimeo machine (donated) has speeded up production of lesson sheets. Two young adult study classes leading to confirmation have been started. A simple catechism is being published in parts. The first two chief parts have been in use for some months and the remaining parts are at the printer's.

As to new developments, the Rev. James Olsen has been commissioned as the second theologically trained missionary and will be leaving for Lima with his family as soon as a little more packing and paper work are completed. As this is being printed, a re-conditioned offset printing press outfit is starting on its way to Lima, as an aid in the production of suitable literature. A second four wheel drive car for the use of the staff is to be ordered shortly.

The difficulties facing your missionaries and your Board of Missions are many and ours is still a young mission effort. Yet it is unmistakable that the hand of the Lord has been mighty in blessing our venture in the Savior's name. For this we all ought to thank God.

It is impossible to predict future developments and contingencies, but your Board is convinced that the minimum budget amounts for operation of the foreign mission are the following:

For 1970-1971—\$26,936.00\* plus \$360.00 for salary increases;

For 1971-1972—\$28,486.00 plus \$600.00 for salary increases.

(\*This figure is sufficient provided the Olsens' transportation and moving expenses and car, as well as the press shipping expenses have been paid out of the 1969-1970 synodical budget. At this writing we are hopeful that this will be the case, and that these bills will be taken care of out of the 1969-1970 budget. In any event, it appears

that the foreign mission allotment of the 1969-1970 budget will be underspent.)

We thank all who have prayed for and supported the foreign mission. Many beside our missionaries have brought great sacrifices. Special thanks are due to the Rev. Robert Moldstad and the corps of contributors who paid for the offset printing outfit, and who have done the catechism printing thus far. Also to the Aid Association for Lutherans, Appleton, Wisconsin, for covering our synod's expense for the language training of our foreign missionaries. Also to the Lutheran Collegians for supporting their volunteer, Miss Gloria Bublitz, as a member of our missionary team. She is an outstandingly successful worker.

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

## **ACTION OF THE SYNOD**

### **Resolution No. 1: Mission Subsidies**

*WHEREAS, The Synod regrets the fact that the Mission Board found it necessary to reduce the proposed allocations to the mission congregations for the fiscal years of 1970-1971 and for 1971-1972, therefore*

*Be IT RESOLVED, That the Synod urge the mission congregations to make every effort to increase their local budgets to avoid lowering the salaries of the missionaries below the approved scale and that it commend those congregations which may have done this.*

### **Resolution No. 2: Missionary-at-large**

*WHEREAS, The Mission Board is viewing mission opportunities on both the East and the West coasts, therefore*

*BE IT RESOLVED, That the Synod encourage the Mission Board to call a missionary-at-large to explore such areas before selecting a location and calling a missionary to serve there.*

### **Resolution No. 3: Foreign Missions**

*WHEREAS, Our missionaries and their families in Peru are now in good health, and*

*WHEREAS, They were spared from the recent earthquakes in that country, and*

*WHEREAS, The mission work has progressed much more rapidly than the Mission Board thought possible in this length of time, and*

*WHEREAS, Our new missionary and his family have reached their destination safely, therefore*

*BE IT RESOLVED, That we thank God for His blessings upon our missionaries, their families, and their work.*

### **Resolution No. 4: Special Projects to Assist the Foreign Mission**

*WHEREAS, Under the blessing of God, the rapid progress of our Peru mission has, in part, been due to the many volunteer efforts and projects of individuals, societies, Christian Day Schools, Vacation Bible Schools, etc., therefore*

*a) BE IT RESOLVED, That we encourage more projects of assistance by urging our people to volunteer their talents, ideas, and projects helpful to the mission, and*

b) *BE IT FURTHER RESOLVED, That our Mission Board from time to time suggest various projects that would assist the mission and offer our people the thrilling opportunity to participate in this mission work in special ways.*

**Resolution No. 5: Publicity Efforts for the Foreign Mission**

*WHEREAS, ELSLO has sponsored two issues of Mission News for distribution to all of the Synod congregations, and*

*WHEREAS, Others have written special articles of interest about the foreign mission field, as for example, in the Lutheran Sentinel, therefore*

*BE IT RESOLVED, That we express thanks and encouragement to those assisting the mission in this way.*

**Resolution No. 6: Lay Assistants on the Foreign Mission Field**

*WHEREAS, The lay assistants on the foreign field are truly assisting the work in its most essential aspects, and are indeed missionaries themselves in the true sense of the word, and*

*WHEREAS, Various Peruvians have taken hold in their own way to exercise mission zeal for helping spread the Gospel, therefore*

a) *BE IT RESOLVED, That we recognize the valuable contribution these workers are making to the mission field, and*

b) *BE IT FURTHER RESOLVED, That we give thanks to Lutheran Collegians and others who are enlisting the help, and supporting the needs, of such workers, and*

c) *BE IT FURTHER RESOLVED, That we praise God for this opportunity our lay people have to render such direct service to Him on this field.*

**Resolution No. 7: Letters to the Foreign Workers**

*WHEREAS, Letters of news, encouragement, and prayer are of immeasurable value to all the foreign missionaries, therefore*

*BE IT RESOLVED, That all our pastors and lay people be encouraged to write often to our workers on the foreign field.*

**REPORT OF THE BOARD OF REGENTS**  
**and the**  
**PRESIDENT OF BETHANY LUTHERAN COLLEGE**  
**1969-70**

Dear Brethren:

We again have the privilege and the responsibility of reporting to the members of the Synod on the work during the past year. We also hope to present to you the problems which face our institution and also lay out some of the plans for coping with these problems and improving Bethany to make it a more effective institution to meet the needs of our day. We hope that this report will provide you with the information necessary to arrive at an intelligent understanding of Bethany, its goals and future problems so that you may authorize whatever steps need to be taken to enable your institution to fulfill its mission for the future.

**THE BOARD OF REGENTS**

The Board was composed of the following members: The Rev. Raymond Branstad (until November 1, 1969), Dr. Robert Clark, Mr. Howard Hougan, the Rev. Herbert Larson, Mr. William Overn (vice chairman), the Rev. Wilhelm Petersen, the Rev. M. E. Tweit (chairman), the Rev. Luther Vangen (secretary), Mr. Ellsworth Zahl. The Rev. Richard Newgard was appointed by President Orvick to replace Rev. Branstad.

The Board had four regular meetings on the second Monday and Tuesday in August, November, February, and May. It also had a special meeting on October 10 and 11, 1969, which was a joint meeting of the Regents and the Faculty. At this meeting, the Faculty and the Regents made a detailed analysis of the causes for the decline of enrollment in the September '69 school year. Then several concrete suggestions were made to improve the College and to increase the enrollment. These suggestions have been carried out by both the Faculty and the Board during the past year.

**THE FACULTY**

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

Ella Anderson  
Sophia T. Anderson  
Louella Balcziak  
Edna Busekist  
Ruth Giles  
Elaine Green  
George Gullixson  
Paul Helland  
Arlene Hilding  
Norman S. Holte  
Rudolph E. Honsey  
Calvin K. Johnson  
Mildred C. Larson  
Sigurd K. Lee  
Juul B. Madson

Marvin G. Meyer  
John A. Moldstad  
Dennis O. Natvig  
Milton H. Otto  
Joseph N. Petersen  
Allen Quist  
Glenn E. Reichwald  
John Schmidt  
Dennis Soule  
B. W. Teigen  
Martin Teigen  
Philip Teigen  
Paul B. Tweit  
Bruno Wilinski  
Ronald J. Young

At the February 10 and 11, 1970, meeting of the Regents, the following members of the Faculty were granted tenure: Miss Elaine Green, Mr. Paul Helland, Mr. Allen Quist, Mr. Paul Tweit, Mr. Bruno Wilinski, and Mr. Ronald Young. All full-time members of the Faculty now have indefinite tenure.

During the past year the following members of the Faculty com-

pleted 25 years of service at Bethany: Ella B. Anderson, Norman S. Holte, and B. W. Teigen. Completing ten years of service were Sigurd K. Lee and Marvin G. Meyer. We are grateful to the Lord for giving us these faithful faculty members, who have served so well during these years. As a matter of fact, it speaks well for our Faculty to note that there is not a very large turnover on our Faculty.

At the conclusion of this academic year, Miss Sophia Anderson and Miss Ella Anderson will retire as faculty members. Sophia has served 36 years as a faculty member and, as previously noted, Ella 25 years. May the Lord bless them as they now begin to take a well earned and well deserved rest from their labors.

Mr. Philip Teigen, who taught full-time in the field of English during the past year, will return to the University of Wisconsin for further study. We are grateful that he consented to take time out from his studies to serve the College for one year.

## THE STUDENTS

The cumulative enrollment statistics for the 1969-70 school year in the college are as follows:

1st year college	105
2nd year college	86
Special and Part-time	25
Total	<hr/> 216

It will be noted that the student enrollment in the college was down during the past year. Prospects, however, for 1970-71 are somewhat brighter, with several factors being of significant help, most notably Bethany's achievement of "Recognized Candidate Status for Accreditation" with the North Central Association.

But it is obvious to all who have worked in recruiting students for our College with its special Christian commitments, that there is need for mutual study by pastors, congregations, parents, and young people as to the pervasive effects of all types of education upon the individual. Those who speak to the parents and the youth of our church find so many who are reluctant to accept what knowledgeable students of education have realized for years, namely, that all schools and colleges are "inescapably religious" (Rev. Herman Otten's phrase), or, in the words spoken recently by Dr. Donald Erickson, Associate Professor of Education at the University of Chicago: "Education by its nature cannot be religiously or culturally neutral and must make value judgments on many things." (*Milwaukee Sentinel*, April 7, 1969) Many parents do not discover this truth until by a purely secular college education their children have been led to doubt in the Biblical truths and then to belief in some type of atheistic or pantheistic concepts. An opportunity granted these young people to study through their beliefs on an adult level at a Christian college could well have helped them to give an adequate reason for their Biblical convictions.

In view of our conviction that in this area lies one of the greatest dangers confronting our church, we stand ready to offer our services to the congregations, and to present study guidelines to help our people understand this serious problem. We also stand ready to send out discussion leaders to assist in bringing a better understanding of what fundamentally deep effects an educational system has.

## FINANCES

Financially it has not been an easy year for the College, not only because the enrollment was down, which substantially affects our income, but also because of continuing spiraling inflation, which particularly affects institutions such as colleges where the emphasis is on the service aspect of its work. In addition, the College laid out about \$3,500 in interest, an expense which was not anticipated. When

the budget was set up in February, 1969, it was also not anticipated that a college president would be elected and that his salary and university expenses would be paid for the year. It should also be noted that since the budget must be drawn up so far ahead of time of the current school year, we also were not sure that Bethany would qualify for a Diagnostic examination by a North Central Committee and receive eventual Candidate Status. The visit, together with the other expenses, came to about \$2,000.

We raised our college fees last year, and we shall raise them again for the 1970-71 school year. But we have raised them as much as we dare at the present time, lest we price ourselves out of competition with the heavily subsidized state institutions. To sum up, there is no question that private colleges will need more funds and more sources for getting funds.

## **THE RESERVE FUND**

As early as the February 12, 1968, Board of Regents meeting, the Board considered the president's suggestion for some kind of stabilization or reserve fund, recognizing that the future of the school called for such a fund. A figure of \$500,000 to be raised in five years was one that was considered. It was already evident that with inflation and with such a large part of the college's operating expenses dependent upon student fees, and the need to set up a budget months before the actual enrollment, called for something such as a reserve fund. But the Board, because of other problems at that time confronting the College, was unable to do much with the proposal except to study it in detail. The study by the Long-Range Planning Committee only confirmed the need for such a fund.

At the "Exit Interview" with the North Central Diagnostic Committee on December 17th, and upon the discussion of the Diagnostic Committee with members of the Board of Regents, it became quite apparent that if Bethany was to have any stability it would need something like a reserve fund. After considerable study and consultation with the Synod's administrative officers, members of the Synod's Stewardship Committee, representatives of the Synod's Board of Trustees, and the General Pastoral Conference, the Board set in action a program to build up a fund with an initial goal of \$100,000, by June 30th of this year, with the hope that most of it would be collected by April 5th, when members of the College faculty would meet with the Committee-by-Type of North Central.

It was further resolved to add \$50,000 per year for the next three years, and beyond that as later might be determined. The name of the fund was the "Bethany Lutheran College Reserve Fund." The principal is to be invested and the income to be used for operating expenses or to add to the principal of the fund. The fund may not be pledged as security for debts incurred by the College, and no more than ten percent of the principal may be withdrawn from this fund in any one year.

As a result of the drive, the funds as of April 30th, totaled about \$92,000. There is no question that when the representatives of the Bethany faculty appeared before the Committee-by-Type in Chicago, the success of the drive made a most favorable impact on the Committee, since it gave evidence that Bethany had a broad base of support despite the fact that because of the size of our Synod its resources seemed quite limited.

We are grateful to all who cooperated so willingly in setting up this fund. It showed that the hearts of our people are willing. The plan of the Board to raise this Reserve Fund was simple but soundly conceived, but without the cooperation of so many it would not have been possible to achieve this goal. Because of the fine cooperation from everyone, the cost of raising these \$92,000 was considerably less than \$500 to the College.

## **"RECOGNIZED CANDIDATE FOR ACCREDITATION" STATUS WITH THE NORTH CENTRAL ASSOCIATION**

The Synod has not been unaware of Bethany's need for regional accreditation with the North Central Association (See Synod Report, 1969, p. 50). As a followup on our reports of previous years, we can state that the Status Study presented in May, 1969, to the Executive Committee of North Central's Commission on Colleges and Universities was accepted and a diagnostic examination was authorized. The Diagnostic Committee spent 2½ days (December 14-16) on the College campus and made a report to the North Central Commission. On the basis of the faculty Status Study, the report and recommendations of the Diagnostic team, and the recommendations of the Committee-by-Type, the North Central Association of Colleges and Secondary Schools, at its meeting on April 8, 1970, voted to grant "Recognized Candidate for Accreditation" status to Bethany Lutheran College, effective as of that date.

On April 13, 1970, the College was happy to receive an official letter from Prof. Norman Burns, Executive Secretary of the North Central Association. Prof. Burns writes: "Bethany Lutheran College will be added to the published list of institutions holding Recognized Candidate for Accreditation status that will appear in the Summer, 1970 issue of the **North Central Association Quarterly**." Prof Burns went on to write further: "The Association wishes to commend you and your staff for the progress that has been made in developing Bethany Lutheran College. However, the Association also wishes to call attention to the areas of concern cited in the examiners' report."

The examiners pointed out in their report that the plant is generally well maintained and that there are some good buildings on the campus. The examiners also were "favorably impressed with the quality of the teaching and with the student participation. . . . All in all, quality of instruction seemed to be good and the students were correspondingly responsive." With respect to the faculty, the visiting team found "the faculty well-prepared in its training and experience." In pointing out weaknesses and areas of concern which need improvement, the examiners suggested more need "for long-range planning and articulate definition of Bethany's role." The examiners further stated, "Financially, while the College operates frugally, its resources unduly constrict the full realization of its potential." The examiners also suggested that library acquisitions be increased and "faculty salaries need to be increased."

Bethany is now ready to move on to the next step of improving its institution by instituting a more thorough-going self-study, with the view of ultimately obtaining full membership in North Central.

### **LONG-RANGE PLANNING**

The 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 done some preliminary work in long-range planning. But because of the need to concentrate on preparation for the North Central visit and the raising of the Bethany Lutheran College Reserve Fund, not as much work has been done as had been previously hoped. But the Committee will continue its work this year, following the suggestion of the Examining Committee of the North Central Association that we try to define more precisely our role as a college and that we develop some followup studies on the work that we have been doing during these past years. It is also obvious that a major remodeling of the main administration building is necessary. Preliminary studies have indicated that the roof of this administration building needs almost total rebuilding. This project will occupy a great deal of time for study during the coming year.

## CONCLUSION

On Sunday, September 13, Bethany will open its doors on a new school year. The opening service, at 3 o'clock, will feature the installation of the new president of Bethany, the Rev. R. M. Branstad. We bespeak the Lord's blessings on the labors of the new president. We extend our gratitude to our out-going president, B. W. Teigen, who has provided faithful leadership for our school for 20 years. He will continue to teach in the College.

In concluding this annual report to the Synod, we extend our gratitude to God for our very great privilege as a Synod in being permitted for yet another year to carry on the wonderful and blessed work of our Bethany. Brethren, we live in the last times. As the end of all things approaches, the world in which we live becomes more and more engrossed with the things of this life and less and less inclined to acknowledge and follow Him "in whom we live and more and have our being." How precious, then, is our Bethany for parents and young people, where the sacred Scriptures are held forth as the only source of doctrine for faith and life and where the central truth of these Scriptures is proclaimed, that men are saved alone by grace through faith in Christ.

May God help us always to understand what is truly important for us and our youth as regards education. We need to be concerned with an education not only for this life, but above all for the life that is to come. The very most important aspect of education is to grow in grace and in the knowledge of our Savior by means of His Gospel, which is the power of God unto salvation. Let us not, then, be overwhelmed in our choice of school by such considerations as convenient location, elaborate equipment, prestigious name, or by companions who do not understand that "One thing is needful." We have only one life in which to seek it. Let all parents of the Synod, who have college-bound sons and daughters, give top priority to Bethany when choices of schools are considered. It is to be feared that some parents, together with their young, look upon Bethany as a second-rate school. How can this be when the aims and goals of Bethany are seriously analyzed?

With thankful hearts and hands let us loyally and generously continue to support and to make use of our Bethany. Supporting Bethany with monetary gifts and using the school for all your young men and women pay rich dividends to the parents themselves, their children, and to the Synod. It also ensures the continued existence of this type of college.

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

# REPORT OF THE BOARD OF REGENTS and the DEAN OF BETHANY LUTHERAN THEOLOGICAL SEMINARY

By the grace of God Bethany Lutheran Seminary was granted another successful year. The work during the school-year was carried on without any interruption because of health or other difficulties. A professor for New Testament Interpretation was added to the staff in the person of J. B. Madson, former president of the Synod. He and three other men added variety to the instruction by teaching a semester-course in the Seminary, as well as by providing supervision for some sermon-writing. It should also be reported that the attempt is being made to keep on making worth-while additions to the seminary library so that the instruction can be of a respectable caliber.

During the past school-year there were 12 fulltime students in attendance at the Seminary, divided as follows: 5 in the Senior class, 2 in the Middler Class, and 5 in the Junior or first year class. In addition there were two part-time students, who should be full-time middleers next year. Of the 5 who completed their academic work, 2 older and more experienced men were included with the graduates and given permanent calls and 3 were assigned as vicars. Besides these two new workers there were 4 returning vicars who were graduated at the end of May and likewise given permanent calls. We might also mention that one of the Middler students will be serving as a student-worker in one of our parishes this summer. Seldom in the history of the Seminary has such a large labor force been available to the Synod in any one year!

While next year's Senior class will be small, the total fulltime enrollment is expected to be the same as this year. Thus there should not be any shortage of workers in the Synod for a number of years. As the Lord, in answer to our prayers, has provided us with the necessary workers, so may we now also ask that He will open up the fields where they may go forth to labor!

May we ask that the members of the Synod will continue to support their Seminary through their regular contributions to the Synod, and that individuals will also be moved to provide scholarship moneys for needy students, a number of whom apply for aid every year. Above all, may all pray that our School of the Prophets remain true to "God's Word and Luther's Doctrine Pure."

Prof. M. H. Otto, Dean  
The Rev. M. E. Tweit, Chairman  
The Rev. L. Vangen, Secretary

## ACTION OF THE SYNOD

### Resolution No. 1: Bethany Lutheran College Faculty Anniversaries and Retirements

*WHEREAS, B. W. Teigen has resigned as president of Bethany Lutheran College after 20 years in that office, and has completed 25 years of service, and*

*WHEREAS, Miss Sophia T. Anderson and Miss Ella B. Anderson have retired after 36 years and 25 years of service respectively, and*

*WHEREAS, Norman S. Holte has completed 25 years of service,*

and Sigurd K. Lee and Marvin G. Meyer have completed 10 years of service each; therefore

a) BE IT RESOLVED, That the Synod express its appreciation to these faculty members for their long and faithful service to Bethany Lutheran College and the Evangelical Lutheran Synod; and

b) BE IT FURTHER RESOLVED, That we ask the Lord's blessings on their future endeavors.

### **Resolution No. 2: Education Study Guidelines and Discussion Leaders**

WHEREAS, A purely secular college education can lead to doubts in the Biblical truths and to belief in some type of atheistic or pantheistic concepts, and

WHEREAS, The world in which we live becomes more and more engrossed with the things of this life and less and less inclined to acknowledge and follow Him "in whom we live and move and have our being," and

WHEREAS, We have but one life in which to seek that one thing needful, and

WHEREAS, Some parents, together with their young people, do not give top priority to Bethany when choices of schools are considered; therefore

a) BE IT RESOLVED, That the Bethany Lutheran College Board of Regents and Administration make available to the congregations study guidelines and discussion leaders concerning the problems of secular education and the opportunities available at Bethany, and

b) BE IT FURTHER RESOLVED, That congregations be urged to request and use these services for explanation and discussion.

### **Resolution No. 3: Bethany Lutheran College Reserve Fund**

WHEREAS, It was the judgment of the North Central Diagnostic Committee that, "Financially, while the College operates frugally, its resources unduly constrict the full realization of its potential," and

WHEREAS, After considerable study and consultation with the Synod's administrative officers, members of the Synod's Stewardship Committee, representatives of the Synod's Board of Trustees, and the General Pastoral Conference, the Board of Regents established the "Bethany Lutheran College Reserve Fund" with an initial goal of \$100,000, and

WHEREAS, A fund in excess of \$93,000 in stocks, cash and pledges has been received, and

WHEREAS, A goal has been established of \$50,000 per year for the next three years; therefore

a) BE IT RESOLVED, That the Synod approve the action of the Board of Regents and commend them for their efforts to establish the Reserve Fund, and

b) BE IT FURTHER RESOLVED, That the Board be urged to proceed immediately with its efforts to obtain the goal of \$50,000 set for the second year by appropriate publicity and contact.

**Resolution No. 4: Membership in North Central Association of Colleges and Secondary Schools**

*WHEREAS, On the basis of the faculty Status Study, the report and recommendations of the Diagnostic Team, and the recommendations of the Committee-by-Type, the North Central Association of Colleges and Secondary Schools granted "Recognized Candidate for Accreditation" status to Bethany Lutheran College effective April 8, 1970; therefore*

*BE IT RESOLVED, That the Synod commend the administration, faculty, and Board of Regents for a job well done and encourage them to proceed with the steps necessary to obtain full membership in the North Central Association.*

**Resolution No. 5: New President for Bethany Lutheran College**

*WHEREAS, God in His wisdom has provided us with another faithful servant for the presidency of Bethany Lutheran College; therefore*

*BE IT RESOLVED, That the Synod ask the Lord's blessings on the labors of the new president, the Rev. R. M. Branstad, who will assume his duties on July 1, 1970.*

**Resolution No. 6: Bethany Lutheran Theological Seminary**

*WHEREAS, During the past year, a professor for New Testament Interpretation was added to the staff of Bethany Lutheran Theological Seminary, and the Synod was provided with six candidates for permanent call; therefore*

*BE IT RESOLVED, That the Synod express its thanks to Almighty God for these special blessings.*

**Resolution No. 7: Seminary Scholarship Fund**

*WHEREAS, Several men have been able to enter the ministry because scholarship moneys have been available from congregations, groups and individuals; therefore*

*BE IT RESOLVED, That Synod members be urged to continue to provide moneys to the Seminary Scholarship Fund for students in need of financial assistance.*

## REPORT OF THE BOARD OF CHRISTIAN SECONDARY EDUCATION

The Board of Christian Secondary Education was established at the Synod's 52nd annual convention beginning on June 24, 1969. Our Board has met on October 17 and 18, 1969 and February 6 and 7, 1970. Our next meeting is scheduled for September 18 and 19, 1970. Members of the Board are Willis Anthony, chairman; Robert Mickelson, secretary; the Rev. Thomas Kuster; the Rev. Richard Newgard; and Ted Gibson.

The duties of the Board, by resolution of the Synod, consist of the following:

1. Promoting Christian education at the secondary level.
2. Making available Christian Literature appropriate for use in training high school youth on the local parish level.
3. Administering Synodical subsidies to Lutheran Synod high school students attending Christian institutions of our fellowship.

The paragraphs below explain what our Board has accomplished and discussed in carrying out its duties.

**Promoting Christian Education**—In January, 1970, a survey was made to estimate the high school population in grades 7 through 12 in 1970-71 and 1971-72. A total of 32 out of 46 ELS parishes responded. The subject of reopening a high school was discussed. The Board decided to prepare a film strip and a pamphlet to promote the "One Thing Needful," a Christian education. The publication of a brochure for promotional use by our Board is also being undertaken. Discussions were held regarding a "Christian Education Sunday" for which the Board could assemble and distribute information regarding Christian high school education. The Board discussed ways of encouraging pastors to meet with confirmation classes and/or students and parents. The Board would supply a filmstrip and other materials for a meeting of this type.

Following are the results of the aforementioned survey:

### RESULTS OF E.L.S. HIGH SCHOOL MEMBERSHIP SURVEY January, 1970

32 out of 46 ELS parishes are accounted for in the collected data (about 2/3rds).

**PARISHES NOT REPORTING:** Norseland, Austin, W. Koshkonung, Oklee, Cottonwood, Boston, Waterloo, Grace (Madison), St. Marks (Chicago), Ashland, Lombard, Shawano, Hartland, Lengby.

Enrollments:	Reported in Data	Projected For Whole Synod
Current Grade 6 .....	271	406
Current Grade 7 .....	263	394
Current Grade 8 .....	256	354
Current Grade 9 .....	220	330
Current Grade 10 .....	213	319
Current Grade 11 .....	206	315
Current Grade 12 .....	210	315
Grades 9-12—1969-70 .....	849	1,273
Grades 9-12—1970-71 .....	875	1,312
Grades 9-12—1971-72 .....	932	1,397
Grades 9-12—1972-73 .....	990	1,484
Applied For Subsidy—1969-70 .....	19	(1.5% of total)
Will Apply ("fairly certain") 1970-71 .....	18	(1.3% of total)
Will Apply ("fairly certain") 1971-72 .....	23	(1.7% of total)
Projected (previous 2 year trend) 1972-73 .....	30	(2.0% of total)

Of 32 parishes reporting, 26 were holding special study (not social) programs for high school aged youth. These programs fell into three categories:

Bible Class/Sunday School	— held weekly in 17 congregations	serves 202 youth
LYS .....	— held 4 X/mo. in 1 congregation	
	2 X/mo. in 3 congregations	
	1 X/mo. in 11 congregations	
	4 X/yr. in 1 congregation	serves 200 youth
Released-Time Class .....	— held 1 X/wk. in 6 congregations	
	2 X/wk. in 1 congregation	serves 102 youth

On the basis of these figures and projections, the Board foresees the following expenses for Subsidies:

for the 1970-71 school year .....	\$3,600
for the 1971-72 school year .....	4,600

Accordingly, the following budget requests will be made for subsidies:

for the 1970-71 fiscal year .....	\$3,600
for the 1971-72 fiscal year .....	4,100

**Making Available Christian Literature**—The Board surveyed material for high school youth training on the local parish level. It was decided that the Board would read selected literature and prepare reviews to be made available to Synod pastors.

**Administering Synodical Subsidies**—The Board established a procedure for administering the Synod high school subsidy. A total of 19 eligible high school students submitted to the Board properly executed applications. Synod's treasurer was directed to send subsidy checks to these students after receiving from their institutions a certificate stating that the student had completed the first semester. For the Fall semester \$950.00 was disbursed to students and \$850.00 to eligible institutions. The following institutions were paid \$50 for each eligible student in attendance:

1. Martin Luther Academy, New Ulm, Minnesota.
2. Michigan Lutheran Seminary, Saginaw, Michigan.

Martin Luther Academy had 16 students and Michigan Lutheran Seminary had 1 student who received \$50 subsidies for the first semester.

In these extremely critical times we are facing, the importance of Christian Education for our high school youth becomes increasingly needful. Christian education is as important during the four years of high school as it is during the first two years of college. The youth of today are being more exposed to statements by the news media and the general public contradicting the Biblical truths learned in church and Sunday School. These challenges were not as great 10-15 years ago when we were in high school. Therefore, it is this Board's prayer that the Synod's minimal commitment made last summer to Christian secondary education will continue.

Robert O. Mickelson, Secretary

## ACTION OF THE SYNOD

### Resolution No. 1: Board of Secondary Education

*WHEREAS, The Board of Secondary Education has made a good beginning on the work assigned to it by the Synod; therefore*

*BE IT RESOLVED, That the Board continue its effort along lines contained in its report and bring definite recommendations to the next Synod Convention.*

**Resolution No. 2: Secondary Educational Subsidy**

*BE IT RESOLVED, That the Synod discontinue subsidizing the high schools of our fellowship which our young people attend.*

**Resolution No. 3: Subsidy**

*BE IT RESOLVED, That the Secondary Christian Education Board study further the matter of providing subsidies for those high school students who may thereby be persuaded to attend a high school of our fellowship and report to the next convention.*

## REPORT OF THE BOARD OF CHRISTIAN ELEMENTARY EDUCATION

The Board of Christian Elementary Education has met three times during the past synodical year, June 27, 1969; August 26, 1969; and January 27, 1970. God willing, the Board will meet once more before the 1970 Convention, on May 13, 1970. Pastor Victor I. Theiste has served as chairman and Pastor Theodore A. Aaberg as secretary. Other members of the Board are Conrad Faugstad, Adolph Jungemann, Glenn Reichwald, John Schmidt, and Donald Whitcomb.

Mr. John K. Schmidt, a former Christian Day School teacher, and presently a student in the Bethany Seminary, has served as Superintendent of Schools. He has visited the schools, attended Board meetings, and otherwise worked on behalf of Christian Day School education. The Board expresses its gratitude to him for his labors.

Changes in the teaching staffs of the schools will include the following: Miss Rebecca Dorr, presently at West Koshkonong, will not return in September, nor will Miss Diane Natvig, presently at Mankato. Both of these plan to be married. Miss Judy Tostenson, who has taught at Jerico the past few years, plans to return to college. Mrs. Sharon Granke, Norseland, whose husband will be vicaring this coming year, will leave with him for Eau Claire, Wis. Miss Marcia Schleusener, Princeton, will teach at West Koshkonong this September. Linda Marosick, Saude, will teach at Norseland. Miss Sara Lee, who taught at Lakewood the first semester this year, does not plan to teach this fall. Miss Norma Bell will teach at West Bend, Wis., in September. New teachers include Miss Camilla Dashcund and Miss Kathleen Skaaland; these have been assigned calls by the Assignment Committee. Mr. Andrew Bilich, Lakewood, Mr. Larry Joecks, Parkland, Mr. Carl Lemke, Mankato, Miss Sharon Schliesser, Parkland, will, so far as is known at this writing, be remaining in their present posts.

The proposed teacher-training program, making use of Dr. Martin Luther College, New Ulm, Minn., a school of the Wisconsin Synod (Cf. 1969 Synod Report, pp. 53-54), has not been effected as of this date. The Board has been delayed in making formal application to Dr. Martin Luther College because a sub-committee of the Board has not worked out between Bethany and DMLC a satisfactory curriculum which would enable students in teacher-training to transfer from Bethany after their second year to DMLC without first having to make up deficiencies in several subjects. We regret the delay.

The Lakewood Memorial calling for a study of what we mean by Christian Education, referred by the Synod to the Board of Elementary, Secondary, and Higher Education (Cf. 1969 Synod Report, pp. 53-54), has been on the Board's agenda at its several meetings but the memorial has not as yet been given the attention that it deserves. We hope this can be done at our next meeting.

The Board expresses its serious concern over the requirement of the State of Iowa that every school in that state, public and private, shall have a principal certified by the state. (For state certification a principal must have a Master's degree in school administration.) We believe this requirement is excessive, especially in regard to our small one-room schools, and is not necessary to ensure the children enrolled therein a sound education that meets the standards also of the state. The Board is seeking to keep abreast of the situation and to find a practical solution to it for our schools in Iowa.

Subsidies were granted to six schools the past year, as follows: Parkland, \$2,090.00; Lakewood, \$1,615.00; Holton, \$950.00; St. Paul's, Chicago, \$665.00; Scarville, \$475.00; and Princeton, \$332.50. (Holton and St. Paul's, Chicago, make use of Wisconsin Synod schools.)

The Board believes that since Bethany College has a pension plan for its teachers and since the Synod is preparing a plan for its pastors that the Synod's Christian Day School teachers ought also to be given like consideration. The Board therefore requests the Synod at its forthcoming convention to include the male teachers in the pastors' pension plan, and to direct the Board of Charities and Support to make suitable provision for female teachers either through the pension plan or through some other retirement plan of equal benefit.

The Board, as directed by the Synod, is presently studying a proposed salary schedule. If the schedule is adopted by the Board at its forthcoming May meeting it will be presented to the Synod Convention in a supplementary report. The goals will be reasonable in view of the salary scales prevailing for pastors in the parish and teachers at Bethany College. We refer those schools which may have difficulty in reaching the recommended goals to the Synod's resolution regarding Teacher Assistance (1969 Synod Report, p. 53).

The Christian Day School teachers continue to hold their annual two-day conference each fall, and the Board seeks to lend encouragement, guidance, and support to this endeavor. The past year the Board accepted the excellent proposal of Mr. Larry Joecks of the Parkland school that the Board assist two West Coast teachers in attending the conference each year by subsidizing up to one-half the cost of their transportation.

The Rev. Paul G. Madson has served as editor of the "Elementary Lutheran School" periodical also the past year. Through his diligent efforts the paper has served to promote the cause of Christian Day School education and to encourage those who are working in that cause. Much of the material has been edifying and useful also to those who are working in the part-time agencies such as the Sunday School.

The Board did not conduct a "Christian Education Emphasis Week" or a "Worker Recruitment Sunday" this year as in the past. As a substitute for these efforts it sent copies of the "Elementary Lutheran School" in bulk quantities to the congregations of the Synod. It is not the intention of the Board to drop permanently these special efforts.

In regard to the Synod's directive (1969 Synod Report, p. 54) to provide instructional, promotional, and motivational materials for the part-time agencies of Christian education the Board has accomplished very little. It has sought to incorporate such material into the "Elementary Lutheran School" periodical which would be useful to these part-time agencies. It should be noted that in a number of areas of the Synod, Sunday School Teachers' Institutes are being conducted. We believe these meetings, if well planned, can be very effective in helping the teachers in their work. Much remains to be done in providing materials for these part-time agencies.

The outlook is not bright for the continued existence of a Christian Day School system in our Synod. The problems of finances and state requirements, while formidable, are not alone responsible for the difficulties in which we find ourselves. Even greater than the aforementioned problems, we believe, is that of the Old Adam, with which we are all afflicted, with its love for the things of this world rather than for the Truth. "Buy the truth and sell it not" (Prov. 23:23). When the Word is that precious to us, the cause of Christian education must flourish on all fronts, including that of the Christian Day School. May God in His grace restore to us that love for the Christian Day School which marked an earlier generation in our Synod.

The Rev. Theodore A. Aaberg, Secretary

## **ADDENDUM REPORT ON SALARY SCHEDULE FOR TEACHERS**

### **Class 1**

Minimum Base Salary—\$3900 plus housing allowance

Maximum Salary—\$5550 plus housing allowance

Class 1 shall include teachers who do not hold a degree in elementary education.

### **Class 2**

Minimum Base Salary—\$4650 plus housing allowance

Maximum Salary—\$6850 plus housing allowance

Class 2 shall include teachers who hold a Bachelors Degree or its equivalent in elementary education.

### **Class 3**

Minimum Base Salary—\$5000 plus housing allowance

Maximum Salary—\$7600 plus housing allowance

Class 3 shall include teachers who hold a Masters Degree or its equivalent in elementary education.

### **Differentials and Increments**

1. The following increments shall be allowed each year until the maximum is reached: Class 1—\$150; Class 2—\$200; Class 3—\$250.
2. Housing allowance: a) Married male teachers, \$1200; b) Women and single male teachers, \$650.
3. Salary increases are to be made at the beginning of each teaching year (August 15). Notice of increments must be brought to the attention of the Board of Christian Education before the July Quarterly Voters' Meeting.
4. Any change in salaries which have already reached the maximum of their classification must be made a special consideration of the Voters' Assembly.
5. The congregation sanctions that part of each called male teacher's salary which is legally exempt from federal income taxes.
6. Teachers forfeit any increase on salaries if they do not take at least three hours of undergraduate or graduate work during each three-year period.
7. Each year in the March meeting, the Board of Christian Education shall review the salary schedule. However, any revisions or changes are subject to the decision of the Voters' Assembly at any time.
8. A sick leave of 5 days shall be granted for each year of teaching experience. Beyond 60 days the cost of substitute teaching shall be deducted from the salary of the teacher who is ill.
9. Emergency leaves are not to exceed three days each year. The cost of substitute teaching is to be deducted from the teacher's salary for all days over three days.
10. In the event of death or serious illness in the immediate family, a leave shall be granted; the extent of this leave shall be determined by the Board of Christian Education.
11. Each substitute teacher is to be paid \$15.00 per day.

Theodore A. Aaberg, Secretary

## EMPHASIS: CHRISTIAN EDUCATION

Whenever one hears the word "education" he immediately thinks about the teacher. First of all let us consider the serious reasons as to why I chose the teaching ministry. The great command of Jesus Christ, our Savior, "Feed My lambs," has prompted me to choose the profession of a Christian day school teacher. This almighty command of the Lord to His Church is for me a gracious invitation to pursue a Christian teaching career.

Numerous other factors have brought about the desire within me to become engaged in this high calling of the teaching ministry. Among them the greatest influence was the plain and simple reason that, since I was brought to the knowledge about our bounteous Savior, I naturally will want to tell and teach others about His loving and saving ways. In my humble opinion, the best way to fulfill this task and at the same time meet my obligation to my Savior is by becoming a Christian teacher so that I can instruct the young about our Savior, the Redeemer of the world.

Before Jesus commanded Peter to feed His lambs, He asked Peter, "Lovest thou Me?" Likewise, my sincere love for children is still another reason which influences my desire to be a Christian teacher. To me a child is something wonderful, a gift of God, who is to be led to the Savior and be trained in proper Christian doctrine, since the children of today will be the church members of tomorrow.

Although many people go through life without any purpose or sense of accomplishment, I hope and pray that when my life draws near its close, I can look back over the years and say that I have done something worthwhile—namely, that I have brought children to our Savior and I have enjoyed the privilege of meeting the Lord's command, "Feed My lambs."

### Responsibility for the School

The Christian day school is, however, not just the responsibility of the teacher or the pastor. Every layman must feel that the school is also his responsibility. The entire congregation must support and be most enthusiastic about its Christian day school. We know that the best promotional advertisement is a happy parent and child.

When we promote Christian Education, we must stress the Christian aspect. Exactly what do we mean by Christian Education? Perhaps the best answer to that question was summed up in an essay written by one of my fifth graders on the topic, "Why a Christian School for Me?"

"Why a Christian School for me? I'll tell you why I go to one. A Christian day school seeks to bring about a view of the world and of life in the light of God's truth. Every subject in a different way comes from the Bible at the end. We receive more understanding of forgiveness of sins, the Bible, and our close relationship to God."

In a Christian school everyone believes the same. There is no "religion gap" between pupil and teacher. Some public school teachers would like to teach religion, but state laws rightly forbid it.

Schooling is like a stool with three legs. Two of the legs are the "mental leg" and the "physical leg." These two "legs" are what the public schools teach. The Christian schools teach those "legs" **and** the most important leg, the "spiritual leg." Now the stool is complete.

There is no excuse why parents shouldn't send their children to a Christian day school. It is better to be prepared for eternal life than for our very short life on this earth. Just face the facts. Jesus said, "What is a man profited if he shall gain the whole world and lose his own soul?" Think about it.

## Promoting the School

When one realizes that Christian education is the best education, with manifold benefits, then one is ready to promote it in various practical ways. One way is through the use of promotional pamphlets. Three good sources of these promotional pamphlets are: Wisconsin Evangelical Board of Parish Education, 3512 West North Avenue, Milwaukee, Wisconsin 53208; National Association of Christian Schools, P.O. Box 28, Wheaton, Illinois 62187; and Christian Schools Service, Inc., 10119 So. Lafayette Avenue, Chicago, Illinois 60628.

The Christian day school can promote itself. A few of the various practical promotional techniques would be:

1. News Media—School newspaper, church bulletins, local newspaper, etc.
2. Inner-School Activities—Sport contests, spelling bees, Olympic games, etc.
3. Special Events—Movies, parties, parent-teacher programs, etc.

## Home Visitations

The area, though, that we want to emphasize is cooperation between home and school, with special stress on home visitations.

To introduce this topic of visiting the homes of pupils and prospective pupils, we will use God's Word as the Holy Ghost had it recorded in Genesis 37:14, "Go, I pray thee, see whether it be well with thy brethren." These words of Jacob to his son Joseph may well apply to us as we conduct home visitations. Everyone likes a personal contact; therefore these home visitations should occupy a fair portion of the teacher's summertime. In fact, many faculty handbooks have a policy statement such as this: "Teachers should have a feeling of responsibility to promote good home-school-teacher relationships; each teacher is asked to make a personal visit to each pupil's home."

The question might be asked, "Why visit the homes?" There are at least seven good reasons:

1. A well-planned visit lays a foundation for cooperative efforts in child training.
2. It provides opportunity to unify home, church and school—that ideal triangle.
3. Home visits help the child.
4. It is the best way to increase enrollments.
5. Home visits help the teachers.
6. The teacher will get to know the members of the congregation.
7. There are no disadvantages in a systematic visitation program.

Next the question will be raised, "Which homes are usually visited?" Ideally all homes should be visited. We are "salesmen" for Christ and are confident that the blessings of God will rest upon every visit entered into according to His will.

"By whom are these visits conducted?" Possibly, the pastor; the teachers, definitely. Lay persons, such as School Board members and Sunday School teachers, can be of valuable assistance on these visits.

"How should the calls be made?" Present a convincing story. Be well-informed. Be positive. Be tactful and considerate. Treat those you visit respectfully as fellow Christians. Ask questions which help to carry out the purpose of your visit. Don't dominate the conversation. Be always ready to listen. Record these after leaving the home. Supply each home with carefully selected booklets or brochures. Motivate them to read these materials by pointing out interesting, relevant parts.

"What should be discussed?" The need for enrolling the child in that Christ-centered school. The need for more and better Christian education. The specific emphasis agreed upon by the local Board of Education. Ways in which the Christian home and teaching agencies of the church can carry out the Savior's call to teach diligently.

(At this point Mr. Joecks and Mr. Andrew Bilich of Lakewood Lutheran School, Tacoma, Wash., presented a short dialogue to illus-

trate how a typical home visit may be conducted. The dialogue was one prepared by Mr. A. F. Fehlauer, Wisconsin Evangelical Lutheran Board of Parish Education.)

In conclusion we solicit your prayers so that all our Christian schools will expand and prosper under the Lord's guidance, for we know that the fervent prayer of a righteous man availeth much.

Then, when the question is asked you, "Why do you have and maintain Christian schools?" you may be able to give an answer similar to this one: "In order to carry out the command of our God and joyfully looking forward to the fulfillment of His promises, our churches have and should continue to maintain Christian schools."

These schools are YOU, the church, in action, helping your children grow as the boy Jesus did: "In wisdom and stature and favor with God and man." We, then, will share the lasting comfort: "I have no greater joy than to hear my children walk in truth." III John 4.

Larry O. Joecks, Principal  
of Parkland Lutheran School,  
Tacoma, Washington

## MEMORIAL

WHEREAS, A congregation of our Synod, in calling a Christian Day School teacher approved or recommended by the Synod, must know what to expect from the teacher as to his philosophy of education, and

WHEREAS, The humanistic idea of education that is taught in some state normal schools is not in conformity to God's Word, and

WHEREAS, Each congregation which has a Christian Day School has a program of instruction and therefore wants to be assured of having a teacher which is in agreement with its philosophy,

BE IT THEREFORE RESOLVED:

1. That our Synod ask either its standing Board of Elementary Education, or any other group it might think best, to draw up a statement on a Christian philosophy of education, and

2. That this statement not only show the Biblical principles, but also how these principles would apply in practice; and

3. That the statement also condemn those principles now in use in the educational field which are not in conformity to God's Word, and

4. That their findings be published and sent to all congregations to study, and

5. That candidates for teaching positions within our Synod be asked to subscribe to these principles if they are to teach within our Synod.

6. And that this resolution be submitted to the 1970 E.L.S. Convention.

Lakewood Evangelical Lutheran Church  
Donald H. Russell, Secretary

## ACTION OF THE SYNOD

### Resolution No. 1: Teacher Training

WHEREAS, The Board of Christian Elementary Education has investigated the possibility of beginning a cooperative program with Dr. Martin Luther College, New Ulm, Minnesota, to supplement existing programs for the final two years training of the Synod's teachers, and

WHEREAS, This training would provide a thoroughly Christian and complete program, and

*WHEREAS, The possibility exists that the curriculum of Bethany Lutheran College, could be adjusted so as to provide the appropriate and required transfer credits to Dr. Martin Luther College for our Synod's teacher trainees without the necessity of first making up deficiencies, therefore*

*BE IT RESOLVED, That the Board of Christian Elementary Education be instructed to move forward in its endeavor to work out an agreement between Dr. Martin Luther College and Bethany Lutheran College regarding the final two years training of our teachers.*

#### **Resolution No. 2: Memorial from Lakewood Lutheran Church**

*WHEREAS, The Lakewood Memorial requests a synodical statement on a Christian philosophy of education, and*

*WHEREAS, The philosophy of education that is being taught in many of our state colleges and universities is not in conformity with God's Word, and*

*WHEREAS, The congregations of our Synod that call a Christian Day School teacher approved or recommended by the Synod have the right to know what to expect from the teacher as to his philosophy of education, and*

*WHEREAS, The Lakewood Memorial has been referred to the Boards of Elementary, Secondary, and Higher Education by resolution of the Synod (Synod Report, 1969, p. 54), which have not as yet acted on the Lakewood Memorial, therefore*

*BE IT RESOLVED, That the Boards of Elementary, Secondary, and Higher Education be encouraged to develop a statement of a Christian philosophy of education at an early date for consideration by our Synod.*

#### **Resolution No. 3: Iowa State School Principal Certification**

*WHEREAS, The serious concern of the Board of Christian Elementary Education in regard to the new Iowa State requirements for school principal certification is shared by the Synod as a whole, and*

*WHEREAS, These new requirements would seem to be unrealistic and excessive in the case of our Synod's small one-room schools, and unnecessary to the sound education of the children enrolled in such schools, therefore*

*BE IT RESOLVED, That the Board of Christian Elementary Education be encouraged to continue in its efforts to keep abreast of the situation in Iowa and to find a practical solution to the problem.*

#### **Resolution No. 4: Teachers' Salary Scale**

*WHEREAS, The Board of Christian Elementary Education has recently prepared a proposed salary scale for the teachers of our Synod, therefore*

*BE IT RESOLVED, That this salary scale be submitted to the congregations of our Synod for their information and consideration.*

**Resolution No. 5: "Elementary Lutheran School" periodical**

*WHEREAS, The "Elementary Lutheran School" periodical is geared primarily for use by Christian day school teachers, and*

*WHEREAS, There exists an abundance of promotional material outside our circles for Christian day schools, which material could be incorporated for use by our Synod, and*

*WHEREAS, Our Synod has many part-time Christian Education agencies in the congregations, i.e., Sunday Schools, Saturday Schools, and Vacation Bible Schools, and*

*WHEREAS, Pastors and teachers need assistance in these areas, therefore*

*a) BE IT RESOLVED, That the Board of Christian Elementary Education seek to inform the congregations of our Synod on a continuing basis of the various appropriate Christian day school promotional materials available outside our Synod for such use, and*

*b) BE IT FURTHER RESOLVED, That the Board of Christian Elementary Education seek to provide more assistance in the areas of part-time Christian Education agencies, by concentrating more of their efforts toward this aspect of Christian Elementary Education.*

**Resolution No. 6: Educational Fee Refund**

*WHEREAS, Our Synod often assigns teachers to our Christian day schools that have been trained by the Wisconsin Evangelical Lutheran Synod schools, and*

*WHEREAS, The Wisconsin Evangelical Lutheran Synod refunds a portion of the general educational fee to its students who become full-time workers in Wisconsin Evangelical Lutheran Synod congregations, and*

*WHEREAS, The Conference of Presidents of the Wisconsin Evangelical Lutheran Synod, meeting during the week of January 18, 1970, recommended that the refunding of the refundable portion of the General Education Fee to students assigned to Evangelical Lutheran Synod congregations be the responsibility of the Evangelical Lutheran Synod, and*

*WHEREAS, This payment would be a small investment for the Evangelical Lutheran Synod to make for a fully trained worker; therefore*

*a) BE IT RESOLVED, That the Wisconsin Evangelical Lutheran Synod trained students who are assigned as teachers in congregations of the Evangelical Lutheran Synod be paid an amount equal to the refundable portion of the General Education Fee of the Wisconsin Evangelical Lutheran Synod, and at the same installment schedule as that of the Wisconsin Evangelical Lutheran Synod, and*

*b) BE IT FURTHER RESOLVED, That the necessary funds to accomplish this action be included in our Synod's annual budget for 1970-71 and 1971-72, and subsequent budgets.*

# REPORT OF THE BOARD OF CHARITIES AND SUPPORT

The Board of Charities and support held five regular meetings and two special meetings during the past synodical year. The officers who served on this board were the Rev. F. R. Weyland, chairman; Prof. Norman S. Holte, secretary; and the Rev. Hugo Handberg, treasurer and chaplain. The other members of the board were Mr. Carl Annexstad and Mr. Lavern Hiller.

## KASOTA VALLEY HOME

Mr. and Mrs. John Jordahl took over the management of the Home on August 25. We are grateful to Miss Edna Busekist for her kindness in keeping the Home during the vacancy until the Jordahls came. We are happy that Mr. and Mrs. Jordahl are combining their many talents for the benefit of the residents of the Home with Christian love and zeal. Residency has remained close to capacity during the past year, fluctuating between 13 and 15. New chairs for the dining room were purchased and a bathroom was installed in a part of the bedroom in the managers' quarters. Other improvements are being made as the funds become available.

The Rev. Hugo Handberg has continued to serve as chaplain for the Home. He has conducted weekly services and periodic communion services to those who accept the spiritual ministrations of the Home. The chaplain's contact with the residents provides an opportunity for mission work, besides being a charitable endeavor of the Synod.

The activity of neighboring congregations in visiting the residents and providing entertainment and recreation for them was expanded during the year. The board will continue to try to increase this activity. We solicit the interest of other congregations to participate in this activity.

## BOARD OF SUPPORT

Several special meetings were held with experts in the fields of retirement funds and investments to study various pension plans for the retired pastors of our Synod. Because of the circumstances peculiar to our Synod, it was resolved that we recommend that the Synod adopt a tax-sheltered annuity plan for the pastors and recommend participation by all congregations of the Synod; that a separate pension board be set up to administer the plan; and that, if approved by the congregations, the plan be put into effect January 1, 1971. Material describing the proposed pension plan was sent to all the congregations of the Synod.

In the meantime we ask your continued support and especially your prayers in behalf of those who are receiving monthly aid from the Support Fund.

The Rev. F. R. Weyland, chairman

## KASOTA VALLEY HOME SUMMARY OF OPERATIONS FOR YEAR 1969

Treasurer's Balance, 1-1-69 .....	\$1,895.01
<b>Receipts</b>	
Income from residents .....	\$22,406.33
Other income .....	938.88
Total Receipts .....	23,345.21
	<hr/>
	\$25,240.22

### Disbursements

Board Expense .....	\$ 316.91
Chaplain .....	640.00
Pianist (for Chaplain) .....	66.00
Groceries .....	4,985.00
Improvements .....	369.00
Laundry .....	126.18
S. E. Lee, Treas. (memorials) .....	5.00
Managerial expenses .....	594.56
Miscellaneous .....	1,535.93
Refunds to residents .....	803.00
Repairs .....	224.94
Salaries .....	11,215.70
Supplies .....	523.79
Tax Withholdings, fed. and st. ....	2,207.98
Utilities .....	1,485.89
 Total Disbursements .....	 25,099.88
 Treasurer's balance, 1-1-70 .....	 \$ 140.34
Statement subject to audit.	

The Rev. Hugo J. Handberg, Treas.

### RETIREMENT PLAN

It is the conviction of the Board of Charities and Support that as Christians the members of our Synod's congregations have a responsibility to provide for the physical welfare of our pastors even after they can no longer carry on their pastoral duties. It is our Christian duty to do so. We now provide for our retired workers from current funds and only for those who ask. We feel it is better stewardship to provide for retirement in advance. Benefits should not be based on need but should be a right that is richly deserved and paid with pleasure.

Our Board has studied a number of plans and has consulted with several experts in the field of pension plans. We are convinced that we cannot afford to risk the money set aside for our pastors' retirement on the uncertainties of the stock market, but rather place it in a plan in which certain returns are guaranteed, even if they may be somewhat less.

The plan was presented to the General Pastoral Conference in January, 1970. The pastors approved it with no dissenting votes.

We ask, therefore, that pastors, delegates and congregations study the following proposals carefully and come to the Synod meeting in June prepared to take decisive action.

The following provisions pertain to the plan:

**Cost:** The congregation will pay 5% of the pastor's gross salary (cash salary plus utilities and housing) to the Pension Board of the Synod which shall remit the payment to the carrier.

**Tax Sheltered:** The plan will be approved by the Bureau of Internal Revenue and shall not be subject to current income tax.

**Beneficiary:** The pastor shall name his own beneficiary.

**Vesting:** The annuity shall be owned by the pastor at all times even though he no longer serves our Synod.

**Additional Contributions:** may be made by the pastor should he wish to increase his retirement benefits.

**Benefits:** shall be based on the amount paid in or behalf of a particular pastor (see example). These benefits are for life and ten years certain guaranteed.

**Effective Date:** October 1, 1970.

Therefore, be it resolved that the Synod adopt a Tax Sheltered Retirement Annuity plan for the pastors of our Synod and,

Be it resolved that the Synod hereby urges the individual congregations to participate in this plan and notify the Pension Board of their participation before October 1, 1970.

Be it resolved that a Pension Board of three men be elected to administer the plan, one of whom shall be treasurer.

Be it further resolved that those pastors who are not covered by the plan, or who have been under it a short time, be granted a minimum pension of \$60 per month. This is to be paid from budgeted funds of the Synod and administered by the Pension Board.

The Board of Charities and Support will continue to act in cases of special need as they have in the past.

### PROPOSED RETIREMENT BENEFITS FOR PASTORS OF THE EVANGELICAL LUTHERAN SYNOD

Plan calls for contribution of an amount equal to 5% of Pastor's salary. Contribution to be made by Pastor's congregation and invested in special Annuity Policies.

Present Salary	Monthly Pension at Age 68			
	Present Age	30	40	50
\$6,000		\$243.96	\$133.23	\$64.29
7,000		285.32	155.81	75.54
8,000		326.67	178.39	86.49

Figures are based on current dividend scales and income options which are subject to change.

Board of Charities and Support  
N. S. Holte, Secretary

### MEMORIAL

The Trustees of the Indian Landing Lutheran Church, on behalf of the Congregation, are in favor of a retirement plan for our pastors, but take exception to some of the provisions of this proposal.

- A. We feel the cost to be too high due to the apparent 100% investment in annuities, which we feel is excessively conservative.
- B. We feel that the benefits should be equal for all pastors, rather than be dependent on salary. The plan as proposed penalizes those pastors who serve the less affluent congregations and thus are least able to provide for their own futures.
- C. We feel that the vestment provisions are much more liberal than in most pension plans. We feel that a pastor should serve the Synod for some minimum number of years before full vestment.
- D. And finally, we note that no provision has been made for the case of mission congregations which cannot afford to pay the increased costs.

(Approved at a special meeting of the Church Council on June 7, 1970)

### MEMORIAL

At our Quarterly Voters Meeting last evening we discussed the proposed Pastors' Pension Plan as outlined in the communication from the Secretary of the Synod's Board of Charities and Support.

We would like to see the following resolution added to the resolutions of the Board of Charities and Support:

BE IT RESOLVED, That a provision of the Pension Plan be

that the monies received be loaned to the Synod as the form of investment.

First American Lutheran Church  
Mayville, North Dakota  
Tilman Beck, Secretary

## **ACTION OF THE SYNOD**

### **Resolution No. 1: Retirement Plan**

*WHEREAS, The Synod's Board of Charities and Support by resolution of the Synod (cf. Synod Report, 1966, p 66; 1967, 58; 1968, p. 86; 1969, pp. 68-69) has studied a number of pension plans and found that a Tax Sheltered Retirement Annuity Plan best meets our congregational needs, and the suggestions of the 1969 Synod convention (Synod Report, 1969, pp. 68, 69); and*

*WHEREAS, The Board of Charities and Support presented the plan to the pastors at their 1970 General Pastoral Conference, and the pastors endorsed the plan as practical, therefore*

**BE IT RESOLVED,**

*a) That the Synod hereby recommend that the individual congregations adopt the Tax Sheltered Retirement Annuity Plan as presented by the Board of Charities and Support for its pastor(s) and parochial school teachers (male and female) of our Synod on a percentage basis acceptable to each congregation and its pastor and teacher; and*

*b) That Synod hereby direct the Board of Charities and Support to write a letter to each congregation requesting an opportunity to present in person the Tax Sheltered Retirement Annuity Plan in detail.*

*c) That the effective date of this plan be November 1, 1970, and*

*d) That the Synod adopt the Tax Sheltered Retirement Annuity Plan for its missionaries, details to be worked out by the Mission Board and the congregation on a pro-rata basis, and*

*e) That a Pension Board of three men be set up to administer the fund, two to be elected by the Synod for a term of two years, the terms staggered, and the other to be elected by the Board of Charities and Support from its midst, and*

*f) That the Pension Board elect a treasurer from its midst and that he be bonded.*

### **Resolution No. 2: Management at the Home**

*WHEREAS, Mr. and Mrs. John Jordahl have taken over the management of Kasota Valley Home, Miss Edna Busekist having served during the interim; therefore*

**BE IT RESOLVED,** *That the Synod express its gratitude for their faithful services.*

### **Resolution No. 3: Retirement Plan**

*WHEREAS, The points brought up in the First American Lutheran Church, Mayville, and Indian Landing Lutheran Church,*

*Rochester, memorials have been considered by the Board of Charities and Support and its advisors, therefore*

*BE IT RESOLVED, That we hereby express our thanks to these congregations for their study of the pension plan and hope that further study will lead them to agree with us that the Tax Sheltered Retirement Annuity Plan does best serve our needs and abilities to provide for our pastors' bodily welfare.*

**Resolution No. 4: Retirement**

*WHEREAS, Approximately one-third of our pastors as of June 30, 1969 were 51 years of age or older, and therefore many would receive less than \$60.00 a month at age 68 if they went in on the proposed Tax Sheltered Retirement Annuity Plan at this time, therefore*

*a) BE IT RESOLVED, That those pastors 51 years of age or older as of June 30, 1969, who enter in on the plan but who will not receive a minimum of \$60.00 at age 68, be granted the difference to reach a minimum pension of \$60.00 per month. This difference is to be paid from budgeted funds of the Synod and administered by the Pension Board who will each year submit an estimate of needs to the Stewardship Committee of the Synod, and*

*b) BE IT FURTHER RESOLVED, That the Board of Charities and Support continue to act in cases of special need as they have in the past.*

## REPORT OF THE BOARD OF PUBLICATIONS

The Board of Publications met twice this past year to conduct its business. The Rev. Norman Madson served as chairman.

**Lutheran Sentinel.** We are pleased to report subscriptions to the Lutheran Sentinel increased by almost 300. This increase is attributed to the fact that five more congregations took the blanket plan. We urge all congregations to do likewise. The Sentinel fund shows an operating deficit of \$1,349.97. However, outstanding accounts from congregations are \$1,504.71.

**Tracts.** The tract, "The Cost of Confessing Christ," by Mr. and Mrs. Eugene Dexter of Clintonville, Wisconsin, was printed. A total of 3,000 were sold and a reprint of 1,000 was necessary to meet sales, many of which are from outside of our Synod. The tract, "Evangelical Lutheran Synod," was reprinted. Copies of both tracts will be on display at our Publications booth at the Synod meeting. Since the tract program inaugurated by the Board last year in which six tracts selected by the Board were made available to congregations for dissemination did not meet with popular response, this program has been dropped in favor of a plan whereby at least one good tract of our own will be printed each year. The first tract will deal with problems of youth today.

**"City Set on a Hill."** To date almost 1,400 copies remain unsold. In order to attempt to stimulate sales for this fine work, the Board plans to offer the book at the special sale price of \$3.95 per copy during the Convention week in June. Watch for this sale at the Publications booth.

**Programs.** The Board plans to add a Good Friday program this year to the Reformation and Christmas programs previously offered.

**Insert Program.** The Board has undertaken a monthly bulletin insert program to increase the Christian knowledge of our people as well as their concern for the work of our church.

**Catechism Workbook.** Four pastors have been using the catechism workbook on a trial basis this past year. Comments and suggestions from these pastors and others who have used the workbook will be compiled and turned over to the Doctrinal Committee for review. Hopefully, we will have a catechism workbook for general use soon.

Paul Petersen, Secretary

## ACTION OF THE SYNOD

### Resolution No. 1: LUTHERAN SENTINEL Delinquent Accounts

*BE IT RESOLVED, That the Business Manager of Lutheran Sentinel notify again the congregations in question regarding their delinquent accounts.*

### Resolution No. 2: Tract Program

*WHEREAS, It is helpful to have tracts for our own Synod because they apply best to our situation, therefore*

*BE IT RESOLVED, That the Publications Board be encouraged to proceed with their plans to publish tracts for our own Synod and make them available at a nominal cost.*

**Resolution No. 3: To Stimulate the Sale of A CITY SET ON A HILL**

*a) BE IT RESOLVED, That the Board consider marketing the book A City Set On A Hill at a reduced price, and*

*b) BE IT FURTHER RESOLVED, That the book be promoted through such methods as advertising in publications outside our Synod and through inventive sales programs.*

## REPORT OF THE YOUTH BOARD

The Youth Board of the Evangelical Lutheran Synod met in Madison, Wisconsin, at Holy Cross Lutheran Church on Oct. 8-9, 1969, and in Mankato, Minn., at Bethany College on May 6-7, 1970. The officers elected for 1969-1970 were:

Chairman: Mr. Ralph Olson

Vice Chairman: The Rev. Thomas Kuster

Recording Treasurer: Mr. Nanian Thompson

Secretary: The Rev. Steven Quist

Members of the Board: The Rev. Robert Moldstad

Mr. Martin Teigen

The Rev. Erling Teigen

Mr. Bruno Wilinski

Mr. Martin Teigen is the Youth Director appointed by the Board. This was his second year in this position.

### LUTHERAN YOUTH ASSOCIATION

The 1969 convention of the L.Y.A. was held at Green Lake, Wisconsin, Sept. 12-14. The theme was "Our World Today." The convention was sponsored by the senior youth of Holy Cross Lutheran Church. The board is grateful to them and all who made the convention a success.

Officers elected at the convention were:

President	David Madson
Vice President	Daniel Orvick
Secretary	Kristy Hougan
Treasurer	Nancy Walsvik

The 1970 convention will be sponsored by the Youth Board and held at Camp Courage, Annandale, Minn.

### SUMMER CAMPS

Summer camps, under the sponsorship of the Youth Board, were held at three locations in 1969: **Camp Indianhead South** was held the first week in July at Camp Croix near Spooner, Wisconsin. This was the first year this camp has been used by our Synod and it was found to be most excellent. It is owned by an association of WELS congregations of the Spooner area. The camp was under the direction of the Rev. George Orvick and the Rev. Wilhelm Petersen. There were 102 campers, ages 10 and up, with a staff of 23. It was reported that 95% of the campers came from the Madison area. **Camp Indianhead North** was held the third week in June at Squaw Point Resort, Hillman, Minn. Seventy-nine campers attended with a staff of 14. Director was the Rev. Erling Teigen with the Rev. Steven Quist as assistant. **Camp Lor Ray** met two weeks in July with 54 campers and a staff of 12. The Rev. Robert Moldstad was the director with the Rev. James Olson as his assistant. In 1970 this camp will be under the management of the Camp Lor Ray Association rather than the Youth Board. This association is made up of members from the WELS as well as our Synod. In 1969, over 500 campers used this camp, most of them from the WELS.

Camp Indianhead North will meet at Squaw Point, Hillman, Minn. from June 14-20, 1970.

### LYA QUARTERLY

The 1969 LYA Convention released the LYA Officers from the responsibility of publishing the "Quarterly." The Editor and his assistant will now have this responsibility with the supervision of the Youth Director.

### ARMED SERVICES COMMISSION

Monthly mailings are being printed and mailed by the Rev. Erling Teigen from East Grand Forks, Minn. About 200 go out each month

to our synod service men. Tom Michelson, a Bethany seminary student, is the contact man for names and addresses of the service men. The Board is discussing the possibility of printing a service man's meditation book and hymn book. This book should be available in 1970.

#### **THE CHRISTIAN ANSWER**

The Editor of this paper for college age young people published by the Youth Board is the Rev. Thomas Kuster. Pastor Erling Teigen is his assistant. Managing editor is the Rev. Robert Moldstad.

Respectfully Submitted,  
The Rev. Steven Quist, Secretary

### **ACTION OF THE SYNOD**

#### **Resolution No. 1: Youth Work Guidebook**

*WHEREAS, Repeated requests for material and suggestions which can serve to expand and improve the Youth Work Guidebook have gone unheeded, and*

*WHEREAS, The Youth Work Guidebook can be a helpful tool; therefore*

*BE IT RESOLVED, That the Youth Board ask each pastor or Youth Leader to submit one item from his field of excellence for use in the Youth Work Guidebook.*

#### **Resolution No. 2: Armed Services Commission**

*WHEREAS, Many of our service men are being assigned to duty in the Indo-China theater, and*

*WHEREAS, Our sister Synod, the Wisconsin Evangelical Lutheran Synod, has a civilian chaplain in that field; therefore*

*BE IT RESOLVED, That our pastors be encouraged to inform the Armed Services Commission of those men stationed in Indo-China, so that their names and units may be sent to the Wisconsin Synod chaplain.*

## **COMMITTEE ON PASTORAL CONFERENCE RECORDS**

### **ACTION OF THE SYNOD**

#### **Resolution: Pastoral Conference Records**

*WHEREAS, It is our Synod's continuing concern in these days of growing apathy that our pastors occupy themselves also in joint study of God's Word in its doctrines and in its applications to the needs of the people whom they serve, and*

*WHEREAS, The minutes submitted by most of the Synod's pastoral conferences (The General Pastoral Conference, the Northern Conference, the Southwestern Conference, The Iowa-Minnesota Conference, the Lake Michigan Conference) for review by this convention indicate that our pastors generally are not neglecting such joint study, therefore*

*BE IT RESOLVED, That the Synod express its appreciation for this manifestation of their interest in the important work of the ministry.*

## REPORT OF THE GENERAL PASTORAL CONFERENCE ON GOVERNMENTAL AID TO PRIVATE SCHOOLS

WHEREAS, The General Pastoral Conference has made a further study of the Scriptures and the Lutheran Confessions concerning the matter of the use of Federal Aid to private education institutions (in accordance with the request of the 1969 Convention of the ELS; SR p. 50), the conference herewith presents its report and recommendation in the matter.

BE IT RESOLVED, That the Conference concur with the conclusion arrived at in 1966 (SR, p. 53) namely, that this aid "is in itself (per se) not unscriptural but rather in the area of things indifferent (adiaphora)."

The Conference would call the Synod's attention to the fact that the WELS has also agreed to the above stated principle. WELS Convention Report 1967, p. 186.

WHEREAS, There is much confusion on the sphere of influence of the state and Church in the field of education, and

WHEREAS, The public school system is generally thought of as a non-religious rather than a religious system although it does in fact teach a kind of religion, and

WHEREAS, The first Amendment of the constitution of the United States guarantees religious liberty and the right to establish religious schools, (parochial schools) and

WHEREAS, The government canin effect make it impossible to conduct such schools by the power of taxation,

THEREFORE BE IT RESOLVED

1. That we agree that ways ought to be found to make the financial burden of establishing and maintaining private schools more equitable and still preserve the freedom guaranteed under the Constitution of the USA. (e.g., the government support to the individual under the so-called GI Bill.) and

BE IT FURTHER RESOLVED, That we agree that Christians be urged to use their influence in advocating such a reform since the present system discriminates against the private and religious school.

D. Lillegard, Secretary

### ACTION OF THE SYNOD

#### Resolution No. 1: Report of the General Pastoral Conference on Governmental Aid to Private Schools

*WHEREAS, The General Pastoral Conference has again considered the question of whether governmental aid to private education is Scriptural and has reported to this convention that it occurs with the conclusion arrived at in VIFT (Synod Report, p. 50), that this "aid is in itself (per se) not unscriptural but rather in the area of things indifferent (adiaphora)", therefore*

*BE IT RESOLVED, That the Synod adopt the Pastoral Conference conclusion on this point with thanks.*

#### Resolution No. 2: Principles for Evaluating Governmental Aid Proposals

*WHEREAS, Governmental aid to private education has been found by us to be in itself not unscriptural, and*

*WHEREAS, The matter of the advisability of our accepting governmental aid for our schools is still, and should continually be an object of concern among us, and*

*WHEREAS, Every governmental aid proposal, for every educational level, must be carefully and individually examined before it can be considered acceptable and free from danger to the integrity of our Christian education system, therefore*

*BE IT RESOLVED, That the Board of Regents be asked to prepare a set of principles, to be reported to the 1971 convention, by which governmental aid to private education proposals can be judged acceptable or unacceptable.*

### **Resolution No. 3: Government Support of Education**

*WHEREAS, In matters of adiaphora the Christian conscience cannot be bound, but*

*WHEREAS, The General Pastoral Conference, in its report on governmental aid to private schools, pointed out a situation existing in our country which seriously affects our Christian educational system, and which might well merit much thought and action on the part of Christian citizens, namely, the unequal financial burden in maintaining private schools, imposed by our present governmental support system, therefore*

*BE IT RESOLVED, That the Synod urge its members to give concerned attention to the problems involved in this situation.*

# REPORT OF THE LAYMEN'S DELEGATES EQUALIZATION FUND

## STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

### Receipts

May 13, 1969 to October 3, 1969

Cash Balance, May 13, 1969 .....	\$ 751.33
Receipts, Contributions from Congregations .....	2,280.00
Total .....	<u>\$3,031.33</u>

### Disbursements

Delegates mileage payments .....	\$1,794.78	
Chairman Travel and Expenses .....	46.15	
Loan to the Synod .....	750.00	
Printing & Office Supplies .....	5.30	2,596.23
Cash Balance, October 3, 1969 .....		\$ 435.10
Reconciliation of Account at Security State Bank, Madison, Wisconsin .....		\$ 435.10

Respectfully submitted,  
Edward J. Watland, Chairman

## ACTION OF THE SYNOD

### Resolution: Laymen's Equalization

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

## REPORT OF THE STEWARDSHIP BOARD

Looking at the response of our people to the needs of the Lord's work during the past fiscal year, we can truly say that the Lord has done great things and moved the hearts of our people, giving us so much for which to be thankful. The faith of our people enabled us to raise \$224,123.85, which was \$10,876.11 less than the certified budget called for. This achievement indicates that our members are progressing in their stewardship sanctification. PRAISE AND THANKS BE TO GOD, for this marvelous response.

The Stewardship Committee began its work with the philosophy that the Lord's work, "must be done in decency and order," giving system and direction to all financial management.

The Board reasoned that it would attempt to involve more lay participation in the total synodical stewardship program and, secondly, embarked upon a commitment program, in which each congregation was asked to make a commitment toward synodical giving.

Two "Synodical Stewardship Lay Leaders" were selected from each circuit. The primary function of these men was to assist circuit visitors in presenting and making known Synod's financial needs to the local congregations. Many of these men performed yeomen service.

In September, 1969, area stewardship meetings were held in each circuit throughout the Synod. Each congregation sent several representatives to these meetings. At these meetings the circuit visitor along with the "lay leaders" presented Synod's needs to the people in attendance. These men in turn were to take this message back home to their respective congregations. In a number of instances the "lay leaders" made presentations to individual congregations if such a request was made.

Secondly, each congregation was asked to make a commitment to fulfill a suggested budget goal. The response to this commitment program has been quite gratifying. Eighty per cent of the congregations made a commitment. The Board hopes that all congregations will find it possible to make a commitment for the coming fiscal year, since it seems to have had a positive effect on those congregations that did participate. It may be coincidental, but the majority of the congregations which exerted the least effort are included in the 20% which made no commitment.

We hope that our members were benefitted by reading the **Lutheran Sentinel** series on stewardship entitled **WORKERS TOGETHER WITH GOD**.

Once again this year we had to undertake an emergency program in April in order to meet the budget. This indicates that our members must educate themselves as to the necessity and value of systematic and regular Sunday by Sunday giving throughout the whole fiscal year. It is becoming imperative that all congregations develop a program whereby they contribute to Synod a certified budget on a month to month basis.

Upon review of past performances it became evident that Synodical Stewardship is at a desperately low level during the first five months of the fiscal year. With this in mind, our stewardship meetings were held in May with the hope of educating and alerting our members to this fact, thus eliminating this practice. If this can be accomplished, it should eliminate the possibility of a substantial deficit at the end of the fiscal year.

As we face a convention where our next budget will be adopted, we are fully aware of the fact that because of inflation and continued expansion of our Synod's work it will necessarily be larger than the previous one. May our Blessed Lord Jesus Christ give us the ability

and the willingness to worship Him with the offerings and dedication necessary to carry on His work to the best of our ability.

### **FISCAL YEAR**

WHEREAS, The Stewardship Board believes it would be advantageous for Synod to change its fiscal year dates to match that of the majority of the congregations in order that more effective planning would be possible; therefore

BE IT RESOLVED, That Synod change its fiscal year from May 1 - April 30 to January 1 - December 31, and

BE IT FURTHER RESOLVED, That the new fiscal year will become effective beginning with the calendar year on January 1, 1972, and

BE IT FURTHER RESOLVED, That Synod adopt a 9-month budget for the period from May 1, 1971 to December 1, 1971.

### **BETHANY COLLEGE DEFICIT (1968-1969)**

WHEREAS, Synod's work should ever progress forward, and WHEREAS, Synod must exercise responsibility in determining its fiscal budget; therefore

BE IT RESOLVED, That Synod remove the Bethany College deficit of \$10,000.00 from the 1970-71 budget and add it to the 1971-72 budget.

### **SECONDARY EDUCATION SUBSIDIES**

WHEREAS, Synod must establish priorities as to how it should spend its monies; therefore

BE IT RESOLVED, That Synod discontinue providing subsidies to synodical high school students attending Lutheran high schools of our fellowship.

### **CONGREGATIONAL COMMITMENTS**

A. WHEREAS, The Lord's business must be on a sound basis of faith and performance, and

WHEREAS, A congregational commitment program gives system and direction to all fiscal management, and

WHEREAS, The Stewardship Board initiated such a congregational commitment program this past fiscal year; therefore

BE IT RESOLVED, That Synod thank all our congregations who participated in this commitment program.

B. WHEREAS, The Stewardship Board plans to continue this congregational commitment program in the future; therefore

BE IT RESOLVED, That Synod urge all its congregations to join in the support of this commitment program.

### **1970-1971 BUDGET**

The Stewardship Board recommends that Synod certify the proposed budget for 1970-71:

<b>Board</b>	<b>Proposed Budget</b>
Bethany Lutheran College .....	\$110,000
Bethany Lutheran Seminary .....	21,000
Secondary Education .....	1,900
Foreign Missions .....	27,000
Home Missions .....	36,000
Synod Fund .....	40,000
Youth Board .....	1,800
Charities and Support .....	7,600
Christian Elementary Education .....	8,000
Publication Board .....	1,100
Church Extension .....	500
<b>TOTAL .....</b>	<b>\$254,900</b>

## 1971-1972 BUDGET

The Stewardship Board recommends that Synod certify the proposed budget for 1971-72:

Board	Proposed Budget
Bethany Lutheran College .....	\$120,000
Bethany Lutheran Seminary .....	26,000
Secondary Education .....	400
Foreign Missions .....	27,000
Home Missions .....	40,000
Synod Fund .....	40,000
Youth Board .....	1,800
Charities and Support .....	7,600
Christian Elementary Education .....	8,000
Publication Board .....	1,200
Church Extension .....	500
Bethany Lutheran College (deficit) .....	10,000
<b>TOTAL .....</b>	<b>\$282,500</b>

Following is the tabulated list of congregational contributions given during 1969-1970 fiscal year.

Pastor	Congregation	Amount
Aaberg, T. ....	Norseland .....	\$ 5,212.50
Aaberg, T. ....	Norwegian Grove .....	1,547.79
Anderson, P. ....	Delhi .....	168.34
Anderson, P. ....	Rock Dell .....	3,694.69
Anderson, P. ....	Our Savior's .....	1,597.72
Christopherson, D. ....	Faith .....	475.00
Dale, R. ....	Bethany .....	193.66
Dale, R. ....	Richland .....	4,618.14
Falk, R. ....	First American .....	2,483.98
Frick, W. ....	Calvary .....	1,186.41
Frick, W. ....	First Evanger .....	622.67
Guldborg, G. ....	Western Koshkonong .....	3,116.45
Gullixson, G. ....	Central Heights .....	1,095.29
Gullixson, W. ....	Bethany .....	2,706.72
Gullixson, W. ....	Our Savior's .....	5,732.69
Halvorson, W. ....	Immanuel .....	1,938.39
Halvorson, W. ....	Our Savior's .....	954.35
Handberg, H. ....	Mt. Olive .....	10,150.95
Jecklin, P. ....	St. Paul's .....	1,538.93
Kuster, A. ....	Our Saviour's .....	5,532.82
Kuster, T. ....	Faith .....	370.93
Larson, H. ....	Redeemer .....	951.65
Larson, H. ....	Trinity .....	2,216.80
Lee, S. ....	Newport .....	1,298.28
Lee, S. ....	St. Paul's .....	2,671.30
Lillegard, D. ....	Clearwater, Oklee .....	417.29
Lillegard, D. ....	Clearwater, Thief River Falls .....	456.00
Lillegard, D. ....	Mt. Olive .....	1,077.06
Lillegard, D. ....	Nazareth .....	881.15
Lillegard, D. ....	Oak Park .....	816.37
Lillegard, D. ....	St. Petri .....	162.10
Lillo, J. ....	Forest .....	1,987.20
Lillo, J. ....	Zion .....	2,499.14
Madson, J. ....	English .....	4,354.60
Madson, J. ....	Zion .....	3,757.06
Madson, N. ....	Bethany .....	7,614.60
Madson, N. ....	Trinity .....	2,548.20
Madson, P. ....	Harvard St. ....	2,445.35
McMurdie, W. ....	Lakewood .....	2,587.37

Merseeth, A.	First Shell Rock	2,158.90
Merseeth, A.	Lake Mills	1,993.76
Merseeth, A.	Lime Creek	1,593.08
Merseeth, A.	Somber	1,015.76
Moldstad, R.	Concordia	1,450.79
Moldstad, R.	Faith	5,128.79
Moldstad, R.	First	1,763.81
Nast, R.	Faith	573.80
Newgard, R.	Our Savior's	9,649.36
Oesleby, N.	Pinehurst	674.25
Olsen, J.	Holton	1,909.27
Orvick, G.	Holy Cross	15,580.19
Petersen, P.	Pilgrim	2,188.00
Petersen, W.	Grace	2,258.41
Petersen, W.	Our Savior's, Amherst Jct.	1,200.25
Petersen, W.	Our Savior's, Elderon	764.70
Quist, S.	King of Grace	12,278.46
Strand, A.	St. Mark's	3,433.75
Teigen, E.	River Heights	5,781.07
Teigen, E.	Grace	1,219.55
Teigen, T.	First	1,476.07
Teigen, T.	Moland	529.09
Theiste, H.	Parkland	2,906.75
Theiste, V.	Bethel	1,665.38
Theiste, V.	Oslo	425.15
Tweit, M.	Jerico	7,789.16
Tweit, M.	Saude	3,165.75
Unseth, E.	St. Timothy	5,652.46
Vangen, L.	Ascension	268.75
Vangen, L.	Concordia	4,203.25
Werling, W.	St. Martin's	3,430.15
Werling, W.	St. Paul's	1,702.48
Weyland, F.	Hiawatha	4,321.59
Wosje, C.	Indian Landing	1,605.05
Ylvisaker, P.	Hartland	2,506.61
Ylvisaker, P.	Manchester	901.00
	Center	2,124.56
	Scarville	3,734.88
	East Paint Creek	1,744.75
	West Paint Creek	1,009.74
	Concordia, Clearbrook	418.95
	Cross Lake	314.88
	Froen	451.60
	Our Savior's, Bagley	847.42
	St. Paul's, Lengby	1,237.78

Respectfully submitted,  
Stewardship Committee  
Ernest Geistfeld, Secretary

## ACTION OF THE SYNOD

### Resolution No. 1: Stewardship Committee Report

*BE IT RESOLVED, That the Synod commend the Stewardship Committee a) for arranging area stewardship meetings, and b) for its efforts in moving congregations to commit themselves for a definite contribution for synodical purposes.*

### Resolution No. 2: Congregational Commitments

*BE IT RESOLVED, That the Synod approve the Congregational Commitment program inaugurated by the Stewardship Committee.*

### Resolution No. 3: Fiscal Year of Synod

*WHEREAS, The reasons given for changing the Synod's fiscal year appear to be outweighed by the reasons for retaining the present arrangement; but*

*WHEREAS, It is possible that the Stewardship Committee may feel it has more convincing reasons to lay before the Synod than it has thus far submitted, therefore*

*BE IT RESOLVED, That the matter of changing the Synod's fiscal year be referred to the Stewardship Committee for further study and recommendation to the next synodical convention.*

### Resolution No. 4: Foreign Mission Deficit

*WHEREAS, An obligation of \$2600 in the Foreign Mission account was incurred during the last fiscal year but debited to this fiscal year, and*

*WHEREAS, Another \$2,000 was needed beyond what had been duly budgeted, because of unanticipated extra charges, therefore*

*BE IT RESOLVED, That the Stewardship Committee meet this additional need of \$4600 for Foreign Missions by a separate special effort in the local congregations (e.g., organizations).*

### Resolution No. 5: Budget 1970-71

*BE IT RESOLVED, That the Synod certify a budget of \$259,850 for the 1970-71 fiscal year, to be allocated as follows:*

Bethany Lutheran College .....	\$105,000
Bethany Lutheran Seminary .....	21,000
Secondary Education .....	2,750
Foreign Missions .....	27,300
Home Missions .....	37,320
Synod Fund .....	38,000
Youth Board .....	1,500
Charities & Support .....	7,600
Elementary Education .....	7,400
Publications .....	1,200
Church Extension .....	500
Bethany Lutheran College (deficit) .....	9,000
Retirement Plan .....	1,280
	<hr/>
	\$259,850

### Resolution No. 6: Budget 1971-72

*BE IT RESOLVED, That the Synod adopt a tentative budget of \$295,780 for the 1971-72 fiscal year, to be allocated as follows:*

Bethany Lutheran College .....	\$120,000
Bethany Lutheran Seminary .....	26,000
Secondary Education .....	2,100
Foreign Missions .....	27,000
Home Missions .....	40,000
Synod Fund .....	40,000
Youth Board .....	1,800
Charities & Support .....	7,600
Christian Elementary Education .....	8,000
Publication Board .....	1,200
Church Extension .....	500
Bethany Lutheran College (deficit) .....	19,080
Retirement Plan .....	2,500
	<hr/>
	\$295,780

## REPORT OF THE BOARD OF TRUSTEES

Quarterly meetings of the Board of Trustees of the Evangelical Lutheran Synod were held August 25 and November 24-25, 1969; February 23-24 and May 25-26, 1970. The Board submits the following report to the Synod Convention regarding its work and the business transacted on behalf of the Synod.

The Board of Trustees was organized as follows: President, J. B. Madson; Secretary, W. C. Gullixson; Treasurer, S. E. Lee; Pastor A. Merseth and Messrs. Earl Aasen, Bernard Bogeskov, Leroy Meyer, Harvey Roberson and Ellert Storlie complete the membership. Pastor G. Orvick served as advisor until he succeeded the former president, J. B. Madson, to the office of President on January 1, 1970. The Rev. L. Vangen was elected Vice President to complete the term of Pastor G. Orvick. Pastor A. Merseth served as Church Extension Secretary, Mr. B. Bogeskov as Bethany Housing Administrator, and Mr. H. Roberson as Assistant Housing Administrator.

### **The Synod's Properties**

The designated Housing Administrator and Assistant Housing Administrator consult with the Business Manager of Bethany College and a representative of the Board of Regents. Work is assigned and carried out by the Administrator, with the Business Manager overseeing it. Recommendations for larger projects are considered by the Board. Guidelines for the Housing Administrator and Assistant were authorized to be drawn up.

"Procedures for a Construction Project" as presented by the Board of Missions were reviewed by the Board of Trustees and a joint set of guidelines were adopted by both boards. They will be printed in the Synod's Handbook.

Faith Lutheran Church, Muskegon, Michigan, has built its church at a cost of \$57,613. (See Synod Report, 1969, p. 72.)

Apple Valley (Burnsville), Minnesota. The Board of Trustees authorized the purchase of land in the Apple Valley area, as recommended by the Board of Missions. The land acquisition has not been completed.

Pilgrim Lutheran Church, Waterloo, Iowa, was granted a construction loan to build a parsonage on its church site. Construction cost shall not exceed \$20,000. The plan was recommended by the Board of Missions.

Regarding housing for the President-elect of Bethany Lutheran College, mutually satisfactory arrangements were made with King of Grace Lutheran Church, Minneapolis, Minn., during the interim. President B. W. Teigen has moved into the Synod's residence at 924 Plum St. as of May 10.

The President's house on the Bethany campus is being renovated with electrical rewiring, plumbing where needed, supplemental heat and air conditioning, additional bedroom over the garage if feasible, the usual redecorating, and the installation of kitchen appliances.

The Board resolved to take up the option on five acres of land adjoining the church at Ames, Iowa.

### **Stewardship Committee**

All files and correspondence regarding stewardship were turned over to the new Stewardship Committee following the last Synod Convention.

### **Finances**

The Treasurer of the Synod was authorized to borrow \$26,000., the amount of the Bethany Lutheran College deficit, plus interest of \$2,080., for payment to Bethany Lutheran College.

WHEREAS, The Synod did not meet its 1969-70 budget in which \$16,000. of the Bethany deficit was included, and

WHEREAS, Additional expenditures from the Synod Fund were necessary because of the building of a new professor's residence (Echo #2), and

WHEREAS, The Stewardship Committee recommended that the remaining \$10,000. be deferred until the 1971-72 fiscal year,

THEREFORE BE IT RESOLVED, That the Board of Trustees remind the Synod convention that the \$26,000. Bethany Lutheran College deficit from the 1968-69 fiscal year referred to in the 1969 Synod Report (p. 80) plus

\$2,080. in interest for one year, has been borrowed and is still a responsibility of the synodical budget.

#### **Legacies**

The Synod acknowledges receipt of the following legacy during the fiscal year 1969-70: \$7,000. from the Estate of Marie Notsetter, Cottage Grove, Wisconsin.

#### **Jubilee Funds**

The Synod is informed that \$158,689.72 of Jubilee Funds are temporarily invested in the Loan Program for churches and final allocation to the Church Extension Fund will be made in this fiscal year.

#### **President of the Synod**

The Board at its November meeting accepted the resignation of the Rev. J. B. Madson as President of the Synod as of January 1, 1970. President Madson accepted the call to teach in Bethany Lutheran Seminary. At its February meeting the Board elected the Rev. L. Vangen as Vice President to fill out the term of Vice President G. Orvick.

#### **Archives**

The Board submits the following recommendation regarding a new department of Archives and History:

WHEREAS, The preservation of valuable historical material which otherwise might be lost to the Synod is a matter of concern to us, and

WHEREAS, It is desirable that such materials be preserved and made available to individuals for study and research, and

WHEREAS, A room is available in the College Library for this purpose, and

WHEREAS, A small beginning of such a department could be made with a small outlay of money,

WHEREAS, Some excellent suggestions have been made regarding the function of this department by the special committee appointed by the President, therefore:

BE IT RESOLVED, That the Synod establish a Department of Archives and History for the Evangelical Lutheran Synod and Bethany Lutheran College, and

RESOLVED, That the Board of Trustees appoint a director of this department,

BE IT RESOLVED, That the work of this department be under the direction of the Board of Trustees; and that the director report to the Board of Trustees and the President of Bethany Lutheran College.

RESOLVED, That expenses for this department be allocated by the Board of Trustees from the Synod Fund,

RESOLVED, That guidelines for the operation of this department be drawn up by the director in consultation with the Trustees.

#### **Bethany Reserve Fund**

The Board, upon request of the Bethany Administration, resolved to express its approval and support of the Bethany Lutheran College Reserve Fund. Representatives of the Board of Trustees had met with representatives of the Regents, Stewardship Committee, Bethany Administration, and Synod officials on January 12, 1970, about the Reserve Fund.

#### **ELS Foundation**

The Board of Trustees adopted the following Guidelines for the Evangelical Lutheran Synod Foundation Committee (Synod Report, 1969, p. 72).

##### **I. Board of Directors**

The Directors of the Foundation shall be the Trustees of the Evangelical Lutheran Synod (Synod Report, 1969, p. 72).

##### **II. Foundation Committee**

A. A Foundation Committee of four members shall be appointed by the Board of Trustees for a term of two years.

B. This committee shall operate the Foundation according to the decisions of the Board of Trustees and shall make recommendations to them.

- C. From the committee's own midst they shall elect a chairman and secretary. The secretary shall be responsible to report to the Board of Directors at regular meetings.
- D. The President of the Synod shall have the right of a seat and a voice in the meetings of the Foundation Committee.
- E. The committee shall meet at least two times per year and be subject to call by the chairman or by the Board of Directors.

The Board determined that the ELS Foundation Committee be made up of four persons, two to be elected for two years and two to be elected for one year, two terms expiring each year thereafter.

Elected for two years were Mr. B. Bogeskov and the Rev. W. C. Gullixson.

Elected for one year were Dr. R. Clark and the Rev. A. Merseth.

### BUDGET ALLOCATIONS 1969-70

Contributions .....		\$224,123.85
Bethany Lutheran College .....	\$ 86,941.00	
Bethany Lutheran Seminary .....	18,162.00	
Charities and Support .....	7,410.00	
Christian Day School .....	8,171.85	
Christian Secondary Education .....	1,788.35	
Church Extension .....	500.00	
Foreign Mission .....	20,227.29	
Home Missions .....	34,345.10	
Publications .....	1,800.00	
Synod Fund .....	43,281.42	
Youth Board .....	1,496.84	
	<hr/>	
	\$224,123.85	\$224,123.85

W. C. Gullixson, Secretary

### CHURCH EXTENSION FUND REPORT

During the fiscal year Mt. Olive Lutheran Church, Mankato, Minnesota, received the \$10,000.00 loan which had been promised to them.

Repayments by the congregations having loans are progressing essentially at the 10% annual schedules or on schedules that have been mutually agreed upon by the congregations and the Board of Trustees. During this fiscal year such repayments have amounted to \$9,163.36.

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

Congregation	Original Loan	Paid since 5-1-69	Total Paid	Balance Due	Date Due
Bethany, Princeton, Minn. ....	\$ 6,100.00	\$ 813.36	\$ 2,643.36	\$ 3,456.64	1976
Central Heights, Mason City, Ia. ....	7,500.00		1,335.00	6,150.00	*
Grace, Madison, Wis. ....	40,000.00			40,000.00	1978
Indian Landing, Rochester, N.Y. ....	20,000.00	2,500.00	7,500.00	12,500.00	1975
Lake Mills, Lake Mills, Ia. ....	3,000.00	300.00	600.00	2,400.00	1978
Lakewood, Tacoma, Wash. ....	35,000.00	3,500.00	8,491.99	26,508.01	1978
Mt. Olive, Mankato, Minn. ....	10,000.00	250.00	250.00	9,750.00	1979
Pinehurst, Eau Claire, Wis. ....	11,097.50	700.00	7,221.06	3,876.44	1973
Redeemer, New Hampton, Ia. ....	7,478.65	600.00	5,978.65	1,500.00	1971
Trinity, Jasper, Minn. ....	5,000.00	500.00	3,500.00	1,500.00	1972

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

Pastor A. Merseth,  
Church Extension Secretary

## LOAN PROGRAM 1969-1970

Congregation	Original Loan	Paid Since 5-1-69	Total Paid	Balance Due
Ascension Luth. Church ....	\$ 2,313.93			
Eau Claire, Wis.	138.83 (Int.)			
	\$ 2,452.76	\$ 185.00	\$ 185.00	\$ 2,267.76
Bethany Luth. Church .....	5,000.00			5,000.00
Princeton, Minn.				
Interest Paid \$150.00				
Central Heights Luth. ....	27,125.00		725.02	26,399.98
Mason City, Ia.				
Interest Paid by Synod \$954.72				
Total Paid by Synod \$3,887.51				
Concordia Luth. Church ....	9,000.00	1,500.00	2,000.00	7,000.00
Traverse City, Mich.				
Interest Paid \$412.51				
Total Paid \$637.51				
Faith Luth. Church .....	37,896.69	125.00	1,357.00	36,539.69
Muskegon, Mich.				
Interest Paid by Synod \$661.36				
Grace Luth. Church .....	50,638.12	5,038.13	21,283.99	29,352.13
Madison, Wis.				
Interest Paid \$1,670.67				
Total Paid 3,300.54				
Lakewood Luth. Church ....	26,733.97	2.50	6,786.54	19,947.43
Tacoma, Wash.				
Interest Paid \$ 997.50				
Total Paid 2,001.07				
Mt. Olive Luth. Church ....	10,000.00			
	300.00 (Int.)			
	10,300.00	250.00	250.00	10,050.00
Pilgrim Luth. Church .....	122,801.95	1,415.00	1,968.00	120,833.95
Waterloo, Ia.				
Interest Paid by Synod (1969) \$170.57				
Total Paid by Synod to Jan., 1970, \$3,307.40				
TOTALS .....	\$291,948.49	\$ 8,718.99	\$34,760.91	\$257,187.58
		Pastor S. E. Lee, Treas.		
		ELS Board of Trustees,		
		Evangelical Lutheran Synod		
		Board of Trustees		
		W. C. Gullixson, Sec.		

## ACTION OF THE SYNOD

### Resolution No. 1: Synodical Department of Archives and History

*WHEREAS, The Board of Trustees has outlined a need for a Synodical Department of Archives and History, and has outlined a proposal for the establishment of such a department, therefore*

*BE IT RESOLVED, That the Synod establish a Department of Archives and History, and that the Board of Trustees implement this resolution according to its recommendation.*

**Resolution No. 2: Bethany College Deficit**

*BE IT RESOLVED, That the Synod include \$9,000 of this deficit in the 1970-71 budget and the remainder in the 1971-72 Synodical budget.*

**Resolution No. 3: Jubilee Fund**

*BE IT RESOLVED, That the Synod acknowledge with thanks the contributions made to the Golden Anniversary Offering during the past fiscal year; and*

*BE IT FURTHER RESOLVED, That the Synod accept the report of the Trustees with respect to the final allocation of the money in this fund.*

**Resolution No. 4: Bequests**

*BE IT RESOLVED, That the Synod, with thanks to God, acknowledge the bequest made for the work of the Synod from the Estate of Mamie Notsetter, Cottage Grove, Wisconsin.*

**Resolution No. 5: Purchase of Property at Ames, Iowa**

*BE IT RESOLVED, That the Synod approve the action of the Trustees in taking up the option on five acres of land adjoining the church at Ames, Iowa.*

**Resolution No. 6: Renovation of Bethany President's Residence**

*BE IT RESOLVED, That the Synod approve the contemplated renovation of the Bethany President's residence.*

**Resolution No. 7: Reports given by Board of Trustees**

*BE IT RESOLVED, That the Synod approve the report on the Church Extension Fund and the Loan Program.*

**Resolution No. 8: Budget Allocation**

*BE IT RESOLVED, That the Synod approve the Budget Allocation by the Board of Trustees for the 1969-70 fiscal year.*

**Resolution No. 9: Reserve Fund**

*BE IT RESOLVED, That the Synod approve the action of the Bethany administration and the Board of Trustees in setting up the Bethany Reserve Fund.*

**Resolution No. 10: Treasurer's Report**

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

**Resolution No. 11: ELS Foundation Guidelines**

*BE IT RESOLVED, That the Synod approve the Guidelines drawn up by the Board of Trustees for the Evangelical Lutheran Synod Foundation.*

**Resolution No. 12: Time of the 1971 Synod Convention**

*WHEREAS, A convention time schedule such as that used this year seems to provide the maximum opportunity for attendance for most people, therefore*

*BE IT RESOLVED, That the 1971 Synod Convention be held on June 20-25, beginning Sunday morning and closing Friday afternoon.*

**Resolution No. 13: Trustees' Report**

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

# TREASURER'S REPORT

## WHITE • FLOWERS • REINHOLTZ • PFEFFERKORN

CERTIFIED PUBLIC ACCOUNTANTS

JOHN B. WHITE, C.P.A.  
ROCKNE G. FLOWERS, C.P.A.

STANLEY E. REINHOLTZ, C.P.A.  
HOMER E. PFEFFERKORN, C.P.A.

Board of Directors  
Evangelical Lutheran Synod  
Mankato, Minnesota

We have audited the accounts of the Evangelical Lutheran Synod, Mankato, Minnesota at April 30, 1970. 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 an audit prior to April 30, 1966 it was impractical for us to determine the cost of certain of the assets.

Records of the Synod are maintained on the modified cash basis of accounting. Accordingly income is not recognized until it is collected in cash and costs and expenses are not recognized until cash has been disbursed. Footnotes 1 through 3 on the Statement of Assets and Liabilities discuss this point more fully.

In our opinion, subject to the above, the accompanying Statement of Assets and Liabilities and the Statement of Income and Expenditures presents fairly the financial facts concerning cash, loans and notes receivable and notes and mortgages payable at April 30, 1970 and the recorded income and expenditures 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 an opinion as to these assets.

Because of the qualifications 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 Assets and Liabilities as a whole.

Madison, Wisconsin  
June 2, 1970

*White, Flowers, Reinholtz, Pfefferkorn*  
Certified Public Accountants

## EXHIBIT A

Evangelical Lutheran Synod  
Mankato MinnesotaSTATEMENT OF ASSETS AND LIABILITIES  
Modified Cash Basis  
April 30 1970

<b>ASSETS</b>		
Cash on hand		\$ 23 909 40
Church extension loans receivable		107 656 09
Notes receivable Bethany Lutheran College (Note 1)		278 149 15
		2 558 300 00
Residences and other property (Note 2)		<u>469 710 99</u>
<b>Total Assets</b>		<b>\$3 437 725 63</b>
<b>LIABILITIES</b>		
Overdraft - cash in bank	\$ 8 248 06	
Notes payable	163 620 24	
Mortgages payable	<u>279 678 23</u>	
<b>Total Liabilities</b>		<b><u>451 546 53</u></b>
<b>NET WORTH</b>		
Balance May 1 1969	\$3 451 043 85	
Less: Obligations on Bethany Lutheran College	\$(539 094 00)	
Revaluation - Bethany Lutheran College	<u>66 440 00</u>	(472 654 00)
Less: Prior year adjustment - notes receivable		(250 93)
Prior year mission station subsidy and loan receipts		(14 732 96)
<b>Total</b>		<b><u>\$2 963 405 96</u></b>
Add: Excess income over expenditures	<u>22 773 14</u>	
<b>Balance April 30 1970</b>		<b><u>\$2 986 179 10</u></b>

Evangelical Lutheran Synod  
Mankato Minnesota

NOTES TO STATEMENT OF ASSETS AND LIABILITIES  
Modified Cash Basis  
April 30 1970

(1) Bethany Lutheran College property is shown at the value contained in an audit report as of June 30 1969 of Linton & Paulis, Certified Public Accountants as follows:

Investment in plant	\$3 097 394 00
Less: Obligations due on plant	<u>539 094 00</u>
Net Investment	<u>\$2 558 300 00</u>

(2) Residences and other properties have been stated at cost for acquisitions since 1965 and at outside appraisal or internal appraisal as shown in the following tabulation.

Number	Valuation	Amount
<u>6</u>	Cost	\$111 810 99
12	Outside Appraisal	216 100 00
8	Internal Appraisal	<u>141 800 00</u>
Total		<u>\$469 710 99</u>

(3) At April 30 1970 it was impractical to determine prepaid expenses, accounts payable and accrued expenses as of the year end. The Synod has followed cash basis accounting whereby these items are recorded when paid. Funds due from member churches have not been reflected in the above statement as these 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

STATEMENT OF INCOME AND EXPENDITURES  
Modified Cash Basis  
Year Ended April 30 1970

INCOME	Budget Accounts	Non Budget Accounts	Total
Contributions - unrestricted	\$222 123 85	\$ 6 022 64	\$228 146 49
Contributions - restricted	2 730 30		2 730 30
Interest received	1 910 01	2 532 73	4 442 74
Income from publications	3 659 40	7 659 58	11 318 98
Disbursement refunds	359 75	33 00	392 75
Estates		363 63	363 63
Miscellaneous		279 19	279 19
Total Receipts	<u>\$230 783 31</u>	<u>\$16 890 77</u>	<u>\$247 674 08</u>
Contribution by note cancellation	2 000 00		2 000 00
Interest income by note increase	438 83		438 83
Total Income	<u>\$233 222 14</u>	<u>\$16 890 77</u>	<u>\$250 112 91</u>
EXPENDITURES			
Subsidies	\$137 247 77	\$	\$137 247 77
Interest paid	16 600 25	8 460 86	25 061 11
Christian day school expenses	589 48		589 48
Printing expense	2 818 81		2 818 81
Board expense	2 397 01		2 397 01
Salaries	13 814 83		13 814 83
Mission expenses	4 936 51		4 936 51
Purchase of auto	4 300 00		4 300 00
Moving expenses	659 02		659 02
Tract fund	100 00		100 00
Annual reports	2 564 00		2 564 00
Christmas programs	236 00		236 00
Armed service	615 20		615 20
Youth camp	200 00		200 00
Officers expenses & allowances	5 273 06		5 273 06
Trustees	1 386 79		1 386 79
Convention expense	626 42		626 42
Equilization	300 00		300 00
Auditing	1 033 90		1 033 90
Committees forums & workshops	1 795 57		1 795 57
Coin folders	1 177 64		1 177 64
Miscellaneous	33 33		33 33
Special assessments & taxes		1 541 24	1 541 24
Repairs & maintenance		5 927 07	5 927 07
Jubilee expenses		115 36	115 36
Sentinel expenses		9 666 01	9 666 01
Payments to organizations		1 290 64	1 290 64
Insurance		1 633 00	1 633 00
Total Expenditures	<u>\$198 705 59</u>	<u>\$28 634 18</u>	<u>\$227 339 77</u>
Excess income over expenditures	<u>\$ 34 516 55</u>	<u>\$(11 743 41)</u>	<u>\$ 22 773 14</u>

Evangelical Lutheran Synod  
Mankato Minnesota

CONDENSED STATEMENT OF RECEIPTS AND DISBURSEMENTS  
Modified Cash Basis  
Year Ended April 30 1970

	<u>Capital Changes</u>	<u>Income and Expenditures</u>	<u>Total</u>
RECEIPTS			
Cash receipts	\$ 71 348 01	\$247 674 08	\$319 022 09
Other receipts		2 438 83	2 438 83
Total Receipts (See Sch. C-1)	<u>\$ 71 348 01</u>	<u>\$250 112 91</u>	<u>\$321 460 92</u>
DISBURSEMENTS			
Cash disbursements	\$105 461 53	\$227 339 77	\$332 801 30
Other disbursements	2 438 83		2 438 83
Total Disbursements (See Sch. C-1)	<u>\$107 900 36</u>	<u>\$227 339 77</u>	<u>\$335 240 13</u>
Excess - Receipts over Disbursements	<u>\$(36 552 35)</u>	<u>\$ 22 773 14</u>	<u>\$(13 779 21)</u>

Evangelical Lutheran Synod  
Mankato Minnesota

STATEMENT OF FUND BALANCES  
Modified Cash Basis  
Year Ended April 30 1970

	Budget Accounts										
	Total	Non Budget Accounts Schedule C-2	Bethany College	Christian Day School	Christian Secondary Education	Foreign Missions	Home Missions	Support	Church Extension	Publi- cations	Youth Board
Balance 5/1/69	\$ (4 404 14)	\$ (6 026 54)	\$	\$	\$	\$	\$	\$	\$ 1 479 25	\$	\$ 143 15
<b>Additions</b>											
Unrestricted	\$228 146 49	\$ 6 022 64	\$105 103 00	\$8 171 85	\$1 788 35	\$20 227 29	\$34 345 10	\$7 410 00	\$ 500 00	\$1 800 00	\$41 281 42
Restricted	11 893 66					2 730 30			9 163 36		
Interest received	4 442 74	2 532 73									1 910 01
Income from publ.	11 318 98	7 659 58								3 300 00	359 40
Disbursement refunds	392 75	33 00			50 00	84 75	225 00				
Estates and misc.	642 82	642 82									
Loan receipts	8 778 65	8 778 65									
New loans	53 406 00	53 406 00									
Contribution by note cancellation	2 000 00										2 000 00
Interest income by note increase	438 83										438 83
Total Receipts	\$321 460 92	\$ 79 075 42	\$105 103 00	\$8 171 85	\$1 838 35	\$23 042 34	\$34 570 10	\$7 410 00	\$ 9 663 36	\$5 100 00	\$45 989 66
Transfers - cash	83 259 77	54 467 32				9 00					28 783 45
Total Additions	\$404 720 69	\$133 542 74	\$105 103 00	\$8 171 85	\$1 838 35	\$23 051 34	\$34 570 10	\$7 410 00	\$ 9 663 36	\$5 100 00	\$74 773 11
											\$1 496 84
<b>Deductions</b>											
Subsidy	\$137 247 77	\$ 89 421 40	\$6 127 50	\$1 600 00	\$		\$32 688 87	\$7 410 00	\$	\$	\$
Mortgage payments	18 019 84	11 018 14									
Interest paid	25 061 11	8 460 86	8 679 90								7 920 35
Superintendent of schools	268 56			268 56							
Teacher training	300 00			300 00							
Printing	2 818 81			1 183 47							
Board expense	2 397 01			271 40	238 35		1 222 21			576 46	923 27
Miscellaneous	54 25			20 92						149 41	135 61
Salaries	13 814 83					13 814 83					515 64
Mission expenses	4 841 21					4 841 21					30 39
Hong Kong mission	95 30					95 30					
Purchase of auto	4 300 00					4 300 00					
Moving expenses	659 02						659 02				
Tract fund	100 00									100 00	
Annual reports	2 564 00									2 564 00	
Christmas programs	236 00									236 00	
Armed service	615 20										615 20
Youth camp	200 00										200 00
Officers expenses and allowances	5 273 06										5 273 06
Trustees	1 386 79										1 386 79

Evangelical Lutheran Synod  
Mankato MinnesotaSTATEMENT OF FUND BALANCES  
Modified Cash Basis  
Year Ended April 30 1970

	Budget Accounts											
	Total	Non Budget Accounts Schedule C-2	Bethany College	Christian Day School	Christian Secondary Education	Foreign Missions	Home Missions	Support	Church Extension	Publi- cations	Synod	Youth Board
Convention expense	\$ 626 42	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$ 626 42	\$
Committees forums and workshops	1 795 57										1 795 57	
Coin folders	1 177 64										1 177 64	
Auditing	1 033 90										1 033 90	
Equalization	300 00										300 00	
Special assessments and taxes	1 541 24	1 541 24										
Repairs and maintenance	5 927 07	5 927 07										
Jubilee expense	115 36	115 36										
Sentinel expense	9 666 01	9 666 01										
Payments to organizations	1 290 64	1 290 64										
Insurance	1 633 00	1 633 00										
Payment on land and buildings	9 708 18	9 708 18										
Payment of notes	48 500 00	48 500 00										
New loans	29 233 51	19 233 51							10 000 00			
Note payment by contribution	2 000 00	2 000 00										
Note increase - interest income	438 83	438 83										
Total												
Disbursements	\$335 240 13	\$119 532 84	\$105 103 00	\$8 171 85	\$1 838 35	\$23 051 34	\$34 570 10	\$7 410 00	\$10 000 00	\$3 625 87	\$20 439 94	\$1 496 84
Transfers - cash	62 048 93	4 955 87							1 142 61	1 474 13	54 476 32	
Total												
Deductions	\$397 289 06	\$124 488 71	\$105 103 00	\$8 171 85	\$1 838 35	\$23 051 34	\$34 570 10	\$7 410 00	\$11 142 61	\$5 100 00	\$74 916 26	\$1 496 84
Balance 4/30/70	\$ 3 027 49	\$ 3 027 49	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$

Evangelical Lutheran Synod  
Mankato Minnesota

STATEMENT OF FUND BALANCES - NON BUDGET ACCOUNTS  
Modified Cash Basis  
Year Ended April 30, 1970

	Total	Lutheran Churches (Sch. C-3)	Jubilee	Bethesda	Home for the Aged	Bethany College Residences	Estate Fund and Miscellaneous	Sentinel	Loan Fund	Capital Accounts
	\$ (6 026 54)	\$	\$	\$	\$ 2 643 49	\$ (06)	\$	\$	\$ (8 669 97)	\$
Balance 5/1/69										
Additions										
Contributions	\$ 6 022 64	\$	\$ 4 627 19	\$ 1 011 45	\$ 384 00	\$	\$	\$ 7 659 58	\$	\$
Subscriptions	7 659 58									
Estates	363 63						363 63			
Miscellaneous	279 19						279 19			
Interest received	2 532 73	1 320 67				1 212 06			5 844 38	
Loan receipts	8 778 65	2 771 33				162 94			53 406 00	
New loans	53 406 00									
Disbursement refunds	33 00					33 00				
Total Receipts	\$ 79 075 42	\$ 4 092 00	\$ 4 627 19	\$ 1 011 45	\$ 384 00	\$ 1 408 00	\$ 642 82	\$ 7 659 58	\$59 250 38	\$
Transfers - cash	54 467 32	24 730 34				27 397 55		2 006 43		333 00
Total Additions	\$133 542 74	\$28 822 34	\$ 4 627 19	\$ 1 011 45	\$ 384 00	\$28 805 55	\$ 642 82	\$ 9 666 01	\$59 250 38	\$ 333 00
Deductions										
Mortgage payments	\$ 11 018 14	\$ 5 555 58	\$	\$	\$	\$ 5 462 56	\$	\$	\$	\$
Interest paid	8 460 86	3 594 42				4 866 44				
Comprehensive notes	19 233 51	19 233 51								
Payment on land										
and buildings	9 708 18					9 375 18				333 00
Special assessments										
and taxes	1 541 24					1 541 24				
Repairs and										
maintenance	5 927 07					5 927 07				
Expenses	9 781 37		115 36					9 666 01		
Payments to organizations	1 290 64			1 011 45			279 19			
Insurance	1 633 00					1 633 00				
Payment of notes	48 500 00								48 500 00	
Note payment by										
contribution	2 000 00								2 000 00	
Interest payment by										
note increase	438 83	438 83								
Total Disbursements	\$119 532 84	\$28 822 34	\$ 115 36	\$ 1 011 45	\$	\$28 805 49	\$ 279 19	\$ 9 666 01	\$50 500 00	\$ 333 00
Transfers - cash	4 955 87		4 511 83				363 63		80 41	
Total Deductions	\$124 488 71	\$28 822 34	\$ 4 627 19	\$ 1 011 45	\$	\$28 805 49	\$ 642 82	\$ 9 666 01	\$50 580 41	\$ 333 00
Balance 4/30/70	\$ 3 027 49	\$	\$	\$	\$ 3 027 49	\$	\$	\$	\$	\$

Evangelical Lutheran Synod  
Mankato Minnesota

STATEMENT OF FUND BALANCES - LUTHERAN CHURCHES  
Modified Cash Basis  
Year Ended April 30 1970

	<u>Total</u>	<u>Ascension</u>	<u>Bethany</u>	<u>Central Heights</u>	<u>Faith</u>	<u>Grace</u>	<u>Mt.Olive</u>	<u>Pilgrim</u>
	<u>\$</u>	<u>\$</u>	<u>\$</u>	<u>\$</u>	<u>\$</u>	<u>\$</u>	<u>\$</u>	<u>\$</u>
Balance 5/1/69								
Additions								
Loan receipts	\$ 2 771 33	\$	\$	\$	\$	\$ 2 771 33	\$	\$
Interest received	1 320 67					1 320 67		
Transfers - cash	<u>24 730 34</u>	<u>138 83</u>	<u>500 00</u>	<u>2 232 00</u>	<u>3 656 71</u>		<u>10 300 00</u>	<u>7 902 80</u>
Total Additions	<u>\$28 822 34</u>	<u>\$ 138 83</u>	<u>\$ 500 00</u>	<u>\$ 2 232 00</u>	<u>\$ 3 656 71</u>	<u>\$ 4 092 00</u>	<u>\$10 300 00</u>	<u>\$ 7 902 80</u>
Deductions								
Mortgage payments	\$ 5 555 58	\$	\$	\$ 1 277 28	\$ 688 64	\$ 2 771 33	\$	\$ 818 33
Interest paid	3 594 42			954 72	661 36	1 320 67		657 67
Comprehensive notes	19 233 51		500 00		2 306 71		10 000 00	6 426 80
Interest payment by note increase	<u>438 83</u>	<u>138 83</u>					<u>300 00</u>	
Total Deductions	<u>\$28 822 34</u>	<u>\$ 138 83</u>	<u>\$ 500 00</u>	<u>\$ 2 232 00</u>	<u>\$ 3 656 71</u>	<u>\$ 4 092 00</u>	<u>\$10 300 00</u>	<u>\$ 7 902 80</u>
Balance 4/30/70	<u>\$</u>	<u>\$</u>	<u>\$</u>	<u>\$</u>	<u>\$</u>	<u>\$</u>	<u>\$</u>	<u>\$</u>

## DEVOTIONS

### THE FOUNDATION MUST STAND

Introducing the theme of the convention in his Monday morning devotion was the Rev. H. Larson, Calmar Iowa.

Psalm 139, 17 PRECIOUS AND GREAT TRUTHS FROM GOD  
TO ME

Hymn, "Speak, O Lord, Thy Servant Heareth."

God's truths are great truths, he stated. God is never very far from us. He speaks to us now in this place in words we can understand. There is no authority higher than "Thus saith the Lord." God's truths are great truths because they point to Christ as the Savior and are "Able to make us wise unto salvation."

God's truths are precious truths. The writer of our text David, loved God as is testified repeatedly in Scripture. God's people still love His Word because therein are the mercy and grace of God revealed. These truths add up to salvation for man.

Monday Noon — The Rev. P. Jecklin

John 5:39 CHRIST IS THE KEY OF SCRIPTURE

Hymn, "Christ Alone is our Salvation"

Christ calls Himself the Key to the Scriptures. The Jewish leaders studied the Scriptures. From their studies they should have recognized Christ as the Messiah, for all things in them pointed to Christ as the Messiah and Savior of the world; they testified to Him. John the Baptist preaching and the miracles should have helped them. But they for the most part rejected Him.

For us today the testimony of Scripture is the same. All Scripture points to Jesus as Divine. That foundation, Scripture, must stand. Unless it stands, and unless we realize that Christ is the Key of the Scriptures all our statements concerning Scripture are meaningless.

Tuesday a.m. — Prof. John Moldstad

2 Tim. 3,16 THE FOUNDATION MUST STAND—IN OUR LIVES

Hymn, "When, Streaming from the Eastern Skies"

God's thoughts are different from man's thoughts. Who would have given such a severe punishment as eternal damnation to Adam and Eve for their sin? In matters of sin man's thought are not God's thoughts. Or, who would have planned to make God take the penalty for man's sins Himself in the person of His Son? God's plans of grace are not man's plans. By contrast how wonderful are God's plans.

We may say many fine and pious things about God's Word. But unless its teachings show themselves in our lives our pronouncements will have little value. We hear much about the generation gap today. This gap exists—even in the church. We exhort our youth to financially support the work of our Synod—yet we ourselves support it with much less enthusiasm than we should. We exhort our youth to evangelize—yet we by our example may do little evangelizing ourselves. In other words—if we say Scripture's foundation must stand—those precious words must find complete expression in our lives.

Tuesday p.m. — The Rev. E. T. Teigen

1 Peter 4,11 SCRIPTURE IS GOD'S AUTHORITY

Hymn, "We have a sure Prophetic Word"

God's Word has by its very nature of composition and purpose the authority of God. It depends on no outside authority whatsoever. Even if no one in the world heard the Word yet would it carry God's complete authority.

Men rebel against all external authority. Our's is an age of

humanism and subjectivism. Man's subjective emotions have become the judge of what is right and wrong. Man has even made himself the authority over Scripture.

Conservative Lutherans can easily be influenced by the world in their use of reason. In fact they may be the most subtle rationalists of all. It is common to desire the approval of the intellectual world. It is tempting to try to gain approval of the learned of the world by a rational defense of Scripture. This will not work. To fallible man God's infallible revelations in Scripture are not reasonable.

God has spoken in Scripture, "Thus saith the Lord." That carries the authority of God regardless of rational proof. Though all the world would ignore it, Scripture does not cease to be the authoritative Word of God.

Tuesday Evening—Communion Service, The Rev. H. A. Theiste  
Liturgist The Rev. H. Handberg  
Organist Mrs. John Moldstad  
1 Cor. 11,26 & 15,58 ENCOURAGED IN THE LORD'S WORK  
BY HIS DEATH

Pastor Theiste stated that one of the primary goals of our Synod meeting is mutual encouragement in the Lord's work and that partaking of the Sacrament of the Altar together, is one of the means of obtaining it. Jesus in that Sacrament presents Himself as the host, victim and priest to assure us of forgiveness of sins—to assure us of life and salvation—thus encouraging us in our work.

St. Paul says of Holy Communion, "As often as ye do eat this bread and drink this cup ye do show the Lord's death till He come." This passage contains the whole Gospel. Christ's was a unique death; He died for all. We by partaking of this Sacrament show ourselves, and proclaim to others, that His death was for us and them. This encourages us to strive more earnestly to proclaim the Gospel to others.

Our Synod professes to build on the foundation of Christ as revealed in His Word. But we must be careful, lest we become smug or self-righteous. We boast of standing in God's Word and Luther's doctrine pure. But we must remember the words of Kingo: "Tis all in vain that we profess the doctrine of the church, unless we live according to our creed. . . ." God's Word says that **all** are saved by Christ's Death. May we live according to our creed, rededicating ourselves to His cause, raise the budget, send delegates to do the Lord's Work, bring Christ to the nations, remembering that our "labor is not in vain in the Lord."

Wednesday a.m. — The Rev. P. Anderson  
2 Peter 1,19 GOD'S WORD IS CRYSTAL CLEAR.  
Hymn, "How Precious is the Book Divine."

God's power has been shown in the recent earthquakes in Lima, Peru. Mountains shake and an estimated 50,000 people heard the voice of God calling them to judgment. God showed His power on another mountain—the Mount of Transfiguration. There God showed His Son to be Divine.

Pastor Anderson stressed the thought "The sure Word makes us sure." This is so because it is a clear Word. Some parts of Scripture will always remain unclear for God presents to us high thoughts—way above our understanding. To some the Word will always be unclear, especially to those who consider themselves the "Wise and prudent."

God reveals His Word to babies in the faith; to those who come as children of God; to those who come without preconceived notions of what men think God has to be. **God's Word is crystal clear.** We as His children stand in the brilliance of its light. Scripture is crystal clear in the matter of sin. Even the most pious on earth must

humbly confess his sins. Scripture is also crystal clear in presenting salvation through faith in Christ. Used rightly, for the knowledge of sin and for growing in the grace and knowledge of Jesus Christ, Scripture is crystal clear.

Wednesday p.m. — The Rev. Alf Merseth

2 Cor. 5, 18-19 OUR FOUNDATION—THE WORD OF RECONCILIATION

Hymn, "O blessed Ministry of Reconciliation"

The public ministry is the office of reconciliation for it brings compatibility between sinful man and a Holy God. This office is given by God to sinners for the eternal salvation of their immortal souls. God selects men for carrying out the functions of the office. They are to act as servants of our gracious God. Paul calls himself a slave of Christ.

Our Foundation is this Word of reconciliation. It is our source of grace. God says, heaven and earth will pass away, but His Word will never pass away.

It is by God's grace that the pastors honored have had the privilege of declaring God's reconciliation. The motto of the ministry should be: "I am determined to know nothing among you save Jesus Christ and Him Crucified." God has blessed those here honored with ability and opportunities to use that ability. Many souls have been admonished, many led to faith and many comforted by the preaching of reconciliation. It is the convention's prayer that God will continue to bless the labors of those honored for many years to come.

(This devotion was given in honor of Pastor Hans Theiste who has served 40 years in the ministry and Pastor G. Guldberg and Prof. Joseph Petersen who both have served 25 years)

Thursday a.m. — The Rev. L. Vangen

1 Cor. 1: 23-24 THE SOURCE OF FAITH AND LIFE

Hymn, "Father of Mercies, in Thy Word."

The Word is the only source of our faith and life. Its power and salvation are for all men, regardless of race or place of birth. All people may know that there is a God of some sort, nature will reveal that to man. But this knowledge cannot be anything but incomplete. Only Scripture reveals man as lost in sin and God redeeming him by Christ.

The Word is the guide for our role in life. Our role is not just to acquire earthly possessions and influence. Our role in life is to prepare for the life to come.

Scripture carries by its very nature as the inspired Word of God self-authentication. It is the only source and norm of Christian doctrine. It presents truth over against error. It reveals absolute truth concerning all things. The full assurance of truth creates and strengthens faith.

Luther wrote: "God's name is hallowed among us when it is taught in its truth and purity and we as children of God live holy lives according to it." It is essential that we as a Synod follow Luther's words—that we keep God's Word in our hearts; that we thank God for it; that we use it faithfully; and that we bring it to all people.

Thursday p.m. — The Rev. M. Tweit

1 Cor. 4, 1-2 STEWARD OF THE MYSTERIES OF GOD

Hymn, "I waited for the Lord."

(Duet, sung by Miss Sherilyn Nelson & the Rev. G. A. R. Gullixson)

God is the source of all things in creation as stated in Scripture. How foolish it is to state or imply; "I believe in God but not in all He says." What Scripture states about the world, about sin, forgive-

ness and salvation is to be believed in its entirety. These truths are not only to be believed but also preached and taught. As we sing: "Christ alone is our salvation. . . Him the rock and cornerstone."

God has chosen workers for His various tasks here on earth. To President B. W. Teigen He has given the glorious responsibility of being a minister of the Word. He has helped present the Word in its truth and purity in our midst. President Teigen has served His Lord as a Pastor, teacher and school administrator. President Teigen will be remembered, said Pastor Tweit, as a servant of Christ, a steward of the mysteries of God.

To President Teigen we as a Synod can pay the highest honor that can be given to anyone on this side of eternity: He has been faithful to the Word and his God. Pastor Tweit said, "In his stewardship he has been found faithful."

Friday p.m. — The Rev. A. V. Kuster

Isaiah 55, 10-11 THE FRUITFUL WORD

Hymn, "Spread, oh, Spread the Mighty Word."

The foundations of the ancient Inca Ruins near Lima, Peru still stand. They have withstood the onslaught of the Spanish and earthquakes. Regardless of the ravages of time they still stand.

God's Word is an even more firm foundation than any physical ones in the world. Many have tried to pillage and ruin God's foundation. But, regardless of those who have tried to destroy His Word, it still stands a firm foundation.

A foundation without a superstructure is a monstrosity. One must build upon it to make it useful. God's foundation, the Gospel of Christ must be put into use too.

In Peru our preaching of the Word has had great success. We should not be surprised. God has promised this success with the use of His Word. It is successful in all situations in which God leads us to use it rightly. We must grasp those opportunities to spread the Word and build upon God's Foundation. We have God's foundation. We must build upon it.

Friday p.m. — The Rev. S. E. Lee

John 10, 11-16 THE GOOD SHEPHERD

Hymn, "The Lord's My Shepherd."

At our convention this week we have been inspired by the devotions and essays. It might appear that we do not receive the publicity for our convention that others do. Other clergymen get much publicity for espousing purely social concerns. They speak much about physical pollution but little about spiritual pollution—the souls estranged from God.

In our Synod we are concerned about spiritual pollution. We have a Good Shepherd who wishes to cleanse men of all their spiritual pollution. We as sheep are by nature lost in the wilderness of sin with nothing ahead but eternal death. But our Good Shepherd has rescued us by giving His life for us—His sheep.

Our Good Shepherd has other sheep to bring into His fold. This is His great mission command. This is in sum and substance the work of our Synod. At His great coming in glory He will gather all His sheep into one fold. He says "Come, ye blessed of my Father, receive the Kingdom prepared for you . . . ." Let us all gather the other sheep for that great day.

## CONVENTION NOTES

On the convention's second day, President O. J. Naumann of the Wisconsin Ev. Lutheran Synod spoke his greetings to the convention. He observed that it was becoming a "sign of summer" for him to attend the Evangelical Lutheran Synod convention, and he expressed what must be mutual appreciation of the fellowship our synods have enjoyed. The assembly gave him a standing ovation.

The Synod rejoiced in receiving into membership three pastors, graduates of our Seminary: Pastors Paul Haugen, David Nelson and John Schmidt. They had been ordained and installed in June prior to the Synod's convention. It awaits the applications (as of this writing) of Pastors Ronald Mathison, M. Dale Christopherson, and Fred Theiste who also graduated from the Bethany Lutheran Seminary this year, whose ordinations followed the convention.

The Mission Board sponsored an "Open Meeting on Missions" Wednesday evening. In the first half of the program, the Rev. Paul Anderson, Field Secretary for Home Missions, introduced several men from new and promising mission fields. The Rev. H. A. Theiste, of Tacoma, Washington, spoke of the beckoning opportunities in the Pacific Northwest; the Rev. Carl Wosje, Rochester, New York, described the preliminary work being done by a layman in the vicinity of Syracuse, New York; Mr. William Overn, Minneapolis, Minnesota, explained graphically the mushrooming population and mission potential in and around Burnsville, a southern suburb of Minneapolis; and the Rev. Rodger Dale and newly-called Candidate Fred Theiste told of the recently founded mission in Ames, Iowa. For the second half of the evening the Field Secretary for Foreign Missions, the Rev. A. V. Kuster, of Madison, Wisconsin, guided an audio-visual tour of the Synod's mission in Lima, Peru, which he and Pastor Paul Anderson had recently visited. Pastor Kuster displayed brief series of his slides of Peru to small but interested groups of viewers also on each of the other nights of the convention.

Elections were held on Wednesday. The Rev. George Orvick, Madison, Wisconsin, who presided at the Synod convention (President J. B. Madson resigned January 1, 1970, to become a professor at



Treasurer S. E. Lee, Secretary W. C. Gullixson, President G. M. Orvick, and Vice President L. O. Vangen



**Dr. Robert Clark presents a gift to President and Mrs. B. W. Teigen at the convention.**

Bethany Lutheran Seminary) was elected to his first full term as President of the Evangelical Lutheran Synod.

After three election ballots the Rev. Luther Vangen, Eau Claire, Wisconsin, was elected Vice President. The Secretary was re-elected for a tenth two-year term, and Treasurer S. E. Lee for an eleventh two-year term.

Re-elected to the Board of Trustees were the Rev. Alf Merseth, Northwood, Iowa, and Mr. Earl Aasen, Mayville, North Dakota. On the Board of Regents the Rev. Wayne Halvorson, Hawley, Minnesota, was elected to replace Vice President L. Vangen. Others re-elected were Pastor H. Larson, Calmar, Iowa, and Dr. Robert Clark, Mason City, Iowa. Pastor Richard Newgard, Albert Lea, Minnesota, was elected for one year to fill out a term.

After the Thursday afternoon devotion, during which President and Mrs. B. W. Teigen were honored, several presentations were made to the Teigens by various appreciative groups. Introduced by Dr. Robert Clark representing the Board of Regents, the Rev. Steven Quist, president of the Greater Bethany Association, presented a check for \$786 gathered from many Bethany alumni for the occasion. Mrs. Dennis Natvig presented another check for \$144, contributed by Bethany Women's Auxiliaries. Dr. Clark made presentation of another gift of money from the Synod's congregations. The surprised and grateful President Teigen spoke his thanks. During the afternoon recess a reception was held in honor of the Teigens; the Synod thus acknowledged with gratitude and affection their faithful service over the years.

Another high point in the convention came Thursday morning, when an overseas telephone call, transmitted via satellite, arrived from the Synod's missionary staff in Lima, Peru. The conversation was amplified and broadcast to the assembly, which heard President Orvick discuss with Missionary Ted Kuster the current state of the

mission. All of the staff had been preserved safely from the recent devastating earthquakes that shook Peru, and the mission work was progressing at a rate faster than anticipated. Missionary Jim Olsen told of the safe arrival of himself and his family, and of the beginnings of his studies and work. President Orvick received the wishes of the missionaries for God's blessings upon the convention, and in return, the pastors, delegates, and visitors arose and sang the Doxology, "Praise God From Whom All Blessings Flow."

Mr. and Mrs. John Jordahl, the new managers of the Kasota Valley Home, were presented to the convention, and welcomed with a standing ovation.

Greetings from the Lutheran Collegians, who assist our Synod's work in the inner city of Chicago and in Peru, were brought to the convention by Pastor T. A. Kuster, Muskegon, Michigan. One of the visitors acknowledged by the chairman was the Rev. G. Stolseth of Oslo, Norway.

The 1970 Lutheran Youth Association convention will be held at Camp Courage, near Annandale, Minnesota, September 11-13. The convention theme: "The Authorities—Right or Wrong?"

The annual Evangelical Lutheran Synod Laymen's Organization banquet was held on Monday evening at the Happy Chef Restaurant in North Mankato. Master of ceremonies was ELSLO President Donald Whitcomb, Princeton, Minnesota. Pres. George Orvick spoke briefly about the important role played by laymen in the Lutheran Reformation. The Rev. A. V. Kuster read letters of interest about the Synod's Peru mission. The main speaker of the evening, Mr. R. W. Colbert, from the Trust Department of Northwestern National Bank, Minneapolis, impressed the gathering with the importance to one's family and one's church of planning before death the disposition of one's estate.

The convention once again enjoyed the hospitality and facilities of Bethany Lutheran College and Mt. Olive Lutheran Church. Prof. John Moldstad was in charge of convention arrangements. Miss Elaine Green, dietician for the College; Mrs. Justin Petersen, secretary; and Mr. Dennis Natvig, business manager, assisted.

The Secretary of the Synod wishes to acknowledge the assistance of Pastor Wayne Halvorson for three days following the convention in preparing the "Synod Report."

The Rev. Thomas Kuster

The following message was received by the convention from the missionaries in Peru.

June 17, 1970

To the Delegates and Pastors of the  
Evangelical Lutheran Synod in Convention  
Assembled at Mankato, Minnesota, USA:

Greetings in the Name of our Lord and Savior Jesus Christ, whose Gospel we have been charged to publish to all nations, and whose blessing is constantly with us as we engage in his work of missions. The entire staff joins me in praying the Lord's blessing on the deliberations and resolutions of this year's Synod Convention. May the results of the Convention read like a manual for putting into practice the Great Commission. We would like to take this opportunity to thank all the members and friends of the Synod for their prayers and support during this past year. We ask your continued concern for the work here, as we labor toward the establishment of an indigenous church, a truly Lutheran Church, the foundations of which, with the Lord's blessing, will stand.

In His Name,  
Theo. Kuster

# CHURCH LOCATIONS AND THE TIME OF SERVICES

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

## Northern Circuit No. 1

State City	Church	Address	Services	Pastor
<b>MINNESOTA</b>				
	Audubon—Immanuel		11:00	W. Halvorson
	Bagley—Our Savior's	6 W. on #2	*	D. Nelson
	Clearbrook—Concordia	8 SW	9:00	D. Nelson
	Crookston—Grace	418 S. Ash	9:00; S 11:00	E. Teigen
	E. Grand Forks—River Heights	1708 2nd St. NW	11:00; S 9:00	E. Teigen
	Fertile—First Evangel	Wash. & Elm	*	W. Frick
	Fosston—Cross Lake	8 NW	11:15	D. Nelson
	Fosston—Froen	7 NE	10:00	D. Nelson
	Grygla—St. Petri	3 W, 1 N	2:30 p.m.	D. Lillegard
	Hawley—Our Savior's	6th & Joseph	9:30	W. Halvorson
	Lengby—St. Paul		11:15	D. Nelson
	Oklee—Clearwater	6 N, 4 E	*	D. Lillegard
	Oklee—Oak Park	11 N, 4 E	*	D. Lillegard
	Thief River Falls—Clearwater	City Aud.	11:15	D. Lillegard
	Trail—Mount Olive		*	D. Lillegard
	Trail—Nazareth	12 N, 2 E	*	D. Lillegard
	Ulen—Calvary		*	W. Frick

## NORTH DAKOTA

Mayville—First American	2nd at 3rd Ave. NE	11:00; S 10:00	R. Falk
E. Grand Forks (Minn.)	See above		

## Central Circuit No. 2

### MINNESOTA

Burnsville—Hiawatha Hy. #13 & Co. 30		9:00	F. Weyland
Gaylord—Norwegian Grove	6 S	*	T. Aaberg
Golden Valley—King of Grace	6000 Duluth St.	10:30; S 9:00	S. Quist
Kasota—Kasota Valley Home		*	H. Handberg
Mankato—Mt. Olive	Marsh & Guenther	8:30 & 10:45;	
Minneapolis—Hiawatha	1420 E 43rd St.	S 9:30	H. Handberg
Princeton—Bethany	801 S. 6th St.	10:45	F. Weyland
Princeton—Our Savior's	10 W, 4 S	8:00 & 11:00	W. Gullixson
St. Peter—Norseland	10 NW	9:30	W. Gullixson
		*	T. Aaberg

## 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	*	J. Schmidt
Delhi—First		*	P. Anderson
Jasper—Rose Dell Trinity		9:00	N. Madson
Luverne—Bethany	Kniss & Adams	10:30	N. Madson
Tracy—Zion	2nd & Emory	*	J. Schmidt

**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; S. 10:00	F. Theiste
Calmar—Trinity	*	H. Larson
Forest City—Forest	10th & M	J. Lillo
Lake Mills—Lake Mills 1st & N. Grant	8:15	A. Merseth
Lake Mills—Lime Creek	4 N, 1 W	A. Merseth
Lawler—Saude	10 N, 1 W	M. Tweit
Mason City—Central Heights		
	1819 S. Coolidge	G. Gullixson
New Hampton—Jerico	9 N, 2 E	M. Tweit
New Hampton—Redeemer		
	Sherman & Court	H. Larson
Northwood—1st Shell Rock		
	1406 Central Ave.	A. Merseth
Northwood—Somber	10 W, 1 S	A. Merseth
Scarville—Center		P. Haugen
Scarville—Scarville		P. Haugen
Thompson—Zion		J. Lillo
Thornton—Richland	11:00; S 9:30	R. Dale
Waterloo—Pilgrim	3815 Ansborough	P. Petersen
Waterville—E. Paint Creek	3 N	Vacancy
Waukon—W. Paint Creek	5 E	Vacancy

**MINNESOTA**

Albert Lea—Our Savior's		
	320 W. College	10:45; S 9:00 R. Newgard
Austin—Faith	4th St. SE	10:45; S 9:30 R. Mathison
Hartland—Hartland		* R. Mathison
Manchester—Manchester		* R. Mathison

**Lake Michigan Circuit No. 5****ILLINOIS**

Chicago—St. Mark's		
	1701 N. Tripp Ave.	10:30 A. Strand
Chicago—St. Paul's		
	2215 W. North Ave.	10:45; S 10:30 P. Jecklin
Lombard—St. Timothy	547 N. Main	8:00 & 10:30 E. Unseth
		S 8:00 & 9:30

**MICHIGAN**

E. Jordan—Faith	5 E on Wilson Rd.	*	R. Moldstad
Hillman—Faith	1 E	11:00	R. Moldstad
Holton—Holton	7594 Brickyard Rd.	10:00	D. Christopherson
N. Muskegon—Faith			
	1763 N. Roberts Rd.	10:00; S 9:00	T. Kuster
Suttons Bay—First	321 St. Mary Ave.	9:00	Vacancy
Traverse City—Concordia			
	10th & Wadsworth	11:00	Vacancy

**WISCONSIN**

Amherst Jct.—Our Savior's		10:30	
Ashland—First English			
	7th St. & Vaughn	9:30	T. Teigen

Clintonville—St. Paul	N. Park & Anne	10:45	W. Werling
Cottage Grove—W. Koshkonong	8 SE	10:00; S 9:30	G. Guldberg
Eau Claire—Ascension	1500 Peterson Ave.	9:30; S 10:30	L. Vangen
Eau Claire—Concordia	321 N. Farwell St.	10:00; S 9:00	L. Vangen
Eau Claire—Pinehurst	3304 Fern Ct.	8:00 & 10:15	N. Oesleby
Elderon—Our Savior's		9:00	
Madison—Grace	1 S. Rosa Rd.	10:00; S 9:00	W. Petersen
Madison—Holy Cross	2670 Milwaukee St.	9:00 & 11:00	
Madison—Our Saviour		S 8:30 & 10:00	G. Orvick
	1 S. Hancock St.	8:30 & 10:30;	
Mason—Moland	5 SE	S 10:00	A. Kuster
Portage—St. Paul's	6 NW on Hy. 127	11:00	T. Teigen
Shawano—St. Martin	5 SF	9:00	S. Lee
Wisconsin Dells—Newport		9:00	W. Werling
	4 SE on Hy. 16	10:30	S. Lee

### Atlantic Circuit No. 6

#### MASSACHUSETTS

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

#### NEW YORK

Chittenango—Mission			
	339 W. Kenesee St.	4:00 p.m.	C. Wosje
Rochester—Indian Landing			
	650 Landing Rd. N.	10:30	C. Wosje

### Pacific Circuit No. 7

#### WASHINGTON

Tacoma—Lakewood	10202 112th St. SW	11:00	W. McMurdie
Tacoma—Parkland			
	S 123rd & Pacific Ave.	10:30	H. Theiste

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- |                                |   |
|--------------------------------|---|
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| 3. Southwestern Circuit .....  | The Rev. Paul Anderson<br>(Alt. The Rev. Norman Madson)               |
| 4. Southern Circuit .....      | The Rev. Milton Tweit<br>(Alt. The Rev. G.A.R. Gullixson)             |
| 5. Lake Michigan Circuit ..... | The Rev. Wilhelm Petersen, 1 yr.<br>(Alt. The Rev. W. Werling, 1 yr.) |
| 6. Atlantic Circuit .....      | The Rev. Paul Madson<br>(Alt. The Rev. Carl Wosje)                    |
| 7. Pacific Circuit .....       | The Rev. William McMurdie<br>(Alt. The Rev. H. A. Theiste)            |

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# INDEX

Budget .....	82
Charities and Support Board, Report of .....	66
Retirement Plan .....	67
Convention, Organization of .....	3
Committees .....	7
Devotions .....	97
Notes .....	101
Directory .....	
Bethany College Faculty .....	112
Christian Day School Teachers .....	113
ELS Congregations—locations .....	104
Pastors of the Synod .....	114
Doctrinal Committee, Report of .....	41
Education .....	
Bethany College Regents & President's, Report of .....	47
Bethany Seminary Regents & Dean, Report of .....	52
Action of the Synod .....	52
Christian Secondary Education Board, Report of .....	55
Elementary Education Board, Report of .....	58
Action of the Synod .....	63
Essays .....	
Essay on Christian Elementary Education .....	61
"Where We Stand—In the Word" by Prof. G. Reichwald .....	25
Laymen's Equalization Fund, Report of .....	77
Mission Board, Report of .....	43
Action of the Synod .....	45
Officers, Boards and Committees of the Synod .....	107
Pastoral Conference Records .....	74
Governmental Aid to Private Schools, Report .....	75
Retirement Plan .....	67
President's Message .....	9
President's Report .....	12
Action of the Synod .....	24
Publication Board, Report of .....	71
Stewardship Board, Report of .....	78
Action of the Synod .....	81
Treasurer's Report (Auditor's Report) .....	88
Trustees, Report of the Board of .....	83
Action of the Synod .....	86
Youth Board, Report of .....	73

## 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 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 1969

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	7		3	5	810	8	1	10	75	52	125			85	20	7			3	13	14,574	4,846	110,000			
2.		Chicago	5	St. Paul's	1	P. Jecklin		105	16	16				604	1				52	98			40		8			1	16	11,462	1,377	98,000			
3.		Lombard	5	St. Timothy	1	E. Unseth	326	207	25	12	1	13	3	902	3	3	10	114	104	161			104		18			1	15	26,062	6,426	100,500	38,080		
4.		Ames	4	Bethany	1	R. Dale	30	19	7	3			1	81	1	2	9	23	48	32			20		5				3	6,958	153	38,000	28,200		
5.		Calmar	4	Trinity	1	H. Larson	98	85	20		1		3	351		1	9	45	50	59			13		4				9	7,419	2,420	35,000			
6.		Forest City	4	Forest Evangelical	1	J. Lillo	164	116	40	4		3	1	353	2	2	9	36	48	65			44		7			3	4,100	1,926	36,000				
7.		Lake Mills	4	Lake Mills	1	A. Merseeth	129	95	27	1		3		293		4	12	88	51	64			46		7			7	7,077	1,740	25,000	3,300			
8.		Lake Mills	1	Lime Creek	1	A. Merseeth	78	56	17			1		163		1	3	40	50	38			16		4			8	4,500	1,600	45,000				
9.		Lawler	4	Saude	1	M. Tweit	118	94	21	1		2		694	1	2	10	62	50	78	16	1	3	3	1		4	2	9	10,100	3,070	147,000			
10.		Mason City	4	Central Heights	1	G. Gullixson	127	80	26	4		6		279	1	1	12	40	52	46			39	8	5		65	3	12	3,692	937	60,000	31,000		
11.		New Hampton	4	Jerico	1	M. Tweit	240	196	46	5		1		1,338		4	10	106	50	141	12	1	24		4			3	17	14,729	9,078	187,000			
12.		New Hampton	4	Redeemer	1	H. Larson	150	109	20	4		4		401	1		9	45	50	57			32		5			2	17	6,889	1,252	28,050	1,400		
13.		Northwood	4	First Shell Rock	1	A. Merseeth	173	136	45	4		6		408	6	4	10	52	52	52			22		5			1	11	7,200	2,400	42,500			
14.		Northwood	1	Somber	1	A. Merseeth	50	45	14		1			283		1	2	32	50	31			3	2				3	2	3,545	1,500	35,000			
15.		Scarville	4	Center	1	Vacant	96	82	33	1		2		220	2	1	7		50	45			11		3				11	6,188	1,832	43,000			
16.		Scarville	4	Scarville	1	Vacant	95	71	24	2				272	1	2	7		49	69	15	1	6		2			5	9	12,469	3,873	48,000			
17.		Thompson	4	Zion	1	J. Lillo	132	100	46	3		2		462	1	2	9	42	48	60	2		24		6			2	1	4,500	2,400	50,000			
18.		Thornton	1	Richland	1	R. Dale	205	163	45	3		4	2	455	2	2	9	65	52	90			29		5			3	26	11,504	4,181	45,000	3,150	1,000	
19.		Waterloo	4	Pilgrim	1	P. Petersen	191	97	17	7	3		7	425	2		12	53	52	87			43	17	7			1	7	6,738	2,262	131,000	115,000		
20.		Waterville	4	East Paint Creek	1	Vacant	79	67	24	1		1		224		1			27					9		2		6	4	4,792	1,977	26,000			
21.	Mass.	Waukon	4	West Paint Creek	1	Vacant	66	43	19			1		139		3		28		41			10		1			2		4,431	972	26,000			
22.		Cambridge	6	Harvard Street	1	P. Madson	105	80	20	4		1		314	2	5		29	52				15	10	5				4	6,700	2,900	116,500	1,894		
23.		Brewster	2	Lutheran Mission	2	C. Moldstad																													
24.		East Jordan	5	Faith	1	R. Moldstad	67	41	17	4		1		219			9	35	52	42			20	15	4				9	5,580	6,642	17,875	2,200		
25.		Hillman	5	Faith	1	R. Nast	44	25	8	1		2		178		1	15	43	52	42			22	21	4				2	14,297	317	22,062	13,000		
26.		Holton	5	Holton	1	J. Olsen	206	119	36	15	3	3	3	654	7	1	18	70	52	96	22	2	62	20	5			16	4	18	12,972	2,423	32,000		
27.		Muskegon	5	Faith	1	T. Kuster	24	19	4	2			2	131	1		3		52	24			15		4			2	1	873	218	65,050	65,000		
28.		Suttons Bay	5	First	1	R. Moldstad	87	70	31	2		4		248		3	10	36	52	45			7	7	4			5	1	13	6,512	4,692	35,500		
29.		Traverse City	5	Concordia	1	R. Moldstad	51	33	16	5		2		146	1		8	18	52	32			10	4	4			2	2	4,133	962	10,000	7,000		
30.		Albert Lea	4	Our Savior's	1	R. Newgard	756	512	163	13		21	3	1,630	12	12	10	207	52	245			208		16		116	26	5	74	21,574	9,073	165,000	18,150	
31.		Audubon	1	Immanuel	1	W. Halvorson	241	151	56	8		7	4	723	3	3	13	93	58	78			65		10			2	2	30	6,285	1,391	110,000	80,000	
32.		Austin	4	Faith	1	D. Christopherson	57	17	7	2				205		2	12	20																	

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