

**THE 54th REGULAR CONVENTION
OF THE
EVANGELICAL LUTHERAN SYNOD**

"I believed, therefore I have spoken"

—Essayist: Prof. John A. Moldstad

GO-PREACH-TELL



BETHANY LUTHERAN COLLEGE

MANKATO, MINNESOTA

June 20-24, 1971

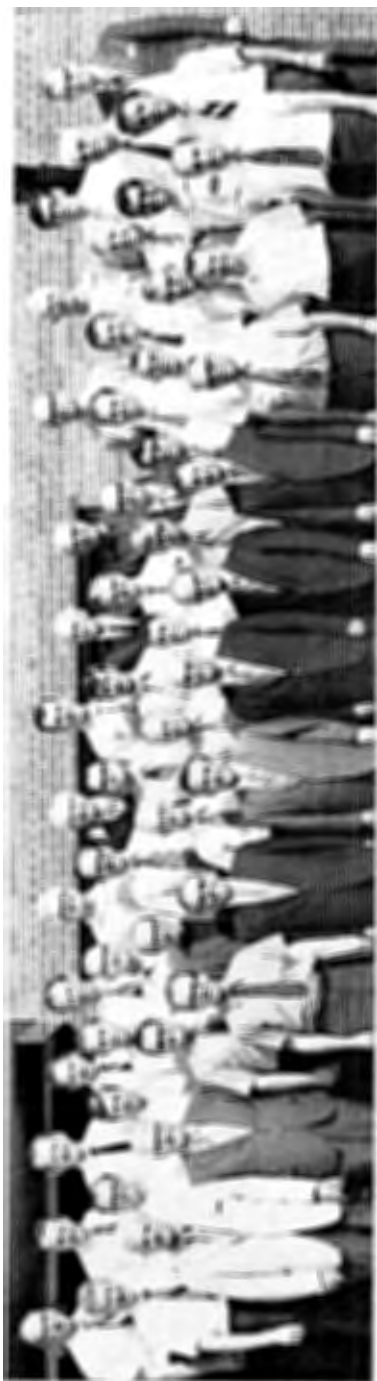
**54th REPORT
REGULAR CONVENTION
of the
EVANGELICAL LUTHERAN SYNOD**

**and the
15th Annual Meeting of the
BETHANY LUTHERAN COLLEGE
CORPORATION**

**Convention Theme
"I BELIEVED, THEREFORE HAVE I SPOKEN"
Psalm 116:10**

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

**Held at
Bethany Lutheran College
Mankato, Minnesota 56001
June 20-24, 1971**



PASTORS AND PROFESSORS 1971



DELEGATES AND VISITORS 1971

CONVENTION OPENING

The 54th Annual Convention of the Evangelical Lutheran Synod opened with Synod Sunday festival services. At Mount Olive Lutheran Church, the Rev. Hugo Handberg, pastor, services were conducted in the Norwegian language at 9:30 a.m. Pastor A. Merseeth was the liturgist, and Mrs. J. Moldstad was the organist. Pastor M. E. Tweit, Lawler, Iowa, brought the message of the Gospel using as his text John 8:31-32. Pastor Tweit brought out the following points: 1) the Bible is the Word of God, 2) what it means to continue in the Word of God, and 3) the blessings promised to all who continue in the Word of God.

At the Bethany Gymnasium-Auditorium the festival service was conducted by the Rev. L. Vangen, Eau Claire, Wisconsin. Organist was Mrs. Chris Faye. The Mount Olive Lutheran Church Choir and School Choir sang under the direction of Prof. R. Branstad. The featured speaker for the morning service was the Rev. N. A. Madson, Luverne, Minnesota. He spoke on the "Real Pressing Priorities for the People of God," and his text was Luke 14:16-24.

Priorities are set in all areas of life. Legislators, educators and businessmen must all follow their assigned priorities. Priorities are those things which are most important. So Christ speaks of priorities: "Seek ye first the kingdom of God and His righteousness; and all these things will be added unto you."

Our first priority is that we accept Christ's Gospel invitation. This is an invitation with no strings attached as stated in the text: "Come, for all things are now ready." Jesus' invitation of "Come" is often found in Scripture. All depends on Christ and what He has done for our salvation. This is the unconditioned Gospel.

Our second priority is that we accept the responsibility of extending the Gospel invitation. As we are the people of God so we are the servants of God. We must not be timid in speaking to others about Jesus. We need the zeal of early Christians. There is a great urgency in His message from the text: "Go out quickly unto the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt and the blind." As individuals, congregations, and as a Synod we must set the priority of speaking the unconditioned Gospel of Christ, Pastor Madson concluded.

Pastor Hugo Handberg spoke the welcome for Mt. Olive Lutheran Church to the pastors and delegates, friends and visitors present at the service. President R. M. Branstad cordially invited the assembled guests to enjoy their facilities on the campus. Dean M. Otto was in charge of arrangements.

President G. Orvick responded on behalf of the Synod and expressed the gratitude of the Synod for the fine hospitality the college has afforded over the years. He too welcomed the assembled guests and expressed appreciation to those who had part in leading the services of the morning.

The temporary Credentials Committee was announced by President Orvick. The committee was Pastors Rodger Dale and Herbert Larson, Messrs. Al Voight and Paul Staff.

Sunday afternoon a commissioning service was conducted for the Rev. J. N. Petersen, missionary-at-large for the Synod. The Rev. Paul Anderson delivered the sermon, based on Jonah 3:2, "Preach the Preaching that I bid thee," and the Rev. George Orvick performed the rite of installation. Music was provided by the children of the Norseland and Mt. Olive school choirs directed by Miss Judy Tosten-son, and by a male octet directed by Pastor G. A. R. Gullixson, who also served as organist.

Following the service President Orvick introduced Mrs. Peder Dressel, nee Gloria Bublitz, who served at our mission in Lima, Peru, for one and one-half years under the auspices of the Lutheran Collegians. Also introduced was Cesar Berrospid, a boy from our Peru mission living with Pastor and Mrs. Robert Moldstad, Hillman, Michigan, and studying in our country. He noted also the retirement of Miss Emma Tyssen, who has taught for more than 50 years in the schools of our Synod and of the Wisconsin Ev. Lutheran Synod.

On Monday morning, June 21, the first session of the convention was called to order by the chairman, President George Orvick. The secretary read the roll call of Permanent Members and Permanent Advisory members (the latter including pastors serving non-member congregations, pastors emeriti, professors and teachers). Twenty-nine Permanent Members responded; later all 48 were present. Eight Permanent Advisory Members responded; later there were 12 out of the 18 present.

The Rev. Herbert Larson read the report of the Credentials Committee. Forty-eight lay delegates were seated (by Thursday 84 delegates were seated), and the chairman declared the 54th Regular Convention of the Evangelical Lutheran Synod and the 15th Annual Meeting of the Bethany Lutheran College Corporation to be in session, in the name of the Father and of the Son and of the Holy Ghost.

Roll Call

A. PERMANENT MEMBERS (Pastors serving Member Congregations)

T. Aaberg, P. Anderson, D. Christopherson, R. Dale, R. Falk, W. Frick, W. Granke, G. Guldberg, G. Gullixson, W. Gullixson, W. Halverson, 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, R. Mathison, W. McMurdie, A. Merseeth, R. Moldstad R. Newgard, D. Nelson, N. Oesleby, G. Orvick, P. Petersen, W. Petersen, S. Quist, J. Schmidt, J. Smith, A. Strand, E. Teigen, F. Theiste, H. Theiste, V. Theiste, N. Tjernagel, M. Tweit, E. Unseth, L. Vangen, W. Werling, F. Weyland, C. Wosje.

B. PERMANENT ADVISORY MEMBERS (Not eligible to vote)

Pastors serving non-member congregations or groups: F. Miller, J. Petersen.
Pastor Emeritus: P. Ylvisaker.

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

Teachers: A. Bilich, L. Jaechs.

Pastors Admitted Into Permanent Membership

The Rev. M. Dale Christopherson, Holton, Michigan

The Rev. Warren Granke, Eau Claire, Wisconsin

The Rev. Ronald L. Mathison, Hartland, Minnesota

The Rev. John E. Smith, Waterville, Iowa

The Rev. Frederick W. Theiste, Ames, Iowa

The Rev. Neelak Tjernagel, Rochester, New York



The Rev. M. Dale Christopherson



The Rev. Warren Granke



The Rev. Ronald L. Mathison



The Rev. John E. Smith



The Rev. Frederick W. Theiste



The Rev. Neelak Tjernagel

Pastors and Teacher Admitted Into Permanent Advisory Membership

The Rev. Frank A. Miller, Ashland, Wisconsin

The Rev. E. C. F. Stubenvoll, Marinette, Wisconsin

Mr. Andrew Bilich, Tacoma, Washington



The Rev. Frank A. Miller



The Rev. E. C. F. Stubenvoll



Mr. Andrew Bilich

Congregations Admitted Into Membership

Good Shepherd Lutheran Church, Bloomer, Wisconsin
Grace Lutheran Church, Crookston, Minnesota
Heritage Lutheran Church, Burnsville, Minnesota

Visitors

The Rev. M. J. Lenz, Delano, Minn., Vice President of the Wisconsin Ev.
Lutheran Synod
The Rev. Elroy Buhr, Parkersburg, Iowa
The Rev. Walter Moll, Oshkosh, Wisconsin
The Rev. Matti Roininen of the Confessional Lutheran Church of Finland
The Rev. Martin Birkholz, Mankato, Minn., pastor of St. Mark's Lutheran
Church of the WELS
The Rev. Paul Lehenbauer, Deschler, Ohio
Pres. Oscar Ziegler, Doctor Martin Luther Academy, New Ulm, Minn.
Mr. Richard Hannenberg, Chicago, Ill., of the Federated Authentic Lutherans

Pastor Released From Membership

The Rev. Rudolph Nast, Tawas City, Michigan

Church Closings

Froen Lutheran Church, rural Fosston, Minnesota
Clearwater Lutheran Church, rural Plummer, Minnesota

Excused for Late Arrival

Pastors: A. Strand, G. Guldberg, W. Granke

Excused for Part-Time Absence

Prof. B. W. Teigen, Pastor T. Aaberg

Excused for Early Departure

Delegate Alvin Hansen

1971 Representatives Present Eligible to Vote

PASTOR	ADDRESS	CONGREGATION	DELEGATE
T. Aaberg	St. Peter, Minn.	Norseland	Bennett Johnson Allen Quist
P. Anderson	Belview, Minn.	Our Savior's	John Seime Melvin Nelson
		Rock Dell Delhi Holton	Excused
D. Christopherson	Holton, Mich.		
R. Dale	Thornton, Iowa	Richland	Russell Baker
R. Falk	Mayville, N. D.	First American	Excused
W. Frick	Fertile, Minn.	First Evanger	Excused
	Ulen, Minn.	Calvary	Excused
W. Granke	Eau Claire, Wis.	Ascension	Excused
	Bloomer, Wisc.	Good Shepherd	Roman Wolf Harold Hickethier
G. Guldberg	Cottage Grove, Wis.	W. Koshkonong	John Dahl
G. Gullixson	Mason City, Iowa	Central Heights	Excused
W. Gullixson	Princeton, Minn.	Bethany	Donald Whitcomb Alvin Hansen Kenneth Camp Ernest Renback Henry Meyer Edwin Beiswenger Albert Holman Harold Sorenson Calvin Johnson Ron Younge Russ Oudman Palmer Olson Conrad Faugstad Hilmer Wermedal Einar Engebretson Paul Staff Kenwood Arvold A. E. Voight Ray J. Ames Excused
		Our Savior's	
W. Halvorson	Crookston, Minn.	Grace	
	E. Grand Forks, Minn.	River Heights	
H. Handberg	Mankato, Minn.	Mt. Olive	
P. Haugen	Scarville, Iowa	Center	
	Scarville, Iowa	Scarville	
P. Jecklin	Chicago, Ill.	St. Paul's	
A. Kuster	Madison, Wis.	Our Saviour's	
T. A. Kuster	Muskegon, Mich.	Faith	
H. Larson	Calmar, Iowa	Trinity	
	New Hampton, Iowa	Redeemer	Wilmer Broer Thomas Swennumson Chester Grossman
S. Lee	Portage, Wis.	St. Paul's	
	Wisconsin Dells, Wis.	Newport	
D. Lillegard	Suttons Bay, Mich.	First	Ernest Johnson
	Traverse City, Mich.	Concordia	
J. Lillo	Forest City, Iowa	Forest	
	Thompson, Iowa	Zion	Adron Tinderholt Gordon Kloppen Holger Aussen Clair Frevik Verdell Lorenzen James Hoiland Harold Klunder Dr. Roger Huebner Harvey Bell John Armstrong Excused
N. Madson	Jasper, Minn.	Rose Dell Trinity	
	Luverne, Minn.	Bethany	
P. Madson	Cambridge, Mass.	Harvard St.	
R. Mathison	Austin, Minn.	Faith	
	Hartland, Minn.	Hartland	
	Manchester, Minn.	Manchester	
W. McMurdie	Tacoma, Wash.	Lakewood	Andrew Bilich Darrell Mundschenk
A. Merseth	Lake Mills, Iowa	Lake Mills Lime Creek	Lars Petersen Daniel Dahlby Albert Huso Albin Levorson, Jr. Excused
	Northwood, Iowa	First Shell Rock	
R. Moldstad	East Jordan, Mich.	Somber Faith	
D. Nelson	Hillman, Mich.	Faith	Marlin Goebel Fred Huwe Gust Gunderson Edwin Merseth
	Bagley, Minn.	Our Savior's	
	Clearbrook, Minn.	Concordia	
	Fosston, Minn.	Cross Lake	
	Lengby, Minn.	St. Paul	
R. Newgard	Albert Lea, Minn.	Our Savior's	Martin Jordahl Richard Bjelland

N. Oesleby G. Orvick	Eau Claire, Wis. Madison, Wis.	Pinehurst Holy Cross	Harry Seifert Arnold Lee
P. Petersen W. Petersen	Waterloo, Iowa Amherst Jct, Wis.	Pilgrim Our Savior's	Gerhardt Potratz Thomas Hoyord Lenwick Hoyord
S. Quist	Madison, Wis. Golden Valley, Minn.	Grace King of Grace	Stanley Reinholtz Harold Viste Norman Werner
J. Schmidt	Cottonwood, Minn.	English	Elmer Warnke Vernell Addison
J. Smith	Tracy, Minn. Waterville, Iowa Waukon, Iowa	Zion E. Paint Creek W. Paint Creek	Elmer Busness Ove Rood Wilber Anderson
A. Strand	Chicago, Ill.	St. Mark's	Excused
E. Teigen	Burnsville, Minn.	Heritage	Neil C. Lien William Overn
F. Theiste	Ames, Iowa	Bethany	Alfred Tjernagel Michael Tjernagel
H. Theiste V. Theiste	Tacoma, Wash. Sioux Falls, S. D.	Parkland Bethel	Larry Joecks Adolf Jungemann Paul Helland, Sr.
N. Tjernagel M. Tweit	Volga, S. D. Rochester, N. Y. Lawler, Iowa	Oslo Indian Landing Saude	Milford Tweit Ronald Tullar Kenneth Natvig Alvin J. Johnson
E. Unseth L. Vangen W. Werling F. Weyland C. Wosje	New Hampton, Iowa Lombard, Ill. Eau Claire, Wis. Clintonville, Wis. Minneapolis, Minn. Oklee, Minn. Trail, Minn.	Jerico St. Timothy Concordia St. Paul's Hiawatha Clearwater Mt. Olive Nazareth Immanuel	Tommy J. Roberson Alfred N. Anderson Leroy Meyer Nanian Thompson
Vacancies	Audubon, Minn. Hawley, Minn.	Our Savior's	Wayne Karlsrud John Koenig Tosten Skaaland, Sr.

Convention Committees

1. PRESIDENT'S MESSAGE AND REPORT:
Pastors—J. N. Petersen, H. A. Theiste, F. Weyland
Delegates—Kenneth Camp (Our Savior's, Princeton)
2. NOMINATIONS:
Pastors—Prof. R. Branstad, S. E. Lee, E. Teigen, N. Madson
Delegates—Lenwick Hoyord (Amherst Jct.), Albin Levorson, Jr. (Somber), Allen Quist (Norseland), A. E. Voight (Our Saviour's, Madison)
3. CREDENTIALS:
Pastors—R. Dale and H. Larson
Delegates—A. E. Voight (Our Saviour's, Madison), Paul Staff (St. Paul's, Chicago)
4. PROGRAM:
Pastors—Paul Madson, Paul Anderson
5. PUBLIC PRESS AND CONVENTIIN SENTINEL:
Pastors—E. Teigen, S. Quist, W. Halvorson
6. DOCTRINAL COMMITTEE:
Pastors—M. Tweit, Prof. J. Madson, A. Strand, R. Moldstad, Prof. R. Branstad
Delegates—Harvey Bell (Hartland), Edwin Merseth (Concordia, Clearbrook), Norman Werner (King of Grace, Minneapolis), Donald Hood (St. Paul's, Lengby), Conrad Faugstad (Scarville), John Seime (Belview)
7. MISSIONS:
Pastors—W. Petersen, Prof. J. Moldstad, E. Unseth, W. Frick, W. McMurdie
Delegates—Adolph Jungemann (Sioux Falls), Ronald Tullar (Rochester), Darrell Mundschenk (Tacoma), Bennet Johnson (Norseland), Martin Jordahl (Albert Lea), Larry Joecks (Parkland), Harry Seifert (Holy Cross, Madison), Kenneth Camp (Our Savior's, Princeton), Chester Grossman (St. Paul's, Portage)

8. HIGHER EDUCATION:
Pastors—A. Merseth, H. Theiste, S. E. Lee, T. Kuster
Delegates—Harold Kluender (Cambridge), John Koenig (Audubon), Harold Sorenson (East Grand Forks), Lenwick Hoyord (Amherst Jct.), Arnold Lee (Holy Cross, Madison), Marlin Goebel (Faith, Hillman)
9. ELEMENTARY EDUCATION:
Pastors—P. Anderson, Prof. R. Honsey, D. Nelson, N. Oesleby
Delegates—Thomas Roberson (Jerico), Andrew Bilich (Tacoma), Allen Quist (Norseland), Cal Johnson (Mankato), Gerhard Potratz (Waterloo), Ernest Renback (Our Savior's, Princeton), Thomas Swenumson (New Hampton)
10. YOUTH WORK:
Pastors—H. Larson, J. Schmidt
Delegates—Mike Tjernagel (Ames), Ron Young (Mankato), Thomas Hoyord (Amherst Jct.), Alvin Hansen (Bethany, Princeton), Leroy Meyer (Lombard)
11. PUBLICATIONS:
Pastors—P. Petersen, Prof. G. Reichwald, A. Kuster, R. Falk
Delegates—John Armstrong (Hartland), Nanian Thompson (Concordia, Eau Claire), Adron Tinderholt (Thompson), Wilmar Broer (New Hampton)
12. FINANCES:
Pastors—L. Vangen, R. Newgard, N. Madson, V. Theiste, Prof. B. Teigen, S. Quist
Delegates—Claire Frevik (Jasper), Daniel Dahlby (Somber), Kenneth Natvig (Saude), James Hoiland (Luverne), Richard Bjelland (Albert Lea), Ray Ames (Muskegon), Albert Holman (East Grand Forks), Gordon Kloppen (Thompson), Donald Whitcomb (Bethany, Princeton)
13. CHARITIES AND SUPPORT:
Pastors—T. Aaberg, P. Haugen, C. Wosje, W. Werling
Delegates—James Butler (Lake Mills), Ken Arvold (Our Saviour's, Madison), Alfred Anderson (Jerico), Einar Engebretson (St. Paul's, Chicago), John Dahl (Western Koshkonong)
14. SECONDARY EDUCATION:
Pastors—J. Petersen, F. Weyland, A. Harstad, P. Jecklin
Delegate—Tosten Skaaland, Sr. (Audubon)
15. MISCELLANEOUS:
Pastors—Prof. M. Otto, G. Gullixson, J. Lillo
Delegates—Paul Helland, Sr. (Sioux Falls), Harold Viste (King of Grace), Verdel Lorenson (Luverne), Elmer Warnke (Cottonwood)
16. SYNODICAL MEMBERSHIP:
Pastors—P. Madson, R. Dale
Delegates—Alfred Tjernagel (Ames), Fred Huwe (Our Savior's, Bagley)
17. PASTORAL CONFERENCE RECORDS:
Pastors—Profs. B. Teigen, R. Branstad
18. RESOLUTIONS:
Pastors—Prof. J. Madson, E. Unseth
19. TELLERS:
Pastors—P. Jecklin, J. Schmidt, P. Haugen, D. Nelson, J. Lillo, R. Dale
20. CHAPLAIN:
Professor J. B. Madson
21. HEAD USHER:
Pastor W. Halvorson
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.

"Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:1-7).

What a marvelous vision was given to the Apostle John while exiled on the Island of Patmos. He saw the seven golden candlesticks, no doubt large and brilliant, representing the seven congregations of Asia Minor. And walking in the midst of the seven candlesticks he saw the very Son of God Himself, the Lord Jesus Christ. He was clothed in wondrous garments and His hair was white as snow. His eyes were like flames of fire, signifying His ability to see all things. His feet were like brass, able to trample the enemy. His voice was like many waters, powerful and unceasing like the surf of a mighty ocean. In His right hand He held the seven stars, which were symbolic of the pastors of the congregations. John was terrified when he saw this. He fell down at His feet as if he were dead. But now the Son of God laid His right hand upon John and said, "Fear not; I am the first and last; I am He that liveth and was dead, and behold I am alive forevermore" (Rev. 1:17-18). This was the same Saviour whom John had known so well and he did not have to be afraid. Now this Saviour gave John a message and told him to write it and send it to the seven congregations in Asia. Since these letters are so applicable for our times and for all time we have chosen to base our message to the 54th Regular Convention of the Evangelical Lutheran Synod upon that letter which was addressed to the church at Ephesus. We shall see that it contains COMMENDATION for faithful Christians, ADMONITION which we all need, and COMFORT which sustains our souls.

I. Commendation

We see, first of all, that Christ commends the church at Ephesus. He commends them for four things and we can apply these four commendations to our own Synod. First, He commends them for their **works or labor** for His Kingdom. He says, "I know thy works, and thy labor." Christ knew that the people at Ephesus had worked hard for the welfare and progress of their congregation. They came to hear the Word. They prayed. They gave of their money. They served in various capacities to help others by teaching, visiting, testifying to their heathen neighbors, and by setting an example of love and kindness towards the people around them. And the Lord knows of these good works. He recognizes them and commends them for their service. "I know thy works and thy labor."

In this past year many people have faithfully labored in the congregations of our beloved Synod. And the Lord knows our labors. He sees our deeds of love also. He hears our prayers. He sees the gifts put into the offering plate. He recognizes the hours of service that people give for His kingdom. Sometimes a person may feel downcast and wonder, "What's the use? No one knows me. No one appreciates the little I can do." Ah, but it's not true. Jesus says, "I know thy works and thy labor." He commends His faithful servants.

In the second place, Jesus commends them for their **patience**. The peo-

ple at Ephesus had to be patient with each other, with the heathen around them, and with their own troubles and sorrows. They had much to put up with under those trying conditions when the church was first gaining a foothold.

So also today people in the congregations of our Synod have had to exercise patience. Members have had to bear one another's burdens and faults. Many have had to be patient in tribulation. Some have had to bear great sorrow and afflictions. Sometimes we did not accomplish what we thought we should or grow according to our plans. But the Lord commends His people for their patience. He is not oblivious to their efforts to be long-suffering and forbearing. He says to us all, "I know thy patience."

The Lord also commends the Ephesus congregation for **avoiding sin**. He says, "I know how thou canst not bear them which are evil." Although Christian people, due to the weakness of their flesh, often fall into sin, yet according to the new man they try to avoid sin. Young people are under severe temptation to join the world in all kinds of sinful practices. Older people are tempted to all manner of evil as well. Sexual immorality, drug abuse, drunkenness, unfaithfulness in marriage, love of money, bitterness, and hatred are sins which Christians can easily fall into. But we fight against these things. We want to live a holy life. And in our text we see that the Lord is pleased when His people avoid sin and He commends those who try to live holy lives. He says, "I know how you have tried to avoid sin."

The last commendation in our text is this: The Lord commends them for their **concern for pure doctrine**. He says, "Thou has tried them which say they are apostles and are not and hast found them liars." The people at Ephesus were concerned about doctrine. They checked to see what others were teaching. They didn't go along with everything they had heard. They wanted to remain faithful to the apostles' doctrine. And the Lord commends them for it.

Today a church body that wants to hold to the Bible as the verbally inspired Word of God, that accepts literally the miraculous content of the Bible, that believes in a six-day creation, and that refuses to employ the destructive historical-critical method, is publicly laughed at and ridiculed. But while the world condemns them, the Lord commends them. When His people try those who say they are apostles and are not and declare them liars, the Lord Himself upholds them.

II. Admonition

The second part of the letter to the Ephesus congregation is an admonition. There was something in that Ephesus congregation that the Lord was not satisfied with. This is what He says, "I have somewhat against thee, because thou hast left thy first love." They had left their first love. What does that mean? The "first love" is love at the height of its devotion. It is the love a new bridegroom has for his bride. It is beautiful to behold. There is attention, concern, thoughtfulness, complete dedication. But then as the years go by this first love may begin to fade. Oh, love is still there, but other interests push it into the background.

At first the congregation at Ephesus was thrilled with the wondrous Gospel. The good news that Christ had saved them by His death on the cross, and by His resurrection had assured them of eternal life, was a constant joy to them. The forgiveness of sins through faith in Him filled them with desire to serve Him. But now they had gotten used to it. They didn't take it so seriously any more. They had cooled off. They still believed in Him but not with the ardor and devotion that they had first experienced. They felt in their hearts—"Oh yes, we have heard all that before."

Now this can happen to us also. There is admonition for us, too, in these words. Many people in our congregations have lost their first love. If a person seldom comes to church; if a person will give nothing for the support of the Gospel or very little; if a person feels no need of the Sacrament of Holy Communion; then something is wrong. If a person goes through the outward forms of worship and makes a good appearance but inwardly is tired and bored with the Gospel, then such a person should

listen to the words of Christ, "I have somewhat against thee because thou hast left thy first love."

Certainly we of the Evangelical Lutheran Synod should take the words to heart. These are times which call for more complete devotion to our Saviour. We need more sacrificial giving, more energetic work in our congregations, more witnessing to the unchurched, more zeal for reclaiming the delinquent, more fervent prayer, more theological study, more power in our preaching—yes, more love in many ways for our Lord and Saviour. We need not only pure doctrine but also the "burning heart" of compassion for others! If we have begun to lose our first love then we need to heed the serious warning which the Lord issues to the congregation at Ephesus: "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

III. Comfort

Finally in the last part of this letter Jesus gives a wondrous comfort and promise to that congregation and also to all Christians. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." The Christian who overcomes has fought in the battle against temptation. He will not give in to the devil, the world, and the flesh. He knows that Christ Jesus is His Saviour and Redeemer and he will not let go of Him. The Apostle Paul writes of this battle in these words, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day and not to me only, but unto all them also that love his appearing" (II Tim. 4:7-8).

And now Christ promises a blessed reward to such a one. Here eternal life is described as a beautiful garden, like the garden of Eden. Here in this world there is sorrow, sickness and death. There is warfare and strife, there is sin and corruption. But those who hold fast to their Saviour shall live forever in the beautiful garden of heaven. They shall "eat of the tree of life," all their wants being satisfied and all weakness and distress shall depart and life eternal shall be their sweet and joyous possession. And all of this because of Him who has washed them and cleansed them with His holy precious blood.

Again this year many beloved souls in our congregations have overcome and have obtained this victory and therefore they dwell in the paradise of God and eat of the tree of life. And we who remain have this glorious hope that we too shall one day join them.

All trials are then like a dream that is passed,

Forgotten all troubles and sorrow.

All questions and doubts have been answered at last,

Then dawneth eternity's morrow.

Have mercy upon us, O Jesus. (Hymnary No. 239)

May our Lord's message of COMMENDATION, ADMONITION, and COMFORT also be precious today to every member of the Evangelical Lutheran Synod and to this Convention. In Jesus' Name. Amen.

The Rev. George M. Orvick

REPORT OF THE PRESIDENT

Ordinations and Installations

M. Dale Christopherson was ordained and installed as pastor of Holton Ev. Lutheran Church on July 5, 1970. The Circuit Visitor, the Rev. W. Petersen, preached the sermon and performed the rite of installation. The Rev. Thomas Kuster served as liturgist.

Frederick William Theiste was ordained and installed as pastor of Bethany Lutheran Church, Ames, Iowa, on July 5, 1970. Circuit Visitor M. E. Tweit was the liturgist and the Rev. Steven Quist preached the sermon. The rite of ordination was performed by the candidate's father, the Rev. H. A. Theiste.

On July 12, 1970, the Hartland-Manchester-Austin parish welcomed its new pastor. Candidate of Theology Ronald Mathison was ordained and installed on that day. Your synodical president preached the sermon and performed the rite of ordination. Circuit Visitor M. E. Tweit was the liturgist.

Candidate of Theology Warren Granke was ordained and installed as pastor of the newly-formed parish of Ascension, Eau Claire, and Good Shepherd, Bloomer, Wis. The ordination took place at Ascension on June 13 at 4 p.m. and was followed by an installation service at Good Shepherd in the evening. Vice President L. Vangen conducted the rite of ordination and installation, and the sermon was preached by Circuit Visitor W. Petersen.

Candidate of Theology John Smith was ordained and installed as pastor of the East and West Paint Creek Synod Lutheran Churches at Waterville, Iowa, on June 13, 1971. The rite was conducted by Circuit Visitor M. E. Tweit. The sermon was preached by Prof. Juul B. Madson.

The Rev. R. M. Branstad was installed as President of Bethany Lutheran College on September 13 with services in the gymnasium-auditorium. Prof. M. Otto was the liturgist and the Chairman of the Board of Regents, the Rev. M. E. Tweit, conducted the rite of installation. Your synodical president preached the sermon.

The Rev. Robert Moldstad was installed as pastor of Faith Lutheran Church, Hillman, Michigan, and Faith Lutheran Church, East Jordan, Michigan, on October 18, 1970. The service was held at Faith Lutheran Church, Hillman. Circuit Visitor W. Petersen preached the sermon and performed the rite of installation. The Rev. Thomas Kuster was liturgist.

First Lutheran Church of Suttons Bay, Michigan, and Concordia Lutheran Church of Traverse City, Michigan, welcomed their new pastor, the Rev. David Lillegard, on Sunday, November 8, 1970. The Rev. Thomas Kuster preached the sermon and the Rev. Robert Moldstad performed the rite of installation. The service was held at First Lutheran in Suttons Bay.

The Rev. Erling Teigen was installed as missionary in the Burnsville-Apple Valley, Minnesota, area on November 8, 1970. The Rev. Paul Anderson, Field Secretary of the Board of Missions, preached the sermon and performed the rite of installation. The Rev. F. Weyland served as liturgist.

The Rev. Frank Miller was installed as pastor of First Lutheran Church, Ashland, Wisconsin, on Sunday, December 6, 1970. Circuit Visitor W. Petersen preached the sermon and performed the rite of installation.

The Oklee-Trail parish welcomed the new pastor, the Rev. Carl Wosje, on January 10, 1971. The Circuit Visitor, the Rev. W. Halvorson, performed the rite of installation and the Rev. W. Frick preached the sermon.

The Rev. Wayne Halvorson was installed as pastor of the River Heights Lutheran Church, East Grand Forks, Minnesota, and of Grace Lutheran Church, Crookston, Minnesota, on January 17, 1971. Your synodical president preached the sermon and performed the rite of installation. The Rev. R. Falk was the liturgist.

The Rev. Neelak Tjernagel was installed as pastor of Indian Landing Lutheran Church, Rochester, New York, on May 9, 1971. The Rev. Joseph Petersen preached the sermon and performed the rite of installation.

On Synod Sunday, June 20, 1971, the Rev. Joseph N. Petersen was commissioned as Missionary-at-large for the Evangelical Lutheran Synod. He is presently serving in the Syracuse, New York, area with a mission congregation at Chittenango, New York. Field Secretary Paul Anderson preached the commissioning sermon and your synodical president performed the rite.

Teacher Installations

In August of 1970, Mrs. B. Dixon was installed as kindergarten teacher and Miss Carol Weber was installed as teacher of grades 1-3 at Lakewood Lutheran School, Tacoma, Washington. The pastor of the congregation, the Rev. W. McMurdie, officiated.

Miss Judy Tostenson was installed as teacher of the lower grades at Mt. Olive Lutheran Church, Mankato, Minnesota, on Sunday, August 30, 1970, with the pastor of the congregation, the Rev. Hugo Handberg, officiating.

On September 1, 1970, Mrs. James Ferrin was installed as teacher of the newly-established kindergarten in Parkland Lutheran School, Parkland, Washington. The Rev. H. A. Theiste, pastor, performed the rite of installation.

Dedications

The dedication of Faith Evangelical Lutheran Church of Muskegon, Michigan, took place on August 23, 1970. The Rev. A. V. Kuster of the Synod's Mission Board served as liturgist and read the rite of dedication. The sermon was preached by the Synod president.



Faith Ev. Lutheran Church, Muskegon, Michigan

Pilgrim Lutheran Church of Waterloo, Iowa, dedicated its new parsonage on April 25, 1971. The pastor of the congregation, the Rev. Paul Petersen, officiated.

A pipe organ was dedicated by Faith Lutheran Church of Muskegon, Michigan, on May 9, 1971. Mrs. Mary Sievert of Muskegon served as guest organist for the occasion and the pastor, the Rev. Thomas Kuster, officiated.

Anniversaries

Our Savior's Lutheran Church of Princeton, Minnesota, celebrated the 50th anniversary of the congregation on July 19, 1970. The message for the morning service was brought by the Rev. M. E. Tweit. Prof. J. B. Madison, whose father served as pastor of the congregation for many years, spoke at the afternoon service. The Rev. W. C. Gullixson is pastor of the congregation.

St. Paul's Lutheran Church of Clintonville, Wisconsin, and St. Martin's of Shawano, Wisconsin, held a service and reception in remembrance of the 40th anniversary of the ordination of their pastor, the Rev. W. Werling. The Synod president conducted the service, and area pastors brought congratulatory messages on August 16, 1970.

The 25th anniversary of Mt. Olive Lutheran School, Mankato, Minnesota, was observed on Sunday, August 30, 1970, with a special service. The guest speaker was a former teacher in the school, the Rev. Victor Theiste. The congregation resolved to start a school on January 21, 1945, and the first classes were held September, 1945.

The Rev. Paul Anderson was honored on the occasion of the 25th anniversary of his ordination into the holy ministry at a special service and reception held at Rock Dell Lutheran Church, Belview, Minnesota, on October 4, 1970. The Rev. John Schmidt conducted the service and



Our Savior's Lutheran Church, Princeton, Minnesota



The Rev. Wilbert Werling



The Rev. Paul Anderson



Prof. J. B. Madson

preached the sermon. Neighboring pastors brought congratulatory messages.

Prof. J. B. Madson observed the 25th anniversary of his ordination on December 23. Special recognition of the event was held at Bethany Lutheran College.

Membership Applications

Pastor F. W. Theiste, newly-ordained and installed pastor of Bethany Lutheran Church, Ames, Iowa, has made preliminary request for permanent membership in the Evangelical Lutheran Synod. His letter is on file.

Pastor Ronald Mathison, newly ordained and installed pastor of the Hartland-Manchester-Austin parish, has made preliminary request for permanent membership in the Evangelical Lutheran Synod. His letter is on file.

Pastor M. Dale Christopherson, newly-ordained and installed pastor of Holton Ev. Lutheran Church, Holton, Michigan, has made preliminary request for permanent membership in the Evangelical Lutheran Synod. His letter of request is on file.

Pastor E. C. F. Stubenvoll, now serving First Trinity Lutheran Church, Marinette, Wisconsin, makes application for permanent advisory membership in the Evangelical Lutheran Synod. His letter of request is on file.

Pastor Frank A. Miller, now serving First English Lutheran Church of Ashland, Wisconsin, makes application for permanent advisory membership in the Evangelical Lutheran Synod. His letter of request is on file.

Pastor Neelak Tjernagel, now serving Indian Landing Lutheran Church, Rochester, New York, makes application for permanent membership in the Evangelical Lutheran Synod. His letter of request is on file.

Pastor Warren Granke, newly-ordained and installed pastor of Ascension, Eau Claire, and Good Shepherd, Bloomer, Wisconsin, parish, has made preliminary request for permanent membership in the Evangelical Lutheran Synod.

Pastor John Smith, newly-ordained and installed pastor of the East and West Paint Creek Synod Lutheran congregations at Waterville, Iowa, has made preliminary request for permanent membership in the Evangelical Lutheran Synod. His letter of request is on file.

Mr. Andrew Bilich, teacher at Lakewood Lutheran School, Tacoma, Washington, makes application for permanent membership in the Evangelical Lutheran Synod. His letter of request is on file.

The newly-organized Grace Lutheran Church of Crookston, Minnesota, makes application for membership in the Evangelical Lutheran Synod. A letter of request is on file.

The newly-organized Heritage Lutheran Church of Apple Valley, Minnesota, has made application for membership in the Evangelical Lutheran Synod. A letter of request, the resolutions of the congregation, and the articles of incorporation are on file.

The newly-organized Good Shepherd Lutheran Church, Bloomer, Wisconsin, has made application for membership in the Evangelical Lutheran Synod. A letter of request and a copy of the Constitution and By-Laws are on file.

Resignations and Appointments

Prof. Paul Helland resigned from the Board of Publications. Prof. J. Moldstad was appointed to fill that position until this convention.

Prof. B. W. Teigen was appointed to the Doctrinal Committee to fill the vacancy created by the death of the Rev. T. N. Teigen.

Prof. B. W. Teigen resigned from the Hymnology and Liturgics Committee. The Rev. Alf Merseth was appointed to fill that position until this convention.

Prof. R. Branstad resigned as director of the Synod Self-Study Committee. The Rev. L. Vangen was appointed to fill that position.

The Rev. Joseph Petersen resigned from the Mission Board. The Rev. L. Vangen was appointed to fill that position until this convention.

The Rev. Hugo Handberg has resigned from the Board of Charities and Support and as Visitor of the Central Circuit. No appointments were made to fill these positions.

The Rev. Rudolph Nast of Tawas City, Michigan, who was formerly pastor of Faith Lutheran in Hillman, Michigan, but resigned as pastor there last year, has now requested that his name be withdrawn from the clergy roster of the Evangelical Lutheran Synod.

The Rev. David Lillegard has resigned as Visitor of the Northern Circuit. The Alternate, the Rev. Wayne Halvorson, has assumed the duties of this position. The post will have to be filled by election.

Deaths

The Rev. Torald N. Teigen, formerly pastor of First English Lutheran Church in Ashland, Wisconsin, was called to his eternal rest on Thursday, Sept. 3, 1970, at the age of 58 years. Pastor Teigen had faithfully served as a pastor in the Evangelical Lutheran Synod since his ordination on Aug. 6, 1939. At the time of his death he was a member of the Doctrinal Committee of the Synod. Christian burial services were conducted at First English Lutheran in Ashland, with the Rev. L. Vangen serving as liturgist and the Synod president preaching the sermon. Services were also held at Our Savior's Lutheran Church, Princeton, Minnesota, where the Rev. W. C. Gullixson served as liturgist and the Rev. M. E. Tweit preached the sermon. Interment was at Our Savior's cemetery near Princeton, Minnesota. Blessed be the memory of this faithful worker in the Lord's vineyard. A memorial service will be conducted during the convention.

Mr. Alvin J. Natvig, professor at Bethany College from 1928 to 1943, passed away on March 13, 1971. Professor Natvig taught in the language area and mathematics and also served as athletic coach. Christian burial services were conducted at Mt. Olive Lutheran Church in Mankato, Minnesota, on March 16, 1971, with the pastor of the congregation, the Rev. Hugo Handberg, officiating.

Mrs. Inger Ingebritson died October 11, 1970, at Lake Mills, Iowa. Services were held at Lime Creek Lutheran Church on October 13, 1970.



The Rev. T. N. Teigen

Pastor A. Merseth preached on Romans 5:19-21. Vice President L. Vangen spoke on behalf of the Synod. She was the widow of the sainted Pastor Henry Ingebritson, former president of the Synod.

Retirement

The Rev. Paul Ylvisaker, who had served as pastor of the Hartland-Manchester, Minn., parish for the past 28 years, retired from the active ministry on July 1, 1970. A special service was held on June 7, 1970, in honor of Pastor and Mrs. Ylvisaker. The Rev. R. Newgard, who was confirmed by Pastor Ylvisaker, spoke on behalf of the congregations. The Rev. M. E. Tweit, Circuit Visitor, spoke on behalf of the area pastors. Pastor and Mrs. Ylvisaker are now living in Albert Lea, Minn. We give thanks to the Lord for the many years of faithful service which He granted this humble servant.

Prof. B. W. Teigen retired as president of Bethany Lutheran College on July 1, 1970. Professor Teigen had served as president for the past twenty years and had dedicated his life to the cause of Christian Higher Education. President and Mrs. Teigen were honored at a special service during last year's convention. The Rev. M. E. Tweit, chairman of the Board of Regents, expressed the gratitude to God for this faithful servant.

Miss Emma Tyssen, who has been a Christian day school teacher for over 50 years, and has taught in several congregations of our Synod, has announced her retirement. We give thanks to the Lord for these wonderful years of service in feeding the lambs of His fold.

Church Closings

Two small congregations in northern Minnesota have decided to disband. Froen Lutheran Church of rural Fosston, Minnesota, voted to close its doors on Feb. 21, 1971. A cemetery association was elected to care for the property. Members were urged to attend local ELS churches. Clearwater Lutheran Church of rural Plummer, Minnesota, also voted to close its doors last fall.



The Rev. Paul Ylvisaker



Miss Emma Tyssen

Colloquies

During the past year your Synodical Colloquy Committee met with the Rev. Frank A. Miller, who had requested membership in our Synod. The meeting was held on June 30, 1970. The Rev. Mr. Miller was found to be in doctrinal agreement with the Evangelical Lutheran Synod. The committee recommends that he be given permanent advisory membership in our Synod. He is presently serving First English Lutheran Church of Ashland, Wisconsin.

The committee also met with Dr. N. S. Tjernagel, who also requested membership in the Evangelical Lutheran Synod. The meeting was held on March 22, 1971. The Rev. Mr. Tjernagel was found to be in doctrinal agreement with the ELS, and the committee recommends that he be given permanent membership in our Synod. Pastor Tjernagel is serving Indian Landing Lutheran Church at Rochester, New York.

Visitors' Activities

The Visitors of the various districts have reported on their activities which include conducting call meetings, taking care of vacancies, directing vicars, speaking about stewardship, conducting installations and ordinations, etc.

Self-Study Committee

The Synod's Self-Study Committee wishes to call attention to the fact that last year's resolution regarding make-up of the Synod's Pension Board does not specify the term of office for the third member (the one to be elected by the Board of Charities and Support). (See 1970 Synod Report, p. 69, Res. 1e.) Our committee felt that a directive on this point should be added.

Intersynodical

The Evangelical Lutheran Confessional Forum

The Evangelical Lutheran Confessional Forum met for the fifth time at the Headquarters Building of the Wisconsin Evangelical Lutheran Synod in Milwaukee, Wis., on October 26-27, 1970. Representing the Evangelical Lutheran Synod, as appointed by your president, were the following: Administration Division—G. M. Orvick, W. C. Gullixson, L. Vangen; Doctrinal Division—M. H. Otto, B. W. Teigen, A. M. Harstad; Mission Division—A. V. Kuster, L. H. Miller, P. G. Anderson; Education Division—R. M. Branstad, M. E. Tweit, J. N. Petersen.

The Doctrinal Committee of WELS presented a paper entitled, "Theses on Church and State," for discussion. After discussing the theses the Forum adopted the following resolution: "BE IT RESOLVED, That the Evangelical Lutheran Confessional Forum accept the Theses on Church and State and acknowledge that they served the purpose of stimulating discussion."

Various essays which had been delivered in the respective synods were then reviewed by members of the Forum. A paper entitled, "Government Aid to Churches," by the Rev. W. E. Fischer was reviewed by Prof. B. W. Teigen. After a great deal of discussion the Forum adopted the following resolution: "BE IT RESOLVED, That the chairman appoint a committee of four, two from each synod, to study the essay, 'Government Aid to Churches,' by Pastor William E. Fischer and the review of the same by Prof. B. W. Teigen, and report its findings to the next meeting of the Forum. It is understood that Pastor Fischer and Professor Teigen will be consulted by the committee." The Chairman of the Forum, the Rev. N. Berg, later appointed Prof. E. Scharf and Prof. R. Voss from WELS and the Rev. L. Vangen and the Rev. A. Harstad from ELS to serve on this committee.

The Forum adopted a resolution which encouraged young people of both synods to make use of synodical educational institutions. "BE IT RE-

SOLVED, That the use of Bethany Lutheran College at Mankato, Minn., by young people of the WELS, and the use of WELS area high schools and synodical academies by young people of the ELS, be encouraged in all congregations of our respective synods." Congregations of the WELS were also encouraged to act as hosts to the Bethany College Choir.

The matter of how to encourage members of other Lutheran synods in their confessional struggle was discussed. The following resolution was adopted: "BE IT RESOLVED, That the Evangelical Lutheran Confessional Forum urge its respective synods to encourage and support concerned members of other Lutheran Synods in the confessional battles by

- a) Making personal contacts with them.
- b) Inviting them to free conferences, and as guests to pastoral conferences and study groups.
- c) Sending them helpful literature, e.g., **Northwestern Lutheran, Lutheran Sentinel**, theological quarterlies, pamphlets setting forth our confessional stand, etc.
- d) Being ready to accept invitations to come and set forth our synods' confessional position and the Scriptural basis for it.

Other areas of mutual concern were discussed. The program for the forthcoming meeting will include two major items: the Report of the Doctrinal Division on the Church and Ministry and the Report of the Special Committee on the Church and State essay and its review. The next meeting will be held at Holy Cross Lutheran Church in Madison, Wis., on Oct. 25-26, 1971, with the ELS acting as hosts.

The Confessional Lutheran Church of Finland

The resolution adopted at last year's convention in which the ELS expressed its desire to aid the Confessional Lutheran Church of Finland was conveyed to them by your president. This small church body, which has taken such a brave position and which is therefore no longer receiving aid from the LC-MS, is now being helped principally by Independent Lutheran Missions. On Oct. 12, 1970, President Markku Sarela wrote to your synodical president. Part of his letter reads as follows:

"Dear Brother in Christ:

"Thank you very much for your letters of June 3, 1970, and August 30, 1970. The delay of my answer is caused by the fact that I wanted to present your kind resolution first to our Board of Directors.

"We are glad that you are willing to help us. We informed already a year ago the LC-MS that we will not continue to receive subsidy from the LC-MS. When the Independent Mission Board heard of our decision, they decided to increase their help to us . . . just now we have not any grave difficulties because of the Independent Mission's help.

"I think that it is good that you know the present state of affairs. God has not forsaken us, but he has done according to his promise (2 Cor. 6:17-18). Your Synod, as a small synod, understands us and has acted promptly. We are grateful to our Lord for your encouraging decision.

"May the Lord bless your Synod and your work! After our decision to break with Missouri, we have been blessed also spiritually and we are glad that we did our decision after Denver as soon as possible.

"Thank you again very much for your letters and please tell my greetings to my friends.

"Yours in Christ,

"MARKKU SARELA, President,

Confessional Lutheran Church of Finland."

Let us remember these faithful followers of the Word in our prayers and let us continue to offer our encouragement to them.

Lutheran Church of Australia

On July 2, 1970, your president together with the ELS Doctrinal Committee met with Dr. M. Lohe, the president of the Lutheran Church of

Australia. In November of 1966 there was a merger of the Ev. Lutheran Church of Australia together with the United Ev. Lutheran Church of Australia, forming a new body known as the Lutheran Church of Australia. The UELCA had been in fellowship with the ALC, and the ELCA had been in fellowship with the former Synodical Conference. All former fellowship relations were dissolved in order for the new group to be formed. They have a membership of about 130,000 souls and operate six colleges. They also have a very large mission program in New Guinea. Dr. Lohe reported that they are not ready to seek actual fellowship with any other church body until they are more united themselves. We, of course, would have to have much more extensive discussions with them before we could determine their actual position, or before we could recommend fellowship with them.

Encouragement of Confessional Lutherans

Your president, together with other ELS pastors, has also attended the Lutheran Free Conference which met at Rockford, Illinois, in July, 1970, and the Lutheran Congress which met in Chicago at the end of August, in order to encourage and strengthen as many as possible of those who are contending for the truth in other church bodies. A good deal of correspondence and personal visiting has also taken place in this regard. The Publication Board of the ELS has given a free six-month subscription to some 800 LC—MS pastors who have expressed conservative views. Your president has also appointed Prof. B. W. Teigen and the Rev. M. E. Tweit as observers to the forthcoming convention of the LC—MS, which will be held July 9-16 in Milwaukee. The chairman of the Doctrinal Committee and other members of the committee have also been asked to attend. This will be a crucial convention for this church body, and we ought to pray that there might be a return to the former staunch conservative position which it once held.

In order that confessionally-minded Lutherans in other church bodies may know of our desire to be of encouragement and help to them in their struggle, I recommend that the Synod restate its desire to labor for a realignment of Lutherans who wish to remain faithful to God's Word.

Miscellaneous

During the past year we have attended several district and local pastoral conferences. We were present at the Lake Michigan District Pastoral Conference, the Lake Michigan District Circuit Meeting, the Madison Area Pastoral Conference, the Northern Iowa-Southern Minnesota Pastoral Conference and the Northern Iowa-Southern Minnesota Circuit Meeting. The Visitors of the various districts have been of great help in conducting ordinations and installations and call meetings. They have also encouraged the congregations of their districts in the area of stewardship.

The faithful souls in our ELS have again responded with generous giving to the work of the Lord. The average gift per communicant member of the ELS is about \$119 per year, which ranks high among Lutheran bodies. Once again in the past fiscal year our people contributed substantially more towards the work of the Lord in our Synod than in the previous year. We still, however, fell short of reaching our budget due to the increasing costs of carrying on our various projects. Two things, therefore, will be necessary in the year ahead: we will first have to rededicate ourselves once again to an even greater effort towards improved giving to the Lord's cause, and secondly, we will have to bring our proposed goals more within the reach of our capability. A combination of these two procedures are vital in order to avoid continued deficits. Let us hope and pray that the convention consideration of Evangelism and Stewardship may cause all of us to return to our home congregations with a burning zeal for an even greater sacrificial effort for the Lord's work.

We would encourage all of our members to pray earnestly for all phases of our Synod's work, remembering our professors and our missionaries at home and abroad before the throne of grace.

The Synod Self-Study Committee has been very active in its work of recent months. The Rev. L. Vangen is the new study director. A questionnaire has been sent to each synodical board which asks them to give serious thought to their organization and purpose. We would urge all boards to cooperate to the fullest extent possible with the work of this committee. We look forward to some very positive help from the committee towards the goal of improving the efficiency of operation of our synodical machinery in order that we might serve our gracious Lord in an even better manner.

At this convention we shall be pleased to welcome several new pastors and congregations into our midst. May God bless their membership in our Synod and may the service they render bring glory to His holy Name.

May this convention once again serve as an inspiration to all of us to work while it is day before the night cometh when no man can work (John 9:4).

Soli Deo Gloria

GEORGE M. ORVICK, President

ACTION OF THE SYNOD:

Resolution No. 1: President's Message

WHEREAS, The Synod recognizes the appropriateness of the theme chosen for this convention, "I Believed, Therefore Have I Spoken," and the President's message, therefore

BE IT RESOLVED, That the Synod receive with gratitude to the Lord of the Church the comfort, admonition and exhortation expressed in the President's message based on Rev. 2:1-7.

Resolution No. 2: President's Report

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

BE IT RESOLVED, That these be acknowledged with gratitude to the Lord.

Resolution No. 3: Printing of the President's Message

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

"I BELIEVED, THEREFORE HAVE I SPOKEN"

By Prof. John A. Moldstad

"Man overboard! Man overboard!" What is your instant reaction as you stand there on the deck? "Grab a life preserver and throw it to him!" Right! The Bible pictures the world as a vast sea teeming with men, women and children who are "washed overboard" and heading for the depths of certain eternal destruction unless someone throws them the life preserver of the Gospel.

Our compliments to the president of our Synod for choosing as the theme for this convention the words of the psalmist: "I believed therefore have I spoken" (Psalm 116:10). Can you think of a more fitting theme for a church which has in its possession that one and only life preserver which can save this God-ignoring world of ours? As you look about you on all sides—in the daily newspaper, on television, as you spend just ten minutes browsing at the magazine section of your favorite supermarket (to say nothing of your neighborhood newstand!)-can you come to any other conclusion than this world is fast going to hell? In the presentation of this topic we propose that individuals, congregations and our Synod itself do some self-examining to see whether or not we who believe are really "speaking" to the needs of mankind in this late hour. Are we who are safe from all harm in the arms of Jesus acting in a responsible manner towards the hundreds of millions in this world who as yet have not even heard of Him? Moreover what are we saying to those who have heard of Him but to this day have rejected Him?

I

THE MOTIVATION FOR MISSION WORK

Although the assignment for this paper was to emphasize the practical evangelizing side of our Christianity, we must start with the fountain source of all true Christian mission work. That is stated simply in the first part of our convention theme: "I BELIEVED therefore have I spoken."

Speaking to others about Jesus springs from believing. But since there will be more people believing among the goats on Judgment Day than among the sheep, it must be stated that this believing cannot be just any kind of faith. It must be the kind of faith that our Heavenly Father judges to be *saving* faith! This is a belief in the Gospel as God has given it to us in the Bible. If the Apostle Peter was right in Acts 4:12, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" then it follows that men who want to be saved had better get the information as to who that name is and what that name has done for them in as exact a form and in as correct a manner as God has revealed it to them in His holy Word. If Jesus spoke the truth when He said: "I am the way, the truth, and the life: no man cometh unto the Father, but by Me" (John 14:6)

then what eternal purpose can man have in making "any additions or corrections" to the work of the Holy Spirit, who moved the writers of the Bible to think, speak and write as He wanted them to do! A former president of our Synod said on more than one occasion: "False doctrine never builds faith. It always tears it down!" So another writer in our LUTHERAN SENTINEL some years ago likened false doctrine to mud mixed with cement. Instead of strengthening the concrete it weakens it and enough of it will destroy the concrete altogether. What arrogant people we creatures of clay contrive to be whenever we think we can improve upon God's pure Gospel with a good dose of false doctrine! Thank God that our fathers were willing to sacrifice prestige, money, numbers, even close family ties, in order to avoid making that costly mistake. If there is any one thing more than all others that they have left to us as a sacred legacy it is this: The pure Word of God from Genesis 1:1 through Revelation 22:21 must be kept pure at all cost just as God has given it to us.

However, if a person's faith is merely this: "We have the pure Gospel in our church; we are against false doctrine," that kind of faith is no more a saving faith than believing that God will reward us in heaven for our good works. It might be a lot closer to our liking to state our faith as: "I believe our church teaches the whole truth" but no one ever got to heaven by substituting that kind of faith for a true faith in the crucified and risen Christ! This matter of the *right* kind of faith needs clear emphasis today, for we are plagued with the sickness that has swept America from Bangor, Maine, to San Diego, California:—that just as all steeples are pointed skyward ("They're all working for the same thing you know") so it doesn't make any difference what your faith may be; what is important is that you do have some kind of faith. That is the sickness and your friends and neighbors have caught it just as mine have! It is hard to resist. It is so appealing. So American! In the opinion of this writer the lodge and especially the public school have done as much as any one church to spread the germs of this sickness. Many of our own members show symptoms of it. One observer of the current religious scene put it pretty well poetically :

"Protestant, Catholic, Moslem and Jew
Merge into one ecumenical goo.
When all of our levelling labor is done
No one will know Dr. Peale from a nun."

Such being the spiritual climate of the day is it any wonder that the public shakes its head in amazement at anyone who holds: "There is only one kind of faith that God will recognize on Judgment Day. All other faith, no matter how sincerely held by the individual, will lead to hell, and anyone who says otherwise is wrong!" That is regarded as a bigoted, conceited, arrogant, even loveless position by those who refuse to let the Bible speak clearly on this matter. But it is nevertheless as true a doctrine of God's Word as the very teaching that Jesus is the Son of God. Whenever the Bible answers the question: "What must I do to be saved?"

the answer never comes out any different from Paul's reply to the jailer at Philippi: "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). Whenever this believing that brings salvation (and the lack of it which brings damnation—Mark 16:16) is defined in Scripture it is always the same: *accepting the work of Christ in our behalf*.

Today a man sits in Death Row in California convicted of master-minding the bizarre killing of a movie actress and several of her friends. The prison chaplain would stand dead center on Scripture if he would tell this miserable man: "Although your crime is indeed most heinous to both man and God and you deserve nothing but hell's heat throughout eternity for it, nevertheless you stand before Almighty God in a state of complete forgiven innocence. This amazing fact comes about in this way: Jesus, the Son of God, took your place and completely atoned not only for these murders, but also for all of the other sins of your life. God loves you in spite of your life. God loves you in spite of your sin. God pleads with you to accept His kindness. There is nothing you can do or need to do in order to qualify for this gracious forgiveness from God. He has worked out your salvation Himself through Jesus. All He asks is that you accept His gift of forgiveness and eternal life in heaven." The trained parish pastor, who has often had to deal with unrepenting, hardened scoffers at God's grace and mercy, immediately recognizes that it would not be wise for the chaplain to speak this way to such a man until the prisoner repented of his sin and matched the question of the jailer at Philippi: "Sirs, what must I do to be saved." Otherwise it could be a giving of that which is holy to the dogs and a casting of pearls before swine (Matthew 7:6). But the point of this paragraph is: A wretched man such as this convicted murderer stands absolutely sinless under God's great justifying declaration: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). Why? Because the "blood of Jesus Christ, God's Son, cleanseth us from all sin" (1 John 1:7). Jesus in complete victory cried out on the cross: "It is finished." Is there anyone who believes that He still had some work left to do? How, then, do you explain the Easter story where the Heavenly Father gave His complete endorsement not only of this statement of Jesus but of His whole life and work by raising Him from the dead?

"I Believed, Therefore Have I spoken." It is this believing in the message of the salvation worked for us by Christ, of the forgiveness of sins freely pronounced upon all men by a God who "was in Christ, reconciling the world unto himself, not imputing their trespasses unto them" that is the fountain source for our "speaking." Nor must the trumpet of our preaching give an uncertain sound to our own people on this matter, either. This is so vital to their eternal welfare! They must be brought to see most clearly that "God so loved the world that He gave his only begotten Son, that

whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Too many of them, we fear, can fall into a "ritualistic" faith. The "head knowledge" of what Jesus has done for them is there. They have listened to our sermons. They can correctly point out that His great work consisted of two parts: "His keeping God's Law perfectly in our place and His suffering and death on the cross." However, this knowledge can so easily remain in the head if one yields to the temptation to reduce Christianity to a mere following of ritual in his everyday life, and in particular in his life on Sundays.

Perhaps the chief sin of modern church goers is this "ritualistic" faith (going through the motions: Sunday School, confirmation class, Sunday services, contributing, attending communion, table prayers at home) and the consequent belief that as a good scout one has "done one's duty to God" and will be rewarded with heaven when God closes the book on one's life. This in no small way explains the lack of interest in doctrine on the part of so many regular church goers. Who needs much doctrine, when it is the performance of rites and rituals that really matters! If you had asked the Pharisee as he made his way out of the temple whether or not he were a child of God, you could be sure he would have been insulted at your question. Such an idea would be unthinkable for one who so religiously observed all the rituals of the temple. But Jesus said that the publican "went down to his house justified rather than the other" (Luke 18:14). We certainly do not want to make light of Sunday School, confirmation classes, Sunday services and the rest. But an assumption by our people that heaven is theirs because they attend these faithfully is nothing else than sheer works righteousness. The Apostle Paul writes to people who are preparing for communion: "Let a man examine himself" first, thereby showing that it is definitely possible for a person to think he is a Christian, even want to go to communion (following the "rituals") and still not be a Christian at all!

Returning from our momentary digression, we again emphasize the point of our convention theme: believing in the Christ of the Bible is the fountain source of our speaking to others of the Christ of the Bible. But, before taking as objective a look as we can at our "speaking", let us first make the point that our speaking to others about the saving Christ comes not only from love to Almighty God, but also from a love for our fellow man who is headed for damnation without this precious Gospel.

Just as on board ship you do not run for the life preserver until it has been impressed on you that a man is overboard, so also a realization that your fellow man is heading for the eternal depths of hell without divine help must be more than a realization. It must be a *conviction*! The doctrine of eternal damnation in hell isn't our motive for doing mission work. Our love for Jesus is! This teaching should be the alarm bell alerting us to the desperate plight of our un-Christian neighbor.

Who among us, driving late at night and seeing a house on fire,

would not stop and run up the steps to warn the people in the house, even risking his own life to save them? And yet who would warn the same people about the fires of hell? The answer: the same person. Why doesn't he then? It would seem the only logical conclusion is that he doesn't see the fires of hell as really threatening his un-Christian neighbor or stranger—only the heathen in far off lands who are out of sight and therefore pretty well out of mind. Our Christian knows from Scripture that unbelief ends in hell-fire, but he too often does not make the ready application. How often did not the disciples give evidence of knowing something that Jesus had told them, and yet at the same time clearly showing that they had not really grasped the meaning their Master had taught them!

II

THE CARRYING OUT OF MISSION WORK

What an honor and what a joy that Christ should choose us lowly, but redeemed sinners to bring this happy news of God's great love for the world to our fellow man! It is an honor, for we have been entrusted with a responsibility that has not even been assigned to the angels. But it is also a matter of pure joy to be able to announce to anyone some wonderful news. Any pastor can tell you that it is not an easy matter to "break the news" of a sudden death to the immediate family. But what lawyer, for example, would feel any sorrow about announcing to a relative that he had just inherited a large fortune from a rich uncle? How often a parent has heard his little one say: "Let ME tell it!" when it comes to sharing good news, happy news, exciting news with his family.

In this connection we think of a statement in Herzberger's "Family Altar": "It is so sadly true what an agnostic said to his Christian friend: 'If you church-people really took to heart this story of Christ's love for sinners, the very ground would burn under your feet, and you wouldn't rest until you had told it to every man alive.' " We might as well get right down to it: Has the very ground been burning under the feet of our Synod, our congregations, our individual Christian people in bringing this beautiful story of Christ's love for sinners to this sin-sick world of ours? Let us take as objective a look as we can at our efforts.

A. The Past Twenty Years

It would not be an accurate statement of the facts to say that our Synod did little mission work during the past two decades. But it would be just as incorrect to state that it occupied our major efforts and time. During these last twenty years at least two most pressing problems received far greater attention: the Synodical Conference issue and the closing of Bethany Lutheran High School.

When your doctrine appears to be threatened an all-out effort must be made to preserve it. It is no wonder then that our efforts as a Synod during the fifties were directed so much toward purity of doctrine. Mission emphasis consequently lagged as did much of

the other work of the Synod. When, for example, we recall pastoral conferences during those years, we remember very little discussion centered around our outreach in the local community, the nation and foreign lands. Instead the chief focus of our attention was on the preservation of the Gospel in its purity. Subsequent events in our former sister synod, the Lutheran Church—Missouri Synod, have clearly shown that our concern for doctrinal purity was definitely warranted. We made few friends when we suspended fellowship with this synod which was once a former bastion of conservative Biblical teaching. We even lost members in our own midst, both pastors and congregations—some because we didn't separate from "Missouri" soon enough, and others because in their opinion our action was premature. But any reader of the current religious scene in Lutheran circles knows that our Synod can well feel relieved that it is not involved in the gigantic struggle convulsing the Lutheran Church—Missouri Synod at this writing.

Similarly, during the sixties much of our Synod's attention and energy was directed towards the closing of Bethany Lutheran High School. The high school shared the campus with Bethany Lutheran College. Both institutions were hit with spiraling costs of education which confronted public, private and religious schools alike. Fears were expressed by many that if our Synod would continue to maintain both the high school and the college, the financial burden might be too great and thereby cause us to lose both institutions. Finally, after many years of debate, the decision was made to close the high school in order to have resources to maintain the college.

Bethany Lutheran College, we need to be reminded, is unique in conservative Lutheran circles; it not only trains future church workers but also provides the first two years of college for students planning to enter secular professions or occupations. If we were only to train our church workers, as many other Lutheran synods do, then the educational costs would be no financial burden to our Synod. But who among us would want the Synod to give up this heritage of ours, left to us by our fathers who showed such great foresight in 1927 by purchasing Bethany and setting up a curriculum which was not restricted only to those who would some day be full time workers in our congregations? We feel it is necessary to mention the foregoing, for after our Synod's formal educational program was cut back from six to two years (excluding the Seminary) it was quite easy to yield to the temptation to feel that we were and are lagging far behind many other synods in Christian education, whereas proportionately just the opposite is true. The tragedy, of course, is that we could not have found some way of keeping both the college and the high school.

Statistics, and especially the interpretation thereof, can be misleading, even dangerous and in many cases can "be made to prove anything" as the saying goes. So it is with some hesitation that we look at the statistical record of our Synod for the twenty years since 1950. Certain figures worthy of note, however, should be brought to our attention. During this period the growth rate of

our Synod was 3.5 percent per year, or 2.4 percent if we do not count congregations which have joined us from other synods. During this same time the Synod increased from 41 full-time parish pastors to 48 at the end of the period. Considering the fact that several congregations and pastors left our Synod, especially during the storms of the 1950's, it might be said that this modest growth rate of 3.5 percent in membership and the net gain of seven pastors is quite encouraging. We do not propose to debate the matter. Both sides of an issue seem to win when it comes to interpreting statistics. But the fact itself stands: we gained in membership at a rate which is less than the birth rate of the average congregation and had an increase of only seven pastors in a twenty year period. This latter fact becomes the more sobering when it is recalled that one of the main arguments for beginning our own seminary in 1946 was that it would help assure us of a much better supply of ministers for our congregations and mission stations. There have been 44 graduates from our seminary during this 20 year period.

Additional statistics for this same period are: 1,963 adults were confirmed or an average of 98 per year. In the last seven years, however, we have confirmed less than one adult per year per congregation. A net gain of 1,289 was recorded by congregations receiving subsidy from our Mission Board. But during the same twenty years our Synod's membership increased 2,234 through congregations which joined our Synod from other synods. A summary:

Baptized membership in 1950	9,783
Growth of self-supporting congregations since 1950	3,446
Increase in Synod membership from congregations which have joined us since 1950	2,234
Growth in mission congregations since 1950	1,289
Baptized membership in 1970	16,752

One very bright spot in recent years has been the opening of our own foreign mission. In 1968, the Jubilee Year of our reorganized Synod, work was begun in Lima, Peru, among the Gospel-starved nationals of this South American country. The rapid progress of the work in the *barriadas*, teeming with tens of thousands of people living in unbelievably squalid conditions, has gone far beyond even the most optimistic expectations of any of us. Whenever one is tempted to become discouraged over the seemingly slow rate of growth of our home mission program, a little happy reflection on our efforts in Lima, Peru, will certainly buoy the spirits and give cause for rejoicing and thanksgiving to Almighty God.

When one looks at the numerical growth of our Synod there are certain special items to consider. One is that 58 of the 89 congregations are either rural churches, or churches from towns with less than 4,000 populations. Only 14 of the 89 are from metropolitan areas of 75,000 or more. This heavy concentration of rural and small town churches cannot help but be reflected in the Synod's slower rate of growth.

And yet percentage-wise our Synod has increased in numbers at the same rate of many larger Lutheran church bodies.

Furthermore, much of our "mission money" went to help small, loyal congregations in areas where the population was decreasing. If the fast growing suburbs of huge metropolitan areas are considered real mission areas, then a reclassification of many of our present "mission" stations should be made. Perhaps they should be called "supported congregations." In mentioning this fact we in no way mean to degrade these loyal Synod congregations, or imply that the Synod has no obligation to render them assistance. It is, however, an important fact to consider when a study of our mission efforts and fruitful results is being made.

There is one other factor which in no small way affects the numerical growth of our Synod. Because we have less than one hundred congregations we are seldom able to transfer members from one Synod parish to another. It is said that 20 percent of American families move every year. In addition, most of our churches, as noted, are in rural areas where there usually is little employment to keep young people at home. Hence, there is an annual migration to the larger cities where most are lost to the membership rolls of our Synod, unless they should move to one of a dozen or so larger cities where we do have congregations.

Since statistics reflecting growth in outward membership can only be of doubtful significance even for a church body which is faithful in proclaiming the truth of God's holy Word, we caution against unwarranted optimism or undue pessimism in our mission program. If passages such as "When the Son of Man cometh shall He find faith on the earth" (Luke 18:8) and "Many are called but few chosen" (Matt. 22:14) mean, as one seminary professor used to put it, that "the closer we get to Judgment Day the less Christians there will be," then even holding our own in membership could be considered a gain. In any case, since we cannot read hearts we have no accurate way of measuring the final results of our mission work. We can observe the outward signs—membership, new churches started, increased mission contributions, and the like; but from *our* standpoint success in doing mission work is only in carrying out Christ's command: "Go ye into all the world and preach the Gospel to every creature" (Mark 16:15). We cannot do more than proclaim the Word. God the Holy Spirit takes it from there.

B. The Next Twenty Years

Analyzing and interpreting the past is difficult for anyone; nor is there ever complete agreement among historians. When it comes to predicting and prescribing for the future, even the most clairvoyant have their problems. Consequently it is not easy to devise a set formula which will insure the success we all so earnestly desire for our mission program. The following paragraphs contain considerations which may in some measure aid us in our planning for the next few years, if indeed our patient and gracious God will grant this rebellious world that long a time yet in which to repent. The time is short. We who *believe* must indeed *speak*, and our

speaking must be effective and reach as many as is humanly possible. We wish to make certain observations herewith regarding our Synod and also our individual congregations at home—observations which might help us improve our outreach among those who are still groping in the darkness of their sin while yet believing themselves the most enlightened people of any age.

SYNOD

MISSION PROGRAM. Without intending any criticism of present or former members of the Mission Board of our Synod, we categorically assert that men chosen to direct our Synod's mission program must be highly qualified for this important work. We expect our college to be led by a president with special training in administration, the faculty members to have special qualifications in the courses which they teach and our seminary professors to be thoroughly trained not only in the Scriptures but also in the various subjects of their curriculum. Can we continue to choose at random those who shall direct our Synod's whole program of mission outreach, without making provision for intensive, special, practical training to insure the necessary expertise for planning and administering this vital work of our church? Perhaps the time has now come for us to consider a special position of Administrator or Director of Missions. Why should missions be administered with less knowledge, training and experience than what we require for the administration of education? It certainly is just as important!

When we consider that we have just so many men and so much money to work with each year for spreading the Gospel in our mission program, it goes without saying that we will then want to establish new stations in areas of concentrated population in order to reach more people with the manpower and money at our disposal. Efficiency in carrying out our work may further indicate the curtailment or combination of some of our present work. If we expect our people to contribute hard-earned dollars for mission work, then we owe it to them to use this money as wisely and prudently as possible. In some instances, for example, this may mean that mission congregations which require large outlays of subsidy each year and give evidence of very slow growth might have to share a pastor with a neighboring congregation.

In the past, one of the factors which has hurt the work of our mission program is the matter of poor judgment in locating a new station. In several cases a new church has been started by an established congregation (or located at a particular site because someone gave a couple of lots to the mission) without any consultation with the Mission Board. Years later the Mission Board has to assume the direction and financial responsibility for the poorly planned and located mission without ever having had the chance to be involved in its planning. For this reason our Synod a few years ago resolved: "That congregations give thought to establishing daughter congregations or relocating when this appears ad-

vantageous, and be it further resolved that the Synod encourage that such planning in all phases be done in close consultation with the Mission Board" (Synod Report 1965 p. 48). For the sake of an efficient mission program it cannot be emphasized strongly enough that this resolution be followed to the letter by all of our congregations!

RECRUITMENT OF MINISTERIAL CANDIDATES. The location of the mission church is of great importance. But of even more importance is its pastor, and that he be a *qualified* candidate for this work. Industry recruits top talent especially for management and sales positions. Is there any good reason why our Synod should not also recruit qualified candidates for the ministry? In the last paragraph of the report of the Board of Regents and the Dean of our Seminary to this convention we find this statement: "There is just one more thing we would ask of our people—continue to be on the lookout for gifted young men who might be persuaded to devote their lives to serving their Lord and their Church as pastors and missionaries. Encourage, and if necessary, assist them in attaining that goal. 'The Lord has need of them.'" That is correct as far as it goes. But experience has shown that "everybody's business becomes nobody's business." Unless this recruiting is given the impetus of real direction, it probably won't be any more effective in the next twenty years than it has been in the past two decades.

It is the contention of this writer that too many young men who today would have been pastors have slipped through our midst; they had been blessed by the Lord with gifts and abilities which could have been put to most excellent use in the ministry. We should seek and demand for the ministry candidates as highly qualified as those we desire for the medical or legal professions. Unless a special, organized program of recruitment is established by the Synod under the direction of the president or one of the Synod's boards, we fear that recruitment will amount to no more than it has in the past. Those of us who are closer to the pre-ministerial candidate program at Bethany Lutheran College, where most of our seminary candidates come from, are these days deeply concerned about there being an adequate supply to fill the current pulpits of our Synod in the future, to say nothing of having enough qualified young men to work in new mission stations. At this moment the picture is not a bright one!

FINANCIAL COMMITMENT. The Apostle Paul supported himself in part by working at a trade. We have been both interested and gratified to hear from current seminary students that they would be willing, if necessary, to support themselves by secular jobs in order to serve their Lord in the ministry. But can anyone in our Synod be so attached to his wallet that he would recommend this as the standard procedure for starting new mission stations? Apparently so, for a survey taken a few years ago showed the following: 39 percent of our members gave \$1.00 a year or less to the Synod. In addition, well over 50 percent of our people gave less

than a penny a day for all of the work which our Synod accomplishes, including missions, college, seminary, youth work, publications and works of charity. Thank God for those who faithfully show a real commitment to the work of the Synod. They look upon it as a matter of joy and not as a burden, either!

But is it out of order to raise the question: How can we permit the majority of our Synod people to get by with a penny-a-day support for the Synod without laying this heavily on their consciences? Can it actually be that we are afraid of losing members over an issue as vital as this? Wouldn't that be pure cowardice on our part? The current budget requests for foreign and home missions brought before this convention will mean, if adopted, that each confirmed member of the Synod will be giving exactly 1.8 cents a day for this combined work. We may rise to the defense of our people by saying that since the average size of our congregations is smaller than in most other synods, they therefore have a larger burden to carry in their home congregations. Nevertheless the figure is most striking: each member will, on the average, be spending less per day to spread the Gospel of Christ the King here in our missions in America and in Peru than the price of one king-size cigarette! Although many might not like to hear it, we believe there is evidence that much of this mediocre giving to missions stems from the fact that too many of our pastors are afraid to lay the matter of missions on the hearts of their people in such a way that a real *commitment* is called for!

On the bright side of the picture is the fact that in most of our congregations there are dedicated laymen who are giving of their means most liberally for the work of the Synod, giving far more than their "fair share"; interestingly enough they would tell you "But I should be doing more!" These are the people who are chiefly responsible for raising the average per communicant giving to the Synod from \$6.03 in 1950 to \$28.46 in 1970. More laymen like this will definitely be needed to join the ranks if we are to open one new station each year. We claim over 16,000 baptized members in our churches. Shouldn't a group of that size be able to open at least one new mission each year? Currently we are averaging one every two years. Our Board of Trustees is reminding this convention in its report that "Usually \$80,000 to \$120,000 are spent to establish each new mission." The days of starting a successful mission in a store front or country school house are with us no more.

Instead of trimming our budget to get in line with the willingness of our people to support it, perhaps we should start at the other end: get our people willing to support the needs that are represented in the budget requests. We may even find that the penny-a-day giving on the part of half of our members stems not so much from a lack of willingness as it does from a lack of information and system of ingathering the offerings for the Synod treasury. Many congregations, whose mission-giving leaves much to be desired, are still using the same method of raising money for the

Synod that they did when they were plowing with horses and driving Henry Ford's prized Model T. Worst of all is that although we hear speeches year after year on this convention floor of how our Synod should help congregations obtain better information and improve the system of the ingathering of funds, we continue year after year to allow half of our membership to refrain from joining the rest of us in this glorious work of spreading the Good News to mankind.

When industry and business have a major problem they employ consultants and specialists to help them find a solution. We have a gigantic problem in getting the majority of our people to join with us in the work which we plan as we assemble here in this auditorium each June. Is it really true that there are no consultants who could be engaged to help us in our approach to these people? Apparently there are none, since our Synod has never thought it even worthwhile to look for any. Each year we complain that so many of our people give so little to the Synod. But each year our Synod neglects to take any major step to correct the problem.

INVITING BRETHREN. Before closing this section on what our Synod could do during the coming years to improve our outreach to the unchurched, we would like to make a frank observation which could and hopefully will affect the entire work of the Synod. Today church bodies are finding themselves in the same position as the farmer. Just as it is necessary to have larger farms to "make a go of it," so it seems that it is becoming necessary to have a larger membership to carry on the work of a Synod properly. The rapidly rising costs of supporting a college and seminary, and establishing and maintaining new mission congregations, make it necessary for a synod to have resources readily available to work with. Our Synod should not only re-open its high school but also expand Bethany into a four year college, so vital for our young people today. We should be opening new missions at a much faster rate. It isn't that we hear our members being against the expansion of our work into these areas; rather it is: "Our base is too small to do all of the things we would like to do." It would seem then that the solution lies in *broadening the base* of our Synod. That opportunity might come more quickly than many of us have heretofore thought.

Today there are many of our true brethren in the "Big Three" Lutheran synods who feel disenfranchised, sojourners in their own country, out of place in their own church home. Many of these will be leaving their church bodies, a most traumatic experience as our fathers well knew when they "made the break" from their former brethren, often splitting families right down the middle! These pastors and congregations, whose doctrinal position lies on the old paths of conservative Lutheran theology just as does our own, will soon have the same experience that others have had. They too will find that to do the work of the church in the 1970's you need to work together with other Christian congregations in education, home and foreign missions, etc. Perhaps a new synod will be

formed, with which we could work cooperatively. Maybe not enough will leave their church bodies to make the establishing of another little synod feasible. In either case, shouldn't our Synod take some kind of action either to offer membership to, or propose a close working relationship with these congregations? Their immediate needs will include a college and a seminary. In other words, they will need what we have to offer. In our opinion we also stand in need of their support as much as they need us!

A step in the direction of inviting sizable numbers of brethren from outside of our midst to join in the work of our Synod would probably mean that we would experience some changes. Additional professors at Bethany College and Seminary might be one of the changes. Some things might be done a little differently on the administrative and organizational level, for our backgrounds in these areas are not identical. Those who look upon our little Synod as a "closed corporation" of pastors and congregations with a common heritage (not as Norwegian today as some may suppose) might have to rearrange their thinking somewhat, in the event that an invitation from our Synod might be accepted by these afore-mentioned brethren.

We are not encouraging the practice of soliciting pastors and congregations who leave their own synods for just any kind of reason. We are speaking only of those who are our true brethren. But we are also making the point that in this day, when it takes so many resources to carry on the work of a synod, it just doesn't seem wise to have many tiny synods which are doctrinally agreed trying to make a go of it alone for historical, sentimental, or worse yet, selfish or self-seeking reasons. The work of the church still centers around the Great Commission and not little empire-building! Does it really make good sense for our Synod, which over the years has established itself as a synod with stability in upholding conservative Lutheran doctrine and practice, and which has the educational facilities, a home and foreign mission program—we repeat, does it really make good sense for a synod such as ours—to miss this opportunity to publicly invite all those true brethren who find themselves unhappy in their present church body to join with us, thereby both strengthening themselves and us as well?

CONGREGATION

In considering our Synod's outreach to this sin-infected world we suppose it is natural to think first of all of our mission program in starting and supporting new mission stations. However, in the past twenty years the numerical growth of our Synod has been almost three times as large in our self-supporting congregations as it was in our missions. Therefore it is in place to consider even a seventy-five year old rural congregation as being a vital part of our mission program. Let us then turn our attention for a few moments away from the Synod to the local congregation and its efforts to win the unconverted for Christ.

AN OBJECTIVE APPRAISAL OF LOCAL GROWTH EFFORTS. During the past several years the faculty and administration of Bethany Lutheran College have been engaged in an intensive self-study, examining our objectives as a Christian college and taking note of our strengths and weaknesses in carrying out these objectives. The Bethany staff is unanimous in its opinion that the study is most profitable. Our Synod also has recently begun a similar self-study of its objectives and the efficiency with which its boards and committees carry out these objectives. Similarly, we suggest that each of our congregations take an objective and systematic look at its own current efforts to reach the unchurched in the local community. The following are a few areas which might be explored with some profit.

Are the hands of the minister being tied with too many administrative, secretarial and possibly even janitorial duties? Most of our congregations are of a size where they feel that they cannot afford the expense necessary to employ additional help for the pastor. The result is, in most instances, that whether the pastor likes it or not, and whether or not he has ever had any training in these areas (and probably he hasn't), he ends up being the chief administrator of the whole congregation in addition to serving as his own secretary. It can happen to the best of pastors. Even the apostles found themselves in this same situation, as we read in Acts 6:2ff "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." The suggestion was adopted and note the result as recorded in the seventh verse: "And the word of God increased; and *the number of the disciples multiplied in Jerusalem greatly.*"

A pastor should be allowed a few evenings a week at home with his family. Is it good stewardship of his time that the other four or five evenings of the week (which is the best and in many cases the only time he could make meaningful mission calls on unchurched families) be spent at various business meetings, society meetings, committee meetings, etc.? Why should the pastor be compelled by circumstances to spend several hours a week on the weekly bulletin, composing, cutting the stencil, running the mimeograph, folding, and perhaps mailing them out to the members who will eventually discard them with yesterday's newspaper? We know that some pastors will use all this administrative and secretarial work as the excuse for not doing more calling both on the members as well as the unchurched. But what then becomes of the pastor as a *missionary*? Successful door-to-door salesmen know that you make more sales in direct proportion to the number of doorbells you ring. A pastor who says, "I can't make calls," either on his own members and/or, in particular, upon new prospects, in our opinion should either learn how to do it

or seek to use his talents in another phase of church work where this weakness won't hamper the cause of missions.

It would seem that the congregation would also profit greatly from an objective study of the way that the members themselves become involved in personal visits to the unchurched. How many are active in leading others to Christ by personal contact? Is there any *system* to the visitation program of the church? Is there any direction to the program from the pastor and the deacons? If our congregations were to use only half of the system that Mr. Fuller did to sell his brushes, perhaps the growth of our congregations would not rest at a 2 percent or 3 percent rate per year.

Many congregations located in town and rural areas often make the least effort to search for the unchurched. Perhaps the thought, "Since we aren't in a city we can't expect to grow", is a contributing factor. However 56 percent of our Synod's small town and country churches are larger today than they were in 1950. In our country four out of every ten people do not belong to any church. It is hard to believe that this forty percent of the nation's population is all concentrated in the metropolitan areas.

Since the church record book of the average congregation usually has more baptisms recorded for the year than funerals, while growth in the membership often does not even keep pace with this birth rate, it would seem that each congregation would do well to ask: What are we doing to retain the interest of our young people? Do we, for example, ever ask them to do anything at all for the church except to usher at the services? One of our pastors made a statement at our general pastoral conference a few years ago that seems to apply especially to our young people, although he was referring to all ages: "We preachers are constantly reminding and exhorting our people that they should work for the Lord, but we never give them anything to do. Maybe we pastors think that we can do whatever it is better than they. That may or may not be the case. But even if it were true that the person could do the job only 80 percent or 90 percent as well as the pastor feels he can do it, isn't it better that we ask him, thereby providing him the opportunity to serve his Lord with his talents, to say nothing of freeing the pastor to do work for which he has been specially trained?"

Sometimes we underestimate our young people and thereby completely discourage them. We recall a member of our Mission Board a few years ago telling us how surprised the board was at all the volunteers among the *lay people*, especially the young, who were interested in going to Peru. Within one half hour this winter two different girls at Bethany came into the office, each with the same question. Neither knew that the other was interested in this subject. "I would like to be a parish worker. Will there be any work for me in our Synod when I graduate?" How do you answer that question put to you by eager young women when you know of no congregation in the Synod with a full time parish worker?

As you examine the young people's society of your congrega-

tion how do you rate its relevance for the 1970's? Better yet, what answer would your young people themselves give? Do they feel that your youth program gives them a real sense of *belonging* so that they feel closer to their church, so important to that age group? Some pastors say, "I am no good with young people." If your minister has excused himself from this work, which is admittedly very difficult work, what has your congregation done to compensate? We deplore the "generation gap" and yet often are guilty of widening it. To paraphrase an old saying: "The congregation which is not interested in really working with its young people need not worry about the future. It *has* no future!"

AN OBJECTIVE APPRAISAL OF THE CONGREGATION'S IMAGE. Drive down the main street in Mankato and notice the business places and restaurants. Now tour the alleys and view these same buildings from the opposite direction. The striking difference in appearance drives home the point that the image of the establishment is of great importance in the mind of the public and therefore to the business people. Although we do not usually think of our churches as places of business, yet in some aspects there is a striking similarity. We, too, have to be "public relations minded" or suffer the consequences. We may idealize and say that a person should judge a church by what it stands for and what it preaches and teaches, and not by its property, its members, its pastor, and its order of service. That is correct. Now, *if* you can just get the outsider to agree with you, a long stride has been made towards interesting him in your church!

In the meantime congregations do well to be concerned about their image to the community, for it is from this same community that they hope to win new souls for Christ. Poorly kept property for example can be almost as effective in driving away the prospect as can a membership which lives from Monday morning through Saturday night exactly the opposite of what it professes on Sunday morning during the recitation of the Apostles' Creed.

Fortunately our Synod congregations have shown marked improvement over the past ten years in the care of their church property. But it is no secret that a new church building, or an extensive remodeling program, not only can help revitalize a static congregation's interest in the whole program of the church, but also can help attract the new member as well.

Sometimes the secret to a congregations plunging membership list has been a relocation, moving from the country to town or moving to a fast growing neighborhood on a well-travelled street and where more property for expansion and off-street parking is available. From an idealistic standpoint one can admit it is a shame that it should take something as drastic as this to attract attention and to pep up the current members. But those congregations which have made this move rarely if ever regret it afterwards. St. Paul speaks of being "made all things to all men that I might by all means save some" (I Cor. 9:22). If a major change in

the property helps to lead more souls to the Word of God, who is to say that the change was unjustified?

Another important factor contributing to the image of the congregation is the order of its Sunday morning service. The order of service, whether from the Lutheran Hymnary or from the Lutheran Hymnal can be a most beautiful setting for worship and meditation. This is herewith not a call for consigning either to the scrap heap. But a visit to many a Lutheran congregation can quickly demonstrate that the way the order of service is conducted by both pastor and congregation can also be a most uninviting experience to the visitor. Instead of feeling a comforting warmth as he sits there with book in hand trying to find the right page, his is an entirely different reaction. Hymns have been selected that the congregation can't sing. The organist plays too slowly or uncertainly. The prayers are intoned monotonously by the pastor. The Scripture lessons are read without meaningful expression. Often the language in the collects, although most beautiful from both a doctrinal as well as linguistic standpoint, is not intelligible to much of the membership and probably not at all to the visitor. He hears the responses sung by the congregation, their recitation of the Creed, the praying of the Lord's Prayer, and wonders if there is any conviction at all in the assembled flock. Many of the long time members of the congregation may be well satisfied with this type of service; but many visitors, including most young people with their built-in energy and enthusiasm, are not only unhappy with a church service conducted in this manner, but often become depressed and even angered by it. In short, a poorly conducted order of service can widen further the "generation gap" and often succeed in turning away from the church the very young people we so much wish to attract.

If we are going to have any liturgy at all, is there anyone who will deny that it should be done well? The packaging of the merchandise doesn't change or affect the product for sale, but who will question its importance in attracting the customer? Instead of the attitude: "If they want to come to our church they will have to take us as we are!" it would seem that we should try to make our worship service both beautiful and inviting to the very people we wish to attract for Christ's kingdom.

An objective appraisal of the congregation's image will certainly have to include a long look at the Sunday sermon. The average attendance at our morning services is close to 40 percent. This is a happy increase over what it was in the fifties. This means, however, that on a given Sunday six out of every ten members of ours are elsewhere—not exactly a very striking testimonial to the congregation's hunger for the Bread of Life. Without a doubt there is no one single factor to blame for this disturbing statistic. But certainly the sermon must be taken into consideration when looking for contributing causes.

We have known preachers who can speak interestingly, directly, convincingly, and sometimes very eloquently here on the

convention floor. Their conversation can be most sparkling in their living room at home. But when Sunday morning comes around, the man in the pulpit often appears to be a total stranger. And this after a week's preparation! We aren't here stumping for the impromptu preaching of some of the Pentecostals, but we do wonder what there is about preparation that makes many an otherwise interesting man so dull for twenty minutes on the first day of the week. No implication is meant either that the criterion for judging a sermon should be in direct proportion to how interesting it is, (even though many shallow thinking church goers seem to hold to this view.) The content of the sermon is still of prime importance. Now, if we could just get that sixty percent to agree!

A complaint often heard, especially from young people, is that the sermons are not meaningful to their everyday living, being delivered in a style of language that today just seems out of date. There was a time when the sacred truths of God's holy Word brought on vessels of gold and in chalices of silver language went over big with the congregation. But that was back in the days when the minister was practically the only one in the parish with an advanced formal education. Whatever he said, and especially if he could say it very well in "gold and silver" language, was accepted by the congregation because he said so and "he is the minister!" Today the climate even among our own people, to say nothing of the attitudes of the unchurched we wish to bring into our congregations, is rapidly changing. Skeptics there have always been, but not in such numbers as are found in so many church audiences today. We, again, are not holding out for uncommonly common language from our pulpits. But we are raising the question whether the average sermon in our churches is really speaking to the needs of this semi-sophisticated population of Americans—and in a language that really communicates to them. Language may be so beautifully polished or formal, you know, that it can become partly or completely ineffective.

CONCLUSION

"I Believed, Therefore Have I Spoken"—If this motto, so aptly chosen for our convention, is to have any real significance for our Synod in the years ahead, it must be updated: "I Believe, Therefore Will I Speak." Certainly we are not questioning our faith in the past. Our history, even in recent years, has not been one of the proverbial "bed of roses." But at the same time, we feel that our speaking to the needs of sinful mankind, especially in our *outreach*, has not been given the top priority that the Great Commission of our Savior calls forth. As the future of all churches, including our own, does not appear on the bright side—if one is to believe those who make predictions on the subject—then our motto calls for more pastors with courage. They must boldly approach their congregations for all the work of our Synod, and especially for missions. They must not let an outspoken, critical member here or there scare them out! The cause is too great! The time is too short! Caution is usually

a virtue. But it is possible to become so cautious that you become immobile!

We would like to think that our convention theme would reach the eyes and ears of more than just the delegates and pastors to this meeting. All of our members back home should seriously consider their own "speaking" to those who have not yet been brought to faith in Jesus. Each one should ask himself not only what he is currently doing for the cause of missions, but also how he can improve! It is high time that each one whose name is on the membership roll of one of our congregations wrestle with that statement skeptically put by the agnostic: "If you church-people really took to heart this story of Christ's love for sinners, the very ground would burn under your feet, and you wouldn't rest until you had told it to every man alive."

REPORT OF THE DOCTRINAL COMMITTEE

The following served on the Synod's Doctrinal Committee during the past year; Prof. M. H. Otto (Chairman), the Rev. T. N. Teigen (Secretary), the Rev. Adolph Harstad, Mr. Walter Sheppard, and Dr. Willis Anthony. After the death of the secretary, the Rev. T. N. Teigen, President Orvick appointed Prof. B. W. Teigen to fill the vacancy on the Committee, and he subsequently became secretary of the Committee. President George Orvick and/or Vice-President Luther Vangen have been in attendance at all of the meetings of the Committee.

Meetings of the Committee were held August 17 and 18, December 13, 14 and 15, 1970, March 8 and 9, and May 10, 1971. In addition, last July members of the Committee, together with President Orvick, met with President Lohe of the Lutheran Church of Australia. Members of the Committee were also in attendance at the meeting of the Lutheran Free Conference at Rockford, Illinois, last summer. (The Rev. T. N. Teigen there presented a paper, "Let the Gospel Be the Gospel."), the Lutheran Forum meeting in Milwaukee last October, and the Lutheran Congress held in Chicago last September. Members of the Committee also participated in the Reformation Lectures at Bethany Lutheran College, where Dr. John Montgomery delivered a series of lectures on "Lutheran Theology and the Defense of the Biblical Faith." The Committee has also on occasion served as doctrinal adviser to the president of the Synod.

The meeting with President Lohe of Australia was informative, but from this meeting it became evident that there would not be further meetings for the purpose of discussing doctrine for some time to come. It is apparent that before the Australian Lutheran Church will begin serious doctrinal discussions with the view to fellowship, it will await the results of the doctrinal struggle now going on within the Lutheran Church-Missouri Synod. The meeting with the Free Church Lutherans of Europe, which had originally been scheduled for this August, has been postponed for another year because of the unsettled conditions found throughout the Lutheran Church in the world. When the proposed meetings take place this will undoubtedly entail more expense on the part of the Doctrinal Committee.

In our report to the Synod, it is only proper that the Doctrinal Committee be somewhat specific in stating what doctrinal matters have come under study during the past year. The list of topics dealt with will indicate areas which need study and thought on the part of all members of our Synod. The most intensive study has been devoted to the doctrine of the Church and Ministry, a study which has long been before the Committee (See 1969 Annual Report, Resolution No. 5, p. 39; 1970 Report, p. 41). Pursuant to the 1969 Synodical resolution directing the Doctrinal Committee and the General Pastoral Conference to make every effort to resolve the difficulties connected with the Doctrine of the Church and Ministry, the Committee last January presented to the General Pastoral Conference a series of statements for study and reaction. These statements received preliminary study at that time, are presently being studied in the Circuit Pastoral Conferences, and they are programmed for several sessions of study at the January 1972 General Pastoral Conference.

A source of some discussion and thought during the past years has been the matter of saving faith and trust in God's promises—its resemblances and its differences. One member of the Committee has prepared a preliminary study of this phase of Christian doctrine.

In view of the unsettled conditions in the Lutheran Church, what with the breakdown of doctrinal discipline, the incursion of neo-orthodox doctrine, possibly resulting in breakups of present church bodies and in new alignments, the Committee has been concerned that our church be able to follow soundly Scriptural principles in not compromising God's truth and yet at the same time helping lonely and troubled Lutherans deeply

offended by the Scriptural aberrations found within their own particular synodical organization. With these facts in mind, a member of the Committee has presented for study a paper on "Selective Fellowship", and another one will be presented on what is today called "**Status confessionis**", that is, the position of those orthodox confessors of the truth temporarily in a heterodox body but there confessing the truth and protesting the error that is destroying that church body. Further study and consultation will be necessary to alert our church as to what proper and helpful actions can be taken.

Because of the death of Pastor T. N. Teigen, who had spear-headed the program to involve all our pastors in organized and systematic theological study, this part of the Committee's program has lagged. The Committee is convinced that it is an excellent program, and it will endeavor to implement this program more fully than it has done during the past year. The first-fruits of this program have already appeared in the form of sermon outlines prepared by our pastors and to be published in **The Lutheran Synod Quarterly**.

Finally, at the instigation of the Synod-wide Self-Study Committee, the Doctrinal Committee has devoted considerable time to the examination of and the formulation of the purposes of the Committee; it has also made suggestions for change in the present structure of the Committee so that it can serve the Synod more effectively. Presumably these matters will eventually come before the Synod through the report of the Self-Study Committee.

In these days, when a diminishing minority is keeping the Lord's "Word of Patience", our Savior encourages also us as He did the Church in Philadelphia: "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." (Rev. 3:8). Christ, the holy One of God, has given us the treasures of His pure Gospel. With that gift He also has given us unusual opportunities for extending this Gospel in these days of doctrinal uncertainty. May we, though of little strength, be faithful in the opportunities we have to testify to this saving Gospel.

B. W. Teigen, secretary

ACTION OF THE SYNOD:

The Synod notes with approval the work of the Doctrinal Committee on various doctrinal matters and the progress being made. It urges the Committee to try to distribute material on these subjects to the members of the Synod for study as quickly as possible.

Resolution No. 1: The Confessional Lutheran Church of Finland

BE IT RESOLVED, That the Officers of the Evangelical Lutheran Synod maintain contact with this group and encourage them.

Resolution No. 2: Encouragement for Confessional Lutherans

WHEREAS, The confessional deterioration throughout much of Lutheranism often places faithful confessors in a position of battling against great odds within their own circles, and

WHEREAS, In such a struggle there is often need of and room for the encouragement and support of those who share these concerns, as we ourselves have learned from our own history, therefore,

a) BE IT RESOLVED, That we give earnest heed to the resolutions of the Evangelical Lutheran Confessional Forum urging us to encourage and support concerned members of other Lutheran synods in their confessional battles by,

- 1) *Seeking to make personal contact with them,*
 - 2) *Inviting them as guests to conventions and conferences in our midst,*
 - 3) *Sending them literature we may deem helpful, including our Lutheran Sentinel and Lutheran Synod Quarterly.*
 - 4) *Being ready to accept invitations to set forth our Synod's confessional position and the Scriptural basis for it, and,*
- b) BE IT RESOLVED, That we request the officers of our Synod to continue to take the initiative in laboring for a realignment of Lutherans who wish to remain faithful to God's Word.*

REPORT OF THE BOARD OF MISSIONS

HOME MISSIONS

To us also God has committed His Word of reconciliation; and He has caused the preaching of that Word to bear fruits among us. For this we are thankful.

While it has been our privilege to assist small congregations and missions in twelve cities within our country during the past year, we are aware of many more places where we might work.

As of May 1, 1971, Ascension Lutheran Church of Eau Claire, Wisconsin, no longer requires a subsidy. It has joined with our new congregation in Bloomer, Wisconsin, to form a self-supporting parish.

With the most generous help of true friends outside of our Synod, we were able to send a missionary-at-large to the Syracuse, New York, area. A parsonage has been purchased in Kirkville and services are held in Chittenango.

A new missionary pastor is also at work in the southern part of the Twin-Cities area of Minnesota where Hiawatha Lutheran Church had begun a mission. A congregation has been organized with twenty-four communicant members. An apartment has been rented for the missionary at the rate of \$225 per month. Land, church and parsonage are needed.

Bethany Lutheran Church at Ames, Iowa, now has its own resident pastor and has grown to sixty-seven members, of whom forty-one are communicant members.

Vacancies at the East Grand Forks and Crookston, Minnesota, parish, and the Indian Landing Lutheran Church of Rochester, New York, have been filled. There will soon be a vacancy at Faith Lutheran Church, Muskegon, Michigan.

Pilgrim Lutheran Church, Waterloo, Iowa, has built and dedicated a new parsonage next to the church.

The Board of Missions recommends that a distinction be made between subsidized congregations (where there is little hope of significant growth) and subsidized missions (where there is the prospect of reaching larger numbers of unchurched people). The pertinent resolutions of the Board of Missions are:

"RESOLVED, That a congregation of ten years and over be placed in the category of a subsidized congregation, unless it proves that it should be recognized as a subsidized **mission** congregation; and,

"RESOLVED, That the subsidy of a subsidized congregation be determined by the Board independently of the Mission Scale."

The greater emphasis in our work should be with the subsidized missions. Subsidized congregations should seek to be served as economically as can be done without endangering its spiritual welfare. (E.g. joining multiple parishes, calling pastors who can serve with lower salary, etc.)

For subsidized missions, the Board recommends the following scale of salaries:

Basic salary	\$4,500.00
Car allowance	660.00
Annual increment	90.00 for each year after ordination to a maximum of 20 years

Housing

½ Social Security tax

½ of hospitalization insurance

Utilities

Retirement contribution computed at the rate of 5% of salary.

The Board and the mission congregations are now seeking to adjust subsidies to attain this salary scale within the budget recommended by the Stewardship Committee. To keep within the budget may require that the maximum salary be set at the fifteen year level instead of the twenty year level.

SUBSIDIES PAID 1970-1971

Ames	\$ 3,996.00
Amherst Jct.	250.00
Apple Valley	3,532.00
Ascension, Eau Claire	900.00
Austin	600.00
Chicago	3,000.00
East Grand Forks	1,950.00
Rochester	1,600.00
Syracuse	none
Tacoma	1,200.00
Waterloo	3,804.00
Muskegon	6,900.00
Mason City	4,140.00
Total Subsidies	\$31,872.00
Moving	1,666.00
Board Expense	971.00
Publicity	31.00
Miscellaneous	250.00
	\$34,790.00

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

FOREIGN MISSIONS

Personnel on the field: The Rev. and Mrs. Theodore F. Kuster since July, 1968; Mr. and Mrs. Orlin Myrlie since July, 1968; the Rev. and Mrs. James P. Olsen since May, 1970; Mr. William Krug since September, 1970. Mr. Krug is a "Gospel Overseas" volunteer supported by the Lutheran Collegians and working under our Board. The Kusters have five children, the Olsens five, and the Myrlies one child.

We urge the members of Synod to send letters and greeting cards to our Peru missionaries. Their address is Apartado 5910, Lima I, Peru. We discourage sending packages (except packages of books, clearly marked "Books") because of extremely high duty. Even a brief message means so very much to them. They also need our fervent prayers.

Miss Gloria Bublitz returned from Lima the end of last year and has since become Mrs. Peder Dressel. We thank her for her one and one-half years of devoted service, during which time she opened the first Christian Day School and also demonstrated that an American can live in a barriada. We thank Gloria also for including twenty of our Synod congregations in her speaking tour during January and February.

We are grateful to the Lutheran Collegians for supplying our field with these splendid young workers.

The harvest in Peru is beginning to move from the sowing stage into that of reaping. Over a dozen baptisms and two dozen confirmations of nationals have been reported, including several young men. Confirmation instructions are being conducted continuously. Elementary Christian Day Schools are in operation in three locations and evening high school classes have been started in various locations, taught by members of the staff in their respective fields of specialization, using existing facilities and materials on hand. The print shop is being set up.

We now have property claims in three locations in the *barriadas* of Lima with *barriada*-type buildings. These, together with the used (used up) cars, will become the property of a corporation or judicial entity which is being formed. This is another step in the direction of setting up the indigenous church.

PERU MISSION BUDGET COST SUMMARY

Year	Budget & added appropriations	Disbursed
1967-68	\$10,000	\$ 9,339.01
1968-69	15,900	21,591.39*
	6,000	
	<hr/> 21,900	
1969-70	27,118	22,956.04*
1970-71	27,000	
	4,600	
	<hr/> 31,600	31,451.56* **

* The Aid Association for Lutherans, through its Fraternal Affairs Fund, has covered \$2,410 of these disbursed amounts, representing the language study expenses of the mission staff, during the past three years. For this we are grateful.

** Estimated projection at time of writing.

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

ACTION OF THE SYNOD:

Resolution No. 1: Home Missions

WHEREAS, The Lord has blessed the Home Mission work of our Synod,

a) BE IT RESOLVED, That we hereby express our joy at being workers together with the Lord in the extension of His Kingdom, and

b) BE IT RESOLVED, That a letter of thanks be sent to Independent Lutheran Missions for the generous help given to the mission at Chittenango, New York.

Resolution No. 2: Distinction Between Subsidized Congregations and Subsidized Mission Congregations

WHEREAS, There is little hope of significant growth in some congregations now under the Home Mission Board, and

WHEREAS, We in no wise wish to forsake these congregations, but do want to make good use of the pastoral abilities and the monies entrusted to us by the Lord,

BE IT RESOLVED,

a) That a congregation of ten years and over be placed in the category of a subsidized congregation, unless it proves to the Mission

Board that it should be recognized as a subsidized mission congregation, and

b) That the subsidy of a subsidized congregation be determined by the Board, independently of the Mission Scale.

Resolution No. 3: Missionaries' Salaries

WHEREAS, The Mission Board recommends an increase in salary in order to keep up with the rising cost of living, and

WHEREAS, The Board recommends monetary recognition be given for a missionary's years of service,

BE IT RESOLVED, That the Synod hereby give general approval to the plan, subject to the acceptance of the Synodical budget which reflects such increases.

Resolution No. 4: Foreign Missions

WHEREAS, God has richly blessed the work of our foreign mission, and

WHEREAS, Our missionaries have been thoughtful in sending back reports of their work, and

WHEREAS, The Lutheran Collegians support one worker, and

WHEREAS, Mrs. Peder Dressel (nee Gloria Bublitz) did such good work and also made reports and presentations to many congregations,

a) BE IT RESOLVED, That appropriate letters of thanks be sent by the Synod to the Lutheran Collegians and Mrs. Dressel, and

b) BE IT RESOLVED, That the Rev. P. Anderson lead the assembly in a prayer and the singing of the Doxology in thanks to God for His blessings and with the hope for continued blessing on this work.

Resolution No. 5: Congregations Which Have Become Self-Supporting

BE IT RESOLVED, That we hereby acknowledge our gratitude to God that Our Savior's Lutheran Church, Amherst Junction, Wisconsin; Ascension Lutheran Church, Eau Claire, Wisconsin; and Faith Lutheran Church, Austin, Minnesota, no longer needs the Synod's financial support.

REPORT OF THE BOARD OF REGENTS

and the

PRESIDENT OF BETHANY LUTHERAN COLLEGE

1970-71

Dear Brethren:

It is again our privilege and responsibility to report to you concerning Bethany Lutheran College and its work during the past school year. In addition to presenting facts and figures, we wish to note significant steps in its development and to point out certain things which continue to be our concern.

We feel that Bethany definitely does have a place in the educational world of our times. It has a mission to fulfill. We ask your continuing prayers and support so that Bethany's work may go on and be, with God's blessing, a place in which young men and women may sit at the feet of the Master and hear the One Thing Needful which will not be taken from them.

THE BOARD OF REGENTS

The Board of Regents was composed of the following: Dr. Robert Clark, The Rev. Wayne Halvorson, Mr. Howard Hougan, the Rev. Herbert Larson (secretary), the Rev. Richard Newgard, Mr. William Overn (vice-chairman), The Rev. Wilhelm Petersen, the Rev. M. E. Tweit (chairman), and Mr. Ellsworth Zahl.

The Board held four regular meetings, on the second Monday and Tuesday of August, November, February, and May.

THE FACULTY

The Rev. Raymond M. Branstad was installed as the fifth president of Bethany Lutheran College on the afternoon of Sunday, September 13, 1970, by the Chairman of the Board of Regents, the Rev. M. E. Tweit, assisted by the Dean of the Seminary, M. H. Otto. The Rev. George M. Orvick, President of the Evangelical Lutheran Synod, gave the address. We pray our gracious Lord to bless our new president in his personal life and to prosper his work at our College.

At its February meeting, the Board approved the title of President-Emeritus for Prof. B. W. Teigen and the titles of Professors-Emeriti for Miss Ella B. Anderson and Miss Sophia T. Anderson. These titles were publicly conferred at the College's Commencement exercises in May.

During the past school year, the following have served on the faculty, some part-time:

Louella Balciak
John Branstad
Lois Branstad
Raymond M. Branstad
Edna Busekist
Sally J. Dale
Ruth H. Giles
Elaine Green
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
Dennis Soule
B. W. Teigen
Paul B. Tweit
Bruno Wilinski
C. Jerry Wilske
Ronald Younge

THE STUDENTS

The cumulative enrollment statistics for the 1970-1971 school-year are as follows:

1st year college	116
2nd year college	78
Special & part-time	17
Total	211

The enrollment did not meet the projected figure of 225 students. Student enrollment is a major concern of ours. To provide the kind of education for which our young people are looking, we must offer certain basic courses and so-called extra-curricular opportunities which in turn require a certain basic faculty and staff and facilities. Our present enrollment range is too low to use them efficiently. A school such as ours should have a student enrollment twice the size to bring about an efficient per-student cost. This leads us to the subject of recruitment.

RECRUITMENT

During the past three years Joseph N. Petersen has been the Director of Student Recruitment. He terminated his work at Bethany, however, at the end of the first semester of this school-year in order to begin work as missionary-at-large in the Syracuse, New York area. We are thankful to him for his years of faithful service to Bethany and we ask the Lord's gracious blessing upon him as he works in the mission field.

The Regents and Administration are grateful to Mr. Timothy Knickelbein, who has assisted in the work of recruitment.

With the departure of Pastor Petersen, the Board feels that it is fortunate in securing the services of Mr. John Branstad, who is working as student recruiter for one year.

STUDY GUIDELINES

We expect to make available to the congregations the study guidelines requested (cf. Resolution 2a, p. 53, 1970 Synod Report), which will be statements of the philosophy of Christian Education in general and of the goals of Bethany in particular. Naturally, we strongly urge all our congregations to use these materials.

THE FINANCES

Again this year, we must inform you that the College has a deficit. This is due to a decrease in the expected enrollment and to the fact that the subsidy requested by the Board of Regents from the Synod was reduced in the Synod's certified budget for 1970-1971. The costs of operating Bethany do not, however, decrease appreciably with a smaller enrollment.

In order to help towards meeting the expenses of operating our College, we have again increased the fees, so that for 1971-1972 they are:

	Semester	Year
Tuition	\$455.00	\$ 910.00
Board and Room	400.00	800.00
Fees	50.00	100.00
Total	\$905.00	\$1810.00

Returning students for the 1971-1972 school-year will be granted a \$100 discount if they register by June 1 and make a \$100 deposit by July 1 of this year. Also, the Board of Regents has increased substantially student financial aids and scholarships. Many students will be eligible for these funds.

President Branstad writes in a "Memo" of March, 1971:

"I have just returned from the National Association of Junior Colleges' Convention in Washington, D.C. Here, as at every one of such convention I have been attending, the outlook for private institutions is de-

scribed as very discouraging. Costs have increased dramatically and private support has not followed. Private schools have been forced to increase student costs to the point where many young people who would like to attend can no longer afford to do so. This means that most private institutions are in trouble, so that some schools have closed their doors and more plan to do so at the end of this school year.

"Thank God, our situation is not that acute! But we are faced with the same problems. We can no longer avoid raising student costs. The student fees at Bethany have long been the lowest of any private school of which we are aware, except for certain seminaries or teacher training schools for Christian Day Schools which are supported almost totally by a church body. Naturally, their costs are lower, too, because they offer only one curriculum. On the other hand, church-related junior colleges similar to ours charge considerably more than we do."

Much work has been done during the past year in reworking the salary scale of Bethany personnel.

THE RESERVE FUND

There have been some gifts to the Bethany Lutheran College Reserve Fund during the year. However, no concerted effort has been made to gather funds. We have appointed a Committee composed of members of the Faculty and Board of Regents, which will plan and direct the collection of \$150,000 over the next three years (cf. Resolution 3b, p. 53, 1970 Synod Report). In the meantime, we invite and encourage our people to make substantial gifts to this fund.

NORTH CENTRAL ACCREDITATION

With the granting of Recognized Candidate Status to Bethany by the North Central Association of Colleges and Secondary Schools in April, 1970, we have achieved the first step in full recognition by this Association. During the past school-year, the faculty has continued its Self-Study in response to the recommendations of the Examining Committee of North Central, with a view to strengthening our College in the areas suggested by the Examining Committee.

In connection with this, we have established a Long-Range Planning Committee, composed of certain members of the Regents and Faculty. This group is working in the areas of Curriculum, Public Relations and Student Affairs, and Resources.

Bethany has joined the National Council of Independent Junior Colleges, since it is felt that membership in this Council will be advantageous.

Representatives of Bethany and its Board of Regents have met with the Wisconsin Synod's Commission on Higher Education for discussion of mutual problems and goals. Representatives of the Commission on Higher Education (WELS) attended our August meeting.

CONCLUSION

The need for an immediate increase in enrollment is **critical** for the continued operation of our College. We have tried to present this to all our pastors and congregations in various ways. We have not succeeded in getting as many students from among our member congregations as ought to avail themselves of the great blessings afforded to young people at our Christian College in this day of unbelief, defiance, and unrest. We plead with our members to do all they can to bring students to our College.

In bringing our report to a close, we do so with thankfulness to our Lord for the many blessings which Bethany has enjoyed. We are persuaded that Bethany has a faculty of which it can justly be proud. We are especially thankful that the faculty is deeply concerned that Bethany shall grow and prosper. We have benefitted greatly from their suggestions in finding solutions to many of the problems which confront us in the operation of Bethany. Various members of the faculty continue to

pursue their studies in a continuing effort to improve their already high academic qualifications. There is also a good balance of young and old among the faculty. Even more of a blessing to Bethany is the dedication of its faculty to its Christian purposes. Parents and prospective students alike can have the confidence in Bethany that it will strengthen and preserve the faith in the Savior, the Lord Jesus Christ, of all those entrusted to its care.

It is our conviction that Bethany occupies a unique place in the educational world of our time. We are able to offer a general college course, preparatory to accredited transfer to advanced study in the senior college of the student's choice. This, however, does not make Bethany unique. It is the fact that we are a Lutheran Christian college, at which the Holy Scriptures are held to be infallible and the only sure guide and rule in life, that does so. Many students have come to Bethany searching for the steadying influence of a personal faith in the Lord Jesus Christ, and have found it. Leaving Bethany, they have gone into a life of witness to their Lord, fulfilling the chief purpose for which Bethany exists.

It is possible to think of Bethany as being in a position to move forward in its development and in its service to the Lord of the Church. In order for this to happen, it is vital that all of us come to a clearer understanding of the essential differences in the philosophies upon which public higher education and Christian higher education are based. These differences justify and require the continued existence of Bethany.

For all of these things, we go to the Lord in prayer, confident of His desire that we should pray and confident of His willingness and of His ability to hear and to help, for He "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Ephesians 3, 20-21.

Prof. R. M. Branstad, President
The Rev. M. E. Tweit, Chairman
The Rev. J. H. Larson, Secretary



Prof. Raymond M. Branstad
President of Bethany Lutheran College

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

With thanks to God we can again report that Bethany Lutheran Theological Seminary had a satisfying year. The health of faculty and students was good all through the year and the relationship between the two sectors a wholesome one.

This past year your school of the prophets had an enrollment of 13 students. Of these ten were fulltime students and three served as vicars and were graduated on May 27. Two students are available for vicaring this coming year. In addition four second-year men are engaged in varying degrees of field-work this summer, something they were most anxious to do.

One thing for which those associated with the seminary are very grateful is the donation of \$625 for the Scholarship purposes and \$405 to the Library Fund this past year. These gifts have more than a monetary value, because of the encouragement they give to those who make up the seminary family. The chief support of this work of preparing men for the public ministry comes from the regular contributions to the synodical budget. For all this a sincere thank you. May all be assured that such "labor is not in vain in the Lord."

There is just one more thing we would ask of our people—continue to be on the lookout for gifted young men who might be persuaded to devote their lives to serving their Lord and their Church as pastors and missionaries. Encourage, and, if necessary, assist them, in attaining that goal. "The Lord has need of them."

Prof. M. H. Otto, Dean
The Rev. M. E. Tweit, Chairman
The Rev. J. H. Larson, Secretary

ACTION OF THE SYNOD:

Resolution No. 1: Faculty Honors

WHEREAS, The Board of Regents has approved the title of President-Emeritus for Prof. B. W. Teigen and the title of Professor-Emeritus for Miss Ella B. Anderson and Miss Sophia T. Anderson, therefore,

BE IT RESOLVED, That the Synod acknowledge these titles honoring these faithful servants of the Lord.

Resolution No. 2: Bethany Study Guidelines

WHEREAS, The people of our Synod have need of more information concerning the spiritually unwholesome nature of public education, and concerning the unique Christian education available at Bethany Lutheran College, and,

WHEREAS, The Bethany Lutheran College Board of Regents and faculty have begun preparation of the Study Guides which will present "the philosophy of Christian education in general and the goals of Bethany in particular," therefore

BE IT RESOLVED, That the Board of Regents and the faculty

be encouraged to hasten completion of the Study Guides and make them, as well as discussion leaders, available to congregations as soon as possible.

Resolution No. 3: Bethany Student Recruiter

WHEREAS, Bethany Lutheran College offers a quality education permeated with the "One thing needful," both of which are so needful for young people, and,

WHEREAS, The need for an immediate increase in enrollment is critical for the continuing operation of the college, and

WHEREAS, The office of student recruiter, as it has been developing during the past few years, holds promise of substantially satisfying this need, therefore,

BE IT RESOLVED, That,

a) the Bethany Administration fill the office of student recruiter and proceed with recruitment and development planning consistent with our Fellowship Doctrine and admission policy (ref. page 19—Synodical Handbook),

b) all pastors, alumni and other friends of Bethany make greater efforts to urge qualified young people to attend Bethany Lutheran College for their needed Christian education, and,

c) the Synod acknowledge with thanks the work as student recruiter performed by the Rev. J. N. Petersen during the past three years.

Resolution No. 4: Accreditation

WHEREAS, Much work has been done toward obtaining accreditation with the North Central Association, and much more time and effort will be demanded in the future, therefore,

BE IT RESOLVED, That the Synod support the administration and faculty of Bethany in taking the steps necessary to obtain full accreditation with the North Central Association.

Resolution No. 5: Seminary

WHEREAS, The Board of Regents and the Dean of Bethany Lutheran Theological Seminary have reported that they have experienced a "satisfying year,"

BE IT RESOLVED, That we thank the Lord of the Church for this privilege of preparing young men for the work in God's Kingdom and that we prayerfully continue to look for gifted men and direct them toward serving their Lord as full-time workers.

REPORT OF THE BOARD OF CHRISTIAN SECONDARY EDUCATION

The Board of Christian Secondary Education met on September 25 and 26, 1970, and February 12, 1971, during the 1970-71 fiscal year. Our next meeting is scheduled for September 24 and 25, 1971. Members of the Board during the 1970-71 were: Eugene Dexter, Chairman; Robert Mickelson, Secretary; the Rev. Thomas Kuster; the Rev. Richard Newgard; and Harvey Bell.

A total of \$2,050 was distributed in subsidies for the Spring semester of 1970 and the Fall semester of 1970-71. An analysis of these subsidies appears below:

Semester	Number of Students	Number of Qualifying Institutions	Amount Paid Students	Amount Paid Institutions
Spring 1970	18	2	\$ 700.00	\$800.00
Fall 1970-71	11	Not Applicable	550.00	None
			<hr/> \$1,250.00	<hr/> \$800.00
			800.00	
			<hr/> \$2,050.00	

During the Spring semester four students returned their subsidies. Two students attended institutions which were ineligible for subsidies.

In accordance with Synod's resolution, beginning with the Fall semester of 1970-71 we discontinued subsidizing the high schools of our fellowship which our young people attended.

During the next two fiscal years we anticipate the following requests for subsidies:

	Students Number of	Amount
1971-72		
Spring Semester	13	\$650.00
Fall Semester	14	700.00
1972-73		
Spring Semester	13	650.00
Fall Semester	16	800.00

During the past year our efforts and deliberations have been concentrated on the following subjects:

1. Determining the real need of the subsidies.
2. Promotion of Christian education. On May 9, 1971, the Boards of Christian Elementary and Secondary Education co-sponsored a Christian Education Sunday. Bulletin inserts, sermon aids, and outline material were especially prepared for this day.
3. Parish educational materials for our youth.
4. Formulating a definition of Christian education. Our definition of Christian education is: **that education** whose content and method are both based on and permeated with the truths revealed by God in His Word. Accordingly, both content and method in each academic discipline, arts and sciences alike, should be demonstrably grounded in the teachings of Christianity.
5. Reopening a Christian high school.

It is this Board's prayer that our 1971-72 budget request of \$1,900.00 will not be reduced so that we may continue adequately this work which we feel is of the utmost importance and which is still in its infancy.

Robert O. Mickelson, Secretary

ACTION OF THE SYNOD:

Resolution No. 1: Youth Educational Material

WHEREAS, The Board of Christian Secondary Education has begun a study of parish education materials to recommend for our youth, and

WHEREAS, Such materials are of vital importance in the instruction of our youth, therefore,

BE IT RESOLVED, That the Board continue and conclude its work and bring its report to the next convention.

Resolution No. 2: Subsidies

BE IT RESOLVED, That we continue the present policy of giving subsidy to the Synod students attending a high school of our sister synod.

REPORT OF THE BOARD OF CHRISTIAN ELEMENTARY EDUCATION

The Board met four times in the past synodical year: June 25, 1970; August 25-26, 1970; February 16, 1971; and May 4, 1971. The members of the Board were: Pastor Victor Theiste (chairman), Pastor Theodore Aaberg (secretary), Prof. Glenn Reichwald, Mr. Conrad Faugstad, Mr. Adolph Jungemann, Mr. Donald Whitcomb, and Pastor John Schmidt (Supt. of Schools).

The following schools have been in operation the past year: Lakewood, Wash., 54 pupils; Parkland, Wash., 35 pupils; Mt. Olive, Mankato, 63 pupils; Norseland, Minn., 14 pupils; Scarville, Iowa, 13 pupils; Jerico, Iowa, 14 pupils; Saude, Iowa, 16 pupils; W. Koshkonong, Wis., 23 pupils (estimate). In addition, several ELS congregations make use of Wisconsin Synod Day Schools, among them Holy Cross, Madison, Wis., 17 pupils; and Holton, Mich., 12 pupils. Total ELS students in ELS and Wisconsin Synod Day Schools: 261.

Teacher turnover is at a minimum this year; Miss Carol Wassmann, Scarville, is not returning.

The Board is very happy to report the opening of a new school at Holy Cross, Madison, G. Orvick, pastor. The school will begin operation this fall with grades K-4. Mr. Silas Born, Sparta, Wis., has accepted the call to serve as principal. Mrs. Howard Hougan has accepted the call to serve as teacher of grades 1 and 2. The Board is also happy to note that three schools are adding teachers for the coming school year, namely, W. Koshkonong, Wis., G. Guldberg, pastor; Mt. Olive, Mankato, H. Handberg, pastor; Lakewood, Tacoma, Wash., W. McMurdie, pastor.

The Board is pleased to report that in accordance with instructions from the ELS at its 1970 convention it has made application to Dr. Martin Luther College, New Ulm, Minn., for a teacher-training arrangement for ELS teachers for their third and fourth years of college. This application has been approved by Dr. Martin Luther College and its Board of Control and also by the Wisconsin Synod Board of Higher Education. We are grateful to the Wisconsin Synod for this fraternal help and we encourage those students at Bethany Lutheran College who plan to teach in ELS Day Schools to make use of this excellent teacher-training institution of our sister synod.

The "Lutheran Educators," a group of students at Bethany College who

are interested in teaching, have met during the past year, with Miss Judy Tostenson, teacher at Mt. Olive School, serving as advisor.

School subsidies were granted the past year as follows:

Lakewood	\$1,600.00
Parkland	2,090.00
Holton	950.00
Norseland	900.00
Scarville	750.00

\$6,290.00

The Board has done some work on its own in regard to the Synod's directive to "develop a statement of a Christian philosophy of education at an early date, for consideration by our Synod" (1970 Report, p. 64), and is presently represented by Pastor John Schmidt on a joint committee of the Boards of Christian Elementary, Secondary, and Higher Education studying the matter.

The problems posed by state requirements are still with our schools in Iowa, especially that of requiring a certified principal (Master's degree in elementary school administration) for all schools, public and private, regardless of size. No permanent solution to the problem has been found as yet.

The CDS teachers held a two-day conference last fall at the Saude-Jerico parish, New Hampton, Iowa. In addition, teachers in our West Coast schools hold an annual joint conference with the Wisconsin Synod schools in that area. A three-day workshop is planned for this summer, June 17-19, at Mt. Olive, Mankato, just before the Synod Convention, thus enabling two teachers from the West Coast to attend also. Sunday School Teachers' Institutes have been held quite regularly in many areas of the Synod.

In an effort to conserve finances and at the same time to promote both fulltime and parttime Christian educational agencies, the Board discontinued the publication of the **Christian Elementary School**, replacing it with paid subscriptions for pastors and teachers to **The Lutheran Educator**, a professional educational journal of the Wisconsin Synod. The Board also arranged for a mimeographed bulletin, edited and published by Pastor Paul Madson and the undersigned, with two issues devoted chiefly to the Christian Day School and two issues to part-time agencies. This bulletin is sent to all pastors in sufficient quantities to provide each Sunday School teacher with a copy.

The Board joined with the Board of Christian Secondary Education to sponsor a "Christian Education Sunday" on May 9 of this year. A joint committee prepared a tract, sermon studies, topics for congregation organizations and teachers' meetings, devotions for children, and special articles in the April 22 issue of the **Lutheran Sentinel**.

Beginning this year, the Board will provide the manuscript of a children's Christmas Program each year, with the Publication Board handling the printing and distribution.

The Board has arranged for Pastor Thomas Kuster to present the cause of Christian Elementary Education at this year's Synod Meeting.

The Board is currently working on the Self-Study material submitted to it by the Self-Study Committee of the Synod.

The Board submits the following proposals to the Synod at its 1971 Convention for consideration and adoption:

PROPOSAL NO. 1:

Subject: Special Request for Additional Funds for Fiscal Year 1971-72.

WHEREAS, Mt. Olive congregation, Mankato, has requested a subsidy of \$1500 for the 1971-72 school year to aid it in providing for a third teacher in its school, and

WHEREAS, This financial need could not be anticipated by the congregation or the Board of Christian Elementary Education when the sub-

sidy requests for the 1971-72 school year were called for in February, 1970, and

WHEREAS, This amount was therefore not in the Board's original request for funds for the 1971-72 fiscal year, and

WHEREAS, A conditional request for \$1500 in anticipation of its need was made by the Board of the Synod's Stewardship Committee at its February, 1971 meeting, and

WHEREAS, This request was not granted by the Synod's Stewardship Committee, and

WHEREAS, It is highly desirable for the Synod to lend every encouragement and possible assistance to congregations for the promotion and growth of Christian day schools, therefore

BE IT RESOLVED, That the Synod grant \$1500 in additional funds for Christian Elementary Education for fiscal year 1971-72, and

BE IT FURTHER RESOLVED, That this amount be added to the certified budget of the Synod for fiscal year 1971-72.

PROPOSAL NO. 2:

Subject: Educational Fee Refund for ELS-trained Teachers.

WHEREAS, The Synod at its 1970 convention approved an Educational Fee Refund to Wisconsin Synod-trained teachers who accept calls into day schools of the ELS (cf. Synod Report, 1970, p. 65), and

WHEREAS, ELS-trained teachers who enter Christian day school teaching in our Synod have even higher educational costs than those trained in the Wisconsin Synod, and

WHEREAS, It is highly desirable to have a uniform policy in this matter; therefore,

BE IT RESOLVED, That the ELS establish the same rebate plan for ELS-trained day school teachers as that prevailing for Wisconsin Synod-trained workers in our Synod, effective Sept. 1, 1968, namely, \$100 for each year of attendance (full time) at a Lutheran high school, and \$200 for each year of attendance (full time) at BLC or DMLC, payable one-fourth each year on Sept. 15, over a four year period of teaching, and

BE IT FURTHER RESOLVED, That this rebate program apply to graduates who have earned a teaching degree, with any exceptions to this rule requiring a two-thirds majority vote of members present at a meeting of the ELS Board of Christian Elementary Education.

PROPOSAL NO. 3:

Subject: Larger Budget Allocations for Christian Elementary Education.

WHEREAS, The operation of Christian day schools has become increasingly difficult because of increased financial costs, state requirements, and the spiritual apathy of the day, and

WHEREAS, In spite of these obstacles the cause of Christian education in the day school is moving ahead in the Synod, and

WHEREAS, The Christian day school in the ELS constitutes the largest full-time Christian education endeavor of the ELS in terms of enrollment of ELS members, and

WHEREAS, The funds allocated by the Synod for fiscal 1971-72 (1970 Report, p. 82) for all Christian Elementary Education, full and part-time, constitute only 2.7% of the total funds allocated for all Christian education in the Synod, and

WHEREAS, The Board of Christian Elementary Education urgently needs more funds to carry out its work more adequately; therefore,

BE IT RESOLVED, That the ELS at this convention study its allocation of funds for Christian Elementary Education in its budgets for fiscal 1971-72 and fiscal 1972-73, with a view to increasing those allocations in terms commensurate with the importance and scope of the work of Christian Elementary Education in the Synod.

The Rev. Theodore A. Aaberg, secretary.

GOD LEFT THE KEY AT HOME:

A Statement on Christian Education

By THE REV. THOMAS A. KUSTER

Imagine, if you will, a 30-year-old man with the body of a child.

There are such people, you know, in places like Bethesda Lutheran Home, which we help to support—people, human beings, whose bodies simply fail to mature. They are surely to be pitied.

Yet if we could have more spiritual eyes, we could see much more often a sight much more pitiable: I refer to 30-, 40-, 50-year-old people among us with the **spiritual** maturity of a child. I am sure, in the sight of God, this immaturity is much more sad.

When I speak of spiritual immaturity, I do not refer to child-like faith; Jesus, in fact, tells us that the faith of a child is something to imitate. It is simple, trusting, sure.

But nowhere in Scripture are we encouraged to imitate the spiritual **knowledge** of a child, or the skills and ability that a child has to do the Lord's work. In such aspects of Christian life, we are expected to grow up, to mature. But in such aspects of Christian life, we so often find among us, and in us, and in our children a spiritual immaturity to be pitied.

There are especially three aspects of spiritual immaturity that I should like to mention today, because they are so common.

The first relates to this year's convention theme: it is the inability to speak effectively about Jesus and about spiritual matters. Not only to strangers and unbelievers—not only in mission work are we often so inadequate, so ashamed, so afraid to speak—but even among ourselves, in our own congregations, among our Christian brothers, in our own families, it is so hard for many of us to speak spiritual thoughts. It's a sign of spiritual immaturity. Many of us have changed the apostles' famous declaration, "We cannot but speak the things which we have seen and heard," to say instead, "We **cannot speak** the things which we have seen and heard."

A second sign of spiritual immaturity is the habit of compartmentalizing Christ out of most of life. It's frequently done: people live as if their minds were made up of a number of pigeonholes, one of them marked "religion," and each is separated from the others, none of them affects the others. "Religion" in particular is something they do on Sunday morning, but doesn't affect the rest of the week, the rest of life. A sign of such compartmentalizing is seen in the way some people **act differently** when they know that a pastor is around. When the pastor is there, such people don't act as they usually do; they slip into the "religion" compartment of their brains, and they behave in a manner we could call "churchy." Then, when the pastor goes, they revert to normal. This is an example of keeping religion in its own pigeonhole, separate from real life. It's a kind of spiritual immaturity.

The third sign is most profound: mixed up values. With Christian maturity comes the realization that Jesus is the number one value, of first importance in the life of each of us, and of our families. Yet in many of us—and in all of us sometimes—other things crowd in as more important. In our culture, perhaps the biggest offender is money. Money, and what it can buy, become more important than Jesus, or anything spiritual. I wish there were a dollar in the Synod treasury for every time a pastor has talked with parents about sending their children to a Christian day school, or high school, or college where they could learn to know their Savior better—and the pastor is turned down on the grounds that "it costs too much"—and the pastor has then walked out in disappointment past the color TV, past the two snowmobiles in the garage, past the two cars including one for the teenager, and the boat in the yard, and so on. It's happened many a time. It's a sign of mixed up values, a sign of spiritual immaturity.

But what can be done about such things? Especially, what can be done to prevent our own children, and the children of our Synod, from carrying

into their adult years these kinds of spiritual immaturity just mentioned, and others as well? It's a task for Christian education. The solution to the problems just mentioned (and many others as well) can be oversimplified into one phrase: **Christianity is life**. That is, we should teach children, from the Word of God, that their faith in Jesus is a power that penetrates all they do; it fills up their existence. Jesus is not a **part** of life, but **He is life**—He is, as He said, **THE Life** for all who believe on Him.

If our young people learn to know that, then there will be no difficulty for them in speaking of their faith. As easily as they talk of friends (and they often do), they will talk of their friend, Jesus. As easily as they talk of fun and thrills and adventure (and they often do), they will talk of the satisfaction that comes from knowing the Savior.

If our young people learn to know that Christianity is life, there will be no shutting religion off into a compartment in one corner of the mind—rather, Jesus will be a mark on all thought and all activities.

If our young people learn to know that Christianity is life, there will be no problem of mixed-up values; rather, all values will be shaped by that ultimate value, the cross of Jesus.

And so, let's teach them: Christianity is life.

But how? How do we integrate Christianity into the lives of young people? It's a question of Christian education, and, thankfully, we have the clear guidance of Scripture on the problem. God gives us there the key to the solution of this problem; when we look there, we find that God leaves the key at home. It is not to the church as an institution, not to the school that God gives the primary responsibility in Christian education; but the first responsibility goes to the home.

You are familiar, I am sure, with the passages: "Ye fathers," we read in Ephesians, "provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." And in Deuteronomy 6 we read even more pointedly: "These words which I command thee this day shall be in thine heart; and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest in the way, and when thou liest down, and when thou risest up."

Home, then, is God's primary place for Christian education. Only indirectly does He suggest that the church is responsible, and even less the school. The first responsibility is at home.

Here again we can see the wisdom of God—simply because the church and the school, **by themselves**, are just inadequate to solve the problems described before. The church and the school, by themselves, are inadequate to teach children that Christianity is life. Only Christian education at home can do it consistently and well.

In fact, it might seem that our **over**-dependence on the church and the school to do the Christian educating that should be done primarily at home has intensified some of our problems.

The church, for example, can carry on Christian educating only in part-time agencies: Sunday schools, confirmation classes, vacation Bible schools, released time, and the like. If our goal is to teach children that Christianity is life, the church is handicapped because people just don't live at church; they are there only a part of the time, small segments of life. The part-time agencies of Christian education may actually work against us in some ways. Consider, for example, released time classes. Some pastors, I know, have accomplished a great deal in released time classes. But don't such classes, by their very nature, teach students to compartmentalize? to pigeonhole religion as something separate from the real-life subjects they are taught at school? Don't such classes tend to teach students that Jesus is someone we talk about only at church, but He is not so important at school or on the street, because we never talk about Him there? And might not released time classes, as well as other part-time efforts, contribute to a confusion of values, especially if children learn one set of values there, a different set in the public school, and perhaps a third set at home? The church, with its part-time education agencies, just cannot do it by itself.

Neither can the Christian day school. All who really know Christian edu-

cation will admit that the Christian day school is the best organized agency we have for Christian education. It does the best job, of any organization, of teaching children that "Christianity is life," simply because it influences children a greater part of their time, and a greater part of their lives, than part-time church programs can possibly do. So a Christian day school is a **must** for the proper formal education of Christian children.

But there's the problem: "formal." Our schools, whether public or private, as presently conducted, are formal, and as such aren't really **life**, especially for children. Where else do normally very active children ever go to sit quietly in rows, never making a sound as people talk at them, besides school? Though we indeed teach Christianity in our day schools, the real-life opportunities don't often occur there that allow us to make the application: Christianity is life.

But such opportunities do occur at home. Home is the key. There we find real life as nowhere else. There is the center of real-life experiences that our children all undergo. There, in the home, is where the "sitting in thine house," the "walking in the way," the "lying down" and the "rising up" occur. Home is the hub of life-experiences, and so there Christianity can best be learned.

Do you ever wonder: is there real Christian training going on in the homes of our Synod now? We are told that in the early days of the Slovak Synod, due to a severe shortage of pastoral services, the parents used to instruct their children in the Catechism, and then when the pastor finally got there on his (perhaps) annual rounds, he would simply examine the children and confirm them. How many of the fathers in our Synod would—or could—do that?

Perhaps as a synod we have abused the blessings of pastors apt to teach, of good Sunday schools, of day schools here and there, by depending too much on them. Perhaps, by some radical shift, we ought to bring Christian education back into the home.

By suggesting that, I have no fear of destroying our Sunday schools, our confirmation classes, and our day schools; in fact, I expect them to increase their effectiveness. Because I am sure that if we have homes where the faith of Christ is taught diligently by example and by precept, where the name of Jesus is spoken frequently and reverently, where Christianity is not compartmentalized but fills all the lives of all the family, and where Jesus stands in His rightful place at the head of family values, **there** will be a home that will eagerly use the church, the day school, and all organized religious instruction, not as a substitute, but as an extension of that Christian education received at home.

And that's as it should be.

If all our Synod were filled with homes like that, our churches and schools at all levels would have very, very few of the problems they have now.

Our Synod badly needs a revival of that deep love for Christian education it once had. The place to begin that revival is in your home, and in mine.

ACTION OF THE SYNOD:

Resolution No. 1: Christian Education Sunday

WHEREAS, The Christian Education Sunday held on May 9 was very beneficial,

BE IT RESOLVED, That a Christian Education Sunday be planned annually.

Resolution No. 2: Subsidies

WHEREAS, A \$1500 additional subsidy will strain an already tight budget,

BE IT RESOLVED, That the Board of Christian Elementary

Education include Mt. Olive School among the subsidized schools, and the budgeted subsidy be redistributed among the various subsidized schools.

Resolution No. 3: Rebate Program

BE IT RESOLVED, That the rebate program submitted by the Board for Christian Elementary Education be adopted and included in the 1972-73 budget.

Resolution No. 4: Proposal #3

BE IT RESOLVED, That Proposal #3 be referred to the Stewardship Committee for further study.

REPORT OF THE BOARD OF CHARITIES AND SUPPORT

The Board of Charities and Support held four regular 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; the Rev. Hugo Handberg, treasurer and chaplain. The other members of the board were Mr. Carl Annexstad and Mr. Lavern Hiller.

KASOTA VALLEY HOME

The management of the Kasota Valley Home was in the efficient hands of Mr. and Mrs. John Jordahl. We are grateful that the manager and matron are combining their many talents for the benefit of the residents of the Home with Christian love and zeal. The number has varied between 11 and 14 during the past year. At present we have 14 residents.

The Rev. Hugo Handberg has served 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 chaplain has started a discussion period on Luther's Catechism. The manager conducted morning and evening devotions for the residents.

During the past synodical year the bathroom in the manager's quarters was completed. However, there are several needs which await fulfillment as more funds are available, such as: the painting of the exterior of the building, refurbishing of the office, asphalt floor for the garage, a new roof over the sprinkler tank, replacement of furniture in the residents' rooms, remodeling of the men's bathroom, and salary increases.

It has become necessary to increase the rates for room and board for the residents to \$175.00 for a double room and \$187.00 for a private room. This was done with the approval of the LeSueur County Board.

The activity of neighboring congregations in visiting the residents and providing entertainment and recreation for them was carried on during the year. The Board will continue to try to increase this activity. We solicit the interest of other congregations within a radius of a hundred miles to participate in this endeavor.

BOARD OF SUPPORT

Matters pertaining to this Board were dealt with in connection with our regular meetings at the Kasota Valley Home. During the year two of the recipients of the Support Fund were called to their eternal rest, Mrs.

Henry Ingebritson and Mrs. Louritz Houg. At present we have six who are receiving monthly aid from this Fund. The Support Fund will continue to give help to our retired pastors or their widows, because the Synod Pension Plan which was adopted by the Synod is too new to give adequate aid to the elderly workers of our Synod or their widows.

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 1970

Treasurer's Balance, 1-1-70	\$140.34	
Receipts		
Income from residents	\$22,569.65	
Capital improvement note	2,000.00	
Other income	1,216.08	
Total Receipts	25,785.73	
		\$25,926.07
Disbursements		
Board expense	203.82	
Chaplain	550.00	
Pianist (for Chaplain)	85.50	
Groceries	4,419.02	
Improvements	3,210.04	
Laundry	172.14	
Managerial expenses	564.00	
Miscellaneous	1,149.73	
Refunds to residents	742.45	
Repairs	97.13	
Salaries	9,341.27	
Supplies	247.07	
Tax Withholdings, Fed. and St.	2,614.14	
Utilities	1,278.92	
Total Disbursements	24,675.23	
Treasurer's balance, 1-1-71:	\$ 1,250.84	
Statement subject to audit.		

The Rev. Hugo J. Handberg, Treas.

ACTION OF THE SYNOD:

Resolution No. 1: Kasota Valley Home Chaplain

WHEREAS, Pastor Hugo Handberg has served as chaplain of Kasota Valley Home for a number of years, and

WHEREAS, Pastor Handberg has resigned as chaplain upon his acceptance of the call to serve Parkland Lutheran Church, Tacoma, Washington, therefore

BE IT RESOLVED, That the Synod express its heartfelt thanks to Pastor Handberg for his faithful service.

Resolution No. 2: Resolution of Thanks

WHEREAS, The Kasota Valley Home has been operated on a firm financial basis, and

WHEREAS, The manager and matron of the home have combined their many talents for the home with Christian love and zeal, therefore,

BE IT RESOLVED, That we give thanks to Almighty God for providing faithful servants to serve as members of the board and managers of the home.

Resolution No. 3: Activity at the Home

WHEREAS, Several of our Synod's congregations during the past year have carried on a regular program of visitation providing entertainment and recreation for the residents, and

WHEREAS, The Board of Charities and Support is trying to increase such activity, therefore,

BE IT RESOLVED, That additional congregations be encouraged to help with this program.

REPORT OF THE PENSION BOARD

The Pension Board met once with the Board of Charities and Support and three times independently. Members of the Board are Mr. Lester Amundson, chairman, Prof. Norman Holte, treasurer, and the Rev. Rodger Dale, secretary.

PENSION PLAN

The Pension Board was formed by the Synod at its 1970 convention to administer the Pension Plan. However, credit for getting the plan underway belongs to the Board of Charities and Support. Only when they had chosen a plan and promoted its acceptance did the Pension Board take over administering it.

We are pleased to report that as of May 1, 1971, 33 pastors were enrolled. Others, including the pastors of Home Missions, are seeking enrollment. On the whole, the plan succeeded beyond our expectations. Many congregations are not contributing the recommended 5% of their pastor's annual salary, but at least they are providing some retirement benefits. Three of the 33 pastors enrolled are 65 or older and are paying directly to the special ELS Pension Fund since in less than three years they would accrue no earnings from National Life of Vermont. These monies are being banked by Treasurer Holte. In accordance with the Synod's resolve, he is seeking bonding for himself.

PROPOSED GUIDELINES

The Pension Board was directed by the Synod to draw up GUIDELINES for administering the Pension Fund. The Board, therefore, proposes the following GUIDELINES be adopted by the Synod at its 1971 convention:

GUIDELINES FOR THE ADMINISTRATION OF THE ELS PENSION FUND FOR THOSE 51 YEARS OF AGE OR OLDER AS OF JUNE 30, 1969 (See Resolution 4a, 1970 Synod Report, page 70), AS AMENDED.

1. Regarding independent contributions by a pastor: Added contributions by the pastor, made through his congregation (in order to be

tax exempt), to the existing plan will not reduce the payment by the Pension Board to guarantee an income of \$60.00 per month.

2. The \$60.00 guaranteed monthly income is for life for the pastor with ten years certain to the widow only as regarding contributions by the Synod. This in no way effects the contract with the annuity carrier.
3. For a pastor to be eligible a congregation must pay in for the pastor 5% of his annual income, and
4. Must enter the plan at 5% by February 1, 1972.
5. Those congregations who pay in less than 5% will be dealt with individually as regarding contributions by the Synod.
6. To be eligible for the \$60.00 guaranteed by the Synod, the pastor must have served the Synod eight consecutive years prior to retirement.
7. If through disability the pastor should be unable to comply with the above requirements for contributions or participation in the plan, the benefits would not be reduced.
8. Payments are to commence one month after the pastor's 68th birthday.
9. If a pastor continues to serve a congregation full time after annuity payments have begun, his annuity shall not be reduced by earned income and his congregation shall continue to subsidize the Pension Fund at the same rate.
10. The Pension Board recommends that all congregations contribute to the ELS Pension Fund, e.g., during a vacancy, etc., to relieve the burden upon the Synod.

The Rev. Rodger Dale, Secretary

ACTION OF THE SYNOD:

Resolution No. 1: Guidelines

WHEREAS, The Pension Board at the request of the Synod has prepared guidelines for the administering of the Pension Fund,

BE IT RESOLVED, That the Guidelines for the Administration of the E.L.S. Pension Fund for those 51 years of age or older as of June 30, 1969, be adopted as amended.

Resolution No. 2: Pension Plan for Missionaries

WHEREAS, The Synod resolved to include the missionaries in the Tax Sheltered Annuity Plan (cf. 1970 Synod Report, p. 69 1D) and,

WHEREAS, The report of the Pension Board indicates that the pastors of home missions have not been included,

BE IT RESOLVED, That the Mission Board and the Pension Board expedite the enrollment of the home mission pastors with all possible haste.

REPORT OF THE BOARD OF PUBLICATIONS

The Board of Publications met four times in the course of the year with the Rev. N. A. Madson serving as Chairman.

The Lutheran Sentinel has continued in its 54th year of publication. The Business Manager reports a total of 4960 regular subscriptions, an increase over the former year. 670 additional complimentary subscriptions for 6 months were provided this year to pastors and friends interested in authentic Lutheranism as are we.

Ways and means were studied with the Publisher and the Managing Editor this year to make our Sentinel an attractive publication. Several suggestions were adopted, but an over-all change in style and format was found to be too expensive to consider at this time.

We should be grateful to the editors and managers for their faithful services.

Some financial help was needed to meet expenses, but chiefly to meet the cost of the complimentary subscriptions.

TRACTS—An additional 1000 copies of the tract "The Cost of Confessing Christ" were printed.

5000 copies of the tract: "The Evangelical Lutheran Synod", were ordered since the supply was nearly depleted.

PAMPHLETS under consideration at present are an essay by William Overn in the field of Science, and the Rev. Paul Ylvisaker's Circuit Essay on "The Lord's Prayer" delivered last year.

A POCKET AGENDA of the Official Acts of the Ministry following the structure of our Norwegian Lutheran Liturgy has been printed and should be available from the Lutheran Synod Book Co. at the convention. It contains the Order for Baptisms; Private Communion; Marriage and Burial. It is to be hoped that an Altar Book will follow.

A CITY SET ON A HILL—In the hope of increasing the sale of this volume, the sale price set at the Convention last year of \$3.95 was continued.

CONVENTION REPORTS—2078 copies were sold. \$235 was needed to underwrite the cost of publication.

BULLETIN INSERTS were published concerning the various causes and needs of the Synod under the auspices of this Board. They are to be continued in the coming year.

CHRISTMAS PROGRAM—"The Ageless Christmas Story" by Mrs. W. C. Gullixson was published and provided for our Children's Christmas Services. Additional copies had to be ordered.

CATECHISM WORKBOOK—Printing costs were considered for this publication but appeared excessive for the limited demand. Mimeographing is under consideration at the present time. Copy is now ready for publication.

The Rev. G. A. R. Gullixson, Secretary

MEMORIAL

To the Evangelical Lutheran Synod
Rev. George M. Orvick, President

WHEREAS the Synod in 1966 (Report page 70) admitted that a further revision of the Catechism Explanation would probably be necessary, And WHEREAS I am convinced that it is necessary, I hereby petition the Synod to expedite such a further revision of the Catechism Explanation.

Nils C. Oesleby

ACTION OF THE SYNOD:

Resolution No. 1: The Lutheran Sentinel

WHEREAS, The Board of Publications, along with the Managing Editor and Publisher, have studied ways and means of making our Lutheran Sentinel a more attractive publication, therefore

BE IT RESOLVED, That the Board be encouraged to continue in efforts to improve the format of the Lutheran Sentinel.

Resolution No. 2: Convention Reports

WHEREAS, The Synod Report is an item of historical as well as current interest to the members of our Synod, and

WHEREAS, The publication of the Synod Report last year needed a subsidy of \$235,

BE IT THEREFORE RESOLVED, That congregations be encouraged to make use of blanket subscriptions for the Synod Report.

Resolution No. 3: Memorial of Nils C. Oesleby

WHEREAS, The Synod in 1966 (S.R., p. 70) admitted that a further revision of the Catechism Explanation would probably be necessary, and

WHEREAS, Some pastors feel that such revision is necessary,

a) BE IT RESOLVED, That the Synod reappoint a Catechism Revision Committee, and

b) BE IT FURTHER RESOLVED, That this Committee receive any suggestions for improvement, with a view to publishing a revised edition prior to the depletion of current stock, and

c) BE IT FURTHER RESOLVED, That any major revisions be presented to the General Pastoral Conference for review prior to publication.

Resolution No. 4: Christian Literature

WHEREAS, The Synod cannot afford to publish many books, and
WHEREAS, Good Christian literature is needed in these days,

BE IT THEREFORE RESOLVED, That the Board of Publications initiate a program of recommending good books and other literature from various sources which can be used by individuals of our Synod and in congregational libraries.

REPORT OF THE YOUTH BOARD

The Youth Board of the Evangelical Lutheran Synod met at Bethany College, Mankato, Minn., on October 18-19, 1970, and again on May 13, 1971. The officers elected for 1970-71 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. Wilfrid Frick, Mr. Martin Teigen, The Rev. Erling Teigen and Mr. Bruno Wilinski. Mr. Martin Teigen is the Youth Director appointed by the Board. This is his third year in this position.

LUTHERAN YOUTH ASSOCIATION

The 1970 LYA Convention was held at Camp Courage, Annandale.

Minn., on Sept. 11-13. It was sponsored by the Youth Board. 111 young people were in attendance with 13 counselors. The theme for the convention was: THE AUTHORITIES: RIGHT OR WRONG? The program was well received by the young people.

The 1970 convention left the Board with a serious problem—that of finances. There was a \$985.15 deficit from the operation of the convention. 198 young people had been guaranteed, but only 111 came. The deficit was paid from the Youth Board Camp Fund (\$874.81) and the rest from the regular Youth Board budget.

The Youth Board considers the present synod-wide annual convention to be possibly outmoded. They are planning area conventions or youth rallies for the fall of 1971. There will be no synod-wide convention in 1971.

SUMMER YOUTH CAMPS

Summer camps, under the sponsorship of the Youth Board, were held at two locations in 1970: INDIANHEAD SOUTH was held at Spooner, Wisconsin. The Rev. George Orvick and the Rev. Wilhelm Petersen were the directors. The camp showed a profit which was turned over to the Camp Fund. INDIANHEAD NORTH (Squaw Point) was held at Hillman, Minn. Pastors Erling Teigen and Steven Quist were the directors. There were 64 campers with a staff of 13. In 1970 Camp Lor-Ray was under the sponsorship of its own board of directors.

LYA QUARTERLY

The Youth Director, Mr. Martin Teigen, is the editor of the QUARTERLY. In 1970 the Youth Board assumed the cost of publishing the Quarterly.

ARMED SERVICES COMMISSION

Monthly mailings are being printed and mailed by the Rev. Wilfrid Frick, Fertile, Minn. About 200 go out each month to our Synod service men. Tom Mickelson, a Bethany Seminary student, is the contact man for names and addresses of the service men. All Synod service men receive the booklet "Meditations", "The Lutheran Sentinel," and a monthly printed worship service with two devotions.

THE CHRISTIAN ANSWER

This publication sponsored by the Youth Board is for college age youth. The editor is the Rev. Thomas Kuster, Muskegon, Michigan. Its printer is the Rev. Robert Moldstad, Hillman, Michigan.

The Rev. Steven Quist, Secretary

ACTION OF THE SYNOD:

Resolution No. 1: LYA Conventions

WHEREAS, The Youth Board considers it necessary to reach more young people,

a) BE IT RESOLVED, That we approve the decision to plan area conventions or rallies for 1971, and,

b) BE IT FURTHER RESOLVED, That the Youth Board be encouraged to examine the possibility of scheduling biennial synod-wide conventions and planning annual or semi-annual district rallies in the other years.

COMMITTEE ON PASTORAL CONFERENCE RECORDS

The committee has reviewed the minutes of:

The Pacific Circuit
The Northern Circuit
The Central Circuit
The Southwestern Circuit
The Southern Circuit
The Lake Michigan Circuit

The minutes of the Atlantic Circuit and the General Pastoral Conference were not made available to the committee.

Of the minutes reviewed, the committee finds regular conferences were held, that attendance was excellent, and that the programs were well-balanced.

ACTION OF THE SYNOD:

Approved.

REPORT OF THE STEWARDSHIP BOARD

During the past fiscal year the Lord, once again, moved the hearts of our people, giving us much for which to be thankful. The response of our members enabled us to raise \$239,671.00, which is an average of about \$22.00 per communicant member. The total contribution this year was \$15,548.00 more than we raised last year. This amounts to an average increase of \$1.40 per communicant member. The increase gives us cause to rejoice and to give thanks to Almighty God.

Our total contributions, however, were \$20,200.00 less than the certified budget. The failure to meet our budget gives us occasion for remorse, which should cause our Synod to realize that it must ever strive to make further progress in its stewardship sanctification. It further points out that changes and improvements must be made in our synodical and congregational stewardship programs and a more realistic study made of the adopted synodical budgets.

For the past several years Synod was able or nearly able to meet its budget because our people responded to an end of the year "crash program." This year, once again, such a program was undertaken. The results strongly indicate that this year's "crash program" was relatively unsuccessful, which is attested by the fact that we missed fulfilling the budget by \$20,200.00.

Because of our present fiscal difficulties the Stewardship Board has embarked upon a plan whereby a layman, chosen by the Board, will visit each congregation, presenting a stewardship message to the congregation on a Sunday morning sometime during the fall of the year, if the congregation will permit this person to come. It is hoped that this program will permit more people to understand the Synod's needs and each individual's responsibility and duty toward these needs.

Secondly, during the upcoming year the Board intends to make an extensive study into the possibility of coming up with a plan which would provide ideas and services which could be incorporated into a more complete stewardship program. The Board intends to come with a recommendation to the 1972 Synod Convention.

As we face a convention where our next budget will be adopted, we must be mindful of the fact that due to inflation and continued expansion of our Synod's work, it will necessarily be larger than the previous one. However, the budget must also be commensurate with our willingness and ability to contribute to the churches' work.

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.

FISCAL YEAR

At Synod's request the Stewardship Board made a more intensive study regarding changing the fiscal year. This study included polling the congregations.

The following question was asked: Should Synod's fiscal year be changed. Forty six (46) congregations responded to this question. Thirty nine (39) answered yes. Five (5) answered maybe. Two (2) answered no.

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, and

WHEREAS, Congregational response was overwhelmingly in favor of changing the fiscal year dates; 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, 1973, and

BE IT FURTHER RESOLVED, That Synod adopt an 8-month budget for the period from May 1, 1972 to December 31, 1972.

1971-1972 BUDGET

The Stewardship Board recommends that Synod certify the proposed budget for 1971-1972.

Board	Proposed Budget
Bethany Lutheran College	\$107,000
Bethany Lutheran Seminary	25,000
Secondary Education	1,350
Foreign Missions	27,000
Home Missions	48,000
Synod Fund	40,000
Youth Board	1,500
Charities and Support	5,620
Christian Elementary Education	7,200
Publications Board	1,725
Church Extension	500
Bethany College (deficit)	19,080
Total	\$283,975

1972-1973 BUDGET

The Stewardship Board recommends that Synod certify the proposed budget for 1972-1973.

Board	Proposed Budget
Bethany Lutheran College	\$120,000
Bethany Lutheran Seminary	26,000
Secondary Education	1,350
Foreign Missions	29,000
Home Missions	50,000
Synod Fund	65,000
Youth Board	1,500
Charities and Support	5,620
Christian Elementary Education	7,200
Publications Board	1,725
Church Extension	500
TOTAL	\$307,895

Following is the tabulated list of congregational contributions given during the 1970-1971 fiscal year.

Pastor:	Congregation	Amount
Aaberg, T.	Norseland	\$ 5,487
Aaberg, T.	Norwegian Grove	1,556
Anderson, P.	Delhi	343
Anderson, P.	Rock Dell	3,818
Anderson, P.	Our Savior's	1,903
Christopherson, D.	Holton	1,135
Dale, R.	Richland	5,340
Falk, R.	1st American	2,265
Frick, W.	Calvary	1,018
Frick, W.	First Evanger	1,066
Guldborg, G.	Western Koshkonong	4,485
Gullixson, G.	Central Heights	989
Gullixson, W.	Bethany	2,951
Gullixson, W.	Our Savior's	5,900
Halvorson, W.	River Heights	3,828
Halvorson, W.	Grace	795
Handberg, H.	Mt. Olive	10,427
Haugen, P.	Center	2,564
Haugen, P.	Scarville	4,792
Jecklin, P.	St. Paul's	2,179

Kuster, A.	Our Savior's	4,127
Kuster, T.	Faith	588
Larson, H.	Redeemer	1,276
Larson, H.	Trinity	2,482
Lee, S.	Newport	1,534
Lee, S.	St. Paul's	2,948
Lillegard, D.	Concordia	1,317
Lillegard, D.	First	2,193
Lillo, J.	Forest	1,429
Lillo, J.	Zion	1,019
Madson, N.	Bethany	8,759
Madson, N.	Trinity	2,389
Madson, P.	Harvard St.	3,265
McMurdie, W.	Lakewood	2,975
Mathison, R.	Faith	457
Mathison, R.	Hartland	1,931
Mathison, R.	Manchester	814
Merseth, A.	First Shell Rock	2,594
Merseth, A.	Lake Mills	2,313
Merseth, A.	Lime Creek	1,751
Merseth, A.	Somber	1,747
Miller, F.	First English	1,436
Moldstad, R.	Faith, East Jordan	4,729
Moldstad, R.	Faith, Hillman	814
Nelson, D.	Concordia	99
Nelson, D.	Cross Lake	495
Nelson, D.	Froen	319
Nelson, D.	Our Savior's	779
Nelson, D.	St. Paul's	902
Newgard, R.	Our Savior's	9,777
Oesleby, N.	Pinehurst	848
Orvick, G.	Holy Cross	16,370
Petersen, P.	Pilgrim	2,584
Petersen, W.	Grace	2,445
Petersen, W.	Our Savior's, Amherst Jct.	2,007
Petersen, W.	Our Savior's, Elderon	588
Petersen, J.	Chittenango	100
Quist, S.	King of Grace	14,559
Strand, A.	St. Mark's	3,176
Schmidt, J.	English	4,537
Schmidt, J.	Zion	3,757
Theiste, F.	Bethany	817
Theiste, H.	Parkland	2,144
Theiste, V.	Bethel	3,051
Theiste, V.	Oslo	371
Tweit, M.	Jerico	8,599
Tweit, M.	Saude	3,261
Unseth, E.	St. Timothy	6,083
Vangen, L.	Ascension	806
Vangen, L.	Concordia	5,010
Werling, W.	St. Martin's	3,579
Werling, W.	St. Paul's	1,646
Weyland, F.	Hiawatha-Heritage	6,550
Wosje, C.	Clearwater, Oklee	351
Wosje, C.	Clearwater, TRF	137
Wosje, C.	Mt. Olive	670
Wosje, C.	Nazareth	960
Wosje, C.	Oak Park	979
Wosje, C.	St. Petri	199
	Immanuel, Audubon	2,040
	Our Savior's, Hawley	1,051

East Paint Creek	2,109
West Paint Creek	1,268
Indian Landing	965
Good Shepherd	247
Ernest Geistfeld, Sec.	

ACTION OF THE SYNOD:

Resolution No. 1: Laymen Speaker Proposal

WHEREAS, The Stewardship Board intends to embark on a plan whereby laymen will be available during the Fall of the year to visit the congregations of the Synod on a given Sunday morning to present the Synod's financial needs through a stewardship message, therefore,

a) BE IT RESOLVED, That we endorse this proposed informational program of the Stewardship Board, and,

b) BE IT FURTHER RESOLVED, That all our congregations be urged to make use of these available laymen, and,

c) BE IT FURTHER RESOLVED, That the Stewardship Board publicize this plan throughout the Synod.

Resolution No. 2: Proposed Stewardship Program

WHEREAS, The Stewardship Board intends to make an intensive study of a plan which would provide ideas and services that could be incorporated into a more complete stewardship program, therefore,

BE IT RESOLVED, That we encourage the Stewardship Board in this vital area and urge it to bring its recommendations to the 1972 Synod Convention.

Resolution No. 3: Deficits

WHEREAS, Our attention is called to the fact that the operating deficit for 1970-1971 fiscal year amounted to \$18,333.50 which has been borrowed from a bank, and,

WHEREAS, There is a remaining deficit of \$19,080 from 1968-1969 fiscal year which also has been borrowed from a bank, therefore,

BE IT RESOLVED, That this combined deficit of \$37,413.50 be pro-rated over the next three fiscal years (\$12,500 in 1971-1972; \$12,500 in 1972; and \$12,413.50 in 1973).

Resolution No. 4: 1971-1972 Budget

BE IT RESOLVED, That the Synod certify a budget of \$261,570 for the 1971-1972 fiscal year to be allocated as follows:

Bethany Lutheran College	\$101,000
Bethany Lutheran Seminary	23,000
Secondary Education	1,350
Foreign Missions	25,000
Home Missions	46,000
Synod Fund	38,000
Youth Board	1,200
Charities and Support	5,620
Christian Elementary Education	6,200
Publications Board	1,200

Church Extension	500
Operating Deficits	12,500
Total	\$261,570

Resolution No. 5: Fiscal Year

WHEREAS, The Stewardship Board believes it would be advantageous for the 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, and,

WHEREAS, Congregational response to a recent poll was overwhelmingly in favor of changing the fiscal year dates, therefore,

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

b) BE IT FURTHER RESOLVED, That the new fiscal year become effective beginning with the calendar year on January 1, 1973, and,

c) BE IT FURTHER RESOLVED, That the Synod adopt an 8-month budget for the period from May 1, 1972 to December 31, 1972.

Resolution No. 6: 1972 Abbreviated Budget

BE IT RESOLVED, That the Synod adopt a tentative budget of \$191,830 for the abbreviated 1972 fiscal year, May 1-December 31, to be allocated as follows:

Bethany Lutheran College	\$ 72,720
Bethany Lutheran Seminary	16,560
Secondary Education	972
Foreign Missions	18,000
Home Missions	33,120
Synod Fund	27,360
Youth Board	864
Charities and Support	4,046
Christian Elementary Education	4,464
Publications Board	864
Church Extension	360
Operating Deficits	12,500
Total	\$191,830

Resolution No. 7: Report of Stewardship Board

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

Resolution No. 8: Fiscal Year Transition

BE IT RESOLVED, That in the interim period, the Stewardship Board, in cooperation with the Board of Trustees, develop a program to provide an orderly transition to the new fiscal year which will be approved at the 1972 convention. Included would be the provision that the Synod request all congregations to submit to the Stewardship Board a Statement of Intent in regard to their contribution to

the Synod, and based on this data, the Stewardship Board will draft a proposed budget. This proposed budget shall be submitted to the congregations for study in adequate time for them to discuss with their delegates to the Synod Convention.

REPORT OF THE LAY DELEGATES' EQUALIZATION FUND

Statement of Cash Receipts and Disbursements

RECEIPTS

October 3, 1969 to October 1, 1970

Cash Balance October 3, 1969	\$ 435.10	
Contributions from Congregations	2,045.00	
Synod—Interest on Note	\$ 33.75	
TOTAL	\$2,513.85	

DISBURSEMENTS

Delegates Mileage Payments	\$2,265.79	
Chairman Expenses & Office Supplies	29.00	2,294.79
Cash Balance October 1, 1970	219.06	
Note Receivable—ELS	\$750.00	
TOTAL FUND BALANCE	\$969.06	

Reconciliation of Account at Security State Bank

Madison, Wisconsin	\$219.06
Edward J. Watland, Chairman	

ACTION OF THE SYNOD:

Resolution No. 1: Lay Delegates' Fund

BE IT RESOLVED, That the Synod approve the report of the Lay Delegates' Equalization Fund.

REPORT OF THE BOARD OF TRUSTEES

The Board of Trustees of the Evangelical Lutheran Synod respectfully submits the following report of its deliberations and the business conducted on behalf of the Synod. Quarterly meetings were held on August 24 and November 22 and 23, 1970, and on February 22 and May 24, 1971.

Members of the Board are President G. Orvick, Secretary W. C. Gullixson, Treasurer S. E. Lee, Pastor A. Merseth, Messrs. E. Aasen, B. Bogeskov, L. Meyer, H. Roberson, and E. Storlie. Vice President L. Vangen serves as advisor at the Board meetings. Pastor A. Merseth served as Secretary of the Church Extension Fund. Messrs. H. Roberson and B. Bogeskov were Bethany Housing Administrators.

THE SYNOD'S PROPERTIES

A joint meeting was held with the Board of Regents in November, 1970, to discuss management of faculty housing and disposition of synodical materials stored at the College. It was resolved by the Board of Trustees to entrust the responsibility of the care and maintenance of the Bethany faculty residences to the Bethany Lutheran College Board of Regents. An annual allocation for these expenses shall be set up by the Board of Trustees on the basis of a request by the Board of Regents. The total amount paid by the College for such care and maintenance shall be reimbursed each month by the Synod's treasurer. Contemplated major repairs and capital improvements beyond the allocation should be submitted in advance to the Board of Trustees.

Five acres at Ames, Iowa, were purchased for \$12,500.00. It adjoins Bethany Lutheran Church there.

Pilgrim Lutheran Church, Waterloo, Iowa, has completed its new parsonage on the church property at a cost of \$20,800.00. The old parsonage is being sold for \$24,000.00.

A house was purchased (\$22,500.00) for the missionary-at-large in Kirkville, New York.

The house at 119 Hinckley St., Mankato, has been sold for \$19,500.00.

Heritage Lutheran Church, Burnsville, Minn., has chosen property for a church site; the Board authorized the purchase of the property as recommended by the Mission Board.

The President's house on the Bethany campus was renovated at a cost of \$8,610.00.

Insurance coverage on all the faculty residences was checked and upgraded as needed.

FINANCES

The Board is very concerned about the matter of debt repayment by the Synod. Funds that are borrowed to begin new missions—such as for purchasing property, a parsonage, and building a first unit—soon add up. Usually \$80,000 to \$120,000 are spent to establish each new mission. The cost of helping to establish new missions, plus the cost of providing faculty residences in Mankato, should become a regular part of the Synod's obligation. The overall debt of the Synod in mortgages and notes outstanding is also a concern.

Is it not poor management to fail to designate a certain portion—say 10%—of the annual budget for direct debt repayment? Is it not a part of the expense of doing the Lord's work, which should be included each year in the annual budget? The issue becomes acute when the budget is not met and the one item omitted is debt repayment.

The Board wishes to call attention to the fact that the operating deficit for the 1970-71 fiscal year amounted to \$18,333.50. This amount has been borrowed from a bank. It is the recommendation of the Board that the Synod convention should make provision for such repayment.

The Board also recommends that the Synod in convention carefully evaluate its ability to meet the proposed budget for the 1971-72 fiscal year.

LEGACIES

Ingeborg Anderson, Lake Mills, Lake Mills, Iowa\$1,000.00
Alice Anderson, Our Saviour's, Madison, 1,568 shares of Wisconsin Power
and Light

We give thanks to the Lord for His goodness in directing these gifts to the Synod.

JUBILEE FUNDS

The following allocation of Jubilee Funds was adopted by the Board:

\$50,000.00	Bethany Boiler Improvement
12,043.31	Ingathering Expenses
93,414.74	Debt Reduction
140,122.10	Church Extension Fund
<hr/>	
\$295,580.75	as of Feb. 22, 1971

ARCHIVES

Prof. B. W. Teigen accepted the appointment as Director of the Evangelical Lutheran Synod Department of Archives and History.

ELS FOUNDATION

Several letters of information about the ELS Foundation have been mailed to the pastors in the Synod; a presentation was made at the general pastoral conference in January. Since the approval of the Guidelines by the Synod (Synod Report, 1970, p. 87), the ELS Foundation Committee has begun its work by emphasizing the value and need of individuals preparing **wills** for the sake of their families and for the advantages of estate planning. It is hoped that members will remember their favorite charities—among them the ELS Foundation.

The secretary of the committee attended a three-day Seminar on Deferred Giving through Wills, Trusts, Life Income Contracts, Insurance Contracts, etc.

A 16mm. colored movie film entitled, "God's Will Through Yours," has been purchased for use by congregations in the Synod.

Tracts entitled, "The State Has Made Your Will . . . If You Have Not," have been distributed throughout the Synod, and helpful tracts are available to those who write for them.

W. C. Gullixson, Secretary

REPORT OF THE TREASURER

BUDGET ALLOCATIONS

Bethany College and Seminary	\$135,000.00
Charities and Support	6,220.00
Christian Day School	7,394.16
Secondary Education	2,308.15
Church Extension	500.00
Foreign Mission	31,206.26
Home Mission	35,019.35
Publications	1,200.00
Synod	19,140.76
Youth Board	1,683.47
Total Received for the Budget	\$239,672.15

BETHANY LUTHERAN COLLEGE

Bethany College and Seminary Budget	\$135,000.00
Mortgage Payments:	
Principal — \$7,433.53	
Interest — \$8,248.07	15,681.60
Bethany College and Seminary	119,318.40
	<hr/>
	\$135,000.00 \$135,000.00

First Federal Savings and Loan Association Mankato, Minn. holds a first mortgage for \$150,000.00. Balance due as of April 30, 1971 \$122,826.93.

BETHESDA LUTHERAN HOME WATERTOWN, WIS.

Contributions	\$ 898.39
Paid to Bethesda Lutheran Home	\$ 898.39

CHRISTIAN DAY SCHOOL

Budget	\$ 7,394.16
Subsidies to five schools	\$ 6,290.00
Teacher Training	300.00
Printing Expense	194.69
Board Expense	609.47
	<hr/>
	\$ 7,394.16 \$ 7,394.16

CHRISTIAN SECONDARY EDUCATION

Budget	\$ 2,308.15
Subsidies (Institutions)	\$ 800.00
Subsidies (Children)	1,250.00
Board Expense	258.15
	<hr/>
	\$ 2,308.15 \$ 2,308.15

CHURCH EXTENSION

Deficit May 1, 1970	\$ 90.59
Budget	\$ 500.00
Payments Received	7,155.00
Loans to two churches	3,000.00
Balance April 30, 1971	4,564.41
	<hr/>
	\$ 7,655.00 \$ 7,655.00

CHURCH EXTENSION CAPITAL FUND

Balance May 1, 1970	\$107,656.09
Balance April 30, 1971	\$103,001.09

CHARITIES AND SUPPORT FUND

Budget		\$ 6,220.00
Payments	\$ 6,220.00	

FOREIGN MISSION

Budget		\$ 31,206.26
Aid Association grant for language study		248.00
Salaries & Rent	\$ 19,832.83	
Moving Expense	3,000.00	
Furniture and Fixtures	1,049.50	
Shipping Printing Press	660.00	
Car Allowance	2,710.00	
Child Schooling	638.75	
Language Study	1,144.00	
Office Supplies & Misc.	2,419.18	
	\$ 31,454.26	\$ 31,454.26

GOLDEN ANNIVERSARY JUBILEE

Balance May 1, 1970		\$ 219.20
Contributions		336.00
Resident Fund	\$ 555.20	
	\$ 555.20	\$ 555.20

Report to date:	
Boiler Plant	\$ 50,000.00
Church Extension	140,122.10
Debt Reduction	93,414.74
Expenses	12,043.91
	\$295,580.75

HOME MISSION

Budget		\$ 35,019.35
Board Expense	\$ 1,200.01	
Moving Expense	1,666.06	
Misc.	281.50	
Subsidies	31,871.78	
	\$ 35,019.35	\$ 35,019.35

HOME FOR THE AGED

Balance May 1, 1970		\$ 3,027.49
Contributions		350.00
Balance April 30, 1971	\$ 3,377.49	
	\$ 3,377.49	\$ 3,377.49

MISCELLANEOUS

Bethany College Auxiliary	\$ 25.00
Camp Lor Ray	125.00
Bethany Reserve Fund	392.32
Seminary Scholarship	159.00
Bethany Food Drive	30.00
Hong Kong Mission	25.00
Amer. Bible Society	2.00
Indian Mission Shawano	20.00
St. James Broadcast	32.00
Wis. Child Service	123.50
Paid to various funds	933.82

PUBLICATIONS

Budget		\$ 1,200.00
Sale of Annual Reports		2,414.50
Sale of books		797.13
Printing Expense	\$ 366.12	
Annual Reports	2,650.00	
Board Meeting	197.28	
Paid on loan	1,198.23	
	<hr/>	<hr/>
	\$ 4,411.63	\$ 4,411.63

Balance due on Loan Fund \$7,544.20

BETHANY COLLEGE RESIDENCES

Payments Received		\$ 1,700.00
Synod Fund		11,421.17
Loan Fund		18,333.50
Jubilee		555.20
Mortgage Payments		
Principal	\$ 5,755.95	
Interest	4,573.05	\$ 10,329.00
Insurance		1,147.52
Repairs		20,339.03
Taxes		194.32
	<hr/>	<hr/>
	\$ 32,009.87	\$ 32,009.87

LUTHERAN SENTINEL

Subscriptions		\$ 8,900.76
Synod Fund		151.80
Expenses	\$ 9,052.56	
	<hr/>	<hr/>
	\$ 9,052.56	\$ 9,052.56

SYNOD FUND

Budget		\$ 19,140.76
Estates		12,151.77
Interest Payments		2,296.94
Synod Quarterly (Included in budget \$165.00)		22.00
Refund		84.00
Administration	\$ 3,238.60	
Officers' Allowance	1,400.00	
Trustees	1,458.33	
Printing & Postage	1,230.36	
Convention Expense	622.63	
Equalization for Professors	512.00	
Auditor and Legal Expense	649.14	
Doctrinal Committee	406.84	
Coin Folders	2,113.78	
ELS & WELS Forum	467.73	
Interest	9,468.02	
Stewardship Committee	409.02	
Lutheran Sentinel	151.80	
ELS Foundation	1,146.05	
Residences	11,421.17	
	<hr/>	<hr/>
	\$ 33,695.47	\$ 33,695.47

YOUTH BOARD

Budget		\$ 1,683.47
Christian Answer	\$ 239.50	
Printing	80.31	
Camp Expense	129.86	
Armed Service	945.39	
Board Expense	288.41	
	<u>\$ 1,683.47</u>	<u>\$ 1,683.47</u>

ESTATE FUND

Balance May 1, 1970	\$ 363.63	
Mamie Notseter Estate	7,000.00	
Ingeborg Anderson Estate	1,000.00	
Martin Robinson Estate	240.75	
Oscar Huso Estate	380.03	
Alice Anderson Estate (1568 shares Wis. Power & Light) Int.	3,167.36	
Synod Fund	<u>\$ 12,151.77</u>	
	<u>\$ 12,151.77</u>	<u>\$ 12,151.77</u>

STATEMENT OF NET WORTH OF SYNOD'S RESIDENCES

As of April 30, 1971

Residence	Value	Mortgage	Balance Due
Austin — 924 Plum St.	\$ 19,900.00		
Cords — 913 Marsh St.	22,000.00	\$ 16,000.00	\$ 10,146.72
Echo I — 114 Echo St.	26,250.00		
Echo II — 110 Echo St.	25,750.00		
Electa — 130 Electa Blvd.	19,500.00		
Gullerud — 429 Division St.	18,000.00		
Johnson — 225 Hickley St.	27,300.00	19,500.00	13,604.64
Kirby — 119 Hickley St.	20,000.00	13,200.00	10,871.84
Knollcrest — 101 Knollcrest	22,000.00	15,000.00	7,047.05
Krogstad — 920 Marsh St.	13,000.00		
Long — 909 Marsh St.,	29,300.00	17,000.00	8,735.92
Main — 803 Main St.,	20,100.00	15,000.00	12,419.31
Marsh — 1062 Marsh St.,	25,000.00		
Meixner 624 Marsh St.,	11,750.00		
Owen — 933 Marsh St.	16,000.00		
Plum — 1004 Plum St.	14,500.00		
President's — On Campus	25,000.00		
Rollings — 120 Long St.	18,000.00	9,885.97	2,523.47
New Lots — Marsh St.	8,100.00		
Schwartz — 411 6th St.	12,600.00		
Steiner — 812 Marsh St.	5,000.00		
Traeger — 915 Plum St.	22,000.00	16,000.00	10,205.10
	<u>\$421,050.00</u>	<u>\$121,585.97</u>	<u>\$ 75,554.05</u>

Summary:

Mortgages:	\$ 75,554.05	Valuation:	\$421,050.00
Loans	138,129.66		213,683.71
	<u>\$213,683.71</u>	Net Worth	<u>\$207,366.29</u>

Note: The Knollcrest Residence has been sold. The balance due on the contract for deed was \$19,740.33 at Jan. 1, 1971
The Kirby Residence has been sold. The closing date has been set for June 1, 1971. The price \$19,500.00.

LOAN PROGRAM 1970-71

Congregation	Original Loan	Paid Since 5-1-70	Total Paid	Balance Due
Ascension, Eau Claire, Wis.	\$ 2,520.80	\$ 2,335.80	\$ 2,520.80	0
Int. Pd. 206.87				
Bethany, Ames, Ia.	1,750.00			\$ 1,750.00
Bethany, Princeton, Minn.,	5,000.00			5,000.00
Int. Pd. 150.00				
Central Heights, Mason City, Ia.,	27,125.00		725.02	26,399.98
Int. Pd. by Synod 889.38				
Total Int. 4,776.89				
Concordia, Traverse City, Mich.	9,000.00	500.00	2,500.00	6,500.00
Int. Pd. 164.57				
Faith, Muskegon, Mich.	88,594.69		1,357.00	87,237.69
Int. Pd. by Synod 4,771.73				
Total Int. 5,433.09				
Grace, Madison, Wis.	50,638.12	5,572.13	26,858.12	23,780.00
Int. Pd. 1, 438.87				
Lakewood, Tacoma, Wash.	26,733.97	2.63	6,789.17	19,944.80
Int. Pd. 997.37				
Mt. Olive, Mankato, Minn.	10,000.00	1,000.00	1,250.00	8,750.00
Int. Pd. 735.00				
Pilgrim, Waterloo, Ia.	129,821.67	1,840.00	4,056.59	125,765.08
Int. Pd by Synod \$5,077.46				
Totals	\$351,184.25	\$ 11,250.56	\$ 46,056.70	\$305,127.55

S. E. Lee, Treas.

CHURCH EXTENSION FUND REPORT

During the fiscal year 2 loans were made from the Church Extension Fund. A loan of \$2,000.00 was granted to Our Savior's Lutheran Church, Bagley, Minnesota, in October, 1970; and a loan of \$1,000.00 was granted to Harvard Street Lutheran Church, Cambridge, Mass., in April, 1971.

Repayments on the loans during the fiscal year have amounted to \$7,155.00.

The following is a statement of the congregations' accounts:

Congregation	Original Loan	Paid since 5-1-70	Total Paid	Balance Due	Date Due
Bethany, Princeton, Minn.	\$ 6,100.00	\$ 610.00	\$ 3,253.36	\$ 2,846.64	1976
Central Heights, Mason City, Ia.	7,500.00		1,335.00	6,165.00	*
Grace, **					
Madison, Wis.	40,000.00			40,000.00	1978
Harvard St., Cambridge, Mass.	1,000.00			1,000.00	1981

Indian Landing, Rochester, N.Y.	20,000.00		7,500.00	12,500.00	1975
Lake Mills, Lake Mills, Ia.	3,000.00	300.00	900.00	2,100.00	1978
Lakewood, Tacoma, Wash.	35,000.00	3,500.00	11,991.99	23,008.01	1978
Mt. Olive, Mankato, Minn.	10,000.00	1,000.00	1,250.00	8,750.00	1979
Our Savior's, Bagley, Minn.	2,000.00			2,000.00	1980
Pinehurst, Eau Claire, Wis.	11,097.50	345.00	7,566.06	3,531.44	1973
Redeemer, New Hampton, Ia.	7,478.65	900.00	6,878.65	600.00	1971
Trinity, Jasper, Minn.	5,000.00	500.00	4,000.00	1,000.00	1972

* 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.

** The congregation marked by a double asterisk is on a special repayment schedule and will begin payments on its loan during the 1971-72 fiscal year.

Pastor A. Merseth
Church Extension Secretary

Evangelical Lutheran Synod Board of Trustees
W. C. Gullixson, Secretary

ACTION OF THE SYNOD:

Resolution No. 1: Legacies

BE IT RESOLVED, That the Synod with thanks to God, acknowledge the bequests made for the work of the Synod from the estates of Ingeborg Anderson, Lake Mills, Iowa, and Alice Anderson, Madison, Wisconsin.

Resolution No. 2: E.L.S. Foundation

WHEREAS, The E.L.S. Foundation Committee has begun its work of emphasizing the value and need of individuals preparing wills for the sake of their families, and their church; therefore

a) BE IT RESOLVED, That congregations make use of the film and tracts made available through the Foundation, and

b) BE IT FURTHER RESOLVED, That individuals be urged to remember the E.L.S. Foundation in their wills.

Resolution No. 3: Budget Allocations

BE IT RESOLVED, That the Synod approve the budget allocations by the Board of Trustees for the 1970-1971 fiscal year.

Resolution No. 4: Report of the Trustees

BE IT RESOLVED, That the Synod approve the report of the Board of Trustees. (This includes Church Extension, Loan Program and the audited Treasurer's Reports.)

Resolution No. 5: 1972 Convention Date

BE IT RESOLVED, That the 1972 Convention of the Evangelical Lutheran Synod be held June 18-23.

Resolution No. 6: Eligibility Rule for Nominating Committee

WHEREAS, A need was expressed that this rule (Handbook, page 86, C, 1) be up-dated so that more men might be eligible to serve on this committee, therefore,

BE IT RESOLVED, That the rule be amended to read as follows: "No member of the following boards of the Synod whose term expires, shall be a member of the nominating committee: Boards of Trustees, Regents, Secondary and Elementary Education, Doctrinal, Missions, Support, Publications, Youth and Stewardship.

AUDITOR'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, 1971. 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, 1971 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
May 19, 1971

White, Flowers, Reinholtz, Pfefferkorn
Certified Public Accountants

Evangelical Lutheran Synod
Mankato Minnesota

EXHIBIT A

STATEMENT OF ASSETS AND LIABILITIES
Modified Cash Basis
April 30 1971

ASSETS	
Cash on hand	\$ 24 434 86
Church extension loans receivable	103 501 09
Notes receivable	325 482 72
Bethany Lutheran College (Note 1)	2 594 781 00
Residences and other properties (Note 2)	<u>469 710 99</u>
Total Assets	<u>\$3 517 910 66</u>

LIABILITIES	
Overdraft - cash in bank	\$ 15 047 40
Downpayment on house	200 00
Notes payable	176 580 24
Mortgages payable	<u>309 775 43</u>
Total Liabilities	<u>501 603 07</u>

NET WORTH	
Balance May 1 1970	\$2 986 179 10
Add: Additions - Bethany Lutheran College	36 481 00
Add: Additions - Notes Receivable	3 960 11
Total	<u>\$3 026 620 21</u>
Less: Excess expenditures over income	(10 312 62)
Balance April 30 1971	<u>\$3 016 307 59</u>

NOTES:

- (1) Bethany Lutheran College property is shown at the value contained in an audit report as of June 30, 1970 of Linton & Paulus, Certified Public Accountants. Working capital and reserve funds on hand in the College corporation are not included in assets of the Synod. It is made up as follows:

Investment in plant & equipment	\$3 122 806 00
Less: Obligations due on plant	528 025 00
Net Investment	<u>\$2 594 781 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
6	Cost	\$111 810 99
12	Outside appraisal	216 100 00
8	Internal appraisal	141 800 00
Total		<u>\$469 710 99</u>

- (3) At April 30, 1971 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

EXHIBIT B

STATEMENT OF INCOME AND EXPENDITURES
Modified Cash Basis
Year Ended April 30 1971

	Budget Accounts	Non Budget Accounts	Total
INCOME			
Contributions - unrestricted	\$238 672 15	\$ 1 584 39	\$240 256 54
Contributions - restricted	248 00		248 00
Income from publications	3 233 63	8 900 76	12 134 39
Interest received	2 364 98	2 375 24	4 740 22
Estates		11 788 14	11 788 14
Disbursement refunds	2 176 25	2 008 53	4 184 78
Miscellaneous	84 00	933 82	1 017 82
Total receipts	<u>\$246 779 01</u>	<u>\$27 590 88</u>	<u>\$274 369 89</u>
Contribution by note cancellation	1 000 00		1 000 00
Total Income	<u>\$247 779 01</u>	<u>\$27 590 88</u>	<u>\$275 369 89</u>
EXPENDITURES			
Subsidies	\$165 750 18	\$	\$165 750 18
Interest paid	16 675 82	12 000 00	28 675 82
Christian day school expenses	300 00		300 00
Printing expense	1 862 08		1 862 08
Board expense	2 553 32		2 553 32
Salaries and rent - missions	19 832 83		19 832 83
Other expenses - Foreign missions	11 621 43		11 621 43
Other expenses - home missions	1 947 56		1 947 56
Annual reports	2 650 00		2 650 00
Administrative	3 238 60		3 238 60
Officers allowance	1 400 00		1 400 00
Trustees	1 458 33		1 458 33
Convention expense	622 63		622 63
Equilization	512 00		512 00
Auditing and legal	649 14		649 14
Committees, forums and workshops	1 283 59		1 283 59
Coin folders	2 113 78		2 113 78
ELS Foundation	1 146 05		1 146 05
Christian answer	239 50		239 50
Camp expense	2 306 11		2 306 11
Armed service	945 39		945 39
Payments to organization		1 832 21	1 832 21
Sentinel expenses		9 052 56	9 052 56
Insurance		1 147 52	1 147 52
Repairs		20 339 03	20 339 03
Taxes		2 202 85	2 202 85
Total Expenditures	<u>\$239 108 34</u>	<u>\$46 574 17</u>	<u>\$285 682 51</u>
Excess - Income over Expenditures (Deficit)	<u>\$ 8 670 67</u>	<u>(\$18 983 29)</u>	<u>(\$ 10 312 62)</u>

Evangelical Lutheran Synod
Mankato Minnesota

EXHIBIT C

STATEMENT OF SOURCES AND USES OF FUNDS
Modified Cash Basis
Year Ended April 30 1971

FUND SOURCES	
Decrease in cash	\$ 6 274
Net receipts for church extension fund	4 155
Net increase in notes and mortgages payable	43 057
Cash deposit on house sale	<u>200</u>
Total Funds Available	<u>\$53 686</u>
FUND USES	
Deficit: Income over expenditures	\$10 313
Net increase in notes receivable from member churches	<u>43 373</u>
Total Funds Used	<u>\$53 686</u>

DEVOTIONS

"I BELIEVED, THEREFORE HAVE I SPOKEN"

Monday Morning—The Rev. Luther Vangen

Matthew 28:16-20a: WE HAVE A MISSION

Hymn: "Spread, O Spread, Thou Mighty Word"

We all have a Mission! Jesus declared it to His followers in His Great Commission. "Go, therefore, and make disciples of all nations." A disciple is one who is a learner and a follower. He is a person who through God's Word has learned to know himself as a sinner and Jesus Christ as his only Saviour, who lays hold on Him and His merits, and who trusts with all his heart in Him alone.

The means by which this mission is to be carried out are indicated in the text. The Means of Grace are the Gospel and the Sacraments. By these God's Holy Spirit brings men to faith and keeps them in faith unto everlasting life.

Helping to carry out the Great Commission is to be the work of **every one of the Lord's followers**. It is also our work as a Synod. All aspects of our Synod's work, education, home missions, foreign missions, youth, armed services, publications, etc., are important ways in which we as a Synod continue to labor in obedience to our Lord's Great Commission. We have Christ's promise, "My word will not return unto me void. It will accomplish that which I please."

Monday Afternoon—The Rev. A. M. Harstad

I Peter 4:10-11: MISSION MEANS STEWARDSHIP

Hymn: "Renew Me, O Eternal Light"

God has been so very good to us in giving us all we have. By far the most important gift He has given us is His Son. Our response to His gifts is a life dedicated to His service. We must not be servants of sin, but of God.

What does God want from me? He wants me to serve Him by serving my fellow man first. I am to use everything for the total benefit of my fellow man. My whole life is to be to the Glory of God.

Tuesday Morning—The Rev. W. F. McMurdie

John 15:5: CHRISTIANS BRING FORTH MUCH FRUIT

Hymn: "Take My Life and Let It Be Consecrated, Lord, to Thee"

Today many are saying that Christians do not need God's Law. However, to refuse to use God's Law is to become antinomian (against the Law). God's Law is still needed in order to remind the Christian that he has the sinful flesh, to curb the sinful flesh, and to show him what are truly good works. So we notice that Jesus used both Law and Gospel in speaking to the people of His day.

In the text Jesus points out that those who abide in Him will bring forth much fruit. He does not say that Christians **ought** to bring forth much fruit; or **should** bring forth much fruit, but that abiding in Christ they **will**. He reminds us that good works are necessary. He does not say that they are necessary to salvation, or even necessary in order to keep in faith. Rather Jesus says that if we "abide in Him," that is, truly believe in Him, we will bring forth fruit.

But these good works are not good fruit unless they are done from love and thankfulness for what Jesus has done for us in dying for us. For Jesus says, "Without Me, ye can do nothing," that is, nothing well-pleasing to God. In Christ, a Christian will indeed do good works.

Tuesday Afternoon—The Rev. Theodore Aaberg

John 3:5-6: THE NECESSITY OF EVANGELISM

Hymn: "Rise, Thou Light of Gentile Nations"

The speaker defined evangelism as the proclamation of the Gospel to unbelievers. The proclamation is made formally and informally by clergy-

men and laymen. "Repentance and remission of sins should be preached to all men." Evangelism is needed because

1. natural man is spiritually dead,
2. Jesus alone is the Savior of the world,
3. only the Holy Ghost can create faith.

Evangelism is unclear to many today. Those who have abandoned the Gospel grope for meaning in missions. If Christianity does not have something that the world cannot do without, why bother with evangelism?

Knowing about the need for Evangelism does not automatically mean we will do anything about it. We need zeal for the Gospel along with our knowledge of it. We need to pray the Holy Ghost for gifts to carry out this work, for zeal and for courage.

Wednesday Morning—The Rev. R. Moldstad

Luke 15:3-7: DO NOT NEGLECT THE INDIVIDUAL

Hymn: "Jesus Shall Reign Where'er the Sun"

Our Peru missionaries, early in their work among the poor, were asked: "Are you really Lutherans? Are Lutherans really interested in the poor?" If it were true that we Lutherans shunned work among the poor, it would have to be for the reason that we didn't consider them worthy of our attention—in other words, that we feel we are better than certain poor people.

We treasure this parable of 100 sheep and the picture of Jesus as our Good Shepherd. But let us not forget it was told to those who complained that Jesus sought out the despised—He even ate with sinners.

Jesus was of another mind and heart. His love was **omni-directional**. It went out to all, no matter who, what, or why people were what they were. It is this facet of His love that assures us that we are included.

This love He would teach us: Doesn't this mean to go to the jails, the skid rows, the mental wards, hospitals, and slum ghettos? To seek out the drunks, the dope addicts, convicts, and delinquents? Will not this love cause us to seek the backslider in our congregations and those who turned from Christ to the world? Does it not mean that we do mission work in rural areas and ghettos as well as in suburbs?

How much rejoicing in heaven over each sinner who repents! Let us not neglect the individual. Let us not idly say there is nothing I can do!

Wednesday Afternoon—Memorial Service for the Rev. T. N. Teigen

The Rev. W. Werling

I Corinthians 4:1-2: HE SERVED

Hymn: "Who Knows When Death May Overtake Me!"

Pastor Torald Teigen was given grace by God to believe in His Son and to serve Him. Scripture says, "We are His workmanship." Torald Teigen was called into that workmanship. He served in faithfulness to the Word and he served in fellowship with his brethren and his Lord.

Pastor Teigen lived in the Word and spoke the Word. He believed, therefore he spoke. He wrote essays for two Lutheran Free Conferences. The last, "Let the Gospel Be the Gospel," revealed Pastor Teigen's joy and confidence in the Gospel. He was a real teacher at these conferences. He was a great help to his friends and a fearless witness for the truth to the enemies of the Word.

Pastor T. N. Teigen was faithful in his fellowship. He is now a member of the same Church—that of just men made holy by the blood of Christ who stand before the throne in heaven. It is with joy that we sing of Pastor Teigen and of all God's sainted servants: "Therefore with angels and arch-angels and with all the company of heaven we laud and magnify Thy glorious name."

Thursday Morning—The Rev. R. Dale

I Peter 3:15: MINE TO SHARE

Hymn: "Thee Will I Love, My Strength, My Tower"

This Word of God gives both the command to witness our hope in Christ and the direction as to how we can do this. To be faithful witnesses of our

hope we must possess Christ and be possessed by Him. The mere practice of the essentials of religion will not make us witnesses. Peter says we should first "sanctify the Lord God in our hearts." This can be done if we are filled with the Word of Christ for then we will be filled with Christ Himself. Our pastors must study and preach the Word better, and our people must listen more thoughtfully. Then the Spirit of God will make us faithful witnesses.

Thursday Afternoon—Prof. B. W. Teigen

Commemorating the 40th Anniversary of Ordination of Pastor W.

Werling and the 25th of Pastor P. Anderson and Prof. J. Madison

Psalm 118:17: THESE HAVE HAD THE PRIVILEGE

Hymn: "I Praise Thee, O My God and Father"

Today we thank God for His gifts. When our Lord Jesus Christ had ascended on high and led captivity captive, He gave gifts to men: He made some apostles, some prophets, some evangelists, and some pastors and teachers. We thank God that He gave to sinful mankind the combined gift of 90 years of service, of preaching the Gospel from these men. We thank God that they have had the privilege of living and declaring the works of the Lord.

Psalm 118 is a psalm of jubilant thanksgiving because the stone which the builders refused has become the chief cornerstone. "This is the day which the Lord hath made; we will rejoice and be glad in it." May the joy of these three servants of the Lord and the joy of all of us be merged with "the voice of the great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready" (Rev. 19:6-7).

Compiled by the Rev. S. Quist

CONVENTION NOTES

Three mission congregations, all three of which were begun as preaching stations by a neighboring ELS congregation, were received into membership with the Synod. Grace Lutheran Church, Crookston, Minn., is the daughter congregation of River Heights Lutheran Church, East Grand Forks, Minn. Heritage Lutheran Church, Burnsville, Minn., was begun under the auspices of Hiawatha Lutheran Church, Minneapolis, Minn. The congregation at Good Shepherd Lutheran Church, Bloomer, Wis., was first served by the pastor and vicar of Concordia and Ascension Lutheran Churches, Eau Claire, Wis. We note with joy the blessing on the mission work done by our local congregations. Representatives of these new member congregations were welcomed by the convention.

Eight pastors were admitted into membership with the Evangelical Lutheran Synod during the convention, a most welcome addition to our workers in the Synod's parishes. Pastors Frederick W. Theiste, Ronald L. Mathison, M. Dale Christopherson, John E. Smith, and Warren Granke are recent graduates of our seminary. Pastors Frank A. Miller, Neelak Tjernagel, and Emil C. F. Stubenvoll were formerly members of other Lutheran synods and requested to join our Synod. We sincerely welcome them into our fellowship.

Teacher Andrew Bilich of Lakewood Lutheran School, Tacoma, Wash., was received into permanent advisory membership with the Synod.

GREETINGS

Vice President M. J. Lenz of the Wisconsin Ev. Lutheran Synod brought greetings from his synod and the regrets of President Naumann who could not attend our convention this year.

A telephone greeting was read from the Rev. E. W. Halvorson of the

Federation of Authentic Lutherans, a new group formed to encourage conservative Lutherans. Later in the convention Mr. Richard Hannenberg of Chicago, Ill., a member of the same group, was welcomed as a visitor.

A tape-recorded greeting from our workers in Lima, Peru, was played to the assembly during consideration of the subject of Missions.

Pastor Matti Roininen brought greetings from the Confessional Lutheran Church of Finland. He had studied our language in preparation for this trip to the United States.

ELSLO BANQUET

The ladies of Mt. Olive Lutheran Church served the ELSLO banquet in the new fellowship hall of the church. Main speaker was Mr. Dennis Dyrhaug of Minneapolis, a professional estate planner, who presented the need for wise estate planning. The two-year-old E.L.S. FOUNDATION is encouraging members to make a will for the protection of their families and to take the opportunity to remember their favorite charities—putting God's will in their will.

Also on the program were brief messages by President G. Orvick, Pastor A. Kuster, and Pastor W. Gullixson. The film purchased by the FOUNDATION was shown and is available for showing throughout the Synod, as requested by the congregations. It is entitled "God's Will Through Yours." The presentation by Mr. Dyrhaug will be available also by cassette and overlays.

New officers of ELSLO were introduced: President Chester Grossman, Vice President, Secretary Alvin Hansen, Treasurer Kenwood Arvold, and Pastoral Advisor the Rev. S. E. Lee.

ELECTIONS

On Wednesday afternoon the elections to the boards and committees were held. Re-elected to the Board of Trustees was Mr. Harvey Roberson, Elma, Iowa. A new member on the board will be Mr. Ralph Sorenson, Fisher, Minn.

On the Board of Regents Mr. William Overn and the Rev. Richard Newgard were re-elected. Visitors were chosen for the various circuits for terms of three years: Northern Circuit, the Rev. Wayne Halvorson; Central Circuit, the Rev. Theodore Aaberg; Southwestern Circuit, the Rev. Paul Anderson; Southern Circuit, the Rev. M. E. Tweit; Lake Michigan Circuit, the Rev. Wilhelm Petersen; Atlantic Circuit, the Rev. Paul Madison; Pacific Circuit, the Rev. Wm. McMurdie.

Pastor Victor Theiste was re-elected editor of the LUTHERAN SENTINEL, and his staff is the same, except for the addition of the Rev. Neelak Tjernagel as a contributing editor. The office of Business Manager will be filled by the Rev. Paul Haugen. Mr. Leo Cunningham, who resigned after serving faithfully as business manager for several years, was thanked by the convention.

STEWARDSHIP

"I Believed, Therefore Have I Given" was the paraphrase of the convention theme used as a summary of the Stewardship presentation by the Rev. Paul Petersen, Waterloo, Iowa. Our gifts to the work of spreading the Gospel are a vital part of our "speaking" to the unbelievers.

The Board of Stewardship has a plan to send laymen into each congregation which requests their assistance in promoting a full stewardship program. The Board is most interested in getting every congregational treasurer to remit the Synod's monies on a monthly basis.

THE NEW PRESIDENT OF BETHANY

"The Lord has placed our Bethany Lutheran College in a unique position, and in a very special field," President Branstad declared to the pastors, delegates and friends in the session treating of higher education. "The Lord has blessed the efforts and the struggles of our fathers in founding our institution for such a time as this when our college and seminary can serve as a catalyst and a headquarters for faithful followers of God's

Word. The Lord is opening doors to us now. We plead for your support and effort and work and prayers," President Branstad concluded.

SPECIAL SERVICES

A memorial service for the sainted Pastor Torald N. Teigen, who died in September, 1970, was conducted on Wednesday. Pastor W. Werling was the speaker.

Another special service marked the 90 years of combined work in the kingdom by Pastor W. Werling (40 years), Pastor P. Anderson (25 years), and Prof. J. Madson (25 years).

ENCOURAGEMENT OF CONFESSIONAL LUTHERANS

A significant resolution for the encouragement of confessional Lutherans was passed. After faithful confessors are placed in a position of having to battle against great odds within their own circles, there is need for encouragement and support, we know from our own history. By personal contacts and testimony, we ought to work for re-alignment of Lutherans who wish to remain faithful to God's Word, it was resolved.

A SURPRISE

With considerable surprise the convention found itself through with the work at hand by Thursday evening, a whole day early. Many stayed on overnight to enjoy viewing a moving picture about the mission field in Peru.

Our Synod convention was blessed with fair weather—beautiful weather most days—"good growing weather" as one said. Above all, we grew in appreciation for the One Thing Needful.

Sincere gratitude is due to all who made the convention run so smoothly, especially to Mt. Olive Lutheran Church and Bethany Lutheran College, our hosts. Dean M. H. Otto and Mr. Dennis Natvig were in charge of arrangements. Miss Elaine Green was in charge of the food service. The Synod's secretary acknowledges with thanks the faithful work and assistance of the secretaries and other helpers.

LETTERS BY THE SYNOD

The Synod resolved to send letters of greeting to the Lima, Peru, Mission, Mr. Leo Cunningham, the Rev. Paul Lehenbauer, Lutheran Collegians, Federated Authentic Lutherans, Mrs. T. N. Teigen, Mr. Oliver Honsey (brother of Mrs. Inger Ingebritson), Pastor Emeritus C. A. Moldstad, Miss Emma Tyssen, and Pastor P. Ylvisaker. Letters were also sent to the congregations who did not send delegates to this convention, urging them to send representatives in the future.

W. C. Gullixson, Secretary

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
MINNESOTA				
	Audubon—Immanuel		11	G. Guldberg
	Bagley—Our Savior's	6 W on #2	10	D. Nelson
	Clearbrook—Concordia	8 SW	8	D Nelson
	Crookston—Grace	418 S. Ash	9; S 10:45	W. Halvorson
	E. Grand Forks—River Heights			
		1708 2nd St. NW	11; S 9	W. Halvorson
	Fertile—First Evanger			
		Washington & Elm	*	W. Frick
	Fosston—Cross Lake	8 NW	9	D. Nelson
	Grygla—St. Petri		*	C. Wosje
	Hawley—Our Savior's	6th & Joseph	9:30	G. Guldberg
	Lengby—St. Paul		11	D. Nelson
	Oklee—Clearwater	6 N, 4 E	*	C. Wosje
	Oklee—Oak Park	11 N, 4 E	*	C. Wosje
	Trail—Mt. Olive		9	C. Wosje
	Trail—Nazareth	12 N, 2 E	*	C. Wosje
	Ulen—Calvary		*	W. Frick

NORTH DAKOTA

Mayville—First American				
	220 2nd St. NE	11; S 9:30	R. Falk	
E. Grand Forks, Minn. (See above)				

Central Circuit No. 2

MINNESOTA

Burnsville—Heritage	Hwy 13 & Co. 30	9:30; S 9	E. Teigen
Gaylord—Norwegian Grove	8 S	*	T. Aaberg
Golden Valley—King of Grace			
	6000 Duluth	9 & 10:30	S. Quist
Kasota—Kasota Valley Home		*	Vacancy
Mankato—Mt. Olive		8:30 & 10:45	Vacancy
	Marsh & Guenther	S 9:30	
Minneapolis—Hiawatha	1420 E. 43rd	10:45	F. Weyland
Princeton—Bethany	801 S. 6th	8 & 11	W. Gullixson
Princeton—Our Savior's	10 W, 4 S	9:30	W. Gullixson
St. Peter—Norseland	10 NW	*	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	9; S *	J. Schmidt
Delhi—First		*	P. Anderson
Jasper—Rose Dell Trinity		9	M. Tweit
Luverne—Bethany	Kniss and Adams	10:30	M. Tweit
Tracy—Zion	2nd & Emory	11; S *	J. Schmidt

SOUTH DAKOTA

Sioux Falls—Bethel	1200 S. Covell	10:45; S 10	V. Theiste
Volga—Olso	7 S	8:30; S 8	V. Theiste

Southern Circuit No. 4**IOWA**

Ames—Bethany	3219 Diamond	10; S 9	F. Theiste
Calmar—Trinity	Charles & Clark	*	H. Larson
Forest City—Forest	10th & M	9:30; S 10:45	J. Lillo
Lake Mills—Lake Mills	1st N & Grant	8:15	A. Merseth
Lake Mills—Lime Creek	4 N, 1 W	9:30	A. Merseth
Lawler—Saude	10 N, 1 W	*	Vacancy
Mason City—Central Heights			
	1819 S. Coolidge	9; S 10	G. Gullixson
New Hampton—Jerico	9 N, 2 E	*	Vacancy
New Hampton—Redeemer			
	Sherman & Court	*	H. Larson
Northwood—First Shell Rock			
	Central & 15th	11	A. Merseth
Northwood—Somber	10 W, 1 S	9:30	A. Merseth
Scarville—Center	5 S	*	P. Haugen
Scarville—Scarville		*	P. Haugen
Thompson—Zion		11; S 9	J. Lillo
Thornton—Richland		10:30; S 9:30	R. Dale
Waterloo—Pilgrim	3815 Ansborough	10; S 9	P. Petersen
Waterville—East Paint Creek	3 N	*	J. Smith
Waukon—West Paint Creek	5 E	*	J. Smith

MINNESOTA

Albert Lea—Our Savior's			
	320 W. College	10:45; S 9	R. Newgard
Austin—Faith	4th St. SE	8	R. Mathison
Hartland—Hartland		11	R. Mathison
Manchester—Manchester		9:45	R. Mathison

Lake Michigan Circuit No. 5**ILLINOIS**

Chicago—St. Mark's	1701 N. Tripp	10:30	A. Strand
Chicago—St. Paul's	2215 W. North	10:45; S 10:30	P. Jecklin
Lombard—St. Timothy	547 N. Main	8 & 10:30	E. Unseth
		S 8 & 9:30	

MICHIGAN

E. Jordan—Faith	5 E on Wilson Rd.	*; S 11	R. Moldstad
Hillman—Faith	M-32	*; S 8	R. Moldstad
Holton—Holton	7594 Brickyard Rd.	10	D. Christopherson
Muskegon—Faith	1761 N. Roberts Rd.	10; S 9	Vacancy
Suttons Bay—First	321 St. Marys	9	D. Lillegard
Traverse City—Concordia		11	D. Lillegard
	10th & Wadsworth		

WISCONSIN

Amherst Junction—Our Savior's		11	W. Petersen
Ashland—First English	7th & Vaughn	9:30	F. Miller
Bloomer—Good Shepherd		11:15	W. Granke
Clintonville—St. Paul	N. Park & Anne	10:30	W. Werling

Cottage Grove—Western Koshkonong	8 SE	10; S 9:30	N. Madson
Eau Claire—Ascension	1500 Peterson	9:15	W. Granke
Eau Claire—Concordia	321 N. Farwell	10:15; S 9	L. Vangen
Eau Claire—Pinehurst	3304 Fern Ct.	8 & 10:15	N. Oesleby
Elderon—Our Savior's		9:30	W. Petersen
Madison—Grace	1 S. Rosa Rd.	10; S 9	W. Petersen
Madison—Holy Cross	2670 Milwaukee	9 & 11;	G. Orvick
		S 8:30 & 10	
Madison—Our Saviour's	1 S. Hancock	10:30	A. Kuster
Marinette—First Trinity		8 & 10	E. Stubenvoll
	Wells and Grant St.		
Portage—St. Paul's	6 NW on Hy 127	9	S. Lee
Shawano—St. Martin	5 SW	9	W. Werling
Wisconsin Dells—Newport			
	4 SE on Hy 16	10:30	S. Lee

Atlantic Circuit No. 6

MASSACHUSETTS

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

NEW YORK

Chittenango—Chittenango Mission		10:30	J. Petersen
Rochester—Indian Landing		10:30	N. Tjernagel
	650 Landing Rd. N		

Pacific Circuit No. 7

WASHINGTON

Tacoma—Lakewood	10202 112th SW	11	W. McMurdie
Tacoma—Parkland			
	Pacific Ave & 123rd	10:30; S 9	H. Handberg

* Consult pastor

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Mr. Donald Larson, 5340 N. Lilac Dr., Minneapolis, Minn. 55430

(2 years, elected 1970)

Prof. J. B. Madson, 114 Echo St., Mankato, Minn. 56001

(3 years, elected 1970)

Prof. Paul Helland, 1062 Marsh St., Mankato, Minn. 56001

(3 years, elected 1971)

The Rev. Paul Petersen

Mr. Ernest Geistfeld, Luverne, Minn. 56156

Ex officio member: Treasurer of the Synod

EQUALIZATION COMMITTEE

(3 years, elected 1969)

The Rev. Steven Quist

(3 years, elected 1970)

Mr. Edward J. Watland, 500 Powers Ave., Madison, Wis. 53714

(3 years, elected 1971)

Mr. Stanley Reinholtz, 444 N. Blackhawk Ave., Madison, Wis. 53705

TRANSPORTATION SECRETARIES

The Rev. S. E. Lee

Alt. The Rev. F. R. Weyland

The Rev. G. A. R. Gullixson

Alt. The Rev. E. G. Unseth

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THE EVANGELICAL LUTHERAN SYNOD FOUNDATION

"The EVANGELICAL LUTHERAN SYNOD FOUNDATION is established for the purpose of soliciting gifts, other than for current operating funds, for the Synod, its agencies, and as requested, for its congregations and for the theological seminary, college, and other institutions related to the Synod. The FOUNDATION is to encourage the making of wills, gift annuity agreements, trust agreements, insurance contracts, etc., under which the Synod or any of its parts or agencies may become an actual or contingent beneficiary."—(Adopted by the Evangelical Lutheran Synod, 1969.)

IS GOD'S WILL INCLUDED IN YOUR WILL?

The FOUNDATION is ready to serve those who are concerned about their responsibility to our Lord and Savior Jesus Christ, as well as those who are concerned about the needs of our church. It stands ready to serve as no other agency can.

A. *GIFTS AND DONATIONS OF MONEY*

The EVANGELICAL LUTHERAN SYNOD FOUNDATION is ready to receive, administer, and distribute gifts of money designated for the general work of our church or any specific phase of its activities. Such gifts may be designated for any purpose the donor may desire, and they may be divided in any way.

In keeping with the donor's wishes, the principal may be used for the purpose designated, or the principal may be held intact while the income alone is used for the work of our church.

B. *GIFTS OF REAL ESTATE AND OTHER PROPERTY*

The FOUNDATION is ready to receive, administer and distribute gifts of real estate, securities, or other property designed for the general work of our church or for any specific phase of its activities (including local congregations). If desired the FOUNDATION is ready to make arrangements whereby the donor will receive a gift annuity agreement income for life or a life income agreement income.

C. *BEQUESTS THROUGH WILLS*

In a very real sense your will is a continuation of your own life and influence. It is an expression of your wishes, a document that acts as your representative in distributing the material things you leave behind. Only you know how you wish them distributed. Only you have the power and the right to make your own will. If you don't have a will, the state makes a will for you through the laws that apply when a person leaves no will.

The E.L.S. FOUNDATION urgently appeals to you: Make a will, and make your will a "Christian" will by remembering the Lord Jesus Christ and His Church in it.

Gift Annuity Agreements, Life Income Gift Agreements, Life Insurance Gifts, Gifts Through Trusts and Memorial Gifts, may be used; and the FOUNDATION is ready to serve you or counsel with you.

LEGAL FORM FOR GIFTS TO THE SYNOD FOUNDATION THROUGH WILLS (check with your attorney).

I give, devise and bequeath to the EVANGELICAL LUTHERAN SYNOD FOUNDATION (a Minnesota and Wisconsin Corporation)

(Insert sum of money or description of property which sum, or property, or proceeds thereof)

to be used as directed by the donor or, if no direction as to use is stated, as its Board of Directors may determine.

Send inquiries to:

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Mankato, Minnesota 56001

PAROCHIAL REPORT FOR THE YEAR 1970

Number	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	9	1	1	1	720	4	5	10	75	53	116			61		7	65			6	18	12,335	5,000	125,000		
2.	Ill.	Chicago	5	St. Paul's	1	P. Jecklin	104	80	12	5		4	3	531		1	11	48	52	69			40		4	103			1	11	11,695	2,758	98,000		
3.	Ill.	Lombard	5	St. Timothy	1	E. Unseth	321	200	28	8	2	8	3	927	4	2	11	106	104	168											27,493	6,277	116,512	34,390	
4.	Iowa	Ames	4	Bethany	1	F. Theiste	50	32	13	6	2	1	4	147	1	1	12	34	52	35			16		6	25			3		4,848	487	38,000	27,800	
5.	Iowa	Calmar	4	Trinity	1	H. Larson	91	79	20	7		3		309	1	2	6	39	52	50			13		4	13			7		6,700	2,452	35,000		
6.	Iowa	Forest City	4	Forest	1	J. Lillo	166	117	41	4		11		411	1	3	9	38	50	62			35		5	28			17		4,500	2,200	36,000		
7.	Iowa	Lake Mills	4	Lake Mills	1	A. Merseth	123	92	27	2		2		344			10	81	51	67			50		7	72	30		13		6,506	2,037	25,000	2,400	
8.	Iowa	Lake Mills	4	Lime Creek	1	A. Merseth	78	60	17			3		244	1	1	3	44	52	40			13	3	5				5		4,670	1,887	45,000		
9.	Iowa	Lawler	4	Saude	1	M. Tweit	108	86	20			1		724	2	2	10	59	51	77	18	1	2	3	1		3		3		8,442	5,281	165,000		
10.	Iowa	Mason City	4	Central Heights	1	G. Gullixson	135	80	27	10		3		293	4	2	10	28	52	43			34	10	6	60	6		12		3,589	1,231	60,000	31,000	
11.	Iowa	New Hampton	4	Jerico	1	M. Tweit	234	192	42	3		3		1,342	3	3	10	111	51	133		1	22		4			4	17	13,720	12,384	195,000			
12.	Iowa	New Hampton	4	Redeemer	1	H. Larson	170	116	23	9		4	2	438	1		7	46	52	68			32		5	28	10	2	16	8,260	1,328	28,050	1,000		
13.	Iowa	Northwood	4	First Shell Rock	1	A. Merseth	174	136	41	5		1		377		1	10	43	52	46			25		5	25			9		7,400	2,600	42,500		
14.	Iowa	Northwood	4	Somber	1	A. Merseth	49	43	14	1				247		1	3	29	47	31			3		2				4		4,155	1,561	35,000		
15.	Iowa	Scarville	4	Center	1	P. Haugen	107	82	33	2				209		2	6	43	50	42			11		3	11			8		6,263	1,890	43,000		
16.	Iowa	Scarville	4	Scarville	1	P. Haugen	103	74	24	1		3		283		1	6	55	50	68	13	1	3		2	15			4	11	11,171	3,868	60,000		
17.	Iowa	Thompson	4	Zion	1	J. Lillo	122	95	43			2		475	1	3	9	40	50	70			24		5			1	8	5,600	2,350	50,000			
18.	Iowa	Thornton	4	Richland	1	R. Dale	210	162	48	8			2	732	3	1	12	84	50	94			32		5	34			4	27	13,780	4,581	70,000	600	
19.	Iowa	Waterloo	4	Pilgrim	1	P. Petersen	150	75	15	5			4	448			12	53	52	83			41	20	6			2		7,489	2,588	150,000	113,000		
20.	Iowa	Waterville	4	East Paint Creek	1	Vacant	77	65	24			2		136		1	4	35	27	50			10		4	10		1	2	2	4,157	1,872	55,000		
21.	Iowa	Waukon	4	West Paint Creek	1	Vacant	63	41				1		108		3	4	38	26	55			8		4	8		2		2	3,395	1,154	50,000		
22.	Mass.	Brewster	6	Mission	2	C. Moldstad																													
23.	Mass.	Cambridge	6	Harvard Street	1	P. Madson	110	82	15	3				312	1	1	7	30	52	38			12	12	4				3		6,985	3,346	116,500	1,100	1,400
24.	Mich.	East Jordan	5	Faith	1	R. Moldstad	63	42	20				3	172	1		9	30	52	41			20		3	30		2	5	7,553	6,687	17,875	1,300		
25.	Mich.	Hillman	5	Faith	1	R. Moldstad	50	26	10	2				146	1	1	7	41	52	37			24	15	5	30		8	3	6,175	1,031	25,463	11,923		
26.	Mich.	Holton	5	Holton	1	D. Christopherson	216	125	38	2		3		556		2	11	78	52	83		2	59	19	6	53		11	4	13	12,658	1,036	33,000		
27.	Mich.	Muskegon	5	Faith	1	T. Kuster	46	29	9	4		3		155	2		11	49	52	28			29		5		10	3	5	2,344	555	66,200	65,000		
28.	Mich.	Suttons Bay	5	First	1	D. Lillegard	109	87	38			1		230	1		10	26	52	44			12		3				17		6,942	2,244	38,250		
29.	Mich.	Traverse City	5	Concordia	1	D. Lillegard	55	34	12	2			1	134			10	17	51	32			18		4				5		6,934	1,325	11,895	6,500	
30.	Minn.	Albert Lea	4	Our Savior's	1	R. Newgard	800	537	177	18		13	4	1,762	5	4	10	204	52	253			217		18	127	15	2	3	68	23,519	10,420	165,000	16,063	
31.	Minn.	Audubon	1	Immanuel	1	W. Halvorson	245	156	56	3	1	4	1	754	1	2	8	73	56	98			72	10	12	65	8	5	2	30	8,420	1,340	130,000	75,000	
32.	Minn.	Austin	1	Faith	1	R. Mathison	27	17	6			2		205			12	20	60	35			21		6	36		1	5	7,264	502	4,000	2,450		
33.	Minn.	Bagley	1	Our Savior's	1	D. Nelson	119	92	23	3		3		372		1	5	45	51	68			37		6	42			16		3,185	649	12,000	5,600	
34.	Minn.	Belview	3	Our Savior's	1	P. Anderson																													
35.	Minn.	Belview	3	Rock Dell	1	P. Anderson																													
36.	Minn.	Burnsville	2	Heritage	3	E. Teigen	44	24	9	1		1							52	25			14		3				3						
37.	Minn.	Clearbrook	1	Concordia	1	D. Nelson	40	30	12					198			3	27	29	24			2		1	2		1	2		1,916	335	12,000		
38.	Minn.	Cottonwood	3	English	1	J. Schmidt	216	147	31	4	1	7	3	892		2	11	117	52	145			63	50	10	70	38	31	1	33	12,600	4,660	95,000	14,900	
39.	Minn.	Crookston	1	Grace	3	Vacant	27	21	10	1	0			148			8	20	52	21			10		5	10			1	5	4,278	2,675	15,500	1,500	
40.	Minn.	Delhi	1	First	1	P. Anderson																													
41.	Minn.	East Grand Forks	3	River Heights	1	Vacant	108	65	25	3		2	1	248	1		9	34	53	58			45			40		1	7	10,399	3,480	123,000	57,000		
42.	Minn.	Fertile	1	First Evangel	1	W. Frick	89	73	29	5				273	1		10	33	50	41			13		5	10			4		3,750	1,206	55,000		
43.	Minn.	Fosston	1	Cross Lake	1	D. Nelson	112	79	30	1				285		1	4	25	46	43			30		5	35	10		12		1,849	430	5,000		
44.	Minn.	Fosston	1	Froen	2	D. Nelson	60	54	20	1				132			2	18	31	23									7		1,550	378	10,000		
45.	Minn.	Gaylord	2	Norwegian Grove	3	T. Aaberg	157	108	29	3		3		409	2		8	80	51	65			20	20	4	18			1	22	5,081	1,715	55,000		
46.	Minn.	Golden Valley	2	King of Grace	1	S. Quist	605	479	90	5		7		2,315	6	9	18	152	52	293			92	17	12	70		15	6	28	95,358	13,823	510,000	187,719	
47.	Minn.	Grygla	1	St. Petri	3	Vacancy	43	40	12	3		1		68		1	3	4	15	18	22			6		8			6		1,585	256	8,000		
48.	Minn.	Hartland	4	Hartland	1	R. Mathison	205	129	53	4		1		500	3		12	100	50	83			66		11	37		1	23	11,955	1,691	33,000			
49.	Minn.	Hawley	1	Our Savior's	1	W. Halvorson	118	84	20	5	1	3	2	381			10	31	49	57			30		5	28		4	1	18	5,232	40,500		9,800	
50.	Minn.	Jasper	3	Rose Dell Trinity	1	N. Madson	77	59	17	1		1		252	1	1	9	36	52	49			12		4	18		7	8	5,700	2,000	68,000	16,200		
51.	Minn.	Kasota	2	Kasota Valley Home	2	H. Handberg																													
52.	Minn.	Lengby	1	St. Paul	1																														

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