

# 57th Annual Convention of the E.L.S.



**"APPLYING OUR  
HEARTS UNTO**

**INSTRUCTION"**

## ESSAYS:

**"The Purpose of Instruction"**

The Rev. Paul Madson

**"The Task of Instruction"**

The Rev. Rodger Dale

**"The Responsibility of Instruction"**

Pres. Raymond Branstad

**BETHANY LUTHERAN COLLEGE**

MANKATO, MINNESOTA

JUNE 16-21, 1974

# **57th REPORT REGULAR CONVENTION**

**of the**

## **EVANGELICAL LUTHERAN SYNOD**

**and the  
18th Annual Meeting of the  
BETHANY LUTHERAN COLLEGE  
CORPORATION**

**Convention Theme:  
“APPLYING OUR HEARTS UNTO INSTRUCTION”**

### **Essays**

**“THE PURPOSE OF INSTRUCTION” . . . The Rev. Paul Madson**

**“THE TASK OF INSTRUCTION” . . . . . The Rev. Rodger Dale**

**“THE RESPONSIBILITY OF INSTRUCTION” . . . . .**

**Pres. Raymond Branstad**

**Compiled by  
Alf Merseth, Secretary**

**Held at  
Bethany Lutheran College  
Mankato, Minnesota 56001  
June 16-21, 1974**



## CONVENTION OPENING

The 57th Annual Convention of the Evangelical Lutheran Synod opened on Sunday, June 16, 1974 with services conducted in the Norwegian and English languages.

The Norwegian Service was held at Mt. Olive Lutheran Church at 9:30. Prof. Rudolph Honsey served as the Liturgist and Mrs. Ingvald Annexstad served as the organist.

Pastor M. E. Tweit, Luverne, Minnesota brought a message based on John 1,29, "Se Det Guds Lam, Som Baerer Verdens Synd!" (Behold the Lamb of God, that taketh away the sin of the world.) John the Baptist, who was sent by God to prepare the way for Christ, preached the Law in all its stern demands in order to bring sinners to a true knowledge of their sin. Thus they are led to see their need of a Savior. Every sinner who has fully seen his need of a Savior will not be satisfied with any other Savior than Jesus Christ. Hence John the Baptist directs all sinners to "Behold the Lamb of God, which taketh away the sin of the world." God laid on Christ the sin of every sinner in order that sinners might be made the righteousness of God in Him. This is the main burden of John's direction: to Behold the Lamb of God. All that we need in order to overcome sin, death and condemnation is ours in Christ the Lamb of God. We are "justified freely by His grace through the redemption that is in Christ Jesus." Romans 3,24.

At the English Service held at the College Auditorium at 10:30 the Rev. H. Larson, Calmar, Iowa served as the Liturgist and Mrs. John Moldstad served as the organist. Pastor S. Quist, Golden Valley, Minnesota based his message on John 7,37-39 and used as his theme: "Jesus is Life." There is a great spiritual thirst in the world today. It is caused by sin and shown us by the Law. Luther wrote in a sermon: "The Law serves no other purpose than to create a thirst and to frighten the heart."

The Gospel is the answer to man's thirst. Luther writes, "The Gospel alone satisfies the thirst, makes us cheerful, and revives and consoles the conscience." Jesus said, "If any man is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture said, from his innermost being shall flow rivers of living water."

By the Holy Spirit through the Word, that life giving stream has flowed into our hearts. Let us as individual members of our Synod rededicate ourselves today; that through our home congregations, and all the activities that we do together through our Synod, we will, by God's Grace, let the water of life in Christ flow from our hearts to our spiritually thirsty world.

An Afternoon Vesper Service was conducted by President G. Orvick at 3:00. The main feature of the Afternoon Vesper was a slide-lecture of the visit that our representatives made to the Overseas Churches. It was narrated by President Orvick, Pastor A. V. Kuster, and Prof. B. W. Teigen.

Special music for the Synod Sunday Festivities was furnished by the Senior Choir of King of Grace Lutheran Church, Golden Valley, Minnesota under the direction of Mr. Carl Bloedel, and by the Christian Day School Choir of Mt. Olive Lutheran Church under the direction of Mr. Carl Lemke. Mr. Dean Gunn served as Trumpeter.

After the English Language Service on Synod Sunday Morning, Pastor R. Dale spoke a word of welcome to the Pastors, delegates and visitors on behalf of Mt. Olive Lutheran Church and President R. Branstad extended welcome on behalf of Bethany Lutheran College. President George Orvick responded on behalf of the Synod with thanks to Mt. Olive Congregation and to Bethany College for serving as hosts for this the 57th Synod Convention. He also thanked all who had participated in the morning Services.

President Orvick appointed a temporary Credentials Committee composed of Pastors D. Nelson, R. Mathison, Prof. G. Reichwald, and Delegate Harold Natvig.

When the secretary called the roll on Monday Morning, June 17, 1974, 38 Permanent Members and 13 Permanent Advisory Members responded. By the end of the Convention 52 of 54 Permanent Members and 17 of 21 Permanent Advisory Members were present.

The Temporary Credentials Committee represented by Mr. Harold Natvig presented the names of 54 delegates who had been certified by their congregations as delegates to this Convention. These were seated, and the President declared the 57th Convention of the Evangelical Lutheran Synod and the 18th 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. (By Thursday 93 delegates had been seated.)

Alf Merseth, Secy.

## CONVENTION DEVOTIONS

Each morning and afternoon session of the Convention began with a Devotion. The Devotions for the 1974 Convention had been planned by Chaplain J. Petersen. The General Theme for the Devotional Series was "REDEEMING THE THIM." Following is a list of the speakers for these devotions and the texts and themes they used.

Prof. G. Reichwald, Matthew 24,35. MY WORDS SHALL NOT PASS AWAY.

The Rev. W. C. Gullixson, Genesis 3,1b, SATAN'S WILES HAVE NOT CHANGED.

The Rev. Emil Stubenvoll, Romans 1,16, GOD'S POWER UNTO SALVATION.

The Rev. V. Theiste, Deuteronomy 6,7. TEACHING AND LEARNING, A CONTINUING PROCESS.

The Rev. N. A. Madson, 1 John 3,16-18. LOVE IN ACTION.

The Rev. J. A. Kruger, John 10,10, LEARNING HOW GOD WANTS US TO LIVE BY THE POWER OF HIS HOLY SPIRIT.

The Rev. S. Quist, John 4,35. EVERY CHRISTIAN IS TO TAKE PART IN THE HARVEST OF SOULS.

On Tuesday Afternoon there was a special Devotion commemorating the following Ordination anniversaries: The Rev. H. A. Preus—60th; The Rev. Dr. N. Tjernagel—40th; The Rev. Elroy Buhr—25th. The speaker for this special Devotion was the Rev. H. A. Theiste. He uses as his text Jeremiah 3,15, and spoke on the thought PASTORS AFTER GOD'S HEART.

On Thursday Afternoon a special Devotion in memory of the Rev. P. Ylvisaker and the Rev. S. E. Lee was conducted by Pastor G. A. R. Gullixson. He uses as his text I Corinthians 15,55-57. The speaker reviewed briefly the substantial and faithful work which Pastor Ylvisaker and Pastor Lee had done on behalf of the Evangelical Lutheran Synod, but, reminded the speaker, the greatest work that they undertook with joy and zeal was the preaching of the unconditioned Gospel of Salvation through the Grace and love of the Savior Jesus Christ. Now these faithful servants have been called home to the church triumphant and are singing the praises of the Savior among the great white host.

The Communion Service was held on Tuesday Evening at Mt. Olive Church with Pastor R. Dale serving as the Liturgist and Mrs. John Moldstad as Organist.

Basing his Meditation on Hebrews 9,13-14 Pastor W. V. McCullough spoke of Blessings for Cleansing and for Motivation. He reviewed how the Old Testament People were cleansed by the blood of a heifer. This was God's way and had to be followed. Since that time God sent His Son to prepare the cleansing of His

church with blood—as fulfillment of the Old Testament picture. Christ did everything for the cleansing of His Church.

Having been cleansed then the Jews were motivated to get back to the business of a cleansed man. They became productive in honoring God. So Jesus cleansing should motivate us to serve Jesus Christ.

The concluding devotion on Friday was conducted by the Rev. T. Skaaland who based his meditation on Psalm 27,14. He dismissed the Convention with the Benediction.

Alf Merseth, Secy.

## **Roll Call**

### **A. PERMANENT MEMBERS (Pastors serving Member Congregations)**

Present at this convention:

T. Aaberg, P. Anderson, M. Dale Christopherson, R. Dale, R. Falk, W. Frick, W. Granke, G. Guldberg, G. Gullixson, W. Gullixson, W. Halvorson, H. Handberg, A. Harstad, P. Haugen, P. Jecklin, A. Kuster, H. Larson, D. Lillegard, N. Madson, P. Madson, M. Marozick, R. Mathison, W. McCullough, W. McMurdie, A. Merseth, T. Mickelson, C. Morales, D. Nelson, R. Newgard, G. Orvick, P. Petersen, W. Petersen, S. Quist, R. Reimer, J. Schmidt, P. Schneider, J. Shep, T. Skaaland, J. Smith, E. Stubenvoll, H. Swanson, E. Teigen, M. Teigen, F. Theiste, H. Theiste, V. Theiste, N. Tjernagel, M. Tweit, E. Unseth, W. Werling, F. Weyland, and C. Wosje. Absent: A. Strand, H. Behrens.

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

Present at this convention:

Pastors serving non-member congregations or groups: E. Buhr, N. Harstad, J. Krueger, J. Petersen, H. Vetter. Absent: T. F. Kuster, R. Moldstad, and J. Olsen.

Pastor Emeritus: H. Preus.

Professors: R. Branstad, R. Honsey, T. A. Kuster, J. Moldstad, M. Otto, G. Reichwald, and B. Teigen. Absent: J. Madson.

Teachers: S. Born, L. Joecks, and C. Zitzmann, W. Krug.

## **Congregations Admitted Into Membership**

First Trinity Lutheran Church, Marinette, Wisconsin

Messiah Evangelical Lutheran Church, Minot, North Dakota

Redeemer Lutheran Church, Iola, Waupaca County, Wisconsin

## **Pastors Admitted Into Permanent Membership**

The Rev. John Shep, Thompson, Iowa

The Rev. Christian G. Morales, St. Edward, Nebraska

The Rev. Howard T. Behrens, Oklee, Minnesota

## **Pastor and Teacher Admitted Into Permanent Advisory Membership**

The Rev. Harold R. Vetter, Savannah, Georgia

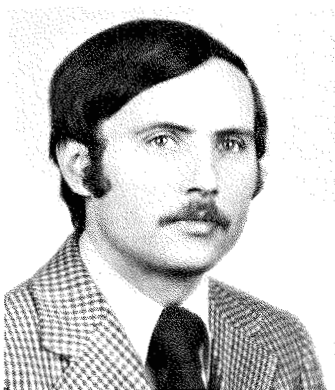
Mr. Warren Krug, East Jordan, Michigan



**Rev. Howard Behrens**



**Rev. Christian G. Morales**



**Rev. John Shep**



**Rev. Harold Vetter**

### **Excused For Absence**

Pastors: A. Strand, H. Behrens, and J. Madson

### **Congregations Excused For Not Sending Delegates**

Lime Creek, Lake Mills, Iowa  
Immanuel, Riceville, Iowa  
Calvary, Ulen, Minnesota  
Evanger, Fertile, Minnesota

Mt. Olive, Trail, Minnesota  
Ascension, Eau Claire, Wisconsin  
First American, Mayville, North Dakota

### **Excused For Late Arrival**

Pastors: P. Schneider, N. Madson, R. Mathison, C. Wosje, W. Granke.

### **Excused For Early Departure**

Pastors: G. Gullixson, T. Mickelson, R. Reimer, N. Madson, H. Swanson, P. Jecklin, E. Unseth, R. Falk

Delegates: Mr. Everett Schumacher of Crookston, Minnesota; Mr. Reuben Holt of Lake Mills, Iowa; Mr. Alvin Hansen of Princeton, Minnesota; Mr. Franklin Kringel, West Bend, Wisconsin; Mr. Charles E. Zitzmann of West Bend, Wisconsin.



## 1974 Representatives Eligible to Vote

Pastor	Address	Congregation	Delegates
T. Aaberg	St. Peter, Minn.	Norseland	Conrad Kaupang Tosten Tostenon Franklin Kringel Charles Zitzmann
P. Anderson	West Bend, Wis.	Trinity	Martin Schirmer Norman Teigen Harold Natvig Martin Goebel
H. Behrens D. Christopherson R. Dale	Oklee, Minn. Holton, Mich. Mankato, Minn.	Clearwater Holton Mt. Olive	Excused Excused Excused Leon Ehrenberg Wallace LaGesse
R. Falk W. Frick	Hillman, Mich. Fertile, Minn.	Faith First Evanger	Excused
W. Granke	Ulen, Minn. Eau Claire, Wis. Bloomer, Wis.	Calvary Ascension Good Shepherd	Excused
G. Guldborg	Audubon, Minn.	Immanuel	Maurice Nissen
G. Gullixson	Hawley, Minn. New Hampton, Iowa	Our Savior's Jerico	Clifford Ferkenstad Palmer Anderson Jack Anderson Paul Swenumson Adolph Jungemann Gerhard Ordal Leonard Twedt Ralph Sorenson Everett Schumacher Andrew Fladeland Larry Joecks Theodore Theiste Gilmer Anderson Reuben Escherich Conrad Faugstad Walter Meyer Einar Engebretson Kenwood Arvold Orlando Overn Tom Swenumson Tom Schwartz Ed Rau Warren Krug Albert Allington Phillip Nordlie Norman Thede
W. Gullixson	Lawler, Iowa	Saude	
W. Halvorson	Sioux Falls, S.D.	Bethel	
	Volga, S.D.	Oslo	
	E. Grand Forks, Mn. Crookston, Minn.	River Heights Grace	
H. Handberg	Tacoma, Wash.	Parkland	
P. Haugen	Scarville, Iowa Scarville, Iowa	Center Scarville	
P. Jecklin	Chicago, Ill.	St. Paul's	
A. Kuster	Madison, Wis.	Our Savior's	
H. Larson	New Hampton, Ia. Calmar, Iowa	Redeemer Trinity	
D. Lillegard	Traverse City, Mich. East Jordan, Mich. Suttons Bay, Mich.	Concordia Faith First	
N. Madson	Cottage Grove, Wis.	W. Koshkonong	
P. Madson M. Marozick R. Mathison	Cambridge, Mass. Mayville, N.D. Hartland, Minn.	Harvard Street First American Hartland	Excused Harvey Bell Peter Erickson
W. McCullough	Manchester, Minn. Port Orchard, Wash.	Manchester Bethany	James Snow Carl Anderson Darrell Mundschenk Harold Cook The Rev. H. A. Preus
W. McMurdie	Tacoma, Wash.	Lakewood	Excused Jack Nelson Excused Albin Levorson Reuben Holt Palmer Delhi
A. Merseth	Northwood, Iowa Riceville, Iowa Lake Mills, Iowa Lake Mills, Iowa Lake Mills, Iowa	First Shell Rock Immanuel Lake Mills Lime Creek Somber	
T. Mickelson	Waterville, Iowa Waukon, Iowa	East Paint Creek West Paint Creek	
C. Morales D. Nelson	St. Edward, Neb. Wisconsin Dells, Wis.	Faith Newport	
R. Newgard	Portage, Wis. Albert Lea, Minn.	St. Paul's Our Savior's	Vail Thompson Martin Jordahl Al Pieper Silas Born Alton Erlandson Allan Natvig Donald Peterson Otto Abrams Charles Davidson Carl Bloedel Paul Madson
G. Orvick	Madison, Wis.	Holy Cross	
P. Petersen W. Petersen	Waterloo, Iowa Madison, Wis.	Pilgrim Grace	
S. Quist	Golden Valley, Minn.	King of Grace	
R. Reimer	Belgrade, Neb. Cedar Rapids, Neb.	Peace St. John's	Steven Mogenson

J. Schmidt	Cottonwood, Minn.	English	Harold Bahn Pete Warnke Simon Sanderson Donald Anderson Richard Thorland
P. Schneider	Tracy, Minn.	Zion	
J. Shep	Clintonville, Wis.	St. Paul's	
	Thompson, Iowa	Zion	
T. Skaaland	Forest City, Iowa	Forest	
	Delhi, Minn.	First	
	Belview, Minn.	Our Savior's	John Enger Albert Hoppenrath Johnnie Kvendru Palmer Pederson Ernest Renback Albert Hammer E. Randolph Zielke Alvin Hansen Bruce Rittenour Robert Smith Luther Young Herman Oelkers Dennis Eenhuis Nanian Thompson Craig Schwartz Leonard Julson
	Belview, Minn.	Rock Dell	
J. Smith	Princeton, Minn.	Our Savior's	
A. Strand	Chicago, Ill.	St. Mark's	
H. Swanson	Princeton, Minn.	Bethany	
E. Teigen	Apple Valley, Minn.	Heritage	
M. Teigen	Thornton, Iowa	Richland	
F. Theiste	Mason City, Iowa	Central Heights	
	Eau Claire, Wis.	Concordia	
V. Theiste	Eau Claire, Wis.	Pinehurst	
N. Tjernagel	Rochester, N.Y.	Indian Landing	
M. Tweit	Luverne, Minn.	Bethany	Jurgen Oeding John Arends Clair Frevik Holger Aussen Richard Nielsen Leroy Meyer
	Jasper, Minn.	Rose Dell Trinity	
E. Unseth	Lombard, Ill.	St. Timothy	
W. Werling	Amherst Junction, Wis.	Our Savior's	
	Iola, Wis.	Redeemer	Lenwick Hoyard Phil Petersen Excused Paul Chamberlin Melvin Francis Steven Sparley Edwin Merseth
C. Wosje	Trail, Minn.	Mt. Olive	
Vacancies	Brewster, Mass.	Trinity	
	Austin, Minn.	Faith	
	Minneapolis, Minn.	Hiawatha	
	Clearbrook, Minn.	Concordia	
	Bagley, Minn.	Our Savior's	
	Lengby, Minn.	St. Paul's	
	Fosston, Minn.	Cross Lake	

## Convention Committees

1. PRESIDENT'S MESSAGE AND REPORT  
**Pastors**—T. Mickelson, T. Aaberg, A. Harstad  
**Delegates**—C. Schwartz (Concordia, Eau Claire), E. Engebretson (St. Paul's, Chicago), N. Thompson (Concordia, Eau Claire)
2. NOMINATIONS  
**Pastors**—N. Tjernagel, P. Haugen, J. Petersen, E. Unseth  
**Delegates**—E. Schumacher (Grace, Crookston), Al Pieper (Our Savior's, Albert Lea), P. Madson (King of Grace), L. Joecks (Parkland)
3. CREDENTIALS  
**Pastors**—D. Nelson, R. Mathison, G. Reichwald  
**Delegates**—Harold Natvig (Mt. Olive, Mankato)
4. PROGRAM  
**Pastors**—W. Frick, W. Gullixson
5. PUBLIC PRESS AND CONVENTION SENTINEL  
**Pastors**—M. Teigen, P. Schneider, C. Morales
6. DOCTRINAL COMMITTEE  
**Pastors**—S. Quist, P. Madson, W. Frick, A. Harstad, E. Teigen, D. Christopher-son, W. Petersen  
**Delegates**—Norman Thede (W. Koshkonong), Adolph Jungemann (Bethel, Sioux Falls), S. Born (Holy Cross, Madison), Conrad Faugstad (Scarville), H. Oelkers (Thornton), Mel Francis (Faith, Austin), H. A. Preus (Northwood), Leroy Meyer (Lombard), Albin Levorson Jr. (Somber), Martin Jordahl (Albert Lea), Alvin Hanson (Bethany, Princeton), Don Peterson, (Grace, Madison), Harvey Bell (Hartland)
7. MISSIONS  
**Pastors**—M. Otto, W. McCullough, H. Swanson, P. Anderson, N. Tjernagel, D. Nelson, E. Unseth  
**Delegates**—Norman Teigen (Mt. Olive, Mankato), Marlin Goebel (Faith, Hillman), John Arends (Bethany, Luverne), Walter Meyer (St. Paul's, Chicago), Gerhardt Ordal (Bethel, Sioux Falls), Carl Anderson (Bethany, Port Orchard), Paul Madson (King of Grace), Al Pieper (Albert Lea), Hal Cook (Lakewood), Peter Erickson (Hartland)
8. HIGHER EDUCATION  
**Pastors**—D. Lillegard, W. Halvorson, T. Aaberg, H. Theiste, R. Dale, P. Petersen  
**Delegates**—Conrad Kaupang (Norseland), Clifford Ferkenstad (Jerico), Albert S. Hammer (St. Mark's, Chicago), Rueben Holt (Somber), Alan Natvig (Waterloo), Darrell Mundschenk (Lakewood), Charles Zitzman (West Bend), Tom Swenumson (Redeemer, New Hampton), Reuben Escherich (Scarville), Len Hoyard (Redeemer, Iola)
9. EDUCATION AND YOUTH  
**Pastors**—V. Theiste, J. Smith, J. Shep, P. Schneider, G. Reichwald  
**Delegates**—Larry Joecks (Parkland), Tosten Tostenson (Norseland), Paul Swenumson (Saude), James Snow (Bethany, Port Orchard), Charles Davidson (King of Grace), Warren Krug (East Jordan), Tom Schwartz (Trinity, Calmar), P. Petersen (Iola)
10. PUBLICATIONS  
**Pastors**—R. Branstad, E. Buhr, T. Mickelson, J. Krueger, H. Vetter  
**Delegates**—E. Randolph Zielke (St. Mark's, Chicago), Craig Schwartz (Concordia, Eau Claire), Al Allington (Suttons Bay), Everett Schumacher (Crookston), Bruce Rittenour (Bethany, Princeton), E. Engebretson (St. Paul's, Chicago)
11. FINANCES  
**Pastors**—H. Larson, W. Granke, F. Theiste, J. Schmidt, H. Handberg, T. Kuster, E. Stubenvoll, G. Guldberg  
**Delegates**—Palmer Anderson (Jerico), Ralph Sorenson (E. Grand Forks), Andrew Fladeland (Crookston), Richard Nielson (Lombard), Vail Thompson (St.

Paul's, Lewiston), Ted Theiste (Parkland), Palmer Dehli (East Paint Creek), Dennis Eenhuis (Central Heights)

12. CHARITIES AND SUPPORTS

**Pastors**—M. Tweit, W. Werling, G. Gullixson, N. Harstad, T. Skaaland, A. Kuster

**Delegates**—Clair Frevik (Trinity, Jasper), Jurgen Oeding (Bethany, Luverne), Don Anderson (Clintonville), Ed Rau (Concordia, Traverse City), Gilmer Anderson (Center), Palmer Peterson (Rock Dell), Albert Hoppenroth (Our Savior's Belview), Ken Arvold (Our Savior's, Madison), Paul Chamberlin (Trinity, Brewster)

13. MISCELLANEOUS

**Pastors**—J. Petersen, B. Teigen, J. Moldstad, M. Teigen, P. Haugen, P. Jecklin.

**Delegates**—Leonard Julson (Pinehurst), Leon Ehrenberg (Bloomer), Nanian Thompson (Concordia, Eau Claire), Ernest Renback (Our Savior's, Princeton), Al Erlandson (Holy Cross, Madison), Richard Thorland (Thompson), J. Nelson, (Lake Mills), L. Twedt (Volga), F. Kringel (West Bend), R. Smith (Heritage).

14. SYNODICAL MEMBERSHIP

**Pastors**—W. Gullixson, W. McMurdie, M. Marozick, R. Falk, F. Weyland

**Delegates**—Edwin Merseth (Concordia, Clearbrook), Maurice Nissen (Our Savior's, Hawley), Martin Schirmer (Holton), Orlando Overn (Our Savior's, Madison)

15. PASTORAL CONFERENCE RECORDS

**Pastors**—F. Weyland, R. Honsey

16. RESOLUTIONS

**Pastors**—M. Otto, H. Larson

17. TELLERS

**Pastors**—J. Smith, M. Marozick, C. Morales, T. Skaaland, P. Schneider, J. Shep

18. CHAPLAIN

Pastor J. Petersen

19. HEAD USHER

Pastor J. Smith

20. PARLIAMENTARIAN

Pastor W. Gullixson

21. ORGANIST

Pastor G. A. R. Gullixson

## PRESIDENT'S MESSAGE

June 17, 1974

Esteemed Members and Friends of our Evangelical Lutheran Synod, Grace be unto you and peace from God our Father and from the Lord and Savior Jesus Christ. Amen.

As we gather for the 57th Annual Convention of the Evangelical Lutheran Synod let us pause for a moment to be reminded of some basic truths concerning the purpose and work of a Christian congregation or a group of congregations such as our Synod. In the Holy Scriptures there are an abundance of passages that make it clear to us that our purpose and work centers around the use of the Means of Grace, the Word of God and the Sacraments. The great commission of our Lord, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Matt. 28, 19, tells us that we are to preach the Word, teach the Word and also to baptize. We are also to administer the Sacrament of Holy Communion in accordance with Christ's command "This do ye . . . in remembrance of me." I Cor. 11,25. Our Explanation of the Catechism brings out what our purpose and work is under the question: "For what purpose do Christians unite?" "Christians unite in order to preserve the means of grace pure and unadulterated, to use these means of grace for their own edification, to show the unity that exists among them, and to join hands in bringing the good news of salvation in Christ to others." (Catechism, Question No. 247)

The reason why this is our purpose is because of what the means of grace are, namely the instruments by which God chose to confer upon us the remission of sins merited by Christ and to work faith or strengthen such faith in our hearts. The means of grace are not to be considered apart from the central doctrine of objective justification. On account of the redemptive work of Christ God has declared the whole world to be righteous. The sins of every last man, woman and child from Adam and Eve down to the very last one born before the end of all things were paid for by that one great sacrificial atonement made on the cross of Calvary. II Cor. 5,19. Now this wonderful and complete forgiveness of sins earned for us by Christ is offered, given and sealed to us through the means of grace, the Word and the Sacraments.

The first means of grace is the Word of the Gospel. The Reformation principle is stated in the Smalcald Articles, "God gives no one his Spirit or grace except through or with the external Word." SA, Part III, Art. VIII. The Gospel is a means of grace not just because it tells of God's willingness to forgive our sins, but that it actually conveys and imparts that forgiveness to us. The Gospel has this power to impart forgiveness to men whether it be preached (Mark 16,15-16), or printed (John 20,31), or expressed as formal absolution (John 20,28), or pondered in the heart (Rom. 10,8). Our purpose and work then as individual congregations or as a synod is to see to it that this Word of grace is proclaimed and read at home and away from home. The Formula of Concord speaks thus, "And by this means, and in no other way, namely through His Holy Word, when men hear it preached, or read it, and the holy Sacraments, when they are used according to His Word, God desires to call men to eternal salvation, draw them to Himself and convert, regenerate, and sanctify them." FC, Solid Declaration, II, 50,53.

The sacraments of Holy Baptism and Communion are also means of grace because they are external acts to which God has attached the promise of the forgiveness of sins. In the Sacraments God is the One Who acts. God acts, man receives. God offers His gifts, man receives them. Regarding Baptism, Scripture says expressly that Baptism "washes away sin" and gives the "remission of sins." Acts 2,38; 22,16.

The Apology of the Augsburg Confession, Art. XXIV, 18, speaks thus concerning the sacrament of Holy Baptism. "A sacrament is a ceremony or act in which God offers us the content of the promise joined to the ceremony; thus

Baptism is not an act which we offer to God but one in which God baptizes us through a minister functioning in his place. Here God offers and presents the forgiveness of sins according to the promise (Mark 16,16) "He who believes and is baptized shall be saved."

The Holy Baptism which we have received benefited us not only when it was administered and we were given the forgiveness of sins and regenerated. On the contrary the benefits of baptism are ours throughout our earthly life and forward to the day of resurrection in eternity. Each day the Christian can comfort himself with the fact that in Baptism he was made a child of God and received the forgiveness of his sins. Each day the Christian can use his baptism to help him drown the old Adam with all sin and evil lusts.

In our Catechism we confess with Luther that "without the Word of God the water is simply water and no baptism." Nevertheless the catechisms lay strong emphasis on the necessity of the eternal sign, namely the water, because of God's command to use water. In the Large Catechism the water has been called a "divine, heavenly, holy and blessed water," which has been imbued by the Word with God's life-giving power. The reason for this emphasis was to guard against the "enthusiastic" view of Baptism which made light both of the external sign and Baptism as the work of God. It is, of course, the creative power of the Word of God which gives the water its sacramental character. "From the Word it derives its nature as a sacrament, as St. Augustine taught, "Accedatverbum ad elementum et fit saramentum." (Large Catechism)

It is true, as Fagerberg has written "Reformation theology is baptism theology." The fathers of the Reformation laid great stress upon the importance of Holy Baptism.

*He that believes and is baptized  
Shall see the Lord's salvation;  
Baptized into the death of Christ,  
He is a new creation;  
Through Christ's redemption he shall stand  
Among the glorious heavenly band  
Of every tribe and nation.*

The Lutheran Hymnary #141

The Holy Supper instituted by our Lord is also one of the "signs and testimonies of God's will towards us, through which he moves men's hearts to believe." (Ap. XIII,1) We confess with Luther, "The Sacrament of the Altar is the true body and blood of our Lord Jesus Christ, under the bread and wine, instituted by Christ Himself for us Christians to eat and to drink." We receive this true body and blood of Christ "for the remission of sins." Luke 22,19 and Matt. 26,26-28. The Augsburg Confession puts it in these words, "That the body and blood of Christ are truly present and are distributed to those who eat in the Supper of the Lord." (AC X) The Smalcald Articles make it even more definite in these words, "We hold that the bread and wine in the Supper are the true body and blood of Christ and that these are given and received not only by godly but also by wicked Christians." (SA III VI 9) It is the creative power of the Word of God which effects this real presence. The Formula of Concord tells us, "No man's word or work, be it the merit or the speaking of the minister, be it the eating and drinking or the faith of the communicants, can effect the true presence of the body and blood of Christ in the Supper. This is to be ascribed only to the almighty power of God and the Word, institution, and ordinance of our Lord Jesus Christ. For the truthful and almighty Words of Jesus Christ which he spoke in the first institution were not only efficacious in the first Supper but they still retain their validity and efficacious power in all places where the Supper is observed according to Christ's institution and where his words are used, and the body and blood of Christ are truly present, distributed, and received by the virtue and potency of the same words which Christ spoke in the first Supper. For wherever we observe his institution and speak his words over the bread and cup and distribute the blessed bread and cup, Christ himself is still active through the spoken words by the virtue of the first institution which he wants to be repeated." Formula of Concord, Art. VII.

Whenever we have thus partaken of the Lord's Supper we can joyfully sing with Kingo:

*O Jesus blessed Lord, to Thee  
My heartfelt thanks for ever be,  
Who hast so lovingly bestowed  
On me Thy body and Thy blood.*

*Break forth, my soul, for joy, and say:  
What wealth is come to me this day!  
My Saviour dwells within me now:  
How blest am I! How good art Thou!*

The Lutheran Hymnary, #155

Depending upon how one defines a sacrament, absolution may also be designated thus. In so far as it is an act of worship which is commanded by God and furnished with a promise of grace, it may be called a sacrament. The Apology does this when it says, "The genuine sacraments, therefore, are Baptism, the Lord's Supper, and absolution, for these rites have the commandment of God and the promise of grace, which is the heart of the New Testament." Ap. XIII, 4. In absolution God Himself speaks the words of forgiveness to us through the instrumentality of the human voice and therefore bestows His pardoning grace upon us. "We must believe the voice of the one absolving no less than we would believe a voice coming from heaven." Ap. XII, 40. Of course, absolution does not have the visible elements and therefore in the narrower sense we do not usually call it a sacrament. But what a comforting institution God has given us when He established absolution, and gave to men the power to forgive sins.

We have thus spoken briefly of the Means of Grace. It is our task as a church body first of all to use these means for our own edification. Here then we are pleased to report on information provided by the Secretary that in the year 1973 these Means of Grace were used as follows: 324 children were baptized, 24 adults were baptized, 55,367 communions were given, 5,788 services were held where the Word was preached. And it was heard by an average of 7,904 per Sunday. The 1972 figures were 390 children baptized, 18 adults baptized, 49,421 communions given, and an average of 7,359 heard the Word every Sunday. The Word was also taught in Sunday Schools and Day Schools and we hope that it was used in many homes. This does not include the foreign mission fields where the Means of Grace were also brought to many souls.

It is our duty also as congregations and as a church body to preserve the Means of Grace pure and unadulterated. There have always been many who have denied that God works through external means. At Luther's time Zwingli vehemently denied that the Spirit needs any means through which to bestow His grace. The synergists of yesterday and today deny the power of the Means of Grace when they attribute to man the ability to come to faith in Christ of His own accord, or at least to cooperate in his conversion. Luther had much to say about the "enthusiasts" of his day who thought the Holy Spirit came to people apart from the Word and Sacraments. As he says, he would not follow them if "they had devoured the Holy Spirit, feathers and all, and were spiritualized through and through." But rather says Luther in the Smalcald Articles, "And in those things which concern the spoken outward Word, we must firmly hold that God grants His Spirit or grace to no one, except through and with the preceding outward Word, in order that we may thus be protected against the enthusiasts, i.e. spirits who boast that they have the Spirit without and before the Word . . . All this is the old devil and old serpent, who also converted Adam and Eve into enthusiasts . . ." Smalcald Articles, Part III, Art. VIII, 3-10.

Today also we must beware of those who would teach us to look for a "baptism of the Spirit" which is something beyond and superior to our baptism of water and the Word. We also need to be on constant guard lest we attribute to natural man any ability "to make a decision for Christ" or a "commitment to Christ" of his own free will, or even to cooperate in that decision, for that is something that can be worked only by the Holy Spirit through the Means of Grace.

The tragic development of getting away from the true doctrine of the Means

of Grace is that man's certainty of salvation is gradually shifted from his reliance upon the objective promises of God over to the subjective "experience of the Spirit" in man's heart. Not only does this utterly destroy man's assurance of salvation and leave the troubled sinner facing once again that monster of uncertainty, but it also attacks the very doctrine of justification itself, because it makes salvation depend upon something within us rather than upon the vicarious atonement of Christ.

Let us then watch and pray that we may ever continue to preserve the Means of Grace pure and unadulterated.

Finally, we are "to join hands in bringing the good news of salvation in Christ to others." Let us be about this wonderful work. Since the Holy Spirit works faith and brings people to Christ only through the Word and Sacraments it becomes our most serious responsibility to bring these Means of Grace to dying sinners. The fields are white unto harvest. South and Central America are such vast fields we should do all that we can to carry on the work we have begun there and expand it if possible. We need to establish more home missions. Florida, Colorado, Arizona and many other places are fields that need to be investigated and mission stations opened there. God has richly blessed our Synod. Our people are willing. We are making great strides in the area of stewardship. Let us therefore firmly resolve at this convention to bring those wonderful means of grace to more and more of Christ's blood bought souls.

In Jesus' Name. Amen

George M. Orvick



# REPORT OF THE PRESIDENT

## ORDINATIONS AND INSTALLATIONS

Candidate of Theology Christian Morales was ordained and installed on August 12, 1973 as Pastor of Faith Lutheran Church, St. Edward, Nebraska. Vice-President W. Petersen preached the sermon and the rite of ordination was conducted by the Rev. Paul Petersen.

Candidate of Theology John Shep was ordained and installed as Pastor of the Forest City-Thompson, Iowa parish on August 19, 1973. The Rev. Paul Jecklin preached the sermon and Circuit Visitor, the Rev. Alf Merseth, performed the rite of installation and ordination.

Christ Lutheran Church of Savannah, Georgia, our newest mission congregation, received its new pastor on August 5, 1973 when the Rev. Harold Vetter was installed. Field Secretary Steven Quist preached the sermon and conducted the rite of installation.

Pastor Howard T. Behrens was installed as Pastor of the Clearwater Parish at Oak Park Lutheran Church at Oklee, Minnesota on Sunday, October 14, 1973. Pastor Wayne Halvorson, the Circuit Visitor, preached the sermon and performed the rite of installation.

The Rev. David Nelson was installed as Pastor of the Newport-Lewiston Parish at Portage, Wisconsin on October 21, 1973. Visitor of the district, the Rev. Paul Anderson, officiated.

Concordia Lutheran Church, Eau Claire, Wisconsin, installed its new pastor, the Rev. Frederick Theiste, on August 26, 1973. The sermon was preached by the Rev. H. A. Theiste, father of the installed pastor, and the rite of installation was performed by Circuit Visitor Paul Anderson.

Mrs. Gerald Klessig was installed as kindergarten teacher at Holy Cross Lutheran School, Madison, Wisconsin on August 12, 1973. The pastor of the congregation, the Rev. George Orvick, officiated.

Miss Sara Lee was installed as teacher of the Mt. Olive Lutheran School, Mankato, Minnesota on September 9, 1973. The Pastor, the Rev. R. M. Dale, read the rite of installation.

Mr. Leonard Crews was installed as teacher of Grades 5-8 at Lakewood Lutheran School, Tacoma, Washington. Pastor W. F. McMurdie officiated.

Miss Sue Bly was installed as teacher in the Western Koshkonong Lutheran School on August 19, 1973. The pastor of the congregation, the Rev. N. A. Madson performed the rite of installation.

Miss Sharon Dendtler was installed as teacher of Grades 1 and 2 at Parkland Lutheran School on Sunday, August 5, 1973. The local pastor, the Rev. H. Handberg, officiated.

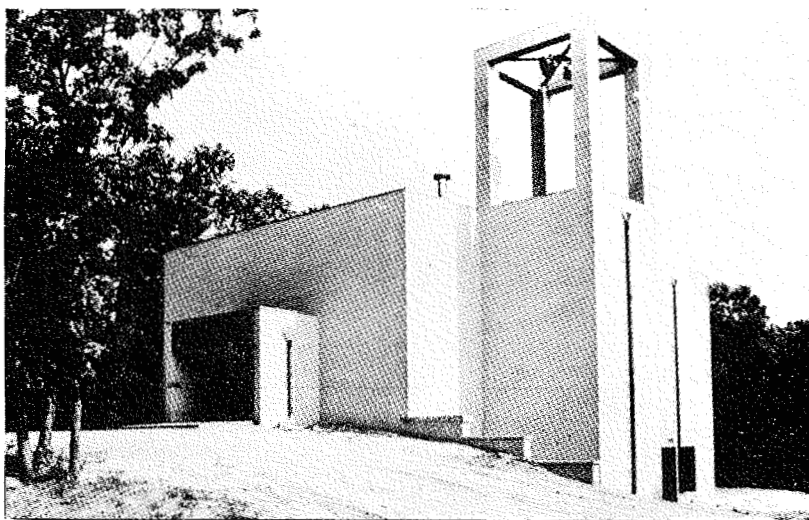
## DEDICATIONS

Our Savior's Lutheran Church, Belview, Minnesota dedicated its new addition to the church, consisting of bell-tower, narthex, and basement under the narthex, to the glory of God on Sunday, August 12, 1973. The local pastor, the Rev. T. Skaaland, preached the morning festival service, and the Rev. John Schmidt, of Cottonwood, Minnesota, preached at the afternoon service.

First Lutheran in Suttons Bay, Michigan dedicated a new organ on August 19, 1973. Mrs. Dan Maxfield played a dedication concert and the rite of dedication was conducted by the pastor, the Rev. D. Lillegard.

Concordia Evangelical Lutheran Church, Eau Claire, Wisconsin, dedicated its new church building on September 16, 1973. The sermon was preached by President R. M. Branstad, a former pastor of the congregation. The rite of dedication was performed by your Synodical President.

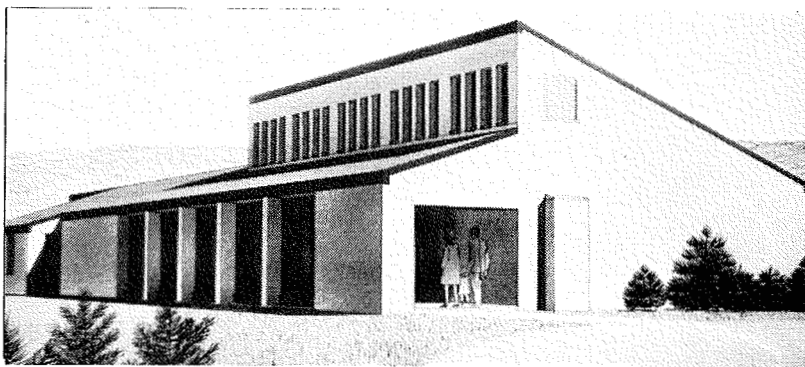
On October 14, 1973, Heritage Lutheran Church, Apple Valley, Minnesota, the Rev. Erling Teigen, pastor, dedicated its new church building. The Field Secretary for Home Missions, the Rev. Steven Quist, performed the rite of dedication and your Synodical President preached the sermon.



**Concordia Lutheran Church exterior**



**Concordia Lutheran Church interior**



**Heritage Lutheran Church**

Bethany Lutheran Church, Port Orchard, Washington, the Rev. W. V. McCullough, pastor, dedicated a new parsonage to the glory of God on Sunday, December 9, 1973.



**First Trinity Lutheran Church (Education building)**

First Trinity Lutheran Church, Marinette, Wisconsin, dedicated its new parish education building to the glory of God on April 21, 1974. The Rev. Emil Stubenvoll is the pastor. Your Synodical President preached the sermon and performed the rite of dedication.



**Good Shepherd Lutheran Church**



**Good Shepherd Lutheran Church interior**

Good Shepherd Lutheran Church, Bloomer, Wisconsin, the Rev. Warren Granke, pastor, dedicated its new church building on June 9, 1974, to the glory of the Triune God. Visitor P. G. Anderson preached the sermon and performed the rite of dedication.

#### **ANNIVERSARIES**

Western Koshkonong Lutheran Church of Cottage Grove, Wisconsin, celebrated the 50th anniversary of its Lutheran School on Sunday, October 7, 1973. The Rev. G. F. Guldberg was the guest speaker for the morning service. At the afternoon program your president brought a message on behalf of the Synod and other pastors and former teachers also spoke.



**Western Koshkonong Lutheran School**



**St. Petri Lutheran Church**

On Sunday, July 8, St. Petri Lutheran Church of Grygla, Minnesota, celebrated the 75th anniversary of its organization as a congregation. Pastor Norman A. Madson, who was the first ELS pastor to serve the congregation on a continuous basis, was the guest speaker for the day.

The Rev. H. A. Preus observed the 60th anniversary of his ordination into the ministry last fall. He was ordained on August 17, 1913, in Our Savior's Church, Minneapolis, Minnesota by Dr. O. E. Brandt. He preached the Gospel of His Savior in several congregations. In 1925 he was called as Pastor to Calmar, Iowa where he served for over 40 years until his retirement in 1966. Since his retirement he has been assisting as visitation pastor in Albert Lea, Minnesota. A special celebration in honor of his anniversary was held on October 7, 1973, at Trinity Lutheran Church at Calmar. An expression of our gratitude to God for his years of service will also take place at this convention.



**Rev. Herman Preus**



**Jerico Lutheran Church**

Jerico Evangelical Lutheran Church celebrated the 60th anniversary of the cornerstone laying of the church on November 18, 1973. Prof. M. H. Otto was guest speaker at the morning service and Pastor M. E. Tweit spoke at the afternoon service. The pastor of the congregation is the Rev. G. A. R. Gullixson.

Richland Lutheran Church, Thornton, Iowa, the Rev. Martin Teigen, pastor, celebrated its 90th anniversary on October 14, 1973. The Rev. Herbert Swanson and the Rev. Elroy Buhr were guest speakers.

The members of Indian Landing Lutheran Congregation, Rochester, N.Y., observed the 20th anniversary of their association with the Evangelical Lutheran Synod on Sunday, July 22, 1973. The festival speaker was the Rev. Norman A. Madson of Cottage Grove, Wisconsin. Dr. N. S. Tjernagel is the pastor of the congregation.

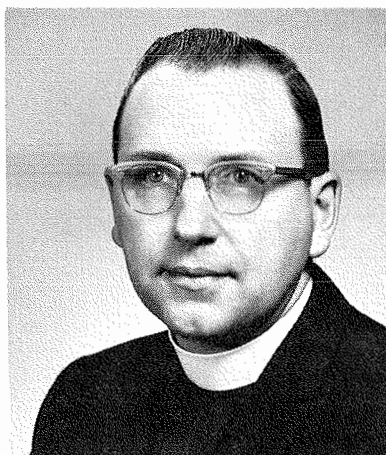
Dr. N. S. Tjernagel, pastor of Indian Landing Lutheran Church, Rochester, N.Y., was honored with a surprise dinner to celebrate the 40th anniversary of his ordination into the holy ministry. Dr. Tjernagel was ordained on October 1, 1933. His father, the Rev. H. M. Tjernagel, and Dr. N. A. Madson, Sr., officiated at Blanchard, N. Dakota.

The Rev. Elroy E. Buhr, pastor of Faith Lutheran Church, Parkersburg, Iowa, observed the 25th anniversary of his ordination on June 12, 1974. He was ordained on June 12, 1949, at St. John's American Lutheran Church, Sumner, Iowa, by the Rev. C. J. Mardorf, the same pastor who had baptized and confirmed him. Pastor Walter M. Fritschel preached the ordination sermon.

On June 9, 1974, Calvary Lutheran Church of Ulen, Minnesota observed the 25th anniversary of the dedication of the basement unit of the church building. The unit was used as the worship sanctuary from 1949 to 1956. Prof. John Moldstad was the guest speaker.



**Dr. Neelak Tjernagel**



**Rev. Elroy Buhr**



**Calvary Lutheran Church**

### **MEMBERSHIP APPLICATIONS**

The Rev. John Shep, newly ordained and installed pastor of Zion and Forest Lutheran Churches of Thompson and Forest City, Iowa has made preliminary request for permanent membership in the Evangelical Lutheran Synod. His letter of request is on file.

The Rev. Christian Morales, newly ordained and installed pastor of Faith Lutheran Church, St. Edward, Nebraska has made preliminary request for

permanent membership in the Evangelical Lutheran Synod. His letter of request is on file.

The Rev. Howard T. Behrens, pastor of the Clearwater Parish, Oklee, Minnesota, hereby makes request for permanent membership in the Evangelical Lutheran Synod. His letter of request is on file. The Colloquy Committee recommends his acceptance.

The Rev. Harold Vetter, pastor of Christ Lutheran Church, Savannah, Georgia, hereby makes request for permanent advisory membership in the Evangelical Lutheran Synod. The proper letter of request is on file. The Colloquy Committee recommends his acceptance.

Mr. Warren P. Krug, teacher at the Christian Day School in East Jordan, Michigan, makes application for permanent advisory membership in the Evangelical Lutheran Synod. His letter of request is on file.



**First Trinity Lutheran Church**

First Trinity Lutheran Church of Marinette, Wisconsin makes application for membership in the Evangelical Lutheran Synod. The proper documents are on file.

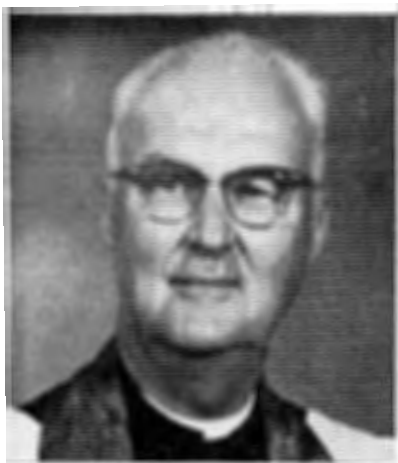
Messiah Evangelical Lutheran Church, Minot, North Dakota makes application for membership in the Evangelical Lutheran Synod. The proper documents are on file.

Redeemer Lutheran Church, Iola, Wisconsin, the Rev. W. Werling, pastor, applies for membership in the Evangelical Lutheran Synod. The proper documents are at hand.

## **DEATHS**

The Rev. Sophus E. Lee, pastor of St. Paul's Lutheran Church, Lewiston, Wisconsin and Newport Lutheran, Wisconsin Dells, Wisconsin was called to his eternal home on August 20, 1973. The Rev. Lee was the son of the Rev. and Mrs. O. T. Lee and was born in Northwood, Iowa. He graduated from Concordia Seminary, St. Louis, Missouri in 1927 and on July 20, 1927, was united in marriage with Ruth Meyer of St. Louis. He organized Emmaus Lutheran Church of Minneapolis, Minnesota and served as pastor there for 23 years. He then accepted a call to the Audubon-Hawley parish in northern Minnesota which he served for 13 years. He had served the Newport-Lewiston parish for seven years. The Rev. Lee was treasurer of the Evangelical Lutheran Synod for 23 years and had served on the Board of Trustees and the Board of Regents of Bethany Lutheran College. Funeral services were held at St. Paul's Lutheran Church, Lewiston and also at Newport Lutheran on August 23. The Rev. Wilhelm Petersen, Synodical Vice-president, and the Rev. Norman Madson of





**Rev. Sophus E. Lee**



**Rev. Paul Ylvisaker**

ficiated. A prayer service was held the same evening at King of Grace Lutheran Church, Golden Valley, Minnesota with the Rev. H. Theiste and the Rev. Steven Quist officiating. Interment services for Pastor Lee were held on Friday morning, August 24 at Glen Haven Memorial Gardens, Minneapolis. Blessed be the memory of this faithful and devoted servant of the Lord. A memorial service will be conducted at this convention.

The Rev. Paul Ylvisaker, Pastor Emeritus in the Evangelical Lutheran Synod, entered into the Church Triumphant on July 29, 1973. Pastor Ylvisaker was born on April 6, 1900, at Zumbrota, Minnesota, the son of Andreas Christian and Maria Erstad Ylvisaker. He graduated from Concordia Seminary, St. Louis, Missouri in 1928 and was married in that year to Bergitte Broin of Kenyon, Minnesota. He was ordained into the ministry at West Prairie Lutheran Church near Thompson, Iowa. He served the Thompson and West Prairie Congregations for eight years and later at Story City, Iowa. He served for 28 years as pastor of the Hartland and Manchester Synod Lutheran Churches, until his retirement in 1970. He was treasurer of the Evangelical Lutheran Synod for many years, and editor of the *Lutheran Sentinel* for ten years. He also served on the Catechism Committee which produced a new synodical catechism in 1966. He was co-author and editor of the historical booklet *A Blessing in the Midst of the Land*. He also is the author of a booklet on the *Lord's Prayer* and another, *To the Praise of the Glory of His Grace*, a compilation of his writings that appeared in the *Lutheran Sentinel*. Christian burial services were held for Pastor Ylvisaker on August 2, 1973, at Our Savior's Lutheran Church, Albert Lea, Minnesota. The Rev. Theo. Aaberg preached the funeral sermon and the Rev. Richard Newgard officiated. Your Synodical President spoke on behalf of the Synod. Interment was at the Hartland cemetery. Thanks be to God for this faithful servant to the Lord's Kingdom. A memorial service will be conducted at this convention.

Mr. John J. Munson, age 96, a member of the Hartland Synod Lutheran Church, Hartland, Minnesota, passed away on April 4, 1974. Mr. Munson had served on the Synod's Board of Trustees from 1932 to 1939. Funeral services were conducted by his pastor, the Rev. Ronald Mathison, on April 8th. The Rev. Alf Merseth, Synodical Secretary, spoke on behalf of the Synod. Blessed be the memory of Mr. Munson.

## **RESIGNATIONS AND APPOINTMENTS**

The Rev. Rodger Dale was appointed to the Synod Self-Study Committee. He replaces the late Pastor Luther Vangen.

The Rev. Theo. Aaberg, Prof. Sigurd Lee, and the Rev. Paul Petersen were appointed as an independent commission to study the "merits, feasibility, and expediency of separating the office of President of Bethany Lutheran College, Inc. from the office of President of Bethany Lutheran Seminary." (Cp. S. R. 1973, p. 61, res. 6)

A special committee consisting of Dr. N. S. Tjernagel, the Rev. Joseph Petersen, the Rev. Paul Madson, Mr. Layton Northrup and Mr. Carl Schlegel was appointed to plan appropriate ways of observing the 400th anniversary of the Formula of Concord in 1977, the 450th anniversary of the Catechisms in 1979, and the 450th anniversary of the Augsburg Confession in 1980 and also of the 400th anniversary of the Book of Concord in 1980. (Cp. S. R. 1972, Res. No. 4, p. 27)

The Rev. Martin Teigen has been appointed to the Catechism Review Committee to replace the Rev. John Schmidt who resigned.

The Rev. A. M. Harstad has been appointed as a contributing editor of the *Lutheran Sentinel* to replace the late Pastor Paul Ylvisaker.

Prof. John Moldstad resigned from the Publications Board. No appointment was made. The position will have to be filled by election at this convention.

Mr. Robert Deering was appointed to the Publications Board to fill the position of Mr. Roger Butterfield who resigned. The position will have to be filled by election at this convention.

The Rev. F. R. Weyland retired from the active ministry and resigned from his parish at Hiawatha Lutheran Church, Minneapolis, Minnesota. He is presently living in Albert Lea, Minnesota and is serving as Visitation Pastor at the Northwood-Lake Mills Parish as well as preaching regularly at Faith Lutheran in Austin.

At the request of the Mission Board and the missionaries a special committee was appointed to study the whole subject of the requirements for ordination for national workers on the foreign mission fields. Subjects such as the establishment of a curriculum for study, years required for completion, the importance of maintaining a high standard of training national pastors, etc. are to be considered. The committee consists of Prof. M. H. Otto, Prof. J. B. Madson, Prof. R. E. Honsey, the Rev. N. A. Madson, the Rev. R. M. Dale, and Dr. Willis Anthony.

## COLLOQUIES

Your Synodical Colloquy Committee met with the Rev. Harold Vetter in January of 1973 and found him 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 Christ Lutheran Church, Savannah, Georgia.

The Committee met with the Rev. Howard Behrens on June 5, 1973. He was found to be in doctrinal agreement with our Synod and is now serving the Oklee, Minnesota parish. The Committee recommends that he be accepted into permanent membership.

## VISITORS' ACTIVITIES

Once again I would like to express my sincere appreciation for the work of the Visitors of the Districts. They have conducted numerous call meetings, taken care of vacancies, and helped with many synodical and pastoral matters. In the coming year it would be well if a meeting of all of the visitors could be held to discuss their duties and coordinate activities. Regular visitations to congregations should be conducted more frequently and our guidelines and duties in this regard need to be reviewed.

## INTER-SYNODICAL

The eighth annual meeting of the Evangelical Lutheran Confessional Forum was held on October 22-23, 1973, at Holy Cross Lutheran Church, Madison, Wisconsin. Representing the ELS at the Forum were the following: Administration Division—G. M. Orvick, W. Petersen, Alf Merseth; Doctrinal Division—M.

H. Otto, B. W. Teigen, A. V. Kuster; Mission Division—R. M. Dale, N. A. Madison, S. P. Quist; Education and Youth Division—R. M. Branstad, E. T. Teigen, M. E. Tveit.

The doctrinal discussion was led by the Rev. Robert Voss who represented the FAL. His presentation was on the subject of Church and Ministry.

The Forum adopted several resolutions. We call attention to some of them.

RESOLVED, That as a matter of policy, all requests for colloquies in our church bodies be shared with the administrators of the sister synods in the ELCF.

RESOLVED, That the invitation be extended to the FAL through the ELCF to use the educational facilities and programs of the ELS and the WELS to meet their educational and worker training needs.

RESOLVED, That we refer to the respective doctrinal commissions of the member church bodies the advisability of holding a conclave of theologians.

The next meeting of the Forum will be held on October 21-22 at St. John's Lutheran Church, Watertown, Wisconsin. The essay will be "The Scriptural Imperatives for and the Limitations of the Social Concerns of the Church" by Prof. Armin Schuetze, WELS.

## MEETINGS ATTENDED

### The Convention of the Lutheran Church-Missouri Synod

From July 7-13, 1973, we attended the Convention of the Lutheran Church-Missouri Synod held in New Orleans, La. Reports of the proceedings have appeared in the *Sentinel* and *Lutheran Synod Quarterly*. The terrible conflict in our former sister synod still rages on. The two theologies held by the opposing parties are simply beyond any kind of reconciliation for they involve the most serious fundamental matter, that of our very attitude towards the Word of God. The historical-grammatical view of Scripture is held by the conservatives and proclaims that the Bible was inspired by God and written by men whom God chose and equipped for this work. It contends that the Bible is a supernatural book which, although written in human language, is inerrant and infallible. It is the only source and absolute standard for all our teaching. The liberals, or moderates, hold that the historical-critical view of Scripture must also be allowed in the church. Although there are varying degrees of attitude held by the proponents of this view, nevertheless the common approach to the Bible is that the Bible is like any other literature in that it developed in a natural way by the same processes that produce other literature. There is nothing supernatural about the Bible's origin and therefore it should be subjected to the same kind of historical investigation as any other book. It may therefore contain errors and contradictions as well as myths and fairy tales. We are therefore not to look upon the Bible as being reliable in every detail, but we are to seek to find the message of the Gospel which comes to us through this book. Emphasis is shifted away from the truthfulness of the Word to the power of the Word, and this power is still at work in history bringing blessings to man.

It is quite obvious, therefore, that there can be no reconciling of these two views. We should continue to remember in our prayers and give all the encouragement we can to those embattled conservatives who wish to remain faithful to the confessional Lutheran position. We cannot help but think of the anguish and suffering which is caused by this sad controversy. But this is not something new in church history. The same was the case at the time of the Reformation, and, of course, in the history of our own synod. We live in the church militant and must not expect to have a life of ease and comfort even in the church.

It continues also to be our hope and prayer that someday there may be a realignment of all true Lutherans who wish to stand by our historical and confessional position. There is still a large group of conservative Bible believing people in the LC-MS and if the day would come when they could be separated from those who have adopted another theology, and reunited with their true and former brethren it would be a wonderful day for the cause of conservative Lutheranism throughout the world.

## **The Convention of the Wisconsin Evangelical Lutheran Synod.**

In August we attended the convention of our sister-synod, the WELS, held at Dr. Martin Luther College, New Ulm, Minnesota. Our brethren of the WELS have begun the 125th year of the existence of their church body. It was founded in 1850 as the German Evangelical Lutheran Ministerium of Wisconsin and is the second oldest Lutheran Church body in the United States with a continuous existence under its original name and organization. In observance of its 125th anniversary the 1973 convention authorized a thankoffering with an approximate goal of \$3 million to be used for capital outlays at its schools and in home and world missions. We rejoice with our sister synod over the rich blessings received from the Lord in the past 125 years.

## **The Convention of the Federation for Authentic Lutheranism**

On October 16-17 we attended the annual convention of the FAL held at Vero Beach, Florida. This staunch little group started as our synod did with a handful of pastors and congregations. We can therefore well understand the problems involved in getting organized. We want to assure them of our continued prayers and encouragement as they labor to carry on the Lord's work.

## **A visit to the Overseas Churches**

On August 21 your Synodical President and a committee composed of Pastor A. V. Kuster, Prof. J. B. Madson, and Prof. B. W. Teigen made a trip to Europe for the purpose of holding doctrinal discussions with the European Free Churches. Four papers were presented by the ELS delegation. The papers were: "American Lutheranism Today—A Brief Summary" by G. M. Orvick; "Church Fellowship" by A. V. Kuster; "Church and Ministry" by B. W. Teigen; and "Law and Gospel Principle" by J. B. Madson.

The first meeting was held at Woerth Lembach, Alsace, France on August 23-25 with representatives of the Evangelical Lutheran Church, Synod of France and Belgium. The participants in the meeting found themselves in agreement in their conclusions regarding the doctrinal situation in the LC-MS. The papers presented by the ELS men were also accepted with general agreement. Both groups recognize the vital necessity for small minority Lutheran groups scattered throughout the world, of having a common forum so that they may be bound together more closely and thus strengthen one another. They therefore expressed the common hope that such an International Lutheran Forum, patterned somewhat along the lines of the old Synodical Conference, be established as soon as it can be reasonably done.

On Monday, August 27, the ELS representatives met at the Theological Seminary at Oberursel with representatives of the Selbständige Evangelisch-Lutherische Kirche (SELK) and with President Karl Wengenroth of the Bekenntnis Kirche of Germany. The official report states that the participants were essentially agreed with the main thrusts of the papers presented by the ELS delegation but that they would like to have further discussions on certain points in the papers that were lightly touched upon. Further deliberations are being carried on by correspondence. A delegation from SELK met with the WELS Commission on Doctrinal Matters in July of 1973. The two delegations found themselves to be in agreement and the results of their discussions were ratified by the Kirchenleitung of SELK and the College of Superintendents. Further correspondence is taking place, however, to clarify certain matters.

On Thursday, August 30, the ELS delegation met with pastors of the East German Free Churches in Leipzig. The East German pastors have hardly any communication outside of East Germany. They are hungry for fellowship and for the need of doctrinal discussions to strengthen and enrich them. They therefore pleaded for some kind of international conference in which they could also participate. They suggested that a conference of theologians could be held in East Berlin where they could also take part. It was evident to the ELS representatives that despite the political difficulties the East German brethren face, they have been loyal to the Scriptures and to the Confessions and that they have a great love for the Gospel of Christ.

On Sunday, September 2, the delegation met with Dr. Seth Erlandson and

Pastor Sten Johansson at Uppsala, Sweden. At the meeting Dr. Erlandson gave a summary of the organization of the new Free Church congregation in Uppsala. Pastor Sten Johansson presented the doctrinal position of this group and his presentation was orthodox in every respect.

On Monday, September 3, the ELS men met with Pastor Tom Hardt and Dr. Gunnar Karnell, Professor of Law at the Stockholm School of Economics and a member of St. Martin's Lutheran Church in Stockholm. Prof. Karnell related how St. Martin's congregation had entered into a suit against the Swedish government to win the right of parents to choose the kind of religious instruction they want their children to receive. They presented their case before the Commission on Human Rights of the Council of Europe and when it became evident that the Council would accept their case the Swedish government capitulated. This victory is very important for parents of all faiths in Sweden who do not wish to have their children "brainwashed" by the "objective religion courses" taught in the state schools. The Doctrine of the Lord's Supper was also discussed with Pastor Tom Hardt.

On Tuesday, September 4, the delegation met in Tampere, Finland with representatives of the Confessional Lutheran Church of Finland. The discussions were earnest and brotherly and further discussion of some points, especially concerning the understanding of the word "church" in all its implications, will be continued by correspondence.

On September 7, the delegation met in Oslo, Norway with Mr. Gunnar Stalsett, Under-Secretary of State for Church and Education, and a graduate of our Bethany Seminary. The representatives visited Menighetsfakultetet, a large independent seminary in Oslo. On September 8th the group was the guest of the Bishop of Oslo and his wife for noon lunch.

On September 10 we met with Pastor Paul Michael of the Danish Lutheran Free Churches and in the evening addressed the members of St. Martin's Lutheran Free Congregation in Copenhagen. Pastor Michael is in close contact with the Free Churches in West Germany.

This is a brief summary of the trip which we felt should be included in the convention report. It is our conviction that it was of utmost importance for us to become acquainted with the confessional Lutherans across the sea. They need our support and encouragement as well as we need theirs. We hope that future doctrinal discussions can be arranged with all of these groups in the hope that a new Lutheran Forum could some day be established. It would be well if a group of theologians could be working to draw up a document similar to the Formula of Concord which would deal with the problems that are troubling the church today and which could serve as a unifying document for all conservative Lutherans.

The cost of the trip was \$2700.00. We felt that this was an extremely reasonable cost for four men for three weeks in so many countries. We want to express our sincere gratitude to the overseas churches for their kind and generous hospitality towards us.

## **RECENT COMMUNICATIONS WITH OVERSEAS CHURCHES**

In March we received from President John Bricka an announcement of the general assembly of the Evangelical Lutheran Church-Synod of France and Belgium which was to meet on April 20-21 in Chatenay, at Paris. We were invited to send a representative or to send greetings. The following greeting was sent:

The Evangelical Lutheran Church—Synod of France and Belgium  
Jean Bricka, President  
Beloved Brethren in Christ:

On behalf of the Evangelical Lutheran Synod I wish to extend our most cordial greetings to our dear brethren of the Evangelical Lutheran Church-Synod of France and Belgium as you assemble in convention on April 20-21, 1974.

We rejoice together with you over the wonderful grace of God which has been revealed to us in the Holy Gospel. That God should have

mercy upon us and send His only-begotten Son to be our Savior fills our hearts with true joy and thanksgiving. To know that "He loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father" (Rev. 1,5-6) is our chief comfort and strength as we face the uncertain future.

In these last days of the world we behold the trials and tribulations of the Church Militant. False doctrine, ungodliness, and all manner of sin is everywhere to be seen. The number of those who wish to remain as true and orthodox confessional Lutherans seems to be steadily decreasing. Those who wish to hold to God's inerrant and verbally inspired Word are small in number and often despised by the world. But we shall not fear! "God is our refuge and strength, a very present help in trouble." Psalm 46,1. "If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." John 8,31-32.

We of the Evangelical Lutheran Synod are most pleased to know that we are one in faith with our brethren of the Evangelical Lutheran Church-Synod of France and Belgium. We cherish our fellowship with you and we sincerely hope that a more formal alliance of all confessional Lutherans can soon be established. We shall continue working towards that end under the guidance of the Holy Spirit.

We should also like to express once again our deepest appreciation for your most gracious hospitality while we were your guests last summer.

The annual convention of our Evangelical Lutheran Synod meets at Bethany Lutheran College, Mankato, Minnesota on June 16-21, 1974. At that time we shall report to our Synod of our most agreeable visit and of our cherished fellowship.

May the Lord's richest blessings rest upon your church body as you assemble for your convention, and may His Holy Spirit guide you and give you zeal and strength for your wonderful mission of proclaiming the Good News of salvation through Jesus Christ, our Savior.

Sincerely in Christ,  
George M. Orvick, President  
Evangelical Lutheran Synod

The following resolution was presented to their convention:

#### RELATIONS WITH ALL THE SISTER-CHURCHES

The Ev. Luth. Church-Synod of France and Belgium, gathered in general assembly on the 20th and 21st of April, 1974, thanks God for all the ties that unite it with its sister churches, for the comforting certainty of knowing itself to be surrounded by other churches that share the same faith and profess the same truth in a family which goes to the fore in returning glory to Jesus Christ. She salutes the efforts that are made by certain ones of these churches in giving concrete expression of this unity, in particular the proposition made by the Ev. Luth. Synod (ELS-US) of creating a platform in which these churches meet each other for common edification.

The following communication was received from the Confessional Lutheran Church of Finland, the Rev. Markku Särelä, President.

April 3, 1974

The Confessional Lutheran Church of Finland will have a special festival on Easter April 14, 1974 in Lahti. The theme of the festival is: 50 years of Confessional Lutheranism in Finland. The first congregations of the CLCF were born in 1923-1926. Most of the members came from the Gospel Society. The church body was formed by these congregations in 1928.

There are still many charter members alive; among them pastor em., a former church president A. Aijal Uppala (Wegelius).

We pray that God would strengthen our faith and confession through this festival. It is God's mercy that He has permitted us to have true Lutheran congregations already for fifty years and that He continues to do so.

Very truly yours in Christ,

Signed: Markku Särelä

Since the time was so short a night letter was sent in order to reach them by the day of their celebration. It read thus:

To the Confessional Lutheran Church of Finland

Dear Brethren:

The Evangelical Lutheran Synod extends most cordial greetings to the Confessional Lutheran Church of Finland for the 50th anniversary. The Lord has truly been gracious in preserving you these 50 years in true confessional Lutheranism. May our crucified and risen Lord Jesus Christ continue to give you strength and zeal for bringing the saving Gospel to the country of Finland.

Sincerely in Christ,

Reverend George Orvick, President

Evangelical Lutheran Synod

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

A letter addressed to the Convention from the Doctrinal Commission of the Lutheran Churches of the Reformation has been received. The Commission requests a meeting with our Doctrinal Committee. We shall turn the letter over to the Floor Committee on Doctrinal Matters for their recommendation to the Convention.

### **REPORT OF COMMITTEE ON EVANGELISM**

The special committee appointed by the President at the direction of the Synod to "promote evangelism in the synod to the glory of God and the extension of His Kingdom" (SR 1973 p.29) has made a report of its work. It is published in the book of reports and memorials and will be referred to the floor committee on Missions. Since the promotion and encouragement of evangelism work is one of our chief goals as a church body we would recommend that the Synod consider making a permanent synodical board with duly elected members. Perhaps the matter could be referred to the synodical Self-Study Committee.

### **LETTERS ADDRESSED TO THE SYNOD**

We have received a letter of greeting to the convention from Missionary Theo. Kuster. The letter and response will be read to the convention.

A letter addressed to the Synod from Lakewood Evangelical Lutheran Church, Tacoma, Washington has been received. The letter expresses "grateful and earnest thanks . . . to the Evangelical Lutheran Synod for its strong support which eventually led to our church becoming self-supporting on December 31, 1973." The letter and reply will be read to the convention.

### **A STUDY OF PASTORS' SALARIES**

During the past two months we have conducted a survey of pastors' salaries. We have been quite concerned about the effects of inflation upon the living standards of those who labor in the Lord's vineyard. I have had several reports that some of our pastors have been having a very difficult time making ends meet and that one was even at the point of having to resign in order to support his family. The rising cost of food and especially of gasoline have no doubt worked much hardship on many faithful servants.

Out of 63 pastors in our synod (not counting those who are semi-retired) 46 replies to the "salary survey" were received. The average salary, including all allowances such as car, health insurance, retirement, social security, offerings, and gratuities, came out to \$9,693.00 per year. This does not include housing.

From the average salary of \$9,693.00 we must, however, deduct business and professional expenses which cannot be considered as part of the pastor's salary. The largest of these expenses for a minister is the operation of his automobile. We have received the latest figures from the AAA Motor Club on the cost of operating a car. A minute breakdown of operating costs, including insurance and depreciation, brings the actual figures to from 15.5 to 16.5 cents per mile. You can see that it costs a pastor who drives 10,000 miles per year about \$1,650.00. If you deduct this from his above quoted salary figure it reduces the amount to \$8,043.00 per year. Most pastors drive at least 20,000 miles per year, some more. Here the cost per mile is 11.2c per mile. His cost is then \$2,247.00 for the year, reducing his salary to \$7,446.00. The AAA also points out that these costs must be raised by 20% at the present time due to inflation.

From this amount should also be deducted the "fringe benefits" which he may receive such as health insurance of approximately \$450.00 plus an average of \$450.00 for retirement programs. This reduces the amount still further to an average yearly salary of \$6,546.00 for the man who drives 20,000 miles per year.

From this amount should also be deducted the cost of the purchase of books for theological enrichment, extra clothing needed for the conduct of his office, and additional entertaining which is called for.

You can readily see therefore that, even with housing provided, a salary of \$6,546.00 per year is placing a real burden of hardship upon many pastors. Those with large families, young people in high school and college, any unusual illness, etc., face a very difficult time making ends meet. Many are only able to survive by having their wives hold jobs, or by securing part time work. And many receive far less than the average reported above.

We recommend that every congregation annually reconsider the salary of the pastor and make allowances for cost of living increases. Car expense should be borne by the congregation and not the pastor. In case of far-flung parishes where much driving is required extra attention should be given to the car allowance factor. Some pastors drive 30-40,000 miles per year.

We recommend that all congregations provide health insurance and retirement programs for their pastors as this is a way to provide non-taxable income.

We recommend that the Synod's Board of Stewardship study and make available to pastors and congregations the latest information on possible savings in income tax deductions.

We recommend that Circuit Visitors confer with congregations in their circuits and make recommendations concerning the salary of the pastor.

In all of this we must not forget our loyal and dedicated professors at Bethany College and our Christian Day School teachers. The responsible boards should take into account their needs also.

These are times of unusually spiraling costs and we therefore feel that it is only right and fair to bring these matters to the attention of the Synod. We hope that all delegates will take this matter up at the next council or voters meeting in their respective congregations. "The laborer is worthy of his reward." I Tim. 5:18.

## FEDERAL TAX POLICY REVIEW

A Tax Policy Review Bill, number HR-636, is now pending in the House Ways and Means Committee awaiting hearings. This bill strikes out against two tax privileges the church presently has, and would terminate these privileges by January 1, 1976. Section 306 of this bill would eliminate the tax-free *parsonage allowance* under the existing law and thus penalize churches that own residences for their minister, and penalize ministers who are given a housing allowance. Section 312 would terminate the allowance of deduction for charitable contributions and gifts, including *contributions to churches*. If this law should be enacted it would strike a severe blow against the churches of America. The members of our churches are already paying taxes. If they have to pay another tax on what they voluntarily give for the Lord's work it would certainly be harmful to the Kingdom. The churches are still a force for the moral good of our country, and our nation will not benefit if they are taxed out of existence. As



Christian citizens we have the right to make our views known to our congressmen and senators. Write to them at the Senate Office Building, Washington, D.C. 20510, or the House Office Building, Washington, D.C. 20515.

### **ADDITIONAL MEETINGS ATTENDED**

In addition to the above mentioned meetings we have also attended the following: The General Pastoral Conference, a meeting of the Southwest and Central Pastoral Conference, the Spring Circuit meeting of the Northern Iowa-Southern Minnesota Circuit, the Wisconsin Area Women's Missionary Rally, local Madison pastoral conferences, a special conference to discuss Church and Ministry. We have attended nearly all meetings of major boards in our Synod. We have also spoken at congregations at Marinette, Wisconsin and at Sheboygan, Wisconsin about our Evangelical Lutheran Synod. Dr. N. S. Tjernagel, the Rev. Joseph Petersen, and the Rev. Paul Madson represented our Synod at the Hartford Lutheran Free Conference in Hartford, Connecticut.

### **THE ASSIGNMENT COMMITTEE**

The Assignment Committee met on May 3rd and assigned Vicar Wayne Dobratz to the Lengby, Minnesota parish and Vicar Howard Aufderheide to Trinity Lutheran in Brewster, Massachusetts. Candidate of Theology Mark Harstad plans to continue his studies in the Semitic Department of the University of Wisconsin and to assist at Holy Cross Lutheran Church.

### **MISCELLANEOUS**

The Catechism Revision Committee continues to meet regularly and is making a line by line study of the book. Prof. J. B. Madson is the chairman and Pastor M. Teigen is the secretary of the Committee. Any correspondence should be addressed to one of them. We have about a two year supply of catechisms on hand.

The ELS Women's Missionary Society of the Wisconsin Area congregations meet once each year for a Rally. Over 125 women gathered at Clintonville, Wisconsin last fall and this fall will meet at West Bend. They are doing fine work as are other such groupings in the Synod.

At the present time we have seven vacancies in the parishes of our Synod. Two of these are being served by vicars. We therefore need pastors and we would urge young men in our Synod to seriously consider entering the ministry. We shall be needing a constant supply of new men as our Synod grows and as many draw closer to retirement.

Once again we want to express our gratitude to the Lord for the way He has blessed our Synod in the area of Stewardship. In the fiscal year 1973 we once again exceeded our budgetary requirements. We were able to go through the entire year without borrowing money for operating expenses thus saving a considerable sum in high interest payments. We have made a good start on our 1974 budget and income is running well ahead of last year. Let us hope and pray that the day of large deficits and extended borrowing for operating expenses is past. Many congregations are sending in regular monthly contributions and are budgeting an amount for the Lord's work away from home. This advance planning and commitment is what is making it possible for us to succeed in meeting our needs. Once again this year the Stewardship Committee is proposing a challenging increase in our budget, but together we can easily realize this goal.

We want to include in this report a word of encouragement both to our home and foreign missionaries. They are out there on the "front line," so to speak, and are extending the Lord's Kingdom by their faithful proclamation of the "glad tidings of great joy." We, the people "back home," should ever have on our hearts and in our prayers the welfare and success of our missionaries' labors.

We are glad that our Mission Chairman and Foreign Secretary were able to visit the foreign fields. This will help them enormously in making wise decisions in the administration of mission affairs. We must go forward with plans of the Board to establish more new home missions in the fields which are white unto harvest.

We are pleased once again to welcome several new pastors and congregations into our midst at this convention. How happy we are to receive them! May they be a blessing to us and we to them. Together we shall carry out our Lord's great commission.

A matter that we would like to ask the Board of Charities and Support to study is that of providing a type of "family counseling service" to serve various areas of our Synod through the use of trained Lutheran Christian social workers. Such a service is provided by the WELS in Milwaukee and other areas. Since we are no longer operating Kasota Valley Home, and since undertaking the building of a new home may be financially difficult, we would recommend exploring the much needed area of family counseling. With the increasing incidence of divorce, juvenile problems, family breakdowns, etc., this is an area where we could at a reasonable cost, endeavor to serve the needs of families that are crying for help.

We want also to add our heartfelt thanks and congratulations to the administration and faculty of Bethany Lutheran College upon receiving accreditation by the North Central Association of Colleges and Secondary Schools. Surely this is a great milestone and an important step for the future of our school. One of the things noted in the report of the Visiting Committee of North Central was the dedication and loyalty of the faculty and also the loyal support of the constituency of the ELS. These were major factors in receiving the accreditation. Our Synod may be small but like Gideon's triumphant minority we can, with the Lord's help, accomplish much for His Kingdom.

We pray once again that this Convention will be a real blessing to all of us. Let us face whatever problems we may have with calmness, Christian love and understanding, and a sincere desire to "keep the unity of the spirit in the bond of peace." Martin Chemnitz, one of the greatest of the Lutheran Church fathers, gave good advice when he said, "Moreover, let us not show a lust for controversy, nor an inclination for disputing, an impudence to argue, a desire to win, nor a foolish longing to show off one's wisdom, but rather a mind desirous of truth, a humble spirit and a heart which fears God, so that in God's sight and with His Word leading us we may depend on the word of His mouth alone and not pervert the things which He has revealed to us in Scripture according to the norm and measure of our own reason, but humbly and firmly embrace them in the simple obedience of faith." (From *The Two Natures in Christ*, p.258)

With this kind of spirit the Evangelical Lutheran Synod will, by the grace of God, continue to be a beacon of light in this dark world of sin, unbelief, theological chaos, and moral degeneration. A city that is set on a hill cannot be hid. Applying our hearts unto the instruction of His verbally inspired Word we shall find the strength for continued love and service to our dear Lord and Saviour, Jesus Christ.

*In Jesus' name  
Our work must all be done  
If it shall compass our true good and aim,  
And not end in shame alone;  
For every deed  
Which in it doth proceed,  
Success and blessing gains  
Till it the goal attains.  
Thus we honor God on high  
And ourselves are blessed thereby;  
Wherein our true good remains.*

(Lutheran Hymnary, 247)

Soli Deo Gloria!  
George M. Orvick

## ACTION OF THE SYNOD

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

*WHEREAS, Our President in his annual message to the Synod has presented the Scriptural and distinctively Lutheran doctrine of the Means of Grace, and*

*WHEREAS, We need to be reminded of our continued dependence upon the Word and Sacraments for our Christian faith and life, and*

*WHEREAS, An emphasis on the Scriptural, Lutheran doctrine of the Means of Grace is needed to keep all our promotional efforts distinctively Lutheran and thus to avoid the false doctrines of Synergism and Enthusiasm so prevalent in the various Reformed Fundamentalist churches and evangelistic associations,*

*A. BE IT RESOLVED, That we express our gratitude to our President for his message,*

*B. BE IT FURTHER RESOLVED, That the Publications Board arrange for the printing of the message in tract form for general distribution in our congregations,*

*C. BE IT FURTHER RESOLVED, That the expense for the printing and distribution of the message in tract form be borne by the Synod Fund.*

### Resolution No. 2: Visit to Overseas Churches

*WHEREAS, The meeting of our President and three other members of our synod with the Overseas Churches the past summer have brought spiritual blessings to both them and us,*

*A. BE IT RESOLVED, That we thank these men for their efforts on our behalf,*

*B. BE IT FURTHER RESOLVED, That we encourage our President to do all in his power to maintain and to strengthen the bonds of fellowship which unites us with the Overseas Churches.*

### Resolution No. 3: Conferences and Meetings

*WHEREAS, Our President has attended many conferences and other meetings both within and without our synod, and*

*WHEREAS, He has also diligently followed up many contacts with Lutheran pastors and congregations outside our fellowship who are concerned for the truth in their midst, and*

*WHEREAS, This has been a strenuous and time-consuming work,*

*BE IT RESOLVED, That we express to him our sincere gratitude for his labor of love on our behalf.*

### Resolution No. 4: Pastor's Salaries

*WHEREAS, Our President has conducted a survey on pastors' salaries,*

*BE IT RESOLVED, That the congregations of the Synod be*

*encouraged to study his findings and to make provision for an annual review of their pastor's salary.*

**Resolution No. 5: President's Message**

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

**SYNODICAL MEMBERSHIP**

**ACTION OF THE SYNOD**

**Resolution No. 1: Synodical Membership**

*WHEREAS, The following congregations: First Trinity Lutheran Church of Marinette, Wisconsin, Messiah Evangelical Lutheran Church of Minot, North Dakota, and Redeemer Lutheran Church of Iola, Waupaca Co., Wisconsin have made application for membership in the Evangelical Lutheran Synod, and subscribe to the Synod's constitution and confession, and have submitted their own constitutions which have been found to be in order,*

*BE IT RESOLVED, That these congregations be received into membership with the Evangelical Lutheran Synod.*

**Resolution No. 2: Synodical Membership**

*WHEREAS, The following pastors: The Reverend John Shep and The Reverend Christian G. Morales have made application for permanent membership in the Evangelical Lutheran Synod, and subscribe to the Synod's constitution and confession, and are serving congregations which are members of the Synod,*

*BE IT RESOLVED, That they be received into permanent membership in the Evangelical Lutheran Synod.*

**Resolution No. 3: Synodical Membership**

*WHEREAS, The following pastor: The Reverend Harold R. Vetter has made application for permanent advisory membership in the Evangelical Lutheran Synod, and subscribes to the synod's constitution and confession and has been recommended by the Colloquy Committee for membership in the Synod,*

*BE IT RESOLVED, That he be received into permanent advisory membership in the Evangelical Lutheran Synod.*

**Resolution No. 4: Synodical Membership**

*WHEREAS, The following pastor: The Reverend Howard T. Behrens has made application for permanent membership in the Evangelical Lutheran Synod, and subscribes to the Synod's constitution and confession, and has been recommended by the Colloquy Committee for membership in the Synod, and is serving a congregation which is a member of the Synod,*

*BE IT RESOLVED, That he be received into permanent membership in the Evangelical Lutheran Synod.*

**Resolution No. 5: Synodical Membership**

*WHEREAS, The following teacher: Mr. Warren P. Krug has made application for permanent advisory membership in the Evangelical Lutheran Synod, and subscribers to the Synod's constitution and confession, and is serving a Christian Day School of the Evangelical Lutheran Synod,*

*BE IT RESOLVED, That he be received into permanent advisory membership in the Evangelical Lutheran Synod.*

# ESSAYS FOR THE 57TH ANNUAL CONVENTION OF THE EVANGELICAL LUTHERAN SYNOD

## "THE PURPOSE OF INSTRUCTION"

By The Rev. Paul Madson

The topic given for this first section to a three part treatment of Christian education is: "The Purpose of Instruction." This is in keeping with the general theme of the convention, taken from the 23rd chapter of Proverbs, v.12: "Apply thine heart unto understanding, and thine ears to the words of knowledge." The kind of instruction which is referred to may be gathered from succeeding passages in the same chapter. In v.23 we read, "Buy the truth, and sell it not, also wisdom, and instruction, and understanding." And in v.26 we find this exhortation, "My son, give me thine heart, and let thine eyes observe my ways." The instruction which we therefore are concerned with in Christian education is that which pertains to the "truth," and to the "heart."

It is not our intent in this paper to dwell on the area of learning which the usual education can give us, such as developing one's mental abilities and natural skills. These things can be accomplished in both Christian and secular schools. But as persons who believe that the training of the heart should accompany the training of the mind, we maintain that Christian education has a higher purpose than any other, and has much more to offer. It is concerned not with just one half of a person but with the whole man.

For lasting influence and value to a child's life there is no substitute for the Christian home. The education which the child receives there, together with the help of its church, ranks first and foremost in all education. Nevertheless, whatever other instruction the young can receive by way of Christian elementary and higher education is an invaluable supplement to that provided by the home and the basic instruction given by the church. We believe that the more Christian-oriented education a person can receive the better it is for that person, for his church, and for his country. So, when we speak of the purpose of instruction with a Christian setting, we have in mind not just that which is learned at mother's knee, but that which also follows the child out of the home, away from its local church, and into the world at large.

The only true view of life is that which is taught in God's Word. It is so important to us that we ought to make it our virtual obsession to have such instruction and, once we have it, never to let it go. No one who has ever received such instruction with the spirit of the wrestling Jacob ("I will not let thee go except thou bless me," Gen. 32,26) has ever lacked for the Lord's blessing on such education. Furthermore, this instruction is the best equipped to deal with life, because it deals with the heart, and it is from this source that the issues of life proceed. (Prov. 4,23)

To be sure, Christian education has one great ultimate goal, and that is to prepare our children for the world to come. But in so preparing for that life in heaven, we are not to think that this present life is then unimportant. Sometimes the subtle suggestion may creep into our way of teaching religion that makes it seem religion has no relevance for our life here. So the impression then is left that religious education is something good for the life to come, but that it isn't very practical for here on earth. This is the attitude some parents may have toward a Christian Day School, or toward a Christian high school and college. They think that for their children to attend a church school will deprive them of the seeming natural advantages of a public school. For example, what pastor hasn't heard some parents at one time or another express the feeling that a Christian school is too sheltered an environment for their child, as if the child is not going to become worldly wise enough. Or they may have said that they want their child to go to school with the children it grows up with in the neighborhood. So they choose a secular school over a Christian one.

This is not to say that such parents do not care about religion for their children. They do not want to deny their offspring the benefit of Christian instruction, but they do not see why it should be integrated with their general education, such as in the Christian school. They in effect are compartmentalizing religion and life, when it comes to educa-

tion. They see it as religion *and* life, rather than religion *in* life. It is pretty much the same way in which Christians are tempted to compartmentalize religion for themselves, when they develop the attitude that religion is nice to have on Sunday but that it can get to be a burden the rest of the week. Would that all parents could be moved to view education in the light of St. Paul's dedicated motto: "For me to *live* is Christ." (Phil. 1,21) In recent times the moral conditions in many a secular school have caused more parents to have a change of mind about how much of that kind of exposure they want their children to have. The shelter of a Christian school doesn't look so bad to them after all. Shelter is a pretty good thing, if it keeps you from getting pneumonia. And there are worse things than pneumonia from which to shelter one's children these days.

We are all well aware of the inroads the drug culture with its attendant evils has made among the nation's youth, particularly in the halls and on the campuses of secular schools. Still, of more serious concern to us about the secular school than the threat of such things as drugs which addle the mind and harm the body are the more subtle forces of atheistic and evolutionistic philosophies which have a way of poisoning the heart. It not only does a child no earthly good to think that he is just the product of a chance and aimless evolutionary process, but it can ruin him eternally. If he is not conscious that man is the product of God's creative power and wise design, that he is a unique creature who originally was made in the image of God—if he is not conscious of this, it isn't strange that he should try to ape the animal kingdom in the way he treats himself and his fellow man. The prevailing moral perversions of our day—drug abuse, sexual promiscuity, abortion on demand, a high homicide rate, and the like—are all by-products of the pernicious philosophy that man is just another member of the animal kingdom. True, these perversions have always been present in the world to some degree ever since the Fall in Eden, for now wherever man goes sin goes with him. We, however, contend that the evolutionistic, atheistic philosophy is more prevalent than ever in our secular schools today, and that this has provided a most fertile soil for the roots of unbelief to take hold and grow. The fruits of such unbelief are all too apparent in our society. By their fruits ye shall know them.

At this point it might be in place to add this comment. Though the thrust of this essay is to promote the cause of Christian education, and as a consequence it will incidentally refer to shortcomings of secular education, this is not to claim that all is bad in the secular school. All Christians share a deep gratitude for those Christian teachers and administrators who have found a place in the public school system. Though they are not allowed to teach the Christian religion directly, surely their manner of teaching and way of life in some way will project the high ideals of their Christian faith, which has a wholesome influence on the schools and their pupils. And who can honestly deny that the public school system has rendered a very valuable service to our country in training its youth for a useful life. But as Christians we are concerned with more than that Dick and Jane just learn how to do something useful with their lives. We want them to have *happy* lives as well, and in this regard we are confident that a Christian education offers the best promise of success. "Whoso trusteth in the Lord, happy is he." (Prov. 16,20)

To make a distinction between Christian and secular education by saying that one has a moral purpose and the other does not is not a true distinction. Secular education does have a moral purpose, also. It aims to help a person lead a useful and respectable life, and to make him a good citizen. That, we will have to admit, is moral purpose. However, Christian education purposes to do more than that. It not only aims to help a person lead a useful and respectable life, but that he should serve God while doing it. It desires that the child should not only grow into a good citizen on earth but that he should, by God's grace, also become a citizen of heaven. This higher aim which Christian education has demands a motivation which secular education can not produce. This particular motivation is wrought only by the Holy Spirit through the use of the Gospel. It is the crowning jewel which sets Christian education above and apart from all other.

To emphasize the spiritual training of a child in no way detracts from its total education. In fact, we maintain that this kind of education, far from weakening their preparation for life on earth, better equips the youth for this life. It excels in at least one area of education, and that is in the *perspective* which it gives. It should excel in this important

area, for it is its purpose to give a true perspective in all things. The word, "perspective," from the Latin, literally means "to look through." The purpose of Christian instruction is to enable the young person to "look through" what lies on the surface. To see and understand one's self and his fellow men, to more fully understand issues, events, teachings—in brief, to better understand life—this is its purpose.

### **Perspective of Life: The Past**

To know history is to know and understand our present world better. However, to have a proper knowledge of history it is necessary to have the Christian view, which takes into account the hand of God in human events. At the beginning of the 20th century the world thought that a great world war was impossible. People were too well educated, too enlightened for that. But then it happened. Since then there has been World War II and almost World War III, plus other maxi-wars and mini-wars. It is not difficult to find a philosophy of pessimism among many because of this. This is the other extreme from that false optimism with which this century began. On the one hand you have people saying, "How is man ever going to get out of this mess?" and on the other hand you have the humanistic dreamers who say, "Man can take care of all his problems. Just give him time." But with all his sophistication and education man is only compounding the problem. Herbert Spencer, a well educated man himself, once said, "To educate reason without educating desire is like selling a repeating rifle to a savage." The Christian can agree that to educate the mind without educating the heart is a dangerous thing. We have seen its effects all too often in history. We appreciate this observation of an old churchman, now deceased; "There is an old saying that 'some people are so heavenly minded they are of no earthly use.' But it is our observation that those most concerned about eternity are now doing the most for the world. Humanism is not making the world better, but only a more pleasant place in which to serve the devil."<sup>1</sup>

The troubled world in which we live is not easily understandable. People wonder what this life is all about. They wonder where it is all going to end. It all seems so purposeless. Dr. Francis Schaeffer calls it "Death in The City." In his book by that name he writes: "We recall Nevil Shute's 'On The Beach' which pictured the world after the bombs have fallen and men have died. The scene is powerful: the lights are still burning; the generators are still running, but there's nobody there. It's an awful loneliness that Shute builds. But what he is saying is something more profound than that we live in an age of potential nuclear destruction. He is saying, 'Don't you understand? This is where man really is today, whether the bombs fall or not, because there's no final purpose to his existence.' There is death in the city of men. And if we are really alive to the issues of our own day we should at least understand as well as the unbelieving poets, writers, painters, and the others, that this is the real dilemma: there's death in the city—death in the city of man."

This is a rather dismal view of the human dilemma, but it is true. St. Paul stated it centuries ago: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5,12 That would be a most bleak outlook if we were to let the matter stand right there. But the purpose of Christian education is to bring life, not death. Only Christian education can tell the student the sequel to the dismal picture of "death in the city." St. Paul also tells us this blessed sequel: "For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5,19-21 As Christians we can tell our youth that there is another city than that which they see doomed to destruction here on earth. There is a city which God has prepared, eternal in the heavens. In that city is life. With their eye on that celestial city they shall be given the proper perspective to survive "death in the city" here on earth.

Christian youth should not be given any illusions about a utopia here on earth. We know that the devil is still the god of this world. It is clear to anyone who views the world candidly that it is not getting better with each succeeding generation, as some would have us believe. Nor do we have any reason from Scripture to believe that this world is going to become better. As long as man remains what he is, conditions will remain what they are. They may vary a little one way or the other, but essentially it is still as St. John declared,



"The whole world lieth in wickedness." I Jn. 5,19 This can be expected as long as man remains an enemy of Christ's cross, because then his nature remains unchanged.

We know what the nature of man is and how it got that way. To have a true perspective of the world and of its history means that we start at its very beginning, in the garden of Eden. The wise of this world will continue to make themselves foolish by ignoring the historical fact that man fell away from God and the state of bliss into which he had been placed. All the subsequent course of the world was to be affected by this tragedy, and history can not be properly interpreted without this background from divine revelation.

Henry Ford once said, "All history is bunk." He could well be right, except for one decisive factor. History would indeed be completely useless and irrelevant to men, except for the fact that at a certain point in time, a point which the Bible calls "the fulness of time," "God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4,4-5 This puts history in an entirely different light. The history of Israel in the Old Testament is not just a dry recitation of the events surrounding a certain people. The events that took place then, and that have taken place in history since the beginning of time, are all effected by what God has done in "the fulness of time."

Education with a Christian perspective does not give its youth a false optimism. It does not lead them to believe that man can solve all his problems. With the history of sin in the world lying in the background, and knowing how it came to pass, the Christian youth has a better understanding of why things go awry in his world. He is better able to cope with such situations because he understands them better. He has some answers—maybe not all the answers, but at least the important ones.

### **Perspective of Life: The Present**

"Who am I?" "Where did I come from?" and "What am I here for?" These questions can be expected to come at some time or other to the minds of most young people. Important questions these are, because they are basic life questions. The proper answer to them can set the whole tone for their attitude toward life. It will affect their moral and spiritual attitudes, which in turn will affect their life's future happiness. It, for instance, makes quite a difference whether a person thinks he is just a blob of protoplasm put here by blind fate, or that he is a uniquely created being put here by divine design. It makes a difference whether he thinks that he had primordial ancestors who answered each other with brutish grunts or that he knows his very first ancestors were made in the image of the eternal God and could sing his praises. "What difference does it make?" one may ask—"What difference does it make as to where a person thinks he came from? How can that have any bearing on his life?" A person can not truly know himself unless he knows his true origin. And if he has false notions about his origin, he is going to have false notions about life. His life is going to be an illusion and a lie. If he thinks that he is merely the biological product of his father and mother, and that God had nothing to do with his being here, he is going to live life on that lower plain where he has no sense of God's divine purpose for him and divine interest in him.

Christian education gives youth a true perspective of life, because it has the answers to such questions as "Who am I?" and "Where did I come from?" It can give them the assurance that before they were even born God knew them. He told Jeremiah the prophet, "Before I formed thee in the womb I knew thee; and before thou camest forth out of the womb I sanctified thee." Jer. 1,5 Far from being anonymous persons without identity, youth can be told that long before they were given a name by which to be identified they were well known to God. And when the world of sin causes them to have doubts and fears, God comes to them as He did to Israel of old and says, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine." Is. 43,1

The answer which Christian instruction gives to the question "Who am I?" not only gives youth a feeling of identity in a complex world, but it gives them a much more significant answer when it tells them who they are in the eyes of God. They learn that they are lost and condemned creatures and that, but for the grace of God, they would remain that way. God's Word tells them they were brought into sonship with Him through the mediation of His Son. He who created them has now also redeemed them. They not only have

been given identity, but they have also been given worth. In the words of the Psalmist, "the redemption of their soul is precious." Ps. 49,8 How precious it has become is explained by Peter, saying, "Ye were not redeemed with corruptible things as silver and gold . . . But with the precious blood of Christ, as of a lamb without blemish and without spot." I Pet. 1,18,19 We can't really estimate the value of the individual, because we have no earthly measurements that can correspond to the value God has placed on each one when He gave His dearest treasure for their ransom. And the effect of this for all who believe it is to bring about a complete reversal in one's relationship to God. We were enemies of God, so far had sin removed us from Him. But if while we were yet sinners, Christ died for us, "Much more then, being now justified by His blood, we shall be saved from wrath through Him." Rom. 5,9 Only a Christian education can succeed in giving children a high sense of their worth in the eyes of God and of their personal identity with Him. Every Christian school might well have written over its portals the exclamation of St. John, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." I Jn. 3,1

How can it be that we poor, unworthy creatures have been given such worth? The answer to that is simply profound, and yet profoundly simple. It is God's love. He paid the price—a tremendous sacrificial price: He gave His Son. He did this for the world. It therefore is a purpose of Christian instruction to show that other people are worth something too. They can be worth no less in God's eyes than the very blood of His own Son. So, to know one's own worth in the light of Christ's redemptive work is to know also the worth of our fellow men. Our neighbor is not seen as just another taxpayer. He is seen as someone of much worth, whether he knows it or not. The same blood that redeemed us redeemed also our neighbor. Many of our fellow men do not know this, and many of them won't care one way or the other when they do hear it, for "the god of this world has blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." II Cor. 4,4 But this does not in any way change the fact that the soul even of one person is of great worth in the eyes of heaven.

The high value which God has placed on the individual soul is so clearly evident, not only in the redemptive price which He paid, but also from the way in which His Son spent the years of His earthly ministry. He did not just preach to the masses but showed love and concern for the individual, especially for those whom society had deemed rather unworthy of its attention. "A man looking down from the top of the Empire State Building in New York, seeing the people like little midges on the sidewalk one hundred stories below, not as large as ants, said, 'I guess that's the way the world looks to God.' That is not the way God sees men. Jesus gives us another view, Here is the way the world looks to God: 'There were ninety and nine that safely lay in the shelter of the fold, But one was out on the hills away . . .'"<sup>2</sup> Yes, we all know the story of the lost sheep. Like the skilled violinist who knows how to get sweet music even out of an old beat-up violin at an auction, so God has reclaimed many a soul from the rubbish heap where society might otherwise have left him. In the words of the poet, thus "many a man with life out of tune, And battered and scarred with sin, Is auctioned cheap to the thoughtless crowd, Much like the old violin. A 'mess of pottage,' a glass of wine; A game—and he travels on. He's 'going' once, and 'going' twice, He's 'going' and almost 'gone.' But the Master comes, and the foolish crowd Never can quite understand The worth of a soul and the change that's wrought By the touch of the Master's hand."<sup>3</sup>

The perspective that young hearts are given concerning the value of spiritual things, and the perspective they have of man's worth in heaven's eyes ought also to help give them perspective for their mission here on earth. Whatever various secular callings they may end up pursuing, there still will be one calling they will feel constrained to share in common with their fellow believers. This is the calling to serve God, especially through the work of the church, which has as its commission to disciple all nations by baptizing and teaching. We are to go out and take our places in the long line of Christ's witnesses. Christian education provides us the motivation to go out and do our part in life. This means not only to exist from day to day, and when the evening comes around to be glad we are still living and have enough to eat. There is more to life than that, when united with Christ. Christian instruction has not attained success in the instructed until they in

some measure carry on for the Master as the apostles did. This can take us into the whole area of stewardship and the use of one's time, his means, his talents. Suffice it to say that to know the worth of spiritual treasure as opposed to that which is material, and to know the worth that God places on the recovery of even one soul unto Himself—this has a lot to say about one's stewardship.

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A Christian school adds a third dimension to learning. Religion is taught there in formal classes, but is that the only way in which it gives Christian instruction? There is more than just the formal teaching of religion in the school's curriculum. There will be a certain continuity of the Christian perspective carried over into the teaching of all the subjects. The teacher in a Christian class room can use an approach to History, or English, or Science, for example, which can employ the third dimension of the Christian perspective. A tract entitled, "You Ask Me Why," published by the Association for Christian Schools, gives this food for thought: "But, you say, what's the difference if my child studies arithmetic, history, or literature in a public school or in a Christian school? Much. I want my child to learn, from his earliest years, that all of life belongs to God and was made for Him. —In science I want him to know that he is studying God's laws for the universe. —In history, I want him to see the unfolding of God's plan for the ages and the redemption of His people. —In literature, I want him to test other writers by Christian standards so that he will appreciate what is good and true and beautiful, and discern what is false or dishonoring to God. —In civics I want him to know that true government is ordained of God and requires our loyalty and support. I want him to learn the principles of honesty, decency, co-operation, and fair play because these are rules that God has set up for the ordering of our life together. —All this a big order. It can't be accomplished in fifteen or thirty minutes a day. It takes everything we've got to install in the hearts of our children that true fear of the Lord which is 'the beginning of all wisdom.' "5

Referring to the teaching of religion in the Christian Day School a magazine called the "Lutheran Educator" also stressed that religion was more than just a course there. It said; "When the Bible and Catechism are used, that period is merely the preparation for the living which is carried on during the balance of the day and the rest of life. Opportunities and encouragement for the children to give expression to such activities, habits, and understandings will be sought in as many curricular and co-curricular activities as possible. It will be seen also that rather than replacing, submerging, or losing the democratic values which are stressed in the field of American education today, the Christian approach to education undergirds and strengthens these values. The children will have the opportunity (vicariously or intellectually, of course) to experience the value that Jesus placed upon even young children; the value that Jesus gave to every individual regardless of station or rank or condition; to see that even the Ten Commandments are given, not to deprive people of some pleasure or freedom, but in order to provide the greatest amount of happiness and freedom to every individual."6

The learning environment of the Christian school does not stifle the creative instinct and urge. Rather, it provides a motive and incentive for using all the powers and abilities with which God has blessed the individual. An education with a Christian basis aims to help the student make the best use of those talents he or she possesses, and to use them in the service of God and to the welfare of one's fellow men. A mistaken opinion that the outsider sometimes has of Christians is that they are a group of idle people sitting with folded hands waiting for the so-called "rapture" and the Lord's return. If this is the impression some people have about Christian education, then we can understand their reservations about it. This, however, is not a true picture of the effects of Christian teaching. On the contrary, the prospect of another life beyond this one gives an added dimension to this present life, the motivation for doing the work which God has given us to do while it is day, before the night cometh when no man can work. (John 9,4) It has the motivation for this that no secular education could ever produce. This motivation arises from an understanding of the fact that Jesus Christ rescued mankind from the guilt and punishment of sin by willingly sacrificing Himself for them. With that understanding the underlying life principle becomes this: "He died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them, and rose again." II

Cor. 5,15. John Milton was echoing this principle when he wrote, "The end of all education is for the child the knowledge of God in Christ and out of that knowledge to love Him, to imitate Him, and to grow like Him."<sup>7</sup>

What about success? Does Christian instruction concern itself with this? The world puts a high premium on this item, namely worldly success. The usual means to this end is education. Man likes to think, "Knowledge is power. With it I can do all things." But realism and honesty compel the Christian to say, "I can do nothing. I can do nothing of myself." If this is the result of Christian learning, the world isn't very impressed by it. People do not exactly admire self distrust. However, that is not the extent of the Christian's philosophy of success. That is only the first step, to acknowledge that without God he can do nothing. But then the Christian learns to say, "I can do all things through Christ which strengtheneth me." Phil. 4,13

As for the world's notions of success, it is intensely busy ever striving for baubles. Then at the end of the road what have they to show as the fruit of their work? Nothing. As someone once put it, "They try to run the clock of life, but they take out the mainspring." Success, measured from the perspective of Christian education, is not determined by how far up the ladder we may have come by ingratiating ourselves with men, but rather how closely we have become united with Christ. With Him we have the Vine and branches relationship. This is success as Jesus defines it, "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." Jn. 15,5 We are in Christ if we have learned to trust in Him. We are in Him if His will becomes the motive power of our life. This is the secret of success for God's children. They have union with the hero in the greatest success story ever lived. Of course, this success can not be measured by the standards of the world. According to those standards our Master was the greatest failure. They crucified Him between two thieves. That looked like supreme failure. But He said, "It is finished," and a few days later He rose again. That was supreme success.

Faith in the sonship that we have with God will have its effect in a prevailing sense of gratitude. Where people can see nothing but bread and butter in their lives, if the time should come when they have little or not bread and butter, they may feel their world has fallen in. They say, "What is there to be thankful for? All we have is high prices and poor jobs, while all around us is extravagance, and graft, and profiteering. Don't ask us to be thankful." The Christian philosophy of life is not insensible to the needs of the body. Yet the bread and butter needs do not loom so large that they hide from the Christian's view the things that are ever greater and vastly more important to us. Jesus asked, "What is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16,26 The thrust behind Christian education is to uphold the learning principle of the greatest Educator of all time, who said, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Matt. 6,33 The Gospel tells us that we have His righteousness, and that our sonship with Him makes us heirs of His kingdom. What greater reason for being eternally thankful is there than that? Only a Christian education can help the youth to realize the true significance of the Savior's words, "I am come that they might have life, and that they might have it more abundantly." Jn. 10,10

Another way in which we may enrich the lives of the young is to teach them to let God be God. How frustrated man is when he doesn't get his way. But the Christian is taught not to fret when things go contrary. He may have prayed for some blessing, but did not receive it. The world walks by sight, and if its purposes are not accomplished it becomes most pessimistic. The Christian walks by faith. So if he sees that his prayer for blessing is not answered in his way, he does not therefore conclude that all is lost and that God is not true. He trusts that God has other plans, and that He blesses in His own way in His own time. There is a good illustration from the life of Joseph that tells us something about God's ways. Joseph brought his two sons, Ephraim and Manasseh, to his father that he should bless them. Joseph purposely set Manasseh, the firstborn, at Jacob's right hand and Ephraim at his left. But old Jacob knowingly crossed his hands and laid his right hand on Ephraim's head. Joseph, thinking it was all wrong took his father's hands to change them. But Jacob said he knew what he was doing. He meant it to be that Ephraim

should have the greater blessing. Like Jacob, God sometimes bestows His blessings with crossed hands. Men often want to dictate to God the way they think He should bless them. When they walk by sight they see only the crossed hands and, thinking it is all wrong, they sink into pessimism. The Christian, walking by faith, sees the blessing despite the crossed hands. He knows that even when God crosses His hands they still bring blessing. This is a fruit of Christian education, and such education can hardly lead to pessimism. It aims to put a song in a person's heart at all times, whether in good or evil days.

Call it God fearing realism or Christian optimism, the philosophy of life that emerges from Christian education should lead to lives of grateful joy. As the Master, so the disciple. In spite of infinite suffering in bearing the burden of sin and misery of all the world, Jesus' life among men was pervaded by a constant joy, which He called "My joy," and which He imparts to all who follow Him. After comparing Himself to the Vine and His disciples to the branches, He declares, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Jn. 15,11 Of all human distortions there is none more grotesque than this, that to live a Christian life means to drag one's self through a tiresome religious world weighed down by heavy burdens. What a distortion of Christianity it is to act as though God were a devil who delighted in robbing the poor human heart of the joy of life, and as though Christ had not come to us bringing with Him heaven's treasure of eternal joy. The truth of the matter is just the opposite. Jesus said, "Ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." Jn. 16,22 That is the realistic picture which Christ-centered education purposes to give to those who use it.

In this day and age when rationalism and science, particularly pseudoscience, are worshipped as twin gods, when man himself pretty much determines what his moral standards are to be, and when disrespect for the Bible seems to be a status symbol for many a man or woman, it is particularly important that our young people be as well grounded as possible in the tenets of their Christian faith. They should know what they stand for, so that they will not be so apt to fall for the same tactics that fooled Adam and Eve. They ought to be ready, as far as their God-given abilities will permit them, to give an answer to every man that asketh them a reason of the hope that is in them (I Pet. 3,15), and to confound the wise in their own conceits. This is to be done in meekness and fear. The success of one's Christian testimony lies not in himself, but it is in the Spirit of God working through His Word. This is the armor which St. Paul tells us to take unto ourselves, and surely it is not too early to start with the children in teaching them how to wear this armor well. The more familiar and accustomed to that armor they become, the better prepared they will be to parry and counter the devil's thrusts. With all the anti-Christian forces at work in our sacrilegious, sophisticated, and superstitious society it is not hard to believe Paul's warning, that "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6,12 It is one of the purposes of the Christian school to help the young take unto themselves the whole armor of God, that they "may be able to withstand in the evil day, and having done all, to stand." Eph. 6,13

A recent survey on a state university campus showed a noticeable decline in church attendance the longer a student stayed in the secular college. The study suggested that the reason for this is "the more education a student receives, the more his mind begins to question and mold a new religion, a new set of rules for himself." Concerning this survey the president of Northwestern College, Watertown, Wisconsin made this pertinent comment: "It is also quite evident from the report and the interviews that secular education tends to turn young people into self-worshipping gods. As if they were conscious of their humanistic and scientific divinity, they decide what is right and wrong; they believe that from them flow the springs of religious knowledge; they determine their own hereafter. They are above the church, and above the tenets of their faith. What a person thinks and feels, they hold, is truth for him, even if Scripture says otherwise . . . What else can one expect when scientism and humanism are preached daily from class room lecterns and are inculcated by books that become class room bibles! And while their faith is being subverted, these young people think they are being enlightened. Eve once thought so too."

Luther's oft-quoted statement has not lost any of its relevancy for our time: "Where the Holy Scriptures do not dominate I certainly advise no one to send his child. For everything must degenerate that does not continually use the Word of God."<sup>9</sup>

We make no apologies for basing our education on what the world considers undue emphasis about "a book." The Bible is life's text book. We join Daniel March in giving it this fine tribute: "The Bible is the oldest and newest of books. It surveys the whole field of time, and it looks farthest into the infinite depths of eternity. It lends the most vivid and absorbing interest to the scenes and events of the past, and it keeps us in the most active sympathy with the time in which we live. It gives us the most reliable record of what has been, and it affords us our only means of knowing what is yet to be. It is so conservative as to make it a solemn duty to study and revere the past, and it is so progressive as to be in advance of the most enlightened age. It is strict enough to denounce the very shadow and semblance of sin, and it is liberal enough to save the chiefest of sinners. It is full of God, and must therefore be read with a pure heart or its true glory will not be seen. It is full of man, and must therefore always be interesting and instructive to all who would know themselves."<sup>10</sup>

There is a temptation to take something for granted when one has grown up with it, such as the Christian faith. This can easily happen to those who have had the influence of a Christian home from birth. A noted French philosopher, though born in such a home, did not have such a matter-of-fact view of his religious faith. He said: "We have to admit that there is something astonishing about the Christian religion. 'It is because you were born in it,' someone will say. Far from it; I set my face against it for this very reason, because I was afraid that prejudice would influence me; but though I was born in it, I soon found that it was astonishing." This is what we would aim to accomplish also through Christian instruction. Though the children may have been born into circumstances where they have had the influence of God's Word from their birth, they still should explore that Word more so that they may become established in it. And the more they explore it, the more they will be moved to wonder and admiration. Do we want a generation of children growing up in the church who only pay lip service to the Christian religion just because they were born in it and it seems the thing to do? On the contrary, we want them to explore the Christian faith and the basis for it, that they may know all the better the wonders of that which is their Christian heritage. God grant that they will then begin to grow in appreciation as they grow in understanding, and embrace their priceless heritage with a passion.

### **Perspective of Life: The Future**

We have already spoken of the future indirectly when speaking of the past and of the present. In the Christian world view it is pretty hard to avoid this, for the Christian's perspective of the past and of the present are intertwined with his perspective of the future. He knows he would have no future except for that great event of Redemption which has happened in the past. As for the present and its relation to the future, we might best illustrate this by recalling a familiar quotation: "So live as though you will die today, that you may die as though you will live forever."

The personal vital questions—"Who am I?" "Where did I come from?" and "What am I here for?" may be followed by still another, "Where am I going?" All education worthy of the name should give some direction, some guidance, for the future. None succeeds so eminently in this as does *Christian* education. It does not leave us hanging in a world of doubt and uncertainty as to our ultimate future. The future in this life, we must admit, is full of many variables. No amount of education, secular or Christian, can tell what the morrow will bring. The future is like an unbeaten path. For this it takes courage and here again a Christian education can succeed where none else can. We have an example of such courage from the life of Joshua. He and his people were to cross the Jordan river and pass into a strange land. It took courage for Israel to cross the Jordan. What gave them the courage? We find the answer in Joshua's reply: "Hereby you shall know that the living God is among you . . . Behold, the ark of the covenant of the *Lord of all the earth* is to pass over before you into the Jordan." Josh. 3,10,11 Their courage was to be derived from this that God, the living God, knew the way even if they didn't. So

they built their future, not on their own strength and wisdom, but on the wisdom and power of God.

God is very much alive, and with Him we entrust the future. This is a prevailing theme in the Christian school: God *lives!* What better preparation for the future can we give to the coming generation than to give them an Easter faith. For "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead." (I Cor. 15,19,20) And we know what He told His disciples before His visible presence was taken from them at His return to glory: "Lo, I am with you always, even unto the end of the world." Matt. 28,20

A well known historian once wrote: "Human history becomes more and more a race between education and catastrophe,"<sup>12</sup> as if education were going to ward off catastrophe. For rather than avoiding catastrophe, some education has led the world to the brink of it. If we could insert the word "Christian" in that statement, then it would be correct. It would read, "Human history becomes more and more a race between Christian education and catastrophe." This is not to claim that we can ward off the final cataclysmic day of retribution for this sin infected world. That day must come as surely as its prediction in the sacred record. But it will be no catastrophe for the child of God. The effects of Christian education will be in evidence on that Day among those who escape the cataclysm. Even now they who through such education have been led to their Savior can have St. Paul's confidence to say: "The Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom; to whom be glory for ever and ever." II Tim. 4,18

The Christian child's belief in his ultimate future has its wholesome influence on his life here. The Scriptures remind us that we are only strangers and pilgrims on earth, and that we therefore should have no intention of making this brief pilgrimage the end and goal of life. Rather than harming one's attitude toward this life that is a truth which in itself gives incentive for a godly, respectable, and useful life. Peter uses this as the basis for his exhortation to make void the slander of unbelievers, saying: "Dearly beloved, I beseech you as *strangers and pilgrims*, abstain from fleshly lusts which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." I Pet. 2,12

Glorify God!—What greater aim can an education have for this life than that? But this glorifying of God does not come naturally. All the powers of His arch-enemy are employed to prevent His being glorified in His children. Therefore, we need to give intensive instruction to the young, providing as much as possible with a Christian basis. The Word should have a *throne* in their lives, not just an occasional chair. "If ye *continue* in my word," said Jesus, "then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free." Jn. 8,31,32 Those who use the Word only as an occasional chair often end up walking in the counsel of the ungodly, standing in the way of sinners, and sitting in the seat of the scornful. Ps. 1,1

We can not afford to use the Word just as an "occasional chair." That cheapens it in the eyes of the world and gives no glory to God. Only when we give it that high place in our lives so that it becomes the throne upon which our education rests, only then are we giving it the place God intended it to have. "I have rejoiced in the way of Thy testimonies, as much as in all riches," declares the Psalmist. "I will meditate in Thy precepts, and have respect unto Thy ways. I will delight myself in Thy statutes: I will not forget Thy Word." Ps. 119,14-16 Such a devoted use of God's Word will have its blessing in the realization of another throne, which the Savior promises us in the book of Revelation: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." Rev. 3,21

In a convention essay several years ago on "Educating for Eternity," the now sainted Luther Vangen then said, "Such education for eternity never ends. It continues as children grow to become young adults and until at last they leave their parental home to establish homes of their own. Then father and mother will steadfastly continue their education for eternity until at last they leave their earthly home to join the family of saints in heaven. The process of educating for eternity never ends this side of the grave."<sup>13</sup> These

words were spoken by one who himself was a product of Christian education. Many others, like him, through the efforts of dedicated parents, and by the Spirit's grace, have graduated from the humble circumstances of one or two room Christian schools to the incomparable majesty of the mansions in heaven.

Yes, "train up a child in the way he should go, and when he is old, he will not depart from it." Prov. 22,6 Train him to hold on to that unique identity he has received in his baptism where, upon being brought into a covenant relationship with his Savior, he was declared to be a child and heir of heaven. Holding on to that identity he shall one day experience the truth that the Great Shepherd knows His sheep, and that no man can pluck them out of His hand. Jn. 10,28

Incidentally, the learning process doesn't stop here. There will still be something to learn in the life to come—if we read Revelation 14,3 correctly. But what a profound pleasure that learning will be! It reads: "And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." If we have learned "to sing below For mercies freely given," we will have no trouble learning that New Song, "the triumph song of heaven."

*"Lord Jesus, give us grace  
On earth to love Thee more,  
In heaven to see Thy face,  
And with Thy saints adore." Amen.*

#### Footnotes

<sup>1</sup>Dr. L. Nelson Bell in "Christianity Today," March 15, 1963, p.23

<sup>2</sup>Francis Schaeffer, "Death In The City," (Inter-Varsity Press, Downers Grove, Ill.), p.30

<sup>3</sup>Halford Luccock Treasury, Edited by Robert Luccock (Abingdon Press, New York, 1961), p.50

<sup>4</sup>Myra Brooks Welch, "The Old Violin"

<sup>5</sup>Quoted in "A Christian Handbook on Vital Issues" (Leader Publ. Co., New Haven, Mo., 1973) p.118

<sup>6</sup>Arthur L. Amt in "Lutheran Education" magazine (Concordia Publ. House) Sept., 1954, p.15

<sup>7</sup>Edward Koehler, "A Christian Pedagogy" (Concordia Publ. House, 1930), p.121

<sup>8</sup>Carleton Toppe, "Northwestern Lutheran" (Northwestern Publ. House), March 24, 1974, p.83

<sup>9</sup>F. Painter, "Luther on Education" (Concordia Publ. House, 1928)

<sup>10</sup>Daniel March, Preface to "Night Scenes In The Bible" (Zeigler, McCurdy & Co., Philadelphia, 1868).

<sup>11</sup>Blaise Pascal, "Pensees" (Harper Brothers, New York, 1962), p.231

<sup>12</sup>H. G. Wells, "Outline of History," ch. 15

<sup>13</sup>Luther Vangen, "Synod Report," (1966) pp. 37 & 38

### "THE TASK OF INSTRUCTION"

By the Rev. Rodger Dale

"So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith." (Acts 6:7 New International Version) This summary note illustrates the effect of the stubbornly courageous testimony of the very early Christians in Jerusalem during the days following Pentecost. Reading the first chapters of Acts you get the definite impression the Jerusalem Christians were all "wrapped up" in their faith. They had a passion for Christ. They studied and continued in the word of the Apostles. They worshiped God both in "church" and in *life*. They were courageous against powerful resistance, even to the point of gladly dying for their Savior. The total effect of this kind of living was a witness so powerful no one could silence or even intimidate them. "So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith."

How many Christians do you know who are "wrapped up" in their Christianity? How many have a passion for Christ like that of the early Christians? How many have a deep understanding of their commitment to Christ and what it implies about daily living? Why doesn't the total witness of the church today have an effect like it did in Jerusalem?

We can counter by saying it isn't fair to compare modern Christians to those in Jerusalem. But why isn't it fair? Why are we excused? Is it harder to be a Christian in this century? In this country?



We can counter that it isn't fair to judge others. On the other hand, can we help but form impressions about differences we plainly see? Today the church has a credibility gap because of its flickering witness. Instead of answering, "We cannot but speak what we have heard and seen," the average Christian is a silent Christian. To characterize this someone made a poster with the caption: "If you were arrested for being a Christian, would there be enough evidence to convict you?"

This suggests radical deficiencies which I personally believe are real. I believe we are in a rut. And I believe a good part of our problem is that 20th Century Christians don't comprehend the greatness of God, the greatness of Christ's redemption and the greatness of our Christian faith. We have the words and doctrines but not the fruits of committed witness and life. The neo-Pentecostal movement is a galloping attempt to imitate the spirit of early Christians, but it strays from its objective.

Furthermore, I believe our worship is often hollow forms and our prayer life is anemic.

Not that I am pessimistic. If only we could break out of our rut, the sky's the limit, for the Spirit of God is powerful today too.

But the reason I make these comments is that Christian education has a lot to do with the problem. Our objective in Christian education is to communicate this word of God to all people in such a way that each person, as the ELS Explanation says, "clings to Jesus with (his) whole heart, and consecrates (his) whole life to Him as a perpetual thank-offering for all His love to us." (ELS Catechism/Explanation, Q. 382)

The purpose of this essay is to consider THE TASK OF INSTRUCTION with particular emphasis upon the situation in our day. The essay is divided into four parts:

- I. The task of instruction in the light of our culture;
  - II. The task of instruction in the light of modern thought;
  - III. The task of instruction in the light of the mass media; and
  - IV. The task of instruction in the light of American family life.
- Let us consider first:

### **I. The task of instruction in the light of our culture**

When a baby is born in the hospital strict rules are observed to provide the best possible environment for the new baby. As a result the mortality rate among babies in America, prior to permissive abortion, was remarkably low. This shows the value of optimum environment.

The same is true of a garden. You can ensure success by planting the best seed at the right time in the best soil. The Lord usually provides suitable weather. By providing these optimum conditions you ensure success.

Wouldn't it be nice if we could do the same with our cultural environment? if we could order society just as we want so our children could grow up in optimum environment? if we could avoid the temptations of the world? But since the Garden of Eden this has not been known. Since Adam and Eve obeyed Satan this world has never been a paradise.

Though culture has never been optimum "soil" for Christianity since Adam's sin, it is plain that our culture grows even more adverse day by day. Senior citizens often express fears for the children born today. They have observed the hurried demise of Christ in our culture. As one observer put it, "Christ has been relegated to the position of an historical footnote."

A good measuring stick of the changes in our culture is to compare the way of life of the 30's generation with that of the 60's; or even the 50's with the 60's. This great change has made possible the discovery of the generation gap.

Our culture is in a state of radical change as a result of our technology, affluence, mobility and the declining influence of Christianity. Our lives are revolutionized by technology. Former generations used to spend most of their time with the daily task of living. Now most of those tasks are done by machine or purchased as services. Ours is an "easy-come-easy-go" culture where hard work, industry and even honesty are no longer necessary virtues.

Affluence seems to make people more concerned about such important things as diet and hair style than their standing with almighty God. Instead of returning to give thanks to God, nine of the ten thoughtlessly go off to enjoy their blessings. Instead of giving

thanks to God affluent man thinks he is more independent than ever. Affluence has led to hardcore covetousness. The proper stewardship of affluence is a heavy stewardship for the Christian.

Not to be underestimated is the important effect of our mobility. Our mobility contributes to the change in culture because it almost prevents us from having roots in the past. We move away physically from the influence of our parents and community where we would be likely to continue in their morals and beliefs. The traditional is not only considered outmoded; it is despised by the progressive person in our culture. To be called "traditional" about morals and beliefs is to be dismissed as irrelevant.

Thus it is only natural in these changing times for our society to part with its traditional moral values, for fornication to become acceptable and with it now also homosexuality. Our society is so totally preoccupied with sensuality we even find the sale of cow's milk increasing when sensuality is introduced into its advertising.

Bored and rootless youth turn to drugs and new lifestyles, in search of the REAL, the Rock upon which to stand. Meanwhile the Rock of Ages is a culturally neglected possibility. This is the most regrettable development; almost all that rested upon the Rock in our former culture is being swept away. And it is doubtful such movements as the "Jesus People" will recover the Rock for our culture. It is likely the next disoriented generation will drift even farther from the only stable foundation for life, Jesus Christ.

Such culture is anything but optimum environment for children and for our task of Christian instruction. But the task is not impossible. If we ever think it is we should consider how Timothy could grow up in a Greek-Roman culture which was even more Christless. Or we should consider Joseph who kept his bearings in Egypt and Daniel in Babylon. Their Christian instruction had prepared them for the challenges of their culture.

A part of our culture which deserves to be considered by itself is modern thought. Modern thought makes the task of Christian instruction especially difficult because of its anti-supernatural bias. Our second objective will be to examine

## **II. The task of instruction in the light of modern thought.**

Today, we find ourselves in a situation where our thinkers have developed a system of thought which completely excludes a supernatural God. Closely knit to this system is the theory of evolution which is employed to give a purely naturalistic explanation to all phenomena. To explain what is meant by "naturalism:" in philosophy "naturalism" is defined as "the doctrine denying that anything in reality has a supernatural significance; specifically the doctrine that scientific laws account for all phenomena, and that theological conceptions of nature are invalid . . ." (*Webster's New Collegiate Dictionary*)

Unfortunately, naturalism has become the unofficially accepted religion of our state. Naturalism governs society's outlook. In the classrooms of our state schools, colleges and universities the day is begun and ended with no recognition of the presence and reality of God. God is not considered to be a factor in insights or events.

This is accepted as a neutral approach. "We are not interfering with any child's religion because we stay away from the subject of religion," say the educators. But the fact is that when you separate faith from learning, you separate religion from thought and the thinker from God. Let me give you an example. In an instruction class recently a college senior several times expressed amazement at the assertion that God set the laws of nature into motion. He had never thought of God as having to do with the laws of nature. And why should he? None of his teachers for 17 years had spoken of God's part in the creation and preservation of our universe. To him God and religion were in an altogether separate class from scientific reality.

This is not an exception. It is more the rule. You cannot expect a student to have a God-centered outlook if God has been separated from his learning experience so much of the time. Instead of being pointed toward Christian goals, he is pointed only toward materialism and atheism. Since the chief duty of the Christian is to glorify God, we suffer a great burden in a system where God is not even considered.

It would be a regrettable oversight and discourtesy for us to overlook the witness of Christian teachers in non-parochial schools. Nevertheless even they are not permitted to

bear full witness to Jesus Christ. They teach in an Academic prison where they are required to be almost silent about the One who means most to them.

The home and church have a formidable obstacle to overcome in modern thought which pervades our whole culture, our schools, our mass communications and the American approach to life. But it can be overcome. Moses was one who was schooled in Egypt. There was no Christ in his school. There was no Christ in his culture. But his mother's faithful training enabled him to reject what was false and transitory. What a teacher his mother must have been!

Another obstacle facing Christian instruction today is the effect of mass media or mass communications. So we consider thirdly,

### III. The task of instruction in the light of mass communications.

What is mass communications? Mass communication is defined as organized, public communication "directed toward a relatively large, heterogeneous and anonymous audience." (Mass Communication, Charles R. Wright, Random House, p. 11-15)

In analyzing the effect of mass media Marshall McLuhan sees "society's predominant technology of communication (as) the crucially determining force behind social changes." (William P. Lindberry, ed., *Mass Communications*, H. W. Wilson Co., p. 39) He sees the invention of moveable type in the early 16th century as the beginning of a new era in which printed material shaped society. With the rise of electronic modes of communication McLuhan sees another reshaping of civilization. (*Ibid.*, p. 39-40) Though we cannot give as much credit to forms of communication as he does, it is surely true that electronic media does have a greater impact than print. Electronic media does affect more of our senses and does speed the flow of information remarkably. But it is the effect upon our senses that concerns McLuhan so much.

Newspapers and books, then, if we accept the popular theory, have comparatively far less effect upon us than the electronic media. No one really thinks reading will be a thing of the past. The point is that we must come to recognize the revolutionary effect which electronic media has upon our civilization. This is a new problem. If it is true as McLuhan says that our whole being is changed by the electronic media, we face a frightening situation which demands some answers.

But to get to the point: while we accept the immense value of mass communications for society, we also regret that their potential is exploited for evil in pornographic books, pictures and movies. Any newsstand provides a demonstration with numerous covers featuring nudity. All the movies but those rated G are likely to include vulgarity, cursing, violence and explicit sex.

Popular songs, often an underestimated form of communication, have had a part in popularizing such things as the drug cult. But the constant confused definition of love portrayed in popular songs has wider influence. It is so predominately a self-gratification relationship. It is a "love" which does not recognize traditional morality. For example, and this is not an extreme case, one song carries the theme: "Put your head upon my pillow, Put your warm and tender body close to mine." There is no mention of marriage as a prerequisite.

But when all is considered, television probably has far and away the greatest impact on our society of any mass communication. TV is so pervasive. Dr. John D. Haney, writing in *Instructor*, February 1971, says, "By the time a youth graduates from high school today, he has viewed approximately 15,000 hours of television and taken in 500 motion pictures. During the same period he has spent 11,000 hours in school . . . Television is their third parent and first teacher."

The *Christian Science Monitor Consumer* for Monday, April 23, 1973, reports that a Child watches 22,000 to 25,000 commercials a year.

Dr. Nicholas Johnson, former FCC Commissioner, in his report to the National Commission on the Causes and Prevention of Violence on December 19, 1968, said:

The academicians, research scientists and critics have been telling us for years of television's impact upon the attitudes and behavior of those who watch it. They cite very persuasive statistics to indicate that television's influence has

affected, in one way or other, virtually every phenomenon in our present day society.

There are 60 million homes in the United States and over 95 percent of them are equipped with television sets. (More than 25% have two or more sets.) In the average home that set is turned on some 5 hours 45 minutes a day. The average male viewer, between his 2nd and 65th year, will watch television for over 3,000 entire days—roughly 9 full years of his life. During the average weekday winter evening, nearly half of the American people are to be found silently seated with fixed gaze upon a phosphorescent screen, experiencing the sensation of its radiation upon the retina of the eye. (*Violence and the Media*, Baker and Ball, p. 367-368.)

Anything so startlingly pervasive as TV has imposing potential for both good and evil. Which is the predominant effect? It is not our purpose here to give a full answer to that question, even if it is possible. In some ways TV has bettered our lives. In some ways we are crippled by it. Family life, conversation and reading habits suffer immensely. On the other hand, we have seen and experienced much of the world through TV.

Serious concern has been expressed frequently, concern which has led to public investigations and public pressure, over the presence of so much violence in the programming. One study five years ago showed that in more than 70 percent of primetime programs on commercial TV "violence is an integral part." (*Mass Communications*, p. 22) Even the protests following the many assassinations have failed to curb the violence satisfactorily. Sensuality and the vengeance motif should trouble us equally. Producers say sex and violence sell.

Less protest is leveled against the inundation of TV commercials but they deserve more scrutiny. Their *phony assertions* appeal to pride and selfish instincts creating a self-serving public whose underlying ambition in life is to gratify itself with some "miracle" product. Dr. Johnson is less than complimentary in his appraisal of commercials:

We learn from commercials that gainful employment is not necessary to high income. How rare it is to see a character in a commercial who appears to be employed. We learn that the single measure of happiness and personal satisfaction is consumption—conspicuous when possible. Few characters in televisionland seem to derive much pleasure from the use of finely developed skills in the pursuit of excellence, or from service to others. "Success" comes from the purchase of a product—a mouthwash or deodorant, say—not from years of rigorous study and training. How do you resolve conflicts? By force, by violence, by destroying "the enemy?" Not by being a good listener, by understanding or co-operation and compromise, by attempting to evolve a community consensus. Who are television's leaders, its heroes, its stars? No educators, representatives or minority groups, the physically handicapped, the humble and the modest, or those who give their lives to the service of others. They are the physically attractive, glib and wealthy. What is to be derived from a relationship between man and woman? The self-gratification of sexual intercourse and little else—whatever the marital bonds may or may not be. What do you do when life throws other than roses in your hedonistic path? You get "fast, fast, fast" relief from a pill—a headache remedy, a stomach settler, a tranquilizer, a pep pill or "the pill." You smoke a cigarette, have a drink, or get high on pot or more potent drugs. You get a divorce or run away from home. Or you "chew your little troubles away." But try to "work at" a solution, assume part of the fault lies with yourself, or attempt to improve your capacity to deal with life's problems? Never. (*Violence and the Media*, p. 373-374.)

How many sermons and lessons on self-denial will it take to overcome a week of TV commercials? Commercials aimed at children have been out-lawed in Canada because of their predatory effect.

The TV industry disclaims the potential of their programming to produce harmful effects. But as Dr. Johnson points out this is internally self-contradictory. (*Ibid.*, p. 371) The dramatic increase of sales resulting from TV commercials, a boast of the TV in-

dustry, contradicts their disclaimer. So does the fact that politicians usually spend half of their budget for TV.

Dr. Johnson summarized saying: "The principal thrust of my position is that television programming—commercials, entertainment, and public affairs—is one of the most important influences on all attitudes and behavior throughout our society." (*Ibid.*, p. 376)

Considering the pervasiveness of TV in our lives and its disproportionate preoccupation with sex, violence, and other noxious themes, we all would be wise to watch with discretion. Needless to say parents and Christian educators will want to reckon with the importance of TV and all the media. But lest we conclude we have encountered the greatest problem of Christian instruction let us examine:

#### **IV. The task of Christian instruction in the light of American family life.**

Dr. Ner Littner, M.D. in a lecture at Northwestern University's Television Symposium, 1969, pleads that we be careful not to make television an easy scapegoat and that where the mental health of a developing child is concerned, television "just isn't in the same league with mother and father in (its) ability to help or harm a child's mind and emotions." (*Television Quarterly*, Vol. VIII, No. 4., p. 19)

The home is still the most important part of the child's environment. No one has more opportunity to influence children than parents. Notice I said OPPORTUNITY to influence. This is corroborated by no less authority than Scripture itself. Dr. Howard Hendricks, chairman of the Christian Education Department, Dallas Theological Seminary, in a recent book called *Heaven Help the Home*, (Victor Books) says: "Columbia University spent a quarter of a million dollars in research, only to corroborate the truth of Scripture. Conclusion: there is no second force in the life of a child compared with the impact of his home. The compelling crisis today is the training and equipping of parents to do the job." (p.22)

The American home, by far the most important school for Christianity, is in shambles. And of all the reasons one of the foremost is that we think we are too busy to practice the basic principles of Christian living. Our lives are busy but too often we confuse self-centeredness with legitimate tasks. To have a successful home we must serve each other, not ourselves.

Children in today's average American home suffer from what we might call "parental drain." Their parents "drain" themselves with their own activities so that little is left of them emotionally to give to their children. Parents need the little time they have at home to relax. Children are often made to feel like intruders upon their parent's badly needed relaxation. The obvious problem is that children are placed lower on the list of priorities than work and recreation. Results are tragic.

Parents, especially working mothers, ought to consider carefully whether they are "burning themselves out" for others and for unnecessary material benefits so that little is left for their most important possession of all, their children. The higher standard of living offers little satisfaction to a child who lacks the comfort of parental attention and guidance. The lack of understanding in teen years most surely results from lack of communication 10 years earlier. This is not to say that a mother cannot work outside the home or that the father cannot be busy. We are saying that children should not be "sacrificed" on the list of priorities because of covetousness. Children should be given the highest priority next to God himself.

But by far the most critical problem in the average American home is the lack of family worship, real, creative worship. Religion is practiced as a sideline. Too often religion is compartmentalized into the Sunday morning slot. The rest of the week God is just on call. Even in homes where there are daily devotions they are usually not as creative and effective as they should be.

The successful family in this culture must learn to know and worship God in their home, the arena of greatest influence. Children must learn in the home to know God's Word well enough to meet the challenges to their faith. We emphasize the home because it is estimated that the average child is under the influence and instruction of the church only one percent of the time. (*Heaven Help the Home*, p. 21) A Christian Day School education raises the percentage considerably, but even so a masterful job of education

must be performed in the home to meet the challenges of today's culture.

Dr. Hendricks compares child raising in today's environment to building a fire in the rain.

Inculcating Christian standards is like building a fire in the rain. It requires willful determination, against all odds, to do what seems impossible. It calls for expertise—know-how which understands the nature of the child and the nature of a hostile world. It demands a stubborn perseverance to keep fanning the flickering flame, to keep protecting the hot coals. A warm young life, glowing for Christ, is the most needed commodity in the damp, depressing chill of the marketplace today. (*Heaven Help the Home*, p. 63)

The church must recognize the plight of the American family home and cease to neglect the task of helping families perform their great task of instruction.

Furthermore, the church ought to consider its educational priorities. At the present time most programs are aimed at children. Teenagers, college students, adults, parents and families are neglected. Lawrence O. Richards, professor at Wheaton Graduate School, has written a book called *A New Face for the Church* (Zondervan), in which he speculates about the future church. To a skeptical visitor at his future church who asks why there is no VBS and Sunday School a character in the book replies:

"We care about children so much that we make sure they have a Christian home to grow up in. We go out and face adults, that's how much we care about kids. We don't sneak around and spend all our time with children because we're scared to death of grown-ups!" (p. 270)

The home is the critical arena. It always will be. God meant it that way. Dr. Hendricks tells about a famous pastor Richard Baxter who for three years preached with all the passion of his heart in his parish. Finally, one day, he threw himself on the floor and said to God, "O God, you must do something with these people or I'll die."

He said, "It was as if God spoke to me audibly, 'Baxter, you are working in the wrong place. You're expecting revival to come through the church. Try the home.'"

Richard Baxter went out and called on home after home. He spent entire evenings in homes helping parents set up family worship times with their children. He moved from one home to another. Finally the Spirit of God started to light fires all over that congregation until they swept through the church and made it the great church that it became—and made Baxter a man of godly distinction. (*Heaven Help The Home*, p. 88)

## Conclusion

The task of instruction in the light of modern conditions is a humbling one. Defections from the Christian faith, especially among the youth, force us to recognize our shortcomings. The haunting difference between the witness of the church in Jerusalem and today's church indicates a lack of understanding and commitment to the Christian faith. The church today needs more than superficial modifications in its educational program. A patch here and there will only treat symptoms. The church needs revival.

Revival must begin with recognition of our failure as a church to appreciate and live the faith we hold. With sincere repentance we must seek from God the power and direction of His Holy Spirit. We must repent that we are so secular and unspiritual, so dull and so slow of heart to believe. We must surrender to Jesus Christ and renounce all that competes with him. Then our lives will more fully be controlled by Him, our witness to the world will be powerful and we will have the basis for communicating to our members, our children and to the world a living Christianity as opposed to the common variety known as "nominal Christianity."

TO GOD ALONE THE GLORY

## **"THE RESPONSIBILITY OF INSTRUCTION"**

**By President R. M. Branstad**

On each of the two previous days of this convention we have heard papers presenting the Purpose and the Task of Instruction. Today we consider the Responsibility for it.

### **PART I**

Christian education begins with the premise that responsibility for a child is basically that of its parents. The child, as a creation of God, belongs to God but is given to parents who have a God-given responsibility to train him up in the way he should go. Proverbs 22:6: "Train up a child in the way he should go and when he is old, he will not depart from it."

Because it is Scriptural, it is also Lutheran. Luther regarded the right training of children as a divine requirement. Parents are not free to do with their children as they please. They are entrusted with parental authority that they may train up their children for society and the church, and they are held to a strict account for the manner in which they discharge this duty. This thought is presented again and again in Luther's writing. He says:

"But this is again a sad evil that all live on as though God gave us children for our pleasure or amusement, and servants that we should employ them like a cow or ass, only for work, or as though all we had to do with our subjects were only to gratify our wantonness, without any concern on our part as to what they learn or how they live; and no one is willing to see that this is the command of the Supreme Majesty, who will most strictly call us into an account and punish us for it, nor that there is so great need to be so intensely anxious about the young. For if we wish to have proper and excellent persons both for civil and ecclesiastical government, we must spare no diligence, time, or cost in teaching and educating our children, that they may serve God and the world, we must not think only how we may amass money and possessions for them . . . Let everyone know, therefore, that above all things it is his duty, (or otherwise he will lose the divine favor,) to bring up his children in the fear and knowledge of God; and if they have talents, to have them instructed and trained in a liberal education, that men may be able to have their aid in government and in whatever is necessary."

Luther is not content with merely showing parents their duty. He urges them to its performance. The divine requirements are set forth; the evils resulting to society and the church through neglect of their children are clearly pointed out; their gratitude to God and their obligations to mankind are urged as motives; and the guilt and punishment they bring upon themselves and their children are fully portrayed. Hear what he writes in the "Large Catechism":

"Think what deadly injury you are doing if you be negligent and fail to bring up your child to usefulness and piety, and how you bring upon yourself all sin and wrath, meriting hell even in your dealings with your own children, even though you be otherwise ever so pious and holy. And because this is disregarded, God so fearfully punishes the world that there is no discipline, government, or peace, of which we all complain, but do not see that it is our fault, for as we train them we have spoiled and disobedient children and subjects."

Protestant Christians generally have held that the parent or guardian of a child has the right and duty to determine that child's education. It would seem that most Americans share this view. The impetus for the "ward of the state" concept which we will discuss later took a dramatic turn by World War II when Americans were shocked by the Nazi take-over of the youth. The tales of children informing on their parents and turning them in as enemies of the state caused Americans to shudder in horror.

The state acknowledges the right and duty to determine the child's education. In the 1920's a law was passed by the state of Oregon giving the state the ultimate right to deter-

mine the child's education, by requiring all children to attend the public schools of that state. But the law was struck down by the U.S. Supreme Court with the famous words:

"The child is not the mere creature of the state; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations." (Pierce vs. Society of Sisters, 268 U.S. at 535).

While we may not dispute the prime responsibility of parents and home, and the principle remains a constant, the assumption of that responsibility and the extent to which the home can function as an educational unit are variables.

It would seem logical that since America has the highest literacy rate of any nation of all time, the American home should be better able to assume responsibility for the education of its children and be able to provide more education in the home than any time in history. Unfortunately, other factors prevent this ideal; and American home life has changed radically in the last few decades.

Already twenty years ago the National Evangelical Association published a report which it commissioned Dr. Frank E. Gaebelein to write, in which he stated:

"It is not easy to evaluate sociological trends, least of all those of our own day. Yet few thoughtful observers can fail to recognize that something has been happening to the American home during the first half of this century. We are not just 'viewing with alarm' when we speak of the decline of family life we are discussing facts.

"That nothing short of a revolution in respect to the most basic unit of society has been taking place is apparent. Not that the American home is in danger of changing—it has changed, and we are faced with a *fiat accompli* in that the home built upon spiritual and moral ideals, the center of life for parents and children, is no longer characteristic of America. The shift from country to city; a plethora of amusements from movies to radio and television; greatly increased leisure with insufficient inner resources to use it well; automobiles for almost everyone; alcoholic intemperance; divorce so prevalent that only two out of three marriages endure; men and women who, having been given a thoroughly secularized education, think they can do very well without God—all these are factors in the decline of the American home." (p. 237.)

A factor which this report does not refer to is the economic one. World War II brought women out of the home and into the labor force as a war effort. Women never really went back to the house. Higher standards and higher costs of living have kept them out. As Gaebelein states, we are discussing facts, not dangers, when we speak of the decline of family life in America. Therefore we must do a great deal more than preach an ideal, we must face facts and deal with the problem as it is.

## PART II

While the responsibility for the education for children rests primarily with parents in the home, it is quite another issue whether the home is capable of providing this education. In general, it must be said that the home never has had this capability. Cultures which have relied upon the home for the total education of children have been extremely slow to progress and have often failed to rise above a minimal level. In most cultures, parents have sought help outside the home to aid in the education of their children.

In the Christian context, the church shares the responsibility for the education of its children. What the parents cannot do alone, they have the right and duty to ask the church, the fellowship of believers, to do for them. So the church organizes, maintains, and supports schools of various types in accordance with need and opportunity.

Again this is Scriptural. Jesus commanded His disciples, not as parents, but as founders and leaders of the New Testament church: "Feed my lambs . . . Feed my sheep." (John 21:15-17.)

One cannot easily imagine the Christian who would argue that it is not the responsibility of the church, as well as parents, to provide spiritual training—religious educa-



tion—for young and old. No one would argue that it is not the church's responsibility to provide more advanced training for pastors. This is one of the basic reasons for organizing larger church units, such as synods. But frequently there is an argument as to the church's responsibility for providing schools for what are called "secular" or "liberal arts" subjects. These are regarded as the responsibility of parents—or parents and the state.

This is not the problem of a state-church system. So it was not a problem for Luther and the Reformers. As we heard earlier, Luther believed in a "liberal education," i.e., not only what might be called strictly religious subjects, but also the languages, which he held in extremely high regard, "poets and orators whether they are heathen or Christian, Greek or Latin," arts and sciences, law and medicine.

Naturally Luther placed the greatest importance on religious instruction, and he declared it to be the first duty of the parental relation. He writes: "See to it that you first of all have your children instructed in spiritual things, giving them first to God and afterwards to secular duties."

At the same time, Luther recognized the difficulties, if not the impossibility, of adequate home training. Some parents are so lacking in piety, he believed, that like the ostrich they hardened themselves against their own offspring (Job 39:13-18). Others, by reason of their ignorance, are unqualified to raise their children in a proper manner. And still others, who have the requisite piety and intelligence, are constantly burdened with cares and labors. As a matter of fact, Luther states that only such persons should marry as are competent to instruct their children in the elements of religion. "No one should become a father," he says, "unless he is able to instruct his children in the Ten Commandments and in the Gospel, so that he may bring up true Christians." He was, however, realist enough to recognize that such an ideal was beyond attainment. This he offered as another important reason for establishing schools to assist parents in their responsibility.

In the context of his times, Luther did not hesitate to appeal to the state rather than the church to establish and maintain schools for Christian education. His "Letter to the Mayors and Aldermen" of all the cities of Germany is a passionate appeal for "public" Christian education and led to what is often regarded as the first truly public educational system.

In this letter he outlined a curriculum with a strong emphasis on religious subjects because he believed the church schools of the day were no longer either competent or spiritual, but he included the liberal arts curriculum as well.

He chided parents who failed to recognize the value of a liberal education. He wrote:

"Because selfish parents see that they can no longer place their children upon the bounty of monasteries and cathedrals, they refuse to educate them. 'Why should we educate children,' they say, 'if they are not to become priests, monks, and nuns, and thus earn a support?' " . . . "In my judgment," he continues, "there is no other outward offense that in the sight of God so heavily burdens the world."

Then, turning to the city officials, he continues:

"But each one, you say, may educate and discipline his own sons and daughters. To which I reply: We see indeed how it goes with this teaching and training. And where it is carried to the highest point, and is attended with success, it results in nothing more than that the learners, in some measure, acquire a forced external propriety of manner; in other respects they remain dunces, know nothing, and incapable of giving aid or advice. But were they instructed in schools or elsewhere by thoroughly qualified male or female teachers, who taught the languages, other arts, and history, then the pupils would hear the history and maxims of the world, and see how things went with each city, kingdom, prince, man, and woman; and thus, in a short time, they would be able to comprehend, as in a mirror, the character, life, counsels, undertakings, successes, and failures, of the whole world from the beginning. On this knowledge they could regulate their views, and order their course of life in the fear of God,

having become wise in judging what is to be sought and what avoided in this outward life, and capable of advising and directing others. But the training which is given at home is expected to make us wise through our own experience. Before that can take place, we shall die a hundred times, and all through life act injudiciously; for much time is needed to give experience."

He makes his appeal in behalf of both church and state, as well as youth:

"There is consequently an urgent necessity, not only for the sake of the young, but also for the maintenance of Christianity and the civil government, that this matter be immediately and earnestly taken hold of, lest afterwards, although we would gladly attend to it, we shall find it impossible to do so, and be obliged to feel in vain the pangs of remorse forever. For God is now graciously present, and offers His aid. If we despise it, we already have our condemnation with the people of Israel, of whom Isaiah says: 'I have spread out my hands all the day unto a rebellious people.' (Isaiah 65:2) and Proverbs 1:24-26; 'I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh.' Let us then take heed. Consider for example what great zeal Solomon manifested; for he was so much interested in the young that he took time, in the midst of his empirical duties, to write a book for them called Proverbs. And think how Christ Himself took the little children into His arms! How earnestly He commends them to us, and speaks of their guardian angels, (Matthew 28:10) in order that He may show us how great a service it is, when we rightly bring them up; on the other hand, how His anger kindles, if we offend the little ones and let them perish.

"Therefore, dear sirs, take to heart this work, which God so urgently requires at your hands, which pertains to your office, which is necessary for the young, and which neither the world nor the spirit can do without."

It would be a gross misunderstanding of Luther to insist that, because of his appeal to public officials, he indicated that he believed liberal arts not to be the responsibility of the church. The fact is he made no distinction between the sacred and secular in education. He did not compartmentalize education. Luther continues:

"But, you say again, if we shall and must have schools, what is the use to teach Latin, Greek, Hebrew, and the other liberal arts? Is it not enough to teach the Scriptures, which are necessary to salvation, in the mother tongue? To which I answer: I know, alas! that we Germans must always remain irrational brutes, as we are deservedly called by surrounding nations. But I wonder why we do not also say: Of what use to us are silk, wine, spices, and other foreign articles, since we ourselves have an abundance of wine, corn, wool, flax, wood, and stone in the German states, not only for our necessities, but also for embellishment and ornament? The languages and other liberal arts, which are not only harmless, but even a greater ornament, benefit, and honor than these things, both for understanding the Holy Scriptures and carrying on the civil government, we are disposed to despise; and the foreign articles which are neither necessary nor useful, and which besides greatly impoverish us, we are unwilling to dispense with. Are we not rightly called German dunces and brutes?"

Luther appealed to the government because the Lutheran church, newly separated from Roman Catholicism, was not in a financial position to establish the schools he proposed and, further, in the state-church system, he did not hesitate to ask the state to support Christian education.

The state-church, so prevalent in Europe, was transplanted to colonial America. By the early 19th century this system began to disappear from the American scene and Protestant education underwent a quiet transformation and the dual pattern, the typical parallelism of public school and Sunday School emerged. This dual system was not planned, it simply developed, and once it was established, it was accepted as the likeliest

arrangement for that time and place. Before long most Protestants were ready to defend it as the American way and the Protestant ideal. Unfortunately, it was far from it. Enthusiasm for Sunday School has ebbed and flowed several times, but, overall, educators and church leaders have given up on the Sunday School as a valid parallel to the public school. The best that could be said of it is that it is better than nothing.

Those who felt that way looked for other alternatives. One of these was Walter S. Athearn, professor of religious education at Boston University during and after World War I. He is the author of the "Molden Plan," a community-wide program of "weekday religious schools sharing the child's time with the public schools during the regular school year." This "shared time" or "released time" concept has also had its ups and downs and again has not proved an adequate parallel arrangement.

Only a minority of American Protestants by the middle of the 19th century advocated a system of parochial schools as a continuation of the educational practices from the colonial period. By the turn of the century the public school system came into full stride. In 1870 only 57% of American children were enrolled; by 1918 the figure had passed 75%. Horace Mann and some of his fellow crusaders worked for a universal, tax-supported education. In such a system they could see no place for private education, which they believed could not afford to compete.

This did not mean that religion was eliminated. It simply meant that somewhat by default the state took over what had traditionally been part of the work of the church but which it could no longer really afford, partly because it had lost its commitment for its own schools. Instead the public school incorporated religious training in its system.

In the rural areas the religion of the public schools reflected the predominant denominationalism of the community. Many southern rural systems became Baptist parochial schools. Less common were the Roman Catholic controlled public schools, such as the extreme case at Pierz, Minnesota, where buildings were owned by the Roman Catholic church and rented by the school district, staffed by nuns salaried by the district, and generally supported by state funds. In my own case, I attended public elementary and public high schools which were nothing less than Lutheran parochial schools. Each school day, as long as I can remember, began with devotion. In high school chapel services were held twice a week and classes often began with prayer and sometimes with Bible readings. Under such arrangements, it is not difficult to see why some church bodies and communities found little need to maintain separate church-supported schools.

This was not characteristic of all communities. The more heterogeneous population of the cities demanded a less denominational approach. The non-denominational brand of Horace Mann seemed to many evangelical protestants to be suspiciously "Unitarian," and, at best, what passed as "non-sectarian" religious teaching seemed to many Unitarians, Roman Catholics, and others to be evangelical protestantism. And thus the Protestant denominations—each fearing the Roman Catholic, but also distrusting one another—became committed to a school which was more secular than they would have otherwise desired.

There is another factor which has contributed to the decrease of church-related schools. Horace Mann looked to the public school as the unifying force in a nation of divergent backgrounds. This opinion gained favor in America and resulted in James B. Conant's famous charge which has gained wide acceptance among church people: "The greater the proportion of our youth who fail to attend our public schools and who receive their education elsewhere, the greater the threat to our democratic unity. To use taxpayer's money to assist private schools is to suggest that American society use its own hands to destroy itself."

Closely related to the cost factor is the problem of quality. As ever increasing amounts of tax money were poured into the public schools, the standards for buildings, equipment, and teacher training rose dramatically. Where once the church was the prominent and costliest building in the small towns and cities of church-oriented communities in America, now the schools took over and reflected the change in focus and interest of the people. Granted, money cannot be equated with quality, but it gives that impression. Meantime, lack of money certainly did hamper advance in quality in some of the church schools. Lack of equipment and materials now available and free to use in public schools

discouraged many teachers. Minimal education requirements for teachers failed to keep them abreast of the great advances both in knowledge and in methods. Again, lack of money does not necessarily mean poor quality, but it also gives that impression to the public.

These and other factors have led to the demise of the parochial elementary and high school in mainline Protestantism with the notable exception of the church bodies which once belonged to the Synodical Conference and some Reformed bodies.

Church-related higher educational institutions have not suffered as high a casualty rate until recent years. However, they have undergone a significant change. Most of them have lost their direct ties to their church bodies and so also direct church support. More important, they have lost most of their distinguishing character. While they have religion departments or at least religion courses in their curriculum, they often no longer reflect the doctrinal position of the church which begat them.

Because most American church bodies have failed parents, they have turned almost totally to the state to aid them in their responsibility.

### PART III

After the parents and the church, the state is an order authorized by God to promote the temporal welfare of the people.

That the state has a responsibility for its citizens is not challenged by the Christian. Scripture delineates this responsibility and authority in Romans chapter 13. Luther and the Lutheran Confessions expound this responsibility.

Included in this responsibility is a concern of government for the education of its citizens. Luther not only acknowledged such a responsibility, he placed it squarely on the shoulders of civic officials, as we heard earlier in his "Letter to the Aldermen and Mayors." He pointed out the necessity of education, not only for the maintenance of Christianity but also for civic government, and he concluded: "Therefore, dear sirs, take to heart this work, which God so urgently requires at your hands, which pertains to your office, which is necessary for the young, and which neither the world nor the spirit can do without."

Surely in a democratic form of government such as ours, where the government is "of the people, by the people, and for the people," this responsibility is no less urgent. In order for such a form of government to function, it must have an "enlightened electorate"—voters who not only can read, write, and count, but can make sound judgments by analyzing and evaluating what they see and hear.

Thus far there is no argument. The problem is the extent of this responsibility. For Luther, as we pointed out earlier, this was no problem. In the state-church system, an education which served the good of the state served the good of the church, for the rulers and citizens of the state were also members of the same church.

In our form of government which guarantees the freedom of religion and forbids discrimination, the problem is a crucial and a sensitive one. How can the state assume its responsibilities without infringing upon the freedom of its constituents or discriminating against any of them?

The question is far from being solved. We cannot in the short time allotted to us cover the history of the problem. We can only briefly point out where we are and how we came here. In the previous section we indicated that the public school system came into being partly through default on the part of American Protestantism. It became a question of whether or not private schools should exist at all.

Horace Mann, known as the "Father of the common schools," believed they should not, and through his writings and his influence created a strong inclination towards a monolithic educational system in America. Mann believed that true religion could be best served by the schools and these schools should be operated by the state. "Society," he said, "in its collective capacity, is a real, not a nominal sponsor and godfather for all its children." Rushdoony, in his book, "The Messianic Character of American Education," concludes: "It is a common assumption that the progressive educational concept of educating the whole child rather than giving the fundamentals or 'the three R's,' dates from Dewey. Rather it dates from Mann, and from every attempt to claim the child for

the state." (p. 24) He continues: "Mann's work was twofold, first to secularize education, and, second, to make it the province of the state rather than the community and parents." (p. 27)

This philosophy of Mann found ardent disciples who carried it to greater extremes. One of them was John Swett, who was largely responsible for the California public school system. He maintained that schools are not extensions of parental authority but "wards of the state." Children become wards of the school when they enroll and parental rights are forfeited. That is, except in the case of private schools. It became obvious that the private schools would have to go, for in the minds of Swett and his successors, self-preservation of the state involved enforced state education. In 1874 the California legislature made it a penal offense for parents to send their children to private schools without the consent of the local school trustees. The assault on private schools continued on up and down the West coast and was brought to a head in the Oregon case already mentioned.

A battle was won in the Oregon case, but the war was far from over and the problem not solved. Unfortunately the battle-lines are not clear, and it is often difficult to determine who is on what side. Legislators who must face these issues complain of this. Proponents of a monolithic public school system from kindergarten through college, if they cannot eliminate private education by law, would like to force it out of existence. To help do this, they seize upon such concepts as total "separation of church and state," "the wall between church and state." Unfortunately some proponents of private education and Christian education have fallen into the trap and join the very ones who plot their downfall by accepting and defending such concepts.

### CONCLUSION

The responsibility for education must be shared by home, church, and state. In various areas they will overlap in responsibility. The prime responsibility rests with parents. This is God-given. But parents may and must turn to the church and to the state to share this responsibility.

To turn to the state does not necessarily mean to turn to public schools. The state's interest and concern should not be institutions but people. As long as standards set by the state for its welfare and the welfare of its individual citizens are met, the state's primary concern is satisfied. Where this can be done through private schools, so much the better. Where it cannot, the state should provide schools. The Christian ought not to turn to a school system which is devoid of Christian perspective, to say nothing of one with un-Christian or anti-Christian views. Nicholas Wollerstorff in his monograph "Religion and the Schools" writes:

"How could the public schools supply what Christians must demand of the schools to which they send their children? For, to repeat, the public school must be affirmatively impartial in its educational policies and practices. It cannot with propriety undertake to be a training ground for the Christian way of life. It cannot rightfully, in our religiously diverse society, systematically inculcate Christian standards for the assessment of art and literature, Christian economic and political principles, the Christian understanding of work, the Christian view of nature, the Christian understanding of the source of evil and human affairs. Yet exactly these things—and many others of the same sort—are what the Christian wants inculcated in his child. For the inculcation of such things is indispensable to training the child to live the whole Christian way of life. It cannot be overlooked that the Gospel speaks to our this-worldly secular existence as well as to our other-worldly existence. So I think it is difficult to avoid the conclusion that Christians need Christian schools for the education of their children."

The Christian then will turn to his church for a Christian education that meets these requirements.

The commitment of the Evangelical Lutheran Synod to its own system of schools remains a viable and valid one. At the same time, the Christian can and ought to expect the state to share his responsibility by making it possible to provide the education of his choice.

The church and state share some common concerns. The church wishes the freedom to believe and worship as it chooses and the opportunity to pursue that freedom. The state, under our constitution, guarantees both the freedom and the opportunity. The church and the state also share a responsibility for education. This sharing to the extent that each has responsibility may very well include finances without confusing the issue of church and state relations. Such confusion will not take place where state or church does not presume to perform the function which God has assigned to the other. This takes caution and good judgment. This is necessary always on the part of the Christian as he makes his pilgrimage through this world.

## REPORT OF THE DOCTRINAL COMMITTEE

The Synod's Doctrinal Committee was composed of the following members during the past year: Prof. M. H. Otto, chairman; Prof. B. W. Teigen, secretary; the Rev. Warren Granke; the Rev. Arnold Kuster; Dr. Willis Anthony; and Mr. Walter Meyer. President Orvick also appointed Prof. J. B. Madson to continue serving as an advisory member of the Committee. In addition, President Orvick and Vice President Wilhelm Petersen served as advisory members of the Committee.

Meetings of the Board were held on September 23-25, 1973; January 8 and 9, March 18 and 19, and May 13 and 14, 1974. In addition to these regular meetings, various members of the Committee attended the Lutheran Forum meeting in Madison; the Reformation Lectures at Bethany Lutheran College; and the secretary, together with President Orvick and President R. M. Branstad of Bethany, and the Rev. M. E. Tweit, attended the historic convention of the LC-MS at New Orleans last July.

One of the more important projects which the Doctrinal Committee carried out during the past year was the sending of a sub-committee of four to meet with the European Lutheran Free Churches. The four representatives were: the Rev. George Orvick, president; the Rev. Arnold Kuster; Prof. J. B. Madson; and Prof. B. W. Teigen. The representatives spent 22 days in Europe and visited with representatives of the Lutheran Free Churches from France and Belgium, West German, East Germany, Sweden, Finland, and Denmark. The visitation with these brethren led to deeper understanding of Lutheran theology, a better assessment of the difficulties under which the Lutheran Free Churches work in Europe, and a desire on our part to endeavor to keep the unity of the Spirit with all true confessors of confessional Lutheranism. These four representatives will give an oral report on their trip at the Synod Convention.

Since the Wisconsin Evangelical Lutheran Synod has carried on a series of meetings with the new West German Lutheran Free Church, SELK, and at meetings last summer, held at Mequon, representatives from each group came to doctrinal agreement (subject to the ratification of each synod), the ELS Doctrinal Committee has undertaken to study the bases for this agreement. In the meeting in Oberursel, West Germany, with members of the SELK Doctrinal Committee and its bishop, Dr. Gerhard Rost, we found ourselves in substantial agreement with SELK. But the Doctrinal Committee is continuing discussion by correspondence and hopes to have further meetings with SELK representatives. It is possible that in October there will be an opportunity for the Doctrinal Committee to meet at length with Dr. Manfred Roensch of the Theological Seminary from Oberursel, who will be at Bethany to present the Reformation Lectures.

The Doctrinal Committee has continued its work of encouraging pastors to carry on a joint study of research into doctrinal topics. Several of the pastors have made reports, and these are being published in the *Lutheran Synod Quarterly*. The Doctrinal Committee would urge laymen also to subscribe to the *Lutheran Synod Quarterly* (\$3.00 per year, c/o Prof. M. H. Otto, Bethany Lutheran Seminary, Mankato, MN 56001). To update the study, the Doctrinal Committee instructed Secretary B. W. Teigen to prepare a short paper on "The Pastor and Research" and to ask for volunteers for more studies. The Doctrinal Committee is happy to report that at the present time there are seventeen different studies underway by the pastors of the Synod. Two of these studies may become rather large, in that they involve preparing translations of some of Walther's works into English and also the translation of some of the Fathers of the Evangelical Lutheran Synod.

The Doctrinal Committee has quite naturally been following with keen interest the titanic struggle taking place within the Lutheran Church-Missouri Synod. It had representatives at the New Orleans Convention and prepared a detailed analysis of the Convention's chief actions for the *Lutheran Sentinel*. In addition, it has been pleased with the comments which the editor of the *Lutheran Sentinel*, the Rev. Dr. N. S. Tjernagel, has made and has especially com-

mended him for his presentation in the March 14, 1974, issue of the *Lutheran Sentinel*. It is the hope of the Doctrinal Committee that the members of the Synod are following the doctrinal aspects of this struggle. There will, of course, be certain political aspects also surrounding the controversy, but it is fundamentally a theological struggle, which after 25 years has finally come to a head. The basic question is whether confessional Lutherans will in actuality subscribe to the vital "Introduction" to the Formula of Concord of 1577, where Scripture is made the only norm and rule to be used in all doctrinal questions. The Doctrinal Committee urges the members of the Evangelical Lutheran Synod not only to study the issues but to pray that the truth confessed by the stalwarts in the Lutheran Church-Missouri Synod will prevail.

The Doctrinal Committee calls attention to the fact that in the next six years there will be a good opportunity for all Lutherans to become better acquainted with the theology of the Lutheran Confessions, since in 1977 we shall celebrate the 400th anniversary of the Formula of Concord and in 1979 the 450th anniversary of Luther's two Catechisms, and in 1980 the 450th anniversary of the Augsburg Confession and the 400th anniversary of the Book of Concord. The theology of the Lutheran Confessions has been neglected in these last years, and with the onslaught not only of modernism but of Reformed doctrine, we are in danger of losing our heritage.

The Doctrinal Committee is aware of the request of the Synod Convention given last year in Resolution #2,C, that it continue to study the matter of the Church and the Ministry, seeking also to include antitheses to allay fears and to safeguard against errors and misunderstanding (1973 S.R., p. 49). To fulfill that request, the Doctrinal Committee intends to bring a supplemental report to the Synod Convention, pursuant to this resolution.

In conclusion, the Doctrinal Committee earnestly prays that all members of the Evangelical Lutheran Synod will grow in grace and knowledge of our Lord Jesus Christ, through the study of his Holy Scripture, that it may, speaking the truth in love, grow up unto Christ in all things, who is the Head of the Church.

### **A Further Report of the Doctrinal Committee on Church and Ministry**

The Doctrinal Committee submits to the Synod the following statements to "allay fears and safeguard against errors and misunderstandings" with regard to the paragraphs which were submitted to the 1973 Synod Convention (See S. R. 1973, p. 46; p. 49, Resolution #2 C):

The Synod reaffirms and declares:

1. That it shall not be a super-church (The Synod's Constitution V, 4: "With relation to the several congregations, the above-mentioned conventions are but advisory assemblies. Therefore, if a congregation believes that (a) synod is in conflict with the Word of God, or finds that it does not serve its interest under the circumstances peculiar to it, the congregation should announce this to the presiding officer of the respective convention, and give its reasons for its opinion. If it does not make such announcement within six months after the secretary has published the decision of the Synod, the decision shall be considered accepted by the congregation."; The Synod provides for a majority of the synodical representation to be from the congregations, III, 4 b; VI, b; The president of the Synod shall "mediate in controversies, when his services are requested by both parties to the controversy" (VI, 3c; In case of a proposed Constitutional amendment, the congregations in the Synod are able to announce to the president of the Synod their declaration concerning it, VIII).

2. The congregations of which the Synod is composed are autonomous. Its policy is congregational (The Constitution II, 1: "The Synod consists of those congregations which have united by adopting this Constitution").

3. The Call to serve as an officer, teacher, missionary or other servant of the Synod is a divine Call.

4. In spiritual matters there is no conscience-binding authority either in the congregation or in the Synod other than the Word of God.

5. In other than spiritual matters, the over-riding principle shall be Christian love.



6. The Synod further reaffirms and confesses with Martin Luther: "I believe that throughout the whole world there is only one holy, universal, Christian Church which is nothing other than the gathering or congregation of saints—pious believers on earth" (From "Luther's Personal Prayer Book," LW, 33, 28).

7. The Synod further reaffirms and declares that the outward visible structures of the church may never be regarded as existing in their own right, but they must be in harmony with the purposes and needs of the church.

### **The Lakewood Memorial**

The Doctrinal Committee also wishes to make a report to the Synod regarding the October 1972 Memorial to the Synod from the Lakewood Evangelical Lutheran Church (See S. R., 1973, p. 48), since the Synod at its last convention referred this Memorial to the Doctrinal Committee for study (S. R., 1973, p. 49, #3).

Whereas the Doctrinal Committee, after further review, still believes that the 1972 Resolution of the Synod, "That the Evangelical Lutheran Synod express its gratitude to God that unity in doctrine and practice exists between itself and the Federation for Authentic Lutheranism" (S. R., 1972, p. 46), is not in conflict with the facts and the Word of God,

Be It Resolved, To recommend to the Synod that it respectfully asks the Lakewood Evangelical Lutheran Church to withdraw this Memorial.

Be It Further Resolved, That the Doctrinal Committee recommends to the Synod that it suggest to the Lakewood Evangelical Lutheran Church that it seek further clarification to its questions through the proper offices of the Synod according to the Constitution.

B. W. Teigen, Secretary

## **MEMORIAL**

Rev. George M. Orvick  
2670 Milwaukee Street  
Madison, Wisconsin 53704

Dear President Orvick,

The congregation at a Voters' meeting on May 7th, passed two resolutions which it has addressed to the Synod. They are as follows:

- I. In answer to our Memorial of last year, our congregation responds as follows:

Whereas in our Memorial to our Evangelical Lutheran Synod in 1973 we pointed out that we believed it was inconsistent to declare fellowship with the Federation of Authentic Lutherans, (FAL), on the basis of doctrinal unity, when we lack unity of doctrine within our own ELS on the Scriptural teaching about Church and Ministry; and

WHEREAS Synod at its convention in 1973 resolved as follows:

- A. "Be it resolved that we temporarily defer answering this memorial, pending the outcome of the discussions on Church and Ministry.
- B. Be it further resolved, that we ask the Lakewood congregation kindly to bear with us in this delay in answering their memorial.
- c. Be it further resolved, that the memorial be referred to the Doctrinal Committee for study during the year," and;

WHEREAS in a previous memorial Synod resolved that the Doctrinal Committee report on the Church and Ministry be referred "to the various area, circuit and general pastoral conferences of the Synod for intensive study," and that the Doctrinal Committee "continue to study the matter, seeking also to include antitheses to allay fears and to safeguard against errors and misunderstandings."

BE IT THEREFORE RESOLVED THAT:

1. We of Lakewood Evangelical Lutheran Church hereby declare our willingness to abide by the decision of the Synod concerning our resolution, namely that we "kindly bear with" Synod in their delay in answering our memorial, and;
2. We also kindly ask the area, circuit and Pastoral Conferences to examine themselves as to whether they have been faithful to

the resolution passed by last year's convention in the matter of studying these issues; and urge us all to prayerfully study this matter of Church and Ministry for the following reasons:

- a. This matter is one which concerns all of Lutheranism, and if settled Scripturally can help to unite us, while if left unresolved can only cause troubles.
- b. This matter is one which is taking up much time of our Pastors, and the sooner it is settled under God the more time it will free for spreading the Gospel.
- c. God has permitted troubles to assail the church in times past, as in the case of Arianism, or Catholicism, and this has caused Christians to dig deep in God's Word. In time the result has been a deeper appreciation of certain truths about our Savior and His Church. Rather than avoid the issue, we need to face the issues at hand in all patience that we might also know those truths which the Lord of the Church would have us know for our times!

- II. In regards to the paper given overseas on Church and Ministry and published in part in the Sentinel the congregation voted as follows:

WHEREAS the Doctrinal Committee of our Synod allowed a paper to be read in Europe which does not actually represent our Synod in its teachings on the doctrine of Church and Ministry, and;

WHEREAS portions of this paper were also published in our Sentinel to the great disturbance of some in our congregation, and;

WHEREAS the Doctrinal Committee is charged to "help keep members of the Synod informed concerning the confessional principles of the Synod" (Page 21, Synod Handbook) and the reading of this paper overseas and printing of portions of this paper in the Sentinel would seem to indicate that we have accepted the position of this paper;

BE IT THEREFORE RESOLVED that the 1974 Synod Convention admonish the Doctrinal Committee to be more diligent and faithful in its work.

BE IT FURTHER RESOLVED that a condensation of Pastor W. F. McMurdie's paper on the Church and Ministry be published in the Sentinel. In our Savior's name,

(Signed) Harold V. Cook,  
Secretary, Lakewood Lutheran Church

## ***ACTION OF THE SYNOD***

### **Resolution No. 1: Lutheran Church-Missouri Synod**

*WHEREAS, Our confessing brethren throughout the world continue the struggle for Confessional Lutheranism, and*

*WHEREAS, The Doctrinal Committee and the Editor of the Lutheran Sentinel have attempted to keep the members of the Synod informed of the struggle, especially as it continues in the Lutheran Church-Missouri Synod*

*BE IT RESOLVED, That the members of the Synod remember in their prayers those brethren who are contending for confessional Lutheranism, and especially those who are contending for Confessional Lutheranism in the Lutheran Church-Missouri Synod.*

### **Resolution No. 2: Lutheran Churches of the Reformation**

*WHEREAS, The Lutheran Churches of the Reformation*

(LCR) have requested a meeting with the Doctrinal Committee of the ELS,

**BE IT RESOLVED**, That the Doctrinal Committee of the Evangelical Lutheran Synod investigate the possibility of holding a meeting with the Doctrinal Committee of the LCR.

### **Resolution No. 3: Church and Ministry**

**WHEREAS**, The matter of the Church and the Ministry has been discussed by the pastors of our Synod for many years, and

**WHEREAS**, It is apparent that there is not at this time agreement on this matter, and

**WHEREAS**, A discussion of the matter of the doctrines of the Church and the Ministry on the floor of this convention would not contribute to the resolution of the present disagreement,

**A. BE IT RESOLVED**, That the Synod request the General Pastoral Conference to devote two of its three days at the next Pastoral Conference to a discussion of the matter,

**B. BE IT FURTHER RESOLVED**, That the Synod request others (e.g., in Free Conferences, in the Conclaves of theologians also to devote a considerable amount of time during this year to the matter,

**C. BE IT FURTHER RESOLVED**, That the Pastoral Conference and conferences keep the President of the Synod informed of their progress in the discussion of the matter,

**D. BE IT FURTHER RESOLVED**, That the President of the Synod bring the matter back to the convention when it is necessary.

### **Resolution No. 4: Lakewood Memorial II**

**WHEREAS**, The papers read in Europe were in answer to specific requests from the European brethren, especially the paper on Church and Ministry (See Doctrinal Committee letter of 3-21-74), and

**WHEREAS**, The Doctrinal Committee has stated that as a whole it stands by the paper, though not agreeing unanimously with all of its emphasis, (See Doctrinal Committee Letter of 3-21-74), and

**WHEREAS**, The ELS has in the past years, from 1960 especially, been discussing the matter of Church and Ministry with others (e.g. in Free Conferences, in the Conclaves of theologians in 1960 in Mequon and 1963 in Mankato and the Confessional Lutheran Forum and with Confessional Lutheran Theologians of Europe), and

**WHEREAS**, Other Confessional Lutherans have been well aware of the fact that the matter has been under discussion among us, and

**WHEREAS**, The Doctrinal Committee in its letter of 3-21-74 has assured the pastors of the Synod that all of the brethren in Europe were apprised of the fact that not all in the ELS would agree with all points in the paper,

A. *BE IT RESOLVED, That the Synod support the action of the Doctrinal Committee in diligently discussing the matter with the Confessional Lutheran brethren overseas,*

B. *BE IT FURTHER RESOLVED, That the Synod ask the Lakewood congregation to withdraw its memorial. (Memorial II, May 7, 1974).*

**Resolution No. 5: Lakewood Memorial 1972 and Doctrinal Committee**

*WHEREAS, The doctrinal committee has now answered the Lakewood Memorial of 1972 (SR 1973 p.48) and has asked the Lakewood congregation to withdraw its memorial of 1972,*

*BE IT RESOLVED, That the Synod ask the Lakewood congregation to withdraw its memorial.*

# REPORT OF THE BOARD OF MISSIONS

## HOME MISSIONS

"Give thanks to the Lord; Call on His name. Make known His deeds among the peoples." (Isaiah 12:4). As a synod we give thanks to the Lord for the wonderful gift of Salvation that is our's by His Grace in Christ. Part of this thanksgiving is telling others of His wonderful deed of Salvation. Our Mission Board has been doing this in Home Missions in the following ways in 1973:

1. Pastors installed in new Home Mission stations—On August 5 the Rev. Harold Vetter was installed as Pastor of Christ Lutheran Church in Savannah, Georgia. On August 12 Candidate of Theology Christian Moralis was installed as Pastor of Faith Lutheran Church in St. Edward, Nebraska.
2. Heritage Lutheran Church, Apple Valley, Minn., The Rev. Erling Teigen, Pastor, dedicated it's new church building on October 14.
3. A successful Women's Missionary Rally was held in Clintonville, Wisconsin, on October 20. The Mission Board wishes to promote such rallies throughout the Synod.
4. As of January 1, 1974, Lakewood Lutheran Church, Tacoma, Washington, the Rev. William McMurdie, Pastor, became self-supporting.
5. Several places in the U.S. are being considered for a new mission station in 1974.
6. Salaries of Home Missionaries. The ELS Handbook, "Guidelines for the Board of Missions," No. 2, Duties, Par. 1, p. 33, "Salaries of Missionaries"—"The Board shall establish a minimum salary scale . . . in keeping with the cost of living." The Mission Board in keeping with the "Guidelines" has established the following for fiscal 1975:

Base Salary	\$6,200.00
Car allowance	1,200.00
Annual increment	100.00
for each year after ordination to a maximum of 20 years	
Housing	
All utilities	
1/2 Social Security payments	
1/2 hospitalization insurance	
Retirement payments at 5% of salary	

## Subsides Paid—January-December 1973

Alpena, Michigan—Faith	\$ 2,500.00
Ames, Iowa—Bethany	4,375.00
Apple Valley, Minn.—Heritage	8,300.00
Brewster, Mass.—Trinity	550.00
Chicago, Ill.—St. Paul's	2,600.00
Chittenango, New York—Chittenango & Manlius	7,800.00
Mason City, Iowa—Central Heights	600.00
St. Edward, Neb. —Faith	250.00
Savannah, Georgia—Christ	3,641.00
Tacoma, Washington—Lakewood	480.00
Waterloo, Iowa—Pilgrim	5,058.00
	<hr/>
	\$36,154.00

The Rev. Steven Quist  
Field Secretary for Home Missions

## FOREIGN MISSIONS

*"Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers; which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: Because that for His name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellowhelpers to the truth."* III John 5-8

We have on our foreign mission fields dedicated and capable workers, who are bringing the Gospel to as many as God makes it possible for them to reach. We here in the States become fellowhelpers with them in this great work by supporting them both with our prayers and with our financial means. God has again this past year blessed us with many faithful and generous supporters of our foreign mission program. We pray that He will continue to bless us with such supporters in the future.

This is our 6th year in Latin American missions. During those six years we have passed through many doors and turned many corners in the work. Even so we have much to learn in the matter of Latin culture and methods for doing the work best. But we have the all-important thing going for us, and that is that our missionaries are equipped with the unconditional Gospel to bring to the people. And it is the Gospel, and it alone, that is "the power of God unto salvation to everyone that believeth." Romans 1:16.

Again we list some of the important items pertaining to the work.

### South America

1. Our workers in Lima, Peru at present are: Missionary and Mrs. James Olsen, Missionary and Mrs. Robert Moldstad, Miss Vicki Miller, the Lutheran Collegian Volunteer. Expected soon on the field for a one year term is Miss Sue Hawkins of Libertyville, Illinois. She is being sponsored by her home congregation, a member of FAL. Her field is linguistics, and she will during her year there be working on the translation of English materials into the Spanish. At present this is one of the great needs on the field.

2. There has been a normal and steady growth of the Centro Cristiano. Soul care now numbers over 300. During their weeks of VBS a few months ago they reached over 600 children, including about 25 teen-agers. Election of new officers for the church were held in February. Victor Ramos is the new President, Alejandro Duran, Secretary, and Magno Caque, Treasurer.

3. It will be the goal of our missionaries there during this coming year to centralize the work in the *barriadas* a little more, so that they aren't so spread out. They still continue with missionary work in two mountain villages, Cancacalla and Pacclon. The members of the church in Pacclon are seriously talking about constructing a church building.

4. A Cuna-Jardin (Day care center and Kindergarten) has been reopened at the Mission House in San Gabriel. It is hoped that this will be an aid in reaching the people of that *barriada* with the Gospel.

5. Inflation has really hit Peru, along with many shortages. Beef is at a premium, and the gas supply is so low that every non-commercial vehicle is required by the government to be off the roads two days out of every week. Because of the inflation our Board has to constantly be aware of keeping the missionaries' salaries in line with their living costs.

### Central America

1. Missionary Kuster and his family are scheduled to move from San Jose to Managua sometime this fall, so that he may be closer at hand to supervise the work there. Housing and schooling is available again in the Managua area, which was not the case for some time after the earthquake.

2. Mr. David Skogen, who will have spent close to 2 years in our Managuan mission as a self-supported lay-worker, will be returning to the States the first part of August. He has been a very valuable asset to the work there, and will be missed greatly. We are grateful for the time and energy that he has given to the Lord's work in Central America.

3. The growth of this mission has also been normal and steady during the past year. Soul care now includes 305 baptized, and 95 communicants. Three young men at present are showing leadership qualities, and our missionaries are looking to them to take over the work among their own people eventually.

4. Our missionaries have also begun work in a city of Bluefields on the east coast of Nicaragua. They were led to that location through a young Nicaraguan woman who once lived in Managua, and had been a member of our church there. She has been instrumental in gathering people in Bluefields whenever the missionaries visit there. She also conducts Sunday School classes for many children in the city. It has good promise as a mission station.

5. In the summer of 1973 five young college students worked under our missionaries in the barrios around Managua. They solicited their own support prior to going down there, and stayed for about 2½ months. They were helpful to the missionaries in many ways. This summer we hope to have at least 3 members of our Synod's LYA serving as volunteers in Central America, and also Mr. Ed Spreeman, a student at Bethany in the Mequon program, and also Margaret Gullixson.

### **Items Pertaining to Both Fields**

1. Mr. Lloyd Miller and the undersigned, as representatives of the Mission Board, made a three week visit to our Central and South American missions in February. It was a very instructional trip for both of them, and they hope that the trip will prove of benefit to the Board and Synod in making future decisions and helping to direct our foreign mission program.

2. Last January a special committee appointed by President Orvick met in Mankato to consider the matter of training and ordaining national workers. While no guidelines were drawn up, this first meeting was very helpful in laying some ground work for further study of the matter. Missionary Olsen, who was still on furlough at the time, was able to attend the meeting and provide us with first hand information, and advice in the matter under consideration. Future meetings of this committee are planned.

3. A reprinting of Mueller's Dogmatics in Spanish has been done by a group in Buenos Aires, Argentina. Our Board has ordered 100 copies to have on hand for our seminary training of national pastors on the Latin American field. This reprinting has been long awaited by our missionaries. Much of the cost of \$800+ will be covered by the newly formed Women's Missionary League of Wisconsin ELS congregations. Additional contributions for this worthy project will be welcomed.

4. Once again we thank Mr. Larry Marquardt of Barrington, Illinois for supplying a nice new Buick Station Wagon for Missionary Olsen's use while on furlough. We also thank Aid Association for Lutherans for their grants during the past year that covered the costs of language study for our missionaries.

5. We acknowledge with sincere gratitude the gift of \$1,000 from the Committee on Relief of the Wisconsin Evangelical Lutheran Synod, \$500 of which was used to finish work on the child-care center at the Mission house in San Gabriel, and \$500 for the chapel replacement following the earthquake in Managua.

Norman A. Madson  
Foreign Field-Secretary

## **REPORT OF THE SYNOD EVANGELISM COMMITTEE**

The Synod Evangelism Committee continued to carry out the assignments given in the 1972 and 1973 Synod Reports. In S.R. 1972, p. 27, it was resolved "that each congregation be urged to institute its own program of evangelism with special emphasis on encouraging its members in the confession of Christ's name before men and on training them in methods of doing the same." On page

79 of the same report, the convention said, "Whereas we need to be more diligent in bringing others to Christ, therefore, Be It Resolved, that the President of the Synod appoint an Evangelism Counselor for a term of two years, responsible to the President, to promote evangelism in the synod to the glory of God and the extension of His Kingdom." In 1973 (S.R., p. 29) the Synod resolved "that the Committee on Evangelism be urged to expand its program to a greater degree reaching and encouraging all congregations to participate in their blessed work."

The Evangelism Committee is made up of Pastors Wilhelm Petersen, chairman, Erling T. Teigen, Secretary, Steven Quist and Herbert Swanson.

In 1973 the Evangelism committee visited most of the pastoral conferences and spoke to the pastors about the principles of Evangelism, the doctrine of the Priesthood of all believers, and methods of promoting personal Evangelism in the congregation.

The committee sponsored an evangelism workshop for the Seminary students at King of Grace Lutheran Church for 3 days in May 1973. The students were instructed in some of the Evangelism principles and methods during the day and watched trained layment making Evangelism calls during the evening.

The Committee is currently preparing a bibliography on Evangelism to be place in the hands of all pastors. Members of the committee are also preparing a series of articles to be printed in the Sentinel during the current year. Various workshops in different areas of the synod for pastors and laymen are being planned.

The Committee would like to be of service to the individual congregations. Members of the committee are available on a consulting basis to help pastors and congregations establish organized calling programs in their congregations. Any congregation of the synod interested in such a program is urged to contact a member of the committee.

It has occurred to the committee that it may be well for the synod to study the matter of calling a full time mission-development and Evangelism promoter to engage in the work of planning and developing missions and promoting Evangelism in the life of the synod.

The Committee is grateful for the kind and generous support it has received from the pastors and congregations in carrying out the work given to it. The members of the committee ask all the members of the synod to pray for a continued and increasing zeal on the part of all the members of the ELS to share the Gospel of Christ and the pure teachings of the Scriptures with those in our own communities and those who are in foreign lands.

God's Word is our great heritage  
And shall be ours forever;  
To spread its light from age to age  
Shall be our chief endeavor.

Erling Teigen, Secretary

## ***ACTION OF THE SYNOD***

### **Resolution No. 1: Home Missions**

*BE IT RESOLVED, That we thank God, that by His Grace during the past year, two new mission fields were established, one mission congregation dedicated a new church building, and one mission congregation became self-supporting.*

### **Resolution No. 2: Mission Interest**

*WHEREAS, Our Synod's Mission program is of ultimate concern to all members of our Synod,*



*A. BE IT RESOLVED, That each Synod congregation be encouraged to offer a prayer each Sunday for our Synod's missionaries and the people to whom they proclaim the saving Gospel.*

*B. BE IT FURTHER RESOLVED, That our Mission Board be requested to provide a bi-monthly news release through whatever means it finds most appropriate in order to cultivate additional interest in our Synod's Mission program.*

#### **Resolution No. 3: Salaries of Home Missions**

*WHEREAS, The Mission Board has established a schedule for Mission salaries more in line with increased costs of living,*

*BE IT RESOLVED, That the Synod approve the new salary scale and commend the Board for its concern for our missionaries.*

#### **Resolution No. 4: Automobile Allowance**

*WHEREAS, The expense of operating an automobile has increased substantially within recent years, and*

*WHEREAS, This increase in automobile expense has created hardship for some of our Home Mission pastors,*

*BE IT RESOLVED, That the Mission Board evaluate the driving requirements of each missionary and make whatever adjustments are necessary in compensation.*

#### **Resolution No. 5: Special Mission Projects**

*WHEREAS, Mr. Larry Marquardt and the Aid Association for Lutherans have provided generous support for our missionaries, and*

*WHEREAS, The WELS Committee on relief and the Federation for Authentic Lutheranism have made special contributions to our Synod's Nicaragua mission relief program, and*

*WHEREAS, The newly formed Women's Missionary League of Wisconsin has underwritten the cost of acquiring 100 copies of the Spanish edition of Mueller's Christian Dogmatics for use in our foreign mission fields,*

*A. BE IT RESOLVED, That the Evangelical Lutheran Synod gratefully acknowledge the support of these individuals and organizations.*

*B. BE IT FURTHER RESOLVED, That the Mission Board disseminate information regarding the promotion and support of Women's Mission Rallies throughout the Synod.*

#### **Resolution No. 6: Evangelism**

*WHEREAS, We are commanded by God's Word to "do the work of an evangelist" and make disciples of all nations, and*

*WHEREAS, It is important that pastors be instructed in the theology of evangelism and in various methodologies useful in implementing the Biblical commands,*

*BE IT RESOLVED, That the Evangelism Committee work with the Board of Regents and the Seminary faculty to establish a required course in Evangelism at Bethany Seminary.*

**Resolution No. 7: Lay Missionary David Skogen**

*WHEREAS, David Skogen has faithfully served in our Synod's Managuan mission for two years as a self-supported lay-worker,*

*A. BE IT RESOLVED, That the Synod thank David Skogen for his faithful efforts, and*

*B. BE IT FURTHER RESOLVED, That the Synod's members be encouraged by this inspiring example faithfully to support our Synod's mission program with their prayers, their letters, and their financial contributions.*

**Resolution No. 8: LYA Volunteers**

*WHEREAS, The Lutheran Youth Association has provided the funds so that four of our ELS young people could work in the Central American mission this summer,*

*BE IT RESOLVED, That the Synod thank the members of the LYA for their support and commend them for their mature Christian zeal and mission interest.*

**Resolution No. 9: Lay Volunteers on Nicaragua Mission Field**

*WHEREAS, Nancy Ming, Margaret Gullixson, Kathleen Murphy, Kerry Kragel, and Michael Van Norstrand, at their own expense, served as lay volunteers on our Nicaragua field during the summer of 1973,*

*A. BE IT RESOLVED, That the Synod thank the Lord for these lay volunteers,*

*B. BE IT FURTHER RESOLVED, That we direct our Resolutions Committee to send official letters of thanks to these volunteers.*

# **REPORT OF THE BOARD OF REGENTS and the PRESIDENT OF BETHANY LUTHERAN COLLEGE**

Dear Christian Brethren:

When the Savior commissioned His disciples to "Go ye therefore, and teach all nations . . . Teaching them to observe all things whatsoever I have commanded you" (Matthew 28, 19-20), and when He said to Peter three times on the shore of the Sea of Galilee after His resurrection: "Feed my lambs . . . Feed my sheep . . . Feed my sheep" (John 21), He spoke the words which have been Bethany Lutheran College's philosophy since its beginning. Bethany Lutheran College has as its purpose the giving of a Christian, liberal-arts education to the youth of college age during the first two years of their college experience.

The theme of the Synod's Convention this year will center on Christian Education, with particular emphasis upon higher education. Therefore, our Report will be brief, anticipating a fuller unfolding of Bethany's goals and purposes and achievements, under God's gracious blessings, during those days when we are together in Convention.

## **THE BOARD OF REGENTS**

The Board of Regents is presently composed of the following: Dr. Robert Clark, Mr. Adolph Jungemann, the Rev. Herbert Larson (secretary), the Rev. Richard Newgard, Mr. William Overn (vice-chairman), the Rev. Wilhelm Petersen, Dr. Donald Peterson, the Rev. Victor Theiste, and the Rev. M. E. Tweet (chairman).

## **THE FACULTY**

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

Louella Balcziaik, Professor of Business

Jean Benson, Professor of English

Mary Birmingham, Librarian

John Branstad, Admissions Counselor

Raymond M. Branstad, President

Edna Busekist, Professor of Art and Home Economics

Michael W. Butterfield, Professor of Health Science and Physical Education

Marion Carrison, Assistant Librarian

Elaine F. Green, Counselor, Director of Food Services, Director of Fine

Arts

Paul A. Helland, Dean of Academic Affairs, Professor of Physics

Arlene Hilding, Professor of Music

Norman S. Holte, Registrar, Professor of Political Science, Sociology

Rudolph E. Honsey, Professor of Hebrew, Humanities, Religion, Seminary

Calvin K. Johnson, Financial Aids Director, Professor of Chemistry

Mildred C. Larson, Dean of Women, Nurse

Sigurd K. Lee, Professor of Education, English

Clarice Madson, Library Staff

Juul B. Madson, Professor of Greek, Seminary

Marvin G. Meyer, Athletic Director, Professor of Mathematics

John A. Moldstad, Dean of Student Services, Professor of Religion

Dennis O. Natvig, Treasurer, Business Manager

Emmett Norell, Superintendent of Buildings and Grounds

Milton H. Otto, Professor of Religion, Dean of the Seminary

Allen J. Quist, Professor of Psychology, English, Speech

Orren Quist, Admissions Counselor

Glenn E. Reichwald, Professor of Geography, History, Social Science

Dennis W. Soule, Professor of German and Spanish

Bjarne W. Teigen, Professor of Philosophy, English, Religion  
Paul B. Tweit, Professor of Business  
C. J. Wilske, Professor of Music  
Ronald J. Younge, Coach, Professor of Biology

## NORTH CENTRAL ACCREDITATION

One of the high points on campus during the past academic year has undoubtedly been the visit of an examining team from the North Central Association of Colleges and Secondary Schools. The team visited Bethany on December 16-19, 1973. We would like to quote from its Report, a paragraph which testifies to what we have always sought to make Bethany: "One of the most outstanding strengths of Bethany Lutheran College is its clear understanding of and commitment to its purpose. Administration, Regents, faculty, staff and students all clearly understand that the purpose of the College is to provide a two-year liberal arts education from a Christian and distinctively Lutheran perspective. The literature of the College clearly states this purpose. It is integral to each class and to every campus activity." From the beginning of Bethany's associations with North Central, we have noted that North Central makes a strong point of an institution's having a clearly defined purpose and pursuing that purpose in every possible way. The North Central Report reiterates what we have also long said, that Bethany is a strong Lutheran and a strong academic institution, which prepares young people for their careers and for a Christian life. The North Central Report also points out other strengths regarding Bethany's academic integrity. The Board of Regents believes that anyone taking a good look at Bethany would have to make the same judgements about it. We are concerned, however, that the members of the Synod may not know the full story of Bethany's quality, nor appreciate its distinctively Lutheran Christian goals and objectives.

There are, of course, areas in which Bethany can always seek to improve itself. We are aware of that and we seek to lead Bethany forward in ways that will be beneficial to the youth who come here, in ways that will be beneficial to the Church at large, to our Synod in particular, and also to those in fellowship with it, and always, in ways that are pleasing to God.

The final step in achieving full accreditation with North Central, which was endorsed by the Synod a few years ago, was reached at the meeting of the North Central Executive Committee in Chicago during the last week of March of this year. We are pleased to report that as of that time Bethany Lutheran College has been granted full accreditation.

Our seeking and our getting accreditation has in no way brought any change in our goals and objectives. It does assure Bethany's acceptance as a "quality" educational institution. It will mean greater ease in the transfer of students to four-year colleges and universities. It will mean increasing acceptance over the years of Bethany-earned credentials.

## FINANCES

The Board of Regents and the Administration have constantly sought to work within a balanced budget. We were able to do this in fiscal year 1972-73, but continuing increases in the price of goods and services essential to the operation of Bethany continue to make it difficult to achieve this ideal. We have again believed it necessary to increase the schedule of fees charged to students. For 1974-1975, they will be:

Tuition .....	\$1,050
Board and Room .....	975
Incidental Fees .....	135
Total .....	<u>\$2,160</u>

## ENROLLMENT

The cumulative enrollment for 1973-1974 was:

1st year .....	119
2nd year .....	78
Special .....	17
Part-time .....	13
Total .....	227

This is an increase of 13.7% over the previous year. Our facilities, however, are capable of supporting a substantially higher enrollment.

## RECRUITMENT AND DIRECTOR OF DEVELOPMENT

The recruitment program inaugurated a few years ago has begun to pay dividends, as seen in the increased enrollment. Mr. John Branstad, who has worked in the recruiting of students, is leaving Bethany to pursue a private career. Bethany and the Synod are grateful for the work he has done, and we wish him God's blessings in his new work. A replacement has not yet been secured, but we are seeking one, so that this vital aspect of Bethany's work may go on with the intensity we believe necessary.

Nor has the position of Director of Development been filled as yet. The Board and the Administration see this as a vital position and are anxious to fill it with the most capable man we can secure.

## LEGACY

The Ellsworth Zahl Estate has been received in the amount of \$50,000. Mr. Zahl had been a member of the Board for a number of years prior to his death. His interest in Bethany will continue to bear fruit through the generous legacy which he has provided.

## MISCELLANEOUS

We are presenting with this Report a statement of principle, requested by the Synod, regarding "the criteria by which to judge whether governmental aid to private education is acceptable or unacceptable."

The need for a complete renovation of the heat distribution system in Old Main continues to be an urgent problem, as reported last year. The Board has been working on its solution, but has no definite plan at present.

Efforts to build up the Reserve Fund to its intended goal of \$300,000 have continued.

In the area of extra-curricular activities, the fulness and the quality of Bethany's program has again been demonstrated. The Bethany Choir has made a tour of several states this spring. The Music Department has also been active otherwise. Drama, Forensics, and such activities have also contributed their share to Bethany's having enjoyed a good year. The soccer team had another fine season, placing high in the National Junior College Tournament in Miami, Florida, last November. The basketball team placed well in the State Tournament.

Many faculty members are taking advantage of the availability of various grants and scholarships this summer to pursue advanced studies in their fields of specialty, so that they will better be able to serve Bethany.

The death, during the past year, of Dr. Walter E. Buszin, former member of the Bethany faculty and interim president, was noted by the College and the Board with an appropriate expression of sympathy.

## CONCLUSION

All in all, we believe we have reason to be encouraged concerning the future growth and development of Bethany. It is our prayer to Almighty God that He will also cause Bethany's many friends and supporters to be similarly encouraged, and to pray and work for Bethany, so that it will always be true that we

"all clearly understand that the purpose of the College is to provide a two-year liberal arts education from a Christian and distinctively Lutheran perspective," to the glory of God.

## BETHANY LUTHERAN COLLEGE

### Summary of Income and Expenditures for 1973

#### INCOME

Educational and General	
Tuition and Fees .....	\$204,179
Gifts and Grants .....	61,329
Subsidy .....	117,000
	<hr/>
	\$382,508
Auxiliary Enterprises .....	149,770
Student Aid .....	11,962
	<hr/>
	\$544,240

#### EXPENDITURES

Educational and General	
General Administration .....	\$ 31,435
General Expenses .....	123,802
Instruction .....	184,739
Maintenance .....	35,422
	<hr/>
	\$375,398
Student Aid .....	35,845
Auxiliary Enterprises .....	133,309
	<hr/>
	\$544,552

### REGENTS' STATEMENT OF PRINCIPLE RE. GOVERNMENTAL AID

WHEREAS the Synod at its 1970 Convention (Synod Report, p. 75) adopted the following:

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

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

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

"RESOLVED that the Board of Regents be asked to prepare a set of principles, to be reported to the Convention, by which governmental aid to private education proposals can be judged acceptable or unacceptable,"

THEREFORE the Board of Regents has set up these criteria by which to judge whether governmental aid to private education is acceptable or unacceptable. Such aid is unacceptable if it directly or indirectly restricts the goals and the objectives of the institution by:

- I restricting our choice of courses to be taught,
- II requiring that any course taught be subject to governmental restrictions,
- III placing restrictions upon faculty or personnel, or in the hiring of them, which are incompatible with our policies,
- IV requiring rules and regulations for institutional governance not compatible with our goals and objectives, and
- V placing restrictions upon the use of facilities which prevent or hinder the pursuit of our goals and objectives.

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

## REPORT OF BETHANY LUTHERAN SEMINARY

Bethany Lutheran Seminary has, under God, enjoyed another profitable year. The enrollment comprised 12 full-time and 2 part-time students, taught by five different instructors. There will be an even larger enrollment for the next academic year.

By way of special projects and improvements it can be reported that a separate room has been set aside for the storing and the use of the Seminary's extensive periodical holdings. It is hoped that our pastors will also make it a point to take advantage of this new arrangement. Another project is the self-study which was begun in earnest during the past academic year. This self-evaluation and projection of the Seminary's future will help determine future faculty needs and in general serve to upgrade the quality of the instruction. Barring unforeseen difficulties, the cataloging of the classroom-library should be completed within the next year.

One step in the direction of faculty upgrading is the advanced study in the field of New Testament interpretation which Prof. J. B. Madson is pursuing under competent instructors at Concordia Seminary in St. Louis, Missouri, this summer. This program is made possible through a special Faculty-grant from the Aid Association for Lutherans.

The Board of Regents has delayed its study of the Seminary By-Laws pending the report of the committee to study the question of seminary president.

As a special service to the theological students and pastors of our fellowship in southern Minnesota, the Seminary has arranged for a guest lecturer over a two-week period next fall. He is Dr. Manfred Roensch of our sister theological institution at Oberursel, Germany. He will deliver a series of ten to twelve lectures on "The Empire and the Papacy in the Middle Ages" when he comes to Bethany to present the 1974 Reformation lectures on October 31 and November 1. The Seminary students will be given credit for this "extra course." The Aid Association is also underwriting the cost of this special Seminary offering.

During the past year the people of our Synod have again remembered the Seminary with quite a number of contributions for scholarship purposes, which source of aid is going to be even more important as the costs of living continue to spiral "upwards to ever new heights." We wish to call particular attention to the scholarship fund established by Mr. and Mrs. Harold E. Bro as a memorial to the sainted Prof. George O. Lillegard, a former instructor at the Seminary. This money, which will be added to from time to time, is invested and only the proceeds used for scholarship purposes.

The Seminary closed the 1972-73 fiscal year with another deficit, and we anticipate one again on June 30. We wish to remind the Synod that the Seminary budget request reflects the actual costs of the Seminary operation. Any reduction in subsidy request must result either in reduction of Seminary faculty salaries or in the borrowing of money. To help meet increasing costs, the Board has increased the tuition costs from \$275.00 to \$300.00 per semester for the coming year. This increase is reflected in the subsidy request.

The Bethany Seminary faculty and students wish to thank the members of the Synod for their prayers and for their contributions to this very necessary work of the Church. May the Lord graciously reward these loyal supporters and continue to move them to be concerned about this task of training laborers for service in His Kingdom!

M. H. Otto, Dean  
Raymond M. Branstad, President  
J. H. Larson, Secretary, Board of Regents

## HIGHER EDUCATION

### ACTION OF THE SYNOD

#### **Resolution No. 1: Federal Aid Guidelines**

*WHEREAS, The General Pastoral Conference and the Synod have studied the matter of governmental aid to private education and the Synod has passed resolutions stating its conviction that this aid is in itself not unscriptural (See Synod Reports: 1964 p. 70 ff; 1965 p. 52; 1966 p.53; 1970 p.75), and*

*WHEREAS, The Board of Regents has formulated guidelines, by which governmental aid to private education proposals can be judged acceptable or unacceptable,*

*A. BE IT RESOLVED, That the criteria drawn up by the Board of Regents be approved by the Synod, (See Regents' Statement of Principle Re. Governmental Aid, P. )*

*B. BE IT FURTHER RESOLVED, That the Board of Regents be instructed to review this matter, from time to time, with particular attention to the possible dangers of governmental control.*

#### **Resolution No. 2: College and Seminary Enrollment**

*WHEREAS, The enrollment of Bethany Lutheran College and Seminary has increased,*

*BE IT RESOLVED, That we encourage the college, seminary, and all our congregations to actively continue to promote further recruitment efforts.*

#### **Resolution No. 3: Accreditation**

*WHEREAS, Bethany Lutheran College, has now received accreditation from the North Central Association of Colleges and Secondary Schools, and*

*WHEREAS, The North Central Report emphasized that Bethany College is a strong academic institution, and*

*WHEREAS, The North Central Report also states that the college has a "clear understanding of and commitment to its purpose," namely, "to provide a two year liberal arts education from a Christian and distinctively Lutheran perspective," and*

*WHEREAS, The process of obtaining accreditation has required much work and self examination by the faculty and administration,*

*BE IT RESOLVED, That we commend the administration and faculty for their efforts.*

#### **Resolution No. 4: Reformation Lectures**

*WHEREAS, The Reformation Lectures at Bethany Lutheran College have proved beneficial and successful, and*

*WHEREAS, The 1974 lectures will be held on October 31, and November 1, featuring Dr. Manfred Roensch of Oberursel, Germany, and*



*WHEREAS, Our seminary has arranged for Dr. Roensch to deliver a series of ten or twelve lectures as a special service to our Theological Students and pastors,*

*BE IT RESOLVED, That our pastors be encouraged to attend the Reformation Lectures and the Lecture Series being offered through our Seminary.*

**Resolution No. 5: Zahl Legacy**

*WHEREAS, A legacy of \$50,000 has been received by Bethany Lutheran College from the Ellsworth Zahl estate, and*

*WHEREAS, Such legacies bear continuing fruit in the Lord's vineyard,*

*BE IT RESOLVED, That we encourage our Synod members to remember the Lord's work in their wills.*

**Resolution No. 6: Seminary Scholarship Fund**

*WHEREAS, A Scholarship fund has been established by Mr. and Mrs. Harold E. Bro as a memorial to the sainted Prof. George O. Lillegard, and*

*WHEREAS, This form of scholarship contribution is an important source of aid for our seminary students,*

*BE IT RESOLVED, That we encourage individuals and organizations of our Synod to make more use of this manner of aiding our seminary students.*

**Resolution No. 7: Gifts and Blessings**

*WHEREAS, Many gifts and blessings have come to our college and seminary this year, in the form of scholarships, legacies, gifts and increased enrollment,*

*BE IT RESOLVED, That we express our thanks and praise to God for them by rising and singing the common Doxology.*

# **REPORT OF PRESIDENT'S COMMISSION TO STUDY THE MATTER OF SEPARATING THE OFFICE OF PRESIDENT OF BETHANY LUTHERAN COLLEGE FROM THE OFFICE OF PRESIDENT OF BETHANY LUTHERAN SEMINARY**

The President's Commission appointed to study the matter of separating the office of President of Bethany Lutheran College, Inc., from the office of President of Bethany Lutheran Seminary consisted of Theodore Aaberg, Chairman; Sigurd Lee; and Paul Petersen, Secretary.

The following men kindly met with your Commission and provided needed information on the operation of the Seminary and offered helpful suggestions for its improvement:

R. M. Branstad, President, Bethany Lutheran College  
M. E. Tweet, Chairman, Board of Regents  
H. Larson, Secretary, Board of Regents  
M. H. Otto, Dean, Bethany Lutheran Seminary  
J. B. Madson, Professor, Bethany Lutheran Seminary  
B. W. Teigen, President Emeritus, Professor, Bethany Lutheran College and Seminary  
P. Helland, Academic Dean, Bethany Lutheran College  
G. Reichwald, Professor, Bethany Lutheran College and Seminary  
J. Moldstad, Professor, Bethany Lutheran College  
R. Dale, Pastor, Mt. Olive Lutheran Church

In addition, comments by two recent Seminary graduates were considered.

Your Commission also reviewed the beginning, development, and operation of the Seminary, especially as it pertained to the relationship of the Seminary to the College, as recorded in Synod Reports and the minutes of the Board of Regents. We are constrained to thank and praise the Lord of the Church for the many blessings our ELS has received through our school of the prophets since its beginning 28 years ago.

Our Seminary has served our Synod well in providing pastors for our congregations. It has been a blessing also to many outside of our ELS both at home and abroad. We recognize anew the vital importance of our Seminary for our Synod. We pray for the Lord's continued blessing and guidance. In this spirit your Commission respectfully recommends the following for your consideration:

WHEREAS, our Synod's future, under God, is inseparably connected to our Seminary, and

WHEREAS, the continued growth of our Synod will require an increase in the enrollment of our Seminary, and

WHEREAS, there is at present a renewed interest among young men to study for the ministry, and

WHEREAS, our Synod must ever seek to prepare dedicated and well-trained pastors, not least in these turbulent days, and

WHEREAS, this requires a continuing effort on the part of our Synod to improve our Seminary, and

WHEREAS, our Seminary should assume an even greater role of influence in circles outside our Synod, e.g., The Confessional Forum and The Overseas Brethren, and

WHEREAS, these factors necessitate an increase in Seminary staff for purposes of administration and teaching, and

WHEREAS, the objectives and program of the Seminary and College vary considerably, and

WHEREAS, the qualifications and the time needed to serve properly the office of President of Bethany Lutheran College and the office of President of

Bethany Lutheran Seminary can best be secured through the services of two men rather than one, therefore

A. BE IT RESOLVED, That Bethany Lutheran Seminary and Bethany Lutheran College, Inc., be separate institutions; and

B. BE IT FURTHER RESOLVED, That the Synod's officers effect the incorporation of Bethany Lutheran Seminary under the Statutes of the State of Minnesota; and

C. BE IT FURTHER RESOLVED, That the office of President of Bethany Lutheran Seminary be administered by one man and the office of President of Bethany Lutheran College, Inc., be administered by another man; and

D. BE IT FURTHER RESOLVED, That the Board of Regents continue to oversee, at least for the time being, the operation of Bethany Lutheran Seminary; and

E. BE IT FURTHER RESOLVED, That the Board of Regents continue, for the present, the joint use of faculty and facilities at Mankato, Minnesota; and

F. BE IT FURTHER RESOLVED, That the Board of Regents take immediate steps to call a man to the office of President of Bethany Lutheran Seminary in accordance with the present guidelines for the calling of a Seminary professor; and

G. BE IT FURTHER RESOLVED, That the Synod provide the necessary funds for this position by increasing the Synodical budget for 1974 and 1975; and finally

H. BE IT RESOLVED, That the Synod's officers arrange for all necessary changes in the Articles of Incorporation and the By-laws of the Synod and of Bethany Lutheran College, Inc., to bring them into conformity with the above resolutions.

Respectfully submitted,  
Theodore Aaberg, Chairman  
Sigurd Lee  
Paul Petersen, Secretary  
*Commission Members*

## **ACTION OF THE SYNOD**

### **Resolution No. 1: Report of President's Commission to Study the Matter of Separating the Office of President of Bethany Lutheran College from the Office of President of Bethany Lutheran Seminary**

*WHEREAS, This joint committee has studied the report of the President's Commission to study the matter of separating the office of President of Bethany Lutheran College and Bethany Lutheran Seminary, and has found itself in essential agreement with it, and*

*WHEREAS, Our Synod should engage in a continuing effort to improve our Seminary, and*

*WHEREAS, Our Seminary should assume a greater role of influence in circles outside our Synod, e.g., The Confessional Forum and The Overseas Brethren, and*

*WHEREAS, The objectives and program of the Seminary and College vary considerably, and*

*WHEREAS, Bethany Lutheran Seminary and Bethany Lutheran College are separate institutions under the jurisdiction of Bethany Lutheran College Inc., and*

*WHEREAS, The qualifications and the time needed to serve properly the office of President of Bethany Lutheran College and the office of President of Bethany Lutheran Seminary can best be secured through the services of two men rather than one,*

*A. BE IT RESOLVED, That the office of President of Bethany Lutheran Seminary be administered by one man and the office of President of Bethany Lutheran College be administered by another man,*

*B. BE IT FURTHER RESOLVED, That the Board of Regents continue to oversee, at least for the time being, the operation of Bethany Lutheran Seminary,*

*C. BE IT FURTHER RESOLVED, That the Board of Regents continue, for the present, the joint use of faculty and facilities at Mankato, Minnesota,*

*D. BE IT FURTHER RESOLVED, That the Board of Regents take immediate steps to call a man to the office of President of Bethany Lutheran Seminary,*

*E. BE IT FURTHER RESOLVED, That the Synod provide the necessary funds for this position by increasing the Synodical budget for 1974 and 1975,*

*F. BE IT FURTHER RESOLVED, That the Board of Regents take the necessary legal steps to insure that Bethany Lutheran College and Bethany Lutheran Seminary be separate institutions in conformity with the above resolutions,*

*G. BE IT FURTHER RESOLVED, That the Board of Regents study the feasibility of forming a second corporation for the Seminary.*

## REPORT OF THE BOARD FOR EDUCATION AND YOUTH

The Board for Education and Youth completed its first full year of operation in 1973, under the new guidelines established in 1972 (See S.R. 1972; p. 78). The Secretaries for the three areas of the Board's work functioned under the terms of the guidelines and attempted to carry out the directions of the 1973 Synod Convention.

The Board asks that the convention note the fact that because of inadequate funds, not all of the assigned work was completed. New areas of concern (Parish Education especially) which were established by the guidelines and resolutions of the 1973 Convention were not fully implemented because sufficient funds were not allocated by the convention.

Nonetheless, some progress was made. We present the reports of the Secretaries for the three areas of the Board's work.

### REPORT OF THE SUBCOMMITTEE ON CHRISTIAN SCHOOLS

Eleven of the Synod's congregations continued, this past year, to provide their children an education centered in God's Word in their own Christian Day Schools; several other congregations are sending children to schools of the Wisconsin Ev. Lutheran Synod. A complete statistical survey of the Synod's schools was conducted this year, and its results, attached to this report, provide a wide picture of the work being carried on. During the current fiscal year (1974), the Synod is assisting five of these congregations with subsidies in the following amounts: Lakewood, \$1200; Mt. Olive, \$940; Norseland, \$700; Parkland, \$1900; Scarville, \$650.

The Board continued its concern with quality education in the Synod's schools. The annual teachers' conference, held on November 2-3 at Holy Cross Lutheran School, Madison, was judged successful, and was partially subsidized by the Synod. Three teachers, recent graduates of Bethany or Dr. Martin Luther College, were furnished funds under the Synod's educational rebate policy. A visitation program has been designed, and all schools should have arranged to be visited sometime in the spring.

The Board was especially concerned about two inadequacies made apparent by the statistical survey. Relatively few of the Synod's teachers, it seems, are currently active in continuing and upgrading their education. The importance of staying current in the rapidly-changing fields of knowledge with which our schools deal should be self-evident. Yet only four of the Synod's 21 teachers are in an active educational program. While the situation is not alarming, the Board sees reason for encouraging teachers to continue upgrading their knowledge and skills. Limited funds have been available to the Board in the past for subsidizing summer school for teachers, but the funds have been rarely used, being the first item cut when budgets tighten up. Perhaps a higher priority should be given such expenditures.

The second inadequacy concerned teachers' salaries. The Board revised the proposed salary schedule first formulated in 1970 (cf. Synod Report, p. 60); a copy of the revision is attached. A review of salaries being paid this year shows that a number of the Synod's teachers (though not all) are currently under scale, some by substantial amounts. The Board realizes that several of the congregations maintain Christian schools only under extreme financial hardship, and deserve not only commendation, but assistance in their sacrifices. *Some of the most underpaid teachers work in congregations for whom the Board has had to cut their day school subsidy request, due to limited Board funds.* Perhaps the Synod should help to make sure that its servants, teaching the Gospel in its day schools, are "worthy of their hire."

The Board is continuing to encourage negotiations between Bethany College and Dr. Martin Luther College, to smooth the transfer of students from Bethany into the four-year teacher training program. Considerable progress has been

made, though a few areas of difficulty remain. Meantime, the Board is keeping in touch with Bethany graduates, finishing their undergraduate work in other schools, who express a willingness to teach in ELS day schools.

Five young people were subsidized this year in their attendance at Lutheran high schools of our fellowship.

Following is the revised salary schedule adopted by the Board, and a synopsis of the Statistical Report:

#### A. Salary Schedule for ELS Teachers

Class 1	Minimum Base Salary: \$4000 plus housing	Annual increments: \$150 per year of service
	Class 1 shall include teachers who do not hold a degree in elementary education.	
Class 2	Minimum Base Salary: \$5580 plus housing	Annual increments: \$275 per year of service
	Class 2 shall include teachers who hold a Bachelors Degree or its equivalent in elementary education.	
Class 3	Minimum Base Salary: \$6000 plus housing	Annual increments: \$300 per year of service
	Class 3 shall include teachers who hold a Masters Degree or it equivalent in elementary education.	

#### *Additional Specifications:*

1. Other duties assigned a teacher (but not those expected because of regular congregational membership) should also be adequately remunerated.
2. Adequate housing should be provided, in addition to the figure in the schedule above, if the teacher is single or the primary wage earner in a family unit.
3. Salary increases are to be made at the beginning of each teaching year (August 15). Notice of increments must be brought to the attention of the local Board of Christian Education before the summer quarterly voters' meeting.
4. The congregation sanctions that part of each called teacher's salary which is legally exempt from federal income taxes.
5. Teachers forfeit any increase in salaries if they do not take at least three hours of undergraduate or graduate work during each three-year period.
6. Each year one month before the annual voter's meeting, the local Board of Christian Education shall review the salary schedule. However, any revisions or changes are subject to the decision of the Voters' Assembly at any time.
7. A sick leave of 5 days shall be granted for each year of teaching experience. Beyond 60 days the cost of substitute teaching shall be deducted from the salary of the teacher who is ill.
8. Emergency leaves are not to exceed 3 days each year. The cost of substitute teaching is to be deducted from the teacher's salary for all days over 3 days.
9. In the event of death or serious illness in the immediate family, a leave shall be granted, its extent determined by the Board of Christian Education.
10. Each substitute teacher is to be paid \$20 per day.

#### B. Statistical Report: ELS Christian Day Schools, 1973-74

All 11 schools reporting.

1. *Teachers:* (full time)  
 Number of male teachers: 9  
 Number of female teachers: 12  
 Number of grades taught by each: range—2-9  
   ave. —3.95

Tenure: range—1-19 years

ave. —3.5 years

Degrees held: no degree— 1

Bachelors—17

Masters — 3

Salaries: (note: figures are cash only, not including value of fringe benefits, so not really comparable)

range—male teachers: \$3660-8750

female teachers: \$4050-6000

ave. —male teachers: \$5946.44

female teachers: \$4963.42

Fringe benefits:

Teachers receiving hospitalization insurance: 14 of 21

Teachers receiving social security: 5 of 21

Teachers receiving scheduled increments: 7 of 21

Teachers offered help with summer school: 11 of 21

Continuing education:

1 actively working for B.A.

1 actively working for M.S.

1 actively working for state certification

1 actively working for principal's certificate

17 report no active formal education at present time

## 2. Enrollment:

Grade:	K	1	2	3	4	5	6	7	8	Total
Total:	45	52	57	44	47	50	58	44	26	424

Students per teacher: range—11-28

ave. —18.6

## 3. Plant:

Age of building: range—4-85 years

ave. —24.4 years

Remodelled buildings: two (one 7 years ago, one 25 years ago)

Descriptions of buildings: connected to church (1)

in church basements (1)

"brick" (4)

"country" (2)

"1 story, separate unit" (1)

"2 story" (2)

Number of rooms: range—1-5 ave.—2.2

Separate room for library: 4 out of 11

Major improvements this year:

—thermo-fax, 2nd overhead projector, carpet on 1/2 walls, combination storm windows, new blackboards

—phy. ed. equipment

—new carpet throughout

—hallway and storage, lunchroom, library, new K classroom

—new K classroom, playground safety fence, slide projector, phonograph, folding chairs, cassette player, piano, speed reading machines

—4 schools report none

Major improvements planned for near future:

—a new building

—finish lower level, expand science lab, art lab, typewriter for primary (transparencies), opaque projector

—another overhead projector, large gate, more cassette tapes and another listening center

—7 schools report none

#### 4. *ELS Day Schools Support:*

By congregation: 10      By association: none  
% of congregation's budget that goes for school:  
    range—20-65%      ave.—34.3%  
Total cost of school: range      —\$4,800-\$25,650  
    grand total—\$128,350  
    ave.      —\$12,835  
Cost per child: range      —\$225-600  
    ave.      —\$374  
Cost per child (local public school district): range—\$560-\$1104  
    ave. —\$761  
Accepting federal help: milk program (5)  
    bus (1)  
    Title II for library materials (\$93) (1)  
    "none" (2)  
School Board meets: monthly (6)  
    quarterly (1)  
    irregularly (3)  
    with teacher present  
    without teacher (2)  
    Dr. T. A. Kuster  
    Secretary for Christian Schools

### REPORT OF THE SUBCOMMITTEE FOR PARISH EDUCATION

Congregations have been introduced to various aspects of parish education through the sub-committee's distribution of *Christian Education Monographs* published by Scripture Press Foundation. Packets containing one-half the total set were given at the General Pastoral Conference; the remainder was distributed at the Annual Synod Convention. Included in the Monographs are 24 titles in the Pastors' Series, 8 titles in the Superintendents' Series and 8 titles in the Youth Workers' Series. A series of articles, *The Layman And Christian Witness*, was published in *The Lutheran Sentinel*. The articles, written from a layman's perspective, attempted to convey the basic principles inherent in the process of spiritual growth. Consideration has also been given to producing a film which would stimulate awareness of how the responsibility to educate can be fulfilled in each congregation in an effective, creative manner. Lack of funds prohibit the production of such a film at this time.

The sub-committee is also involved in a number of projects which will not be completed this year. Sermon outlines and studies will be sent to each congregation for Christian Education Sunday 1974. As the general theme is Christian Education Within The Family Unit, it will be suggested that Mother's Day be set aside for this emphasis. To fulfill previous Convention resolutions to evaluate Sunday school material and, also, for general information a Parish Education booth will be set up at the 1974 Convention. A variety of curriculums, materials, and teaching aids will be displayed.

Careful consideration is being given to the creation of a Cassette Tape ministry. Tapes dealing with preaching, teaching, counseling, etc., would be sent each pastor at regular intervals. *The Convention's allotment to the Board will be viewed as an indication of whether or not to proceed with this project.*

The Rev. Paul E. Jecklin  
Secretary for Parish Education

### REPORT OF SUBCOMMITTEE FOR YOUTH

In order to promote youth involvement in the Lord's work and general Christian growth, these areas of concern were actively pursued: 1) L.Y.A. "Project '74: Nicaragua"; 2) a synod-wide youth retreat program; 3) the continuation of an Armed Services, young adult mailing system; 4) a productive camping program; and 5) the first annual *Youth Discipleship Summer Seminar*.



During 1973, funds continued to be collected from various sources for the carrying out of *Project '74: Nicaragua*. Then applicants were considered as prospective candidates and were closely evaluated by the Subcommittee for Youth, the executive committee of the L.Y.A., the Mission Board of the ELS, and finally Missionary Ted Kuster. Four candidates were chosen as finalists and selected as the L.Y.A. representatives for the project.

The various circuits throughout the synod continued to carry on weekend youth retreats under the direction of the pastors within the circuit. Topics were varied in their nature but generally dealt with motivational tools for today's youth.

As in previous years, a system of mailings of devotional materials to men and women serving in our armed forces and also to college-aged youth of the ELS away from home and not living in the vicinity of a church of our fellowship was conducted. Despite the decreasing number of active ELS servicemen, the program continued to be a productive one. *More emphasis in the future will be given to reaching an increased number of collegiate youth.*

One of the real blessings of the Evangelical Lutheran Synod is the smooth operation and growth of the camping program. Not only were camps in Minnesota, Wisconsin, Michigan, and Washington once again carried on but also Iowa became the site of yet another ELS camping program. Although the Board for Education and Youth does not directly control nor supervise these camps, it most certainly supports them and has assisted in their organization when requested to do so.

The first annual *Youth Discipleship Summer Seminar* was held in August with 80 youth in attendance. The meaning of "discipleship" was examined by means of Bible study methods, effective witnessing methods, and apologetics. Lay youth directors from various congregations were in attendance, also. Due to the success of the weekend, it is, God willing, expected to become an annual event for our synodical youth.

Looking ahead to 1974, a continuation of the above mentioned activities is expected. *Project '74: Nicaragua* or a similar on-going project of mission work for the youth of our synod is anticipated.

The youth secretary and the Board for Education and Youth hope to develop an organization within the Lutheran Youth Association for college-age youth whereby they may have a means to utilize their talents and desires to the Lord's service.

Through the establishment of a clearing-house, synodical youth are going to be encouraged to write articles specifically geared to youth for publishing in the *Lutheran Sentinel*. A seminar for lay youth directors around the synod is hoped to be established whereby they may be encouraged and enlightened as to ideas in working with today's youth. Circuit youth retreats are expected to be better organized by sending reports of weekend activities to a central location for mailing to other circuits in order to exchange ideas. And finally, the '74 L.Y.A. Youth Convention is expected to draw to the attention of our synod's youth the personal commitment necessary for mission work whether it be here at home or on the foreign mission field.

Prof. Michael Butterfield  
Secretary for Youth

In closing, we ask that the Synod carefully examine the work of Education and Youth. In order to accomplish this work, which does not provide any kind of cash return or self-supporting status, but something immeasurably greater, a great commitment and understanding of priorities is necessary, not only on the part of the members of the Board, but from all the members of the Synod. The Board asks for the prayers and support of each member of the Synod in carrying out this work.

The Rev. Erling T. Teigen, Chairman  
Board for Education and Youth

## **ACTION OF THE SYNOD**

### **Resolution No. 1: Upgrading Teacher Education**

*WHEREAS, Relatively few of our Synod's teachers are currently active in continuing and upgrading their education, or availing themselves of opportunities to do so, and*

*WHEREAS, The importance of staying current in the rapidly changing fields of knowledge with which our schools deal is self-evident,*

*A. BE IT RESOLVED, That our teachers be encouraged to make use of the funds available for this purpose, and*

*WHEREAS, One opportunity for professional growth is the annual Synod Teacher's Conference, and*

*WHEREAS, Funds are needed to make possible this years west coast meeting,*

*B. BE IT FURTHER RESOLVED, That all the congregations of our Synod, as friends of Christian Education, support this endeavor with their contributions.*

### **Resolution No. 2: Teacher Salaries**

*WHEREAS, A salary schedule for ELS teachers has been proposed by the Board,*

*A. BE IT RESOLVED, That the synod adopt this salary schedule,*

*B. BE IT FURTHER RESOLVED, That this salary schedule be recommended for serious consideration and also adoption by the congregations of the synod.*

*C. BE IT FURTHER RESOLVED, That the congregation give serious consideration to including certain fringe benefits, especially hospitalization insurance, life insurance and pension, etc., when determining their teachers salary.*

### **Resolution No. 3: Christian Teacher Recruitment and Training**

*WHEREAS, There are young people who wish to pursue a Christian teaching career in our Synod, and*

*WHEREAS, There is a real need for our teachers to be thoroughly trained in our Christian philosophy of education and methods, and*

*WHEREAS, There is a real need for a definite program for teacher training in our Synod,*

*BE IT RESOLVED, That the board vigorously continue to pursue the establishment of a four year teacher training program between Bethany and Dr. Martin Luther College.*

### **Resolution No. 4: High School Subsidy Program**

*WHEREAS, Our Synod has adopted a high school subsidy program to encourage attendance at Lutheran High Schools of our fellowship, and*

*WHEREAS, People of our synod are not always aware of this opportunity for such financial assistance,*

*BE IT RESOLVED, That the Board, in the spring of each year, publicize details of this program through the Sentinel and/or bulletin inserts.*

#### **Resolution No. 5: Educational Facilities**

*WHEREAS, The example of a number of our congregations in making significant improvements in their educational facilities is encouraging,*

*A. BE IT RESOLVED, That we commend these congregations for their efforts,*

*B. BE IT FURTHER RESOLVED, That we encourage all congregations with schools to continue to examine, improve, and upgrade their facilities on a regular basis.*

#### **Resolution No. 6: Parish Education**

*WHEREAS, Parish Education is a work in which all our congregations are involved, and*

*WHEREAS, Tapes dealing with preaching, teaching, counseling, etc., would be helpful, and*

*WHEREAS, Some of our congregations have developed effective programs and materials for carrying out these various aspects of this work, and*

*WHEREAS, All of our congregations can profit from these programs,*

*A. BE IT RESOLVED, That the Board begin to make available these programs and materials through a cassette tape ministry,*

*B. BE IT FURTHER RESOLVED, That workshops for Sunday School superintendents, youth leaders, congregational officers, etc., also be promoted.*

#### **Resolution No. 7: College Youth**

*WHEREAS, Our Synod's college youth are exposed to various religious groups on college campuses, such as Fellowship for Christian Athletes, Youth for Christ, Young Life, Campus Crusade, Navigators, etc., and*

*WHEREAS, There is a lack of information (pros and cons) among our people and pastors concerning these groups,*

*BE IT RESOLVED, That the Board make a thorough study of these groups and disseminate their findings and recommendations among our people and pastors.*

#### **Resolution No. 8: Board Funding**

*WHEREAS, The Board's efforts in the past to carry out their assigned work, have often been hampered by insufficient funds, and*

*WHEREAS, The Board feels that to increase interest in education and youth work requires the availability of additional funds,*

*BE IT RESOLVED, That the synod re-evaluate its priorities toward this work.*

## REPORT OF THE BOARD OF CHARITIES AND SUPPORT

The Board of Charities and Support met on August 10, September 13, September 24, and November 1, 1973 and on January 8, 1974. Several of these meetings were special meetings in connection with the closing of the Kasota Valley Home.

The Kasota Valley Home, through which the ELS had served the aged, closed its doors at the end of October 1973; and the property and the furnishings were sold at public auction on November 6, 1973. All outstanding notes and bills have been paid. It became necessary to close the home because of rising costs, inability to find a permanent manager, and increased "red tape" on the state level. The Board thus has lost a major portion of its responsibilities. But our Savior's question still faces us: "Who was neighbor . . ." Three members of the board did visit Madison, Wisconsin on February 3 and 4, 1974, to look at a possible home for the aged, at the request of interested people from the Madison area. The Synod must then, as a matter of future policy, give direction to the Board by facing the question: "Does the Synod wish to encourage the establishment of homes for the aged in areas of concentration of Synodical membership, or does it wish to encourage special ministries on the congregational level to the aged?" Synod should give an answer here.

The Board has the oversight of the Synod's Pension Plan. Several pastors are not in the plan. The Board plans to contact them at this convention. The Board is also currently reviewing the amount of assistance that it is giving to individuals. Inflation certainly has made this necessary.

The Board also made a presentation to the General Pastoral Conference on the matter of group life insurance for the Pastors of the Synod. The recommendation seems to have been favorably received. The Board sees such a plan as a means of carrying out its work and of assisting Pastors' families.

We would, accordingly, like direction to be given to us regarding any possible home for the aged; we would also recommend to the consideration of the Synod the group life insurance plan.

Respectfully submitted,  
Glenn E. Reichwald, Secretary

## MEMORIAL

### From Holy Cross Lutheran Church, Madison, Wisconsin:

WHEREAS, Our Evangelical Lutheran Synod has sought to serve the needs of the elderly by providing a Home for the Aged, such as Kasota Valley Home; and

WHEREAS, Kasota Valley Home has now been sold according to the resolution of the 1972 convention of the Synod; and

WHEREAS, The Synod resolved to "recommend to the Board of Trustees to earmark the funds received from the sale of the Home for a charitable purpose of a similar nature or for the support of the Pension Fund," (see S. R. 1972, p. 67) and

WHEREAS, Interest has been expressed by congregations in the Madison, Wisconsin area over the possibility of having such a Home for the Aged, and

WHEREAS, There is a large concentration of ELS members in the Madison area; therefore be it

RESOLVED, That the Evangelical Lutheran Church of the Holy Cross, 2670 Milwaukee Street, Madison, Wisconsin respectfully request the Synod to direct its Board of Charities and Support to study the feasibility of having a synodically owned and operated Home for the Aged in Madison, Wisconsin.

Adopted January 20, 1974, by the Voters'  
Assembly of the Evangelical Lutheran Church  
of the Holy Cross, Madison, Wisconsin

## **ACTION OF THE SYNOD**

### **Resolution No. 1: Home For the Aged**

*WHEREAS, Our Evangelical Lutheran Synod has, in the past sought to serve the needs of the elderly by providing a home for the aged, and*

*WHEREAS, Kasota Valley Home has now been sold with the recommendation to the Board of Trustees that funds received from the sale of the Home be earmarked for a charitable purpose of a similar nature (S.R. 1972, p.67), and*

*WHEREAS, Interest has been expressed by congregations in the Madison, Wisconsin area over the possibility of having such a Home for the Aged, and*

*WHEREAS, The Board of Charities and Support has requested direction from the Synod concerning the establishment of homes for the aged in areas of concentration of Synodical membership,*

*A. BE IT RESOLVED, That the Synod direct its Board of Charities and Support to undertake a fact finding study of the need and feasibility of establishing Synodically owned and operated homes for the aged in areas of concentration of Synodical membership,*

*B. BE IT FURTHER RESOLVED, That the Synod direct its Board of Charities and Support to study the alternative possibility of establishing a fund for loans to local churches wishing to provide their own facility to care for the aged.*

### **Resolution No. 2: Family Counseling Service**

*WHEREAS, The incidence of divorce, juvenile problems, family breakdowns and problems of care for the elderly is increasing, and*

*WHEREAS, The use of trained Lutheran Christian social workers to assist churches in dealing with these problems has already been established by the WELS,*

*BE IT RESOLVED, That the Synod direct its Board of Charities and Support to study the possibility of establishing a Family Counseling Service.*

### **Resolution No. 3: Synod's Pension Plan**

*WHEREAS, There are several pastors and congregations who are not taking part in the Synod's Pension Plan (tax sheltered annuity), and*

*WHEREAS, The Synod feels a responsibility to provide for the needs of the pastor's family in case of death or disability,*

*A. BE IT RESOLVED, That the Board of Charities and Support inquire of pastors and/or congregations as to whether they have an adequate retirement plan so that the Synod may better carry out its responsibilities,*

*B. BE IT FURTHER RESOLVED, That the Synod encourage*

*its member congregations and affiliates to make use of the Synodical Pension Plan for their pastors.*

#### **Resolution No. 4: Group Life Insurance**

*WHEREAS, The Pastor's Pension Plan was never intended to afford adequate death benefits, especially in the case of death during early and middle-age years, and*

*WHEREAS, The early death of pastors presents the Synod with a moral obligation of considerable financial proportions, and*

*WHEREAS, A group term life insurance policy will therefore benefit also the Synod financially, and*

*WHEREAS, The matter of group life insurance was presented to the general pastoral conference and was favorably received, and*

*WHEREAS, Our college professors and Christian Day School teachers also provide an invaluable service to the Synod at considerable financial sacrifice,*

*A. BE IT RESOLVED, That the Synod purchase a group term life insurance policy for its pastors, professors, and teachers,*

*B. BE IT FURTHER RESOLVED, That the Board of Charities and Support try to get each parish to pay the premium for this group term life insurance policy for its own workers and, that the difference, if any, be charged to the Synod Fund.*

## REPORT OF THE PUBLICATIONS BOARD

The Publications Board met four times during 1973. Serving were the following: G. A. R. Gullixson, chairman (Jan.-June), T. A. Kuster, secretary, R. Butterfield, recording treasurer, J. Moldstad (Jan.-Aug.), L. Amundson, P. Haugen, Sigurd Lee (June-Dec.). Prof. Lee is currently serving as Board Chairman.

The *LUTHERAN SENTINEL*, now in its 57th year of publication, continues to thrive. Subscriptions at year's end stood at 5200, an increase of nearly 200 during the year. About 29 new paid subscriptions were received from the 216 complimentary subscriptions sent to members of Lutherans Alert during the year. A number of measures were undertaken to tighten up *Sentinel* subscription policy, including a clearer definition of the "blanket" subscription policy for Synod congregations, a review of the complimentary subscription list, and a review of the exchange program with publishers of other periodicals. A new complimentary program is being planned which will send the *Sentinel* into the libraries of the 76 Lutheran junior colleges, colleges, and seminaries throughout the United States.

A review of rising publication costs prompted the Board to increase the price of a *Sentinel* subscription, as of January 1, 1974, by 50c to \$2.75 per year for a regular subscription, \$2.50 for a blanket subscription.

The *Sentinel* editor, N. S. Tjernagel, and managing editor, Martin Teigen, have initiated some new procedures designed to speed materials from time of submission to actual publication. These procedures appear to be working well, and a thorough evaluation of them is under way.

The Board found a lengthy August meeting with Editor Tjernagel very helpful.

BULLETIN INSERTS, in a series of six, were produced in 1973; a similar series is planned for 1974.

"A TRAP FOR GOD'S PEOPLE," a tract by Bill Overn on the evolutionary theory, is about to be published.

A CHRISTIAN EDUCATION TRACT is being planned, in cooperation with the Synod's Board for Education and Youth.

THE CHRISTMAS PROGRAM, "We Sing at Christmas," written by Mrs. Mildred Gullixson, sold out its printing of 2500 copies and was widely used.

SYNOD REPORTS: In 1973, for the first time, convention news was printed for general distribution in tabloid form. The *Convention Echo*, edited by T. A. Kuster and R. Dale, was printed by the New Ulm Journal in a quantity of 7500 and mailed in bulk to the Synod's congregations for distribution the second Sunday after the adjournment of the convention. Reports indicate that the *Echo* was well received.

In addition, the usual official Synod Report was printed in book form, edited by the Synod's officers. About 1400 were printed.

Under a new payment policy, congregations were sent a number of Synod Reports (one for the pastor, one for the congregation, one for each convention delegate) and sufficient *Echoes* for distribution to each family in the congregation. For this the congregation was billed 25c per communicant member. Any additional Synod Reports desired were ordered and billed separately. As of mid-January, this procedure has produced payments of \$3186 from 71 (out of 89) congregations. The total cost of printing both the Synod Report and the *Echo* was \$3229.24.

INVENTORY REDUCTION was discussed by the Board, particularly concerning the substantial quantities of old Synod Reports and extra copies of the *LUTHERAN SENTINEL* from past years now being stored.

The Board also spent a little time discussing its own role in the Synod's work, in the awareness that the Self-Study Committee had been considering this same subject.

T. A. Kuster, Secretary

## *ACTION OF THE SYNOD*

### **Resolution No. 1: Disposition of surplus publications**

*WHEREAS, The Synod convention in 1973 encouraged the dissemination of its surplus publications, and*

*WHEREAS, A considerable inventory remains,*

*BE IT RESOLVED, That the Publications Board be authorized to make appropriate disposition of the materials which remain and to avoid unnecessary accumulation of such materials in the future.*

### **Resolution No. 2: Convention Reports**

*WHEREAS, A tabloid summary of the convention proceedings was published last year in addition to the regular convention report, and*

*WHEREAS, Reports indicate this policy was well received,*

*BE IT RESOLVED, That the Publications Board be commended for its efforts and be encouraged to continue this policy.*

### **Resolution No. 3: Bulletin Inserts**

*WHEREAS, The inserts that are used in the bulletin every two months have had such commendable reports,*

*BE IT RESOLVED, That efforts be stepped up to insure continued and if possible more frequent publication of said inserts.*



## PASTORAL CONFERENCE RECORDS

### ACTION OF THE SYNOD

#### **Resolution No. 1: Pastoral Conference Records**

*The minutes of the following circuit pastoral conferences were examined by the convention review committee; the Lake Michigan, the Iowa-Southern Minnesota, and the Central-Southwestern Minnesota circuits. These minutes revealed that these conferences were faithful and diligent in discussing doctrinal, exegetical, historical, and practice problems confronting the church of today.*

*WHEREAS, The minutes of some of the conferences were not submitted to this committee,*

*A. BE IT RESOLVED, That we request the secretaries of the pastoral conferences to bring such minutes along to future conventions for review.*

*B. BE IT FURTHER RESOLVED, That the Circuit Visitors remind the Secretarys of the Circuit Pastoral Conferences to bring the Minutes of the Conferences to the Convention for review.*

# REPORT OF SELF-STUDY COMMITTEE

## Resolution No. 1: Publications Board (as amended)

WHEREAS, the needs of the Synod dictate the expansion of the duties of the Publications Board,

BE IT RESOLVED, that the following guidelines for the Publications Board be adopted by the Synod to replace the current ones.

### A. *Personnel and Organization:*

1. The Board shall consist of six members: three shall be laymen; and three shall be theologically trained.
2. The members of the Board shall be elected by the Synod at its convention for three (3) year terms.
3. The six members of this Board shall divide into two subcommittees: one for periodical matters (LUTHERAN SENTINEL AND LUTHERAN SYNOD QUARTERLY) and one for CHRISTIAN LITERATURE and SYNODICAL PROMOTION.
4. The Board shall elect its own chairman, vice chairman, and secretary, annually, at its meeting following the Synod Convention.
5. The meetings of the Board shall, ordinarily, be held quarterly.

### B. *Duties of the Board*

Duties shall cover four areas: (1) LUTHERAN SENTINEL; (2) LUTHERAN QUARTERLY; (3) CHRISTIAN LITERATURE; and (4) SYNODICAL PROMOTION. Although "publication" will refer, ordinarily, to print materials, this Board will, at times, also utilize nonprint materials (media) as well.

#### 1. LUTHERAN SENTINEL

##### Objectives:

The *Lutheran Sentinel* is the official organ of the Evangelical Lutheran Synod. It is published on the second and fourth Thursday of each month for the purpose of acquainting the people of the member congregations with the affairs and activities of the Synod.

The *Lutheran Sentinel* is committed to the entire truth of the Holy Scriptures and to the task of stimulating interest in the mission of the church proclaimed in the Gospel of Jesus Christ and in promoting interest in the agencies of Christian education on personal and professional levels.

The *Lutheran Sentinel* endeavors to promote an invigorated and lively personal and synodical response to the Gospel of Jesus Christ, to challenge contemporary aberrations in Christian doctrine, and to provide a corrective for modern perversions of Christian moral principles.

- a. The Board shall be responsible for the content, format, and publication of the LUTHERAN SENTINEL.
- b. The Board shall appoint the Editor-in-Chief of the LUTHERAN SENTINEL, annually, at its meeting following the Synod Convention. The Board shall welcome names for this position from any member of the Synod.
  - 1) Duties of the Editor-in-Chief.
    - a) he shall be responsible for providing materials for publication;
    - b) he has the right to reject any material which he believes to be of inferior literary value, or of an untimely nature;
    - c) he has the duty to reject any material which is at variance with the doctrine and accepted principles and practices of the Synod;
    - d) he has the right to solicit and select materials which he believes will be of interest and importance to readers of the SENTINEL;

- e) he shall report to each regularly scheduled meeting of the Board.
  - c. The Board, in consultation with the Editor-in-Chief, shall appoint, annually, the remaining members of the SENTINEL staff, its composition to be determined by the Board.
  - d. The Board shall be responsible for the business affairs and the distribution of the LUTHERAN SENTINEL and shall be authorized to hire personnel with such business and clerical skills.
2. LUTHERAN SYNOD QUARTERLY
- Objectives:
- The LUTHERAN SYNOD QUARTERLY is an official organ of the Evangelical Lutheran Synod, edited by the Theological Faculty of Bethany Lutheran Seminary, Mankato, Minnesota. It is published quarterly in popular-size magazine form.
- The purpose of the LUTHERAN SYNOD QUARTERLY is to disseminate articles, including book reviews, which are of a theological nature, to pastors, laymen, and institutions within and without the Evangelical Lutheran Synod. To that end the Quarterly strives to publish material that reflects theological maturity and which is relevant to the trends and issues of the day.
- A secondary purpose of the LUTHERAN SYNOD QUARTERLY is to give expression to the theological stance of the Evangelical Lutheran Synod, and its institutions, through the material that is published.
- In carrying out these objectives the LUTHERAN SYNOD QUARTERLY in its offerings is committed to speak as the oracles of God which are revealed in the inspired Scriptures and in accordance with the Lutheran Confessions which are a correct exposition of those inerrant Scriptures.
- a. The Board shall be responsible for the content, format, and publication of the LUTHERAN SYNOD QUARTERLY.
  - b. The Editor-in-Chief will be appointed, annually, by the theological faculty of Bethany Lutheran Seminary. In consultation with the Board he will appoint the remaining members of his staff. He will be responsible to the publications Board for the discharge of his duties and shall report to this Board at its regular scheduled meetings.
  - c. The Board shall be responsible for the business affairs and the distribution of the LUTHERAN SYNOD QUARTERLY.
3. CHRISTIAN LITERATURE. (Materials which inform and educate and cannot be handled conveniently within the pages of either the SENTINEL or the QUARTERLY will be given special publication under this category.)
- a. The Board shall study the needs of the Synod and the church at large and shall publish such Christian literature as it deems necessary and feasible.
  - b. While remaining good stewards and, therefore, practical, the members of the Publications Board will need to exercise other important qualities in order to carry out this task for the Synod; namely, an interest in Lutheran and Synodical history, imagination, wide reading, a desire and interest in projecting Synod's future as well as present needs.
  - c. The Board shall be responsible for the business management and distribution of such published material and, therefore, should seek Synod approval for any major publication effort.
4. SYNODICAL PROMOTION. ("Promotion" is the key word: materials which promote the work of the Synod—among its members—and which promotes the Synod.)
- a. The Board shall plan and coordinate the publishing of promotional material.
  - b. It shall solicit, publish, and distribute such materials in consultation with the officers and boards of the Synod.

5. Budget.

To plan a budget so that the work of the Board can be adequately carried out and properly financed.

**Resolution No. 2: Convention Minutes**

WHEREAS, an oral reading of the Convention minutes is time-consuming, and

WHEREAS, the elimination of this reading would expedite the business of the Convention,

BE IT RESOLVED, that a Convention Minutes Committee of four delegates (two laymen, two pastors) be elected for the purpose of reading the minutes of each session and then reporting to the Convention, and

BE IT FURTHER RESOLVED, that any Convention delegate may request an oral reading of the minutes, or any portion thereof.

**Resolution No. 3: Nominating Committee** (Referred back to Self-Study Committee)

WHEREAS, there is need to seek out capable candidates to serve on Synod's permanent boards and committees, and

WHEREAS, more time is needed for this than is available for a nominating committee elected at the Convention, therefore

BE IT RESOLVED, that on the last working day of the Convention, the Convention shall elect a Nominating Committee of eight, four laymen and four pastors, who shall serve for the next year's Convention.

1. The Committee shall be made up of one member from each circuit and one member at large.
2. The Committee shall meet, elect a chairman and a secretary, and organize their work before leaving the Convention.

**Resolution No. 4: Board for Christian Service** (as amended)

WHEREAS, the Kasota Valley Home has been sold, and

WHEREAS, new duties have been assigned to the Board for Christian Service, therefore

BE IT RESOLVED, that the following guidelines be adopted by the Synod to replace the present ones.

I. *Personnel and Organization:*

- A. The Board shall consist of two (2) pastors and three (3) layment elected for three year terms.
- B. The Board shall elect its own chairman and secretary, annually, at its meeting following the Synod Convention.
- C. The meetings of the Board shall, ordinarily, be held quarterly.

II. *Duties of the Board:*

- A. Support for retired workers, widows, etc.
  1. It is the Synod's duty to give adequate support to its retired pastors and teachers, other retired career workers in our synodical institutions, and their widows.
  2. It shall be the duty of the Board for Christian Service to administer this support.
    - a. To carry out this work the Board shall take the initiative in contacting eligible persons through a prompt personal visit by a member of the Board or its appointed representative.
    - b. It shall regularly contact each person receiving support to insure that adequate care is being provided.
    - c. In cases of immediate need the officers of the Board shall be authorized to grant temporary aid and to seek the approval of the full Board at its next meeting.
    - d. Normally, persons eligible for support are those who are working in the Synod at the time such support becomes necessary.

3. It shall be the duty of the Board to grant aid in any other case which it deems worthy.
- B. Christian Service
 

The Board shall vigorously encourage all congregations in the Synod to be active in Christian service in their local communities. Opportunities for such charitable work are readily found within the congregations and at local agencies or institutions.
- C. Pension Plan
  1. The Board shall administer the Pension Plan. (See Synod Report, 1972, page 78, Res. #4.)
  2. The Board shall seek to enroll the new pastors and teachers in the Pension Plan.
- D. Pension Fund
  1. The Board shall administer the Pension Fund in accordance with the following guidelines: (See Synod Report, 1972, page 78, Res. #4; and Synod Report, 1971, page 65-66.) Guidelines for the administration of the ELS Pension Fund for those 51 years of age or older as of June 30, 1969.
    - a. 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 of the Pension Board to guarantee an income of \$60.00 per month.
    - b. 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.
    - c. For a pastor to be eligible a congregation must pay in for the pastor 5% of his annual income, and
    - d. Must enter the plan at 5% by February 1, 1972.
    - e. Those congregations who pay in less than 5% will be dealt with individually as regarding contributions by the Synod.
    - f. To be eligible for the \$60.00 guaranteed by the Synod, the pastor must have served the Synod eight consecutive years prior to retirement.
    - g. 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.
    - h. Payments are to commence one month after the pastor's 68th birthday.
    - i. 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.
    - j. The Board recommends that all congregations contribute to the ELS Pension Fund, e.g., during a vacancy, etc., to relieve the burden upon the Synod.
  2. The treasurer of the Board shall submit an annual treasurer's report to the Convention.
- E. The Board shall plan a budget suitable for conducting its work.

# REPORT OF THE LAYMEN'S DELEGATES EQUALIZATION FUND

## STATEMENT OF RECEIPTS AND DISBURSEMENTS September 30, 1972 to September 30, 1973

### RECEIPTS

Cash balance, September 30, 1972 .....	\$ 805.87
E.L. Synod, interest on note .....	33.75
Contributions from Congregations .....	2,690.00
Total .....	\$3,529.62

### DISBURSEMENTS

Delegates mileage payments .....	\$2,978.40	
Postage and Office supplies .....	21.03	
Chairman Convention expenses .....	47.75	3,047.18
Cash balance September 30, 1973 .....	\$ 482.44	
Loan to Synod .....		750.00
Total .....		\$1,232.44
Reconciliation Security Marine Bank .....	\$ 491.54	
Less outstanding check No. 597 .....	9.10	482.44

Mileage paid on 48,669 miles.

A deficit of \$323.43.

Edward J. Watland, Chairman

## MEMORIAL

### From Parkland Lutheran Church, Tacoma, Washington:

"The Church Council of Parkland Lutheran Congregation, Tacoma, Washington, respectfully requests the 1974 convention of the Evangelical Lutheran Synod, meeting in Mankato, Minnesota, to review its rules governing the Laymen's Equalization Fund.

"These rules should be revised to reflect realistically today's transportation costs.

"We ask that consideration be given to lodging and meal costs for delegates who travel by car from the east or west coasts."

## REPORT OF THE STEWARDSHIP BOARD

"Now thank we all our God, with heart and hand and voices, who wondrous things hath done." These words aptly express the stewardship efforts of the ELS pastors and members during the past fiscal year.

By the grace of God our members were moved to show their appreciation to Him for His many blessings. This expression of faith and cooperation enabled our Synod to raise a total of \$295,390.86. This amounted to \$12,527.86 more than what was required to meet the needs of the certified budget.

This achievement indicates that God has abundantly blessed our synod in that He caused our members to proceed forward in their stewardship sanctification, in such a fashion. Such a response certainly gives cause for rejoicing and the giving of thanks.

Pastor's salaries have come up for discussion and consideration by the Stewardship Board. During the course of these discussions it became apparent that pastor's salaries need to be constantly reviewed. The Stewardship Board recommends that all congregations annually review and consider the status of the salary of their pastor (Gal. 6:6, I Tim. 5:17-18, I Cor. 9:14). The Board further recommends that all congregations strive to pay their pastors a salary in an amount equal to, at least, what the missionaries receive.

Looking forward causes us to realize that we cannot rest on our past accomplishments. The Lord's work never stops, we must strive for ever greater stewardship sanctification. With this thought in mind the Board has prepared a written stewardship program, using various stewardship techniques, which can be adapted by each individual congregation for its own use. This program is ready to be distributed to the congregations.

May our blessed Savior give us the ability and the willingness to worship Him with the offerings and dedication necessary to carry on His work.

### 1975 BUDGET

The Stewardship Board recommends that the Synod certify the proposed budget for 1975:

Board	Proposed Budget
Bethany Lutheran College .....	\$126,000
Bethany Lutheran Seminary .....	27,00
Charities and Support .....	11,000
Church Extension .....	500
Education and Youth .....	11,500
Foreign Missions .....	41,000
Home Missions .....	60,500
Publications Board .....	1,900
Synod Fund .....	44,000
Total Proposed Budget .....	\$323,400

As Christians we do not live as faithful stewards to gain a "good name" before men. Rather we are good stewards because we belong to God by creation and redemption.

In this spirit, we include a tabulated list of congregational contributions for the year 1973:

Congregation	Address	Amount
Christ—Savannah, Ga. ....		\$ 399
St. Mark's—Chicago, Ill. ....		3,527
St. Paul's—Chicago, Ill. ....		2,350
St. Timothy—Lombard, Ill. ....		9,113
Bethany—Ames, Iowa .....		967
Trinity—Calmar, Iowa .....		1,852
Forest—Forest City, Iowa .....		1,809
Lake Mills—Lake Mills, Iowa .....		2,571

Lime Creek—Lake Mills, Iowa	783
Saude—Lawler, Iowa	3,098
Central Heights—Mason City, Iowa	1,319
Jerico—New Hampton, Iowa	12,047
Redeemer—New Hampton, Iowa	1,638
First Shell Rock—Northwood, Iowa	2,292
Somber—Northwood, Iowa	2,014
Faith—Parkersburg, Iowa	1,234
Immanuel—Riceville, Iowa	452
Center—Scarville, Iowa	2,421
Scarville—Scarville, Iowa	5,558
Zion—Thompson, Iowa	1,376
Richland—Thornton, Iowa	6,938
Pilgrim—Waterloo, Iowa	3,094
East Paint Creek—Waterville, Iowa	2,675
West Paint Creek—Waukon, Iowa	905
Trinity—Brewster, Mass.	240
Harvard Street—Cambridge, Mass.	2,176
Faith—Alpena, Mich.	357
Faith—East Jordan, Mich.	6,942
Faith—Hillman, Mich.	1,770
Holton—Holton, Mich.	1,828
First—Suttons Bay, Mich.	1,917
Concordia—Traverse City, Mich.	115
Our Savior's—Albert Lea, Minn.	10,992
Immanuel—Audubon, Minn.	2,328
Faith—Austin, Minn.	274
Our Savior's—Bagley, Minn.	385
Our Savior's—Belview, Minn.	2,547
Rock Dell—Belview, Minn.	4,096
Heritage—Burnsville, Minn.	1,756
Concordia—Clearbrook, Minn.	595
English—Cottonwood, Minn.	6,061
Grace—Crookston, Minn.	1,382
First—Delhi, Minn.	483
River Heights—East Grand Forks, Minn.	9,207
First Evanger—Fertile, Minn.	832
Cross Lake—Fosston, Minn.	647
Norwegian Grove—Gaylord, Minn.	1,259
King of Grace—Golden Valley, Minn.	21,409
St. Petri—Grygla, Minn.	196
Hartland—Hartland, Minn.	3,127
Our Savior's—Hawley, Minn.	1,904
Trinity—Jasper, Minn.	2,679
St. Paul's—Lengby, Minn.	1,267
Bethany—Luverne, Minn.	13,616
Manchester—Manchester, Minn.	1,037
Mt. Olive—Mankato, Minn.	10,600
Hiawatha—Minneapolis, Minn.	2,942
Clearwater—Oklee, Minn.	485
Oak Park—Oklee, Minn.	810
Bethany—Princeton, Minn.	3,952
Our Savior's—Princeton, Minn.	6,671
Norseland—St. Peter, Minn.	7,053
Zion—Tracy, Minn.	4,760
Mt. Olive—Trail, Minn.	1,108
Nazareth—Trail, Minn.	891
Calvary—Ulen, Minn.	1,535
Peace—Belgrade, Nebr.	146
St. John's—Cedar Rapids, Nebr.	256



Faith—St. Edward, Nebr. ....	62
Chittenango—Chittenango, N.Y. ....	768
Manlius—Manlius, N.Y. ....	105
Indian Landing—Rochester, N.Y. ....	2,685
First American—Mayville, N. Dak. ....	2,962
Bethel—Sioux Falls, S. Dak. ....	3,909
Oslo—Volga, S. Dak. ....	682
Bethany—Port Orchard, Wash. ....	1,189
Lakewood—Tacoma, Wash. ....	3,315
Parkland—Tacoma, Wash. ....	3,197
Our Savior's—Amherst Junction, Wis. ....	2,065
First English—Ashland, Wis. ....	989
Good Shepherd—Bloomer, Wis. ....	1,253
St. Paul's—Clintonville, Wis. ....	1,119
W. Koshkonong—Cottage Grove, Wis. ....	6,629
Ascension—Eau Claire, Wis. ....	275
Concordia—Eau Claire, Wis. ....	5,690
Pinehurst—Eau Claire, Wis. ....	1,560
Our Savior's—Elderon, Wis. ....	575
Grace—Madison, Wis. ....	3,585
Holy Cross—Madison, Wis. ....	21,099
Our Savior's—Madison, Wis. ....	5,723
Trinity—Marinette, Wis. ....	1,608
St. Paul's—Portage, Wis. ....	3,124
St. Martin's—Shawano, Wis. ....	2,675
Trinity—West Bend, Wis. ....	7,660
Newport—Wisconsin Dells, Wis. ....	1,355

Respectfully Submitted,  
Ernest Geistfeld, Secretary

## REPORT OF THE BOARD OF TRUSTEES

During the fiscal year 1973 the Board of Trustees held four regular meetings, March 19, May 28, August 27, and November 26. We offer the following report of the Board's activities for the Synod's consideration.

### ARCHIVES

The Board of Trustees appointed the Rev. A. M. Harstad and the Rev. H. A. Theiste as co-archivists in the Department of Archives and History which was established by the Synod in 1970. cf. Synod Report, 1970, p. 84.

### ARTICLES OF INCORPORATION

The amendemt to Article VI of the Articles of Incorporation of the Evangelical Lutheran Synod which was passed by the Synod Convention in 1973, cf. Synod Report 1973, p. 91, Res. 2, was recorded in the office of the Secretary of State of the State of Minnesota on July 2, 1973 and in Blue Earth County on July 26, 1973.

### DEATHS

The Rev. Paul Ylvisaker, Albert Lea, Minnesota who served the Synod's Board of Trustees 1947-1956 passed away on July 29, 1973.

The Rev. Sophus Lee, Portage, Wisconsin, a member of the Synod's Board of Trustees and the Synod's Treasurer for 23 years, passed away August 20, 1973.

Mr. John Munson, Hartland, Minnesota who served the Synod's Board of Trustees 1932-1939 passed away on April 4, 1974.

The Board of Trustees is thankful to Almighty God for the years of service of these dedicated Christian men.

### ELS FOUNDATION

The Trustees established as general Foundation policy that the income realized from interest on Foundation investments shall be used for Synod Fund purposes.

The Trustees established a Savings Account where Foundation Funds are kept pending investment in other securities.

The Trustees established the policy that 25% of all unrestricted estates received by the Synod shall be put into the Evangelical Lutheran Synod Foundation.

### INTEREST RATE ON PRIVATE LOANS

The interest rate on loans made to the Investment Program was adjusted to the following accruing schedule:

Funds invested less than one year	4 %
Funds invested one year but less than two years	4 1/2 %
Funds invested two years but less than three years	4 3/4 %
Funds invested three years but less than four years	5 %
Funds invested four years but less than five years	5 1/4 %
Funds invested five years or more	5 1/2 %

### MILEAGE ALLOWANCE

According to the directive given by the Synod, cf. Synod Report 1973, p. 90, Res. 8, the Trustee reevaluated the mileage rate allowance and increased the Mileage allowance for the Synod's officers, standing committees and boards to 10 cents per mile effective October 1, 1973.

### MINUTES OF SYNOD'S BOARDS:

The Board of Trustees recommends to the Synod that all Synod's Boards be instructed to send copies of the minutes of their meetings to the Secretary of the Synod for preservation in the historical records of the Synod.

## ORGANIZATION

Mr. Harvey Roberson was elected at the August 1973 meeting to serve a one year term as Church Extension Secretary.

Mr. Harvey Bell and Mr. Lars Petersen were elected at the August 1973 meeting to serve two year terms on the Evangelical Lutheran Synod Foundation Committee. The other members of this Committee are the Rev. W. C. Gulixson and Mr. B. Bogeskov, both elected to two year terms in August 1972.

The Rev. H. A. Theiste and the Rev. A. M. Harstad are co-archivists without term designation.

## SYNOD PROPERTIES

The Board of Trustees authorized the officers to underwrite a loan of \$50,000 on behalf of Good Shepherd Lutheran Church, Bloomer, Wisconsin for the construction of a church edifice, at the People's State Bank, Bloomer, Wisconsin. This note was signed on June 18, 1973.

The construction of Heritage Lutheran Church, was completed at a cost of \$110,488.77 (\$110,000.00 was allocated by the Synod cf. Synod Report 1972, p. 85, and \$488.77 was borrowed by Heritage congregation). The edifice was dedicated to the Glory of God on October 14, 1973.

On November 6, 1973 an auction sale was held at Kasota Valley Home. The furnishings were sold for \$4,215.50 and the real estate was sold for \$11,200.00.

The Synod residence at 109 Shepps Lane, Chittenango, N.Y. was sold for \$20,000.00.

The Synod's Residence at 1004 Plum Street, Mankato, Minnesota was sold to Miss Bertha Tjernagel for \$20,000.00 on a Contract for Deed. The sale was effected on April 19, 1974.

## WILLS

Final money settlement of the George Tokheim Estate was received in the amount of \$16,640.37. The Synod owns an 80 acre tract of land north of Thor, Iowa. This is leased to Mr. Harold Johnson until March 1, 1975, as stipulated by the will. The farm is under the management of Mr. John Moglebust of Humboldt, Iowa who reports to the Trustees annually. The Synod owns a house in Cedar Rapids, Iowa which had been sold on a Contract for Deed. The Synod is receiving payments of \$70.00 per month on this Contract. The Tokheim house in Thor, Iowa was sold to Kenneth J. Thompson for \$3,500.00. The sale was effected on July 17, 1973.

The final settlement of the Obert Thompson Estate, Albert Lea, Minnesota was received in the amount of \$10,158.06.

Bethany College received final settlement of the Elsworth Zahl Estate in the form of a majority share of the stock in the Zahl Company in Mankato, Minnesota. This stock was sold for \$50,000.00.

Alf Merseth, Secretary

BALANCE SHEET  
Evangelical Lutheran Synod - Mankato, Minnesota  
December 31, 1973

<u>ASSETS</u>		<u>LIABILITIES AND FUND BALANCES</u>	
	<u>General and Church Extension Funds</u>		
CASH - On deposit	\$ 14,508.55	NOTES PAYABLE - Investment program	\$ 162,682.53
ACCOUNTS RECEIVABLE:		ACCOUNTS PAYABLE - Expenses for year ended December 31, 1973	2,799.37
Contributions for year ended December 31, 1973	\$ 61,874.74	ACCURED INTEREST PAYABLE	4,732.74
From sale of Kasota Home	<u>10,080.00</u>		
	71,954.74	UNEXPENDED RESTRICTED CONTRIBUTIONS:	
LOANS RECEIVABLE:		Nicaraguan Emergency Relief Fund	\$ 7,046.18
Church extension loans	72,082.45	Other	<u>2,451.97</u>
Comprehensive loan program	<u>384,487.93</u>		9,498.15
Contract for deed	<u>18,869.08</u>		
	475,439.46	MORTGAGES PAYABLE:	
OTHER INVESTMENTS - Stocks - Wisconsin Power & Light Co.(market value \$28,028.00)	35,476.00	Bethany Lutheran College Library	99,716.18
BETHANY LUTHERAN COLLEGE (NOTE A)	2,656,505.18	Residences	64,083.78
RESIDENCES AND REAL ESTATE (NOTE B)	419,175.64	Church properties	<u>176,127.76</u>
DUE FROM EVANGELICAL LUTHERAN SYNOD FOUNDATION	117.30	Total liabilities	519,640.51
		FUND BALANCES - Exhibit II:	
		General Fund	2,889,527.43
		Church Extension Fund	<u>264,008.93</u>
	<u>\$3,673,176.87</u>		<u>3,153,536.36</u>
			<u>\$3,673,176.87</u>
	<u>Evangelical Lutheran Synod Foundation</u>		
INVESTMENTS:		DUE TO GENERAL FUND	\$ 117.30
Savings account	\$ 131.25	FUND BALANCE - Exhibit II	12,773.99
U.S. Treasury Bills - due June 6, 1974 (market value \$9,672.48)	9,600.79		
Stocks - Imperial Financial Services Capital Fund(market value \$2,435.63)	<u>3,159.25</u>		
	<u>\$ 12,891.29</u>		<u>\$ 12,891.29</u>

AUDITOR'S REPORT

EXHIBIT I

## EXHIBIT II

STATEMENT OF CHANGES IN FUND BALANCES  
Evangelical Lutheran Synod - Mankato, Minnesota  
Year ended December 31, 1973

	GENERAL FUND	CHURCH EXTENSION FUND	EVANGELICAL LUTHERAN SYNOD FOUNDATION
BALANCES - December 31, 1972	\$2,914,075.51	\$251,140.57	\$ 4,857.86
ADD:			
Excess of income over expenditures and appropriations for the year ended December 31, 1973	41,739.92	-	-
Allocation from General Fund	-	500.00	-
Estates received for home missions	-	12,368.36	-
Contributions for the year	-	-	3,702.99
Appropriation from General Fund - portion of unrestricted estates	-	-	3,934.77
Gains on investments	-	-	278.37
	<u>41,739.92</u>	<u>12,868.36</u>	<u>7,916.13</u>
	<u>2,955,815.43</u>	<u>264,008.93</u>	<u>12,773.99</u>
DEDUCT:			
Bethany Lutheran College net value adjustment at June 30, 1973	22,652.00	-	-
Loss on disposal of Kasota Home	24,136.00	-	-
Adjustment of carrying values of residential and vacant properties in Mankato	<u>19,500.00</u>	<u>-</u>	<u>-</u>
	<u>66,288.00</u>	<u>-</u>	<u>-</u>
BALANCES - December 31, 1973	<u>\$2,889,527.43</u>	<u>\$264,008.93</u>	<u>\$12,773.99</u>

EXHIBIT III  
(Page 1 of 2)

SUMMARY OF FINANCIAL ACTIVITIES  
Evangelical Lutheran Synod - Mankato, Minnesota  
Year ended December 31, 1973

INCOME

## Contributions:

## Budgetary:

Restricted	\$ 36,503.18	
Unrestricted	<u>263,804.67</u>	\$300,307.85
Restricted - foreign mission non-budgetary		12,936.75
Estates and trust income:		
Unrestricted	17,386.15	
Restricted:		
Home missions	\$12,368.36	
Bethany Lutheran College	11,001.98	
Bethany Lutheran College Reserve Fund	<u>5,500.98</u>	<u>46,257.47</u>

## For special purposes:

American Bible Society	7.00	
Bethany Lutheran College Auxiliary	25.00	
Bethany Lutheran College Reserve Fund	1,042.30	
Bethany Lutheran Seminary Scholarship Fund	581.25	
Bethesda Lutheran Home	888.99	
Evangelical Lutheran Synod Foundation	3,702.99	
Faith Mission Society and Mission News	125.00	
Foreign missions	3,464.13	
Greater Bethany Association	5.00	
Kasota Home	123.00	
Lor-Ray Camp Association	43.30	
Lutheran World Relief	189.86	
Nicaraguan Emergency Relief Fund	21,570.23	
Wisconsin Lutheran Child & Family Services	<u>60.85</u>	<u>31,828.90</u>

Total contributions

391,330.97

Income from investments:		
Interest received	4,147.20	
Dividends on stocks	2,293.78	
Proceeds from sale of stock rights	<u>94.08</u>	6,535.06
Other income:		
Annual reports and "Convention Echo"	3,137.25	
Lutheran Sentinel subscriptions	10,903.40	
Lutheran Synod Quarterly subscriptions	304.90	
Sale of books	56.00	
Sale of missionary's automobile	<u>3,480.00</u>	<u>17,881.55</u>
Total income from all sources		415,747.58
Less contributions and estates for special purposes		<u>60,700.22</u>
Total income available for current purposes - carried forward		355,047.36

EXHIBIT III  
(Page 2 of 2)

SUMMARY OF FINANCIAL ACTIVITIES - CONTINUED  
Evangelical Lutheran Synod - Mankato, Minnesota  
Year ended December 31, 1973

Total income available for current purposes - brought forward \$355,047.36

EXPENDITURES

Bethany Lutheran College	\$115,000.00	
Bethany Lutheran Seminary	24,000.00	
Home missions	39,871.15	
Foreign missions	43,506.04	
Education and youth	8,356.91	
Charities and support	8,600.75	
Publications	4,167.68	
Pension Plan	2,000.00	
Church Extension Fund allocation	500.00	
Synod fund	<u>63,370.14</u>	<u>309,372.67</u>
Excess of income over expenditures		45,674.69

APPROPRIATIONS BY BOARD OF TRUSTEES

To Evangelical Lutheran Synod Foundation - portion of unrestricted estates	<u>3,934.77</u>
Excess of income over expenditures and appropriations - increase in General Fund Balance	<u>\$ 41,739.92</u>

EXHIBIT IV

STATEMENT OF CHANGES IN FINANCIAL POSITION  
Evangelical Lutheran Synod - Mankato, Minnesota  
Year ended December 31, 1973

SOURCES OF FUNDS

Excess of income over expenditures	\$ 41,739.92
Add back allocation to Church Extension Fund which did not require an outlay of funds	<u>500.00</u>
	42,239.92
Proceeds from sale of Kasota Home - net	10,864.00
Estates received for home missions - Church Extension Fund	12,368.36
Church extension loans paid	17,069.83
Comprehensive loans paid	93,756.00
Reduction in contract for deed	356.17
Proceeds from mortgages:	
Residence	15,600.00
Heritage Lutheran Church building	110,000.00
Increase in investment program loans	1,830.31
Increase in accrued interest payable	220.52
Increase in unexpended restricted contributions	<u>4,931.68</u>

## TOTAL SOURCES OF FUNDS

\$309,236.79DISPOSITION OF FUNDS

Increase in cash	\$ 12,652.36
Increase in accounts receivable	17,215.79
Decrease in bank loans	40,000.00
Decrease in accounts payable	10,283.45
Net change in due to/from Evangelical Lutheran Synod Foundation	2,161.50
New church extension loans to churches	4,000.00
New comprehensive loans to churches	132,283.00
Payments on mortgages	70,826.04
Purchase of residence	<u>19,814.65</u>

## TOTAL DISPOSITION OF FUNDS

\$309,236.79

NOTES TO FINANCIAL STATEMENTS  
Evangelical Lutheran Synod - Mankato, Minnesota  
December 31, 1973

- (A) The value shown for Bethany Lutheran College is based on the net investment in plant as shown for the plant fund in the College's audit report as of June 30, 1973. The current, endowment and reserve funds of the College are not included in the assets of the Synod. The amount of \$2,656,505.18 was determined as follows:

Per audit report of the College as of June 30, 1973:	
Total invested in plant	\$3,193,167.00
Less obligations of the plant fund (including	
\$104,230.00 shown as "Notes payable - Synod")	<u>636,378.00</u>
Total net investment in plant -	
June 30, 1973	2,556,789.00
December 31, 1973 value of obligation to Synod	
for mortgage on Memorial Library	<u>99,716.18</u>
	<u>\$2,656,505.18</u>

- (B) Residences and real estate have been stated at cost for acquisitions in 1966 and subsequent years. Acquisitions prior to 1966 are recorded at appraisal values. The values may be summarized as follows:

<u>VALUATION METHOD</u>	<u>NUMBER</u>	<u>AMOUNT</u>
Cost	7	\$ 133,375.64
Appraisal:		
Outside	11	186,000.00
Internal	<u>6</u>	<u>99,800.00</u>
TOTALS	<u>24</u>	<u>\$ 419,175.64</u>

- (C) In accordance with accepted practice for non-profit organizations, no provision is made for depreciation of equipment and furniture. Expenditures for such items are charged to operations in the year incurred.



EXPENDITURES AND INCOME  
 Evangelical Lutheran Synod - Mankato, Minnesota  
 Year ended December 31, 1973

	TOTAL	BETHANY LUTHERAN COLLEGE	BETHANY LUTHERAN SEMINARY	HONE MISSIONS	FOREIGN MISSIONS	EDUCATION AND YOUTH	CHARITIES AND SUPPORT	PUBLI- CATIONS	PENSION PLAN	CHURCH EXTEN- SION	SYNOD FUND
Subsidies and payments:											
Direct	\$176,876.07	99,318.40	\$24,000.00	\$35,737.67	-	\$6,900.00	\$8,420.00	-	\$2,000.00	\$500.00	-
Mortgage payments:											
Principal	8,884.15	8,884.15	-	-	-	-	-	-	-	-	-
Interest	6,797.45	6,797.45	-	-	-	-	-	-	-	-	-
Annual rep.&"Conv.Echo"	3,225.46	-	-	-	-	-	-	3,225.46	-	-	-
Armed services	615.50	-	-	-	-	615.50	-	-	-	-	-
Automobile allowances	4,450.00	-	-	-	4,450.00	-	-	-	-	-	-
Ed.mtg&ofcrs'exp.-adm.	6,693.74	-	-	1,872.48	228.39	561.75	180.75	368.31	-	-	3,482.06
Education allowances	3,051.95	-	-	-	3,051.95	-	-	-	-	-	-
Foreign travel	3,141.90	-	-	-	3,141.90	-	-	-	-	-	-
Lutheran Sentinel	12,425.32	-	-	-	-	-	-	-	-	-	12,425.32
Luth.Synod Quarterly	851.56	-	-	-	-	-	-	-	-	-	851.56
Miscellaneous	2,804.24	-	-	-	2,239.92	-	-	-	-	-	564.32
Moving	2,261.00	-	-	2,261.00	-	-	-	-	-	-	-
Prtg. or off. exp.	2,808.14	-	-	-	1,200.00	279.66	-	573.91	-	-	754.57
Sal. & allowances	30,493.88	-	-	-	29,093.88	-	-	-	-	-	1,400.00
Seminary allocation	100.00	-	-	-	100.00	-	-	-	-	-	-
Synod fd.-Other-Sch.B	43,892.31	-	-	-	-	-	-	-	-	-	43,892.31
Total expenditures	309,372.67	115,000.00	24,000.00	39,871.15	43,506.04	8,356.91	8,600.75	4,167.68	2,000.00	500.00	63,370.14
Restricted receipts:											
Fgn.miss.-non-budg.	12,936.75	-	-	-	12,936.75	-	-	-	-	-	-
Automobile sale	3,480.00	-	-	-	3,480.00	-	-	-	-	-	-
Annual rep.&"Conv.Echo"	3,137.25	-	-	-	-	-	-	3,137.25	-	-	-
Books	56.00	-	-	-	-	-	-	56.00	-	-	-
Lutheran Sentinel	10,903.40	-	-	-	-	-	-	-	-	-	10,903.40
Luth.Synod Quarterly	304.90	-	-	-	-	-	-	-	-	-	304.90
	30,818.30	-	-	-	16,416.75	-	-	3,193.25	-	-	11,208.30
Exp. to be fin. by budgetary contr.	278,554.37	115,000.00	24,000.00	39,871.15	27,089.29	8,356.91	8,600.75	974.43	2,000.00	500.00	52,161.84
Budgetary contributions:											
Restricted	56,503.18	2,130.06	13,297.21	13,650.18	6,404.87	534.48	349.38	-	-	137.00	-
Unrestricted-allocated	251,804.67	112,869.94	10,702.79	26,220.97	20,684.42	7,822.43	8,251.37	974.43	2,000.00	363.00	73,915.32
	300,307.85	115,000.00	24,000.00	39,871.15	27,089.29	8,356.91	8,600.75	974.43	2,000.00	500.00	73,915.32
Excess of budg.contr. over expenditures	21,753.48	-	-	-	-	-	-	-	-	-	821,753.48
Other inc.&avail.for cur.purp:											
Estates & trust income	17,386.15	-	-	-	-	-	-	-	-	-	-
Income from investments	6,535.06	-	-	-	-	-	-	-	-	-	-
	45,674.69	-	-	-	-	-	-	-	-	-	-
Less appropriations	3,934.77	-	-	-	-	-	-	-	-	-	-
Incr.in Gen.Fd.Bal.	\$ 41,739.92	-	-	-	-	-	-	-	-	-	-

Schedule A

## Schedule B

EXPENDITURES - SYNOD FUND - OTHER  
 Evangelical Lutheran Synod - Mankato, Minnesota  
 Year ended December 31, 1973

Audit and legal		\$ 502.15
Coin folders		2,200.00
Colloquy expenses		455.32
Conferences and conventions:		
Evangelical Lutheran Synod Convention	\$ 848.06	
Lutheran Free Conference	316.50	
Lutheran Church-Missouri Synod Convention	<u>1,006.49</u>	2,171.05
Doctrinal committee:		
European travel	2,803.01	
Other expenses	<u>541.29</u>	3,344.30
ELS and WELS Forum		431.53
ELS Foundation		1,034.66
Evangelism committee		307.73
Kasota Home		2,877.00
Officers' assistance		1,585.50
Professors' equalization		280.00
Stewardship expenses		762.75
Bethany College residences and real estate expenses:		
Insurance	53.35	
Repairs, etc.	5,924.86	
Taxes	<u>274.76</u>	6,252.97
Interest expense:		
Bethany College residences	2,370.80	
Church properties	10,133.20	
Investment program	7,573.69	
Bank loans	465.83	
Other	<u>1,143.83</u>	21,687.35

Total - As shown on Schedule A

\$43,892.31

## Schedule C

BALANCE SHEET - GENERAL AND CHURCH EXTENSION FUNDS - COMPARATIVE  
 Evangelical Lutheran Synod - Mankato, Minnesota  
 December 31, 1973 and 1972

	<u>DECEMBER 31,</u>		<u>INCREASE</u>
	<u>1973</u>	<u>1972</u>	<u>(DECREASE)</u>
<u>ASSETS</u>			
Cash	\$ 14,508.55	\$ 1,856.19	\$ 12,652.36
Accounts receivable	71,954.74	54,738.95	17,215.79
Loans receivable	475,439.46	450,338.46	25,101.00
Other investments	35,476.00	35,476.00	-
Bethany Lutheran College	2,656,505.18	2,688,041.33	(31,536.15)
Other properties	419,175.64	453,860.99	(34,685.35)
Due from (to) Evangelical Lutheran Synod Foundation	<u>117.30</u>	<u>( 2,044.20)</u>	<u>2,161.50</u>
	<u>\$3,673,176.87</u>	<u>\$3,682,267.72</u>	<u>\$ ( 9,090.85)</u>
<u>LIABILITIES AND FUND BALANCES</u>			
Notes payable - bank	\$ -	\$ 40,000.00	\$ (40,000.00)
Notes payable - investment program	162,682.53	160,852.22	1,830.31
Accounts payable	2,799.37	13,082.82	(10,283.45)
Accrued interest payable	4,732.74	4,512.22	220.52
Unexpended restricted contributions	9,438.15	4,566.47	4,931.68
Mortgages payable	339,927.72	294,037.91	45,889.81
General Fund balance	2,889,527.43	2,914,075.51	(24,548.08)
Church Extension Fund balance	<u>264,008.93</u>	<u>251,140.57</u>	<u>12,868.36</u>
	<u>\$3,673,176.87</u>	<u>\$3,682,267.72</u>	<u>\$ ( 9,090.85)</u>

CHURCH EXTENSION LOANS  
 Evangelical Lutheran Synod - Mankato, Minnesota  
 Year ended December 31, 1973

<u>Congregation</u>	<u>Total Loans</u>	<u>Balance 12-31-72</u>	<u>New Loans 1973</u>	<u>Paid 1973</u>	<u>Total Paid</u>	<u>Balance 12-31-73</u>
Bethany - Princeton, Minnesota	\$ 6,100.00	\$ 1,880.83	\$ -	\$ 1,880.83	\$ 6,100.00	\$ -
Central Heights - Mason City, Iowa	7,500.00	6,132.00	-	189.00	1,557.00	5,943.00
Faith - St. Edward, Nebraska	4,000.00	-	4,000.00	-	-	4,000.00
Grace - Madison, Wisconsin	40,000.00	39,000.00	-	4,000.00	5,000.00	35,000.00
Harvard Street - Cambridge, Massachusetts	1,000.00	1,000.00	-	-	-	1,000.00
Indian Landing - Rochester, New York	20,000.00	7,500.00	-	5,400.00	17,900.00	2,100.00
Lake Mills - Lake Mills, Iowa	3,000.00	1,800.00	-	300.00	1,500.00	1,500.00
Lakewood - Tacoma, Washington	35,000.00	16,508.01	-	3,500.00	21,991.99	13,008.01
Mount Olive - Mankato, Minnesota	10,000.00	7,000.00	-	1,000.00	4,000.00	6,000.00
Our Savior's - Bagley, Minnesota	2,000.00	1,600.00	-	200.00	600.00	1,400.00
Pinehurst - Eau Claire, Wisconsin	<u>11,097.50</u>	<u>2,731.44</u>	<u>-</u>	<u>600.00</u>	<u>8,966.06</u>	<u>2,131.44</u>
TOTALS	<u>\$139,697.50</u>	<u>\$ 85,152.28</u>	<u>\$ 4,000.00</u>	<u>\$17,069.83</u>	<u>\$ 67,615.05</u>	<u>\$ 72,082.45</u>

COMPREHENSIVE LOAN PROGRAM  
 Evangelical Lutheran Synod - Mankato, Minnesota  
 Year ended December 31, 1973

<u>Congregation</u>	<u>Total Loans</u>	<u>Balance 12-31-72</u>	<u>New Loans 1973</u>	<u>Paid 1973</u>	<u>Total Paid</u>	<u>Balance 12-31-73</u>
Bethany - Ames, Iowa	\$ 28,448.79	\$ 10,573.29	\$ 17,775.50	\$ -	\$ 100.00	\$ 28,348.79
Bethany - Princeton, Minnesota	5,000.00	4,558.34	-	400.01	841.67	4,158.33
Central Heights - Mason City, Iowa	27,125.00	25,671.02	-	33.75	1,487.73	25,637.27
Chittenango - Chittenango, New York	14,250.00	13,100.00	250.00	5,225.00	6,125.00	8,125.00
Concordia - Traverse City, Michigan	9,000.00	6,200.00	-	-	2,800.00	6,200.00
Faith - Muskegon, Michigan	88,852.19	77,656.70	257.50	77,914.20	88,852.19	-
Faith - St. Edward, Nebraska	4,000.00	-	4,000.00	-	-	4,000.00
Grace - Madison, Wisconsin	50,638.12	16,797.34	-	3,327.71	37,168.49	13,469.63
Heritage - Apple Valley, Minnesota	157,569.25	47,519.25	110,000.00(A)	379.95	429.95	157,139.30
Lakewood - Tacoma, Washington	26,733.97	15,901.04	-	3,055.32	13,888.25	12,845.72
Mount Olive - Mankato, Minnesota	10,000.00	7,000.00	-	1,000.00	4,000.00	6,000.00
Pilgrim - Waterloo, Iowa	<u>129,821.67</u>	<u>120,983.95</u>	<u>-</u>	<u>2,420.06</u>	<u>11,257.78</u>	<u>118,563.89</u>
TOTALS	<u>\$551,438.99</u>	<u>\$345,960.93</u>	<u>\$132,283.00</u>	<u>\$93,756.00</u>	<u>\$166,951.06</u>	<u>\$384,487.93</u>

NOTE: (A) Mortgage on new church building.

## **FINANCES**

### **ACTION OF THE SYNOD**

#### **Resolution No. 1: 1973 Budget**

*WHEREAS, By the grace of God the members of our synod congregations were moved to show their appreciation to Him for His many blessings, and*

*WHEREAS, This expression of faith and cooperation enabled our synod to exceed the needs of the certified budget, and*

*WHEREAS, This achievement indicates that God has abundantly blessed our synod in that He caused our members to proceed forward in their stewardship sanctification,*

*A. BE IT RESOLVED, That we rejoice and thank God for so moving the hearts of our people,*

*B. BE IT FURTHER RESOLVED, That we ask for His continued blessing for an ever increasing response on the part of His people to the needs of His church.*

#### **Resolution No. 2: Report of the Board of Trustees and Auditor's Report**

*BE IT RESOLVED, That the Synod approve the report of the Board of Trustees and the auditor's report as printed.*

#### **Resolution No. 3: Laymen's Delegates Equalization Fund**

*BE IT RESOLVED, That the Synod accept the report of the Laymen's Delegates Equalization Fund as printed.*

#### **Resolution No. 4: Laymen's and Pastor's Equalization**

*WHEREAS, Travel costs are increasing annually, and*

*WHEREAS, The Laymen's and Pastor's travel reimbursements have not been increased for some time, and*

*WHEREAS, Many congregations and pastors are being added to our Synod from greater distances,*

*BE IT RESOLVED, That the Synod Equalization Committee be asked to re-evaluate the Equalization System and be authorized to implement necessary changes before the 1975 synodical convention.*

#### **Resolution No. 5: Congregational Commitment Program**

*WHEREAS, The congregational monthly commitment program to our Synod budget has been largely responsible for our Synod meeting its budgeted needs,*

*BE IT RESOLVED, That the Synod urge all congregations to participate in such a commitment program and be urged to continually raise their commitment in the interest of proceeding forward in stewardship sanctification.*

## **Resolution No. 6: 1975 Synod Budget**

*BE IT RESOLVED, That the Synod adopt the 1975 budget as follows:*

<i>Bethany Lutheran College</i> .....	<i>\$126,000</i>
<i>Bethany Lutheran Seminary</i> .....	<i>37,000</i>
<i>Charities and Support</i> .....	<i>11,000</i>
<i>Church Extension</i> .....	<i>1,100</i>
<i>Education and Youth</i> .....	<i>12,500</i>
<i>Foreign Missions</i> .....	<i>45,000</i>
<i>Home Missions</i> .....	<i>61,500</i>
<i>Publications</i> .....	<i>1,900</i>
<i>Synod Fund</i> .....	<i>44,000</i>

*\$340,000*

## **MISCELLANEOUS MATTERS**

### **ACTION OF THE SYNOD**

#### **Resolution No. 1: Minutes of Synod's Boards**

*WHEREAS, It is proper for the records of the Synod to be preserved for future reference,*

*BE IT RESOLVED, That all Synod's Boards send copies of the minutes of their meetings to the Secretary of the Synod for storage in the Synod's Archives.*

#### **Resolution No. 2: Committee on Evangelism**

*WHEREAS, The promotion and encouragement of evangelism work is one of our chief goals as a synod, and*

*WHEREAS, Such promotion and encouragement may better be accomplished through the carefully directed assistance of the Synod,*

*A. BE IT RESOLVED, That the Synodical Self-study Committee examine the need for a permanent department of Evangelism.*

*B. BE IT FURTHER RESOLVED, That if need for such a department exists, the Synodical Self-study Committee draw up guidelines for*

- 1. the location of said department in the organizational structure of the Synod, and*
- 2. the organization and operation of said department and present its report to the next Convention of the Synod.*

#### **Resolution No. 3: Report of Self-study Committee—Publications Board.**

*BE IT RESOLVED, That the Synod adopt Resolution No. 1 of the Self-study Committee concerning the Publications Board as amended.*

**Resolution No. 4: Report of Self-study Committee—Convention Minutes.**

*BE IT RESOLVED, That the Synod adopt Resolution 2 of the Self-study Committee concerning the Convention Minutes.*

**Resolution No. 5: Report of the Self-study Committee—Board of Charities and Support.**

*A. BE IT RESOLVED, That the Name "Board of Charities and Support" be changed to "Board for Christian Service."*

*B. BE IT RESOLVED, That the Synod adopt Resolution No. 4 of the Self-study Committee concerning the Board for Christian Service as amended.*

**Resolution No. 6: Date of the 58th Annual Convention.**

*BE IT RESOLVED, That the 58th Annual Convention of the Evangelical Lutheran Synod and the 19th Annual Meeting of the Bethany Lutheran College, Inc. be held June 15-20, 1975 at Bethany Lutheran College, Mankato, Minnesota.*

# CHURCH LOCATIONS AND THE TIME OF SERVICES

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

## Northern Circuit No. 1

State	City-Church	Address	Services	Pastor
<b>MINNESOTA</b>				
	Audubon—Immanuel		10:30	G. Guldberg
	Bagley—Our Savior's	6 W on #2	10:00	Vacancy
	Clearbrook—Concordia	8 SW	8:00	Vacancy
	Crookston—Grace	418 S. Ash	9:00; S 11:00	W. Halvorson
	E. Grand Forks—River Heights			
		1708 2nd St. NW	11:00; S 9:00	W. Halvorson
	Fertile—First Evanger	Washington & Elm	*	W. Frick
	Fosston—Cross Lake	8 NW	9:00	Vacancy
	Grygla—St. Petri		*	C. Wosje
	Hawley—Our Savior's		9:00	G. Guldberg
	Lengby—St. Paul's		11:00	Vacancy
	Oklee—Clearwater	6N, 4E	*	H. Behrens
	Oklee—Oak Park	11N, 4E	*	H. Behrens
	Trail—Mt. Olive		9:00	C. Wosje
	Trail—Nazareth	12N, 2E	*	H. Behrens
	Ulen—Calvary		*	W. Frick

## NORTH DAKOTA

Mayville—First American	220 2nd St. NE	11:00; S 9:00	M. Marozick
Minot—Messiah	812 N. Main St.		

## Central Circuit No. 2

### MINNESOTA

Apple Valley—Heritage	13401 Fairgreen Ave.	9:30	E. Teigen
Gaylord—Norwegian Grove	8 S	*	T. Aaberg
Golden Valley—King of Grace	6000 Duluth St.	8:30 & 10:45; S 9:00	S. Quist
Mankato—Mt. Olive	1123 Marsh St.	8:30 & 10:45; S 9:30	R. Dale
Minneapolis—Hiawatha	1420 E. 43rd St.	10:45	T. Mickelson
Princeton—Bethany	801 S. 6th St.	8:30 & 10:45	H. Swanson
Princeton—Our Savior's	10W, 4S	9:30	J. Smith
St. Peter—Norseland	10 NW	*	T. Aaberg

## Southwestern Circuit No. 3

### MINNESOTA

Belview—Our Savior's		*	T. Skaaland
Belview—Rock Dell	4 NE	*	T. Skaaland
Cottonwood—English		9:00; S *	Vacancy
Delhi—First		*	T. Skaaland
Jasper—Rose Dell Trinity		9:00; S 8:30	Vacancy
Luverne—Bethany	Kniss & Adams	10:30; S 10:00	Vacancy
Tracy—Zion	7S	8:30; S 8:00	Vacancy



**NEBRASKA**

Belgrade—Peace	7 SW	*	R. Reimer
Cedar Rapids—St. John's		*	R. Reimer
St. Edward—Faith	6th & Water	9:30	C. Morales

**SOUTH DAKOTA**

Sioux Falls—Bethel	1200 S. Covell Ave.	10:45; S 10:00	W. Gullixson
Volga—Oslo	7S	8:30; S8:00	W. Gullixson

**Southern Circuit No. 4****IOWA**

Ames—Bethany	3219 Diamond St.	10:00; S 9:00	Vacancy
Calmar—Trinity	Charles & Clark Sts.	*	H. Larson
Forest City—Forest	10th & M	10:45	J. Shep
Lake Mills—Lake Mills	1st N. & Grant	8:15	A. Merseth
Lake Mills—Lime Creek	4N, 1W	9:30 or 11:00	A. Merseth
Lawler—Saude	10N, 1W	*	G. Gullixson
Mason City—Central Heights	1813 S. Coolidge	9:00; S 10:30	M. Teigen
New Hampton—Jerico	9N, 2E	*	G. Gullixson
New Hampton—Redeemer	Sherman & Court	*	H. Larson
Northwood—First Shell Rock	Central & 15th	11:00	A. Merseth
Northwood—Somber	10W, 1S	9:30 or 11:00	A. Merseth
Parkersburg—Faith	302-2nd St.	10:15	E. Buhr
Riceville—Immanuel		8:45	A. Merseth
Scarville—Center	5S	*	P. Haugen
Scarville—Scarville		*	P. Haugen
Thompson—Zion		9:00	J. Shep
Thornton—Richland		10:30; S 9:00	M. Teigen
Waterloo—Pilgrim	3815 Ansborough	10:00; S 9:00	P. Petersen
Waterville—East Paint Creek	3E	10:00	M. Tweit
Waukon—West Paint Creek	5E	10:00	M. Tweit

**MINNESOTA**

Albert Lea—Our Savior's	320 W. College	10:45; S 9:00	R. Newgard
Austin—Faith	4 St. SE	10:00	Vacancy
Hartland—Hartland		11:00	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	P. Jecklin
Lombard—St. Timothy's	547 N. Main	8:00 & 10:30; S 8:00 & 9:30	J. Schmidt

**MICHIGAN**

Alpena—Faith	Ninth & Cavanaugh	11:00	Vacancy
E. Jordan—Faith	5E on Wilson Rd.	11:00	D. Lillegard
Hillman—Faith	M-32	9:00	Vacancy
Holton—Holtan	7594 Brickyard Rd.	10:30	D. Christopherson
Suttons Bay—First	321 St. Mary's	9:00	D. Lillegard
Traverse City—Concordia	10th & Wadsworth	11:00	D. Lillegard

**OHIO**

Bowling Green—Christ	2525 Main	9:00	J. Krueger
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## WISCONSIN

Amherst Junction—Our Savior's		10:00	W. Werling
Ashland—First English	7th & Vaughn	9:30	N. Harstad
Bloomer—Good Shepherd	1324 15th Ave.	11:15	W. Granke
Clintonville—St. Paul's	N. Park & Anne	10:30	P. Schneider
Cottage Grove—W. Koshkonong	8 SE	10:00; S 9:30	N. Madson
Eau Claire—Ascension	1500 Petersen	9:15	W. Granke
Eau Claire—Concordia	3715 London Ro.	10:00	F. Theiste
Eau Claire—Pinehurst	3304 Fern Ct.	9:00	V. Theiste
Elderon—Our Savior's		8:30	W. Werling
Iola—Redeemer	315 E. State	11:15	W. Werling
Madison—Grace	1 S. Rosa Rd.	9:00 & 10:45; S 9:00	W. Petersen
Madison—Holy Cross	2670 Milwaukee	9:00 & 11:00; S 8:30 & 10:00	G. Orvick
Madison—Our Savior's	1 S. Hancock	10:00	A. Kuster
Marinette—First Trinity	Wells & Grant	8:00 & 10:00	E. Stubenvoll
Portage—St. Paul's	6 NW on Hwy. 127	9:00	D. Nelson
Shawano—St. Martin's	5 SW	9:00	P. Schneider
West Bend—Trinity	1268 Pleasant Valley Rd.	10:00; S 8:30 & 10:00	P. Anderson
Wisconsin Dells—Newport	4 SE on Hwy. 16	10:30	D. Nelson

## Atlantic Circuit No. 6

### GEORGIA

Savannah—Christ	316 Tibet Ave.	11:00	H. Vetter
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### MASSACHUSETTS

Brewster—Trinity	Town Hall	10:30	Vacancy
Cambridge—Harvard Street	323 Harvard St.	10:45; S 10:00	P. Madson

### NEW YORK

Chittenango—Chittenango Mission	Genesie St.	9:45; S 9:30	J. Petersen
Rochester—Indian Landing	650 Landing Rd. N.	10:30	N. Tjernagel

## Pacific Circuit No. 7

### WASHINGTON

Tacoma—Lakewood	10202 112th St.	11:00	W. McMurdie
Tacoma—Parkland	Pacific & S. 123rd	10:30; S 9:00	H. Handberg
Port Orchard—Bethany	Sidney & Taylor	8:15 & 11:00	W. McCullough
Yelm—Yelm	McKenna Highway	7:00	W. McMurdie

\*Consult pastor.

## THE OFFICERS OF THE EVANGELICAL LUTHERAN SYNOD

President .....	The Rev. George M. Orvick 2670 Milwaukee St., Madison, Wisconsin 53704
Vice President .....	The Rev. Wilhelm Petersen 5530 Englewood Drive, Madison, Wisconsin 53705
Secretary .....	The Rev. Alf Merseth 106 13th St. S., Northwood, Iowa 50459
Treasurer .....	Mr. Leroy W. Meyer 1038 S. Lewis Ave., Lombard, Illinois 60148



**Pictured from left to right: Mr. Leroy Meyer, Rev. Wilhelm Petersen, Rev. George Orvick, Rev. Alf Merseth.**

## THE BOARD OF TRUSTEES

(2 years, elected 1974)	
The Rev. George M. Orvick .....	Chairman
The Rev. Alf Merseth .....	Secretary
Mr. Leroy W. Meyer .....	Treasurer
(3 years, elected 1972)	
Mr. Bernard Bogeskov, 8001 Wallace Rd., Eden Prairie, Minnesota 55343	
Mailing address: P.O. Box 20010, Bloomington, Minnesota 55420	
Mr. Harvey Bell, Hartland, Minnesota 56042	
(3 years, elected 1973)	
Mr. Laverne Hiller, Thornton, Iowa 50479	
Prof. John Moldstad, 12 Edgewood Rd., Mankato, Minnesota 56001	
(3 years, elected 1974)	
Mr. Harvey Roberson, Route 1, Elma, Iowa 50628	
Mr. Ralph Sorenson, Fisher, Minnesota 56723	
(Advisory Member: The Rev. Wilhelm Petersen, Vice President)	

## WISCONSIN CORPORATION BOARD OF TRUSTEES

The Rev. George M. Orvick  
 The Rev. Alf Merseth  
 Prof. John Moldstad  
 Mr. Leroy Meyer  
 Mr. Laverne Hiller

Mr. Bernard Bogeskov  
 Mr. Harvey Roberson  
 Mr. Harvey Bell  
 Mr. Ralph Sorenson

## BETHANY LUTHERAN COLLEGE, INC.

### / GENERAL OFFICERS

President .....	The Rev. George M. Orvick
Vice President .....	The Rev. Wilhelm Petersen
Secretary .....	The Rev. Alf Merseth

### BOARD OF REGENTS

(3 years, elected 1972)

The Rev. Wilhelm Petersen  
 Mr. Adolph Jungemann, Rt. 3, Box 129, Sioux Falls, South Dakota 57106  
 (2 years, elected 1973)

Dr. Donald R. Peterson, 218 Richland Lane, Madison, Wis.  
 (3 years, elected 1973)

Dr. Robert Clark, Forest City, Iowa 50436  
 The Rev. Herbert Larson  
 The Rev. Victor Theiste

(3 years, elected 1974)

The Rev. M. E. Tweit  
 Mr. William Overn, 1459 Lone Oak Rd., St. Paul, Minnesota 55111  
 The Rev. Richard Newgard

## THE SYNOD'S BOARDS AND COMMITTEES

### THE SYNOD'S VISITORS

(3 years, elected 1974)

- |                                |  |
|--------------------------------|--|
| 1. Northern Circuit .....      | The Rev. Wayne Halvorson<br>Alt. The Rev. Wilfrid Frick  |
| 2. Central Circuit .....       | The Rev. Theodore Aaberg<br>Alt. The Rev. Rodger Dale    |
| 3. Western Circuit .....       | The Rev. Milton Tweit<br>Alt. The Rev. Walther Gullixson |
| 4. Southern Circuit .....      | The Rev. Alf Merseth<br>Alt. The Rev. George Gullixson   |
| 5. Lake Michigan Circuit ..... | The Rev. Paul Anderson<br>Alt. The Rev. David Lilligard  |
| 6. Atlantic Circuit .....      | The Rev. Joseph Petersen<br>Alt. The Rev. Paul Madson    |
| 7. Pacific Circuit .....       | The Rev. Hugo Handberg<br>Alt. The Rev. William McMurdie |

### DOCTRINAL COMMITTEE

(3 years, elected 1972)

Prof. B. W. Teigen  
 Mr. Walter Meyer, 64 South Lodge Lane, Lombard, Illinois 60148  
 (3 years, elected 1973)

The Rev. Warren Granke  
 Dr. Willis Anthony, Rt. 3, St. Peter, Minnesota 56082  
 (3 years, elected 1974)

Prof. J. B. Madson  
 The Rev. Theodore Aaberg

## **HYMNOLOGY AND LITURGICS COMMITTEE**

(3 years, elected 1972)

Pres. Raymond Branstad

(3 years, elected 1973)

Mr. Carl Bloedel, 4910 Joyce Lane, Brooklyn Center, Minnesota 55429

(3 years, elected 1974)

The Rev. H. A. Theiste

## **BOARD OF COLLOQUY**

The President of the Synod

The Vice President of the Synod

The Field Secretary of the Mission Board

A Seminary Professor (appointed by the president of the Synod)

A layman from the Standing Doctrinal Committee (appointed by the President of the Synod)

## **BOARD OF MISSIONS**

(3 years, elected 1972)

The Rev. Rodger Dale

Mr. Loyd Miller, 1825 Windom Way, Madison, Wisconsin 53704

(3 years, elected 1973)

The Rev. David Lillegard

Mr. Nanian Thompson, 810 Water St., Eau Claire, Wisconsin 54701

(3 years, elected 1974)

The Rev. Norman Madson

The Rev. Steven Quist

Mr. Norman Werner, 9781 Bluebird Lane, Coon Rapids, Minnesota 55433

## **BOARD FOR EDUCATION AND YOUTH**

(3 years, elected 1972)

Mr. Conrad Faugstad, Emmons, Minnesota 56029

Mr. James Hoiland, Rt. 2, Luverne, Minnesota 56156

(2 years, elected 1973)

Dr. Thomas Kuster, 317 Hollywood Ave., New Ulm, Minn. 56073

Prof. Rudolph Honsey, 110 Echo St., Mankato, Minnesota 56001

(3 years, elected 1973)

The Rev. Frederick Theiste

The Rev. Paul Anderson

Mr. Mark Madson, 114 Echo St., Mankato, Minnesota 56001

(3 years, elected 1974)

Mr. Michael Butterfield, 913 Marsh St., Mankato, Minnesota 56001

Mr. Silas Born, 2670 Milwaukee St., Madison, Wisconsin 53704

The Rev. David Nelson

The Rev. Paul Schneider

## **BOARD FOR CHRISTIAN SERVICE**

(3 years, elected 1972)

Mr. Lester Amundson, 402 10th St. No., Northwood, Iowa 50459

(2 years, elected 1973)

Prof. Glenn Reichwald, 130 Electa Blvd., Mankato, Minnesota 56001

(3 years, elected 1974)

The Rev. G. A. R. Gullixson

Prof. Norman Holte, 909 Marsh St., Mankato, Minnesota 56001

Mr. Emmett Norell, Rt. 1, Box 220, Mankato, Minnesota 56001

### **PUBLICATIONS BOARD**

- (3 years, elected 1972)  
- Dr. Thomas Kuster, 317 Hollywood Ave., New Ulm, Minnesota  
(1 year, elected 1974)  
The Rev. H. A. Theiste  
(3 years, elected 1973)  
Prof. Sigurd Lee, 225 Hinckley St., Mankato, Minnesota 56001  
(2 years, elected 1974)  
The Rev. A. V. Kuster  
(3 years, elected 1974)  
Mr. Allan Natvig, 2000 Valley Park Dr., Cedar Falls, Iowa 50613  
Mr. Robert Deering, 1122 Nichols Rd., Madison, Wis.

### **BOARD OF STEWARDSHIP**

- (3 years, elected 1972)  
The Rev. W. C. Gullixson  
(2 years, elected 1973)  
Mr. Ralph Olson, 1116 Lakewood, Albert Lea, Minnesota 56007  
(3 years, elected 1973)  
Prof. Paul Helland, 1062 Marsh, Mankato, Minnesota 56001  
(3 years, elected 1974)  
The Rev. Paul Petersen  
Mr. Ernest Geistfeld, 1014 W. Fairview, Luverne, Minnesota 56156  
(Ex officio member: The Treasurer of the Synod)

### **EQUALIZATION COMMITTEE**

- (3 years, elected 1972)  
The Rev. Frederick Theiste  
(3 years, elected 1973)  
Mr. Edward J. Watland, 500 Powers Ave., Madison, Wisconsin 53714  
(3 years, elected 1974)  
Mr. Stanley Reinholtz, 444 N. Blackhawk Ave., Madison, Wisconsin 53705

### **TRANSPORTATION SECRETARY**

- The Rev. H. A. Theiste

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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)

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(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:

EVANGELICAL LUTHERAN SYNOD FOUNDATION  
813 South Willow Avenue  
Sioux Falls, South Dakota 57104

PAROCHIAL REPORT FOR THE YEAR 1973

Number	State	Location	Circuit	Congregation	Membership	Pastor	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	Ga.	Savannah	6	Christ	2	H. Vetter	58	40					90			2	15	54	23				12	1				2	4,475	399	50,000	3,500	16,693		
2	Ill.	Chicago	5	St. Marks	1	A. Strand	180	140	40	6		1	740	4	7			53	90					4			14	14,582	5,006	125,000					
3	Ill.	Chicago	5	St. Pauls	1	P. Jecklin	86	63	11	1			757		1	5	80	51	60		1	1	45	9	5	50	1	6	14,500	2,193	98,000				
4	Ill.	Lombard	5	St. Timothy	1	E. Unseth	381	264	48	7	1	8	1,124	4	2	10	127	104	184				120	25	18	74		6	26,350	9,250	137,193	22,000			
5	Iowa	Ames	4	Bethany	1	Vacancy	75	41	16				276	1		8	40	52	45				24	5	5	20		1	5,457	780	63,023	53,023			
6	Iowa	Calmar	4	Trinity	1	H. Larson	100	83	23				350	2	1	9	45	52	45				9	3				6	8,112	1,782	45,000				
7	Iowa	Forest City	4	Forest	1	J. Shep	133	104	34	1			488	1	3	7	43	52	51				25	4		17		13	4,094	1,669	47,000	3,750			
8	Iowa	Lake Mills	4	Lake Mills	1	A. Merseth	156	114	34	3		4	442	3	1	10	94	51	76				44	7		60		16	7,837	2,780	30,000				
9	Iowa	Lake Mills	4	Lime Creek	1	A. Merseth	73	59	19				240	1	2	3	56	51	40				9	3				5	5,200	1,100	45,000				
10	Iowa	Lawler	4	Saude	1	G.A.R. Gullixson	118	97	29	2		1	691	1	3	10	68	51	66		16	1	5	1		3	5	10	12,827	3,280	165,000				
11	Iowa	Mason City	4	Central Heights	1	M. Teigen	133	88	47	2		4	315		1	9	40	52	44				33	5	5	50		1	5,594	1,500	60,000	30,000			
12	Iowa	New Hampton	4	Jericho	1	G.A.R. Gullixson	260	206	44	4		3	1,376	3	6	10	95	51	126		13	1	25	3	5	15	5	18	19,301	8,594	195,000				
13	Iowa	New Hampton	4	Redeemer	1	H. Larson	208	129	30	5		4	458	3	3	9	45	52	63				35	5		27	15	1	14	11,127	1,733	28,000	1,300		
14	Iowa	Northwood	4	First Shell Rock	1	A. Merseth	167	133	39	2		3	386		6	10	51	51	45				22	5	5	20		1	9	6,752	2,187	54,000			
15	Iowa	Northwood	4	Somber	1	A. Merseth	41	38	13				253		2	3	33	51	28				3	2				1	4,066	2,241	35,000				
16	Iowa	Parkersburg	4	Faith	2	ElRoy Buhr	209	175	34			4	526		1	14	64	52	92				26	7	9	23			18	13,596	1,456	63,200	25,000		
17	Iowa	Riceville	4	Immanuel	1	A. Merseth	32	21	8	1		1	187			10	27	51	28				13	3		7		4	1	3,665	362				
18	Iowa	Scarville	4	Center	1	P. Haugen	105	93	44	2			200		1	3	76	47	34				6	2		4		6	6,075	2,277	43,000				
19	Iowa	Scarville	4	Scarville	1	P. Haugen	104	74	33	2		2	305	2	3	4	75	47	68		12	1	4					3	8	12,143	5,895	60,000			
20	Iowa	Thompson	4	Zion	1	J. Shep	108	88	37				637			7	55	52	63				16	4	4	10	9	1	10	6,033	1,401	52,000			
21	Iowa	Thornton	4	Richland	1	M. Teigen	203	167	47	2		3	904	2	2	13	72	52	78				24	10	9	20		6	1	13,075	7,800	70,000			
22	Iowa	Waterloo	4	Pilgram	1	P. Peterson	172	76	15	5		1	513	1		13	55	52	80				50	30	6	55	21	2	1	11,999	3,300	164,500	118,483		
23	Iowa	Waterville	4	East Paint Creek	1	T. Mickelson	75	61	29	1			289		3	5	39	25	58				11	4		11		1	2	5,666	2,983	55,000			
24	Iowa	Waukon	4	West Paint Creek	1	T. Mickelson	47	37	18			1	182		2	4	37	25	63				9	12	4	9		1	2	3,973	933	50,000			
25	Mass.	Brewster	6	Trinity	1	Vacancy	19	14	4				96		1	6	11	59	22				4	8	3			3	3	6,082	99	20,000			
26	Mass.	Cambridge	6	Harvard Street	1	P. Madson	110	85	15	1		1	308	2	1	10	29	52	41				18	8	6			5	5	9,550	3,150	130,000	33,000		
27	Mich.	Alpena	5	Faith	3	R. Falk	23	11	3	3			83			8	17	50	43				9	3		12	4		5	3,092	429	10,000	9,350		
28	Mich.	East Jordan	5	Faith	1	D. Lillegard	83	49	15	2			225			8	43	51	55				24	15	3	22		5	14,211	7,311	42,500				
29	Mich.	Hillman	5	Faith	1	R. Falk	57	33	10	1			235	1		11	39	53	41				17	10	4	23	12	6	2	9,928	1,774	30,000	7,476		
30	Mich.	Holton	5	Holton	1	D. Christopherson	207	155	32	3	2	7	834	4	3	14	51	52	94		1		35	9	6	47		5	12						

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