

58th Annual Convention of the E.L.S.



AWAITING THE GLORIOUS RETURN OF CHRIST

ESSAYIST:
THE REV. HERBERT LARSON

BETHANY LUTHERAN COLLEGE

MANKATO, MINNESOTA

JUNE 15-20, 1975

**58th REPORT
REGULAR CONVENTION
of the
EVANGELICAL LUTHERAN SYNOD**

**and the
19th Annual Meeting of the
BETHANY LUTHERAN COLLEGE
CORPORATION**

Convention Theme:

"AWAITING THE GLORIOUS RETURN OF CHRIST

Essayist The Rev. Herbert Larson

**Compiled by
Alf Merseeth, Secretary**

**Held at
Bethany Lutheran College
Mankato, Minnesota 56001
June 15-20, 1975**

CONVENTION OPENING

The 58th Annual Convention of the Evangelical Lutheran Synod opened on Sunday, June 15, 1975 with services conducted in the Norwegian and the English languages.

The Norwegian Service was held at Mt. Olive Lutheran Church at 9:30. The Rev. Alf Merseth, Northwood, Iowa served as the Liturgist and the Rev. A. M. Harstad, Madison, Wisconsin brought the message. Mrs. Emmett Norell served as the organist.

Basing his message on John 5, 24 Pastor Harstad pointed out that that which draws us together into a Synod is the Christian faith which we hold in common with one another. In this text Jesus teaches us: 1. What the foundation of the Christian faith is, and 2. What glorious things they possess who have the Christian faith.

The foundation of the Christian faith is Jesus' Word. Faith holds to the promises which Jesus gives in the Word. And faith knows and believes that Jesus did not come of Himself, but the Father sent him. The mighty works that Jesus did, and especially His resurrection from the dead, prove that the Father sent Him. John 5, 26. Also, back of the Word of promise is the work of redemption which Jesus accomplished for us. If someone writes you a check you want to be sure there are funds in the bank to cover the check. So also with Jesus' promise: His atonement on the cross for the sins of the world stands behind this Word of promise. Not our works or our church-membership, but only the Word of Jesus is the right foundation for our Christian faith.

And behold what great things the believer has: a. "Everlasting life". This blessing the believer possesses already, for Jesus uses the present tense in the text: "Hath everlasting life." b. "Shall not come into condemnation." "There is therefore now no condemnation to them which are in Christ Jesus." Rom. 8, 1. c. "But is passed from death unto life." From spiritual death in which he once was held, the believer has passed into the life in fellowship with God through Jesus Christ. God help us to show forth His praises in our daily living.

At the English language service held at the Bethany College Auditorium at 10:30 the Rev. W. Granke, Eau Claire, Wisconsin served as Liturgist. Mrs. Paul Helland, Mankato, Minnesota was the organist, and the Rev. Howard Behrens, Oklee, Minnesota was the speaker.

Using as his text Matthew 24, 14 and Acts 1, 8 Pastor Behrens spoke on the Theme: "TILL HE COMES AGAIN—THE GRAND OPERATION."

THE GRAND OPERATION which is to go on until Jesus comes again is the preaching of the "Gospel of the Kingdom" and the witnessing to the great work of soul-saving which has been

undertaken and completed by Jesus Christ through His blood. Jesus is the Sponsor and the Head of THIS GRAND OPERATION.

It is carried out by people who are to be witnesses. The people of Jesus' day; the people to whom Jesus spoke at the Ascension Day Scene were to initiate a worldwide program of witnessing for "This Gospel of the Kingdom". TILL HE COMES AGAIN we who are the children of the Kingdom by faith in Jesus Christ as our Savior, today we are the ones whom Jesus has placed in charge of THE GRAND OPERATION for our time. We do this through maintaining and supporting the public preaching of the Word. We do this through person to person witnessing for Jesus Christ. We must not neglect to see the importance of our Christian Institutions of learning—Bethany College and Bethany Seminary. These are citadels of doctrinal integrity in promoting THE GRAND OPERATION of witnessing for Christ. How vital our support.

THE GRAND OPERATION has a dual thrust—the "home front" and the "outlying areas."

It is most urgent that we make the most of our opportunities while there is time. Time may be short. We see this when we view the brevity of our own lives and the proximity of our Lord's return.

THE GRAND OPERATION is an exciting venture since it is backed up by the power of the Holy Spirit.

The Synod Sunday Afternoon Song Service which was held at 3:00 in the College Auditorium was entitled "Let us Sing a New Song unto the Lord." The assembly sang the following hymns: "Ye lands, to the Lord make a jubilant noise" by U. V. Koren. "I walk in danger all the way" by H. A. Brorson, "If Thou But Suffer God to Guide Thee." by Georg Neumark. "There many shall come from the East and West!" by M. B. Landstad. "A Mighty Fortress is our God." by Martin Luther. And "Rejoice, rejoice, believers," by Laurentius Laurentii. The leader of the Song Service, the Rev. N. A. Madson, Cottage Grove, Wisconsin spoke of the Scriptural basis of each hymn and also about the life of the author before the assembly sang each hymn. The organist was Mrs. John Moldstad.

The Northwood-Lake Mills Parish Choir under the direction of the Rev. Alf Merseth and accompanied by Mrs. Alf Merseth furnished special music for the English Service in the morning and for the afternoon Song Service. The Confirmation Class of Mt. Olive Lutheran Church also sang for the English Service in the morning.

After the English 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 G. Orvick responded with thanks to Mt. Olive

Congregation and Bethany College for being the hosts for the 58th Synod Convention. On behalf of the Synod he also thanked all the participants in the morning services.

President Orvick appointed a temporary Credentials Committee made up of the following: Pastors: J. Smith, T. Mickelson, and M. Teigen and delegates Clifford Nelson and Thomas Metcalfe.

When the Secretary called the roll on Monday morning 34 Permanent Members and 12 Permanent Advisory Members responded. By the end of the Convention 53 of 56 Permanent Members and 18 of 22 Permanent Advisory Members were present.

The Temporary Credentials Committee represented by Mr. Thomas Metcalfe presented the names of 58 delegates who had been certified by their congregations as delegates to this Convention. These were seated, and the President declared the 58th Convention of the Evangelical Lutheran Synod and the 19th Annual Meeting of the Bethany Lutheran College Inc. to be in session in the name of the Father and of the Son and of the Holy Ghost. (By Thursday 105 representatives had been seated as delegates to the Convention.)

Alf Merseth, Secretary

THE CONVENTION DAY BY DAY:

The Convention Theme **AWAITING THE GLORIOUS RETURN OF CHRIST** was ably discussed by the Rev. H. Larson, Calmar, Iowa in the Convention Essay. This essay was read in three sections, on Tuesday, Wednesday and Thursday mornings, and ample time was allowed for discussion of this very vital subject matter by participants from the floor.

The Convention Devotions were planned, by Convention Chaplain, the Rev. H. A. Theiste with the same focus and bore the general theme: **"THE CHRISTIAN LIFE, A LIFE OF JOYFUL ANTICIPATION."**

MONDAY:

The Opening Devotion on Monday Morning conducted by the Rev. E. Buhr was based on Matthew 25, 34-46. The Theme was **OUR JOYFUL ANTICIPATION RESTS ON CHRIST'S PROMISE**. To the faithful believer Jesus' promise is "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

With the Bicentennial of our nation in mind the Rev. T. Mickelson conducted the Monday Afternoon Devotion on the basis of Psalm 89, 15-18 and spoke on the theme **OUR JOYFUL ANTICIPATION AND OUR NATION'S WELFARE**. Our nation stands with God as our defense; it is of His grace that we stand free to this day. As we joyously await the return of our Savior we need to pray for our nation's welfare and seek out every opportunity to witness about Christ to our fellow citizens.

On Monday the Convention heard the President's Message and Report, organized the Convention, and the Convention Committees spent the remainder of the afternoon and evening reviewing the Reports and Memorials assigned to them and preparing resolutions for the Convention's consideration.

TUESDAY:

The Tuesday Morning Devotion had as its theme **OUR JOYFUL ANTICIPATION MOTIVATES OUR MISSION OUTREACH**. The Rev. D. Lillegard used as his text Matthew 13, 36-39. Our joyful anticipation motivates our mission outreach because we want others to share our joy and because we know that we cannot fail. Jesus will bring to himself all those He has chosen and judge all men at the end of the world.

The Tuesday Afternoon Devotion was a commemoration of the 25th Anniversary of the Ordination of the Rev. Theodore Aaberg. **OUR JOYFUL ANTICIPATION EXPRESSED IN GRATITUDE FOR FAITHFUL PASTORS** was the theme used by the Rev. F. Weyland speaking on the basis of Daniel 12, 3. For 25 years of faithful service our expressions of thanks are

rather inadequate, but the Lord has a remuneration of grace in store for His faithful servants.

The Convention's first major business was action on the recommendations of the Synodical Membership Committee. Five new pastors were accepted into Permanent Membership in the Synod; one teacher was accepted into Permanent Advisory Membership; and two new congregations were accepted into membership. Synod's Pastors now serve 100 congregations.

At the Tuesday Evening Communion Service the Rev. C. Morales, using Psalm 51, 10ff as his text, spoke on true repentance as a work which man cannot accomplish by himself, but which God accomplishes in the sinner's heart through the Law and the Gospel.

WEDNESDAY:

Wednesday Morning the Rev. R. Reimer was the speaker for the Morning Devotion. He used as his text Luke 19, 13 and spoke on the theme **OUR JOYFUL ANTICIPATION AND OUR STEWARDSHIP**. As we joyfully anticipate the return of Christ, we must not be sitting doing nothing. He has given us a job to do which requires complete devotion to Him and His entire saving mission in this world.

The Wednesday Afternoon Devotion was conducted by the Rev. M. Marozick. Using as his text Psalm 119, 33-36 the speaker's theme was **OUR JOYFUL ANTICIPATION PROMOTES CHRISTIAN EDUCATION**. The most important thing for a man to possess is God's grace. Because of this our church ought to be eager to carry out the Savior's Command to "teach them all things, whatsoever I have commanded you."

Wednesday morning featured a slide-lecture presentation by the Stewardship Counsellor, the Rev. Paul Petersen, of the stewardship material suggested for use in the congregations of the Synod in promoting the 1976 Synodical Budget.

Wednesday afternoon, the third working day of the Convention, was election day. There were 130 voters present during elections—a new high. Some incumbents were returned to their positions on Synod's Boards and Committees and some positions were filled with new workers.

THURSDAY:

Thursday Morning the speaker, the Rev. H. Vetter, used as his text John 8, 31-32 and his theme was **OUR JOYFUL ANTICIPATION REJOICES IN TRUE DOCTRINE**. Jesus tells us that, living in His Word, we shall know the truth. This truth of the Word sets us free—first, by faith, from despair, and finally, in heaven, from our sinful flesh. Meanwhile, His Word keeps us, sustains us, gives us joy as we await His coming, and draws us to itself—yes, through itself, to the Savior.

Thursday Afternoon's Devotion speaker was the Rev. W. Petersen. He spoke on OUR JOYFUL ANTICIPATION AND EVANGELISM. His text was 2 Corinthians 4, 13-14. The wonderful truth of Christ's return and our own bodily resurrection should motivate us to be faithful witnesses for Christ. "We believe, and therefore speak."

On Thursday Morning Pastor Larson finished the reading of the Convention Essay and the report of the Doctrinal Committee was considered.

The Thursday afternoon and evening business included action on a portion of the recommendations of the Committee on Higher Education; the conclusion of the report of the Committee on Miscellaneous Matters; and the beginning of the discussion on the report of the Convention Committee on Finances.

FRIDAY:

Friday's Devotional speakers were the Rev. J. Shep and the Rev. P. Schneider. In the morning Pastor Shep used as a text John 14, 1-6 and Psalm 128, 1 and spoke on OUR JOYFUL ANTICIPATION BRIGHTENS OUR HOME. In the afternoon Pastor Schneider used Mark 8, 38-9, 1 as a text and spoke on OUR JOYFUL ANTICIPATION MOVES US TO FERVENTLY PRAY: THY KINGDOM COME.

All unfinished business was completed and the motion to adjourn the Convention was passed at 3:30 p.m. on Friday Afternoon June 20, 1975. After the President had declared the 58th Convention of the Evangelical Lutheran Synod and the 19th Annual Meeting of the Bethany Lutheran College Inc. to be adjourned the Chaplain closed the Convention by reading from Revelation 22 and the assembly sang the Common Doxology.

Alf Merseth, Secretary

Roll Call

A. PERMANENT MEMBERS (Pastors serving Member Congregations)

Present at this convention:

T. Aaberg, P. Anderson, H. Aufderheide, H. Behrens, R. Carter, R. Dale, W. Frick, W. Granke, G. Guldberg, G. Gullixson, W. Gullixson, W. Halvorson, H. Handberg, A. Harstad, P. Haugen, J. Krueger, 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, G. Price, S. Quist, R. Reimer, J. Schmidt, F. Schmutge, P. Schneider, J. Shep, T. Skaaland, J. Smith, E. Stubenvoll, E. Teigen, M. Teigen, F. Theiste, H. Theiste, V. Theiste, N. Tjernagel, M. Tveit, W. Werling, F. Weyland, and C. Wosje. Absent: M. Harstad, P. Jecklin, and A. Strand.

B. PERMANENT ADVISORY MEMBERS (Not eligible to vote)

Present at this convention:

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

Pastors Emeriti: H. Preus and E. Unseth

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, W. Krug, L. Rude, C. Zitzmann.

Congregations Admitted Into Membership

Our Savior Lutheran Church, Naples, Florida

Our Savior Lutheran Church, Bishop, California

Pastors Admitted Into Permanent Membership

The Rev. Mark O. Harstad, Madison, Wisconsin

The Rev. Fredrick K. Schmugge, Petoskey, Michigan

The Rev. Howard Aufderheide, Brewster, Massachusetts

The Rev. George W. Price, Naples, Florida

The Rev. Robert Carter, Hillman, Michigan



Rev. Mark O. Harstad



Rev. Fredrick K. Schmugge



Rev. Howard Aufderheide



Rev. George W. Price



Rev. Robert Carter



Mr. Larry Rude

Teacher Admitted Into Permanent Advisory Membership

Mr. Larry Rude, Cottage Grove, Wisconsin

Excused For Absence

Pastors: A. Strand, P. Jecklin

Congregations Excused For Not Sending Delegates

First Evanger, Fertile, Minnesota
Calvary, Ulen, Minnesota
Zion, Tracy, Minnesota
Mt. Olive, Trail, Minnesota

Excused For Late Arrival

Pastors: W. Frick, D. Lillegard, J. Shep, J. Petersen, V. Theiste.

Excused For Early Departure

Pastors: H. Aufderheide, W. McCullough.
Delegates: Mr. E. Smit from Luverne, Minnesota; Mr. S. Hoiland from Luverne, Minnesota; Mr. H. Grieves from Brewster, Massachusetts; Mr. P. Chamberlain from Brewster, Massachusetts; Mr. M. Schwanz from Apple Valley, Minnesota; Mr. H. Schulze from Hillman, Michigan; Mr. A. Deschane from Port Orchard, Washington; Mr. E. Schumacher from Crookston, Minnesota; Mr. K. Arvold from Madison, Wisconsin; Mr. N. Anderson from Madison, Wisconsin; and Mr. A. Erlandson from Madison, Wisconsin.

Excused For Part Time Absence

Pastor: E. Teigen

1975 Representatives Eligible to Vote

Pastor	Address	Congregation	Delegates
T. Aaberg	St. Peter, Mn.	Norseland	Clarence Rodning Alfred Gran
P. Anderson	West Bend, Wis.	Trinity	Charles Zitzman Allan Waldschmidt Herbert Grieves Paul Chamberlain
H. Aufderheide	Brewster, Mass.	Trinity	
H. Behrens	Oklee, Mn.	Clearwater	
R. Carter	Hillman, Mich.	Faith	Marlin Goebel Hilbert Schulze
R. Dale	Mankato, Mn.	Mt. Olive	Thomas Metcalfe Harold Natvig
W. Frick	Fertile, Mn.	First Evanger	Excused
W. Granke	Ulen, Mn. Eau Claire, Wis. Bloomer, Wis.	Calvary Ascension Good Shepherd	Excused
G. Guldberg	Audubon, Mn. Hawley, Mn.	Immanuel Our Savior's	Leon Ehrenberg Jeff Lueck Tosten Skaaland
G. Gullixson	New Hampton, Iowa	Jerico	Lloyd Aasen Milton Robinson Kenneth Natvig Adolph Jungemann
W. Gullixson	Lawler, Iowa Sioux Falls, S.D.	Saude Bethel	
W. Halvorson	Volga, S.D. E. Grand Forks, Mn. Crookston, Mn.	Oslo River Heights Grace	Leonard Twedt Albert Holman Everett Schumacher
H. Handberg	Tacoma, Wa.	Parkland	Larry Joecks Arthur Solli
P. Haugen	Scarville, Iowa Scarville, Iowa	Center Scarville	Donovan Hauge Nels Faugstad Don Luckstein
P. Jecklin	Chicago, Ill.	St. Paul's	
J. Krueger	Cottonwood, Mn. Tracy, Mn.	English Zion	Harold Bahn Excused
A. Kuster	Madison, Wis.	Our Savior's	Kenwood Arvold Nels Anderson
H. Larson	New Hampton, Iowa Calmar, Iowa	Redeemer Trinity	
D. Lillegard	Traverse City, Mich. Suttons Bay, Mich.	Concordia First	Tom Schwartz
N. Madson	Cottage Grove, Wis.	W. Koshkonong	Ernest Johnson Karl Holt Phillip Nordlie Robert Whiting
P. Madson	Burlington, Mass.	Pinewood	Norbert Rhinerson
M. Marozick	Mayville, N.D.	First American	Orlo Aasen
R. Mathison	Hartland, Mn.	Hartland	Art Newgard Karl Pedersen
W. McCullough	Manchester, Mn. Port Orchard, Wa.	Manchester Bethany	Alfred Deschane W. M. Seals
W. McMurdie	Tacoma, Wa.	Lakewood	Doran Slater Roy Merritt
A. Merseth	Northwood, Iowa	First Shell Rock	Fritz Torgerson Dennis Thompson Lester Amundson
	Riceville, Iowa Lake Mills, Iowa	Immanuel Lake Mills	Kenneth Peterson Jack Nelson Dan Cleven Lars Petersen
	Lake Mills, Iowa	Lime Creek	Joseph Honsey Albin Levorson Odis Holstad
	Lake Mills, Iowa	Somber	
T. Mickelson	Minneapolis, Mn.	Hiawatha	
C. Morales	St. Edward, Neb.	Faith	Ed Kemper
D. Nelson	Wisconsin Dells, Wis. Portage, Wis.	Newport St. Paul's	Norris Anderson Edgar Weiland Chester Grossman Martin Jordahl
R. Newgard	Albert Lea, Mn.	Our Savior's	Alfred Pieper
G. Orvick	Madison, Wis.	Holy Cross	Alton Erlandson Silas Born

P. Petersen W. Petersen	Waterloo, Iowa Madison, Wis.	Pilgrim Grace	Gerhard Potratz Otto Abrams Bradley Homan Victor Schanbachler Robert Moore Carl Bloedel Charles Davidson
G. Price	Naples, Fla.	Our Savior	
S. Quist	Golden Valley, Mn.	King of Grace	
R. Reimer	Belgrade, Neb. Cedar Rapids, Neb.	Peace St. John's	Russell Boyd George Ahlers Harold Seils Marvin Toepper Warren Krug Ernest Manthei Elmer List Donald Anderson Kingsly Johnson
J. Schmidt	Lombard, Ill.	St. Timothy	
F. Scugge	East Jordan, Mich. Petoskey, Mich.	Faith Faith	
P. Schneider	Clintonville, Wis.	St. Paul's	
J. Shep	Thompson, Iowa Forest City, Iowa	Zion Forest	
T. Skaaland	Delhi, Mn.	First	Wilbert Werner Alvin Pedersen Albert Hoppenrath William Kuehn John Kvendru Gilbert Skogan Rolf Teigen Kenneth Camp Ernest Larson Albert Hammer
	Belview, Mn.	Our Savior's	
	Belview, Mn.	Rock Dell	
J. Smith	Princeton, Mn.	Our Savior's	
A. Strand	Chicago, Ill.	St. Mark's	
E. Stubenvoll E. Teigen	Marinette, Wis. Apple Valley, Mn.	Trinity Heritage	Melvin Schwanz William Overn Walter Schroeder Buford Gross Don Lipp Duane Berg Glen Kruger Leonard Julson
M. Teigen	Thornton, Iowa	Richland	
F. Theiste	Mason City, Iowa Eau Claire, Wis.	Central Heights Concordia	
V. Theiste N. Tjernagel M. Tweit	Eau Claire, Wis. Rochester, N.Y. Waterville, Iowa	Pinehurst Indian Landing East Paint Creek	Willard Leiran Rudolph Dehli
W. Werling	Waukon, Iowa Iola, Wis.	West Paint Creek Redeemer	Phillip Petersen Lenwick Hoyord Excused
C. Wosje Vacancies	Trail, Mn. Austin, Minn. Clearbrook, Minn. Bagley, Minn. Fosston, Minn. Lengby, Minn. Holton, Mich. Ames, Iowa Princeton, Minn. Luverne, Minn.	Mt. Olive Faith Concordia Our Savior's Cross Lake St. Paul's, Holton Bethany Bethany Bethany	Edwin Merseth
	Jasper, Minn. Bishop, Cal. Amherst Junction, Wis.	Rose Dell Trinity Our Savior Our Savior's	Martin Schirmer Dr. Paul Randolph Alvin Hanson Selmar Hoiland Egbert Smit John Preku Leo Scheelk

Convention Committees

1. PRESIDENT'S MESSAGE AND REPORT

Pastors—H. Handberg, J. Petersen, P. Schneider

Delegates—M. Goebel (Faith, Hillman), C. Grossman (St. Paul's, Portage), E. List (St. Paul's, Clintonville)

2. NOMINATIONS

Pastors—S. Quist, G. Gullixson, N. Harstad, W. Halvorson

Delegates—E. Merseth (Concordia, Clearbrook), A. Hammer (St. Mark's, Chicago), P. Chamberlain (Trinity, Brewster), N. Faugstad (Scarville, Scarville)

3. CREDENTIALS

Pastors—J. Smith, T. Mickelson, M. Teigen

Delegates—K. Arvold (Our Savior's, Madison), T. Metcalfe (Mt. Olive, Mankato)

4. PROGRAM

Pastors—E. Buhr, W. Halvorson

5. PUBLIC PRESS AND CONVENTION SENTINEL

Pastors—P. Schneider, D. Nelson, M. Marozick

6. DOCTRINAL COMMITTEE

Pastors—M. Tweit, P. Petersen, W. McCullough, R. Newgard, W. Werling, P. Anderson, J. Moldstad, R. Dale, H. Larson

Delegates—L. Joecks (Parkland, Tacoma), W. Overn (Heritage, Apple Valley), D. Berg (Concordia, Eau Claire), E. List (St. Paul's, Clintonville), E. Johnson (First, Suttons Bay), E. Smit (Bethany, Luverne), T. Skaaland (Immanuel, Audubon), L. Hoyord (Redeemer, Iola), C. Rodning (St. Peter, Norseland), H. Seils (St. Timothy's, Lombard), E. Larsen (St. Mark's, Chicago), O. Abrams (Grace, Madison)

7. MISSIONS

Pastors—P. Madson, V. Theiste, M. Teigen, C. Morales, P. Haugen, T. Aaberg

Delegates—M. Jordahl (Our Savior's, Albert Lea), A. Erlandson (Holy Cross, Madison), N. Anderson (Newport, Portage), D. Luckstein (Scarville, Scarville), A. Deschane (Bethany, Port Orchard), F. Torgerson (First Shell Rock, Northwood), S. Hoiland (Bethany, Luverne), K. Johnson (Zion, Thompson), M. Toepper (St. Timothy's, Lombard), L. Julson (Pinehurst, Eau Claire)

8. HIGHER EDUCATION

Pastors—J. Petersen, E. Teigen, W. Frick, N. Madson, W. Granke, H. Handberg

Delegates—K. Camp (Our Savior's, Princeton), D. Anderson (St. Paul's, Clintonville), W. Krug (Faith, East Jordan), J. Honsey (Lime Creek, Lake Mills), K. Holt (First, Suttons Bay), M. Goebel (Faith, Hillman), C. Grossman (St. Paul's, Portage), A. Hammer (St. Mark's, Chicago), P. Petersen (Redeemer, Iola), D. Hauge (Scarville, Scarville), A. Hanson (Bethany, Princeton)

9. EDUCATION AND YOUTH

Pastors—G. Guldberg, W. Gullixson, M. Marozick, R. Mathison, T. Mickelson, T. Skaaland, R. Carter

Delegates—R. Merritt (Lakewood, Tacoma), M. Schwanz (Heritage, Apple Valley), P. Chamberlain (Trinity, Brewster), C. Bloedel (King of Grace, Golden Valley), B. Homan (Grace, Madison)

10. PUBLICATIONS

Pastors—B. Teigen, E. Buhr, N. Harstad, D. Nelson, F. Weyland, G. Price, F. Schmugge

Delegates—D. Slater (Lakewood, Tacoma), D. Thompson (First Shell Rock, Northwood), W. Leiran (E. Paint Creek, Waterville), L. Aason (Jerico, New Hampton), L. Scheelk (Our Savior's, Amherst Junction), C. Davidson (King of

- Grace, Golden Valley), H. Schulze (Faith, Hillman), W. Werner (First, Delhi), A. Waldschmidt (Trinity, West Bend)
11. FINANCES
Pastors—W. Petersen, S. Quist, M. Otto, P. Schneider, J. Shep, W. McMurdie, H. Vetter, H. Aufderheide
Delegates—O. Aasen (First American, Mayville), S. Born (Holy Cross, Madison), A. Holman (River Heights, E. Grand Forks), W. Seals (Bethany, Port Orchard), A. Levorson (Somber, Lake Mills), E. Schumacher, (Grace, Crookston), E. Manthei (Faith, East Jordon), L. Petersen (Lime Creek, Lake Mills), M. Robinson (Jerico, New Hampton), W. Schroeder (Richland, Thornton), D. Lipp (Central Heights, Mason City), A. Jungemann (Bethel, Sioux Falls), A. Pieper (Our Savior's, Albert Lea), A. Gran (St. Peter, Norseland), N. Rhinerson (Pinewood, Burlington), P. Randolph (Bethany, Ames), R. Moore (Our Savior, Naples), G. Ahlers (St. John's, Cedar Rapids), E. Kemper (Faith, St. Edward)
12. CHRISTIAN SERVICE
Pastors—D. Lillegard, J. Schmidt, R. Reimer, E. Stubenvoll, J. Smith, C. Wosje, N. Tjernagel
Delegates—E. Weiland (St. Paul's, Portage), R. Dehli (E. Paint Creek, Waterville), C. Zitzmann (Trinity, West Bend), H. Grieves (Trinity, Brewster), L. Twedt (Oslo, Volga), H. Natvig (Mt. Olive, Mankato), P. Nordlie (W. Koshkonong, Cottage Grove), N. Anderson (Our Savior's, Madison), V. Schanbachler (Our Savior, Naples), R. Boyd (St. John's, Cedar Rapids), G. Potratz (Pilgrim, Waterloo)
13. MISCELLANEOUS
Pastors—R. Branstad, H. Behrens, F. Theiste, W. Halvorson, T. Kuster
Delegates—R. Teigen (Our Savior's, Princeton), A. Solli (Parkland, Tacoma), O. Holstad (Somber, Lake Mills), T. Schwartz (Trinity, Calmar), J. Nelson (Lake Mills, Lake Mills), K. Natvig (Saude, Lawler), J. Kvendru (Rock Dell, Belview), John Preku (Our Savior, Bishop)
14. SYNODICAL MEMBERSHIP
Pastors—A. Kuster, G. Gullixson, A. Harstad, J. Krueger, G. Reichwald
Delegates—G. Kruger (Concordia, Eau Claire), K. Petersen (Lake Mills, Lake Mills), A. Newgard (Hartland, Hartland), L. Ehrenberg (Good Shepherd, Bloomer), R. Whiting (W. Koshkonong, Cottage Grove)
15. PASTORAL CONFERENCE RECORDS
Pastors—R. Honsey, G. Reichwald
16. RESOLUTIONS
Pastors—H. Theiste, F. Weyland
17. MINUTES
Pastors—J. Krueger, F. Theiste
Delegates—K. Pedersen (Hartland, Hartland), M. Schirmer (Holton, Holton)
18. TELLERS
Pastors—T. Skaaland, C. Morales, J. Shep, M. Marozick, T. Mickelson, R. Mathison
19. CHAPLAIN
 Pastor H. Theiste
20. HEAD USHER
 Pastor T. Skaaland
21. PARLIAMENTARIAN
 Pastor M. Tweit
22. ORGANIST
 Pastor G. A. R. Gullixson

PRESIDENT'S MESSAGE

June 16, 1975

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

In his last address to the convention of the Synod at Chicago in 1893, the Rev. Herman Amberg Preus summed up very well the aim and goal of an orthodox church body. We quote thus, "A true witness delivereth souls," says the Holy Spirit (Prov. 14,25). . . When our orthodox Lutheran congregations in this country joined together forty years ago in a Synod, the chief purpose of this church organization was to "Deliver souls", to the glory of God. By all its teachings and practice, by its resolutions, measures and institutions, it was to have the salvation of souls in mind and thus to be "a true witness".

Today, which happens to be the 150th birthday of that sainted forefather, we as a synod firmly maintain that this is still our chief purpose, namely that by using the sacred Means of Grace we might deliver blood bought souls out of the kingdom of darkness and eternal death, and into the everlasting kingdom of grace and eternal salvation.

If we are to accomplish this God-appointed task of "delivering souls" there is one message which must be the constant theme of our pulpits, our classrooms, and our personal witnessing, and that is nothing else but the SAVING GRACE OF GOD. Yes, it is an old song and you have heard it before, but, as Luther says, "a good song bears repetition". We would therefore place before our beloved Synod again a brief message concerning this amazing grace.

The doctrine of salvation by grace is the cornerstone of the Christian faith. It is the heart and center of divine revelation. It is the teaching that makes the Christian religion different from all others. All the other doctrines of Holy Writ are inseparably connected with the doctrine of grace and if one errs in this teaching he will likewise err in all the others. Without the grace of God we would forever be lost and condemned creatures, separated from God and heaven, and destined to spend eternity in hell. But with the grace of God we have been rescued from the condemnation of sin, redeemed from the curse of the Law, given full and free remission of our sins, and made heirs of eternal life.

What do we mean when we speak of God's grace? It is clear from the Scriptures that when we speak of God's saving grace we are talking about the gracious disposition or attitude on the part of God towards all men, by which, for Christ's sake, He does not charge men with their sins but mercifully forgives them. Luther says, "Grace, in the proper sense of the term, denotes God's favor and good will toward us which He cherishes in Himself." The theologian Martin Chemnitz writes that grace is "the gratuitous goodness, favor, benevolence, and compassion of God, by which He, not according to our works and worthiness, but solely from compassion, for Christ's sake, receives into grace those sinners who repent and in faith flee to the Mediator, accepts them unto life eternal, their sins being forgiven and the righteousness of Christ imputed to them". (Loci II, p.728)

It was this gracious disposition in the heart of God towards fallen mankind that moved Him to send His only-begotten son to redeem the world from sin. "In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world." I John 4,9. It was His loving attitude of Grace which caused God to enter upon and carry out the plan of salvation through the sacrifice of Christ which He had planned from eternity. Paul writes, "Who hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ." II Tim. 1,9-10. This merciful disposition in the heart of the Father, this loving compassion towards lost sinners is put into verse by Luther in these words:

*Then God beheld my wretched state
 With deep commiseration;
 He thought upon His mercy great,
 And willed my soul's salvation;
 He turned to me a Father's heart;
 Not small the cost! to heal my smart,
 He gave His best and dearest.*

(Lutheran Hymnary No. 526, v. 4)

Salvation is now available to all men by way of God's saving grace. "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast." Eph. 2,8-9. And this way of salvation by grace is revealed to men through the Gospel, which is called in Acts 20:24, "The Gospel of the grace of God."

But before one can accept and appreciate the Gospel of the Grace of God it is necessary that the Holy LAW OF GOD perform its function of showing the sinner his lost condition. Dr. C.F.W. Walther in a Good Friday sermon shows how the Law drives man to despair of his own righteousness and thus prepares the way for the Gospel. We quote, "But you will say, What should we do that God's Spirit works this in us? I answer: use the means through which God's Spirit alone will work all spiritual good, His holy Word, His Law and Gospel. Read and hear first of all the law: you will hear what God demands of you, how you should be not only in your deeds, words, and desires, but also in your thoughts, heart and disposition. If you hear that, you will soon recognize that you have done nothing which God demands of you. Yes, it will become clear to you that you hate the law of God with its demands and threats, that you are God's enemies. If God's Spirit has brought you to this knowledge through the Law, do not look away from this frightful picture, but think about how deeply you have fallen, how far you have swerved! Then God the Holy Spirit will awaken you in divine sorrow. "I am God's enemy;" these words will ring in your conscience like the thunder of God's wrath; "I am God's enemy;" these words will pierce your-heart like a dagger; "I am God's enemy;" these words will come down upon you like a flash of lightning from the judgment throne of the Most Holy and crush you. Then you will wish you could hide from God. But nowhere will your conscience find protection, nowhere a refuge from God's angry countenance. Therefore, you will finally cry out, "I am lost! I am lost! Woe is me!"

Then you are ready to hear about God's saving grace. Then, when you realize that you stand condemned by the Law, that "all the world has become guilty before God" (Rom. 3,19) and that "By the deeds of the Law there shall no flesh be justified in his sight" (Rom. 3,20), then you are at the point where the saving grace of God will sound like the sweetest music your ears have ever heard.

The saving grace of God is always grace in Christ Jesus. This grace is not an absolute grace, an exercise of God's absolute power, but always that which has been gained by the perfect life, the suffering and death and resurrection of the Saviour. "Being justified freely by his grace through the redemption that is in Christ Jesus." Rom. 3,24. Grace can never be detached from the work of Christ. It is always in Him, and through Him, and on account of His vicarious atonement that grace is available for us. Luther writes, "Thus, indeed, grace is given us gratuitously, so as to cost us nothing, but it did cost another very much and has been obtained with an incalculable, infinite treasure—through the Son of God himself." (St. L. XII:262f.)

This grace is UNIVERSAL, that is, it extends to all the world. "The grace of God that bringeth salvation hath appeared to all men." Titus 2,11. And thanks be to God, this grace is ABUNDANT. There is no shortage of it. "Where sin abounded, grace did much more abound". Rom. 5,20. And we sing with the hymnwriter:

*Plenteous grace with Thee is found,
 Grace to pardon all my sin.*

(Lutheran Hymnary, No. 244)

Luther compares the abundance of grace to the sun which is not dimmed or darkened by shining on the entire world, or a candle which loses nothing by lighting other candles, or a scholar whose knowledge is not diminished by teaching others. Thus Christ, our Lord, . . . is an interminable well, the chief source of all grace, truth, righteousness, wisdom, and life, without limit, measure, or end. Even if the whole world were to draw from this fountain enough grace and truth to transform all people into angels, still it would not lose as much as a drop. This fountain constantly overflows with sheer grace." (LW, Vol. 22, p.134)

How wonderful then that we poor sinners can come to this fountain of Grace and believe and be saved. It is by FAITH ALONE that we accept this saving grace in Christ and thus receive the free gift of forgiveness of sins and eternal salvation. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5.1. And this faith is not a meritorious act which earns or deserves that salvation, but only the empty hand which reaches out and accepts it. All human merit or worthiness on our part is excluded. If it is by grace, then it cannot be by works as Paul writes, "If by grace, then is it no more of works; otherwise grace is no more grace." Rom. 1.6. This we also confess in the Augsburg Confession, "Our churches also teach that men cannot be justified before God by their own strength, merits, or works but are freely justified for Christ's sake through faith when they believe that they are received into favor and that their sins are forgiven on account of Christ, who by his death made satisfaction for our sins. This faith God imputes for righteousness in his sight." (A.C. IV)

May it always, therefore, be true that the Evangelical Lutheran Synod is a church body which understands and holds fast to the doctrine of the saving grace of God. In the 1880's it rejected the teachings of those who made salvation partly dependent upon man's cooperation. ("I will not be along in this contention that my salvation from the beginning to end is due to the grace of God alone." F.A. Schmidt.) In 1917 it refused to accept the false teaching that man can cooperate in his conversion because this too was opposed to the doctrine of grace. In 1955 it took a strong stand against those who began questioning the inerrancy of the Bible, where the wonderful doctrine of grace is revealed. May we always continue to be on guard against any attempt to detract from this saving truth. Today there is a danger of confusing the pure, free, saving grace of God (favor Dei) with grace that is poured into man (gratia infusa). If sinners are directed to look within themselves, to their good works, to their pious life, to their experiences, or to their feelings and emotions for their assurance of forgiveness, rather than to the objective promises of the Gospel, they are being led to depend upon infused grace rather than saving grace and this in effect becomes salvation by works. This trend is common in the Reformed evangelistic sects and we need to be on guard that we do not fall into their error. They may talk forever about grace but really do not understand the difference between saving grace and infused grace.

May it always be said of our Evangelical Lutheran Synod that we are a church body which proclaims God's saving grace in pulpit and classroom and whose people rejoice in it and take comfort in it. Here pastors and teachers will have to make certain that they are known as those who love to preach about the grace of God. At Luther's time comforting Gospel preachers were criticized and sarcastically called "sweet preachers". But Luther didn't mind that reproach nor should we. Walther expresses his sorrow over some ministers in his day when he says, "in some there is a legalistic trend, which does great injury to their own and to their hearer's souls. They do not administer their office with genuine cheerfulness and do not make their people cheerful Christians. But that is what you will have to do to achieve wonderful results." (Law and Gospel, p.408.) We must also take great care that the doctrine of grace is not neglected in favor of other ideas and human imaginations. Luther goes on to say, "a true minister, however, urges this article most of all, yea, without ceasing, since on it is based everything that pertains to the knowledge of God and our salvation." (Law and Gospel, p.409.) And we would go on to urge the dear members of our

Evangelical Lutheran Synod to cherish the doctrine of grace and let it be your chief source of joy and comfort. In the doctrine of grace you can be certain that you have the forgiveness of your sins. You can know that you are a child of God and have eternal life. You can face the future with the assurance that when your earthly pilgrimage is over there is reserved for you a mansion in heaven. Do not let a Sunday pass without wanting to be in the house of the Lord eager to hear of Christ and His love. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. 5,6.

What a tremendously comforting statement we have in the Formula of Concord concerning this matter. We quote, "we also believe, teach and confess that, although the genuinely believing and truly regenerated persons retain much weakness and many shortcomings down to their graves, they still have no reason to doubt either the righteousness which is reckoned to them through faith or the salvation of their souls, but they must regard it as certain that for Christ's sake, on the basis of the promises and the Word of the holy Gospel, they have a gracious God." (FC, Epitome, Art. III.)

Finally, may it always be said of our Evangelical Lutheran Synod that we are a church body which is alive and on fire with the desire to share this good news of the grace of God with as many as we can possibly reach. Let us not be timid about inviting friends and relatives and neighbors and strangers to come and hear the wonderful message. Let us not be bashful about talking to others of what this grace means to us personally. And in our congregational and synodical work may we show how much this grace means to us by our diligent and faithful work, our generous support and our fervent prayers.

*By Grace! This ground of faith is certain;
So long as God is true, it stands.
What saints have penned by inspiration,
What in His Word our God commands,
What our whole faith must rest upon,
Is grace alone, grace in His Son.*

*By grace! On this I'll rest when dying;
In Jesus' promise I rejoice;
For though I know my heart's condition,
I also know my Savior's voice.
My heart is glad, all grief has flown,
Since I am saved by grace alone.*

In Jesus' Name, Amen.
George M. Orvick, President

REPORT OF THE PRESIDENT

ORDINATIONS AND INSTALLATIONS

The Rev. Thomas Mickelson was installed as pastor of Hiawatha Lutheran church, Minneapolis, Minnesota on Sunday afternoon, July 14, 1974. The vacancy pastor, the Rev. Steven Quist, preached the sermon and the rite of installation was conducted by Pastor Erling Teigen.

The Rev. Wayne Halvorson was installed as pastor of Messiah Evangelical Lutheran Church, Minot, North Dakota on Sunday, August 4th. The Rev. G. F. Guldberg preached the sermon and performed the rite of installation.

The Rev. John K. Schmidt was installed as pastor of St. Timothy Lutheran Church, Lombard, Illinois on Sunday, August 18th, 1974. The Rev. Paul G. Anderson, Circuit Visitor, performed the rite of installation and the Rev. Paul Jecklin preached the sermon.

The Rev. John Krueger was installed as pastor of the Cottonwood-Tracy, Minnesota parish on Sunday, August 25th. The Circuit Visitor, the Rev. M. E. Tweit, preached the sermon and performed the rite of installation.

Mr. Lael Bahn and Mrs. Barbara Hennig were installed as teachers of Mt. Olive Lutheran School, Mankato, Minnesota on August 25th. The Rev. Rodger Dale, pastor of the congregation, preached the sermon and performed the rite of installation.

Mr. Craig Owings and Mrs. Doran Slater were installed as teachers at the Lakewood Lutheran School, Lakewood, Washington, in August. The Rev. William McMurdie, pastor of the congregation, preached the sermon and performed the rite of installation.

On Sunday, September 1st, the Petoskey-East Jordon, Michigan parish received its new pastor, the Rev. Fredrick Schmugge. The Rev. David Lillegard preached the sermon and performed the rite of installation.

Candidate of Theology Mark O. Harstad was ordained and installed as Assistant Pastor at Holy Cross Lutheran Church, Madison, Wisconsin on September 22nd, 1974. The rite of ordination was conducted by his father, the Rev. A. M. Harstad, and the sermon was preached by Synod President, the Rev. George M. Orvick.

The East and West Paint Creek Lutheran parish of Waterville, Iowa received its new pastor on November 24th, 1974. The Rev. M. E. Tweit was installed by Circuit Visitor, the Rev. Alf Merseth, who also preached the sermon.

Candidate of Theology Howard Aufderheide was ordained and installed as pastor of Trinity Lutheran Church, Brewster, Massachusetts on May 25th, 1975. Alternate Visitor, the Rev. Paul G. Madson, preached the sermon and performed the rite of ordination and installation.

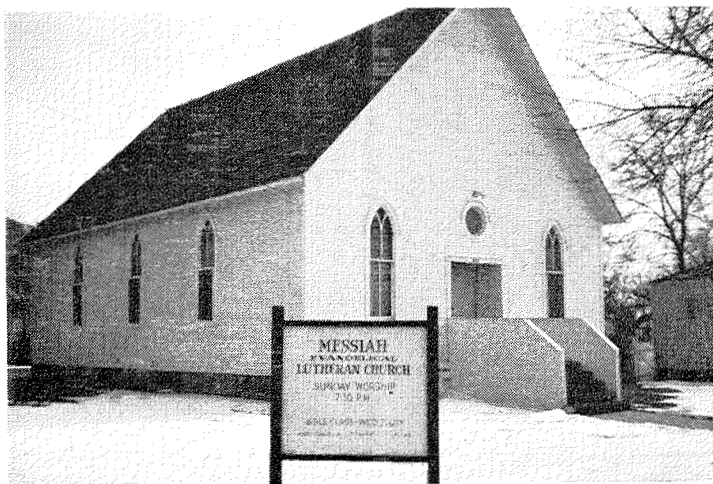
The Rev. Robert Carter was installed as pastor of the Hillman-Alpena, Michigan parish on Sunday, June 1st, 1975. The Rev. David Lillegard performed the rite of installation and the Rev. Fredrick Schmugge preached the sermon.

DEDICATIONS

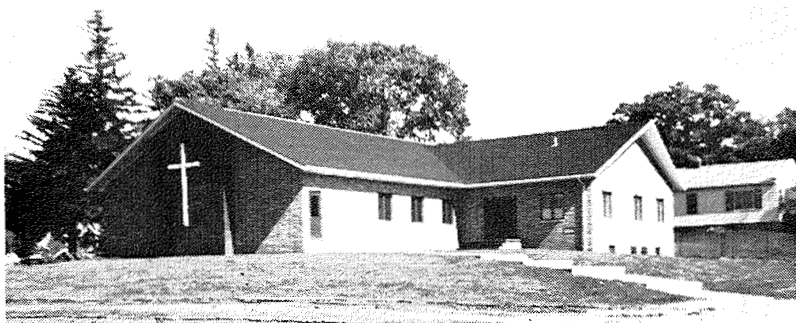
The Norseland Evangelical Lutheran Church of St. Peter, Minnesota, the Rev. Theodore A. Aaberg, pastor, dedicated a new addition to its church on Sunday, June 23rd, 1974. The guest preacher for the occasion was the Rev. Joseph N. Petersen, a former pastor of the congregation.

The Messiah Evangelical Lutheran Church of Minot, North Dakota dedicated its new church building to the glory of God on Sunday, August 4th. The Rev. Wayne Halvorson performed the rite of dedication and the Rev. G. F. Guldberg preached the sermon.

On Sunday, October 13th, the Faith Lutheran Church of Parkersburg, Iowa dedicated its new house of worship. The speaker at the dedication service was the Rev. Emil Stubenvoll. The pastor of the congregation is the Rev. Elroy E. Buhr.



Messiah Evangelical Lutheran Church



Faith Lutheran Church



Faith Lutheran Church Interior



Our Saviour's Lutheran Church

Our Saviour's Lutheran Church, Madison, Wisconsin dedicated its new church building on Sunday, December 8th, 1974. The Synod President, the Rev. George M. Orvick, preached the sermon and performed the rite of dedication.



Hartland Lutheran Church

On Sunday, June 8th, 1975, the Hartland Lutheran Church of Hartland, Minnesota dedicated a new narthex for its church building. The Rev. Richard Newgard, a son of the congregation, preached the sermon, and the Circuit Visitor, the Rev. Alf Merseth, performed the rite of dedication. The pastor of the congregation is the Rev. Ronald Mathison.

ANNIVERSARIES

The 90th anniversary of Harvard Street Lutheran Church, Cambridge, Mass. was observed in a special service on Sunday, June 30th, 1974. The Rev. David Lillegard was the anniversary speaker. The pastor of the congregation is the Rev. Paul G. Madson.

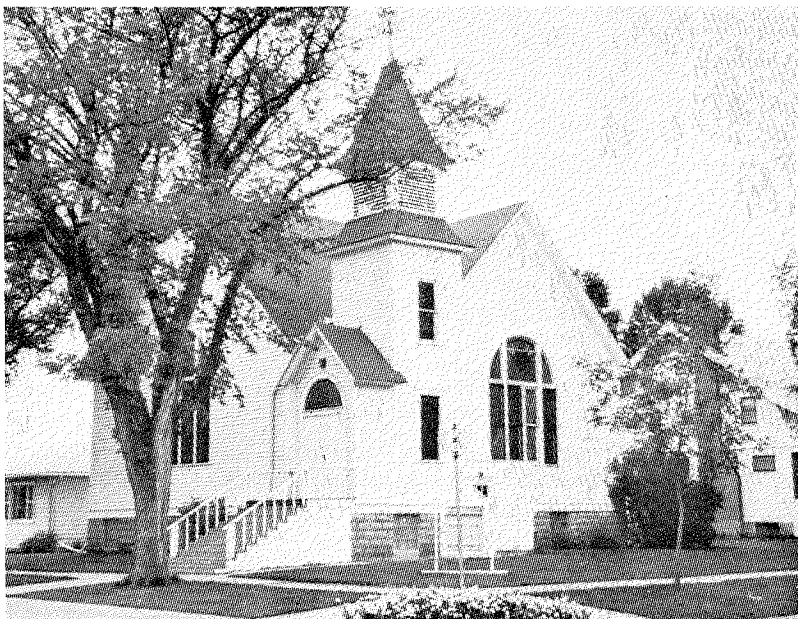


Some of the "old timers" at the 90th Anniversary of the former Harvard Street Lutheran Church of Cambridge. The anniversary service was held in the Burlington school where the congregation has met this past year, before moving into its new relocated church.



Concordia Lutheran Church

Concordia Lutheran Church of Clearbrook, Minnesota celebrated the 75th anniversary of its organization in July of 1974. Prof. John Moldstad preached the sermon for the morning service. Pastor G. F. Guldberg preached for the afternoon festival service.



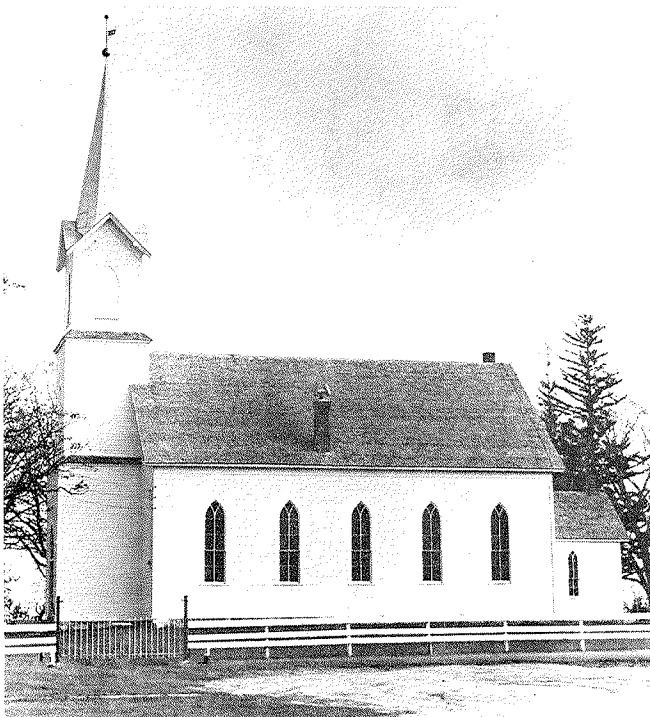
First American Lutheran Church

First American Lutheran Church of Mayville, North Dakota celebrated the 50th anniversary of the organization of the congregation on July 28th, 1974. The Rev. Norman B. Harstad was the guest speaker for the occasion. The Rev. Mark E. Marozick is the present pastor of the congregation.



Rev. Theodore A. Aaberg

The Rev. Theodore A. Aaberg of St. Peter, Minnesota observed the 25th anniversary of his ordination into the office of the holy ministry on August 28th, 1974. He was ordained and installed as pastor of the Scarville-Center Lutheran Parish, Scarville, Iowa on August 28, 1949.



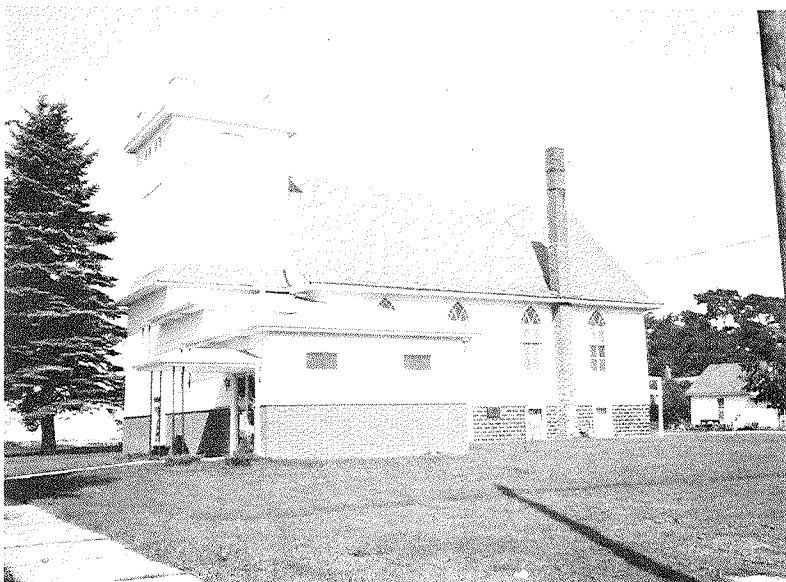
Lime Creek Lutheran Church

On September 15th, 1974, worshippers assembled at the Lime Creek Lutheran Church, rural Lake Mills, Iowa for a festival worship service to commemorate the 115th anniversary of the organization of the congregation (1860-1975) and the 100th anniversary of the construction of the church building (1874-1974). A son of the congregation, Prof. Rudolph Honsey of Bethany Lutheran College, served as liturgist. The festival sermon was preached by the Synodical President.

The First Shell Rock Lutheran Church, Northwood, Iowa celebrated the 115th anniversary of the organization of the congregation (1859-1974) and the 50th anniversary of the construction of the present church building (1924-1974) on September 29th. The festival speaker was the Rev. Wilhelm Petersen, Vice President of the Evangelical Lutheran Synod.

On October 13th, 1974 the Somber Lutheran Church of rural Lake Mills, Iowa celebrated the 115th anniversary of its organization. The pastor of the congregation, the Rev. Alf Merseth, preached the festival sermon.

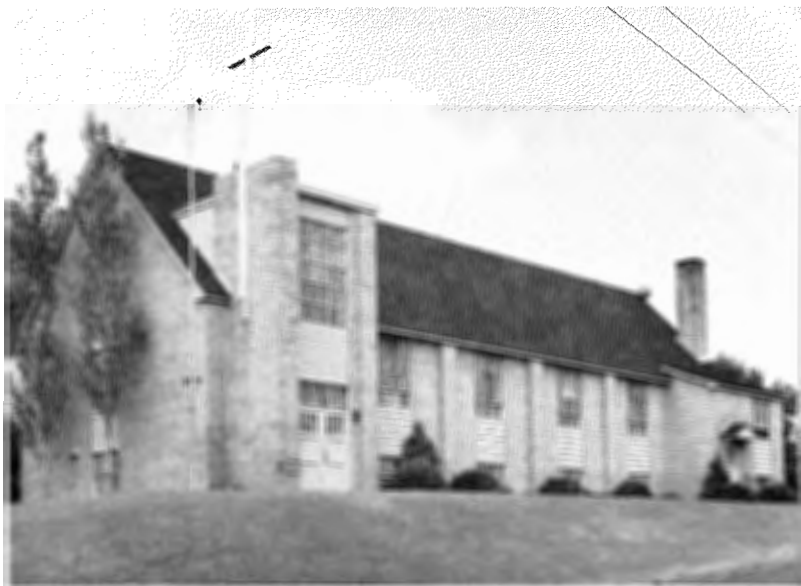
Hiawatha Lutheran Church of Minneapolis, Minnesota observed its 25th anniversary with special services on Sunday, October 13th, 1974. The preacher for the morning anniversary worship service was the congregation's first pastor, the Rev. Julian G. Anderson of St. Petersburg, Florida. The Rev. Carl Wosje of Thief River Falls, Minnesota, a former pastor of the congregation, served as liturgist. The Rev. Thomas Mickelson is the present pastor.



First Shell Rock Lutheran Church



Somber Lutheran Church



Pinehurst Lutheran Church

Pinehurst Lutheran Church of Eau Claire, Wisconsin celebrated the 35th anniversary of its organization and the 20th anniversary of the erection of the church building with special services on Sunday afternoon, October 13th, 1974. The speaker for the special service of thanksgiving and praise was Dean of the Seminary, Milton H. Otto, who had served the congregation during 1960-61. The present pastor of the church is the Rev. Victor Theiste.



First Lutheran Church

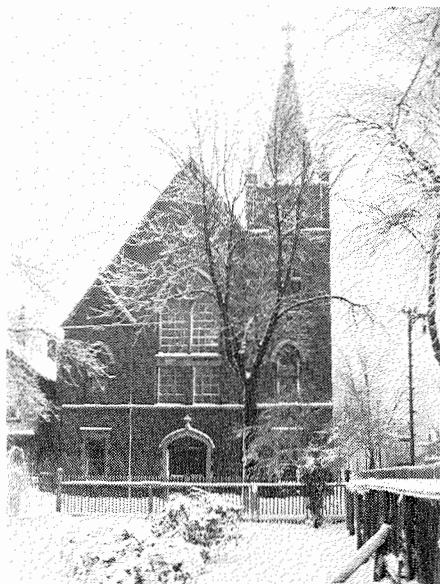
First Lutheran Church of Suttons Bay, Michigan observed the 100th anniversary of its organization on Sunday, October 13th, 1974. Your Synodical President preached at the festival service in the morning and the Rev. G. F. Guldberg, a son of the congregation, was the guest speaker at the evening service. The pastors of the Lake Michigan Circuit were guests at the Centennial Banquet on October 15th. The Rev. David Lillegard is the pastor of the congregation.



Indian Landing Lutheran Church

On December 18th, 1974 the members of the Indian Landing Lutheran Church, Rochester, New York celebrated the 25th anniversary of the organization of the congregation. Dr. N. S. Tjernagel is the pastor of the congregation.

On March 2nd, 1975 St. Mark's congregation of Chicago, Illinois celebrated its Diamond Anniversary with a festival service. The speaker for the occasion was a son of the congregation, Prof. John Moldstad, of Bethany Lutheran College, Mankato, Minnesota. Prof. Moldstad's father was the congregation's pastor through 40 of its 75 years. The present pastor, the Rev. Ahlert Strand, who has faithfully served for almost 30 years at St. Mark's, conducted the altar service on the jubilee day.



St. Mark's Church of Chicago

MEMBERSHIP APPLICATIONS

The Rev. Mark O. Harstad, newly ordained and installed as assistant pastor of Holy Cross Lutheran Church, Madison, Wisconsin hereby makes request for Permanent Membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The Rev. Frederick Schmugge, pastor of the Petoskey-East Jordan, Michigan parish, makes request for Permanent Membership in the Evangelical Lutheran Synod. His letter of request is on file. The Colloquy Committee recommends his acceptance.

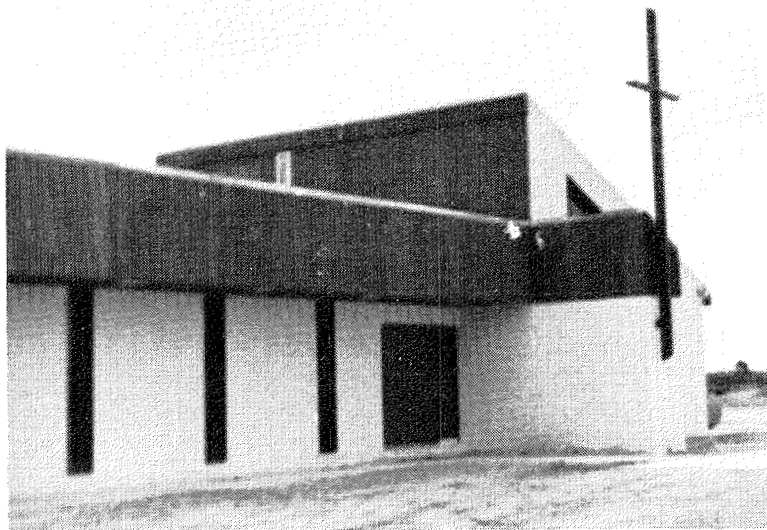
The Rev. Howard Aufderheide, newly ordained and installed as pastor of Trinity Lutheran Church, Brewster, Mass., hereby makes request for Permanent Membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The Rev. George Price, pastor of Our Savior Lutheran Church, Naples, Florida, hereby makes request for Permanent Membership in the Evangelical Lutheran Synod. He was formerly a member of the Federation for Authentic Lutheranism. His letter of application is on file.

The Rev. Robert Carter, newly installed pastor of the Hillman-Alpena, Michigan parish applies for membership in the Evangelical Lutheran Synod. He was formerly a member of the WELS and we have received a transfer of membership from the district president. The proper documents are on hand.

Our Savior Lutheran Church, Naples, Florida, the Rev. George Price, pastor, makes application for membership in the Evangelical Lutheran Synod. The congregation was formerly a member of the Federation for Authentic Lutheranism. The proper documents are on file.

Our Savior Lutheran Church, Bishop, California makes application for membership in the Evangelical Lutheran Synod. The proper documents are on file. The congregation was formerly a member of the Federation for Authentic Lutheranism.



Our Savior Lutheran Church, Naples, Fla.



Our Savior Lutheran Church (Naple, Fla.) Interior

Christ Lutheran Church of Savannah, Georgia hereby makes application for membership in the Evangelical Lutheran Synod. The proper documents are on file. The congregation was formerly independent. The pastor is the Rev. Harold Vetter.

Mr. Larry Rude, teacher at Western Koshkonong Lutheran School, hereby makes application for Permanent Advisory Membership in the Evangelical Lutheran Synod. The proper application is on file.

DEATHS

Prof. Oscar Levorson of Lake Mills, Iowa passed away on September 2nd, 1974 and was given Christian burial on September 5th, 1974 at the Somber Lutheran Church of rural Lake Mills, Iowa. The Rev. Alf Merseth conducted the service and also spoke in behalf of the Synod. Prof. Levorson was 86 years of age and had served as professor at Dr. Martin Luther College of New Ulm, Minnesota from 1922-1964. Blessed be the memory of this faithful servant in the Lord's kingdom.

A member of our Synod's Doctrinal Committee, Mr. Walter Meyer of Lombard, Illinois passed away on December 20, 1974. Christian burial services were conducted at Princeton, Minnesota on December 23rd with the Rev. E. G. Unseth officiating.

Mrs. John Moldstad, Sr., wife of the sainted Rev. John Moldstad, Sr., was called to her eternal rest on April 25, 1975. Christian burial services were held at Mt. Olive Lutheran Church, Mankato, Minnesota, the Rev. R. Dale officiating. Interment was at De Forest, Illinois.

There have also been other dear and faithful members of our Synod who were called to their eternal rest during the past year. They will be sorely missed at our conventions and in their congregations. Our loss, however, is their gain for the glory of the Church Triumphant cannot be compared with this vale of sorrow.

RESIGNATIONS AND APPOINTMENTS

The Rev. Richard Newgard was appointed to the Catechism Review Committee to replace the Rev. Theo. Aaberg who resigned.

Prof. Paul Tweit was appointed to the Catechism Review Committee to replace Mr. Julian Olsen.

Prof. Rudolph Honsey was appointed to the Committee on Archives and History.

Prof. Rudolph Honsey resigned from the Board for Education and Youth. This position will have to be filled by election at this convention.

Alternate Visitor, the Rev. W. C. Gilluxson, was appointed Visitor of the Southwestern Circuit to replace the Rev. M. E. Tweit who moved to a different circuit. The position of alternate visitor will have to be filled by election at this convention.

The Rev. Herbert C. Swanson resigned as pastor of the Bethany Lutheran Church, Princeton, Minnesota and also from the Evangelical Lutheran Synod. He accepted a call into the Lutheran Church-Missouri Synod.

The Rev. Wilbert Werling resigned as pastor of the New Hope-Elderon, Wisconsin parish but continues to serve as pastor of Redeemer Lutheran Church of Iola, Wisconsin. The New Hope-Elderon parish is being served on a temporary basis by the Rev. Leo Scheelk, a Wisconsin Synod pastor living in Waupaca, Wisconsin.

The Rev. Roger Falk resigned as pastor of the Hillman-Alpena, Michigan parish and also from the Synod when he accepted a call to become a WELS missionary to Japan. He was commissioned on August 11th, 1974 at St. Marcus Evangelical Lutheran Church, Milwaukee, Wisconsin. Your Synodical President participated in the service.

The Rev. M. Dale Christopherson resigned as pastor of the Holton Lutheran Church, Holton, Michigan. He has requested that his name be removed from the clergy roster of our Synod.

Mr. Edward J. Watland resigned as chairman of the Laymen's Delegates Equalization Fund Committee. We surely appreciate the faithful service that he rendered in this capacity. Mr. George Cooper has been appointed to take his place. This position will have to be filled at this convention.

Prof. Paul Helland was appointed to the Doctrinal Committee to replace Mr. Walter Meyer. This position will have to be filled by election at this convention.

RETIREMENT

The Rev. E. G. Unseth resigned as pastor of St. Timothy Lutheran Church, Lombard, Illinois and entered into retirement this past summer. The Rev. Unseth was ordained on January 10th, 1937. He served congregations in Michigan, Illinois, and Minnesota, and also held various offices in the Synod including the position of Vice President. Pastor and Mrs. Unseth are living in Oaks, North Dakota. A retirement dinner was held at which your Synodical President expressed appreciation on behalf of the Synod and gratefulness to the Lord for the services of Pastor Unseth. A farewell service was held at St. Timothy's on August 11th, 1974.

COLLOQUIES

Your Synodical Colloquy Committee met with the Rev. Fredrick Schmugge and found him to be in doctrinal agreement with the Synod. The committee recommends that he be given Permanent Membership. He is presently serving the Petoskey-East Jordan, Michigan parish.

VISITORS' ACTIVITIES

The Visitors of the Districts of our Synod have once again been of great help in the administration of the Synod. They have conducted call meetings, taken care of vacancies, and advised in many synodical and pastoral matters. We regret that we haven't been able to arrange a workshop or a conference of visitors. We hope that this can be done this year.

INTER-SYNODICAL RELATIONS

THE EVANGELICAL LUTHERAN CONFESSIONAL FORUM

The ninth annual meeting of the Evangelical Lutheran Confessional Forum met at St. John's Evangelical Lutheran Church (FAL) in Watertown, Wisconsin on October 21-22, 1974. Delegates were present from the ELS, the WELS, and the FAL. Representing the ELS in the Administration Division were: the Rev. G. Orvick, the Rev. W. Petersen, the Rev. A. Merseth; Mission Division: the Rev. N. Madson, the Rev. R. Dale, Mr. L. Miller; Education and Youth Division: Prof. R. Branstad, the Rev. M. Tweit, Mr. S. Born; Doctrinal Division: Prof. B. Teigen, Prof. J. Madson, the Rev. W. Granke.

A paper entitled "The Church's Social Concerns—Scriptural Imperatives and Limitations" by Prof. A. Schuetze was read and discussed. Division meetings were held in which the matters which affect all three church bodies were discussed. Essays which had been delivered in the various synods were also reviewed and discussed. The Forum serves a very valuable purpose as an opportunity for the three church bodies to practice fellowship, to discuss mutual concerns and problems, and to encourage and strengthen each other in doctrine and practice. May the Lord continue to bless the relationship which we enjoy together.

THE FEDERATION FOR AUTHENTIC LUTHERANISM

The Federation for Authentic Lutheranism has held two conventions since our last Synod meeting. The first was held November 4-5 in North Hollywood, California. At this convention it became apparent that this body was facing organization problems mostly due to the fact that it is so scattered across the country. Shortly after the convention seven congregations resigned from the FAL. Two of these (Naples, Florida and Bishop, California) are applying for membership in the ELS. The others are at this time still independent. The California congregations have formed an organization known as the Conference of Authentic Lutherans, which is a loose federation something like a pastoral conference or study club. Representatives of the group that left the FAL met with the Doctrinal Committee on February 17th and 18th.

The second FAL convention was held on April 15-16, 1975 at Hillsboro, Oregon. Here the delegates voted to merge with the WELS. The merger is subject to a congregational referendum in which the affirmative vote of

two-thirds of the FAL congregations is required. If the merger is approved by the congregations, the merger resolution states, no member congregation "shall be hindered by the FAL from seeking membership in either of our sister synods or becoming independent." The merger was mainly for economic reasons since it was difficult for the 11 remaining congregations to carry out the mission work begun by the FAL in Antigua and other places. The merger resolution called for a referendum among the FAL congregations to be completed by June 30, 1975.

THE OVERSEAS CHURCHES

The Doctrinal Committee report to the Convention contains information about our relationship to the Independent Evangelical Lutheran Church of Germany (SELK). It was our privilege to have Dr. Manfred Roensch with us last fall for the Reformation lectures and for a meeting with our Committee. Dr. Roensch is chairman of the SELK Doctrinal Committee and a professor in their seminary at Oberursel. Our committee is carefully studying our relationship to the SELK and is seeking to become better acquainted with its position. The secretary of our Doctrinal Committee, Prof. B. W. Teigen, has just returned from a two week overseas visit to some of the European Free Churches. He also attended a conference in Oberursel on the subject of "Church and Ministry".

President Jean Bricka of the Evangelical Lutheran Church-Synod of France and Belgium wrote recently, "It is a joy to us also every time we hear about your work and concerning the blessing that God lays upon it. And so we hope that you will be a help for all true Lutheran churches and especially for our small churches. Also today the rich God can indeed accomplish more through those who are poor than through those who in greater development no longer can master their problems aright. May He grant that also through your testimony in your land the clearness of confession and faith may be furthered. That would be a great help to us. In the trusting certainty that in this sense the fellowship of our churches will grow I greet you and all those of your Church whom we know. We do this from the heart and wish the help of God for everything further."

We also quote from the letter of President August Lampert of the East German Free Church. "It is for me a real pleasure to express to you our thanks and friendship, to greet you and the brethren and all your official work and wish you God's rich blessing. Over land and sea and great distances the one faith and the one confession binds us together, as the fathers of the Reformation have testified finally in 1580, from which we do not wish to depart and which has lost none of its power and reality and is a leader upon the way for all people in all the darkness and error of the time, so that they can go forward with sure and certain steps. Here among us it is indeed the case that the spirit of unbelief and falling away continually grows. We only hope that we will not come to thoughts of breaking with God's truth in order to fall in line with the spirit of the time, the modern theology which is fed from other sources. . . . God has given us the right to call upon Him in Jesus' Name in prayer that encompasses the whole world-praying in behalf of matters of His Kingdom and all our brethren and the congregations. Our prayer is that He will lead us with His help and blessing. Thus we experience the Koinonia in the Lord, in His Word and Sacrament, as well as brother with brother."

Let us continue to remember our brethren of the Overseas Churches in our prayers and to ask our gracious God to help us stand together in confessing the One True Faith in the midst of this turbulent world.

THE WISCONSIN EVANGELICAL LUTHERAN SYNOD

On Pentecost Sunday, May 18, 1975, the WELS officially celebrated the 125th anniversary of its organization. The Synod was organized in Milwaukee in May of 1850 as the German Evangelical Lutheran Ministerium of Wisconsin with five pastors and 18 congregations in its membership. We are thankful to the Lord for the way He has blessed our sister synod throughout the 125 years of its existence. I would recommend that our convention direct a greeting to the WELS on this special occasion. The resolution could be read to their convention which meets August 6-14 in Watertown, Wisconsin.

THE LUTHERAN CHURCH—MISSOURI SYNOD

In accordance with the request of Pres. J. A. O. Preus, a meeting was held between representatives of our two Synods on February 5th, 1975. The meeting was held for the purpose of exchanging information and discussing mutual concerns. The Doctrinal Committee report contains a more complete account of the meeting. The LC-MS will assemble in convention July 4-11 at Anaheim, California. Let us continue to pray for the conservative cause within that body that they may have the strength to maintain their testimony against the liberalism that has invaded it.

THE LUTHERAN CHURCHES OF THE REFORMATION

At the present time the Doctrinal Committee is studying the doctrinal paper of the LCR by the Rev. Harold Romoser on the subject of Church and Ministry. It has deferred action on their invitation to meet with them.

THE REPORT OF THE SPECIAL COMMITTEE ON ANNIVERSARIES

The special committee 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, the 450th of the Augsburg Confession in 1980 and also of the 400th of the Book of Concord in 1980, has made a report and recommendation, which is found in the Book of Reports and Memorials to the convention. (The committee consists of Dr. N. Tjernagel, Chairman; the Rev. J. Petersen; the Rev. P. Madson, Mr. Layton Northrup, and Mr. Carl Schlegel).

We believe that it is a most important and worthwhile proposal which deserves the support of the Synod. The Committee has certainly performed a competent service for us in laying these plans.

MISCELLANEOUS MATTERS

At our Bethany Lutheran College the Administration and the Board of Regents gives proper recognition to faculty and staff members for years of service. This year, however, there are two professors at our school that have completed a long period of service which should be acknowledged by the Synod. They are Prof. B. W. Teigen and Prof. Norman Holte who this spring completed 30 years of faithful labor at Bethany. Prof. Teigen served as president for 20 years and Prof. Holte has been Registrar for many years. On behalf of the Synod, I want to express our gratitude to the Lord for giving us these faithful workers and also to show our appreciation to them for their dedication to the cause of Christian Education.

The Catechism Revision Committee is nearing the completion of its work due to diligent efforts by the members. If there are suggestions to be made to the committee please do so soon. Send criticisms or suggestions to Prof. J. B. Madson, Chairman.

The insurance program put into effect this year by the Board for Christian Service is surely a fine plan to provide some financial help to widows and families of Synod's Pastors, teachers or workers in case of death. Each parish is urged to pay the premium of \$56.40 per year per worker. This is a small sum to pay for this wonderful means of helping our dedicated workers.

The women's organizations of our Synod have continued to show zeal for the work of the Lord. Women's Missionary rallies and the Bethany Auxiliary gatherings continue to provide support and prayers for the program of the Synod in doing the Lord's will. May the Lord continue to bless the faithful Marys and Marthas of our church body and strengthen their efforts to serve their Lord and Savior.

This year an offering for World Hunger was held on Mother's Day under the auspices of the Board for Christian Service. Perhaps the Synod would like to consider making this an annual offering or creating a WORLD RELIEF FUND to be administered by the Board.

We would also like to propose that the following subjects be considered for Convention essays and deliberation in the next years:

- 1976—The 200th Anniversary of the Declaration of Independence
- 1977—The 400th Anniversary of the Formula of Concord and the 50th Anniversary of Bethany Lutheran College
- 1978—The 60th Anniversary of our Evangelical Lutheran Synod
- 1979—The 450th Anniversary of the Catechisms
- 1980—The 400th Anniversary of the Book of Concord and the 450th Anniversary of the Augsburg Confession.

Essays on those subjects should be very edifying for our entire Synod.

The Evangelism Committee continues to carry out the will of the Synod in promoting the important matter of winning souls for Christ. They have issued a separate report to the convention.

A word of encouragement to those who are our representatives is also in order. Our faithful workers at our college and seminary deserve our unfailing support. We as a Synod need to reaffirm our commitment to the cause of Christian Higher Education. We need to be reminded of what a tremendously important place our College and Seminary hold in the life and work of our Synod. Without such institutions it would be very difficult to exist as a church body. The spiraling cost of private education continues to present a challenge to us. With real commitment, with special gifts, and genuine loyalty we can and will survive. We will need, however, the enthusiasm and prayers of all our members.

With equal devotion we need to be committed to the cause of mission work both at home and abroad. Our mission expansion program has injected a renewed zeal into the spirit of the Synod for spreading the Gospel. Our home missionaries across the land from Florida to California and our foreign workers in Peru and Nicaragua should be looked upon as our personal representatives in carrying out the great commission of our Savior to preach the Gospel to all nations. We are fortunate in having received some very generous gifts during the past year which are now being used to help us expand our work. There must be no slackening of our zeal to carry out our mission program. To PREACH and TEACH the Gospel must ever be our main objectives.

We wish to call attention to the fact that we continue to receive substantial gifts for the Lord's work from dear friends and members of our Synod. May the Lord bless these generous souls for their love of His work and may they be an inspiration to all of us to use the blessings God has given us to promote a work that will have results through all eternity.

The Assignment Committee of our Synod met April 22nd and was pleased to be able to assign Candidate of Theology Howard Aufderheide to Trinity Lutheran Church of Brewster, Massachusetts and Candidate of Theology Wayne Dobratz to Bethany Lutheran Church of Princeton, Minnesota. Vicars were assigned as follows: Vicar Erwin Eckhoff to Our Saviour Lutheran, Bishop, California; Vicar Theo. Gullixson to Messiah Lutheran Church, Minot, North Dakota; and Vicar Fred Stubenvoll to the Lengby, Minnesota parish.

This year we are pleased to welcome several new pastors and congregations into our fellowship. We certainly give thanks unto the Lord for the addition of these new workers and congregations and look forward to having them in our Synod.

We also wish to call attention to the fact that this summer marks the Sesquicentennial of the sailing of the "Norwegian Mayflower", the sloop Restaurationen, which began a century-long migration from Norway to America. Nearly all of the 750,000 Norwegians who sailed to the New World during that period were Lutherans. It was amongst these immigrants that our Synod had its beginnings. We also take note of the fact that June 1, 1975 is the 150th anniversary of the birth of Jacob Aall Otteson and June 16th is the 150th anniversary of the birth of Herman Amberg Preus. These two men were among the staunch forefathers of our Synod. Otteson immigrated to America in 1852 and was one of the seven pastors organizing the Synod in 1853. Preus immigrated in 1851 and was also one of the seven organizing pastors. He also served as president of the church body from 1862 to 1894. While our Synod is

quite thoroughly "Americanized" by this time, we still owe a real debt of gratitude to our faithful forefathers.

We ask the Lord's blessing upon this convention that we may be strengthened in faith, zeal, and love as we continue "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2, 13-14.

When our sainted forefather, the Rev. Herman Amberg Preus, lay on his deathbed, he humbly confessed his faith in these words, "O Lord Jesus, I am a great sinner, but Thou art a merciful Saviour. Help me Lord Jesus. Lord Jesus Christ, my Saviour blest, my hope and my salvation." May that be our confession also.

Soli Deo Gloria!

George M. Orvick

ACTION OF THE SYNOD

Resolution No. 1: President's Message

WHEREAS, Our President's Message is instructive and edifying and concisely sets forth the heart-consoling doctrine of God's grace towards unworthy sinners, and

WHEREAS, This doctrine, so treasured and staunchly defended in ELS history, is today in great danger of being obscured in a fog of subjective religious experience, and

WHEREAS, Lutherans young and old should constantly review this Bible teaching and reaffirm it before the world,

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

SYNODICAL MEMBERSHIP

ACTION OF THE SYNOD

Resolution No. 1: Membership Applications

WHEREAS, The requirements of the constitution of the Evangelical Lutheran Synod have been met by the following individuals,

BE IT RESOLVED, That the following individuals be granted Permanent Membership in the Evangelical Lutheran Synod:

The Reverend Mark O. Harstad, Assistant Pastor, Holy Cross Lutheran Church, Madison, Wisconsin

The Reverend Fredrick K. Schmugge, Pastor, Petosky-East Jordan, Michigan Parish

The Reverend Howard F. Aufderheide, Pastor, Trinity Lutheran Church, Brewster, Massachusetts

The Reverend George W. Price, Pastor, Our Savior Lutheran Church, Naples, Florida

The Reverend Robert Carter, Pastor, Hillman-Alpena Michigan Parish

Resolution No. 2: Membership Applications

WHEREAS, The requirements of the constitution of the Evangelical Lutheran Synod have been met by Mr. Larry Rude,

BE IT RESOLVED, That Mr. Larry Rude, Principal of Western Koshkonong Lutheran School, Cottage Grove, Wisconsin be granted Permanent Advisory Membership in the Evangelical Lutheran Synod.

Resolution No. 3: Membership Applications

WHEREAS, The requirements of the constitution of the Evangelical Lutheran Synod have been met by Our Savior Lutheran Church, Naples, Florida,

BE IT RESOLVED, That Our Savior Lutheran Church, Naples, Florida be granted membership in the Evangelical Lutheran Synod.

Resolution No. 4: Membership Applications

WHEREAS, The requirements of the constitution of the Evangelical Lutheran Synod have been met by Our Savior Lutheran Church, Bishop, California,

BE IT RESOLVED, That Our Savior Lutheran Church, Bishop, California be granted membership in the Evangelical Lutheran Synod.

Resolution No. 5: Membership Applications

WHEREAS, Certain understandings remain unclear in the application of Christ Lutheran Church, Savannah, Georgia, for membership in the Evangelical Lutheran Synod,

BE IT RESOLVED, That action on this application be delayed until the next convention of the Evangelical Lutheran Synod.

Resolution No. 6: Approval of Revised Constitution

WHEREAS, The committee has examined the revised constitution of the Mt. Olive Evangelical Lutheran Church, Mankato, Minnesota, and finds it in order,

BE IT RESOLVED, That the Synod approve the revised constitution of Mt. Olive Evangelical Lutheran Church, Mankato, Minnesota.

ESSAY FOR THE 58TH ANNUAL CONVENTION OF THE EVANGELICAL LUTHERAN SYNOD

AWAITING THE GLORIOUS RETURN OF CHRIST

Looking Unto Our Blessed Hope

By The Rev. J. H. Larson



Titus 2,11-15: "For the grace of God that bringeth salvation hath appeared unto all men.

Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ;

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

These things speak, and exhort, and rebuke with all authority. Let no man despise thee."

From Him who is coming, to those who await His coming, grace, mercy and peace.

It began in the eternal counsels of the foreknowledge of God, that He would forever hold out to man, His foremost visible creature, a blessed hope, that centers in His Son, our Savior, Jesus Christ. That theme is carried through the pages of the Old Testament's sacred record. The thread is picked up in the Gospels, Epistles and Revelation of the New Testament. The ringing sounds of the clear trumpet of the Scriptures are of "a blessed hope and glorious appearing of the great God and our Savior, Jesus Christ."

He came first in humility, through His conception by the Holy Ghost and His birth of the Virgin Mary. As a Man who "had not where to lay his head," Matthew 8,20, He came preaching and teaching, performing miracles, and prophesying of things yet to come. He was despised, scorned, rejected by most, who had taken counsel together that one man should die for the people. Stirred to fever pitch on the morning of that day which we have come to call Good Friday, they crucified Him. He died and was buried. He had reconciled the world unto God. On the third day He rose again from the dead, for our justification. Forty days later He took His disciples to the Mount of Olives, immediately to the east of Jerusalem, from which He ascended into heaven, disappearing from their view. Seeing the fearful looks of their faces, an angel bade them not to be fearful and assured them that "this same Jesus which was taken up from you into heaven, shall so come again in like manner as ye have seen him go into heaven," Acts 1,11. Until the coming of that "great and terrible day of the Lord," Joel 2,31, they, in obedience to His charge to them were to "go into all the world and preach the gospel to every creature, baptizing them in the name of the Father, Son, and Holy Ghost; teaching them to observe all things whatsoever I have commanded you," Matthew 28,19-20. Together with all who had heard His voice, and who would hear it through those whom He sent, the disciples were to be watchful and pray that that day would not come upon them unawares. Together with all who make up the Bride of Christ, the Holy Christian

Church, they were to prepare themselves for His return, when He would come in all the fulness of His glory to judge the living and the dead.

The disciples did as Jesus had commanded them. They went preaching the Gospel of Christ's Kingdom, determined with a consecrated determination "to know nothing among you save Jesus Christ and him crucified," 1 Corinthians 2,2. Of them, and their fervent evangelistic activity, some said that they had turned the world upside down, Acts 17,6, and they didn't like it! Others, who did receive the apostles' ministry in Christ's name, as it was, in truth, the Word of God, the Gospel, the power of God unto salvation to all who believe, rejoiced in their hearts at the coming of this Divine Light which would ever after lighten their hearts and their paths on the course of an earthly sojourn, that, by God's eternal and saving grace, would bring them eventually into the heavenly mansions prepared for all those who love His appearing.

Through the effectual working of God's Holy Spirit, blessing their speaking as the oracles of God, the apostles left spiritual fruit behind them, when the time inevitably came for them to depart and to be with Christ eternally. There remained in their stead other faithful men of God, whom they had taught, and thus the saving Gospel of a crucified and risen Christ continued its long history of being transmitted from one generation to another.

As the centuries rolled on, the Word of the Lord continued to be heard and believed, but not without opposition from that one who is a liar and the father of lies. The sacred, pure teachings which had their origin with God, and which had been brought to earth by His Son, accepted and preached by His chosen band of disciples, carried on by their spiritual progeny, carried still further into the history of man by their followers.—These sacred and pure teachings came to be discounted, despised and rejected by more and more who fell under the tempting voice of that one, who, as a roaring lion, walks about seeking whom he may devour. The reasonings of men began to be valued more highly, even in the churches, than was the Holy and Eternal Word of God. Darkness descended. Rationalizing scholasticism dominated the theology of the Middle Ages.

The Lord has never left His people forsaken. They have never been entirely devoid of His Truth. As He had done during the Old Testament period of the Judges, when He raised up men who defended Israel from their oppressors and delivered them again into the hands of their Almighty God, the Lord brought Martin Luther into the light of His Word and sent him forth to do battle with the forces of darkness, again to restore the Scriptures to their rightful place in the Church. "Do we also thank God for Luther and the Reformation?" A sainted pastor of our church-body, the Rev. M. Fr. Wiese, asks that question in an article in the *Evangelisk Lutherske Kirketidende* (June 25, 1880, pages 402 ff.), the official organ of the old Norwegian Synod. Pastor Wiese discusses Luther and the Reformation at some length, gathering all that he says around that question and pleading with the Lutherans of his day to appreciate Luther and the work which he was privileged to do in Christ's Church. Wiese's question belongs very much in this introductory portion of our essay: "Do we also thank God for Luther and the Reformation?"

As Luther feared, when he passed from the earthly scene to enjoy heavenly bliss, another period of consternation followed, in which his writings were neglected, which he could have borne; had not the Gospel itself also fallen into disuse again. Darkness threatened to descend upon the still young Lutheran Church and to snuff out the Light which it had kindled. The Lord was not willing that such calamity occur. He gave courage to those men who eventually brought forth that remarkably faithful exposition of Scripture in the form of the Book of Concord, embodying the confessions of the Lutheran Church. The thread of that blessed hope and glorious appearing of our great God and Savior, Jesus Christ, though it had been stretched thin, and here we speak as men, was not broken. Never, however, has it been without its foes.

Martin Luther, and the "second Martin," Martin Chemnitz, were survived by men who saw the same light which had guided them. These post-Reformation teachers and defenders of the Truth carried on the rich traditions of Scriptural truth of which they were heirs.

The 18th century saw another threat arise, this in the form of Rationalism. In the same

Saxony, in Germany, which had cradled the Reformation in the 16th century, the Lord was again preparing another of those rare men, possessed of deep insight into the Scriptures and possessed with the aptness to teach which is required of the Lord's servants and possessed with the courage to hold firmly to them in the face of opposition. C.F.W. Walther was being schooled by the Lord, at the same time as he grew to manhood exposed to the emptiness of the then prevalent Rationalism. In 1838, Walther joined a group of emigrants from Saxony to America. They arrived eventually in Perry County, Missouri, and began to build a church that was truly Lutheran. Though Walther passed from earth to heaven, we may confidently believe so, in 1887, "he being dead yet speaketh," Hebrews 11,4, through the wealth of the writings that survive him, and through the spirit of orthodox, confessional Lutheranism that survives him, though honesty and experience compel us to say that again that arch-enemy of God's Truth has made his presence and his influence felt in suppressing in many hearts that same love of God's truth which motivated Walther.

A few years after Walther's arrival in Missouri, but at about the same time, more and more Norwegian Lutherans began coming to America. They came to Muskego and Koshkonong, in Wisconsin. They crossed the Mississippi and settled in Allamakee and Winneshiek Counties, in Iowa. Seeking spiritual fellowship on the solid basis of God's Word, our "fathers," among them Jakob Aall Otteson, Herman Amberg Preus, and Ulrik Vilhelm Koren, found it with Walther's Lutherans.

Through such men, and always entirely by God's grace in Christ, truly orthodox, confessional Lutheranism has survived to the present. We are among its present heirs. Wonder of wonders! Divine favour unsurpassed! Responsibilities and challenges lie before us for which we pray the Lord that He will keep us truly appreciative of the richness of the heritage that has come down to us, sensitive to its evangelical truth, courageous in upholding it, zealous in spreading it.

We too are "looking for that blessed hope, and the glorious appearing of our great God and our Savior Jesus Christ." Before we have passed into our heavenly home, may God in His grace permit us the joyful privilege of leading many who are still strangers and foreigners to the Kingdom of God, to that same blessed hope!

I The Basis for Our Blessed Hope

A. The Testimony of Scripture

We would know none of the things which now capture our attention had not God revealed them. The blessed hope which our Lord has given us of the great and glorious appearing of our great God and Savior is another of those things which the natural eye of man has not seen, nor his ear heard, neither have they entered into the heart of man, cp. 1 Corinthians 2,9, except by Divine revelation. The Bible records the beginnings of things and it tells of the end of things. The Bible records the past, and since it is God's Word, it is infallible in recording the events of history, as it is in its interpretation of history. Similarly, the Bible predicts the future, and eternity will show it to have been infallible also in this. Dr. Franz Pieper (died 1931), seminary professor at Concordia Seminary in St. Louis, Missouri, summarizes: "Scripture teaches that, in divine majesty and surrounded by the hosts of His angels, Christ will return visibly, in the sight of all men, for the purpose of the final judgment of the world and the induction of His Church into eternal glory. Luther: 'He will then not be bedded in the manger, nor ride on an ass, as He did in His first advent, but burst forth from the clouds in great power and glory.'" (*Christian Dogmatics*, Volume III, page 515-516)

As He neared the Cross toward which His entire life in the flesh was directed, our Savior addressed Himself more and more to the teaching of that group of twelve disciples whom He had called to follow Him, and whom He had said He would make "fishers of men," Matthew 4,19; Mark 1,17. If they were to go into the world of men and make disciples of them also, they had to know the whole counsel of God, all the things which were to comprise their message of life and hope to a world which even then was perishing in the darkness of sin and unbelief. He, who knows and who sees all things, knew that the light that would alone dispel the darkness was "All things whatsoever I have com-

manded you." Unveiling more of these things as time ran out for Him. He left the city of Jerusalem early in His last week, to go toward the Mount of Olives. With Him were those men in whose hands, humanly speaking, the future of His Church lay. Behind them, in the dusk of the evening, was the city of Jerusalem. Jews, and among them, of course, those twelve, felt a justifiable pride in their chief city, Jerusalem. The site on which Jerusalem is built had been the focus of extremely important and dramatic moments in the history of their people. David had made it his headquarters for thirty-three of the forty years he ruled as king, first over Judah and then over all the nation. Late in life, he had seen the comfort of his own home and the comparative humility of the Lord's house, the tabernacle. It became his ambitious plan to build a suitable home for the Lord also, in Jerusalem. Again, the prophet Nathan spoke to him in the name of the Lord, and told David that he would not build the Lord a temple, since his background had been one of a military man, but his son, Solomon, would. Destroyed later by the hordes which swarmed down from the north under the mighty Nebuchaddnezzar, the temple was rebuilt during Nehemiah's time. Destroyed again, and rebuilt again, this time under the direction of Herod the Great, the temple from which Jesus had just come stood on the skyline in all its resplendent beauty and impressive majesty. Perhaps "just then the western sun was pouring his golden beams on top of marble cloisters and on the terraced courts, and glittering on the golden spikes of the roof of the Holy Place," (*The Life and Times of Jesus the Messiah*, Alfred E. Edersheim, Volume II, page 430). God was worshipped and served in the temple, with sacrifices of the Levitical Law, all of which prefigured that one, later sacrifice which the Lamb of God Himself was to make in perfect, complete atonement for all the sins of all the world for all time. Jerusalem, Zion, God's holy hill, matchless in the estimation of the Jew; a place which excited his imagination and inspired his loyalty.

As they went from Jerusalem to the Mount of Olives, the Savior began to speak of the end of things. Peter and James, John and Andrew, asked to know more. Jesus began to speak of the coming destruction of the city, claiming that not one stone would remain on top of another, all would be over-turned, in a city besieged and destroyed, amid the most cruel suffering. Though His words seem to have direct reference only to the coming destruction of the city, His questioning disciples had also asked about signs of His coming and of the end of the world, and all that Jesus says about Jerusalem's end coming has to be taken in the context of the final Day of Judgment.

As outlined in the 24th and 25th chapters of St. Matthew, the 13th chapter of St. Mark, and in the 21st chapter of St. Luke, this sequence of events, or signs, can be expected before the end. Spiritual distress and tribulation shall come. Wars and rumors of wars will be almost constant, with nations and kingdoms rising against each other, in spite of repeated alliances, leagues and unions of nations, whose avowed organizational goals would be the abolition of war. The Church itself can expect to experience tribulation, from without and from within. There will be a falling away from the faith, and as often happens, those who have fallen will themselves be visited by hosts of evil spirits and their opposition to the Church will be severe. False Christs will appear upon the earth and deceive many. Religious teachers will travel the earth, be quoted in the world's press, purchase broadcasting time, address large assemblies of people, some of them alleging that the Christ who came from Nazareth had failed in His mission, and that the Lord God in heaven has appointed another to complete the work of Christ. Lawlessness and lovelessness will grow to terrifying proportions. Betrayal and hatred will fill many hearts. Iniquity will abound and with it the love of many will grow cold. In His mercy, the Lord Himself will shorten these days, lest even the elect grow faint-hearted. While all of this is taking place, the Gospel of Christ's Kingdom will be preached in all the earth. Not that the entire world will believe, because the Gospel operates in a climate that is hostile to it, for it must overcome the enmity of the devil, the world, and the sinful flesh of those who hear it. The Gospel would nonetheless be preached to the uttermost parts of the earth, so that they at least have the chance to believe, for "faith cometh by hearing, and hearing by the word of God," Romans 10,17.

During these increasingly trying times, the Church is to pray that its flight not come in the winter or on the Sabbath. It is to be watchful in prayer. It is not to trust in every spirit

that comes forward claiming to be spiritual guide to Christ. The abomination of desolation, spoken of by Daniel the prophet, will make his appearance. Seducers, false teachers, within the church will make their appearance. The Antichrist will appear. Nature itself will provide premonitions in the form of famines and pestilences, earthquakes in divers places; the sun and the moon darkened. Then, suddenly, unexpectedly, at an hour when ye think not, as He says, Christ will come, as suddenly as the lightning flashes across the sky from the east to the west. Early warning signals will not react quickly enough to spread news. Satellite TV, or on-the-spot news reporters will be unable to flash pictures on special news alerts.

Christ will have stopped human history on the earth, as He once entered it.

The coming of the Lord Jesus Christ, in all His glory, to judge the living and the dead, is capable of several reactions on the part of those who hear of it through the preaching, reading and teaching of the Scriptures. 1) To some, the news of Christ's coming is greeted with the same yawning indifference with which all spiritual things are received by the natural man who cannot receive the things of the spirit of God, for they are foolishness unto him. 2) To others, the possibility, or the threat, of Christ's return is remote, since so long a time has already passed since He left the earth to ascend into heaven. 3) To others, the news of an eventual, even imminent, return to judgment by the glorified Christ is received with the dread fear of those who have spent their lives outside the pale of the Kingdom of God, and who, sensing their error, yet not repenting of it and entering the Kingdom through the washing of regeneration and the renewing of the Holy Ghost, can only dread the Day when they will have to stand before the Lord's throne of judgment and hear Him say to them: "depart from me, ye cursed, into everlasting fire." Matthew 25,41. 4) To those who have loved the Glorious appearing of their great God and Savior, the Day of His Return in triumph is a Day of anxious expectations. May we be found among that number to whom He will finally say: 'Enter thou into the joy of thy Lord,' Matthew 25,41.

B. The Confirmation of Scripture by the Lutheran Confessions

It is our belief that the Confessions of the Lutheran Church, as contained in the Book of Concord, are an accurate and faithful interpretation of the Scriptures. To demonstrate that this is the case, look next at their witness to these things.

The three universal or ecumenical creeds of Christendom have these references to that Day:

- "... from thence He shall come to judge the quick and the dead," Apostles Creed;
- "... and He shall come again with glory to judge the quick and the dead," Nicene Creed;
- "... from whence He shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give an account of their own works. And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire," Athanasian Creed.

The Book of Concord has these statements:

"The same Christ shall openly come again to judge the quick and the dead, etc., according to the Apostles' Creed," Augsburg Confession, Article III, paragraph 6, page 45.

"Also they teach that at the consummation of the world Christ shall appear for judgment, and will raise up all the dead; He will give to the godly and elect eternal life and everlasting joys, but ungodly men and the devils He will condemn to be tormented without end.

"They condemn the Anabaptists, who think that there will be an end to the punishments of condemned men and devils.

"They condemn also others, who are now spreading certain Jewish opinions, that before the resurrection of the dead the godly shall take possession of the

kingdom of the world, the ungodly being everywhere suppressed," Augsburg Confession, Article XVII, p. 51.

"The Seventeenth Article the adversaries receive without exception in which we confess that at the consummation of the world Christ shall appear, and shall raise up all the dead, and shall give to the godly eternal life and eternal joys, but shall condemn the ungodly to be punished with the devil without end," Apology of the Augsburg Confession, Article XVII, page 335.

The Smalkald Articles, The First Part, page 461, IV, have this concerning Christ: (He) "will come to judge the quick and the dead, etc., as the Creed of the Apostles, as well as that of St. Athanasius, and the Catechism in common use for children, teach.

"Concerning these articles there is no contention or dispute, since we on both sides confess them. Therefore it is not necessary to treat further of them."

In the Large Catechism, discussing the Third Article of the Apostles' Creed, p. 687, Dr. Luther says: "... until finally, at the last day, He will completely part and separate us from the wicked world, the devil, sin, death, etc."

We see in the Augsburg Confession's seventeenth article, a positive and a negative side to the Lutherans' confession concerning the Last Things. On the positive side, Lutherans believe that Christ will come visibly with power and great glory. His coming will be for purposes of judgment. It will be the closing chapter of the world's history. It will be a general judgment, encompassing every person who has ever lived on earth prior to His coming, or at the time of His coming. It will be a wise judgment, according to God's Word. That Day will see the most glorious fruition of all the Gospel promises for believers and that Day will be the most damning Law for unbelievers, with the deeds of everyone being interpreted by the Omniscient Judge as having manifested faith or unbelief. The dead will be raised on that Day, as the Scriptures teach. That Day will be the consummation of God's plans with reference to believers.

On the negative side of this Scriptural teaching, as taught by the Lutheran confessors at Augsburg, is the rejection (as contrary to Scripture) of the doctrines of 1) Anabaptists, and, 2) Chiliasts (or, Millenarians), in whatever form they manifest themselves.

II Scripture against error

No doctrine of Scripture has been immune to attack, to misunderstanding, misinterpretation. Nor has this doctrine of the Last Things escaped the machinations of that one who is the enemy of the Truth. A brief discussion of some of these departures, in fairly broad generalities, will be pertinent.

The Seventeenth Article of the Augsburg Confession has this sentence: "They condemn the Anabaptists, who think that there will be an end to the punishments of condemned men and devils." Scriptural refutation of the error is found in Revelation 14, 11, where the inspired exile, John, writes: "And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

The same Augsburg Article condemns "also others, who are now spreading certain Jewish opinions, that before the resurrection of the dead the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed." This is the Lutherans' rejection of all chiliastic teaching.

In our own day, it is possible to hear or to read expressions of opinion as to what the Scriptures teach, that are their direct opposite, in the form of Chiliasm (which derives from the Greek word for "one thousand"), or of Millennialism (which derives from the Latin word for "one thousand").

The words "chiliasm" or "millennialism", which are used interchangeably, broadly include the belief, supposedly grounded in Scripture, that at some future date in time, the Lord Jesus Christ will return to the earth, in glory, to raise from the dead all those who have died as martyrs for the Christian faith since the beginning of the Christian era; that the many forces of wickedness and ungodliness will be suppressed by the Lord Jesus; that, in company with those who have taken part in this imagined "first resurrection", Christ will establish some sort of kingdom upon this earth, over which He will reign, and under whose personal, earthly reign, heaven will literally be set up here upon the earth, a

reign which will feature full, perfect, and complete peace upon the earth, a reign which will last for a period of 1,000 years, as the terms "chiliasm" or "millennialism" suggest. At the end of this 1,000 years, a final, great battle will be fought on the plains of Armageddon, between the forces of good and the forces of evil, which will end with the successful victory of the forces of good, after which the so-called "second resurrection" will occur, and the dead in Christ will rise to reign with Him eternally in the heavens; and those who have died without such faith as is required to enter heaven, will hear the Savior say: "Depart from me. . . into everlasting fire prepared for the devil and his angels," Matthew 25,41.

The return of Christ to the earth, for judgment purposes, was taught to the disciples who gathered with Him on the Mount of Ascension, as we have noted. The imminence of Christ's return was anticipated already mid-way through the first century A.D. by the Christians in the Grecian city of Thessalonica. Paul addressed an epistle to them to instruct them concerning this momentous event, so that they would not be overly concerned and terrified by it, and so that they could be comforted by its teachings and implications. In the fourth chapter of First Thesalonians, Paul says:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, (those who have died before Christ's return) that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (precede, go before) them which are asleep (dead). For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words," verses 13-18.

This is one of the places in Scripture from which chiliasts, or millennialists, derive their belief in a so-called "first resurrection," followed by a period of time elapsing before those who are alive and remain upon the earth at the time of Christ's coming will finally be taken up in a cloud and forever be with the Lord.

The interpretation of Scripture to include belief in a millennial reign of Christ is by no means new. Some of the "church fathers" of the post-apostolic age of church history taught a chiliasm in one form or another. Through their writings which have survived the passing of many centuries, we can become partly familiar with them.

One such church-father of antiquity was Irenaeus (c. 130-200 A.D.), who writes in his *Adversus Haereses* (Against Heresy), about Papias, a contemporary of the apostle John, this rather interesting, and at the same time fanciful description of the conditions which millennialists expect to prevail, at least to some extent, upon earth eventually:

"This blessing (sc. of Isaac, Genesis 27,27-29) indisputably refers to the time of the kingdom, when the righteous shall rise from the dead and reign; when creation, renewed and liberated, shall produce food of every kind in abundance, thanks to the dew of heaven and the fertility of the earth. The presbyters who saw John, the Lord's disciple, recall hearing from him that the Lord taught about this time in these words: 'The days will come in which vines shall grow, each with ten thousand shoots, each shoot with ten thousand branches, each branch ten thousand twigs, each twig ten thousand clusters, each cluster ten thousand grapes; and each grape when pressed shall yield twenty-five measures of wine (about 225 gallons). And when any of the saints shall take hold of one of the clusters, another cluster shall call out, 'I am a better cluster; take me, and bless the Lord through me.' Likewise a grain of wheat shall yield ten thousand ears, and each ear ten thousand grains, each grain ten thousand pounds of pure white flour. And fruits, seeds, and grass shall yield in like proportions. And all the animals, enjoying these fruits of the earth shall live in peace and harmony, obedient to man in entire submission.'

Irenaeus says that:

"The authority for these sayings is Papias, who belonged to an earlier generation, who

heard John speak and was a companion of Polycarp. This passage comes from the fourth of his five books. He adds, 'These things are credible to believers. And when the traitor Judas was sceptical and asked, 'How will the Lord effect such produce?', the Lord said, 'Those who come to that era shall see' ". *The Early Christian Fathers*, edited and translated by Henry Bettenson, Oxford University Press, 1956, pages 137-138.

Another church-father of that long ago era, Tertullian (flourished about 200 A.D.) wrote:

"For we also hold that a kingdom has been promised to us on earth, but before (we attain) heaven: but in another state than this, as being after the (first) resurrection. This will last for a thousand years, in a city of God's making, Jerusalem sent down from heaven which the Apostle also designates as 'our mother from above' (Galatians 4,26) and in proclaiming that 'our *Politeuma*', that is, citizenship, 'is in heaven' (Philippians 3,20), he surely ascribes it to a heavenly city. Ezekiel knew that city (Ezekiel 48,30ff.), and the Apostle John saw it (Revelation 21,2ff.), and the Word of the New Prophecy which dwells in our faith witnesses to it so that it even foretold the appearance of the likeness of that city to serve as a sign before its manifestation before men's eyes. In fact this prophecy was just lately fulfilled in the course of the eastern expedition. For it is a fact attested even by the heathen that in Judea a city was suspended from heaven for a short space in the early morning during a period of forty days. . . We say that this is the city designed by God for the reception of the saints at the (first) resurrection, and for their cherishing with abundance of all goods, spiritual goods to be sure, in compensation for the goods we have despised or lost in this age. For indeed it is right and worthy of God that his servants should also rejoice in the place where they suffered affliction in his name. This is the purpose of that kingdom; which will last a thousand years, during which period the saints will rise sooner or later, according to their degrees of merit, and then when the resurrection of the saints is completed, the destruction of the world and the conflagration of judgment will be effected; and we shall be 'changed in a moment' (1 Corinthians 15,52-53) into the angelic substance, by the 'putting on of incorruption' and we shall be transferred into the celestial kingdom." (*Adversus Marcionem*), *ibid*, pages 226-227.

Only two quotations from church-fathers, in support of their belief that the Scriptures do indeed hold forth a millennialistic hope for believers in God and in His Son. The broad features of chiliasm can be noted in the two quotations. They are broad generalities only. Prof. Franz Pieper is joined by others in saying that the specifics of the supposed chiliastic reign of Christ on earth have almost as many varieties as supporters.

Fascinating and interesting as their excerpts are, our concern in referring to the church-fathers is to ask whether they did teach a doctrine which is, in truth, taught in the Scriptures.

The Lutheran Confessions answer "no!", as we have heard. Lutherans of later times who have remained true to the Confessions likewise say "no, there is no basis in the Scriptures for teaching millennialism in any of its forms." C.F.W. Walther discussed the teachings of these church-fathers: Papias, Justin Martyr, Irenaeus, Hippolyte, Cyprian, Clement of Alexandria, Melito, Barsedan, Commodian, Victorinus, Methodius, and "particularly the renowned Lactantius," before saying: "Thus we have shared with our readers in the foregoing the chief points concerning the 1,000 year rule which have come to us from the writings of the patricians. . . We believe. . . that no Lutheran who accepts the 17th Article of the Augsburg Confession without a *reservatio mentalis* (mental reservation), can demand tolerance or authorization in our churches of the chiliasm of the church-fathers. Because, that the church-fathers, who were chiliasts, have indulged in gross chiliasm is undeniable." (*Lehre und Wehre*, Jahrgang 18, No. 4; April 1872).

Pastor A. K. Sagen, of the old Norwegian Synod, prepared an essay on Chiliasm for a pastoral conference at LaCrosse, Wisconsin, which he later published in booklet form in 1896. Pastor Sagen likewise discusses the church-fathers with references to their having taught chiliasm, and concludes with this belief: "That which should be drawn from this discussion is therefore this, that the chiliastic interpretation is false and dangerous, first,

because it contradicts the nature and essence of Christ's Kingdom; second, because it contradicts the analogy of faith; and third, because it has no basis in Scripture." This is a good, clear, brief analysis of Chiliasm.

When the Rev. Christian Anderson read his essay on *De sidste tider* (The Last Times) to the 1937 convention of our church-body, which met in Our Savior's Lutheran Church in Madison, Wisconsin, he echoed the "no" to Chiliasm, saying: "These, as well as many other clear places in Scripture show that we are not to believe that Christ will first set up a kingdom on earth over which He shall reign for a thousand years before He comes to complete the judgment," (*Synod Report*, 1937, page 16).

The Rev. Albert Barnes, not a Lutheran, but familiar to many pastors especially through his *Notes* on the books of the Old and New Testaments, has included in his "remarks" on 1 Thessalonians 4,13-18, a convincing argument for not believing that the Scriptures espouse Chiliasm. Barnes believes that any doctrine that has to be based upon the fanciful reasonings of chiliasts cannot possibly be Scriptural. He thinks that if the Holy Ghost, by whose working the holy writers wrote, had intended there to be a chiliastic strain to the New Testament, that Paul, or some other holy writer, would have been provided by that Holy Ghost with a completely clear and absolutely sublime and rhapsodic description of the earthly reign of the Savior. But there is none.

During the early- and mid-19th century, when various small Lutheran bodies in America were going through the process of finding spiritual brethren, in hopes of merging and establishing a larger fellowship, the question of millennialism was one of the points which, in some instances, prevented the declaration of spiritual fellowship existing. Then, as before, and as later also, not all church bodies believed it necessary to be too fastidious in establishing such full and complete doctrinal agreement before announcing to one another and to the world that they could establish a larger union. One of the points of contention between the General Council and our Norwegian-Missouri-Wisconsin Synod "fathers" was Chiliasm. General Council statements on the subject did not satisfy, for example, a man such as U. V. Koren. In his article, "The First Meeting of the General Council," he writes: "We will not allow ourselves to comment on the doctrine of the so-called thousand-year-reign (Chiliasm), except that every Lutheran catechumen should know that it is clearly and undeniably taught in the Holy Scripture that when the Lord comes to earth the next time, that it will be to judge the living and the dead; that we have the command to be prepared at all times for the Lord's return, that the Christian Church here upon earth will always be militant, and that according to God's Word there is therefore no place for this dream, that before Judgment Day the Lord will reign here upon earth with the elect in glory and gladness for 1,000 years," (*Samlede Skrifter*, Volume III, page 72).

In this portion, we have been discussing abuses of the Scriptural doctrine of the Last Things, so far with specific reference to chiliasm. There is another matter which can concern us briefly.

It has to do with the signs which Jesus says will precede His coming, and the date of His coming. From time to time we are told by various religious persons or groups that the Lord Christ will return to earth on a specific date, at a specific hour. Whatever the source of their information, we know that they do not know what they are talking of, for we have this word of Christ in answer: "But of that day and that hour knoweth no man, no, not the angels of heaven, but my Father only," Matthew 24,36.

Are the signs of Christ's Return being fulfilled? Even a casual questioner asks it. Dr. Pieper has this: "Like Luther, we must, on the one hand, speak guardedly on this point; on the other hand, however, we shall have to say with him 'that the greater part of these signs have already occurred and not many others are to be expected.' These signs, it should be added, are purposely so designed as to make computing the exact time of Christ's return impossible, with a view to keeping Christians constantly alert. The Lord warns (Matthew 24,42): 'Watch, therefore, for ye know not what hour your Lord doth come.' " *Christian Dogmatics*, Volume III, page 519.

III Looking Unto Our Blessed Hope

That it is a blessed hope toward which our expectation of the glorious appearing of our

great God and Savior Jesus Christ points cannot be denied by believers. Nor can it be questioned that the world about us is in need of receiving such hope, with its blessed assurances, now, at this time in mankind's history, as before.

We are challenged by the Scriptures, and by our own understanding of them, and by God's love for a fallen race of men, and by our Savior's Great Commission, and by our loving obedience to Him, to make these glad tidings of great joy known unto the uttermost parts of the earth. For without it, without the blessed hope to which we are directing ourselves, great masses of humanity, still strangers and foreigners to the commonwealth of spiritual Israel, are being swept along in the tides of ungodly and anti-godly philosophies toward a destruction that is as inevitable, as terrible and terrifying, as eternal; as that towards which Christian hearts are turned, is precious.

The return of Christ to judge the living and the dead will be that, a judgment. It will be a just and a righteous judgment, for all that our Lord does is just and righteous. Christ the Judge will come to judge the living and the dead on the basis of whether they possess or did possess at their moment of death a true faith in Him as their Lord and Savior. He will make no mistakes, no misjudgments, no misinterpretations, for He it is who "searcheth the reins and hearts," Revelation 2,23. He it is who knows all things, yea, the secret and deep things of the human heart, which the prophet Jeremiah says is "desperately wicked," 17,9. The returning Christ of judgment will look beneath the surface, beneath the sins that often are obvious to the eyes of mortals. With the eyes which we possess, we may know of the same sin having been committed by two different people. To the eye, both are guilty, both could be condemned with perfect justice. The Lord, however, sees deeper. He looks upon the heart. He will see in the one case that the sinner has erred in weakness or ignorance, that the sinner is experiencing that struggle between knowing what is right and pleasing to God, and doing it. The Lord will see the repentant heart of the one sinner, pleading the mercies of God upon himself for the sake of all that Christ is and has done. For them that are in Christ Jesus there is no condemnation, Romans 8,1. There is forgiveness, grace, mercy and life. The other sinner may be guilty of the same thing, the same offense against the holy and righteous majesty of God, but this other sinner has turned himself into a vastly different and telling contrast to the direction in which the first sinner has been turned by the Lord. This second sinner has hardened himself to the point where he boasts of things of which he ought to be ashamed. This second sinner counts it a small thing that he is guilty of many, or most, of the things of which everyone else is guilty. In his, or her, mind the things of the spirit of God count for little, or nothing. He is on the broad way that leads to destruction, in company with so many others, with no desire, no thought, of getting off that road onto the path that leads to life, though it be strait and narrow. The sins have not condemned him (they can be forgiven), but unbelief has. "... he that believeth not shall be damned." Mark 16,16.

Upon him the wrath of God will have to descend in all its terrible and terrifying fullness. He will know the thirst which parched the tongue of the Rich Man in hell, as Jesus told in the Parable, Luke 16,24. This sinner will find to be true what the writer of the Epistle to the Hebrews says, that "it is a fearful thing to fall into the hands of the living God," 10,31. This sinner will know the lake of fire burning with brimstone, Revelation 19,20, et al. This one will know, and know it too late, that hell is not just a rough life on earth, but more, eternal separation from God. The coming of Christ on the Last Day will be a day of dread, of indescribable horror, to too many; and here we speak as those who love the souls which Christ has redeemed.

If sinners are to live in peace during their lives on earth, and if they are to depart in peace, it can never be in the peace of this world. The world gives even little of its peace. The mood of the times has to be described by such words as these: ugly, unsure, uncertain, apprehensive, suspicious, fearful. When the world speaks of peace, it is of a dream that does not come true. It is a word that is almost empty of meaning. There is so little living in peace in this world and there is no chance of departing this life in the world's peace and entering into the heavenly peace. The world itself will pass away and the love of the world and of the things of the world is not of the Father. The world cannot and does not contribute to the blessed, peaceful departure of anyone. Yet, having only

the world as their teacher, uncounted souls are perishing each day, a sober fact which ought to prompt those who themselves are looking for that blessed hope and glorious appearing of the great God and Savior Jesus Christ, to devote themselves to doing all that is within their power to turn as many as possible unto that path which leads to life, in the fullness of that life, as we have discussed, and as we shall continue to discuss.

In a brief novel, the Russian exile, Aleksandr Solzhenitsyn, describes *One Day in the Life of Ivan Denisovich*. Ivan is a prisoner in a Russian workcamp in the cold north of the Soviet Union. His day is typical, consisting of working amid almost inhuman conditions, surrounded by fellow-prisoners, not all of whom are pleasant to live with. They are prisoners of a system that exerts its next-to-almighty power and influence over every aspect, every moment of their lives. The cumulative weight of the experience, and of the novel, is close to oppressive. Ivan knows some small joys, even during this typical day, but they are few and really inconsequential. The novel closes with this gloomy thought: "There were three thousand six hundred and fifty three days like this in his sentence, from reveille to lights out. The three extra ones were because of the leap years," It must be something like that one day in the life of Ivan Denisovich to live in this world without the blessed hope that the great and glorious appearing of our Lord and Savior, Jesus Christ, gives to those who believe.

There is a strong sanctifying influence in the Christian's belief in the blessed hope which is before him. The salvation which Christ brings teaches His people to deny ungodliness and worldly lusts, to live soberly, righteously, and godly, in this present world, as Paul speaks of it to Titus. There is a strong sustaining power in it, for whatever troubles, persecutions, afflictions, which they may be called upon to endure in their lifetimes here, those lifetimes are short in comparison with eternity, and their sufferings not worthy of mention in comparison with the joy that is set before them. The gain is so great that physical sufferings and sufferings for righteousness' sake, pale in comparison. "Be thou faithful unto death, and I will give thee a crown of life," Revelation 1,10b, says our Savior to the church which was at Smyrna.

When the Day arrives, when Christ shall descend from the heavens in all of His glory to judge the living and the dead, believers, Christians, will be reunited in body and soul and then they shall forever be with the Lord. The apostle says we are to comfort one another with these words, cp. 1 Thessalonians 4,13-18.

It is the New Jerusalem which is before us now and which will receive us finally. It is to the final consummation of our blessed hope which we address ourselves. When we attempt to contemplate the New Jerusalem, we attempt to rise above ourselves into a place of which we now know only in part, I Corinthians 13,12. When he later wrote of this City of which he had been permitted to have a glimpse, Paul said: "I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell; God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter," 2 Corinthians 12,1b-4.

When the aged elder of the Church, St. John, was given a similar glimpse into the New Jerusalem, he wrote as the Lord supplied him with his words: "I, John, who am also your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; . . . After this I looked, and behold a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter," Revelation 1,9-11; 4,1.

In his eleventh chapter, the writer of the Epistle to the Hebrews speaks of Abraham and says of him: "For he looked for a city which hath foundations, whose builder and maker is God," vs. 10. When this same writer has listed the heroes and heroines of faith, he says of them: "These all died in faith, not having received the promises, but having

seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: Wherefore God is not ashamed to be called their God: for he hath prepared for them a city," verses 13-16.

We are in this same place on our way, if we believe in the Lord Jesus Christ, that we have this blessed hope of the glorious appearing of our great God and Savior, that we declare plainly that we also seek a country, the city which God has prepared, the "city which hath foundations, whose builder and maker is God."

The goal of our blessed hope, the City in which we already have citizenship when we believe that Jesus Christ "was delivered for our offenses, and was raised again for our justification," Romans 4,25, the City to which we believe that Christ will eventually bid us enter, is described in the Revelation of St. John the Divine, chapters 21 and 22. Beautiful and moving as his words are, we realize that no human language can adequately communicate its splendors, that the best we can expect to receive on this side of it, is only an inkling.

Similarly, any attempts to describe the final and full appropriation of that blessed hope will fail to picture it adequately. The lack is in ourselves, in our own inabilities in this life to grasp fully the life that is to come. The lack is not in God, nor in this City, which He has both founded and built. A number of questions rush naturally into the minds of those whose thoughts are in the New Jerusalem, on that blessed hope, while their bodies remain below.

Because of his understanding of spiritual things and because of the clarity of his writings, we turn to Dr. Martin Luther for just one of his answers to questions which we ourselves are asking. In his exposition of Galatians 4,7, Luther says that the blessedness awaiting us beyond death is indescribable:

"This heritage of ours is, as Paul says elsewhere (2 Corinthians 9,15), inexpressible. And if anyone could believe with certain and constant faith that he is a child and an heir of God, and could comprehend the magnitude of this fact, he would consider whatever there is of power and wealth in all the realms of the world to be contemptible and filthy in comparison with this celestial heritage of his. . . Then, too, he would eagerly desire with Paul to depart and to be with Christ, and nothing more pleasing could happen to him than an early (*praematura*) death. He would embrace this as the most joyful peace; for he would know that it is the end of all his evils and that through it he comes to his heritage, etc. In fact, the man who believed this with a perfect faith would not stay alive long but would immediately be consumed by excessive joy." (*What Luther Says*, Volume II, #1900).

Who are the eternal residents, the favored citizens of this City of all cities, those in whom this blessed hope has been kindled by God Himself, and preserved in them? and how have they come there?

We know the names of some of them, as we know the means by which they have arrived safely there. The aforementioned eleventh chapter of the Epistle to the Hebrews lists some of them:

Abel, who "By faith. . . offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous. . ."

Enoch, who "By faith. . . was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."

Noah, who "By faith. . . became heir of the righteousness which is by faith."
Abraham, who "By faith. . . looked for a city which hath foundations, whose builder and maker is God."

Sarah, who "Through faith. . . received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised."

Also there, by the testimony of God Himself in His sacred record, are Isaac, Jacob,

Joseph, Moses, Rahab, Gideon, Barak, Samson, Jephthah, David, and Samuel. They are mentioned by name.

"The prophets" are listed as a group, of whom the writer of the Epistle says: "And these all, having obtained a good report through faith, . . ." We know their names and we know the faith to which they testified. There is Job, who wrote the stirring, immortal words: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me," 19,25-27. There is Isaiah, of the brilliant 53rd chapter: "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed," vs. 5. There is Jeremiah, who wrote of the Lord: "For I will forgive their iniquity; and I will remember their sin no more," 31,34. There is Ezekiel, who recorded this word of the Lord: "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will given them a heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God," 11,19-20. And on through the list of prophets.

Paul is there. He has to be, for he has written so convincingly of Christ and of His victory over death, and so confidently to Timothy: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing," 2 Timothy 4,7-8.

Peter is there, for it is he who has written of his and of our redemption: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot," 1 Peter 1,18-19.

Do we doubt that Martin Luther is there, having heard his words that seem almost to breathe the air of that blessed hope? On February 17, 1546, he lay in Eisleben, the German city in which he was born. Life was leaving his frame. His long-time colleague, Dr. Justus Jonas, put his mouth close to Luther's ear and asked him: "Reverend father, do you remain fixed in faith in Christ and in His doctrine as you have preached it?" "Yes," answered Luther, loudly and clearly. (cp. *This is Luther*, Ewald Plass, p. 382).

But these are noted figures of the past. Myriads of lesser known believers who looked for that blessed hope have found it to be true that Jesus is correct in saying to His disciples: "In my Father's house are many mansions," John 14,2. They were known and loved by their families, their neighbors, their friends and associates; but unknown beyond the confines of their own localities. They have been and are known by the Lord, and their names have been inscribed in the Book of Life, written there in the Father's hand.

Those who look for that blessed hope and glorious appearing know, as the Apostle knew, that "henceforth there is laid up for me a crown of righteousness. . ."

"A crown of righteousness." God offers it. Believers receive it. It is Christ's sinlessness, more than enough to cover their sins. It is eternal life, the gift of God, given by our righteous Lord, to all who believe in Him. This, to *hope* for, instead of fearing death, which is the wages of sin.

"I am ready! I am among those who look for this blessed hope!"

Are the words an empty boast, a presumptuous error, on the part of people who have been deceived? Is it assuming too much for a person to think he knows ahead of time where he is going to be in eternity? Is this Christian who lives in such faith, and then dies in it, to be pitied for a lifetime of Christian faith and for his or her hope of this glorious bliss? Will he be, in eternity, one of those most miserable men, for whom Christ was of use only in this life, but not in the next? No. Not if the Bible is true. Not if we believe what it teaches and pray with the psalmist: "Unto thee, O Lord, do I lift up my soul. O my God, I trust in thee: let me not be ashamed, . . . O keep my soul, and deliver me; let me not be ashamed; for I put my trust in thee," 25,1-2,20.

Such faith inspires prayers and hymns, among them:

*"Now opens the Father's house above,
The names of the blest are given;
Lord, gather us there; let none we love
Be missed in the joys of heaven.
Vouchsafe Thou us all a place with Thee;
We ask through our dear Redeemer.*

*"O Jesus, draw near my dying bed,
And take me into Thy keeping,
And say when my spirit hence is fled:
'This child is not dead, but sleeping.'
And leave me not, Savior, till I rise,
To praise Thee in life eternal."*

—Lutheran Hymary, #506, sts. 6 & 7

"Here we have no continuing city, but we seek one to come," Hebrews 14,14. This truth is evident at every funeral, That "time to die" of which wise Solomon wrote (Ecclesiastes 3,2) does come. Death has passed upon us all because of sin. But the story does not end there. Through His Son, our Lord has given us a blessed hope.

Though we sorrow at the death of Christian loved ones, it is not to be, and it need not be, the sorrow of those who have no hope. Though there be tears, we expect that the Lord will wipe them away, according to His promise, (Revelation 21,4). Though there be lonesomeness for the departed, we do not wish them with us again, because their passing has brought them gain that is incomparable with anything that earth can offer.

We are blessed in believing in the hope of our true home, the eternal residence of God's faithful pilgrims. He has prepared an eternal home for His people. Moved by His love and compassion for a sinful world "He gave his only begotten Son, so that whosoever believeth in him should not perish, but have everlasting life," John 3,16.

"Christ came, who is over all, God blessed forever," Romans 9,5; 2 Corinthians 11,31. The Lord gave His Son "a name that is above every name, that at the name of Jesus every knee should bow, . . . and that every tongue should confess that Jesus is Lord to the glory of God the Father," Philippians 2,9-11. And "if we with our mouths confess the Lord Jesus Christ and believe in our hearts that God has raised him from the dead, we shall be saved," Romans 10,9, to live in the glorious fulfillment of our blessed hope, at the dawning of that Great Day of the Lord.

It is not by works of righteousness which we have done that we live in this blessed hope, or eventually gain admittance to that blessed home. It is solely by God's grace through faith in Christ, who was crucified for our sins and raised again for our justification. God's children live now by faith and they will be eternally with Him, in full realization of the blessed hope, which the Holy Spirit has planted, watered, and increased in their hearts through the preaching and teaching that is done in Christian congregations where the things which have occupied us now have been the regular fare served up by faithful pastors and teachers. Here too, a negative and a positive side are to be seen. The negative is a refutation of chiliastic dreams. The positive is an appreciation of what we already possess by God's grace. Dr. Pieper is again pertinent: "In short, according to the explanation which Scripture itself offers, the promises in Holy Writ to which Chiliasm appeals, are consummated in all that the church of the New Testament already has by faith in the Gospel, and looks forward to in heaven," (*Christian Dogmatics*, Volume III, page 523).

The eternal destination is the Father's house of many mansions, prepared by the Lord Jesus. It is indeed a City whose Builder and Maker is God. It is a City of great size, for it must accomodate all His faithful people of the centuries, who, coming to the end of their earthly pilgrimage with Him, need a place in which to continue in company with their Lord. It is a City of Beauty, for it is the City of God. His shining light makes the light of the sun dim by comparison, and unnecessary. It is the City in which the faithful join in singing loud hallelujahs to the King of kings and Lord of lords.

Into this City come God's faithful pilgrims, people who did not expect their life on earth to continue forever; people who did not want to live on earth forever, because God

had given them hope of something better, at the glorious appearing of their great God and Savior, God's faithful pilgrims,

*"Den store hvide Flok. . ."
the ". . . host, arrayed in white. . .
Lo, these are they of glorious fame
Who from the great affliction came
And in the flood of Jesus' blood
Are cleansed from guilt and blame.
Now gathered in the holy place,
Their voices they in worship raise,
Their anthems swell where God doth dwell,
In angels' songs of praise."*

—*Lutheran Hymnary*, #492, st. 1

Martin Luther leads us in prayer: "May our Lord Jesus Christ perfect His work which He has begun in us, and may He hasten that Day of our redemption for which, by the grace of God, we long with uplifted heads and for which we sigh and wait in pure faith and with a good conscience. In these we have served an ungrateful world, which is the incorrigible enemy of its own salvation, to say nothing of our salvation. Come, Lord Jesus! And let him who loves Thee say: Come, Lord Jesus! Amen." (*What Luther Says*, Volume II, #2185).

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. . . He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus. . . The grace of our Lord Jesus Christ be with you all. Amen." Revelation 22,17,20-21.

*

REPORT OF THE DOCTRINAL COMMITTEE

The Synod's Doctrinal Committee for the year 1974-75 was composed of the following members: Prof. J. B. Madson, Chairman; Prof. B. W. Teigen, secretary; the Rev. Warren Granke; the Rev. Theodore Aaberg; Dr. Willis Anthony; and Mr. Walter Meyer. President Orvick also served as an advisory member of the Committee, together with Vice President Wilhelm Petersen. It is with sorrow that we announce the death of one of the members last December, namely, Mr. Walter Meyer. He had been a faithful member of the Committee, attending quite regularly until the last months of his life. The Committee officers were able to attend his funeral, held at Our Savior's Lutheran Church, Princeton, Minnesota. Blessed be his memory.

Much of the Doctrinal Committee's work consists in study at home, keeping up on the theological trends of the times and preparing papers for discussion before the Committee. This past year, however, has also been an exceedingly busy one for the Committee in terms of attendance at meetings. Three regular meetings were held on September 16 and 17; December 2 and 3, 1974; and May 12 and 13, 1975. In addition, the Committee or representatives from the Committee attended the Evangelical Lutheran Confessional Forum meeting at Watertown, Wisconsin, October 21-22, 1974; October 30, 1974, in Mankato, a meeting with Dr. Manfred Roensch of the Doctrinal Committee of SELK (Independent Evangelical Lutheran Church of Germany); the General Pastoral Conference of the ELS, in Mankato, January 14-16, 1975; February 5, 1975, a meeting with LC-MS members of their Commission on Theology and Church Fellowship; and on February 17-18, a meeting with members of the Conference of Authentic Lutherans (formerly members of the FAL).

SELK

Our Synod has been in fellowship with the old Saxon Free Church in Germany since our entry into the Synodical Conference, and since 1948 with the so-called Breslau Lutheran Free Church. On June 25, 1973, these two churches, together with the Old Independent Lutheran Church in Germany, merged to form the Independent Evangelical Lutheran Church (SELK). The doctrinal agreement was based not only on the Scriptures and the Book of Concord of 1580 but also on the Saxon-Breslau Theses adopted in 1948.

On October 30, 1974, the Doctrinal Committee was able to have a meeting with Dr. Manfred Roensch, who was chairman of the Doctrinal Committee of the SELK. This was a helpful meeting since Dr. Roensch was able to give considerable background of this new church body. He pointed out that there are some difficulties when several smaller groups with different traditions merge, and he observed that the Old Saxon Free Church, because of its association with the old Synodical Conference, was dogmatically the clearest in its doctrinal presentations. He also stated that the other churches have come more and more into line with the Old Saxon Free Church. Dr. Roensch further made the point that the new church accepts what it has confessed in all its formal confessions and that it expects all its pastors and teachers to live according to them. In accordance with this, for example, the newly organized SELK reaffirmed a Declaration of *Status Confessionis* (this is a technical name for a strong public notice to a church with whom it is in confessional fellowship that it must slough off its doctrinal aberrations because the errors found in its midst cannot be tolerated in the church of God) which the Saxon Free Church and the Breslau Synod had made to the LC-MS several years earlier. A year ago SELK celebrated the 25th anniversary of the founding of its seminary at Oberursel. This is a seminary with which we are quite well acquainted since three of its faculty members have been on the Bethany campus in recent years to lecture.

Another smaller independent Lutheran Free Church closely affiliated with the Wisconsin Evangelical Lutheran Synod, called the *Bekennntnis Kirche* (the Confessional Church), in July 1974 resolved to have fellowship with the new SELK and ultimately to merge with it.

The Doctrinal Committee takes note of the fact that there are several unresolved issues between WELS and SELK over the understanding of the 1973 so-called Mequon Agreement between the representatives of those two churches (see the ELS Synod Report, 1974, p. 62). We greatly desire that these problems can be settled in a God-pleasing manner.

THE LC-MS

The members of our synod have no doubt read a great deal in the secular press about the theological struggle going on within the Lutheran Church-Missouri Synod since the New Orleans Convention in July 1973. They have also received reliable information regarding this struggle from the reports of the Doctrinal Committee and from the pages of the *Lutheran Sentinel*. It has become evident that a large group within the LC-MS is determined to cleanse that Synod of the doctrinal errors that had infiltrated it during the last twenty-five years and that had become entrenched especially among some of its leading officials and its terminal schools. It was most heartening to all confessional Lutherans that the 1973 New Orleans Convention adopted two important resolutions: Resolution 3-01, which declared that President J. A. O. Preus' "A Statement of Scriptural and Confessional Principles" was in harmony with the Word of God and that it expressed the synod's position on current doctrinal issues; and Resolution 3-09 declared that the Faculty Majority Position was in violation of the Scriptures and the Lutheran Confessions. The delegates thereby gave support to President Preus and his fellow conservatives in rejecting the Historical Critical Method of Interpreting Scripture, which denies the plenary inspiration of Scripture and its inerrancy. The latter resolution further charged the St. Louis Faculty Majority and its adherents with being guilty of three false doctrines: 1) abolishing the *formal* principle (i.e., that all doctrines are derived from Scripture); 2) "Gospel Reductionism" (i.e., making the Gospel in its narrow sense the *only* source for all doctrine and life); 3) denying the so-called Third Use of the Law (i.e., that it serves as a guide for Christian behavior). In no uncertain terms this resolution declared that God does not countenance a unionistic spirit which tolerates false doctrine in any way or sanctions diversity of teaching, for God's truth can in no way be compromised with error. The resolution then concluded with quoting the Formula of Concord, that error such as those propounded by the St. Louis Faculty Majority "cannot be tolerated in the church of God, much less be excused and defended."

The question that has concerned all former brethren of the LC-MS was the one of how deeply the sense of these excellent resolutions had permeated the present leadership and the rank and file of the Missourians, and how effectively these resolutions were being implemented.

When President Preus, acting in accordance with resolutions of his synod at Denver and New Orleans, asked President Orvick for an opportunity to meet with representatives of the ELS, The Doctrinal Committee at its September 16, 1974 meeting resolved to meet with representatives of the LC-MS Commission on Theology and Church Relations (CTCR) to determine firsthand what the impact of the New Orleans resolutions was having on that church body. The meeting was to be regarded as an informal one and it was to be held outside the framework of fellowship.

The meeting took place at Minneapolis on February 5, 1975, with five representatives from each synod present. The exchange of information and the ensuing discussions were open and frank. It was evident that the LC-MS leadership was trying to rid itself of the cancer that had invaded its church body, but

that it was attempting to do this without destroying the body itself. And it seemed to be making some progress. But it was evident that the problems that have plagued them would not be solved unless their July 1975 convention at Anaheim speaks once again to the theological issues and indicates that the LC-MS as a whole intends to make these decisions stick.

As far as our synod is concerned, we should encourage the Confessional Lutherans in the LC-MS to be faithful in defending and proclaiming the heritage they have and pray that God will give them strength to fight the battle for God's Truth with the Sword of the Spirit.

THE CHURCH AND MINISTRY

The issue of certain aspects of the doctrine of the church and ministry, which has been under discussion for several years within the Synod, has continued to receive considerable time and study. Progress has been made in that the two differing positions have been more carefully defined so that one can more easily see where the differences arise. Last January the General Pastoral Conference, in keeping with the 1974 Synod resolution (1974 Report, p. 66), devoted two days to a study of the issues. As a next step in the discussion, it resolved to ask the Circuit Pastoral Conferences to study the Thiensville Theses of 1932 (adopted by representatives of the LC-MS and WELS) and to report the results of their studies to the next General Pastoral Conference. Presumably the president of the Synod will bring the matter back to the Convention of the Synod when it is necessary (1974 Report, p. 66).

The Doctrinal Committee has continued an intensive study of the doctrines involved. Since two members of the Committee have presented papers on the topic in extended form, it was resolved by the Doctrinal Committee that the rest of the members of the Doctrinal Committee were to become an *ad hoc* committee to prepare statements representing their position on the Church and the Ministry for study by the whole Doctrinal Committee and eventual adoption. The *Ad Hoc* Committee will report to the entire Doctrinal Committee in the near future. The Doctrinal Committee, in accord with the Synodical Resolution (1974 S.R., p. 66), is in the process of studying the LCR position on the church and ministry through the Romoser papers which were forwarded to the Committee by the LCR Commission on Doctrine and Practice.

FAL

In 1971 a group of pastors and congregations broke away from the LC-MS for doctrinal reasons and organized the Federation for Authentic Lutheranism (FAL). After discussions with this group, our Synod declared itself in fellowship with it, as did our sister-synod the Wisconsin Evangelical Lutheran Synod. In January, 1975, several of the congregations and pastors withdrew from the FAL for administrative reasons, forming a loose federation called The Conference of Authentic Lutherans (CAL). This occasioned some tensions among these and the remaining members of the FAL.

On February 17, our Doctrinal Committee met with four of these pastors and one layman from the CAL at Mankato. At this meeting, Pastor Harry Marks of North Hollywood, California, read a paper which the CAL had adopted, "*In Statu Confessionis* (A State of Confessional Protest)". This paper acknowledges with Article X of the Formula of Concord that one's confession of God's truth must always be true in word and in deed, and then the paper endeavors to define more precisely the implications of the state of confessional protest in actual practice. The members of the ELS Doctrinal Committee found nothing wrong with regard to the doctrinal nature of this presentation. And it sees no doctrinal differences between those who left FAL and those who did not, since both hold to the Confessional Principle regarding church fellowship, although they may have some difference of opinion as to how rigidly one is in all cases to hold to a

formal confession of faith over against an informal confession of an individual in extending the hand of fellowship in these troubled times when some church bodies are obviously in a state of doctrinal flux.

Since the matter of governmental aid to church institutions which are church-related had also been raised at the Confessional Lutheran Forum last October, our Doctrinal Committee had asked B. W. Teigen to present for consideration a paper, "Some Thoughts on Governmental Aid to Educational Institutions Which are Church-Related." From the ensuing discussion, it was evident that there was agreement that the receiving of governmental aid was not in itself contrary to the Scripture, but that since it was an adaphoron there could well be differences regarding the practice in this area.

It is the hope of the Doctrinal Committee that the tensions which arose within the FAL can be settled in a brotherly and amicable way.

BIBLE TRANSLATIONS

The wave of new bible translations that has engulfed us the last twenty-five years raises concern about the need for some conformity in these translations democratically arrived at, about the appropriateness of their literary style for the pulpit and pew, and about their doctrinal bias. One of the early revisions (the RSV) was generally deemed unsatisfactory chiefly because it at times refrained from producing all that the original text had to say regarding the deity of our Lord Jesus Christ. Many of the more recent translations may have attempted to rectify this bias and at the same time make the Bible more readable by reducing what some considered difficult language to a more easily digested style. It might be questionable as to how effective these attempts have been, but there is no question that while some of these translations may be more easily understood and may have been translated more accurately with regard to the divinity of our Lord, they have serious deficiencies in their translations which touch on doctrinal matters. Sometimes, in the interest of an Arminian, synergistic theology, they grossly mistranslate the original passage where it emphasizes that we are justified by grace alone through faith, without the deeds of the law, thus minimizing the Scriptural doctrine that God works in us both to will and to do of His good pleasure (e.g., "The Living Bible"). Pastors are, therefore, not satisfied and they will use great caution in advocating new translations.

The Doctrinal Committee recommends no particular translation other than the tried and the true, but it has taken note of the fact that one recent translation of the New Testament seems to have considerable merit, and it is finding favor with the pastors. It is the New International Version (NIV). The Doctrinal Committee has an informal working agreement with the Executive Secretary of the "Holy Bible-New International Version," Dr. Edwin H. Palmer, by which our Synod can give to him its reactions to the Old Testament translations before they are finalized. Prof. Juul B. Madson heads up a sub-committee on translations. To date we have received about a dozen tentatively finished books of the Old Testament. The two other members of the Committee working with Prof. Madson in studying these translations are Prof. R. E. Honsey and Pastor Mark Harstad. The Committee will soon be sending in some suggestions for consideration when the translations are put in their final form. Since it is possible that the NIV New Testament translation may be open for a final revision in five or six years, the Doctrinal Committee urges all those who are using the NIV to send their suggestions for possible changes in the text to Prof. Madson.

FRATERNAL ORGANIZATIONS

Pastor Warren Granke heads the sub-committee on Fraternal Organizations. This Committee is making a new study of the so-called main-line lodges to update the material on them. The Committee is also completing its files on lodges

so that the pastors can get detailed information about a particular secret society and also suggestions for tracts, Bible studies, etc. In addition, the sub-committee is preparing popular articles for the *Lutheran Sentinel*. Members of the Synod are urged to write directly to Pastor Warren Granke if they seek information about a particular lodge.

STUDY AND RESEARCH IN DOCTRINAL THEOLOGY

It is a little over five years ago that President Orvick and the sainted pastor, T. N. Teigen, inaugurated a program to get as many of our pastors as possible involved in in-depth studies in theology and then to share the fruits of their labors with all of the clergy. In reviewing the program, we note that several interesting and profitable studies have resulted, although the Doctrinal Committee quite naturally would like to have seen even more fruit. Two projects which have generated the most enthusiasm are the translation of some of Dr. Walther's great sermons, and the translation of some of Dr. Koren's sermons and other selected theological work of the Fathers of our Synod. So much progress has been made here that the venture has been turned over to the Publications Board for the completion of the project. The Doctrinal Committee is hopeful that this new interest will generate further study and reporting on the part of all pastors, and hence will attempt to continue the project.

THE LORD'S SUPPER IN OUR TIME

In recent years some Reformed and Lutheran groups, both on this continent and in Europe, have declared that they have reached unanimous agreement on the doctrine of the Lord's Supper, that they have settled the differences which had existed for over 450 years between these groups. The two notable examples of this purported agreement are the publication of the book *Marburg Revisited* in this country, and in Europe the adoption of the "Leuenberg Theses" by both Lutheran and Reformed churches. It appears that a formal agreement in Europe between the Reformed and Lutherans churches will be on a massive scale.

Hence the scriptural doctrine of the Lord's Supper has been of great concern to the Doctrinal Committee in recent years. It has begun a systematic study of the Scriptural doctrine of the Sacrament of the Altar by assigning papers to various members of the Committee on "Luther's Doctrine of the Lord's Supper," "Melancthon's Doctrine of the Lord's Supper," and "The Lord's Supper in the Book of Concord." In this way a thorough study and review of this doctrine can be made from the ground up, so that we can better understand what is at stake in the present declarations of agreement. The Committee has also requested Pastor H. A. Theiste, who has access to several large libraries, to record and comment on all the recent literature appearing on the "Leuenberg Theses". In a year the Committee will perhaps have more complete reports to make to the Synod on this doctrine. In the meanwhile the Committee would urge pastors to study and preach more often and in more depth on the themes that apparently do not receive much sermonical treatment today: The Absolution, Baptism, and the Lord's Supper.

SUBJECTIVISM AND SECULARISM

There are, of course, other dangers that confront us in our spiritual journey through this world. Our Lord tells us that He will look to him who is poor and of a contrite spirit and who trembles at His Word (Isaiah 66:2). It is an inestimable blessing to have that Word in its truth and purity, but also a great responsibility devolves upon us to tremble at that Word. This means that we need constantly to be on our guard that we are not overtaken unawares. We must look carefully in all directions, since we may become so absorbed in looking in only one direction for our opportunities to proclaim the Gospel and for the dangers that confront our spiritual life. There are two threats to our spiritual well-being

that have been noted in recent years but which are nevertheless developing greater potential for our downfall than we may realize. One of these dangers President George Orvick brought to our attention in his 1974 Presidential address when he called upon us to avoid the pitfalls of Subjectivism by dedicating ourselves anew to the Lutheran doctrine that the Holy Spirit comes to us only through the Means of Grace. Grace is in the heart of God. It comes to us through Jesus Christ and is proclaimed in His Word. The Gospel of Jesus Christ not only describes the gift of justification but also confers and communicates it so that we have the assurance from Christ's own Word that we are His and that no one shall pluck us out of His hand. We as a Synod can do well to continue studying President Orvick's 1974 message.

Another present danger that we can so easily fall prey to, without being aware of what is happening to us, is called "Secularism"; in other words, the danger of being conformed to this world in our way of thinking, in our habits, and in the listing of our priorities. Serious people are asking more insistently than ever before whether or not we are entering into a "post-Christian era". For example, Rodney Stark and Charles Glock, scholars whose chief work has been to research present changes in religious perspectives and commitments in the United States, suggest that "perhaps at no time since the conversion of Paul has the future of Christianity seemed so uncertain." In these last years there has been developing among us a tremendous surge of secularism that destroys the Christian hope. The watchword today is that every man is to do what is right in his own eyes so that he can set up his own standards for his own convenience, his own needs, and his own temporal goals. We seem to be sinking into the world-wide paganism of Christ's time. We need to examine more closely how these dangers are coming upon us—through our culture, through the media, through education, through our great material wealth. We need to understand again from the Gospel what it means to be crucified with Christ so that we no longer live unto ourselves but unto Him who died for us and rose again, so that we do not lose that lively hope of an inheritance incorruptible and undefiled and that fades not away, reserved in heaven for us.

B. W. Teigen, Secretary

MEMORIAL

April 19, 1975

Rev. A. Merseth
106 13th St., S
Northwood, Iowa 50549

Dear Rev. Merseth:

In compliance with subparagraph 1) your letter of March 25, 1975 announcing the 58th Annual Convention of the ELS, the Voter's Assembly of our congregation met on April 15, 1975 and did make the following resolutions:

1) Regarding Resolution #5, 1974 ELS Report, page 67:

WHEREAS the Synod requests our church to withdraw our 1972 memorial (S.R. 1973, page 48) and

WHEREAS the Synod gives as its reason for making this request the assertion that "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," and

WHEREAS the "answer" of the doctrinal committee (SR 1974, p. 64) does not explain how it is possible for our Synod to be in agreement with FAL about Church and Ministry when we manifestly do not even agree among ourselves on this doctrine; (See SR 1972, p. 47, Resolution #5) but rather merely re-asserts that unity of doctrine and practice does exist between the ELS and FAL;

BE IT THEREFORE RESOLVED that we do not withdraw our memorial of 1972.

2) Regarding resolution #4, 1974 Synod Report, pp. 66f:

WHEREAS the Synod requests our church to withdraw part II of our May 7, 1974 Memorial (SR 1974, pp. 66f) and

WHEREAS the reasons given by the Synod in its resolution for making this request do not answer our concern that one side of a controverted issue is being presented to at least the laymen of our synod (See Lutheran Sentinel of January 24 and February 28, 1974) without presenting the other side; and

WHEREAS the February 27, 1975 Sentinel includes an article about the Pastoral Conference which in our opinion is slanted toward the one side of the issue, and

WHEREAS what has been presented in the Sentinel is at variance with our Synod's historical and official position on this doctrine (see documentations below), and if not corrected must be construed as our official position, and

WHEREAS it is a false and temporary peace which is arrived at by attempting to hide existing controversy (for example, as the LC-MS has done in the Lutheran Witness over the past decades), and such tactics are surely not pleasing to God;

BE IT THEREFORE RESOLVED that we do not withdraw our Memorial of May 7, 1974.

Documentation:

a. January 24, 1974 Sentinel, p. 22: "But there is nothing in the New Testa-

ment, nor in the writings of Luther and the Confessions, which assert that a particular grouping is divinely instituted to the exclusion of any other grouping."

b. The Doctrinal Position of the Norwegian Synod, 1927:

page 12: "The local church is a divine institutions."

page 13: "God has instituted the local congregation . . . God has not instituted the synods as such. We find in the Scriptures no trace of such an organization."

c. 1921 Synod Report:

page 46: "When a congregation is established, by this that those at a definite place confess themselves (to be of) the same Christian faith, unite about God's Word, then this is a congregation of God, a congregation which God Himself has gathered."

page 47: "That such congregations are God's congregations and instituted by Him is evident furthermore from the fact that they are called 'God's flock' . . ."

page 63: "Since there is no Word of God which bids congregations to join together in church bodies, therefore such church bodies are not divinely instituted but still a good and useful arrangement."

d. 1922 Synod Report:

page 30: quoting from Johannes Ylvisaker in Retledning og Forsvar, Vol. 5, page 22: "If we wish to remain standing on Scripture's rock ground, we must certainly say, as sure as the creation of the local congregation is a divine ordinance and must be insisted upon by us to be such, that certain it is also, that an outwardly organized creation of a church body is something, which strictly speaking is in the province of Christian freedom and is not according to a direct divine command."

e. 1925 Synod Report, pages 90, 91, and 93:

"The congregation is a divine institution . . ."

"A Synod differs from a congregation in that it is not a divine but a human institution."

This concludes the motions, resolutions, plus documentations the Assembly directed me to submit.

Yours in Christ,

DONALD H. RUSSELL, Secretary for
Voter's Assembly
Lakewood Evangelical Lutheran Church

MEMORIAL

The Rev. George M. Orvick, President
The Evangelical Lutheran Synod
2670 Milwaukee St.
Madison, Wis. 53704

Dear Pastor Orvick:

At its regular annual meeting on Jan. 28, 1975, Indian Landing Lutheran Congregation, 650 N. Landing Rd., Rochester, New York, adopted the following resolution which it herewith submits to you as a formal memorial to the Evangelical Lutheran Synod's annual convention in June, 1975.

WHEREAS true Lutheranism, in serious jeopardy in the generation after the death of Martin Luther, was preserved and nurtured by the Formula of Concord of 1577, and

WHEREAS assaults on confessional Lutheranism in our time are in many ways comparable to those which endangered the Lutheran Church in the 16th century, and

WHEREAS the Lutheran Church is now dependent on doctrinal formulations of previous generations which do not respond fully to contemporary heterodoxies, and

WHEREAS a comprehensive document is now needed to reaffirm the faith of Christians in our own fellowship and to provide an international basis and rallying point for future fellowship with true Lutherans outside our present fellowship, therefore

BE IT RESOLVED that the Evangelical Lutheran Synod take appropriate steps to join with confessional Lutherans at home and abroad to produce a *Twentieth Century Formula of Concord* that will deal in precise biblical terms with the heterodoxies of our time and that will establish the truth in controversial issues in accordance with Holy Scripture and the Lutheran Confessions.

Respectfully submitted

Indian Landing Lutheran Church
Rochester, N.Y. 14625
A. Kenneth Grob, Secretary

ACTION OF THE SYNOD

Resolution No. 1: Report of the Doctrinal Committee

WHEREAS, Our Doctrinal Committee has been faithfully functioning according to the "Guidelines of Our Synodical Handbook" and the resolutions of our Synod,

A. BE IT RESOLVED, That we commend them for their efforts to keep us faithful to the Scriptures and mindful of our heritage, and

B. BE IT FURTHER RESOLVED, That we thank them for keeping us actively aware of the circumstances pervading the church today, and

C. BE IT FURTHER RESOLVED, That we encourage them to continue steadfastly in their studies and work as we face the future under God.

Resolution No. 2: Memorial of Lakewood Evangelical Lutheran Church

WHEREAS, The Lakewood Evangelical Lutheran Church in its 1975 memorial reaffirms its memorial to the 1973 convention of our Synod in which it "has presented a memorial expressing fraternal concern and admonition regarding the basis on which we entered into church fellowship with the Federation for Authentic Lutheranism" [1973 S.R., p. 49], and

WHEREAS, Our Synod had previously been in fellowship with the congregations of the former Synodical Conference where the subject of church and ministry was under fraternal study and discussion, and

WHEREAS, Our Synod was in fellowship with the congregations constituting the FAL when we were together in the Synodical Conference, and

WHEREAS, Our Synod, in 1972, declared fellowship with the FAL on the same basis, i.e., there were no new positions different from those held within the Synodical Conference, and

WHEREAS, The General Pastoral Conference and Circuit Pastoral Conferences of our Synod are continuing to study the church and ministry with a view to bringing this subject to a Scriptural conclusion,

A. BE IT RESOLVED, That we ask the Lakewood congregation kindly to withdraw its memorial until such time as it feels that our Synod is not seriously seeking to pursue the subject, and

B. BE IT FURTHER RESOLVED, That our Synod herewith assures the Lakewood congregation that the unity of which we spoke when we declared fellowship with the FAL did not mean to deny any difficulties in the matter of church and ministry in our midst.

Resolution No. 3: A Twentieth Century Formula of Concord

A. *BE IT RESOLVED, That our Synod adopt this memorial as presented, and*

B. *BE IT FURTHER RESOLVED, That the President of our Synod implement this resolution.*

REPORT OF THE BOARD OF MISSIONS

HOME MISSIONS

"I am coming soon . . . I, Jesus, have sent My angel to testify to you these things for the churches. I am the root and the offspring of David, the bright morning star.' And the Spirit and the bride say, 'Come.' And let the one who hears say, 'Come.' And let the one who is thirsty come; let the one who wishes take the water of life without cost." Rev. 22:12-14.

Jesus will return in Judgement soon. It is our great task in missions to bring the Gospel to the whole world before He returns. Our Mission Board has been doing this in Home Missions in 1974 in the following ways:

1. Two members of the Board made an exploratory trip to Florida in July. Several possible mission sites were investigated.
2. Faith Lutheran Church, St. Edward, Nebraska, the Rev. Chris Morales, Pastor, becoming self-supporting on Oct. 31, 1974.
3. Our Savior Lutheran Church, Naples, Florida, and its Pastor, the Rev. George W. Price is applying for permanent membership in the ELS at this Synod meeting. The Board approved its request for mission subsidy in January, 1975.
4. A very successful Women's Missionary Rally was held at West Bend, Wisconsin, on Oct. 19. The Mission Board wishes to continue to promote such rallies throughout the Synod.
5. RE: Resolution No. 4: Automobile allowance, Synod Report, 57th Annual Convention, p. 72. Our Board made a survey of the automobile expenses of our Home Missionaries. After studying the results of this survey the Board raised the 1975 automobile allowance from \$1200 to \$1500.00.
6. In line with the Mission Board Guidelines (see below) the Base Salary was raised from \$6,200.00 to \$6,700.00 for 1975. Inflation in the country and in Central and South America made this necessary.
7. 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 cost of living." The Mission Board in keeping with the "Guidelines" has established the following for fiscal 1976:

Base Salary	\$7,700.00
Car allowance	1,800.00
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	

Subsidies Paid—January-December 1974

Alpena, Michigan—Faith	\$ 1,875.00
Ames, Iowa—Bethany (Vacant)	
Apple Valley, Minn.—Heritage	8,000.00
Brewster, Mass.—Trinity	550.00
Chicago, Ill.—St. Paul's	3,200.00
Chittanango, Manlius, N.Y.	6,600.00
Mason City, Iowa—Central Heights	600.00
St. Edward, Neb.—Faith	500.00
Savannah, Ga.—Christ	10,000.00
Waterloo, Iowa—Pilgrim	5,259.00
	<hr/> \$36,584.00

FOREIGN MISSION REPORT

"For the grace of God that bringeth salvation hath appeared to all men . . . Looking for that blessed hope, and the glorious appearance of the great God and Savior Jesus Christ." Titus 2:11 and 13 The theme and major essay that will grace our convention this year touch on a Bible doctrine that the people of Latin America with whom our missionaries are working hold very dear—the return of our Lord Jesus Christ. Both because of the earthquake localities in which these people live and the poverty conditions under which they survive, the 2nd coming of Christ is one of the Bible truths that they enjoy hearing about the most.

We are again very pleased as a Board to have had well-qualified and dedicated workers in our Latin American missions, whose primary goal has been to prepare the people of these South and Central American countries for the "glorious appearing of the great God and our Savior Jesus Christ." They are preparing their people for this great event by simple teaching and preaching of Law and Gospel. During this past year workers in Peru included: Pastor and Mrs. Robert Moldstad, Pastor and Mrs. James Olsen, Miss Vicki Miller, and Miss Sue Hawkins. In Nicaragua our full time workers have been Pastor and Mrs. Ted Kuster, and David Skogen (he returned to the States in mid year, his term being up.) Summer volunteers included Mr. Ed Spreeman, Miss Cindy Amble, Mr. James Gullixson, Miss Carol Kjenslee and Miss Rhonda Rosenbrook. The last four mentioned were sponsored by our Synod's LYA organization. Miss Margaret Gullixson, who is a public school teacher in San Jose, Costa Rica, has also assisted Pastor Kuster in the work when time would permit. We thank God for the workers that He has given to our Synod in the persons of our missionaries and their wives. And we do not underestimate either the value of the long-term and short-term volunteers. We feel that there is still a large untapped resource in our Synod, especially among concerned young people, for workers in our Latin American missions.

We now list some of the important developments pertaining to the various fields.

Central America

1. The first group of LYA-sponsored young people served as volunteers during the summer. We have listed their names above. It was a profitable summer for them, and for the work there. The value to our foreign mission program is even more noticeable when they return to the US and go as good emissaries to the congregations around the Synod spreading the news of what's taking place on our missions fields.

2. Pastor Kuster and his family moved to Managua from San Jose during the summer of 1974. He is now closer at hand to supervise the work there. He still retains contacts in San Jose, where there are two or three families that may one day prove to be the nucleus of a church there. He also has contacts in San Salva-

dor, where he makes visits periodically. All of Central America is an open field for the unconditioned Gospel.

3. The church in Managua was formally organized on June 2nd, 1974. It's official name is The Federation of Evangelical Lutheran Churches. In Spanish the first letters of the words that make up the official name spell the Spanish word FIEL, which means "faithful."

4. In and around Managua there are six preaching stations. The most promising of these at the present are "Las Americas, where a young man named Ruben Monge is the leader, and a place called Soluble, where the spiritual head is Abelardo Gomez. The Soluble group constructed an inexpensive church building this past summer, which was a big step forward for them. The little town of Bluefields on the east coast of the country still has an active, and growing group of Lutheran Christians.

5. Pastor Kuster is working with four young men in particular in theological studies. He has been conducting a Leadership-Lecture-Course at his home on Saturdays where a wide range of theological and practical subjects are taught. It has proven to be most productive.

South America

1. Pastor Robert Moldstad and his family were home to the US for their first furlough. It lasted from the latter part of December until mid-March. He appeared in many of our congregations both as preacher and lecturer. While he was away from Lima the indigenous principle of mission work, which we are pursuing in our Latin American missions, had a good testing. During his absence from the field the work he had been doing in certain localities was given into the hands of one of the national leaders, Julio Gozales. He did very fine work, and has now emerged as one of the respected leaders in our Peruvian Church.

2. Another earthquake in October of 1974 was big news on the field. While the loss of life and property did not equal that of 1970, it was a frightening experience for the people and our missionaries. There is a good purpose served by such calamities in nature, and that is that the people during such times are more receptive to the message of God's Word.

3. Pastor Olsen has worked out a new method of reporting on the work to our Board. By this method we will have a better understanding of what stage the work is in in each of the various locations. The stages are numbered from 1 to 9, and go from the exploratory stage to the completely self-supporting, self-propagating stage.

4. The work in the mountain villages continues to be one of the bright spots in the work. Members from the village of Pacclon, where we first started in the mountains, have been going to neighboring villages with the Gospel, without the assistance of our missionaries.

5. Pastor Olsen at present plans to leave the field in mid-1976. The Board is presently concerned with securing a replacement on the field for him.

Items pertaining to both fields

1. Pastor Kuster and Pastor Moldstad were able to attend a WELS Conference of Spanish speaking missionaries and pastors in Mexico City last October. It was a good learning experience for them. Fellowship is one of the things that our missionaries miss the most on the field.

2. The first ELS Latin American Missionaries' Conference was held in Lima in the early part of December. Present at the meeting were our three pastor-trained missionaries, the wives, the two volunteers in Lima and Board members Loyd Miller and Field-Secretary Madson. It was a very profitable 5-day meeting. Out of the meeting came among other things the first draft of Objectives and Guidelines for our Latin American Missions.

3. Missionary Olsen and Field-Secretary Madson made a three day visit to Porto Alegre, Brazil, following the conclusion of the December Lima Conference. The trip was made at the invitation of a concerned Lutheran Layman there, who also funded the trip. He is a person who is interested in having our Synod begin work in that country. As of now our Board does not think it feasible to begin work there. We do feel, however, that Brazil being the emerging nation that it is, must be kept in our thinking for future expansion.

4. Two 25-minute colored-slide and tape presentations (one of Nicaragua and one on Peru) are available for use in our congregations. They may be secured from Field-Secretary Madson. The Board is also in the process of putting out a new film-strip presentation of our Synod's complete mission program. This should be available within this present year.

5. At the end of another year there are many "thank you's" in order. We hereby extend them publicly to:

The Lutheran Collegian Organization for supporting Vicki Miller during her 2-year term in Lima.

St. John's Lutheran Church of Libertyville, Illinois for supporting Sue Hawkins during her 1-year term in Lima.

The AAL for the \$1,330.00 given to our workers in Peru to continue their language studies.

Mr. Larry Marquardt of Barrington, Illinois for supplying a car for Missionary Moldstad during his recent furlough in the States.

The local chapters of AAL in the Northern-Iowa and Southern-Minnesota Circuit and the Home Office of AAL for the combined gift of \$1684.63 to our Nicaraguan Mission for items needed in the work there.

The many friends of our Foreign Mission program who have during the past year made many substantial gifts to the work.

Norman A. Madson

Field-Secretary for Foreign Missions

REPORT OF THE SYNOD EVANGELISM COMMITTEE

The Synod Evangelism Committee met three times during 1974 on April 1, September 23 and December 9. The members of the committee are Pastor W. Petersen, Chairman, Pastor Erling Teigen, Secretary, Pastor Steven Quist and Pastor Herbert Swanson.

The Committee has continued to concern itself with its assigned task (SR 1973, p. 29, Resolution 2) of increasing the evangelism effectiveness of the pastors, congregations and members of the Synod. An evangelism workshop for pastors and laymen was prepared during 1974 and was held on April 12, 1975 at Princeton, Mn. The Committee has also prepared a workshop for seminary students, planned and held in cooperation with the seminary faculty in Minneapolis on May 5, 1975.

The Committee devoted its attention especially to two resolutions of the 1974 convention. It has communicated with the Self Study Committee concerning the establishment of a permanent Synodical board for Evangelism. (SR 1974, p. 117, Resolution 2). To that end, the Committee has also attempted to define more precisely its work and the work of the proposed permanent Board for Evangelism. At the present time, the Committee remains a committee appointed by the President of the Synod.

The Committee met also with representatives of the seminary faculty and the Board of Regents concerning a permanent course on evangelism and missions at the Seminary. It is hoped that such a course will be ready for inclusion in the curriculum in the near very future (SR 1974, p. 72, Resolution 6).

The Committee has also placed bibliographical material in the hands of the pastors and has encouraged them to study different methods of evangelism and to develop their own programs. The Committee has studied various programs that might be useful to the congregations of the Synod and has given some thought to preparing a program that would suit the specific needs of the congregations.

A series of articles has been sponsored in *The Lutheran Sentinel* concerning evangelism.

The Committee has discussed ways of presenting the Biblical teaching of Justification by faith alone in evangelism presentation and has aimed at producing a form of evangelism presentation for the use of laymen that presents the pure objective truth of the Gospel and calls attention to the Means of Grace.

The Committee believes that the basic idea of an evangelism training movement must be that the work of the pastoral ministry is, alongside of preaching, teaching, comforting and leading God's people, the preparation for God's people to do the work of the ministry as Paul says in Ephesians 4:11,12, "He gave . . . some to be pastors and teachers, to prepare God's people for works of service so that the body of Christ may be built up." (NIV).

The Committee believes that many methods are available for use or for adaptation or can be developed by the individual pastors in the local congregation to suit that congregations own needs. But the basic element in an effective outreach is that the pastoral ministry will take a more active part in preparing the laymen of our Synod to effectively carry on that part of the ministry of the universal priesthood which is a most precious part of our Biblical heritage which was so clearly enunciated by Martin Luther, "You are a chosen people, a royal priesthood, a holy nation, a people belonging to God that you may declare the praises of him who called you out of darkness into his wonderful light" (1 Peter 2:9 NIV).

The Committee hopes that a part of our celebration of the reformation anniversaries in the next few years will be a reawakening to the public proclamation of the doctrine of Justification as the most basic element in any evangelism method, that the proclamation will be done not only by pastors, but by all of the members of our Synod, and that that proclamation will grow out of a more full use of the privileges of the universal priesthood.

Erling T. Teigen, Secretary

ACTION OF THE SYNOD

Resolution No. 1: Thanksgiving

WHEREAS, We are experiencing continued progress in the extension of the Gospel witness through our home and foreign missions,

A. BE IT RESOLVED, That we give thanks to God for blessing this work, and

B. BE IT FURTHER RESOLVED, That we thank the Board of Missions for their work during the past year.

Resolution No. 2: Faith Lutheran Church, St. Edward, Nebraska

WHEREAS, Faith Lutheran Church of St. Edward, Nebraska has made progress toward becoming self-supporting, no longer receiving mission subsidy from the ELS, and

WHEREAS, This action will enable the ELS to direct its mission monies to other areas of need,

BE IT RESOLVED, That the Synod commend and thank Faith Lutheran Church for this action.

Resolution No. 3: Missionary Rallies

WHEREAS, Missionary rallies help promote the cause of missions, and

WHEREAS, Missionary rallies have been favorably received and well attended by many members of the ELS,

BE IT RESOLVED, That the Board of Missions continue to promote such rallies wherever and in whatever ways are feasible.

Resolution No. 4: Membership Follow-Up

WHEREAS, Many members of ELS congregations frequently move away from areas where ELS churches are established, and

WHEREAS, A number of these members frequently move to areas where there are no churches of our fellowship, and

WHEREAS, There is an explicit need for churches to serve these people, and

WHEREAS, A number of these people relocating in proximity to one another could possibly provide the nucleus for a new congregation,

BE IT RESOLVED, That the Board of Missions study means whereby a current record of the location of these people may be kept with a view toward the possible establishment of new congregations.

Resolution No. 5: Missionaries Salaries and Car Allowance

WHEREAS, The Board of Missions has established a schedule for Missionaries salaries and car allowance more in line with the cost of living,

BE IT RESOLVED, That the Synod approve the new salary

and car allowance scale and commend the Board for its concern for our missionaries.

Resolution No. 6: Executive Director for Missions

WHEREAS, The ever increasing demand of the mission field requires that more time and effort be devoted to this area in order for our Synod to realize more fully its potential in fulfilling the Great Commission [Matt. 28: 18-20],

BE IT RESOLVED, That the Board of Missions, in consultation with the appropriate boards and officers, study the feasibility of establishing the position of a salaried executive director for missions, full or part time.

Resolution No. 7: Expansion on the Foreign Mission Field

WHEREAS, Central and South America offer almost unlimited opportunities for preaching the Gospel, and

WHEREAS, A larger foreign mission staff would afford mutual strengthening and encouragement to the workers in the field,

A. BE IT RESOLVED, That the Board of Missions be encouraged to call a second man to Central America when fessible, and

B. BE IT FURTHER RESOLVED, That the Board of Missions continue to study the possibility of entering Brazil or some other South American country.

Resolution No. 8: Scholarships

WHEREAS, There is a need to be continually training young men for work in the foreign mission fields, and

WHEREAS, The offer of substantial scholarships would encourage young men to go into foreign mission work,

A. BE IT RESOLVED, That the Board of Missions be authorized to provide scholarships for the seminary training of foreign-mission workers, and

B. BE IT FURTHER RESOLVED, That the monies for these scholarships come from budgeted funds or other sources, and

C. BE IT FURTHER RESOLVED, That the administration of these scholarships and the determination of their recipients be left to the Board of Missions after consultation with the Seminary faculty.

Resolution No. 9: Special Mission Projects

WHEREAS, The Lutheran Collegians Organization has supported Miss Vicki Miller during her 2-year term in Peru, and

WHEREAS, St. John's Lutheran Church of Libertyville, Illinois has supported Miss Sue Hawkins during her 1-year term in Peru, and

WHEREAS, The AAL has given our workers in Peru \$1,330.00 to continue their language studies, and

WHEREAS, Mr. Larry Marquardt of Barrington, Illinois

has supplied a car for Missionary Moldstad during his recent furlough in the States, and

WHEREAS, The local chapters of AAL in the Southern Circuit and Home Office of AAL have given a combined gift of \$1,684.63 to our Nicaragua Mission for items needed there, and

WHEREAS, Faith Mission Society has rendered a service to the Evangelical Lutheran Synod by promoting and supporting the work of the Synod's missions,

BE IT RESOLVED, That the ELS gratefully acknowledge the support given by these individuals, churches, and organizations.

Resolution No. 10: Audio-Visual Materials

WHEREAS, In addition to the audio-visual mission presentation already available, a new one will soon be available, and

WHEREAS, The increased acquaintance with ELS missions derived from these presentations encourages continued support for our foreign missions,

BE IT RESOLVED, That the congregations of the ELS be requested to make use of these audio-visual materials.

Resolution No. 11: Evangelism Committee

WHEREAS, We thank our God for the blessings He has granted us through our beloved Synod, and

WHEREAS, In gratitude we should be prompted towards a more vigorous and enthusiastic approach towards missions, and particularly towards evangelism, in order that more souls can be brought under the influence of God's inerrant Word, and

WHEREAS, We are deeply appreciative of the progress made by our Evangelism Committee in its brief existence, and

WHEREAS, Our pastors, in most cases, would have insufficient time to develop an adequate evangelism program of their own, and

WHEREAS, Workshops held for pastors, laymen, and seminary students are productive in developing a positive attitude toward evangelism, and

WHEREAS, These workshops must be constantly broadened and updated to be even more effective, and

WHEREAS, We must busy ourselves "in preparing God's people for works of service so that the body of Christ may be built up" [Eph. 4:11, 12] while we "await the glorious return of Christ,"

BE IT RESOLVED, That we direct our Evangelism Committee in consultation with the Board of Missions and the Self-Study Committee, to prepare a basic and comprehensive Lutheran evangelism program as quickly as possible for general distribution throughout the Synod.

REPORT OF THE BOARD OF REGENTS and PRESIDENT OF BETHANY LUTHERAN COLLEGE

Bethany Lutheran College has again completed another year in carrying out its mission to provide a Christ-centered education for the youth of the church on the junior college level. All who are interested in its work will want to study with interest and concern everything connected with Bethany. As is generally known, private education continues to experience the difficulties which arise from the secular spirit which seems so thoroughly to permeate our society, and from the spiraling costs of this recessionary-inflationary period in our nation's history. Previous Board reports have cited two areas of deep concern, namely, the failure of Bethany's enrollment to rise as rapidly as we had hoped it would, and, as is becoming increasingly necessary in order to keep pace somewhat realistically with the second area of major concern. This is finances. While Bethany's enrollment does show a slight increase, the rate of increase in the funds needed to maintain our operation is rising much more rapidly. Neither of these problems is small or insignificant in themselves. When they join forces, as it were, their combined weight comes close to being frightening.

We do, however, believe that whatever the difficulties, they are not insurmountable for those who cling to that Word which our gracious Lord has caused to be written. "The One Thing Needful" of which Jesus spoke to Mary and Martha continues to be Bethany's motto, not just in word, but we pray, also in fact.

THE BOARD OF REGENTS

During the past year, the Board has been composed of the following: Dr. Robert Clark, Mr. Adolph Jungeman, the Rev. J. H. 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. Tweit (chairman).

THE FACULTY AND STAFF

These persons have served on the faculty and staff:

Louella Balcziaik, Professor of Business

Jean Benson, Professor of English

Mary Birmingham, Librarian

Raymond M. Branstad, President

Edna Busekist, Professor of Art and Home Economics

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

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, Drama

Clarice Madson, Library Staff

Juul B. Madson, Professor of Greek, Seminary

Marvin G. Meyer, Athletic Director, Professor of Mathematics

John A. Moldstad, Director of Development

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
 Oren Quist, Director of Admissions
 Glenn E. Reichwald, Professor of Geography, History, Social Sciences
 Robert Ring, Admissions Counselor
 Dennis W. Soule, Professor of German and Spanish
 Bjarne W. Teigen, Professor of Philosophy, English, Religion, Seminary
 Paul B. Tweit, Professor of Business
 Michael Van Norstrand, Admissions Counsellor
 C. J. Wilske, Professor of Music, Choir
 Ronald J. Younge, Coach, Professor of Biology

ENROLLMENT

The cumulative enrollment for 1974-1975 was:

1st year	114
2nd year	91
Special	22
Part-time	21
Total	248

Again, we can report a small increase in the enrollment over the previous year. Still, however, the dormitories are far short of being filled to capacity.

RECRUITMENT AND DIRECTOR OF DEVELOPMENT

That there has been a slight increase in enrollment is no doubt due to the increased emphasis put upon student recruitment during the past few years. Let us not minimize that work nor its results. At the same time, however, the increase has not been as great as had been hoped. This fact exerts strong pressures upon the College's total financial picture.

Mr. Oren Quist is now in charge of the Admissions Department. Mr. Robert Ring joined the staff last fall. Mr. Michael Van Norstrand has also assisted during the past year, but will be leaving at the end of the current school year.

A year ago, we reported to the Convention that Prof. John A. Moldstad had accepted the position of Director of Development. After but one year of service from this office, the Board is convinced that Bethany has already begun to receive some of the fruits which we expected would come from establishing the position. As we grow together in our understanding of the functions which this office should perform, we confidently expect that it will serve Bethany to still greater advantage.

FINANCES

The Board is not prepared, at the deadline for filing its Report to the Synod, to give a definitive report of the College's finances. We beg your indulgence, promising that a financial report and analysis will be available as soon as possible.

MISCELLANEOUS

A high point at Bethany during the past year was the installation in November of a new pipe organ, built by the Casavant Freres Ltd. (company) of Ste. Hyacinthe, Quebec. The College thus possesses an organ which will serve for a long time to come as a teaching instrument. The College is especially grateful to Mr. and Mrs. Martin A. Jensen of Mankato for providing the funds for this new organ.

Having reported the problem of a leaking Library roof in previous reports, we now believe that the problem has been solved by the building of a new roof by the Anderson Roofing and Sheet Metal Company of Owatonna, Minnesota.

CONCLUSION

We see Bethany Lutheran College as but one part of the total number of services which the Evangelical Lutheran Synod is privileged to provide for its constituents. It is a large part, it's true, but it is not all that the Synod is attempting to do to God's glory and for the blessing of those whom we can serve. All that we are permitted to do in His Kingdom is important. Each of the several areas of our work requires our interest and support. Together, they present us with challenges and opportunities, which we accept with the trust that what has been begun in Christ's name, He will bless and prosper.

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

SUPPLEMENT TO BOARD OF REGENTS REPORT

Finances

1. At the time of filing our Report, we were unprepared to discuss the financial situation of the College, due to an unknown deficit which had at that time only begun to be known. We are now prepared to report to you on the matter and to outline its solution as we have discussed it.
2. For the past several years there have been deficits in our books which we did not detect in our regular reviews. These consist of an excess of expenditures over income that the accounting mechanism was inadequate to identify.
3. We are now able to say that the actual situation is this: That the total accumulated deficit, as of June 30, 1974, is \$142,522. When a deficit is identified, it is necessary to remove the deficit by procuring and allocating funds to cover it. The Board has allocated all available gifts and legacies it had at its disposal (and which were not restricted by the donor to any other purpose) to this deficit, an amount of \$66,488. We have requested that the Synod's Trustees assume an accumulated total of \$41,892 of capital expenditures, which the College has paid for over the past eight or nine years.
4. This reduces the deficit to \$34,142 which we respectfully request the Synod to assume.
5. The deficit has accumulated over several years, although the majority occurred during the most recent years. The manner in which this could occur without the Administration, the Board, or even the auditor realizing it, is now fully understood by all mentioned. Remedial steps already taken or pending leave very little chance of any fiscal situation occurring in the future that is not immediately known and understood by the administrators.
6. These steps fall into the following broad categories:
 - 1) An annual audited report written in terms and divided into categories identical to those used in administrative and Board reports and actions. This will allow any Board member to monitor and understand the report without an interpreter and make it impossible for the auditor to finish his work without a clear understanding of all facets of the College fiscal policies.
 - 2) A complete accounting operation separate from the auditor. This will give up-to-date tools for fiscal control on a more immediate basis. It will also give the auditor a more objective view-point for a truly critical review of all the accounting.
 - 3) A thorough overhaul of all detailed bookkeeping procedures. The new procedures will be in a written process handbook which will be prepared by qualified professionals and approved by the administration and financial committee of the Board. The first advantage is already accomplished, that of eliminating procedures which end up with a misleading or erroneous result. The second advantage expected will be a simplification and reduction in labor required. Finally, by allowing changes only after approval of the authorities cited, procedural flaws are not as likely to creep into the system in the future.
 - 4) A reorientation of staff assignments. The four functions of bookkeeping, accounting, fiscal management, and auditing will be more clearly defined and responsibilities and accountabilities assigned. The individuals will then be relieved of other duties to the extent necessary to allow the adequate fulfillment of these tasks. The result will be an environment in which a more alert management of fiscal affairs can take place. Even though the fiscal conditions pertaining to the College continue to grow in complexity as they have in the recent past, this system will grow with the task.

7. Investigation of the College accounting problem has shown the chief cause to be the allocation by the Board of inadequate resources to the job. In light of this it is the judgment of the Board that none of the administrative officers could have been expected to have discovered this problem in the normal exercise of his duties.
8. We are, as stated in the introduction of our complete Report, subject to the inflationary costs of the times also. Members of the Synod must realize that the operation of a college is a costly, complex business, more costly than is generally understood. We do, however, believe that the kind of "hidden" deficits which have now been searched out will not occur again.

OPERATIONAL DEFICIT:

RESOLVED, that the Board of Regents request the Board of Trustees to assume responsibility for meeting the operational deficit anticipated in the College's current fiscal year.

SEMINARY PRESIDENT

In accordance with the Synod's resolution (1974 Synod Report, p. 83, Resolution D), the Board of Regents took the necessary steps to call for nominations as the by-laws provide, intending to issue a call. However, in seeking to determine the duties of the Office, it became apparent that under the present circumstances it is not feasible to carry out the resolution at this time. Therefore, the Board is postponing the calling of a Seminary President.

H. Larson, Secretary

REPORT OF BETHANY LUTHERAN SEMINARY

Through the tender mercies of God your Seminary had another good year. There were sixteen full-time students enrolled, two of whom were off-campus serving as vicars. In addition, a part-time student was in attendance for a semester and a half. The health and morale of the students was very good during the past year. The young men seemed to take their work seriously and give promise of becoming conscientious pastors.

For several years now the second- and third-year students have been preaching rather regularly in some of the vacant pulpits in our congregations. When our curriculum study is completed, it is hoped that also teaching, counseling and mission opportunities will be provided on a more systematic basis. The students should then be graduating from the seminary with a considerable amount of experience in the major areas of the parish ministry.

The enrollment for next fall is not yet clearly established. But we would ask pastors and lay people to continue to encourage and assist promising young men to prepare themselves for the public ministry. That would mean encouraging these young people to attend Bethany College first, so that they can enter the seminary with a good background in the religion, with which they hope to occupy themselves on a full-time basis for the rest of their lives.

We herewith gratefully acknowledge the receipt of the many gifts to the Seminary Scholarship Fund. And we must further report that almost \$10,000 more in endowments was received, the proceeds to be used for scholarship purposes. If our people are minded to remember their seminary with special gifts, we would call it to their attention that contributions to the seminary library is a way of helping many students for many years.

It is very important that our people continue to pray that both faculty and students be dedicated to the faithful teaching and defending of the sacred Scriptures, which are the only source of the Truth that can guide and bless men for time and eternity. For whatever the seminary teaches and stands for will get to be the stand of the Synod. As we mention this we wish to thank the constituents of the Synod for their prayers and support in the years gone by; may their interest and concern never cease! "Lord, establish thou the work of our hands upon us; yea, the work of our hands establish thou it." (Psalm 90:17 b.)

M. H. Otto, Dean

R. M. Branstad, President

J. H. Larson, Secretary, Board of Regents

HIGHER EDUCATION

ACTION OF THE SYNOD

Resolution No. 1: Seminary Recruitment

WHEREAS, Bethany Lutheran Seminary in its report to this convention has indicated the need for recruiting promising young men to prepare for the public ministry, and

WHEREAS, This report encouraged these young men to begin their training at Bethany College,

A. BE IT RESOLVED, That every member of the Synod be urged to encourage and to assist prospects for the ministry in every way possible,

B. BE IT FURTHER RESOLVED, That whenever possible, these recruits be guided toward the beginning of their professional training at Bethany College.

Resolution No. 2: Bethany Lutheran College Deficit

WHEREAS, The Board of Regents has reported the discovery of a sizeable, budget deficit in the operations of Bethany College and has spent many hours researching the problem, and

WHEREAS, The Board has traced the problem to an inadequate bookkeeping system and has begun a remedial program [see revised supplement] designed to assure that there will be no repetition of the problem,

A. BE IT RESOLVED, That we commend the Board of Regents and the college administration for the forthright manner in which they called this matter to the attention of the Synod,

Negative vote recorded by: The Rev. C. Morales, The Rev. J. Shep, Mr. Kingsly Johnson

B. BE IT FURTHER RESOLVED, That we encourage the Board to continue its remedial program,

C. BE IT FURTHER RESOLVED, That we accept the Board's report as a sufficient explanation as to the cause of the problem,

Negative vote recorded by: The Rev. C. Morales, The Rev. J. Shep, Mr. Kingsly Johnson

D. BE IT FURTHER RESOLVED, That the Board present annually a more-detailed report to the Synod regarding the financial operations of the college.

Resolution No. 3: Seminary President

WHEREAS, The Synod at the 1974 Convention resolved that the Board of Regents "take immediate steps to call a man to the office of President of Bethany Lutheran Seminary," and

WHEREAS, The Board did call for nominations to fill this position, and

WHEREAS, The Board in seeking to call a man from the list of candidates has postponed final action,

BE IT RESOLVED, That the Board strive to complete the assignment within the next year.

Resolution No. 4: Lay Church Workers

WHEREAS, It has been brought to the attention of the floor committee that there is a need for a program to train lay-workers in our Synod, and

WHEREAS, A program to train laymen with a view to full time service would be helpful to our congregations in doing our Savior's work,

BE IT RESOLVED, That we direct the Board of Regents and the Bethany College and Seminary Administration to explore the possibility of developing a program that would utilize our lay people in full or part time church work.

REPORT OF THE BOARD FOR EDUCATION AND YOUTH

The Board for Education and Youth continues to operate under the guidelines established in 1972 (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 1974 Synod Convention. The following subcommittee reports of the Secretaries for the three areas of the Board's work indicate the progress made in implementing the 1974 Convention resolution as well as the continuance of regular Board policies and program.

REPORT OF THE SUBCOMMITTEE ON CHRISTIAN SCHOOLS

This past year, eleven of the Synod's congregations continued to provide their children an education centered in God's Word in their own Christian Day Schools; several others are sending children to schools of the Wisconsin Ev. Lutheran Synod. During the current fiscal year (1975), the Synod is assisting five of these congregations with subsidies in the following amounts: Lakewood, \$1500; Mt. Olive, \$990; Norseland, \$750; Parkland, \$1700; Scarville, \$1000. The statistical summary for 1974-75 appended to this report shows that total enrollment in the Synod's various schools is up 8.5% over the last year, while total moneys spent for schools increased 41.9%. No survey of salaries was made this year.

The encouragement of quality education continued to concern the Board. The annual teachers' conference was turned into a unique occurrence this year when, due largely to the imagination and planning of a few individuals and a generous grant by the AAL, as well as the contributions of many friends, almost all the Synod's teachers met in Tacoma, Washington, at the "First All-ELS Teachers' Conference", hosted by Parkland congregation on October 10-13. Meeting along with WELS teachers in the area, the teachers universally proclaimed the conference highly worthwhile. The Board continued to oversee the payment of rebates to teachers who attended Synodical colleges; under a new arrangement, the Board will now share these responsibilities with its counterpart in the WELS. Two teachers were encouraged to upgrade their skills in summer schools with grants totalling \$370. The Board is exploring the possibility of a newsletter to provide more communication among Synod teachers.

Providing teachers for the Synod's schools is a perennial concern. This year some steps were taken toward meeting these needs more efficiently. The Bethany-DMLC teacher training sequence is beginning, very slowly, to produce results. The Board is attempting to keep close track of potential graduates from any school that might be interested in teaching in the Synod's day schools. Because some such graduates are now in view, the Synod's teacher assignment committee is being reactivated, consisting of the Synod's president, the chairman of the Board for Education and Youth, the secretary for Christian schools, and the academic dean of Bethany College. To supplement the list of teachers found in this way, an extensive and continuing survey is being conducted, beginning with the Synod's pastors who are to suggest names (24 pastors have taken part at the time of this writing), in an attempt to locate any and all teaching talent in the Synod. Eventually it is hoped that this survey will produce a file with names and qualifications of many potential teachers.

The day school visitation program, worked out by the Board last year, has so far not been widely implemented; there is at present no effective visitation program for the Synod's schools.

The Board continues to be alert to the possibility of starting new schools, a topic discussed in some detail in a joint meeting with the Synod's Mission Board.

While eager to encourage new school planning even now, the Board remains aware of a prior need to establish general guidelines for the establishment of new schools.

Subsidies were paid to several high school students who attended WELS schools during the past year. Plans are under way for publicizing the high school subsidy program more widely.

Statistical Report: ELS Christian Day Schools, 1974-75

All 11 schools reporting.

1. Teachers

Number of male teachers: 9

Number of female teachers: 15

Number of grades taught by each: range 1-9
average 3.46

Length of service in present school: range 1-20 years
average 3.64 years

Degrees held: no degree— 3 (Kindergarten only)
bachelors —19
masters — 2

2. Enrollment

Grade:	K	1	2	3	4	5	6	7	8	9	Total
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Number:	41	62	49	65	45	52	53	51	39	3	460 (last year: 424)
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Students per teacher: range 8-29
average 18.4 (last year: 18.6)

3. Support

Total cost of school: range \$4,700-43,000
grand total \$182,142 (last year: \$128,350)
average \$ 16,558 (last year: \$ 12,835)

Cost per child: range \$329-612
average \$434 (reported by 9 schools)
(last year: \$374)

in local school district (ave.): \$1170 (reported by 4 schools)
Dr. Thomas A. Kuster
Secretary for Christian Schools

REPORT OF THE SUBCOMMITTEE FOR PARISH EDUCATION

The subcommittee began its program of the Cassette Tape Ministry by sending out a letter and questionnaire to each pastor in the ELS. The response to this questionnaire was quite good and much valuable information was received, which has been summarized and returned to the pastors. Tapes have been purchased and are duplicated by Dr. Thomas Kuster at DMLC. They are being distributed to all pastors periodically.

Christian Education Sunday is Mother's Day, May 11, 1975. The general theme is: "THE VALUE OF CHRISTIAN EDUCATION" based on II Timothy 3:15. Sermon outlines and Bible Studies are supplied to the pastors and bulletin inserts are being furnished for each congregation.

Plans are being made to assist congregations with resource materials and speakers for Sunday School Teacher's Institutes as well as other materials for Christian instruction within the congregation. Work is progressing slowly due to the "newness" of the members of this committee and the funds available to implement ideas.

The Rev. Paul Schneider
Secretary for Parish Education

REPORT OF SUBCOMMITTEE FOR YOUTH

The following is a report of the activities of the subcommittee for youth of the Board for Education and Youth for the fiscal year 1974. 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 convention; 3) continued mailings of devotional materials for our synod's armed services personnel and college-aged youth away from home; 4) an active camping program; and 5) the second in the series of "Youth Discipleship Seminars".

The summer of '74 was a most exciting, memorable, and Spirit-filled one for four volunteers from the Lutheran Youth Association. Through the sponsorship of the L.Y.A. and various other donors, these youth served in the mission field of Managua, Nicaragua, and surrounding villages. Their work was under the direction of Missionary Theodore Kuster and volunteer, Mr. David Skogen. Besides being a highly motivational project for the members of the L.Y.A., the successes of the youth volunteers due to their direct efforts on the Nicaraguan soil were visible to some extent and, God-willing, eternally successful for many souls.

As a follow-up project to the Nicaraguan project, the youth of the E.L.S. voted at their summer convention to move forward in service to congregations here at home, thus carrying out a mission project where there is need. The "inner-city mission project" is intended for the coming two summers again under the direct sponsorship of the L.Y.A. with volunteers being chosen from their own membership. By the grace of God, it is hoped that these projects will continue to serve to the glory of His Kingdom!

Despite the decreasing number of active E.L.S. servicemen, the program of mailings of devotional materials to men and women serving in our armed forces has continued. This program is currently under study with the possibility of it being continued under a proposed extensive college-aged youth mailing system for synodical youth.

Each year the members of the E.L.S. consider the blessings of the Lord as He guides the workings of an active youth camping program. Once again, camps in Minnesota, Wisconsin, Michigan, and the State of Washington were conducted as well as the second-year operation of an Iowa campsite. The potential for the growth of the present camps and possible expansion of the camping program looks bright.

Under the theme "Youth and Christian Freedom", over sixty youth from our synod took part in the second annual "Youth Discipleship Seminar" series. Christian freedom as it relates to the college-aged student was discussed under such topics as choosing a Bible translation, our calling as priests, the use of Spiritual gifts, and matters of potential offense. Again God-willing, such gatherings will be continued in the future.

Currently under study within the Board for Education and Youth is a proposal to more directly serve our synod's post-high school youth. Out of such an organization is proposed a "youth missionary corp" which will be serving as volunteers in our foreign mission fields. For this as well as all our other work with our synodical youth, we request the Lord's continued guidance and, at the same time, raise to Him our prayers of thanksgiving for all His blessings.

Mr. Michael Butterfield
Secretary for Youth

In closing, we ask that the Synod carefully examine the work of Education and Youth. May each member of Synod be moved by the Holy Spirit to pray for our Synod's youth and support the work of our Lord among the youth of our Synod.

Silas V. Born, Chairman
Board for Education and Youth

ACTION OF THE SYNOD

Resolution No. 1: Christian Schools

WHEREAS, Our Christian Day Schools and Teachers are in constant need of updating curriculum and teaching methods for the purpose of maintaining a high standard of Christian education,

BE IT RESOLVED, That the Board for Education and Youth be encouraged to arrange regular visitations to the schools throughout the Synod to help improve the status of our Christian Day Schools.

Resolution No. 2: Christian Schools

WHEREAS, We all should recognize the importance, the urgent need and blessings of the Christian training of our children, and

WHEREAS, The cost of education is constantly rising both for materials and for teacher's salaries,

BE IT RESOLVED, That the congregations of our Synod be encouraged to increase their support.

Resolution No. 3: Parish Education

WHEREAS, The materials issued by the Board for Education and Youth have been helpful and beneficial,

BE IT RESOLVED, That the committee be encouraged to continue to supply cassette tapes for parish education and material for Christian Education Sunday.

Resolution No. 4: Youth

WHEREAS, The LYA mission project has been an edifying experience for its members and an encouragement for youth to get involved in the Lord's work,

BE IT RESOLVED, That the board continue to encourage the LYA in its mission projects and provide active leadership and guidance.

Resolution No. 5: Youth

WHEREAS, We recognize the value and the importance of having Bible camps for our youth, and

WHEREAS, There is a need for guidelines and assistance in the operation of our camps,

BE IT RESOLVED, That the board establish guidelines for our youth camps in consultation with the camp directors.

REPORT OF THE BOARD FOR CHRISTIAN SERVICE

The Board for Christian Service held four meetings during the year. On September 17; November 19, 1974; January 7 and March 31, 1975.

It was organized by electing Prof. G. Reichwald as Chairman and Rev. G. A. R. Gullixson as Secretary.

It considered and acted upon the various matters referred to it by the Synod as follows:

- I. Re: HOMES FOR THE AGED. It visited the facilities of the WELS Home in Belle Plaine, Minnesota and were duly impressed by the efficient manner of its operation. Members of the Board visited similar homes of the LCA in Mankato to learn of their operation and costs.

It was agreed that five areas need to be studied: 1. re money—source and costs; 2. re location; 3. re needs; 4. re personnel; 5. re services—nursing care-shelter—food, and resolved that a survey be prepared and sent to our pastors and congregations concerning these needs.

- II. Re: PENSION PLAN. It resolved to increase the pension to our 'pensioners' from \$60.00 to \$75.00 per month in view of the increased cost of living and the resolution concerning the duties of the Board cf. 1974 Report p. 99, Par. II, A 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."

The action was referred to the Board of Trustees for its approval which was granted and the increase is now in force.

- III. Re: SOCIAL WORKER. After due deliberation it was resolved to participate in the Social Worker program of the WELS in Madison, Wisconsin to the extent of \$1000.00 per year upon learning of the availability of proper personnel there. The Board of Trustees also ratified this action and Rev. George Orvick was asked to keep the Board informed as to the progress, the benefits and the needs of this project.

- IV. Re: SUBSIDIES. After reviewing the needs of the individuals subsidized by this Board, it was resolved to increase the various amounts from \$7800.00 set for 1975 to \$9720.00, again requesting the ratification of the Board of Trustees which was granted in view of the fact that the cost of living has increased to inflationary levels.

- V. Re: TERM INSURANCE. Whereas the Synod Resolved: "That the Synod purchase a group term life insurance policy for its pastors, professors and teachers" cf 1974 Report, P. 93, Par. 3 A. the Board after considering 4 estimates from various insurance companies resolved to accept the bid of State Farm Life Insurance Co. which provided coverage of \$10,000 per worker. At age 61 this would be reduced to \$5,000.00; and \$2500.00 at age 66. The cost per individual was \$56.40 per year, with conversion privileges.

As of January 1, 1975 our workers have been covered by this policy and have now received their Certificates to this effect.

- VI. Re: BUDGET:

The following Budget Needs for 1976 were resolved upon for presentation to the Stewardship Committee:

Subsidies for Retired Pastors and Widows	\$9,720.00
For Pensions	\$4,490.00
Group Life Insurance	\$6,240.00
Madison Social Worker	\$1,000.00
Board Expense	\$ 300.00

G. A. R. Gullixson, Secretary

ACTION OF THE SYNOD

Resolution No. 1: Home for the Aged

WHEREAS, The Board for Christian Service is in the process of surveying the needs and cost for establishing a Home for the Aged,

BE IT RESOLVED, That the Synod thank the Board and in particular, Mr. Norman Holte, for their work, and urge them to continue their studies according to resolution #1, page 92, of the 1974 Annual Report and Paragraph 1, page 20 of their report in "Reports and Memorials for the 58th Convention".

Resolution No. 2: Pension Plan, Subsidies

WHEREAS, The cost of living has increased,

BE IT RESOLVED, That we commend the Board on the increase in pensions and subsidies.

Resolution No. 3: Family Counseling Services

WHEREAS, The Board for Christian Service has established a part time Family Counseling Service in the Madison, Wisconsin area, and

WHEREAS, The report of the part time arrangement with the Wisconsin Lutheran Child and Family Service indicates the usefulness of these services to the Madison, Wisconsin area congregations,

A. BE IT RESOLVED, That we publicize the availability of these services, and

B. BE IT FURTHER RESOLVED, That we urge the Board for Christian Service to explore the possibility of providing similar services in other localities, and

C. BE IT FURTHER RESOLVED, That we commend the Wisconsin Lutheran Child and Family Services for this splendid cooperative effort in providing Family Counseling Services.

Resolution No. 4: Term Insurance

WHEREAS, The Group Term Insurance has been provided for our Synod's Pastors, Professors, Teachers, and Workers,

BE IT RESOLVED, That we commend the Board for Christian Service for the action they have taken.

Resolution No. 5: World Hunger Fund

WHEREAS, At a time when we enjoy great abundance, many people in the world are suffering from starvation, and

WHEREAS, The Lord has commanded us to help and befriend our neighbor in every bodily need, and

WHEREAS, The Board for Christian Service has directed the distribution of gifts for world relief through Care, a reputable agency,

A. BE IT RESOLVED, That the Synod approve this arrangement, and

B. BE IT FURTHER RESOLVED, That in the future, the Board for Christian Service alert the Synod annually regarding similar crisis needs, and

C. BE IT FURTHER RESOLVED, That the Board select a date for an annual collection, and that this date remain the same from year to year, and that the date be established by December 1, 1975.

D. BE IT FURTHER RESOLVED, That the Board determine annually where the funds should be designated for distribution, and that the congregations be so informed prior to the collection.

REPORT OF THE PUBLICATIONS BOARD

The Publications Board organized under its new guidelines at its regular meeting on August 27, 1974. Serving on the Board during the year were the following: S. Lee, chairman, A. Natvig, vice-chairman, T. A. Kuster, secretary, R. Deering, A. V. Kuster, H. Theiste, and P. Haugen, Sentinel Business Manager. The Board designated each member for one of two informal subcommittees: one for Sentinel-Quarterly matters, the other for general literature and Synod promotion.

THE LUTHERAN SENTINEL:

The new guidelines gives the Board wider responsibility for the content and format, as well as the publication, of the Synod's official periodicals. Rev. N. S. Tjernagel was reappointed editor-in-chief of the Lutheran Sentinel, and worked closely with the Board throughout the year. The *Sentinel* subscription list totalled 5346 at the beginning of the calendar year, an increase of 146 over the previous year despite a necessary increase of 50c per subscription added in January, 1974. That increase permitted the *Sentinel* to be virtually self-supporting; the year ended with a deficit of only about \$325, out of a total operating budget approaching \$15,000.

The *Sentinel* staff held a day-long meeting in January under Board auspices. The meeting was judged very helpful in co-ordinating staff activities. Hopefully such a meeting will be held annually. Active discussion and planning is presently going on in both the Board and the Staff concerning possible improvements in the *Sentinel*, particularly in news coverage, appearance, and format.

THE CONVENTION REPORTS:

The second volume of the *Convention Echo*, a tabloid report of the Synod convention, was printed and distributed as last year. Editors were T. A. Kuster and Mark Harstad. The cost was substantially higher this year due to a necessary increase in mailing expense, totalling about \$760, or about 10c per copy.

The annual Synod Report was also published and distributed as usual. It's publication cost has increased about \$650 to about \$3500. Because of a delay in the congregational billing, no income from these two publications is reportable at the time of this writing.

READERSHIP SURVEY:

In February of 1975 a survey was conducted in a sampling of Synod congregations to determine how widely read were the Synod's three major publications, the *Sentinel*, the *Echo*, and the *Synod Report*. The survey indicates that the

Sentinel is the most widely-read publication of the three: 77% of those surveyed indicated that they read at least some of the *Sentinel* regularly, 54% said they usually read most articles, and only 10% confessed to not reading it at all. 56% of those responding indicated that they read at least some of the *Convention Echo*, and 30% read most of it; 13% only glanced through it, and 31% read none at all. 48% reported reading at least some of the *Synod Report*, and 22% read much of it; 10% only glanced through it, and 42% read none of it at all. The survey indicated a relatively high interest in most *Sentinel* features, with mission reports receiving the most attention, and devotional articles, news and announcements also highly rated. The Board will be carefully analyzing the survey data in coming meetings.

THE QUARTERLY:

The Board also consulted closely during the year with the editors of the Lutheran Synod Quarterly, Profs. M. Otto and J. Madson. The Board was able to provide some financial assistance to smooth the publication of a temporary *Quarterly* backlog. Aside from this, the *Quarterly* too was self-supporting, being produced at a net cost to the Synod of \$6.88.

Under a new arrangement with the Board of Trustees, any subsidies for the *Sentinel* and *Quarterly* will henceforth be considered a part of the Publications Board budget, rather than coming out of the Synod Fund as before.

CHRISTMAS PROGRAM:

The 1974 Christmas program, written by Miss Sara Lee, was published in a quantity of about 2700 copies. Preparations for the 1975 program have already begun, in an effort to bring out this publication earlier this year.

BULLETIN INSERTS:

Following the directive of the 1974 convention, the Board published a series of nine bulletin inserts again last year. A similar series is planned for this year, along with some experimentation to improve their appearance.

SPECIAL PUBLICATIONS:

"A Tract for God's People," a tract on evolution by W. Overn, was printed and distributed extensively at the 1974 convention.

"The Purpose and Work of Christ's Holy Church," the convention message by President Orvick, was printed as requested by the convention, and sent in bulk to all congregations for distribution.

INVENTORY REDUCTION:

Pursuing the directive of the 1974 convention, the Board devoted considerable attention to getting its sizable inventory of Synod publications in order. Costs of sorting and shelving came to almost \$650. Careful distribution of excess items is continuing.

PROMOTIONAL MATERIALS:

The Board recognizes the need for some up-to-date materials focusing on the history, stand, and mission of the ELS. A brochure as well as a possible audio-visual presentation are under study to fill this need.

ANNIVERSARY PUBLICATIONS:

The Board has been following with close interest some work being done by a group of Synod pastors in translating some works of Koren and Walther previously unavailable in English. Inquiries are being made into publication of some of this work as part of the Synod's observance of the various anniversaries in

Lutheranism now approaching. A number of other anniversary projects, some of them major, are currently in various planning stages.

In general, it might be reported that the new guidelines, together with other influences, have revitalized the Publications Board, and the Board stands newly committed to its task of serving the Church through the printed word.

Thomas A. Kuster, Secretary

ACTION OF THE SYNOD

Resolution No. 1: Sentinel Staff Meetings

WHEREAS, The promulgation of the written word is extremely important, and

WHEREAS, The Lutheran Sentinel staff had a day-long staff meeting in January, 1975,

BE IT RESOLVED, That the Publications Board be encouraged to sponsor more staff meetings for planning and coordinating the work of producing the Sentinel.

Resolution No. 2: Promotion

WHEREAS, There is an abundance of religious materials which the Publications Board has readied for distribution such as tracts, synod reports, books, and booklets,

BE IT RESOLVED, That the Publications Board promote these materials in the Lutheran Sentinel and possibly in other publications.

Resolution No. 3: Cost

WHEREAS, The new policy of covering the cost of publishing the Annual Convention Report and Echo is: at a cost to the congregation of 25c per communicant member, the following are provided: Annual Convention Report: 1 copy to the pastor, 1 copy to each delegate, 1 copy to each congregation; Echo: 1 copy for each family in the congregation and that additional copies of the Synod Report ordered are billed separately, and

WHEREAS, There is a deficit from last year's distribution,

BE IT RESOLVED, That the congregations be urged to give their financial support to this project.

Resolution No.4: Gratitude

WHEREAS, Much work has been done by the Publications Board and the staffs of the Lutheran Sentinel and the Theological Quarterly,

BE IT RESOLVED, That this convention thank these workers for their efforts.

PASTORAL CONFERENCE RECORDS ACTION OF THE SYNOD

Resolution No. 1: Pastoral Conference Records

WHEREAS, The minutes of the Southern Circuit, the Central-Southwestern, and the Northern Circuit were examined by the review committee and revealed that these circuit pastoral conferences have aided their members to grow professionally through faithful and diligent study of doctrinal, exegetical, historical, practical, and current problems confronting the church, and

WHEREAS, The minutes of several conferences were not submitted to this committee,

A. BE IT RESOLVED, That we request the secretaries of the circuit pastoral conferences to bring such minutes along to future conventions for review,

B. BE IT FURTHER RESOLVED, That the circuit visitors remind the secretaries of the circuit pastoral conferences of their responsibility to bring such minutes to the conventions of the Synod.

REPORT OF COMMITTEE ON ANNIVERSARIES

THE LUTHERAN CONFESSIONS, An Anniversary Proposal Commemorating the Book of Concord Presented to the Evangelical Lutheran Synod:

Within the next decade the Lutheran Church will have occasion to take note of four significant anniversaries. The year 1977 is the four hundredth anniversary of the Formula of Concord. A similar anniversary of the Book of Concord follows in 1980. The four hundred and fiftieth anniversaries of Luther's Catechisms occurs in 1979 and that of the Augsburg Confession falls in 1980.

In a day of massive defections from true Lutheran and Confessional principles we believe that it behooves the Evangelical Lutheran Synod to grasp the opportunities offered by the anniversaries of our confessional books to undertake a renewed and comprehensive study of the Lutheran heritage of the scholarship that has dowered us so richly in the pursuit of truth. We believe that we have an educational obligation to the people of the Lutheran Church who are in constant need of instruction in the history and the substance of the Lutheran Confessions.

The Anniversary Committee therefore proposes that the five year period from 1976 to 1980 be designated as a period of special thanksgiving for the blessings Lutherans have derived from the Confessions and for special study and reflection on the history and the contents of these monumentally significant documents.

The Committee divides its proposals into five parts, as follows:

1. Harmony and Resource Book
2. Five Year Study Program
3. Supplementary Materials
4. Implementation of the Program
5. Time Schedule for the Anniversary Activity

1. Harmony and Resource Book

The Committee proposes the publication of a harmony and resource book for study of the confessions of the Lutheran Church. The contents of the Book of Concord would be arranged under topical doctrinal headings so that the teachings of Holy Scripture which are dealt with in the Book of Concord would be found under organized and topical categories. The purpose of this arrangement, similar to the harmonies of the Gospels, would be to make the doctrinal content of the Confessions more readily accessible to pastors, students and others who seek information about a specific subject. In the interest of keeping the completed study to practical book size certain sections dealing with polemical and purely historical material may be omitted. The Harmony and Resource Book would cross-reference the Concordia Triglotta and the Tappert editions of the Confessions as well as references from the contemporary English edition of Luther's works. A bibliography of works on the Lutheran Confessions and a complete index would be included.

We believe that a book of this kind would be a notable contribution to the Lutheran scholarship in the English speaking world and that it would stimulate effective study of the Lutheran Confessions in our Synod as well as in other segments of the Lutheran Church. We propose that this volume be published in 1980.

2. Five Year Study Program

For the instruction and the enlargement of the knowledge of the people of the Evangelical Lutheran Synod we propose a historical and a doctrinal review of the entire Book of Concord in a five year sequence as follows:

1976: The Apostles Creed, The Nicene Creed, The Athanasian Creed

1977: The Formula of Concord

1978: The Smalkald Articles

1979: Martin Luther's Small and Large Catechisms

1980: The Augsburg Confession and the Apology of the Augsburg Confession

We suggest that during each designated year, and as may be found appropriate by the respective authorities, the Synod Convention Essays, Bethany College Reformation Lectures, pastoral and Circuit conference papers, articles in the Lutheran Sentinel and the Theological Quarterly, and other avenues be used to instruct our people in the history, the content, and the significance of the Lutheran Confessions.

We suggest further that printed material in pamphlet form be produced in each of the anniversary years to serve as home study and reading matter for lay readers. This pamphlet should be organized in a flexible period of from eight to twelve weeks. The editor of these pamphlets may find it practical to incorporate material that has been written for delivery at Synod or circuit meetings, or has been prepared for publication in ELS periodicals.

3. Supplementary Materials

Among other possibilities for a comprehensive observance of the anniversaries of the Lutheran Confessions additional proposals for home and organized study may be made. The following are suggestions that may be considered further.

1. The publication of both of Luther's Catechisms in a single inexpensive pamphlet.
2. The preparation of materials for use in pageants by local groups or the Bethany Lutheran College Choir. Special materials may be produced for use at services or observance on Synod Sunday.
3. The preparation of sermon topics, sermon studies and other material for use in local Reformation Sunday observances.

4. The preparation of special displays including appropriate books and other material for exhibition at the Synod Meeting and in local congregations.
5. Advertising and promotions of anniversary material produced by the Federation for Authentic Lutheranism and the Wisconsin Evangelical Lutheran Synod.

4. Implementation of the Program

1. In order to provide for continuity in planning the committee proposes that the term of office of the present Ad Hoc Committee be extended to 1980 and that it be designated a subcommittee of the Publications Board of the ELS.
2. In order to implement the proposals of the committee a budget of \$1,000.00 for each of the anniversary years be requested. These funds shall be administered by and shall be part of the budget of the Publications Board. Special funding will be sought from other sources for the Harmony and Source Book.

5. Time Schedule for the Anniversary Activity

The anniversary proposal, as adopted by the Synod on June 1975, will be implemented in accordance with its provisions beginning in the calendar year 1976.

N. S. Tjernagel

REPORT OF SELF-STUDY COMMITTEE

Resolution No. 1: Nominating Committee (as amended)

WHEREAS, there is need to seek out capable candidates to serve on the 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 the following guidelines for the nominating committee be adopted by the Synod and additionally, that parts B. C. D. and F. of "Election Procedures at the Synod Convention," *Handbook*, p. 86, be dropped from the *Handbook*. (Parts e, g, and h will be re-numbered B. C. and D. in the *Handbook*.)

I. *Personnel and Organization*

- A. The Convention shall nominate and elect a Nominating Committee of eight members, four laymen and four clergy, who shall serve for the next years' Convention.
- B. No member of a Board of the Synod whose term expires shall be a member of this Nominating Committee.
- C. Board members who are thus ineligible for the Nominating Committee shall be listed in the Convention Handbook.
- D. No member of the Nominating Committee shall succeed himself.
- E. The Secretary of the Synod shall make arrangements for the first meeting of the Nominating Committee.

II. *Duties*

- A. They shall nominate at least two candidates for each Board position that will become vacant at the next Convention of the Synod.
 1. They may solicit names from congregations of the synod, from Circuit Visitors, from chairmen of standing Boards and Committees, from Synodical Officers, and from other sources.
 2. They should keep in mind that, so far as it is practicable, no person should serve on more than one Synod board or committee.
- B. They shall submit their slate, including the qualifications of each candidate, to the Secretary of the Synod for publication in the Book of Reports and Memorials.

III. *Budget*

Expenses for this Committee shall be paid out of the Synod Fund.

Resolution No. 2: Committee on Worship

WHEREAS, an understanding of worship, in its fullest sense, needs diligent and continued attention, and

WHEREAS, the Hymnology and Liturgics Committee has, previously operated without specific instructions, therefore

BE IT RESOLVED, that, hereafter, this committee be designated the "Committee on Worship," and

BE IT FURTHER RESOLVED, that the following guidelines for this Committee be adopted by the Synod.

I. *Personnel and Organization*

- A. It shall consist of three members of the clergy and laity of our synod.
- B. The members shall be elected by the Synod for three year terms in a staggered one year sequence.
- C. The Committee shall meet semi-annually but more often, if necessary.
- D. It shall submit a budget request to the Board of Trustees to be included in the Synod Fund.
- E. The Committee shall submit a written report to the regular Convention of the Synod.

II. *Duties*

- A. The Committee shall engage in an ongoing study of worship as it relates to the worship life of the Synod's members.
- B. The Committee shall endeavor to develop and deepen an understanding and love for the Lutheran heritage in Christian worship throughout the Synod.
- C. The Committee shall keep abreast of trends, movements, and new materials in all aspects of worship.
- D. The Committee shall consult regularly with faculty members who teach in the area of worship at Bethany Lutheran College and at Bethany Lutheran Theological Seminary.
- E. The Committee shall seek to inform and lead the Synod's members in their worship life.

Resolution No. 3: The term, "clergy"

WHEREAS, the Synod *Handbook*, part E, page 86, states that "theologically trained professors of our College and Seminary are to be considered clergy," and

WHEREAS, the clergy roster of our Synod as printed annually in the *Synod Report* contains the names of all of the Synod's theologically trained people, therefore

BE IT RESOLVED, that wherever the term "pastor" is used in the personnel or membership sections of our Synodical *Handbook* guidelines, the term "clergy" should be substituted, and the Secretary of the Synod be instructed to make those changes.

Resolution No. 4: Evangelism Committee

WHEREAS, the Evangelism Committee has been in existence for only two years, and

WHEREAS, the Evangelism Committee is still growing in its understanding of its role, therefore

BE IT RESOLVED, that the Evangelism Committee continue to study evangelism and seek further clarification of both its duties and its role in the Synod's total program, and

BE IT FURTHER RESOLVED, that the Evangelism Committee report its findings to the Synod Self-Study Committee, who shall in return report back to the Synod Convention.

Resolution No. 5: Guidelines for Circuit Visitors and Visitations

BE IT RESOLVED, that the following guidelines for Circuit Visitors and Visitations be adopted by the Synod.

I. Personnel and Election

The Synod elects a Visitor and an Alternate Visitor for each circuit. The term is three years. Any vacancy is filled by the President of the Synod until the next regular convention of the Synod.

II. Visitor's Relationship to the President of the Synod

In watching over purity of doctrine and in exercising supervision over the pastoral work of the permanent members of the Synod and over the church conditions in the congregations (cf. Constitution Chapter IV.) the Visitors are the Synod's servants.

Since the Visitors are responsible to the President of the Synod it is their duty to make a full report of all their activity as visitors to the President in March of each year. The President will, in turn, include a report of the Visitor's activities in his report to the Synod. No confidential information that might militate against Christian love or could in any way give offence should be included in these reports.

The President of the Synod shall arrange a workshop for the Visitors and Alternate Visitors each year, if possible, preferably in the fall of the year after new personnel may have been elected by the convention. The programs for these workshops may consist of topics for discussion led by someone from among the Visitors and Alternates, or there may be guest lecturers, or both.

III. *The Duties of the Visitor*

- A. To encourage the Congregations and pastors in their work.
- B. To disseminate information to the congregations concerning their joint work in the synod. This may be done at Circuit meetings, congregational visitations, or in what other ways circumstances may suggest.
- C. To provide counsel to congregations and pastors in difficult cases.
- D. To provide assistance to congregations in calling pastors.
- E. To conduct regular visitations in the congregations.

IV. *Visitations*

- A. Visitations are a useful and wholesome self-evaluation for a congregation. The blessed goals of a visitation are:
 - 1. To promote harmony and unity within the congregation,
 - 2. To increase yet more the Congregation's understanding of and commitment to the task of rescuing blood-bought souls, and
 - 3. To increase the congregations appreciation for their sister congregations and for the work they do together as a synod.
- B. Congregations should aim at having a visitation at least once every four years.
- C. Congregations should take the initiative in arranging for the visitations. In cases where there is no invitation, the visitor may take the initiative and ascertain from the congregation whether a visitation is agreeable. If so, a date for the visitation may be set and plans made. The President of the Synod will conduct or arrange for visitations in the visitors congregation(s).
- D. For maximum benefit from a visitation a congregation should evaluate its work prior to the Visitor's arrival. In particular the congregation may benefit from consideration of:
 - 1. Its goals and objectives.
 - 2. Its strengths and weaknesses.
 - 3. Its needs.
- E. In the conducting of a visitation the following suggestions are offered:
 - 1. That the visitor attend, if possible, one of the regular church services, or ask the pastor to submit to him a few sermon manuscripts.
 - 2. That the visitor report to the congregation on the doctrinal, missionary, and educational work of the Synod. He should be prepared to answer questions about any phase of the Synodical work and finances. If he is not able to provide the requested information at the moment he should later supply the information in writing.
 - 3. That the visitation give attention to the matters:
 - a) Of Preaching and Teaching: whether the pastor rightly divides the Word of Truth (Law and Gospel); whether he teaches the Gospel of salvation in all its truth and purity and duly warns against existing false doctrines; whether he properly correlates doctrine with life and whether he uses simple, clear and unmistakable language.
 - b) Of Formal Christian Education: whether all possible avenues of instruction are used, such as Christian Day Schools, Sunday

Schools, Vacation Bible Schools, Bible Classes, and confirmation classes; whether the catechumens, children and adults, are thoroughly instructed in Luther's Small Catechism; whether they understand the meaning and are able to cite proof-texts from the Bible to show its agreement with Scripture.

- c) Of Services: whether services are regularly held and at the most advantageous time; whether proper liturgical forms and ceremonies are being used.
 - d) Of Records: whether the church books and official lists of the congregation are well kept.
 - e) Of Encroaching Sects: whether troublesome sects or secret societies or other anti-Christian philosophies or trends are found in the area, and what is being done to guard the members against the evil influence of such.
 - f) In General: attention should be given also to such matters as: Attendance at church, Communion, and voters meetings; Pastoral visiting; evangelical church discipline; Christian giving; personal mission work; participation of the congregation in the work of the Church at large; adequate salaries for pastors and teachers; Bible reading; family devotions; bringing up children in the home in a Christian manner, the kind of reading matter and religious books found in the homes; reading the church papers; announcement for communion; care of the youth after confirmation.
- F. The visitor will be careful that he does not conduct himself in an officious manner, but will at all times diligently seek to be truly evangelical and show that he is present to give encouragement and help.
- G. As far as the pastor himself is concerned, the visitor shall in a manner becoming a brother speak with him as to his own spiritual life and his studies. To that end the visitor should try to spend some time with the pastor in his study. At such time he may also examine sermon manuscripts, discuss the method of sermon preparation and the selection of texts, examine and discuss the keeping of church record books, examine and discuss the instruction materials used in Sunday School and Confirmation Class, and examine the pastor's library.

Resolution No. 6: Colloquy Committee (as amended)

WHEREAS, the Colloquy Committee has operated without specific guidelines,

BE IT RESOLVED, that the following guidelines for the Colloquy Committee be adopted by the Synod.

I. *Personnel*

- A. The Board of Colloquy shall consist of the following five members:
 - 1. The President of the Synod
 - 2. The Vice-President of the Synod
 - 3. The Chairman of the Board for Theology and Church Relations
 - 4. One layman from the Board for Theology and Church Relations (appointed by the President of the Synod)
 - 5. The President of Bethany Lutheran Seminary.
 - B. The President of the Synod shall serve as Chairman and the Vice-President of the Synod shall serve as Secretary.
- ##### **II. *Application***
- A. All applications for colloquy by a pastor or teacher shall be directed to the President of the Synod.
 - B. The applicant shall be requested to furnish the President with statements providing some detail of autobiography, transcripts of educa-

tion, and a statement of reasons for his decision to sever previous fellowship relations, if any, and a statement of reasons for his desire to affiliate with the Evangelical Lutheran Synod.

- C. Through communication with officials of the church body of the applicant's previous affiliation or with other professional references the President shall obtain information regarding the applicant's character and professional ability.
- III. *The meeting with the colloquy Committee*
 - A. That the Board of Colloquy, in assembly, shall be appraised of the applicant's biography, education and reasons for wishing to affiliate with the Evangelical Lutheran Synod.
 - B. The Board of Colloquy shall discuss thoroughly with the applicant his doctrinal stance on all doctrines of the Scripture, and his professional attitudes and ethics.
- IV. *The Determination of the Board of Colloquy*

The Board of Colloquy may determine:

 - A. That the applicant is qualified for a call in the Evangelical Lutheran Synod in which case such announcement shall be made in the Synod's official publication, The Board of Colloquy should then also recommend the applicant for permanent membership or permanent advisory membership in the Synod at the Synod's next convention.
 - B. That the applicant is in need of refresher study, in which case the necessary arrangements shall be made with the President of Bethany Lutheran Seminary.
 - C. That the applicant is not qualified for membership in the Evangelical Lutheran Synod.

Resolution No. 7: Dropping Permanent Advisory Members (Referred back to Self-Study Committee)

BE IT RESOLVED, that permanent advisory members of the Synod who in respect to their office are no longer under the supervision of the Synod and who have not requested a release or transfer, may by synodical resolution be dropped from the Synod's list of permanent advisory members, upon recommendation by the President of the Synod and one or more of its visitors.

Resolution No. 8: Board and Committee Names

WHEREAS, there is need for greater uniformity and accuracy in the names of our various Synodical boards and committees, therefore,

BE IT RESOLVED, that the Synod adopt the following board and committee names as their official designations, and

BE IT FURTHER RESOLVED, that the Secretary of the Synod be instructed to make the appropriate changes in the *Guidelines* and subsequent *Synod Reports* of the Evangelical Lutheran Synod.

- A. Board of Regents (same)
- B. Board of Trustees (same)
- C. Board for Theology and Church Relations (formerly the "Doctrinal Committee.")
- D. Board for Missions (formerly "Board of Missions.")
- E. Board for Education and Youth (same)
- F. Board for Christian Service (same)
- G. Board for Publications (formerly "Publications Board")
- H. Board for Stewardship (formerly "Board of Stewardship")
- I. Committee on Worship (formerly "Hymnology and Liturgics Committee")
- J. Colloquy Committee (same, though not listed previously)
- K. Equalization Committee (same)
- L. Nominations Committee (same, though not listed previously)

REPORT OF THE HYMNOLOGY AND LITURGICS COMMITTEE

This Committee of Synod, consisting of these members, Carl Bloedel, R. M. Branstad and Hans Theiste, met three times during the past year: on June 20, 1974 in Mankato, Minnesota; on August 13, 1974 and March 9, 1975 in Golden Valley, Minn.

In our first meeting the Committee was organized with Hans Theiste chosen as chairman, and Carl Bloedel, secretary.

On August 13th, the Committee drew up guidelines to govern this Committee as suggested by Prof. Sig Lee of the Synod's Self-Study Committee. These guidelines were returned to us early in February for further revision. The revised guidelines are found printed in the report of the Self-Study Committee.

We have subscribed to the magazines "Response", and "Accent" published by the Lutheran Society for Worship, Music and the Arts, "a society dedicated to celebrating God's creation and exploring and examining relationships between worship and the arts." We also have noted the work being done by the ILCW (International Lutheran Committee on Worship). Thus we hope to keep abreast of what is happening among various Lutheran bodies, outside of our fellowship of faith, in the area of worship.

We are also keeping in close contact with the Commission on Worship of our sister synod, the WELS. We hope to obtain quantities of their materials for distribution to our pastors, teachers, and organists and/or choir directors, and keep our membership aware of other materials published on worship.

The Committee has also been discussing plans for conducting a seminar on worship for our constituency of Synod sometime in the near future.

Respectfully submitted,
Hans Theiste, Chairman
C. H. Bloedel, Secretary

REPORT OF LAYMEN'S DELEGATES EQUALIZATION FUND

STATEMENT OF RECEIPTS AND DISBURSEMENTS October 1, 1973 to September 1, 1974

RECEIPTS

Cash balance on hand, September 30, 1973.....	\$ 482.44
E.L. Synod, Payment of note in full.....	750.00
Contributions from Congregations.....	2,620.00
E.L. Synod, Interest on note	33.75
Total	<u>\$3,886.19</u>

DISBURSEMENTS

Delegates mileage payments	\$3,022.94
Postage and Envelopes	13.00
Office supplies.....	2.60
Chairman Convention expenses.....	47.60 <u>\$3,086.14</u>
Cash balance September 1, 1974.....	\$ 800.05

Mileage paid on 49,802 miles.

A deficit of \$532.39

Edward J. Watland, Chairman

REPORT OF THE STEWARDSHIP BOARD

Looking at the response of our people to the needs of the Lord's work during the past fiscal year, we can truly say that the Lord has blessed us abundantly to do His work. THANKS BE TO GOD.

The acknowledgement of our members enabled us to raise \$305,624. This amounted to \$10,624 more than what was required to meet the needs of the certified budget.

This achievement indicates that, by the grace of God, our members are continuing to proceed forward in their stewardship sanctification, and gives us ample cause for rejoicing and the giving of thanks to Almighty God.

In addition to the 1974 Fall Stewardship Program, "God's Helping Hands", which was made available to all pastors; the Stewardship Counselor set up a series of area meetings with convention delegates, pastors and other interested members of the congregations, enlisting their support in promoting the 1975 budget increases.

Synod members should be mindful that the 1974 Synod Convention resolved to adopt a budget of \$340,000.00. This amount was \$16,600.00 more than the Stewardship Board recommended.

In addition the convention resolved that the synod purchase a group term life insurance policy for its pastors, professors and teachers; and 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. (Resolution No. 4: Group Life Insurance, page 93 of the 57th Annual Convention of the ELS.)

The total cost of this insurance policy is \$6,400.00. Depending on how much of this amount is paid by the local parishes, the 1975 budget requirements could reach a total of \$346,400.00. Therefore the Stewardship Board recommends that an all out effort be made to have each parish pay their share of this life insurance policy.

The 1975 budget has been increased by \$45,000.00, (possibly \$51,400.00) over the 1974 budget. This increase must cause us to realize that we cannot rest on our past accomplishments, but must strive for ever greater stewardship sanctification, exerting a still greater effort than we have in the past. If we return unto the Lord as He has prospered us we can, in faith, move on to meet the goals and challenges which are set before us.

Looking forward causes us to realize that the Lord's work never stops and our work is never done. With this thought in mind the Board has prepared a written stewardship program, using various stewardship techniques, which can be adapted by each congregation for its own use. This program, "Let Your Light Shine," is ready to be distributed to the congregations. In view of the work ahead of us the Board recommends that all congregations make the best possible use of this program.

1976 BUDGET

The Stewardship Board recommends that the Synod certify the proposed budget for 1976:

BOARD	PROPOSED BUDGET
Bethany Lutheran College	\$143,000.00
Bethany Lutheran Seminary	41,000.00
Christian Services	17,000.00
Church Extension	1,000.00
Education and Youth	13,000.00
Foreign Missions	51,000.00
Home Missions	67,000.00

Publications	3,000.00
Synod Fund	48,000.00
Total Proposed Budget	\$384,000.00

The Board further recommends that \$384,000.00 be the maximum budget figure for 1976. If any reallocation of funds is to be made, the Board recommends it be made within the total budgeted amount of \$384,000.00.

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 1974.

CONGREGATION	ADDRESS	AMOUNT
Christ—Savannah, Ga.		\$ 859
St. Mark's—Chicago, Ill.		2,419
St. Paul's—Chicago, Ill.		2,013
St. Timothy—Lombard, Ill.		10,269
Bethany—Ames, Ia.		115
Trinity—Calmar, Ia.		2,002
Forest—Forest City, Ia.		1,117
Lake Mills—Lake Mills, Ia.		2,754
Lime Creek—Lake Mills, Ia.		994
Saude—Lawler		2,662
Central Heights—Mason City, Ia.		691
Jericho—New Hampton, Ia.		9,957
Redeemer—New Hampton, Ia.		1,603
First Shell Rock—Northwood, Ia.		1,894
Somber—Northwood, Ia.		2,696
Faith—Parkersburg, Ia.		1,331
Immanuel—Riceville, Ia.		810
Center—Scarville, Ia.		2,149
Scarville—Scarville, Ia.		4,436
Zion—Thompson, Ia.		1,826
Richland, Thornton, Ia.		5,838
Pilgrim—Waterloo, Ia.		3,232
East Paint Creek—Waterville, Ia.		3,000
West Paint Creek—Waukon, Ia.		1,162
Trinity—Brewster, Ma.		150
Pinewood—Burlington, Ma.		3,337
Faith—Alpena, Mi.		298
Faith—East Jordan, Mi.		2,639
Faith—Hillman, Mi.		1,144
Holton—Holton, Mi.		2,036
First—Suttons Bay, Mi.		1,749
Concordia—Traverse City, Mi.		332
Our Saviors—Albert Lea, Mn.		13,497
Immanuel—Audubon, Mn.		2,864
Faith—Austin, Mn.		542
Our Savior's—Bagley, Mn.		149
Rock Dell—Belview, Mn.		4,558
Our Savior's—Belview, Mn.		2,426
Heritage—Apple Valley, Mn.		2,061
Concordia—Clearbrook, Mn.		450
English—Cottonwood, Mn.		5,855
Grace—Crookston, Mn.		2,267

First—Delhi, Mn.....	275
River Heights—East Grand Forks, Mn.....	9,181
First—Fertile, Mn.....	1,072
Cross Lake—Fosston, Mn.....	310
Norwegian Grove—Gaylord, Mn.....	2,052
King of Grace—Golden Valley, Mn.....	19,163
St. Petri—Grygla, Mn.....	263
Hartland—Hartland, Mn.....	3,239
Our Savior's—Hawley, Mn.....	1,992
Rose Dell—Jasper, Mn.....	2,000
St. Paul—Lengby, Mn.....	1,402
Bethany—Luverne, Mn.....	13,832
Manchester—Manchester, Mn.....	1,173
Mt. Olive—Mankato, Mn.....	13,960
Hiawatha—Minneapolis, Mn.....	2,448
Clearwater—Oklee, Mn.....	252
Oak Park—Oklee, Mn.....	849
Bethany—Princeton, Mn.....	5,591
Our Savior's—Princeton, Mn.....	6,763
Norseland—St. Peter, Mn.....	6,109
Zion—Tracy, Mn.....	3,267
Mt. Olive—Trail, Mn.....	400
Nazareth—Trail, Mn.....	1,187
Calvary—Ulen, Mn.....	1,542
Peace—Belgrade, Nb.....	198
St. John's—Cedar Rapids, Nb.....	125
Faith—St. Edward, Nb.....	242
Indian Landing—Rochester, N.Y.....	3,009
Manlius—Manlius, N.Y.....	56
First American—Mayville, N.D.....	2,646
Bethel—Sioux Falls, S.D.....	3,771
Oslo—Volga, S.D.....	464
Bethany—Port Orchard, Wa.....	7,437
Lakewood—Tacoma, Wa.....	3,061
Parkland—Tacoma, Wa.....	2,453
Our Saviour's—Amherst Junction, Wi.....	1,479
First English—Ashland, Wi.....	1,187
Good Shepherd—Bloomer, Wi.....	931
St. Paul—Clintonville, Wi.....	2,502
Western Koshkonong—Cottage Grove, Wi.....	6,703
Ascension—Eau Claire, Wi.....	510
Concordia—Eau Claire, Wi.....	5,165
Pinehurst—Eau Claire, Wi.....	965
Our Saviour's—Elderon, Wi.....	600
Redeemer—Iola, Wi.....	582
Grace—Madison, Wi.....	3,676
Holy Cross—Madison, Wi.....	21,412
Our Savior's—Madison, Wi.....	3,598
First Trinity—Marinette, Wi.....	2,370
St. Paul—Portage, Wi.....	2,430
St. Martin—Shawano, Wi.....	5,645
Trinity—West Bend, Wi.....	8,191
Newport—Wisconsin Dells, Wi.....	1,362

Ernest Geistfeld, Secretary

REPORT OF THE BOARD OF TRUSTEES

During 1974 the Board of Trustees held regular quarterly meetings on the following dates: February 13, May 15, August 26 and November 12-13. A joint meeting with the Board of regents was also held on November 12. The following report of the activity of the Board during the 1974 fiscal year and of pertinent matters up to the date of the Convention of the Synod in 1975 is here presented for the Synod's consideration.

ARCHIVES:

The Board authorized membership for our Committee on Archives and History in the Concordia Historical Institute.

The Board resolved to add a third Archivist in the Department of Archives and History and appointed Prof. R. E. Honsey to that position. He accepted the appointment. The Committee then organized itself with Pastor H. A. Theiste as Chairman and Prof. R. E. Honsey as Secretary.

The Committee is trying to collect valuable historical material through personal contacts with certain individuals. They are also trying to collect historical data on each congregation of the Synod.

ELS FOUNDATION:

A new film has been purchased by the Foundation Committee for use in the Congregations of the Synod. This film is now being publicized and distributed.

The Board has asked the Foundation Committee to meet with the Director of Development of Bethany Lutheran College and the Field Secretaries of the Mission Board to discuss the possibility of cooperating in the efforts of promotion toward the raising of funds for these various purposes.

LOANS:

A loan of \$10,000.00 was granted to First Evangelical Lutheran Church, Suttons Bay, Michigan from the Comprehensive Loan Plan. This was set up on a 10 year repayment schedule with the option of earlier repayment. The interest is 7%.

The Board of Trustees authorized the officers of the Synod to co-sign on behalf of the Evangelical Lutheran Synod a loan of \$96,000.00 with the Aid Association for Lutherans for Our Savior's Lutheran Church, Madison, Wisconsin. This note was signed on January 8, 1975.

The Synod is also loaning to Our Savior's Lutheran Church, Madison, Wisconsin the amount of \$803.00 per month to make the payments on its loan from Aid Association for Lutherans. This has been approved only for February—May 1975.

The Board approved the transfer of the obligations of the Our Savior's Lutheran Congregation, Naples, Florida from the Federation for Authentic Lutheranism to the Evangelical Lutheran Synod. The Board, therefore, authorized a loan to the Our Savior's Lutheran Congregation in the amount of \$19,267.16. The Our Savior's Congregation is now making payments of \$367.29 per month on this loan. The completion date on these payments to the ELS is September 1993.

MINUTES OF SYNOD'S BOARDS:

We would like to use this opportunity to remind the various Standing Boards of the Synod of the following action of the 1974 Convention. (cf. Synod Report 1974, Miscellaneous Matters, p. 117, Res. No. 1)

"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."

ORGANIZATION OF THE BOARD:

The officers of the Synod, President G. Orvick, V. President, W. Petersen and Secretary A. Merseth, serve in the same capacity with the Board of Trustees.

Mr. Harvey Roberson, Elma, Iowa was reelected to his position as Church Extension Secretary.

The ELS Foundation Committee consists of Mr. B. Bogeskov, Chairman, The Rev. W. C. Gullixson, Secretary, Mr. Harvey Bell, and Mr. Lars Petersen.

The members of the Committee on Archives and History are the Rev. H. A. Theiste, The Rev. A. M. Harstad, and Prof. R. E. Honsey.

SYNOD PROPERTIES:

A 2 car garage was erected at the residence at 114 Echo St. and a single garage was erected at the residence at 120 Long St. These were built in a package deal at the total cost of \$6,597.00.

Other necessary repairs are made on the residences as needed.

The George Tokheim farm, Thor, Iowa has been leased to Mr. and Mrs. Harold Johnson, Thor, Iowa until March 1, 1976.

The Board elected a sub-committee of 3 (H. Bell, A. Merseth, J. Moldstad) to work with a sub-committee of 3 from the Board of Regents on the necessary repair on the college library roof. The Anderson Sheet Metal and Heating Co., Owatonna, Minnesota was given the contract to replace the library roof.

These sub-committees of the 2 Boards are also responsible for studying the heating system in Old Main.

WILLS:

Final settlement of \$500.00 was received in the Arline S. Amundson Estate.

Final settlement of \$200.00 was received in the Olaf Skore Estate.

Final settlement of the Toralf Yderstad Estate was received in the amount of \$2,386.47.

From the Inga Ludvig Estate the Synod received \$3,480.39 which was designated for Missions.

From the Merle Aasen Estate the Synod received \$25,000.00 designated as follows: \$10,000.00 for Missions, the full amount to be invested and only the income to be used for the first 25 years; \$10,000.00 for the Bethany Reserve Fund; and \$5,000.00 for the Merle Aasen Seminary Scholarship Fund, the full amount to be invested and only the income to be used for the first 15 years.

The Synod has 2 legacies which continue to give a yearly income. In 1974 that income was as follows: The Martin Robinson Estate, a farm near Jerico, Iowa and some H Bonds, \$5,990.50. The George Tokheim Estate, an 80 acre farm near Thor, Iowa, \$8,500.00.

Alf Merseth, Secretary

ADDENDUM TO THE REPORT OF THE BOARD OF TRUSTEES

ARCHIVES

The Board approved a decision of the Committee on Archives and History whereby each congregation is encouraged to elect a committee on history who shall gather historical material regarding its own congregation and submit such pertinent material to the Synodical Department of Archives and History.

ORGANIZATION OF THE BOARD

The Board appointed Prof. J. Moldstad to serve as an advisory member to the ELS Foundation Committee.

SYNOD PROPERTIES

In consideration of a recommendation from the Board of Regents the Board has resolved to sell the 80 acre, George Tokheim Farm, Thor, Iowa.

The roof on the Bethany College Library was replaced by the Anderson Heating and Roofing Company for \$11,150.

The Board authorized the sub-committees to engage the Anderson Heating and Roofing Company to replace the roof on the girls' dormitory.

The Board authorized the sub-committees to repair the present heating system in Old Main. The cost of this repair will be borne by the Synod.

The Board RESOLVED, "that the Evangelical Lutheran Synod Corporation assume the payment of the \$41,892 in repairs and improvements which have been made to the Bethany Lutheran College property over the last 8-9 years as follows:

Chimney over kitchen	\$ 1,682
Brick around classroom building	2,298
Cover over sub-basement	634
Men's dormitory lavatories	5,045
Library and dorm roofs	5,000
Gym floor	1,800
Parking lot, girls' dorm	3,730
Blacktopping main road and parking lot behind building	3,453
Tree removal and trim	706
Tuck pointing brick around main building	2,200
Gutters	835
Boiler Stacks	9,744
Hendrickson—organ	1,500
Whitcomb and West—heating system	450
Whitcomb and West—library roof	400
Rooftop—library heat	2,415
	\$41,892

The Board of Trustees recommends that the Synod assume the Bethany Lutheran College deficit for the current fiscal year, July 1, 1974-June 30, 1975, plus the remaining deficit from the previous years.

Alf Merseth, Secretary

REPORT OF TRUSTEES REGENTS SUB-COMMITTEE

This Committee is composed of H. Bell, A. Merseth, and J. Moldstad of the Trustees and A. Jungemann, W. Overn, and M. Tweit of the Regents.

M. Tweit has served as Chairman and A. Merseth as Secretary.

This Committee acted in the replacing of the library roof. The completion of this project is reported in the Report of the Board of Trustees.

The Board of Trustees authorized this Committee "to proceed with the repair of the heating system in Old Main." (cf. Trustee Minutes, May 13-14, 1975, Res. 15.)

Acting on the authority given by the Board of Trustees the Committee has proceeded as follows. It has contracted Cuddy Plumbing and Heating Company, Inc., Mankato, Minnesota to do the following:

- A. Replace Steam Condensate Return Line under basement floor; not in kitchen corridor nor in tunnel leading to boiler room. Since it is impossible to tell the exact extent of this work until the tunnel is uncovered the estimated cost is between \$5,608.26 and \$8,000.000.
- B. Install individual temperature control units on each of the 115 radiators on 1st, 2nd, 3rd, and 4th floors at a total cost of \$8,913.65.
- C. Install individual temperature control units on each of the 13 radiators in the basement area at a total cost of \$1,191.06.
- D. Repair one leak in the 4" Steam Main in the basement and 3 leaks on piping connections at dormitory room radiators at a total cost of \$776.91.
- E. Install a 1½" temperature mixing valve on the hot water system in Old Main at a cost of \$955.08.
- F. Install 10 new shower heads in the showers in Old Main.

The total cost of all these improvements will be between \$17,444.26 and \$19,836.00.

There may be additional repairs necessary to steam pipes or water pipes that are in the tunnel. This we will be able to determine when the tunnel has been uncovered.

There will also be repair work needed on the basement floor after the work has been completed. A determination will be made on this when the Committee is able to see what needs to be done.

Alf Merseth, Secretary

BALANCE SHEETEXHIBIT I

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1974

A S S E T SLIABILITIES AND FUND BALANCESGeneral and Church Extension Funds

CASH - on deposit	\$ 46,434.79
ACCOUNTS RECEIVABLE - Contributions and other income for year ended December 31, 1974	50,116.03
PREPAID EXPENSES - Group insurance premiums	511.12
U. S. TREASURY BILLS - at cost plus accrued interest of \$983.09 (\$30,000 due 2/13/75; \$10,000 due 3/6/75; \$30,000 due 4/17/75)	68,985.05
LOANS RECEIVABLE: Church extension loans \$ 59,157.45 Comprehensive loan program 373,690.47 Contracts for deed 23,295.72	456,143.64
OTHER INVESTMENTS - Stocks - Wisconsin Power & Light Co. (market value \$22,148.00)	35,476.00
BETHANY LUTHERAN COLLEGE (NOTE A)	2,822,797.02
RESIDENCES AND REAL ESTATE (NOTE B)	411,273.44
	<u>\$3,891,737.09</u>

Evangelical Lutheran Synod Foundation

INVESTMENTS: Savings account	\$ 5,951.02
U. S. Treasury Bills - \$10,000 due 5/22/75; \$10,000 due 6/3/75 (market value \$19,451.25)	18,860.33
Stocks - Imperial Financial Services Capital Fund (market value \$1,968.33)	3,270.02
	28,081.37
	<u>1,817.24</u>
DUE FROM GENERAL FUND	<u>\$ 29,898.61</u>

NOTES PAYABLE - Investment program	\$ 155,694.86
ACCOUNTS PAYABLE - Expenses for year ended December 31, 1974	2,172.82
ACCRUED INTEREST PAYABLE	4,631.55
UNEXPENDED RESTRICTED CONTRIBUTIONS:	
Nicaraguan Emergency Relief Fund	\$ 5,343.21
Home Missions Fund	18,348.88
Missions Fund	11,500.00
Bethany Lutheran College Fund	6,000.00
Bethany Lutheran Seminary Fund	6,000.00
Other	<u>2,485.70</u>
	49,677.79
MORTGAGES PAYABLE:	
Bethany Lutheran College Library	90,237.02
Residences	57,499.98
Church properties	<u>167,553.09</u>
	315,290.09
DUE TO EVANGELICAL LUTHERAN SYNOD FOUNDATION	<u>1,817.24</u>
Total liabilities	529,284.35
FUND BALANCES - Exhibit II:	
General Fund:	
Unappropriated	\$3,100,720.54
Appropriated - Christian Service	<u>9,091.63</u>
Church Extension Fund	3,109,812.17
	<u>252,640.57</u>
	<u>3,362,452.74</u>
	<u>\$3,891,737.09</u>

REVOCABLE DEPOSIT - Received 1974	\$ 11,000.00
FUND BALANCE - Exhibit II	18,898.61
	<u>\$ 29,898.61</u>

AUDITOR'S REPORT

STATEMENT OF CHANGES IN FUND BALANCES

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1974

	GENERAL FUND		CHURCH EXTENSION FUND	EVANGELICAL LUTHERAN SYNOD FOUNDATION
	UNAPPROPRIATED	APPROPRIATED CHRISTIAN SERVICE		
BALANCES - December 31, 1973	\$2,889,527.43	\$ -	\$ 264,008.93	\$ 12,773.99
ADJUSTMENTS:				
Segregate balance for Christian Service from sale of Kasota Home	(7,987.00)	7,987.00	-	-
Segregate unexpended restricted balances of estates received for home missions - action of Mission Board allocating to Church Extension Fund subsequently rescinded	-	-	(12,368.36)	-
BALANCES - December 31, 1973 - as restated	<u>2,881,540.43</u>	<u>7,987.00</u>	<u>251,640.57</u>	<u>12,773.99</u>
ADD:				
Excess of income over expenditures and appropriations for the year ended December 31, 1974	43,409.11	-	-	-
Allocation from General Fund	-	-	500.00	-
Estates and contributions received for year	-	-	500.00	4,028.00
Appropriations from General Fund:				
Portion of unrestricted estates	-	-	-	2,096.62
Proceeds from Kasota Home closing	-	1,104.63	-	-
Bethany Lutheran College net value adjustment at June 30, 1974 - Note A	<u>175,771.00</u>	<u>-</u>	<u>-</u>	<u>-</u>
	<u>219,180.11</u>	<u>1,104.63</u>	<u>1,000.00</u>	<u>6,124.62</u>
BALANCES - December 31, 1974	<u>\$3,100,720.54</u>	<u>\$ 9,091.63</u>	<u>\$ 252,640.57</u>	<u>\$ 18,898.61</u>

SUMMARY OF FINANCIAL ACTIVITIES

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1974

INCOME

Contributions:

Budgetary:

Restricted	\$ 28,802.50	
Unrestricted	<u>284,353.38</u>	\$313,155.88

Non-budgetary:

Restricted:

Foreign mission	\$ 9,100.00	
Language study - foreign mission	1,330.00	
Missions	13,000.00	
Bethany Lutheran College	6,000.00	
Bethany Lutheran Seminary	<u>6,000.00</u>	35,430.00
Unrestricted		<u>8,000.00</u>
		43,430.00

Estates and trust income:

Unrestricted

8,796.21

Restricted:

Church extension	500.00	
Home missions	5,980.52	
Bethany Lutheran College	4,600.25	
Bethany Lutheran College Reserve Fund	<u>2,300.12</u>	13,380.89
		22,177.10

For special purposes:

American Bible Society	5.00	
Bethany Lutheran College - capital	1,500.00	
Bethany Lutheran College Food Fund, etc.	85.00	
Bethany Lutheran College Reserve Fund	1,549.11	
Bethany Lutheran Seminary Loan Fund	100.00	
Bethany Lutheran Seminary Scholarship Fund	100.00	
Bethesda Lutheran Home	759.85	
Committee on Relief - W.E.L.S.	536.15	
Evangelical Lutheran Synod Foundation	4,028.00	
Faith Mission Society	315.03	
Foreign missions	1,770.56	
Foreign missions - AAL special project - Central America	855.49	
Lor-Ray Camp Association	8.00	
Lutheran World Relief	2.00	
Lutheran Youth Association Summer Project	34.75	
Nicaraguan Emergency Relief Fund - from F.A.L.	3,056.03	
Other	<u>30.00</u>	14,734.97

Total contributions - carried forward		393,497.95
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SUMMARY OF FINANCIAL ACTIVITIES - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1974

Total contributions - brought forward			\$393,497.95
Income from investments:			
General Fund investments:			
Interest:			
Loans	\$ 4,100.27		
U. S. Treasury Bills	4,190.87		
Dividends	<u>2,320.64</u>	\$ 10,611.78	
E.L.S. Foundation investments:			
Interest	572.46		
Dividends	<u>110.77</u>	<u>683.23</u>	11,295.01
Other income:			
Gain on sale of residence		5,500.00	
Proceeds from Kasota Home closing		<u>1,104.63</u>	<u>6,604.63</u>
Total income from all sources			411,397.59
Less contributions and estates for special purposes			<u>63,545.86</u>
Total income available for current purposes - carried forward			347,851.73

SUMMARY OF FINANCIAL ACTIVITIES - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1974

Total income available for current purposes - brought forward			\$347,851.73
<u>EXPENDITURES</u>			
Bethany Lutheran College		\$117,000.00	
Bethany Lutheran Seminary		25,000.00	
Home missions		39,078.73	
Foreign missions:			
South America	\$ 32,335.35		
Central America	<u>17,193.43</u>	49,528.78	
Education and youth		8,911.30	
Christian service		8,690.14	
Pension plan		2,880.00	
Publications		2,092.42	
Church Extension Fund allocation		500.00	
Synod fund:			
B.L.C. residences	13,213.29		
Interest	24,105.65		
Lutheran Sentinel	14,308.59		
Other	<u>24,638.36</u>	<u>76,265.89</u>	
Total expenditures			<u>329,947.26</u>

Less expenditures financed by special funds:

Foreign missions:		
Central America	10,327.86	
Language study	240.00	
Travel	1,500.00	
Lutheran Synod Quarterly subscriptions	386.90	
Lutheran Sentinel subscriptions	13,512.28	
Annual reports and "Convention Echo"	2,686.00	
Miscellaneous publications	52.85	28,705.89

Expenditures financed by income available for current purposes	301,241.37
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Excess of income over expenditures	46,610.36
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APPROPRIATIONS BY BOARD OF TRUSTEES

To Evangelical Lutheran Synod Foundation - portion of unrestricted estates	2,096.62	
Proceeds from Kasota Home closing	1,104.63	3,201.25

Excess of income over expenditures and appropriations - increase in General Fund Balance	\$ 43,409.11
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EXHIBIT IV

STATEMENT OF CHANGES IN FINANCIAL POSITION

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1974

SOURCES OF FUNDS

Excess of income over expenditures		\$ 43,409.11
Add back allocation to Church Extension Fund which did not require an outlay of funds	500.00	
	43,909.11	
Less gain on sale of residence which does not represent a source of funds	5,500.00	
	38,409.11	
Church extension loans paid	12,925.00	
Comprehensive loans paid	16,226.24	
Reduction in contracts for deed	573.36	
Selling price of residence	\$ 20,000.00	
Less contract for deed	5,000.00	15,000.00
Estate received for Church Extension Fund		500.00
Additional proceeds from closing of Kasota Home		1,104.63
Decrease in accounts receivable		21,838.71
Increase in unexpended restricted contributions		27,811.28
Increase in due to Evangelical Lutheran Synod Foundation		1,934.54
TOTAL SOURCES OF FUNDS		\$136,322.87

DISPOSITION OF FUNDS

Purchase of U. S. Treasury Bills - net	\$ 68,001.96	
Accrued interest receivable on U. S. Treasury Bills - increase	983.09	
Increase in cash	31,926.24	
Decrease in investment program loans	6,987.67	
Decrease in accounts payable	626.55	
Payments on mortgages	15,158.47	
Cost of two garages built	6,597.80	
New church extension loan to church	5,428.78	
Decrease in accrued interest payable	101.19	
Increase in prepaid expenses	511.12	
TOTAL DISPOSITION OF FUNDS		\$136,322.87

NOTES TO FINANCIAL STATEMENTS

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1974

- (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, 1974. The current, endowment and reserve funds of the College are not included in the assets of the Synod. The amount of \$2,822,797.02 was determined as follows:

Per audit report of the College as of June 30, 1974:	
Total invested in plant	\$3,210,463.00
Less obligations of the plant fund (including \$95,053.00 shown as "Notes payable - Synod")	<u>477,903.00</u>
Total net investment in plant - June 30, 1974	2,732,560.00
December 31, 1974 value of obligation to Synod for mortgage on Memorial Library	<u>90,237.02</u>
	<u>\$2,822,797.02</u>

The elimination of inter-fund indebtedness in the amount of \$143,788.00 of the plant fund to the current fund was the primary factor in the value adjustment of \$175,771.00.

- (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	\$ 139,973.44
Appraisal:		
Outside	10	171,500.00
Internal	<u>6</u>	<u>99,800.00</u>
TOTALS	<u>23</u>	<u>\$ 411,273.44</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.

SUPPLEMENTARY SCHEDULES

The supplementary schedules included in this report, although not considered necessary for a fair presentation of the financial position and results of operations, are presented for supplementary analysis purposes. The schedules have been subjected to such audit procedures as were applied in the examination of the basic financial statements.

EXPENDITURES AND INCOME

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1974

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	TOTAL	BETHANY LUTHERAN COLLEGE	BETHANY LUTHERAN SEMINARY	HOME MISSIONS	FOREIGN MISSIONS	EDUCATION AND YOUTH	CHARITIES AND SUPPORT	PUBLI- CATIONS	PENSION PLAN	CHURCH EXTEN- SION	SYNOD FUND
Subsidies and payments:											
Direct	\$181,342.17	\$101,318.40	\$ 25,000.00	\$ 36,583.77	\$ -	\$ 6,760.00	\$ 8,300.00	\$ -	\$ 2,880.00	\$ 500.00	\$ -
Mortgage payments:											
Principal	9,479.16	9,479.16	-	-	-	-	-	-	-	-	-
Interest	6,202.44	6,202.44	-	-	-	-	-	-	-	-	-
Annual reports and											
"Convention Echo"	4,292.64	-	-	-	-	-	-	-	-	-	4,292.64
Armed services, etc.	1,132.74	-	-	-	-	1,132.74	-	-	-	-	-
Automobile allowances, etc.	4,624.95	-	-	-	4,624.95	-	-	-	-	-	-
Board meetings and officers'											
expenses - administrative	8,948.33	-	-	2,494.96	367.74	1,018.56	390.14	535.61	-	-	4,141.32
Education allowances	6,554.10	-	-	-	6,554.10	-	-	-	-	-	-
Language study	240.00	-	-	-	240.00	-	-	-	-	-	-
Lutheran Sentinel	14,308.59	-	-	-	-	-	-	-	-	-	14,308.59
Lutheran Synod Quarterly	806.91	-	-	-	-	-	-	-	-	-	806.91
Miscellaneous	3,009.32	-	-	-	2,096.80	-	-	539.00	-	-	373.52
Travel	1,847.39	-	-	-	1,847.39	-	-	-	-	-	-
Printing or office expense	3,829.28	-	-	-	2,422.00	-	-	1,017.81	-	-	389.47
Salaries and allowances	32,575.80	-	-	-	31,175.80	-	-	-	-	-	1,400.00
Seminary allocation	200.00	-	-	-	200.00	-	-	-	-	-	-
Synod fund - Other -											
Schedule B	50,553.44	-	-	-	-	-	-	-	-	-	50,553.44
Total expenditures -											
carried forward	329,947.26	117,000.00	25,000.00	39,078.73	49,528.78	8,911.30	8,690.14	2,092.42	2,880.00	500.00	76,265.89

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1974

[illegible]

SCHEDULE BEXPENDITURES - SYNOD FUND - OTHER

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1974 .

Archives committee		\$	189.77
Audit and legal			463.10
Catechism review committee			350.16
Coin folders			1,911.53
Colloquy expenses			85.00
Evangelical Lutheran Synod Convention			1,055.75
Doctrinal committee			2,064.35
ELS and WELS Forum			531.84
ELS Foundation			176.12
Evangelism committee			235.15
Officers' assistance			2,098.00
Professors' equalization			657.00
Self study committee			246.05
Stewardship expenses			3,170.68
Bethany College residences and real estate expenses:			
Insurance	\$	1,547.74	
Repairs, etc.		10,648.00	
Taxes		<u>1,017.55</u>	13,213.29
Interest expense:			
Bethany College residences		3,585.21	
Church properties		12,917.65	
Investment program		7,363.61	
Other		<u>239.18</u>	<u>24,105.65</u>
Total - As shown on Schedule A			<u>\$ 50,553.44</u>

BALANCE SHEET - GENERAL AND CHURCH EXTENSION FUNDS - COMPARATIVE

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1974 and 1973

	DECEMBER 31,		INCREASE
	1974	1973	(DECREASE)
<u>ASSETS</u>			
Cash	\$ 46,434.79	\$ 14,508.55	\$ 31,926.24
Accounts receivable	50,116.03	71,954.74	(21,838.71)
Prepaid expenses	511.12	-	511.12
U. S. Treasury Bills and accrued interest thereon	68,985.05	-	68,985.05
Loans receivable	456,143.64	475,439.46	(19,295.82)
Other investments	35,476.00	35,476.00	-
Bethany Lutheran College	2,822,797.02	2,656,505.18	166,291.84
Residences and real estate	411,273.44	419,175.64	(7,902.20)
Due from Evangelical Lutheran Synod Foundation	-	117.30	(117.30)
	<u>\$3,891,737.09</u>	<u>\$3,673,176.87</u>	<u>\$ 218,560.22</u>
<u>LIABILITIES AND FUND BALANCES</u>			
Notes payable - investment program	\$ 155,694.86	\$ 162,682.53	\$ (6,987.67)
Accounts payable	2,172.82	2,799.37	(626.55)
Accrued interest payable	4,631.55	4,732.74	(101.19)
Unexpended restricted contributions	49,677.79	9,498.15	40,179.64
Mortgages payable	315,290.09	339,927.72	(24,637.63)
Due to Evangelical Lutheran Synod Foundation	1,817.24	-	1,817.24
	529,284.35	519,640.51	9,643.84
General Fund balance	3,109,812.17	2,889,527.43	220,284.74
Church Extension Fund balance	252,640.57	264,008.93	(11,368.36)
	<u>\$3,891,737.09</u>	<u>\$3,673,176.87</u>	<u>\$ 218,560.22</u>

SCHEDULE D

CHURCH EXTENSION LOANS

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1974

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CONGREGATION	TOTAL LOANS	BALANCE 12-31-73	NEW LOANS 1974	PAID 1974	TOTAL PAID	BALANCE 12-31-74
Central Heights - Mason City, Iowa	\$ 7,500.00	\$ 5,943.00	\$ -	\$ -	\$ 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	35,000.00	-	5,000.00	10,000.00	30,000.00
Harvard Street - Cambridge, Massachusetts	1,000.00	1,000.00	-	1,000.00	1,000.00	-
Indian Landing - Rochester, New York	20,000.00	2,100.00	-	2,100.00	20,000.00	-
Lake Mills - Lake Mills, Iowa	3,000.00	1,500.00	-	300.00	1,800.00	1,200.00
Lakewood - Tacoma, Washington	35,000.00	13,008.01	-	3,125.00	25,116.99	9,883.01
Mount Olive - Mankato, Minnesota	10,000.00	6,000.00	-	1,000.00	5,000.00	5,000.00
Our Savior's - Bagley, Minnesota	2,000.00	1,400.00	-	200.00	800.00	1,200.00
Pinehurst - Eau Claire, Wisconsin	<u>11,097.50</u>	<u>2,131.44</u>	<u>-</u>	<u>200.00</u>	<u>9,166.06</u>	<u>1,931.44</u>
TOTALS	<u>\$133,597.50</u>	<u>\$ 72,082.45</u>	<u>\$ -</u>	<u>\$ 12,925.00</u>	<u>\$ 74,440.05</u>	<u>\$ 59,157.45</u>

SCHEDULE E

COMPREHENSIVE LOAN PROGRAM

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1974

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<u>CONGREGATION</u>	<u>TOTAL LOANS</u>	<u>BALANCE 12-31-73</u>	<u>NEW LOANS 1974</u>	<u>PAID 1974</u>	<u>TOTAL PAID</u>	<u>BALANCE 12-31-74</u>
Bethany - Ames, Iowa	\$ 33,877.57	\$ 28,348.79	\$ 5,428.78	\$ -	\$ 100.00	\$ 33,777.57
Bethany - Princeton, Minnesota	5,000.00	4,158.33	-	433.33	1,275.00	3,725.00
Central Heights - Mason City, Iowa	27,125.00	25,637.27	-	38.00	1,525.73	25,599.27
Chittenango - Chittenango, New York	14,250.00	8,125.00	-	-	6,125.00	8,125.00
Concordia - Traverse City, Michigan	9,000.00	6,200.00	-	100.00	2,900.00	6,100.00
Faith - St. Edward, Nebraska	4,000.00	4,000.00	-	-	-	4,000.00
Grace - Madison, Wisconsin	50,638.12	13,469.63	-	3,497.95	40,666.44	9,971.68
Heritage - Apple Valley, Minnesota	157,569.25	157,139.30	-	2,629.97	3,059.92	154,509.33
Lakewood - Tacoma, Washington	26,733.97	12,845.72	-	5,395.24	19,283.49	7,450.48
Mount Olive - Mankato, Minnesota	10,000.00	6,000.00	-	1,000.00	5,000.00	5,000.00
Pilgrim - Waterloo, Iowa	<u>129,821.67</u>	<u>118,563.89</u>	<u>-</u>	<u>3,131.75</u>	<u>14,389.53</u>	<u>115,432.14</u>
TOTALS	<u>\$468,015.58</u>	<u>\$384,487.93</u>	<u>\$ 5,428.78</u>	<u>\$ 16,226.24</u>	<u>\$ 94,325.11</u>	<u>\$373,690.47</u>

FINANCES

ACTION OF THE SYNOD

Resolution No. 1: Lay-Delegates' Equalization Fund

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

Resolution No. 2: 1974 Budget

WHEREAS, The generous contributions of its constituents enabled the Synod to meet and exceed its budget needs this past year (1974),

BE IT RESOLVED, That we thank God for opening the hearts of His people so that the Synod was able to carry out its many faceted programs.

Resolution No. 3: Stewardship Committee Activities

WHEREAS, The Stewardship Committee prepared a special stewardship program that was very effective in acquainting the members of the Synod with its financial needs for the current fiscal year,

BE IT RESOLVED, That the Stewardship Committee be encouraged to develop and utilize similar programs also for the presentation of future synodical budgets.

Resolution No. 4: Pastors' Insurance Program

WHEREAS, The Synod has inaugurated a term insurance program for its pastors, professors, and teachers, at minimal cost per insured,

BE IT RESOLVED, That each congregation endeavor to pay the annual premium for its own called worker rather than burden the Synod with what should really be a local matter.

Resolution No. 5: Report of the Trustees

WHEREAS, The Report of the Board of Trustees and the Auditor's Report have been reviewed and found to be in order,

BE IT RESOLVED, That the Synod approve the report of the board of Trustees, and the Auditor's Report as printed.

Note: This includes approving

- a) the allocation of \$41,892 out of accumulated synodical funds to cover part of the \$142,522 deficit in the Bethany College Fund, which deficit was not detected for a number of years because of a subtle flaw in accounting procedures and the failure fully to understand the audits covering those years. This \$41,892 was regarded as a reimbursement for capital improvements paid for out of the college funds for the last 8 or 9 years.*
- b) the recommendation that the Synod assume the*

\$34,142 which was the remainder of this over-all deficit at the end of the 1974 fiscal year and the approximate \$26,000 deficit anticipated at the end of the current fiscal year.

Resolution No. 6: Bethany College Deficits

WHEREAS, The Synod will within two years be observing the 50th anniversary of the acquisition of Bethany Lutheran College, and

WHEREAS, The Lord has richly blessed our Synod, and other churches, too, through the young people trained at Bethany College, and

WHEREAS, The Synodical Trustees have recommended that the Synod assume the deficit of \$34,142 remaining at the end of 1974 and the deficit of approximately \$26,000 anticipated for the end of the current fiscal year, and

WHEREAS, Measures have been taken in bookkeeping and auditing procedures to prevent the accumulation of such deficits in the future, and

WHEREAS, Other capital improvements of the facilities at the college still need to be made (Cf. Convention Program, p. 25, e.g.),

A. BE IT RESOLVED, That the Synod solicit a special Bethany College anniversary offering during the next two years, 1976 and 1977, as a token of its thanksgiving to God, to cover these deficits and needed improvements, and

B. BE IT FURTHER RESOLVED, That the Board of Regents and College Administration in Consultation with the Stewardship Committee, be in charge of soliciting this special Bethany College anniversary offering.

Resolution No. 7: 1976 Budget

BE IT RESOLVED, That the Synod adopt a budget of \$384,000 as recommended by the Stewardship Committee, allocated as follows:

<i>Bethany Lutheran College</i>	<i>\$143,000</i>
<i>Bethany Lutheran Seminary</i>	<i>41,000</i>
<i>Christian Services</i>	<i>17,000</i>
<i>Church Extension</i>	<i>1,000</i>
<i>Education and Youth</i>	<i>13,000</i>
<i>Foreign Missions</i>	<i>51,000</i>
<i>Home Missions</i>	<i>67,000</i>
<i>Publications</i>	<i>3,000</i>
<i>Synod Fund</i>	<i>48,000</i>
<i>TOTAL Budget</i>	<i>\$384,000</i>

MISCELLANEOUS MATTERS

ACTION OF THE SYNOD

Resolution No. 1: Report of Committee on Anniversaries—Anniversary proposal

WHEREAS, Within the next decade the Lutheran Church will have occasion to take note of four significant anniversaries,

BE IT RESOLVED, That the five year period from 1976 to 1980 be designated as a period of special thanksgiving in our Synod for the blessings we have derived from the confessions and for special study and reflection on the history and contents of these monumentally significant documents.

Resolution No. 2: Report of Committee on Anniversaries—Harmony and Resource Book

WHEREAS, The Committee on anniversaries proposes the publication of a harmony and resource book for study of the confessions of the Lutheran Church, and

WHEREAS, Such a book would be a notable contribution to the Lutheran scholarship in the English speaking world and would stimulate effective study of the Lutheran Confessions in our Synod as well as in other segments of the Lutheran Church,

BE IT RESOLVED, That this book be published in 1980 provided that special funding for this project is secured from other sources.

Resolution No. 3: Report of Committee on Anniversaries—Five Year Study Program

WHEREAS, There have been massive defections from the true Lutheran and Confessional principles, and

WHEREAS, Our Synod has an educational obligation to its members and to the people of the Lutheran Church who are in constant need of instruction in the history and the substance of the Lutheran Confessions,

BE IT RESOLVED, That the Committee on anniversaries pursue avenues (e.g. Synod Convention Essays, Bethany College Reformation Lectures, Pastoral and Circuit conference papers, articles in the Lutheran Sentinel and the Theological Quarterly, etc.) to be used in instructing our people on the history, content, and significance of the Lutheran Confessions.

Resolution No. 4: Report of Committee on Anniversaries—Implementation of the Program

WHEREAS, In order to provide for continuity in planning for the anniversaries of our confessional books,

A. BE IT RESOLVED, That the present Ad Hoc Committee become the Committee on Anniversaries for the five (5) year period ending in 1980, and

B. BE IT FURTHER RESOLVED, That a budget of \$1,000 be granted for each of the anniversary years.

Resolution No. 5: Report of the Self-Study Committee—Nominating Committee

BE IT RESOLVED, That the Synod adopt resolution 1 of the Self-Study Committee concerning the Nomination Committee with the following corrections:

- 1. No. 3 under II Duties become part B, and*
- 2. Letter "A" under III Budget be stricken.*

Resolution No. 6: Report of the Self-Study Committee—Committee on Worship

BE IT RESOLVED, That the Synod adopt Resolution 2 of the Self-Study Committee concerning the Committee on Worship.

Resolution No. 7: Report of the Self-Study Committee, the term, "Clergy"

BE IT RESOLVED, That the Synod adopt Resolution 3 of the Self-Study Committee concerning the term, "clergy".

Resolution No. 8: Report of the Self-Study Committee—Guidelines for Circuit Visitors and Visitations

BE IT RESOLVED, That the Synod adopt Resolution 5 of the Self-Study Committee concerning the guidelines for Circuit Visitors and Visitations

Resolution No. 9: Report of the Self-Study Committee-Colloquy Committee

BE IT RESOLVED, That the Synod adopt Resolution 6 of the Self-Study Committee with the following correction that the phrase "official organ" in line 3 of part A under IV, "The determination of The Board of Colloquy" be changed to "official publication."

Resolution No. 10: Report of the Self-Study Committee—Board and Committee Names

BE IT RESOLVED, That the Synod adopt Resolution 8 of the Self-Study Committee concerning Board and Committee names with the following correction. Delete "I, Board and Committee names, and name changes."

Resolution No. 11: Report of the Hymnology and Liturgics Committee

WHEREAS, An understanding of worship, in its fullest sense, needs diligent and continuous attention,

A. BE IT RESOLVED, That the Hymnology and Liturgics Committee be urged to continue plans for conducting seminars on worship for the constituency of our Synod,

B. BE IT FURTHER RESOLVED, That the Committee

develop means for reaching out into all the areas of our Synod to encourage the study and the appreciation of worship.

Resolution No. 12: "Norwegian Mayflower"

WHEREAS, This summer marks the Sesquicentennial of the sailing of the "Norwegian Mayflower", the sloop, Restaurationen, which began a century-long migration from Norway to America and the 150th anniversary of the births of Jacob A. Otteson and Herman Amberg Preus, and

WHEREAS, It was amongst these immigrants that our Synod had its beginnings,

BE IT RESOLVED, That as a Synod we express our gratitude to the Lord of the Church for His blessings on these immigrants and faithful forefathers.

Resolution No. 13: Report of the Self-Study Committee-Evangelism Committee

BE IT RESOLVED, That the Synod adopt Resolution 4 of the Self-Study Committee concerning the Evangelism Committee with the following correction: That the word "only" in the first "WHEREAS" be put between the words "for" and "two".

Resolution No. 14: Convention Essays

WHEREAS, It might be unwise to commit the Synod to Convention essays for the next five years, and

WHEREAS, Other events that deserve special consideration (e.g. 50th anniversary of Bethany Lutheran College, etc.) might arise,

BE IT RESOLVED, That the Synodical officials not only take into account the President's recommendations in his report but also other significant observances for convention essays.

Resolution No. 15: Date of the 59th Annual Convention

BE IT RESOLVED, That the 59th annual convention of the Evangelical Lutheran Synod and the 20th annual meeting of the Bethany Lutheran College, Inc. be held June 20-25, 1976 at Bethany Lutheran College, Mankato, Minnesota.

Resolution No. 16: Report of Self-Study Committee—Nominating Committee

BE IT RESOLVED, That "II Duties, A." read as follows: They shall nominate at least two candidates for each Board position that will become vacant at the next convention of the Synod.

MINUTES

ACTION OF THE SYNOD

Resolution No. 1: Convention Minutes

WHEREAS, The Minutes Committee has heard the minutes of the Secretary of the Evangelical Lutheran Synod for Synod Sunday, June 15, 1975 and found them to be correct,

BE IT RESOLVED, That the Synod adopt the minutes as read.

Resolution No. 2: Convention Minutes

WHEREAS, The Minutes Committee has heard the minutes of the Secretary of the Evangelical Lutheran Synod for Monday, June 16, 1975 and found them to be correct,

BE IT RESOLVED, That the Synod adopt the minutes as read.

Resolution No. 3: Convention Minutes

WHEREAS, The Minutes Committee has heard the minutes of the Secretary of the Evangelical Lutheran Synod for Tuesday morning, June 17, 1975 and found them to be complete and in order,

BE IT RESOLVED, That the Synod adopt the minutes as read.

Resolution No. 4: Convention Minutes

WHEREAS, The Minutes Committee has heard the minutes of the Secretary of the Evangelical Lutheran Synod for Tuesday afternoon and evening, June 17, 1975 and found them to be complete and in order,

BE IT RESOLVED, That the Synod adopt the minutes as read.

Resolution No. 5: Convention Minutes

WHEREAS, The Minutes Committee has heard the minutes of the Secretary of the Evangelical Lutheran Synod for Wednesday morning, June 18, 1975 and found them to be complete and in order,

BE IT RESOLVED, That the Synod adopt the minutes as read.

Resolution No. 6: Convention Minutes

WHEREAS, The Minutes Committee has heard the minutes of the Secretary of the Evangelical Lutheran Synod for Wednesday afternoon, June 18, 1975 and found them to be complete and in order,

BE IT RESOLVED, That the Synod adopt the minutes as read.

Resolution No. 7: Convention Minutes

WHEREAS, The Minutes Committee has heard the minutes of the Secretary of the Evangelical Lutheran Synod for Thursday morning June 19, 1975 and found them to be complete and in order,

BE IT RESOLVED, That the Synod adopt the minutes as read.

Resolution No. 8: Convention Minutes

WHEREAS, The Minutes Committee has heard the minutes of the Secretary of the Evangelical Lutheran Synod for Thursday afternoon June 19, 1975 and found them to be complete and in order,

BE IT RESOLVED, That the Synod adopt the minutes as read.

Resolution No. 9: Convention Minutes

WHEREAS, The Minutes Committee has heard the minutes of the Secretary of the Evangelical Lutheran Synod for Thursday evening June 19, 1975 and found them to be complete and in order,

BE IT RESOLVED, That the Synod adopt the minutes as read.

Resolution No. 10: Convention Minutes

BE IT RESOLVED, That the President and Vice President of the Synod read and approve the minutes of the Secretary of the Evangelical Lutheran Synod for the final day of this Convention.

CHURCH LOCATIONS AND THE TIME OF SERVICES

[Not intended for mailing—use pastor's address]

Northern Circuit No. 1

State City-Church	Address	Services	Pastor
MINNESOTA			
Audubon—Immanuel		10:30	G. Guldberg
Bagley—Our Savior's	6 W on #2	10:00	F. Stubenvoll, Vicar
Clearbrook—Concordia	8 SW	8:00	F. Stubenvoll, Vicar
Crookston—Grace	418 S. Ash	9:00; S 10:45	W. Halvorson
E. Grand Forks —River Heights	1708 2nd St. NW	11:00; S 9:00	W. Halvorson
Fertile—First Evanger	Wash. & Elm	*	W. Frick
Fosston—Cross Lake	8 NE	9:00	F. Stubenvoll, Vicar
Grygla—St. Petri	2 W	*	C. Wosje
Hawley—Our Savior's		9:00	G. Guldberg
Lengby—St. Paul's		11:00	F. Stubenvoll, Vicar
Oklee—Clearwater	8 N	*	Vacancy
Oklee—Oak Park	15 N	*	Vacancy
Trail—Mt. Olive		9:00	C. Wosje
Trail—Nazareth	20 N	*	Vacancy
Ulen—Calvary		*	W. Frick
NORTH DAKOTA			
Mayville—First American	228 2nd St. NE	11:00; S 10:00	M. Marozick
Minot—Messiah	812 N. Main St.	*	T. Gullixson, Vicar

Central Circuit No. 2

MINNESOTA

Apple Valley—Heritage	13401 Fairgreen Ave.	10:30; S 9:30	E. Teigen
Gaylord—Norwegian Grove	6S	*	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	W. Dobratz
Princeton—Our Savior's	10W, 4S	9:30	J. Smith
St. Peter—Norseland	10 NW	*	T. Aaberg

Southwestern Circuit No. 3

COLORADO

Mission—Colorado Springs		*	P. Petersen
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MINNESOTA

Belview—Our Savior's		*	T. Skaaland
Belview—Rock Dell	4½ NE	*	T. Skaaland
Cottonwood—English		9:00; S 8:30	J. Krueger
Delhi—First		*	T. Skaaland
Jasper—Rose Dell Trinity		9:00; S 8:30	D. Lillegard
Luverne—Bethany	720 N. Kniss	10:30	D. Lillegard
Tracy—Zion	2nd & Emory	11:00; S 10:45	J. Krueger

NEBRASKA

Belgrade—Peace
 Cedar Rapids—St. John's
 St. Edward—Faith

7 SW *
 *
 6th & Water 9:30

R. Reimer
 R. Reimer
 C. Morales

SOUTH DAKOTA

Sioux Falls—Bethel
 Volga—Oslo

1200 Covell Ave. S. 10:45; S 10:15
 7 S 8:30; S 8:00

W. Gullixson
 W. Gullixson

Southern Circuit No. 4**IOWA**

Ames—Bethany
 Calmar—Trinity
 Forest City—Forest
 Lake Mills—Lake Mills
 Lake Mills—Lime Creek
 Lawler—Saude
 Mason City—Central Heights
 New Hampton—Jerico
 New Hampton—Redeemer
 Northwood—First Shell Rock
 Northwood—Somber
 Parkersburg—Faith
 Riceville—Immanuel
 Scarville—Center
 Scarville—Scarville
 Thompson—Zion
 Thornton—Richland
 Waterloo—Pilgrim
 Waterville—E. Paint Creek
 Waukon—W. Paint Creek

3219 Diamond St. 10:00; S 9:00
 Charles & Clark Sts. *
 10th & M 11:00
 1st N. & Grant 8:15
 4N, 1W 9:30 or 11:00
 10N, 1W *
 1819 S. Coolidge 9:00; S 10:30
 9N, 3E *
 Sherman & Court *
 Central & 15th 11:00
 10W, 1S 9:30 or 11:00
 608 6th St. 10:15
 8:45
 5S *
 *
 9:30
 300 Elm St. 10:30; S 9:00
 3815 Ansborough 10:00; S 9:00
 2N *
 6E *

Vacancy
 H. Larson
 J. Shep
 A. Merseth
 A. Merseth
 G. Gullixson
 M. Teigen
 G. Gullixson
 H. Larson
 A. Merseth
 A. Merseth
 E. Buhr
 A. Merseth
 P. Haugen
 P. Haugen
 J. Shep
 M. Teigen
 Vacant
 M. Tweit
 M. Tweit

MINNESOTA

Albert Lea—Our Savior's

320 W. College 8:00 & 10:45;
 S 9:00

R. Newgard

Austin—Faith

4th St. SE 10:00; S 9:00

Vacancy

Hartland—Hartland

11:00

R. Mathison

Manchester—Manchester

9:45

R. Mathison

Lake Michigan Circuit No. 5**ILLINOIS**

Chicago—St. Mark's
 Chicago—St. Paul's
 Lombard—St. Timothy's

1701 N. Tripp 10:30
 2215 W. North 10:45
 547 N. Main 8:00 & 10:30;
 S 8:00 & 9:30

A. Strand
 P. Jecklin
 J. Schmidt

MICHIGAN

Alpena—Faith
 E. Jordan—Faith
 Hillman—Faith
 Holton—Holton
 Petoskey
 Suttons Bay—First
 Traverse City—Concordia

9th & Cavanaugh 11:00
 5E on Wilson Rd 11:15
 218 M-32E 9:00
 7594 Brickyard Rd. 10:30
 Public Library 9:00
 321 St. Mary's 9:00
 10th & Wadsworth 10:45

R. Carter
 F. Schmugge
 R. Carter
 H. Behrens
 F. Schmugge
 H. Vetter
 H. Vetter

OHIO

Bowling Green—Christ

2525 Main 9:00

WISCONSIN

Amherst Junction—Our Savior's	4NE	10:30	L. Scheelk, Vacancy Pastor
Ashland—First English	7th & Vaughn	9:30	N. Harstad
Bloomer—Good Shepherd	1504 Vine	11:00	W. Granke
Clintonville—St. Paul's	N. Park & Anne	10:30	P. Schneider
Cottage Grove—W. Koshkonong	8SE	10:00; S 9:30	N. Madson
Eau Claire—Ascension	1500 Petersen	9:00	W. Granke
Eau Claire—Concordia	3715 London Rd.	10:00; S 9:00	F. Theiste
Eau Claire—Pinehurst	3304 Fern Ct.	9:00	V. Theiste
Elderon—Our Savior's		9:00	L. Scheelk, Vacancy Pastor
Iola—Redeemer	315 E. State	10:00	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	1201 Droster Rd.	10:00	A. Kuster
Marinette—First Trinity	920 Wells	8:00 & 10:00	E. Stubenvoll
Portage—St. Paul's	6 NW on #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 9:30	P. Anderson
Wisconsin Dells—Newport	4 SE on Hwy. 16	10:30	D. Nelson

Atlantic Circuit No. 6

FLORIDA

Naples—Our Savior	Airport Rd at S-846	Apr-Dec. 9:15 Dec.-Apr. 8:30 & 11:00	G. Price
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GEORGIA

Savannah—Christ	316 Tibet Ave.	11:00	Vacancy
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MASSACHUSETTS

Brewster—Trinity	Town Hall	10:30	H. Aufderheide
Burlington—Pinewood	Pine Glen School	*	P. Madson

NEW YORK

Cazenovia—Mission		11:00	J. Petersen
Chittenango—Chittenango	Genesie St.	9:45	J. Petersen
Rochester—Indian Landing	650 N. Landing Rd.	10:30	N. Tjernagel

Pacific Circuit No. 7

CALIFORNIA

Bishop—Our Savior		11:00	E. Ekhooff, Vicar
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WASHINGTON

Tacoma—Lakewood	10202 112th St. SW	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 PM	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

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 1973)	
Mr. Laverne Hiller, Thornton, Iowa 50479	
Prof. John Moldstad, 12 Edgewood Rd., Mankato, Mn. 56001	
(3 years, elected 1974)	
Mr. Harvey Roberson, Route 1, Elma, Iowa 50628	
Mr. Ralph Sorenson, Fisher, Minn. 56723	
(3 years, elected 1975)	
Mr. Bernard Bogeskov, 8001 Wallace Rd., Eden Prairie, Mn. 55343	
Mailing Address: P.O. Box 20010, Bloomington, Mn. 55420	
Mr. Harvey Bell, Hartland, Mn. 56042	
(Advisory Member: The Rev. Wilhelm Petersen, Vice President)	

WISCONSIN CORPORATION BOARD OF TRUSTEES

The Rev. George M. Orvick	Mr. Harvey Roberson
The Rev. Alf Merseth	Mr. Ralph Sorenson
Prof. John Moldstad	Mr. Bernard Bogeskov
Mr. Leroy Meyer	Mr. Harvey Bell
Mr. Laverne Hiller	

BETHANY LUTHERAN COLLEGE, INCORPORATED

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 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, Mn. 55111
The Rev. Richard Newgard

(3 years, elected 1975)

The Rev. Erling Teigen
Mr. Adolph Jungemann, Route 3, Box 129, Sioux Falls, S. D. 57106
Dr. Donald Peterson, 218 Richland Lane, Madison, Wis. 53705

THE SYNOD'S BOARDS AND COMMITTEES

THE SYNOD'S VISITORS

(3 years, elected 1974)

- | | |
|--------------------------------|--------------------------------|
| 1. Northern Circuit | The Rev. Wayne Halvorson |
| | Alt. The Rev. Wilfrid Frick |
| 2. Central Circuit | The Rev. Theodore Aaberg |
| | Alt. The Rev. Rodger Dale |
| 3. Southwestern Circuit | The Rev. Walther Gullixson |
| | Alt. The Rev. David Lillegard |
| 4. Southern Circuit | The Rev. Alf Merseth |
| | Alt. The Rev. George Gullixson |
| 5. Lake Michigan Circuit | The Rev. Paul Anderson |
| | Alt. The Rev. Paul Jecklin |
| 6. Atlantic Circuit | The Rev. Joseph Petersen |
| | Alt. The Rev. Paul Madson |
| 7. Pacific Circuit | The Rev. Hugo Handberg |
| | Alt. The Rev. William McMurdie |

BOARD FOR THEOLOGY AND CHURCH RELATIONS

(3 years, elected 1973)

The Rev. Warren Granke
Dr. Willis Anthony, Route 3, St. Peter, Mn. 56082

(3 years, elected 1974)

Prof. J. B. Madson
The Rev. Theodore Aaberg

(3 years, elected 1975)

Prof. B. W. Teigen
Mr. Albert Hammer, 532 N. Ridgeland Ave., Oak Park, Ill. 60302

COMMITTEE ON WORSHIP

(3 years, elected 1973)

Mr. Carl Bloedel, 4910 Joyce Lane, Brooklyn Center, Mn. 55429

(3 years, elected 1974)

The Rev. H. A. Theiste

(3 years, elected 1975)

The Rev. Norman Harstad

COLLOQUY COMMITTEE

The President of the Synod

The Vice President of the Synod

The Chairman of the Board for Theology and Church Relations

One layman from the Board for Theology and Church Relations (appointed by the President of the Synod)

The President of Bethany Lutheran Seminary

BOARD FOR MISSIONS

(3 years, elected 1973)

The Rev. David Lillegard

Mr. Nanian Thompson, 810 Water St., Eau Claire, Wis. 54701

(3 years, elected 1974)

The Rev. Norman Madson

The Rev. Steven Quist

Mr. Norman Werner, 9781 Bluebird Lane, Coon Rapids, Mn. 55433

(3 years, elected 1975)

The Rev. Rodger Dale

Mr. Loyd Miller, 1825 Windom Way, Madison, Wis. 53704

BOARD FOR EDUCATION AND YOUTH

(3 years, elected 1973)

The Rev. Frederick Theiste

The Rev. Paul Anderson

Mr. Mark Madson, 114 Echo St., Mankato, Mn. 56001

(3 years, elected 1974)

Mr. Michael Butterfield, 913 Marsh St., Mankato, Mn. 56001

Mr. Silas Born, 2670 Milwaukee St., Madison, Wis. 53704

The Rev. David Nelson

The Rev. Paul Schneider

(3 years, elected 1975)

Mr. Conrad Faugstad, Emmons, Mn. 56029

Mr. Ronald Younge, 120 Long St., Mankato, Mn. 56001

Dr. Thomas Kuster, 317 Hollywood Ave., New Ulm, Mn. 56073

The Rev. John Shep

BOARD FOR CHRISTIAN SERVICE

(3 years, elected 1974)

The Rev. G. A. R. Gullixson

Prof. Norman Holte, 909 Marsh St., Mankato, Mn. 56001

Mr. Emmett Norell, Route 1, Box 220, Mankato, Mn. 56001

(3 years, elected 1975)

Mr. Lester Amundson, 402 10th St. N., Northwood, Iowa 50459

The Rev. Elroy Buhr

BOARD FOR PUBLICATIONS

(3 years, elected 1973)

Prof. Sigurd Lee, 225 Hinckley St., Mankato, Mn. 56001

(2 years, elected 1974)

The Rev. A. V. Kuster

(3 years, elected 1974)

Mr. Allan Natvig, 2020 State St., Cedar Falls, Iowa 50613

Mr. Robert Deering, 1122 Nichols Rd., Madison, Wis. 53704

(3 years, elected 1975)

The Rev. Paul Haugen

The Rev. John Krueger

BOARD FOR STEWARDSHIP

(3 years, elected 1973)

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

(3 years, elected 1974)

The Rev. Paul Petersen

Mr. Ernest Geistfeld, 1014 W. Fairview, Luverne, Mn. 56156

(3 years, elected 1975)

The Rev. Wayne Halvorson

Mr. Carl Meyers, 4312 Ash Grove, Sioux Falls, S.D. 57104

(Ex officio member: The Treasurer of the Synod)

EQUALIZATION COMMITTEE

(1 year, elected 1975)

Mr. George Cooper, 1617 Ellen Ave., Madison, Wis. 53716

(3 years, elected 1974)

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

(3 years, elected 1975)

The Rev. Mark Marozick

TRANSPORTATION SECRETARY

The Rev. H. A. Theiste

NOMINATIONS COMMITTEE FOR 1976 CONVENTION

(1 year, elected 1975)

The Rev. Erling Teigen

The Rev. Paul Petersen

The Rev. Paul Haugen

The Rev. Richard Newgard

Mr. Loyd Miller, 1825 Windom, Madison, Wisconsin 53704

Mr. Albin Levorson, Northwood, Iowa 50459

Mr. Silas Born, 30 Corry St., Madison, Wisconsin 53704

Prof. Paul Tweit, 803 Main St., Mankato, Minn. 56001

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THE EVANGELICAL LUTHERAN SYNOD FOUNDATION

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

IS GOD'S WILL INCLUDED IN YOUR WILL?

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

A. GIFTS AND DONATIONS OF MONEY

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

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

B. GIFTS OF REAL ESTATE AND OTHER PROPERTY

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

C. BEQUESTS THROUGH WILLS

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

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

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

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

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

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

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

Send inquiries to:

EVANGELICAL LUTHERAN SYNOD FOUNDATION

813 South Willow Avenue
Sioux Falls, South Dakota 57104

PAROCHIAL REPORT FOR THE YEAR 1974

Number	State	Location	Circuit	Congregation	Membership	Pastor	Members			Baptized		Confirmed		Communed	Marriages	Burials	Services				Day Schools		Sunday Schools			Other Schools Enrollment		Summer Camp	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		Synodical Institutions	Public H.S. Colleges	For Home Purposes	For All Other Purposes				
1	Ga.	Savannah	6	Christ	2	H. Vetter	60	42	7					245	1		20	13	53	19			2	10	2				2	4	5,423	847	50,000	2,931		
2	Ill.	Chicago	5	St. Marks	1	A. Strand	131	111	32		1	4	2	680	5	5	6	60	52	70			35		3				2	7	18,542	4,034	130,000			
3	Ill.	Chicago	5	St. Pauls	1	P. Jecklin	85	59	11	4			1	1,395		2	3	37	52	69			35		5	50			5	5	16,437		98,000			
4	Ill.	Lombard	5	St. Timothy	1	J. Schmidt	356	257	46	9	2	11	3	1,450	3	3	11	150	104	190			82	62	11	60			35		33,250	10,077	149,455	16,800		
5	Iowa	Ames	4	Bethany	1	Vacancy	72	40	15	2		1	1	243			8	30	52	41			13		4	32		10	1	35	115	69,000	58,611			
6	Iowa	Calmar	4	Trinity	1	H. Larson	100	90	23			3	3	370	1	4	7	46	52	45			6		3				4	4	9,025	1,951	45,000			
7	Iowa	Forest City	4	Forest	1	J. Shep	151	118	45	7	3	9	6	595	1	2	10	56	52	72			26	10	4	30	6		1	25	5,500	1,500	49,000	2,750	5,000	
8	Iowa	Lake Mills	4	Lake Mills	1	A. Merseeth	158	116	34	3				459	1	1	10	87	50	67			35		7	50			18	5	8,954	3,058	30,000			
9	Iowa	Lake Mills	4	Lime Creek	1	A. Merseeth	73	59	19	2		1	1	290		2	3	43	51	42			8		3				1	5	6,232	1,078	45,000			
10	Iowa	Lawler	4	Saude	1	G.A.R. Gullixson	118	97	33	2	2	2	2	563	2	1	10	55	52	63	10	1		8					1	7	12,172	3,339	165,000			
11	Iowa	Mason City	4	Central Heights	1	M. Teigen	132	81	18		3	2	2	437	3	1	9	33	52	44			21	7	7	45		4	1		4,000	1,000	60,000	30,000		
12	Iowa	New Hampton	4	Jericho	1	G.A.R. Gullixson	256	206	44	3		5	1	1,358	1	3	11	97	52	126	10	1	29				18		2	14	16,764	9,973	195,000			
13	Iowa	New Hampton	4	Redeemer	1	H. Larson	200	145	25	4		3		411	1		7	35	52	62			35		4	30			10		13,160	1,673	35,000			
14	Iowa	Northwood	4	First Shell Rock	1	A. Merseeth	159	129	36	1		1		423	1	1	10	46	51	45			26		5	18			9		8,600	3,050	54,000			
15	Iowa	Northwood	4	Somber	1	A. Merseeth	44	40	16	1				275		1	3	28	51	28			3		2				3		5,298	2,355	35,000			
16	Iowa	Parkersburg	4	Faith	2	ElRoy Buhr	166	140	34	3		3		527	4	5	12	64	55	90			28	7	9	15		4	16		15,343	1,396	112,900	43,000		
17	Iowa	Riceville	4	Immanuel	1	A. Merseeth	46	28	12	1	1		1	186			9	27	50	31			14		3	9					3,400	776	10,000			
18	Iowa	Scarville	4	Center	1	P. Haugen	98	86	40			1		144		1	6	57	49	34			5		1	5			6		8,150	2,710	45,000			
19	Iowa	Scarville	1	Scarville	1	P. Haugen	96	70	32	2				253	2		6	78	49	70	12	1	6		1	6			10		13,128	5,085	60,000			
20	Iowa	Thompson	4	Zion	1	J. Shep	112	100	39			6	2	653			10	65	52	72			8	20	4		2		1	17	5,700	1,450	54,000			
21	Iowa	Thornton	4	Richland	1	M. Teigen	204	165	48	6		3	2	735	3		10	71	52	78			20	7	7	20		1			12,915	7,000	70,000			
22	Iowa	Waterloo	4	Pilgram	1	P. Petersen	181	85	20	6		4	2	465		1	16	61	52	82			46	25	8	42			2	8	13,000	3,275	175,000	115,432	16,275	
23	Iowa	Waterville	4	East Paint Creek	1	M. Tweit	72	59	27	1		1		251	1	3	4	41	24	56			16		3	16			1	4	10,071	2,831	68,000			
24	Iowa	Waukon	4	West Paint Creek	1	M. Tweit	51	37	17			2		165		2	4	41	25	59										4		5,819	1,150	63,000		
25	Mass.	Brewster	6	Trinity	1	Vacancy	29	29	8					162			12	13	52	34			6	16	4					3	6,404	150				
26	Mass.	Burlington	6	Pinewood	1	P. Madson	105	78			1		1	310	1		6	22	52	37			15	8	5					3	9,700	2,900	220,000	40,000		
27	Mich.	Alpena	5	Faith	3	Vacancy	19	11	3	3				95			7	16	50	18			5		1		5				3,488	270	10,000	9,290		
28	Mich.	East Jordon	5	Faith	1	F. Schmugge	90	56	13	3		1	1	286			14	37	51	55	13	1	21	18	3	30		6	2	8	16,901	3,444	42,500			
29	Mich.	Hillman	5	Faith	1	Vacancy	54	30	8	3				166	1																					

BETHANY LUTHERAN COLLEGE

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Mankato, Minnesota 56001



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