

59th Annual Convention of the E.L.S.



**RIGHTEOUSNESS
EXALTETH A NATION**

**ESSAYIST:
THE REV. HUGO HANDBERG**

BETHANY LUTHERAN COLLEGE

MANKATO, MINNESOTA

JUNE 20-25, 1976

**59th REPORT
REGULAR CONVENTION
of the
EVANGELICAL LUTHERAN SYNOD**

**and the
20th Annual Meeting of the
BETHANY LUTHERAN COLLEGE
CORPORATION**

**Convention Theme:
"RIGHTEOUSNESS EXALTETH A NATION"
Essayist The Rev. Hugo J. Handberg**

**Compiled by
Alf Merseeth, Secretary**

**Held at
Bethany Lutheran College
Mankato, Minnesota 56001
June 20-25, 1976**

CONVENTION OPENING

The 59th Annual Convention of the Evangelical Lutheran Synod and the 20th Annual Meeting of the Bethany Lutheran College Corporation opened on Sunday June 20th, 1976 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. M. E. Tweit was the speaker, Prof. R. E. Honsey served as Liturgist and Mrs. Ingvald Annexstad was the Organist.

Basing his message on John 8,31-32 Pastor Tweit used as his Theme "Continue in His Word." He spoke on: 1. What it means to continue in His Word. and 2. The promises made to those who continue in His Word.

To continue in His Word is nothing else than to learn, believe and apply in our lives everything that God teaches in the Bible. We must not add to it or take away from it. We must not change it or cast doubt upon it. We must take it to heart just as God has given it. Then it will be "profitable for doctrine, for reproof, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3,16-17. Such belief in and such use of the Scriptures has Christ's promise, "Ye shall know the truth and the truth shall make you free." The Bible not only sets forth God's law which condemns us because we have not kept the law, but it has the Gospel which clearly teaches that Christ kept the law. He fulfilled it in our place. Furthermore, He has taken our guilt upon Himself as well as the punishment we deserve because of our transgression of the law. Christ has suffered the punishment in our place. The Gospel teaches that God in and through Christ is gracious to us and forgives us all our sins. Hence, in Christ we are free from all sin and have eternal life. We rightly comfort ourselves with the words of the Apostle Paul: "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 4,8.

At the English Service held at the Bethany Lutheran College Auditorium, the Rev. David Nelson, Portage, Wisconsin, served as the Liturgist. The Rev. Wilbert Werling, Shawano, Wisconsin brought the message. The Organist was Mrs. Howard Hougan of Madison, Wisconsin.

Basing his message on Psalm 147 Pastor Werling spoke on the Theme: "Double Praise to God at Our Nation's Bicentennial."

Psalm 147 is one of the Hallelujah Psalms, beginning and ending with the word Hallelujah—Praise ye the Lord! We are called upon to praise.

Our land is a part of God's creation. It is a fruitful land, the gift of our God. Here we receive these other gifts: "clouds, rain",

"finest of the wheat", unparalleled riches in natural resources; human resources.

Ours is a land of liberty,—"Peace in thy borders." The Crown of liberties is religious liberty. This too is a gift of God and not due to man's "muscle or the strength of a horse." "The Lord lifts up the meek: he casts the wicked down to the ground." We cannot reject the life-style of the Ten Commandments and still expect God's blessing. "The Lord taketh pleasure in them that fear Him."

We thank God for blessing our church. "The Lord builds up Jerusalem." Our fathers were exiles. There are exiles today. The devil waylaid our first parents in Eden. Now to us there is confusion of face. In Christ our crimson stain has become whiter than snow. The Gospel-bell now proclaims spiritual liberty throughout all the world to all the inhabitants thereof.

The great battleground nearest us today concerns the truth of Scripture. The false teachers want to sift out the true from the false for us, but the sheep hear the Shepherd's voice and hold to all His Words. The errorists want peace—then truth, but truth comes first. These and other proposed falsehoods are the things against which we must do battle today.

Our church is calling us to the Christian colors. God is constantly nerving us to the good deed of spreading His Word, because darkness covers the earth. Praise ye the Lord—ye—with heart, and hand and voices! Amen.

To add beauty to the Festival service the Senior Choir and the Chapel Choir of Holy Cross Lutheran Church and School, Madison, Wisconsin, under the direction of Mr. Silas Born sang: "If Thou But Suffer God to Guide Thee", "Thee We Adore", "On God, and Not on Human Trust", "My Heart Overflows", "Break Forth Into Joy", "Jesus Thy Blood and Righteousness", and "Reach Out". The Holy Cross Bell Choir played the Offertory.

The BICENTENNIAL CHORAL UNION CONCERT at 3:00 on Synod Sunday Afternoon was under the direction of Mr. Silas Born. The Concert Choir was made up of the choirs from Holy Cross Lutheran Church, Madison, Wis., King of Grace Lutheran Church, Minneapolis, Minn., Mt. Olive Lutheran Church, Mankato, Minn., and Northwood—Lake Mills Lutheran Parish, Northwood, Iowa. The Concert Choir rendered the following numbers: "For the Blessings of our Days", "Now Thank We all Our God", "Rise My Soul to Watch and Pray", "Prayer for Peace", "God Bless America", "Lord Jesus, Thy Dear Angel Send", "Within Our Inmost Being", "Now Let Every Tongue Adore Thee", "World Farewell" and "Awake and Sing". The Chapel Choir of Holy Cross Lutheran Church sang "Break Forth Into Joy", "O God Our Help in Ages Past", and "Lord Jesus, Be Thou Near Me". The Scripture Reading, Psalm 65, was read by the Liturgist, the Rev. A. M. Harstad, he also led the assembly in a responsive reading of a "Bicentennial Prayer". The Offer-

tory music was played by the Bell Choir of Holy Cross Lutheran School, Madison, Wis. The assembly sang the hymn "To Thee Our God We Fly" and the Concert Choir and the assembly sang as the closing number "God Bless Our Native Land."

After the English Service on Synod Sunday Morning, the Rev. M. E. Tweit, Chairman of the Board of Regents, spoke a word of welcome to the Convention on behalf of Bethany Lutheran College. President G. Orvick responded on behalf of the Synod, expressing the Synod's thanks to the College for being the hosts for the 59th Convention of the Evangelical Lutheran Synod.

President Orvick also expressed the thanks of the Synod to all those who had participated in the services on Synod Sunday morning.

The President appointed a Temporary Credentials Committee made up of the following: Pastors: C. Wosje, C. Morales; Delegates: Carl Johnson, Arthur Kohler and Lloyd Burnside.

When the Secretary called the roll on Monday morning 36 Permanent Members and 11 Permanent Advisory Members responded. By the end of the Convention 64 of 65 Permanent Members and 16 of 22 Permanent Advisory Members were present at the Convention.

The Temporary Credentials Committee represented by the Rev. C. Morales presented the names of 60 delegates who had been certified by their congregations as delegates to this Convention. These were seated, and President G. Orvick declared the 59th Convention of the Evangelical Lutheran Synod and the 20th Annual Meeting of the Bethany Lutheran College Corporation to be in session in the name of the Father, and of the Son and of the Holy Ghost. (By Thursday noon 132 representatives had been seated as delegates to the Convention)

Alf Merseth, Secretary

THE CONVENTION DAY BY DAY

Proper attention was given to the commemoration of the Bicentennial of our nation in the Convention Essay entitled: "RIGHT-EOUSNESS EXALTETH A NATION" Proverbs 14,34a. The Essayist, the Rev. H. J. Handberg, Parkland, Washington read his essay to the Convention in three Sections—on Tuesday, Wednesday and Thursday mornings. There was time for some discussion of this very timely subject matter each day. The Essay is printed in its entirety in these proceedings.

The Devotions for the Convention days, also focusing on the Bicentennial thought, were planned by the Rev. G. F. Guldberg, Hawley, Minnesota and had as a general theme: GOD'S BILL OF RIGHTS FOR THE SONS OF LIBERTY.

MONDAY:

The Opening Devotion of the Convention on Monday Morning June 21 was conducted by the Convention Chaplain, the Rev. G. F. Guldberg. He used as his text Galatians 5,1 and spoke on the theme: AS SONS OF LIBERTY: WE WORSHIP THE TRUE GOD, THE AUTHOR OF LIBERTY. He emphasized 2 things: 1. Worshipping false gods entangles us in a yoke of bondage. 2. Worshipping the true God sets us free because liberty is found only in Jesus Christ, the Author of Liberty, who has freed us from the bondage of the law, the curse of sin and death, and has given us forgiveness of sins and the hope of eternal life through His suffering, death and resurrection.

The Afternoon Devotion was based on Psalm 48, 10. The Rev. Victor Theiste, Eau Claire, Wisconsin spoke on the theme: AS SONS OF LIBERTY: WE USE GOD'S NAME IN A PROPER MANNER. He stressed that the common careless use of God's Name that we so often hear is not a proper use of God's Name, but when we use His Name to praise, to give thanks and to spread the knowledge of salvation, this is what God expects.

After being called to order the Convention heard the President's Message and Report. The Convention Committees were elected and these spent the remainder of the afternoon and evening considering the work which had been assigned to them and preparing resolutions for the Convention's consideration.

TUESDAY:

The Tuesday Morning Devotion conducted by the Rev. Wayne Dobratz, Princeton, Minnesota had as its theme: AS SONS OF LIBERTY: WE GLADLY HEAR AND LEARN GOD'S WORD. Using Luke 11,28 as his text he pointed out that the way to celebrate this Bicentennial year is to once again dedicate ourselves to the study of God's Word and to obey its divine directions for our lives.

The Tuesday Afternoon Devotion was in honor of the Rev. A.

M. Harstad in commemoration of the 50th Anniversary of his ordination, and Prof. B. W. Teigen in commemoration of the 40th Anniversary of his ordination. The speaker for the happy occasion was the Rev. H. A. Theiste who used 1 Thessalonians 5,12-13 as his text and spoke on the theme: AS SONS OF LIBERTY: WE HONOR THOSE WHOM GOD HAS PLACED OVER US. Authority is of God. Without respect for authority, liberty is lost. Only by knowing and respecting God and His Word can liberty be preserved. May we rightly honor these faithful laborers and their loyal helpmeets by adhering steadfastly to God's Word and being examples of true submission to divinely ordained authority.

The first matter of business before the Convention, and surely one of the highlights of the Convention, was the consideration of the report of the Committee on Synodical Membership. The Convention resolved to receive twelve congregations into membership in the Synod. Also nine pastors were received as Permanent Members and one pastor was received as a Permanent Advisory Member. The representatives of these congregations and the pastors were introduced and were properly welcomed by the assembly.

Foreign Missionaries, James Olsen and Ted Kuster, who were in attendance at this Convention were introduced and welcomed.

The Rev. Carl Mischke, the first Vice President of the Wisconsin Evangelical Lutheran Synod brought greetings on behalf of his Synod and addressed the Convention briefly.

The reports of the committees on Miscellaneous Matters, Education and Youth, and Christian Service were read and considered.

WEDNESDAY:

The Wednesday Devotions were conducted by the Rev. F. Schmutz, Petosky, Michigan and the Rev. G. Price, Naples, Florida. Pastor Schmutz used as his text 1 Corinthians 6,19-20 and spoke on the theme: AS SONS OF LIBERTY: WE HAVE A HIGH REGARD FOR LIFE. Pastor Price used Ephesians 5,22-23 as his text and addressed himself to the theme: AS SONS OF LIBERTY: WE HONOR MARRIAGE AND THE HOME.

The Synod's Stewardship Counsellor presented an overview, on slides, of the suggested 1976 stewardship material "Freedom and Responsibility". The Convention began considering the report of the Committee on Finances. Election of Officers and members of Boards and Committees was the order of business for Wednesday afternoon.

THURSDAY:

Thursday Morning the Rev. Carl Wosje, Oklee, Minnesota was in charge of the Devotion. AS SONS OF LIBERTY: WE SPEAK THE TRUTH TO EVERY MAN was his theme. He used

Ephesians 4,25 and Acts 1,8 as his text. He summarized with this concluding statement: out of gratitude for so great a salvation we will speak the truth of this Gospel to every man. When we speak the truth to every man the very "gates of hell shall not prevail against" the Gospel.

On Thursday Afternoon the Rev. W. Halvorson, East Grand Forks, Minnesota used Matthew 6,33 as his basis and spoke on the theme: AS SONS OF LIBERTY: WE SEEK FIRST THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS. Those who do this will learn to have the trust that all the things needful for this world and this life will also be provided to them by their loving and gracious God.

During the 3 business sessions on Thursday—there was also an evening session—the following reports were considered: Doctrinal Matters, Publications, Higher Education, Missions, Miscellaneous, Finances, Presidents Message and Report and Nominations Committee.

FRIDAY:

The Friday Morning Devotion was conducted by the Rev. T. Aaberg, St. Peter, Minnesota. The text was Ephesians 1,11-13a and the theme: AS SONS OF LIBERTY: WE ARE GRATEFUL FOR OUR INHERITANCE. Pastor Aaberg stressed that both our earthly and heavenly inheritance and home are gifts of God and should call forth our deepest praise and gratitude.

The Afternoon Devotion was lead by Pastor John Schmidt, Lombard, Illinois who addressed himself to the theme: AS SONS OF LIBERTY: WE PRAY FOR CONTENTED AND THANKFUL HEARTS. He based his message on 1 Timothy 6,6 and 12.

The newly elected President, the Rev. W. Petersen, addressed the Convention soliciting the prayers of all that we may continue to spread the Gospel of salvation. On behalf of the Synod he thanked President Orvick for his 6½ years of service as President.

All unfinished business was completed and a motion to adjourn the Convention was passed at 2:10 p.m. on Friday June 25, 1976. President Orvick declared the 59th Convention of the Evangelical Lutheran Synod and the 20th Annual Meeting of the Bethany Lutheran College Corporation to be adjourned and Chaplain Guldberg lead the assembly in prayer, all joined in the Lord's Prayer, and the Chaplain pronounced the Aaronic Blessing.

Alf Merseth, Secretary

ROLL CALL

A. PERMANENT MEMBERS (Pastors serving Member Congregations)

Present at this convention:

T. Aaberg, P. Anderson, E. Buhr, H. Behrens, R. Carter, R. Dale, W. Dobratz, E. Ekhooff, W. Frick, L. Gerbhardt, W. Granke, G. Guldberg, G. Gullixson, T. Gullixson,

W. Gullixson, W. Halvorson, H. Handberg, A. Harstad, M. Harstad, N. Harstad, P. Haugen, P. Jecklin, J. Krueger, A. Kuster, H. Larson, D. Lillegard, N. Madson, P. Madson, M. Marozick, R. Mathison, W. McCullough, R. McMiller, W. McMurdie, A. Merseeth, T. Mickelson, C. Morales, D. Nelson, R. Newgard, G. Orvick, J. Petersen, P. Petersen, W. Petersen, G. Price, W. Pultz, S. Quist, R. Reimer, L. Scheelk, J. Schmidt, F. Schmutge, P. Schneider, J. Shep, T. Skaaland, J. Smith, E. Stubenvoll, F. Stubenvoll, E. Teigen, F. Theiste, H. Theiste, V. Theiste, M. Tweit, H. Vetter, W. Werling, C. Wosje, and R. Yount. Absent: A. Strand.

B. PERMANENT ADVISORY MEMBERS (Not eligible to vote)

Present at this convention:

Pastors serving non-member congregations or groups: T. F. Kuster and J. Olsen.
Absent: R. Moldstad and M. Teigen.

Pastors Emeriti: H. Preus and N. Tjernagel. Absent: E. Unseth, A. Wagner and F. Weyland.

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

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

CONGREGATIONS ADMITTED INTO MEMBERSHIP

Our Savior's Lutheran Church, Elderon, Wisconsin
St. Martin's Lutheran Church, Shawano, Wisconsin
First English Lutheran Church, Ashland, Wisconsin
Holy Trinity Lutheran Church, Okauchee, Wisconsin
Grace Lutheran Church, Vero Beach, Florida
Christ Lutheran Church, Savannah, Georgia
Faith Lutheran Church, San Antonio, Texas
Christ Lutheran Church, Sutherlin, Oregon
St. Matthew Lutheran Church, Myrtle Creek, Oregon
St. Andrew Lutheran Church, Colorado Springs, Colorado
Christ the King Lutheran Church, Bell Gardens, California
Faith Lutheran Church, Parkersburg, Iowa

PASTORS ADMITTED INTO PERMANENT MEMBERSHIP

The Rev. Theodore Gullixson, Minot, North Dakota

The Rev. Erwin Ekhooff, Bishop, California

The Rev. Frederick Stubenvoll, Lengby, Minnesota



The Rev. Theodore Gullixson



The Rev. Erwin Ekhooff



The Rev. Frederick Stubenvoll



The Rev. Lewis Gerbhardt



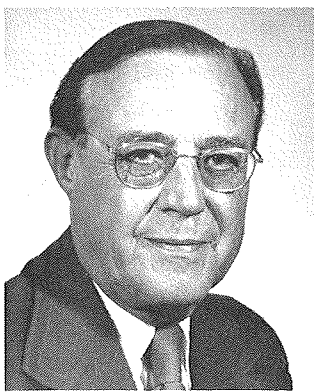
The Rev. Wayne Dobratz



The Rev. R. J. McMiller



The Rev. Willard Pultz



The Rev. Alvin Wagner



The Rev. Leo Scheelk



The Rev. Robert Yount

The Rev. Lewis Gerbhardt, Vero Beach, Florida
The Rev. Wayne Dobratz, Princeton, Minnesota
The Rev. R. J. McMiller, Okauchee, Wisconsin
The Rev. Willard Pultz, Myrtle Creek, Oregon
The Rev. Alvin Wagner, Ventura, California
The Rev. Leo Scheelk, Elderson, Wisconsin
The Rev. Robert Yount, Bell Gardens, California

EXCUSED FOR ABSENCE

Pastors: A. Strand

EXCUSED FOR LATE ARRIVAL

Pastors: C. Wosje, J. Smith, T. Mickelson, E. Teigen and M. Harstad

EXCUSED FOR EARLY DEPARTURE

Pastors: D. Nelson, F. Theiste, J. Shep, H. Theiste, H. Vetter, E. Buhr and C. Wosje
Delegates: Mr. O. Hofstad from Oklee, Minnesota, Mr. R. Rued from Minot, N. Dakota,
Mr. E. Johnson from Parkersburg, Iowa, Mr. J. Honsey from Lake Mills, Iowa and
Mr. C. Grossman from Portage, Wisconsin.

EXCUSED FOR PART TIME ABSENCE

Pastors: W. Frick and L. Scheelk

1976 Representatives Eligible to Vote

Pator	Address	Congregation	Delegates
T. Aaberg	St. Peter, Minn.	Norseland	Theo. Ness Orville Quist
P. Anderson	West Bend, Wis.	Trinity	Ellsworth Butt Charles Zitzmann
H. Behrens	Holton, Mich.	Holton	Calvin Young
E. Buhr	Parkersburg, Ia.	Faith	Hilko Van Dyk Edward Johnson
R. Carter	Hillman, Mich.	Faith	Marlin Goebel Larry Hendrickson
R. Dale	Mankato, Minn.	Mt. Olive	Wilbur Lieske Richard Peterson
W. Dobratz	Princeton, Minn.	Bethany	Ted Eisenbraun
E. Ekhoft	Bishop, Calif.	Our Savior	Louis Jacobson Bob Rorup
W. Frick	Fertile, Minn.	First Evangel	Melvin Dale
	Ulen, Minn.	Calvary	Clinton Klemetson
L. Gerbhardt	Vero Beach, Fl.	Grace	Loren Larson David Berggrin
W. Granke	Bloomer, Wis.	Good Shepherd	John Wilde Wilmer Ferg
	Eau Claire, Wis.	Ascension	Raymond Fehr Walter Anderson
G. Guldberg	Audubon, Minn.	Immanuel	John Moseng Arthur Kohler
G. Gullixson	Hawley, Minn.	Our Savior's	Tosten Skaaland
	Lawler, Ia.	Saude	Odell Natvig Gerald Bakke
	New Hampton, Ia.	Jerico	Carl Johnson
T. Gullixson	Minot, N.D.	Messiah	Roy Rued
W. Gullixson	Sioux Falls, S.D.	Bethel	Gerhardt Ordal Adolph Jungemann
	Volga, S.D.	Oslo	Leonard Twedt
W. Halvorson	Crookston, Minn.	Grace	Ed Beiswenger Everett Schumacher
	E. Grand Forks, Minn.	River Heights	Albert Holman Gunder Sorenson
H. Handberg	Tacoma, Wash.	Parkland	Michael O'Neill James Langseth
M. Harstad	Brewster, Mass.	Trinity	Howard Aufderheide Paul Chamberlain
N. Harstad	San Antonio, Tex.	Faith	Jerome Gernander Kenneth Welkener
P. Haugen	Scarville, Ia.	Center	Gilmer Anderson
	Scarville, Ia.	Scarville	Clarence Dale Reuben Escherich
P. Jecklin	Chicago, Ill.	St. Paul's	Einar Engebretson
J. Krueger	Cottonwood, Minn.	English	Roger Nelson Dwayne Boerner
	Tracy	Zion	Stanley Gordon
A. Kuster	Madison, Wis.	Our Savior's	
H. Larson	Calmar, Ia.	Trinity	Tom Schwartz
	New Hampton, Ia.	Redeemer	
D. Lillegard	Jasper, Minn.	Rose Dell Trinity	Robert Erickson Clair Brevik
	Luverne, Minn.	Bethany	Jurgen Oeding Fred Nelson
N. Madson	Cottage Grove, Wis.	W. Koshkonong	Phillip Nordlie
P. Madson	Burlington, Mass.	Pinewood	Norbert Rhinerson Charles Miller
M. Marozick	Mayville, N.D.	First American	Orlo Aasen Gilman Aasen
R. Mathison	Hartland, Minn.	Hartland	Peter Erickson George Nygaard
	Manchester, Minn.	Manchester	
W. McCullough	Port Orchard, Wash.	Bethany	Robert DeLancy Glenn Collins
R. McMiller	Okauchee, Wis.	Holy Trinity	Robert Davenport Phillip Panette
W. McMurdie	Tacoma, Wash.	Lakewood	Doran Slater Darrell Mundschenk

A. Merseth	Northwood, Ia. Lake Mills, Ia.	First Shell Rock Somber	Olger Burtness Harold Halvorson Albin Levorson Lars Petersen Joseph Honsey Marvin Gronwaldt, Sr. Frank Funte Dan Cleven Perry Ferley Bill Rank Martin Tjernagel Gary Royer Chester Grossman
	Lake Mills, Ia.	Lime Creek	
	Riceville, Ia.	Immanuel	
	Lake Mills, Ia.	Lake Mills	
T. Mickelson C. Morales	Minneapolis, Minn. Ames, Ia.	Hiawatha Bethany	
D. Nelson	Portage, Wis.	St. Paul's	
	Wisconsin Dells, Wis.	Newport	
R. Newgard	Albert Lea, Minn.	Our Savior's	
G. Orvick	Madison, Wis.	Holy Cross	Ralph Olson Al Pieper Silas Born Alton Erlandson Neelak Tjernagel
J. Petersen P. Petersen W. Petersen	Rochester, N.Y. Colorado Springs, Colo. Madison, Wis.	Indian Landing St. Andrew Grace	
G. Price	Naples, Fla.	Our Savior	John Dukleth Roland Reinholtz Otto Abrams (ALT.) Victor Schanbacher Robert Moore Donald Campbell Chris Oliver Douglas Dudley Boyd Swingle Charles Davidson Norman Werner
W. Pultz	Sutherlin, Ore.	Christ	
	Myrtle Creek, Ore.	St. Matthew	
S. Quist	Golden Valley, Minn.	King of Grace	
R. Reimer	Belgrade, Neb.	Peace	
	Cedar Rapids, Neb.	St. John	George Ahlers
L. Scheelk	Elderon, Wis.	Our Savior's	Lewis Brown
	Amherst Jct., Wis.	Our Savior's	Otto Blask
J. Schmidt F. Schmugge	Lombard, Ill. E. Jordan, Mich.	St. Timothy Faith	Herman Dittmar Ernst Manthel
P. Schneider	Clintonville, Wis.	St. Paul	
	Schawano, Wis.	St. Martin's	
J. Shep	Thompson, Ia.	Zion	Tim Erickson Kingsley Johnson Dennis Swalve Palmer Peterson Harold Kvendru Arfield Kvendru Loren Engel
T. Skaaland	Forest City, Ia. Belview, Minn.	Forest Rock Dell	
	Belview, Minn.	Our Savior's	
	Delhi, Minn.	First	
J. Smith	Princeton, Minn.	Our Savior's	Rolf Teigen Robert Soule, Sr. Albert Hammer Ernest Larson
A. Strand	Chicago, Ill.	St. Mark's	
E. Stubenvoll F. Stubenvoll	Marinette, Wis. Clearbrook, Minn. Bagley, Minn. Fosston, Minn. Lengby, Minn. Apple Valley, Minn.	Trinity Concordia Our Savior's Cross Lake St. Paul's Heritage	Edwin Merseth
F. Theiste V. Theiste M. Tweit	Eau Claire, Wis. Eau Claire, Wis. Waterville, Ia.	Concordia Pinehurst E. Paint Creek	Lyle Fahning Melvin Schwanz Jerome Gruden (ALT.) Nanian Thompson
H. Vetter	Waukon, Ia. Traverse City, Mich. Suttons Bay, Mich.	W. Paint Creek Concordia First Lutheran	Robert Larson Holger Busness Roland Natvig Edgar Rau Albert Allington Lenwick Hoyord
W. Werling C. Wosje	Iola, Wis. Trail, Minn. Oklee, Minn. Oklee, Minn.	Redeemer Mt. Olive Clearwater Oak Park	Oliver Hofstad
R. Yount Vacancies	Bell Gardens, Calif. Waterloo, Ia.	Christ the King Pilgrim	Harry Caldwell Raymond Litzkow Stanley Holt Ed Kemper Luther Younge Walter Schroeder
	St. Edward, Neb. Thornton, Ia.	Faith Richland	Edward Engelman Don Lipp
	Savannah, Ga. Ashland, Wis. Mason City, Ia.	Christ First English Central Heights	

Convention Committees

1. PRESIDENT'S MESSAGE AND REPORT

Pastors—J. Petersen, H. Larson, W. Halvorson

Delegates—Norman Werner (King of Grace, Mpls.), Calvin Young (Holton), Everett Schumacher (Grace, Crookston)

2. NOMINATIONS (ELECTED AT LAST YEAR'S CONVENTION)

Pastors—E. Teigen, P. Haugen, R. Newgard, P. Petersen

Delegates—Paul Tweit (Mt. Olive, Mankato), Albin Levorson (Somber), Loyd Miller (Holy Cross, Madison), Silas Born (Holy Cross, Madison)

3. CREDENTIALS

Pastors—C. Wosje, C. Morales, H. Vetter

Delegates—Carl Johnson (Jerico), Everett Schumacher (Grace, Crookston)

4. PROGRAM

Pastors—J. Krueger, H. Vetter

5. PUBLIC PRESS AND CONVENTION SENTINEL

Pastors—P. Schneider, R. Mathison

6. DOCTRINAL COMMITTEE

Pastors—J. Petersen, J. Schmidt, N. Madson, D. Lillegard, H. Vetter, A. V. Kuster, M. Otto

Delegates—Jurgen Oeding (Luverne), Lyle Fahning (Heritage), Clarence Dale (Scarville), Walter Schroeder (Thornton), Lars Petersen (Lime Creek), Odell Natvig (Saude), Glenn Collins (Port Orchard), Raymond Fehr (Bloomer), Raymond Litzkow (Waterloo), Silas Born (Holy Cross, Madison), Edwin Merseth (Clearbrook), Theodore Ness (Norseland), Norman Werner (King of Grace, Mpls.), Jerome Gernander (Faith, San Antonio)

7. MISSIONS

Pastors—P. Anderson, G. Guldberg, W. Gullixson, T. A. Kuster, R. Newgard, R. Reimer, H. Larson, W. Dobratz

Delegates—Doran Slater (Lakewood), Reuben Escherich (Scarville), Gilmer Anderson (Center), Loren Larson (Ulen), Donald Lipp (Mason City), Luther Younge (Thornton), Kingsley Johnson (Thompson), Martin Tjernagel (Ames), Bob Rorup (Bishop), Ellsworth Butt (West Bend), Gunder Sorenson (River Heights), Wilmer Ferg (Bloomer), Ernest Manthei (East Jordan), Orville Quist (Norseland), Phil Panette (Holy Trinity, Okauchee), Orlo Aasen (First American, Mayville), Roy Rued (Messiah, Minot)

8. HIGHER EDUCATION

Pastors—P. Madson, S. Quist, P. Schneider, W. Werling, W. McCullough, T. Aaberg, N. Harstad, R. McMiller

Delegates—Melvin Schwanz (Heritage), Joseph Honsey (Lime Creek), Marvin Gronwaldt, Sr. (Riceville), Gerald Bakke (Saude), Albert Holman (River Heights), Melvin Dale (Fertile), Chester Grossman (St. Paul, Portage), Stanley Holt (Waterloo), Alton Erlandson (Holy Cross, Madison), Lenwick Hoyord (Iola), Ralph Olson (Albert Lea), Don Campbell (Christ, Sutherland), Marlin Goebel (Faith, Hillman)

9. EDUCATION AND YOUTH

Pastors—W. Granke, H. Behrens, W. McMurdie, E. Buhr, M. Harstad, Theo. Kuster, C. Wosje, E. Stubenvoll, T. Gullixson, F. Stubenvoll

Delegates—Fred Nelson (Luverne), Albert Allington (Suttons Bay), Paul Chamberlain (Brewster), Richard Peterson (Mt. Olive, Mankato), Phil Nordlie (W. Koshkonong), Roland Natvig (West Paint Creek), Clair

Frevik (Rose Dell, Jasper), Michael O'Neill (Parkland), Charles Davidson (King of Grace, Mpls.), David Berggrin (Grace, Vero Beach), Charles Miller (Pinewood, Burlington), Chris Oliver (Christ, Sutherlin)

10. PUBLICATIONS

Pastors—R. Dale, W. Frick, W. Halvorson, H. Handberg, P. Jecklin, T. Mickelson, W. Pultz

Delegates—Frank Funte (Riceville), Tim Erickson (Thompson), Robert Moore (Naples), Peter Erickson (Hartland), Perry Ferley (Lake Mills), Harold Halvorson (Somber), James Langseth (Parkland), Leonard Twedt (Volga), Harold Kvendru (Rock Dell), Howard Aufderheide (Brewster), Douglas Dudley (St. Matthew, Myrtle Creek), Lewis Brown (Our Savior's, Elderon), Bill Rank (Hiawatha), Edward Johnson (Faith, Parkersburg)

11. FINANCES

Pastors—J. Madson, B. Teigen, J. Olsen, V. Theiste, M. Tweit, C. Morales, G. Gullixson, P. Haugen, R. Mathison, T. Skaaland, L. Gerhardt, R. Yount

Delegates—Darrell Mundschenk (Lakewood), Clinton Klemetson (Ulen), Wilbur Lieske (Mt. Olive, Mankato), Dennis Swalve (Forest City), Gary Royer (Ames), Robert Soule, Sr. (Our Savior's, Princeton), Louis Jacobson (Bishop), Albert Hammer (St. Mark's Chicago), Roger Nelson (Cottonwood), Robert Erickson (Rose Dell, Jasper), Herman Dittmar (East Jordan), Gerhard Ordal (Sioux Falls), Kenneth Welkener (Faith, San Antonio), Robert Davenport (Holy Trinity, Okauchee), Walter Anderson (Ascension, Eau Claire), Gilman Aasen (First American, Mayville)

12. CHRISTIAN SERVICE

Pastors—P. Petersen, H. Theiste, J. Shep, F. Schmugge, G. Price, E. Teigen, J. Krueger, E. Ekhooff, L. Scheek

Delegates—Edgar Rau (Traverse City), Olger Burtness (Northwood), Ted Eisenbraun (Princeton), Victor Schanbachler (Naples), Robert DeLancy (Port Orchard), Einar Engebretson (St. Paul's, Chicago), Holger Busness (East Paint Creek), Otto Blask (Amherst Junction), Adolph Jungemann (Sioux Falls), Loren Engel (Belview), Palmer Pederson (Rock Dell), Boyd Swingley (St. Matthew, Myrtle Creek), Harry Caldwell (Christ the King, Bell Gardens), Hilko Van Dyk (Faith, Parkersburg)

13. MISCELLANEOUS

Pastors—G. Reichwald, J. Smith, F. Theiste, A. M. Harstad, N. Tjernagel

Delegates—Rolf Teigen (Our Savior's, Princeton), Norbert Rhinerson (Burlington), Ernest Larson (St. Mark's, Chicago), Robert Larson (East Paint Creek), Arfield Kvendru (Belview), Tom Schwartz (Trinity, Calmar), Larry Hendrickson (Faith, Hillman), John Dukleth (Grace, Madison)

14. SYNODICAL MEMBERSHIP

Pastors—W. Petersen, M. Marozick, J. Moldstad, D. Nelson, R. Carter, M. Otto

Delegates—George Nygaard (Hartland), Stanley Gordon (Tracy), Dwayne Boerner (Cottonwood), Nanian Thompson (Concordia, Eau Claire), Dan Cleven (Lake Mills), Albin Levorson (Somber), Charles Zitzmann (West Bend), Tosten Skaaland (Audubon), Al Pieper (Albert Lea), Oliver Hofstad (Clearwater), Roland Reinholtz (Grace, Madison)

15. PASTORAL CONFERENCE RECORDS

Pastors—M. Otto, R. Honsey

16. RESOLUTIONS

Pastors—J. Madson, G. Gullixson

17. MINUTES

Pastors—D. Nelson, P. Haugen

Delegates—Stanley Holt (Waterloo), Al Pieper (Albert Lea), Tosten Skaa-land (Audubon)

18. TELLERS

Pastors—M. Marozick, M. Harstad, R. Mathison

19. CHAPLAIN

Pastor G. Guldberg

20. HEAD USHER

Pastor Mark Marozick

21. PARLIAMENTARIAN

Pastor M. Tweit

22. ORGANIST

Pastor G. A. R. Gullixson

PRESIDENT'S MESSAGE

June 21, 1976

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 this Bicentennial year of our country it certainly is fitting that we of the Evangelical Lutheran Synod should take proper note of this historic occasion. We would indeed be ungrateful children of God if we did not pause to reflect upon the many blessings which He has so freely bestowed upon us and to consider also our serious responsibilities as Christian citizens. We have therefore chosen as the theme for this convention the words of Holy Scripture, "Righteousness Exalteth a Nation." We would also not forget the second part of that passage which reads, "But sin is a reproach to any people." Prov. 14, 34. We leave it to our essayist to expound this matter at length but we would like to introduce the subject with a few thoughts and observations.

In what spirit shall we of the Evangelical Lutheran Synod observe the 200th anniversary of our beloved country? We would state first of all that we ought to do so in a spirit of real thanksgiving and praise to our gracious God for all the temporal blessings which he permits us to enjoy. We surely live in a land that is "flowing with milk and honey" for most of its citizens. For the majority of the members of our synod there has been a rich abundance of material prosperity. While such affluence certainly carries with it grave spiritual dangers, as Paul writes to Timothy, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition," I Tim. 6, 9, yet we nevertheless recognize all temporal blessings as gifts of God which we may use as good stewards for our earthly enjoyment and welfare and especially for the good of our neighbor. "Every good and perfect gift is from above and cometh down from the Father of lights," James 1, 17. We confess with Luther in the explanation of the First Article, "that He has given me clothing and shoes, meat and drink, house and home, wife and children, fields, cattle and all my goods; and that He richly and daily provides me with all that I need for this body and life." It is to this same Lord that we owe the fact that "the pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing." Ps. 65, 13.

The early forefathers of our Evangelical Lutheran Synod found religious freedom in this land. They were free to preach and teach the Word of God, to establish congregations, to do mission work, to organize our Synod and to go about the Lord's work without fear of government intervention or persecution. When the great doctrinal controversy of the past came upon the church the members were free to debate, speak their minds, to join whichever congregation or synod they desired, to re-organize a church body and to take their stand according to their consciences. They were not coerced into any unscriptural compromise of their faith such as took place so often in Europe.

We owe a real debt of gratitude to the founders of our country who wrote the Declaration of Independence, adopted 200 years ago on the Fourth of July, and also the Constitution. They were not men who shared our faith but were of a Deistic persuasion. Nevertheless the guarantees of freedom and liberty which they wrote into those historic documents have served us well for these two centuries.

Today at this 1976 Convention of our beloved Synod we also enjoy these blessings. We assemble here with the freedom to espouse the doctrines of our faith, to debate the business at hand, and to make our plans for the future without the threat of fine or imprisonment for what we do. How many saints and noble martyrs there have been who have laid down their lives for their faith! How many have suffered unspeakable tortures because of their convictions. We surely must offer up our heartfelt thanks that we have been spared such adversity and are permitted to practice our beliefs in comparative peace and tranquility.

We ought also to observe this anniversary with an attitude of realistic awareness of our country's problems, failures, and shortcomings. The old saying that "eternal vigilance is the price of liberty" ever remains true. Our Bicentennial spirit should not therefore be characterized by a blind patriotism that is not cognizant of the pitfalls and dangers that lurk all around us. In 1941 the president of our land eloquently enunciated the aim of establishing the so-called "Four Freedoms"—Freedom of Speech, Freedom of Worship, Freedom from Want and Freedom from Fear. These are certainly admirable goals but if we survey the scene with a discerning eye we can readily note that such objectives are very elusive and that we are a long ways from attaining all of them. While we do enjoy these four freedoms a good deal more than most other countries of the world, yet for many in our land there is still a good deal of want, fear and frustration. The dream of a country in which "alabaster cities gleam, undimmed by human tears" has not been realized, and given the corrupt nature of man's heart its fulfillment is not to be expected. The decaying, crime ridden, smog and smut filled inner cities can hardly be described as "gleaming," and that city which is "undimmed by human tears" will not be found until we reach that which bears the name "the New Jerusalem" where "God shall wipe away all tears from their eyes." Rev. 21,4.

Without falling into an attitude of despair we also need to be aware of the moral ills which plague our land. While we take great pride in being the "land of the free" we also face the fact that many are pursuing the idea of personal freedom to such an extent that liberty is changed into license. Such freedom without responsibility carries within it the seeds of its own destruction. The increase in crime, abortion, pornography and corruption in the highest levels of government down to the back alleys of the inner city, must cause our merciful God to see the makings of another Sodom and Gomorrah. The philosophy of athiestic evolution pervades our institutions of learning from kindergarten through graduate school. Schools in which God's Word may be taught are systematically placed in extreme jeopardy by a tax structure which makes it very difficult for them to expand and develop and, in many cases, even to exist. The alarming divorce rate which threatens the institution of marriage as well as the disregard for the sanctity of the home and family signal an additional storm-cloud on the horizon of the future.

In view of these and many other factors which could be cited it is well that we of the Evangelical Lutheran Synod observe this anniversary with sober reflection, with penitence and with earnest prayer. A poet has well summarized the situation in these familiar words:

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay."

We cannot help but be effected in our thinking by the society in which we live. The materialistic and amoral spirit of the times finds root in our hearts also. To those who regard themselves as safe and secure from the temptations and ills which influence mankind the Bible has only this to say, "Let him that thinketh he standeth take heed lest he fall."

It is of special importance that we be reminded of our specific calling as Christians in the words of our Saviour, "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5,13-16.

Christians everywhere, including those in the congregations of our Evangelical Lutheran Synod, should remember our nation's great need for salt and light in order that our land may be preserved from the corruption and darkness which always threatens to engulf it. Christian example, Christian testimony, earnest prayer and Christian teaching can still have a profound effect upon the welfare of a country. Let us realize how much our beloved land needs such an influence if it is to survive for another 200 years.

It is well, however, that in this year when the words "liberty" and "freedom" are so often heard, that we be reminded of a freedom that is far greater than any earthly condition. We are not now speaking of a civil liberty which we enjoy in abundant measure in our country. Rather we are speaking of that great spiritual liberty which Christ has procured for us. The Apostle Paul speaks of this when he writes to the Galatians, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5.1. What kind of freedom is this? It is not a freedom from the persecution of earthly tyrants and masters. It is a freedom and liberty from the eternal wrath of God. This liberty is found in our consciences. Luther writes, "Our conscience is free and quiet because it no longer has to fear the wrath of God. This is a real liberty, compared with which every other kind of liberty is not worth mentioning. Who can adequately express the boon that comes to a person when he has the heart-assurance that God will nevermore be angry with him, but will forever be merciful to him for Christ's sake? This is indeed a marvelous liberty, to have the sovereign God for our Friend and Father who will defend, maintain and save us in this life and in the life to come."

Just as there are tyrants in this world who would rob men of their freedom and place them behind walls and barbed wire and in the Gulag Archipelago's of the Siberian wilderness, so there are spiritual tyrants who would imprison us also. There is that slave owner and master that is called the LAW. When we are considering the Law as that which makes demands of us, which threatens us with condemnation, which insists that we keep every word of it absolutely perfectly, we can indeed picture it as a cruel taskmaster. All those who do not fulfill every demand of the Law are under its curse, as Scripture says, "As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. 3.10. The other enemies which would overpower us and bring us into subjection and final eternal destruction walk hand in hand with the Law for they derive their strength from the Law. These are Sin, Death, and the Devil. The forces in this world which would blot out the light of freedom are indeed serious threats. But far more serious are these three which would snuff out the light of our spiritual freedom, and plunge us into everlasting darkness. The hymn writer summarized it for us very well when he wrote:

*I walk in danger all the way
The thought shall never leave me
That Satan who has marked his prey
Is plotting to deceive me.
The foe with hidden snares
May seize me unawares
If ere I fail to watch and pray
I walk in danger all the way.*

Thanks and praise be to our God for delivering us from the bondage of the Law, Sin, and Death by sending His own dear Son to be our Saviour. "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons." Gal. 4.4-5. Christ has now perfectly fulfilled every demand of the Law and satisfied the wrath of God against sin. Not only did He keep the law perfectly but He also suffered the penalty demanded by it when He suffered and died on the cross. "Christ has redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is everyone who hangs on a tree." Gal. 3.13. He has also vanquished the enemies of death and the devil by His death and resurrection. He has "abolished death, and hath brought life and immortality to light through the gospel." II Tim. 1.10, and in the book of Hebrews we read that "through death he destroyed him who had the power of death, that is, the devil." Heb. 2.14.

While very few would part with the liberty they have as citizens of this great land, it is utterly amazing how many foolishly part with the liberty they have in Christ. Just as the Galatians of old were bewitched into returning again to the state of bondage, so today all too many, even those who claim the name "Luth-

eran," openly or secretly trust in their own works rather than in the mercy of Christ for salvation. They therefore cast away their blood-bought liberty and walk blindly again into slavery. Some hold to a synergism or half and half way of salvation, half by works and half by faith. But even as Abraham Lincoln warned that this country could not endure half slave and half free, so no individual can stand before God half with his own righteousness and half with that of Christ. It is a matter of either-or. Either we place all our trust for salvation in the righteousness of Christ and thus inherit eternal life, or else we depend partly upon our own merits and thus lose all that Christ has won for us. "Christ has become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Gal. 5,4. How utterly foolish we would consider anyone who advocated that we give up our form of government and invite the Communist rulers to take over our land! How much more foolish are they who would give up their liberty which Christ has won for them and exchange it again for the slavery of the law, the yoke of bondage. Let us ever, therefore, stand fast in the liberty wherewith Christ hath made us free, knowing that "If the Son therefore shall make you free, ye shall be free indeed." John 8,36. As we think of our forefathers in this anniversary year we ought also to remember those who passed down this great legacy of spiritual freedom when they wrote in our Lutheran Confessions that "a poor sinner is justified before God (that is, he is absolved and declared utterly free from all his sins, and from the verdict of well deserved damnation, and is adopted as a child of God and an heir of eternal life) without any merit or worthiness on our part, and without any preceding, present, or subsequent works, by sheer grace, solely through the merit of the total obedience is reckoned to us as righteousness." Formula of Concord, S.D., Art. III.

In this Bicentennial year we of the Evangelical Lutheran Synod ought, as faithful and loyal citizens, truly appreciate the many blessings we have in this land, thanking and blessing our gracious God for the way in which He has so abundantly provided for us. But especially ought we to be grateful for the spiritual freedom and liberty which we have in our blessed Lord and Saviour Jesus Christ.

*To Jesus we for refuge flee,
Who from the curse has set us free,
And humbly worship at His throne,
Saved by His grace through faith alone.*

Soli Deo Gloria!
George M. Orvick, President

REPORT OF THE PRESIDENT

ORDINATIONS AND INSTALLATIONS

Candidate of Theology Wayne Dobratz was ordained and installed as pastor of Bethany Lutheran Church, Princeton, Minnesota on June 22, 1975. Dean M. H. Otto of Bethany Lutheran Seminary preached the sermon and the Visitor of the District, the Rev. Theodore Aaberg, performed the rite of ordination and installation.

On Sunday, July 27, the Rev. Howard Behrens was installed as pastor of Holton Lutheran Church, Holton, Michigan. The rite of installation was performed by Circuit Visitor, the Rev. David Lillegard, and the sermon was preached by the Rev. George Boldt of the WELS.

In the month of August, Mr. Donald Johnson was installed as teacher-principal of Mt. Olive Lutheran School, Mankato, Minnesota. The Rev. R. M. Dale, the local pastor, officiated.

The Rev. Edward Bryant was installed as teacher-principal of Lakewood Lutheran School, Tacoma, Washington. The pastor of the congregation, the Rev. W. McMurdie, performed the rite of installation.

Bethany Lutheran Church of Luverne, Minnesota welcomed its new pastor, the Rev. David Lillegard, on August 3, 1975. The Rev. Steven Quist was the guest preacher for the occasion and the rite of installation was performed by the Rev. W. C. Gullixson, the Circuit Visitor.

The Rev. Joseph Petersen was installed as pastor of Indian Landing Lutheran Church, Rochester, N.Y. on August 10, 1975. The Synod's Vice President, the Rev. W. Petersen, preached the sermon and read the rite of installation.

The Rev. Harold Vetter was installed as pastor of First Lutheran Church, Suttons Bay, Michigan and Concordia Lutheran Church, Traverse City, Michigan on September 7, 1975. The Rev. Robert Carter preached the sermon and the Rev. Fredrick Schmugge performed the rite of installation.

On September 14, 1975 Bethany Lutheran Church of Ames, Iowa received its new pastor. The Rev. Christian Morales was installed by Circuit Visitor Alf Merseeth. The Rev. R. M. Dale preached the sermon.

The Rev. Carl Wosje was installed as pastor of the Clearwater, Oak Park, Nazareth congregations of Oklee, Minnesota on November 16, 1975. The rite of installation was performed by Circuit Visitor Wayne Halvorson and the sermon was preached by the Rev. W. Frick.

On November 30, 1975 the Rev. Paul Petersen was commissioned as ELS missionary to the Colorado Springs, Colorado area. Vice President W. Petersen preached the sermon and performed the commissioning.

On January 25, 1976 Miss Joanne Hougau was installed as teacher in Faith Lutheran School, East Jordan, Michigan. The pastor of the congregation, the Rev. F. Schmugge, performed the rite of installation.

The Rev. Leo Scheelk was installed as pastor of Our Savior's Lutheran Church of Amherst Junction, Wisconsin and also of Our Savior's Lutheran Church of Elderon, Wisconsin on March 7, 1976. The Rev. Paul Schneider performed the rite of installation and the sermon was preached by the Rev. Theophil Hoffmann (WELS).

The Rev. Norman B. Harstad was installed as pastor of Faith Lutheran Church, San Antonio, Texas on April 4, 1976. Vice President W. Petersen preached the sermon and performed the rite of installation.

Candidate of Theology Theodore Gullixson was ordained and installed as pastor of Messiah Lutheran Church, Minot, North Dakota on May 30, 1976. The ordination and installation was performed by the Rev. W. C. Gullixson, the father of the ordinand. The sermon was preached by Circuit Visitor W. Halvorson.

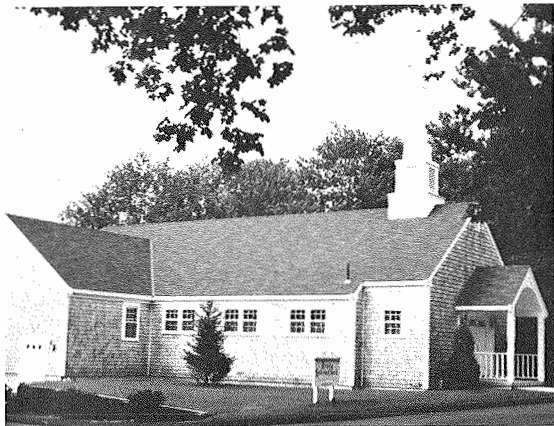
Candidate of Theology Erwin Ekhooff was ordained and installed as pastor of Our Savior Lutheran Church, Bishop, California on May 30, 1976. The Rev. Harry Marks preached the sermon and performed the rite of installation.

The Rev. Mark Harstad was installed as pastor of Trinity Lutheran Church, Brewster, Massachusetts on Sunday June 6, 1976. The Circuit Visitor, the Rev. Paul Madson preached the sermon and read the rite of installation.

On June 13, 1976 Candidate of Theology Fredrick Stubenvoll was ordained and installed as pastor of the Lengby, Minnesota parish. The Rev. W. Frick preached the sermon and the rite of ordination and installation was performed by the candidate's father, the Rev. Emil Stubenvoll.

DEDICATIONS

Trinity Lutheran Church, Brewster, Massachusetts dedicated its new house of worship on Sunday, August 3, 1975. Liturgists for the service were Pastors Paul Madson and Mark Marozick. The Rev. H. F. Aufderheide preached the sermon.



Trinity Lutheran Church, Brewster, Massachusetts

St. Timothy Lutheran Church of Lombard, Illinois held a ground breaking service for its new church building on August 17, 1975.

A new entry was dedicated at Center Lutheran Church, Scarville, Iowa on November 2, 1975. Prof. M. H. Otto was the guest speaker. President R. Branstad was the liturgist and performed the rite of dedication. The Rev. Paul Haugen is the pastor.

Ascension Lutheran Church, Eau Claire, Wisconsin dedicated its new church building on December 14, 1975. The guest speaker at the morning service was Dr. Thomas Kuster and the liturgist was Student of Theology Philip Vangen. The dedication took place at the afternoon service with Vice President W. Petersen preaching the sermon and performing the rite of dedication.

Our Savior Lutheran Church of Naples, Florida dedicated a new educational wing, parish hall and church office on December 14, 1975. The pastor of the congregation, the Rev. George Price, preached the sermon and the Rev. Robert Wendland (WELS) and the Rev. James Aderman (WELS) served as liturgists.

Mt. Olive Lutheran Church, Mankato, Minnesota, dedicated its newly renovated house of worship on January 11, 1976. The Rev. Hugo Handberg preached the sermon and the pastor of the congregation, the Rev. R. M. Dale, conducted the rite of dedication together with the congregation.

On February 1, 1976, Bethany Lutheran Church, Princeton, Minnesota dedicated new carpeting, new pews and a new organ. The Rev. W. C. Gullixson, former pastor of the congregation, preached the sermon. The Rev. Wayne Dobratz, pastor of the congregation, served as liturgist and performed the rite of dedication.

Lakewood Lutheran Church, Tacoma, Washington held a ground breaking service for its new three room classroom addition on April 11, 1976.



Ascension Lutheran Church, Eau Claire, Wisconsin, interior



Ascension Lutheran Church, Eau Claire, Wisconsin, exterior



Our Savior Lutheran Church of Naples, Florida

ANNIVERSARIES

Prof. B. W. Teigen observed the 40th anniversary of his ordination in the holy ministry on August 4, 1975. He was ordained on that date in the year 1935 at Bethany Lutheran Church, Story City, Iowa. The Rev. A. J. Torgerson preached the sermon and performed the rite of ordination.



Prof. and Mrs. B. W. Teigen and Rev. and Mrs. A. M. Harstad

The Rev. A. M. Harstad observed the 50th anniversary of his ordination on June 20, 1976. His father, the Rev. Bjug Harstad, preached the sermon and performed the rite of ordination at Richland Lutheran Church in Thorton, Iowa on June 20, 1926.

The Lake Mills Evangelical Lutheran Church, Lake Mills, Iowa celebrated the 110th anniversary of its organization on September 21, 1975. President R. M. Branstad was the guest speaker for the occasion. A son of the congregation, the Rev. David Nelson was the liturgist. The pastor of the congregation is the Rev. Alf Merseeth.

The 25th anniversary of the founding of Bethany Lutheran Church, Luverne, Minnesota was held on November 16, 1975. The guest speaker for the occasion was the Rev. Paul Petersen, a former pastor of the congregation. The present pastor is the Rev. David Lillegard.

On April 11, 1976 Heritage Lutheran Church, Apple Valley, Minnesota celebrated the fifth anniversary of its founding. Pastor Carl Wosje preached the sermon. The local pastor is Erling Teigen.

MEMBERSHIP APPLICATIONS

The Rev. Theodore Gullixson, newly ordained and installed as pastor of Messiah Lutheran Church, Minot, North Dakota, hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The Rev. Erwin Ekhoft, newly ordained and installed as pastor of Our Savior Lutheran Church, Bishop, California, hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The Rev. Frederick Stubenvoll also makes request for permanent membership in the Evangelical Lutheran Synod. He is newly ordained and installed as pastor in the Lengby, Minnesota parish. The proper letter is on file.

The Rev. Lewis Gerbhardt, pastor of Grace Lutheran Church, Vero Beach, 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.



Lake Mills Evangelical Lutheran Church, Lake Mills, Iowa

The Rev. Wayne Dobratz, newly ordained and installed as pastor of Bethany Lutheran Church, Princeton, Minnesota, hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The Rev. R. J. McMiller, pastor of Holy Trinity Lutheran Church, Okauchee, Wisconsin hereby applies for membership in the Evangelical Lutheran Synod. He also was formerly a pastor in the Federation for Authentic Lutheranism. The proper documents are on file.

The Rev. Willard Pultz, pastor of St. Matthew Lutheran Church, Myrtle Creek, Oregon, and Christ Lutheran Church, Sutherlin, Oregon, hereby makes application for membership in the Evangelical Lutheran Synod. Pastor Pultz was formerly a member for the FAL. The proper documents are on file.

The Rev. and Mrs. Alvin Wagner of Ventura, California, hereby make application for membership in the ELS. They were former members of the FAL. Pastor Wagner is presently retired but is holding regular services in a mission preaching station in Ventura, California. The proper documents are on file.

The Rev. Leo Scheelk, the pastor of Our Savior's, New Hope, and Our Savior's, Elderon, Wisconsin, hereby makes application for membership in the ELS. He formerly served as a pastor in the WELS. The proper documents are on file.

The Rev. Robert E. Yount, pastor of Christ the King Lutheran Church, Bell Gardens, California, also makes request for membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The following congregations also hereby make application for membership in the Evangelical Lutheran Synod:

Our Savior's Lutheran Church, Elderon, Wisconsin,
the Rev. Leo Scheelk, Pastor

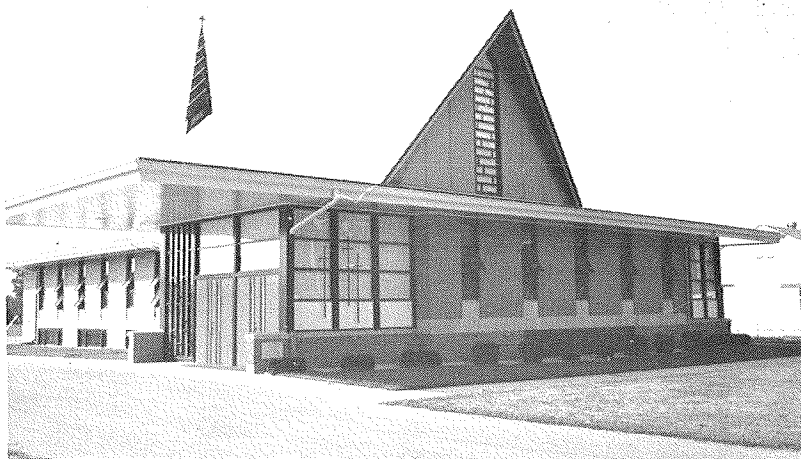
St. Martin's Lutheran Church, Shawano, Wi.,
 the Rev. Paul Schneider, Pastor
 First English Lutheran Church, Ashland, Wi.,
 the Rev. Warren Granke, Vacancy Pastor
 Holy Trinity Lutheran Church, Okauchee, Wi.,
 the Rev. R. J. McMiller, Pastor
 Grace Lutheran Church, Vero Beach Fla.,
 the Rev. Lewis Gerbhardt, Pastor
 Christ Lutheran Church, Savannah, Georgia,
 Vacant
 Faith Lutheran Church, San Antonio, Tex.,
 the Rev. Norman Harstad, Pastor
 Christ Lutheran Church, Sutherlin, Ore.,
 the Rev. Willard Pultz, Pastor
 St. Matthew Lutheran Church, Myrtle Creek, Ore.,
 the Rev. Willard Pultz, Pastor
 St. Andrew Lutheran Church, Colorado Springs, Colo.,
 the Rev. Paul Petersen, Pastor
 Christ the King Lutheran Church, Bell Gardens, Ca.,
 the Rev. Robert Yount, Pastor
 Faith Lutheran Church, Parkersburg, Iowa,
 the Rev. Elroy Buhr, Pastor
 The documents for these twelve congregations are on file.



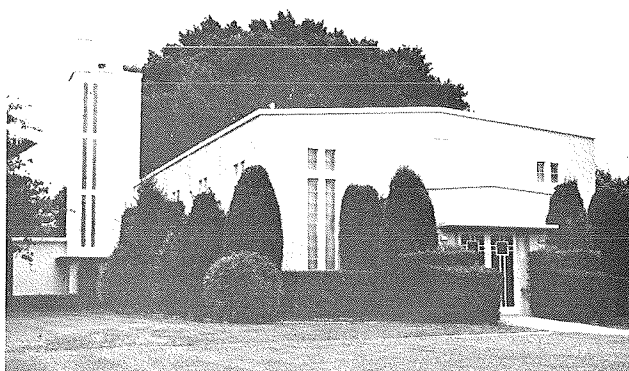
St. Martin's Lutheran Church, Shawano, Wisconsin



First English Lutheran Church, Ashland, Wisconsin



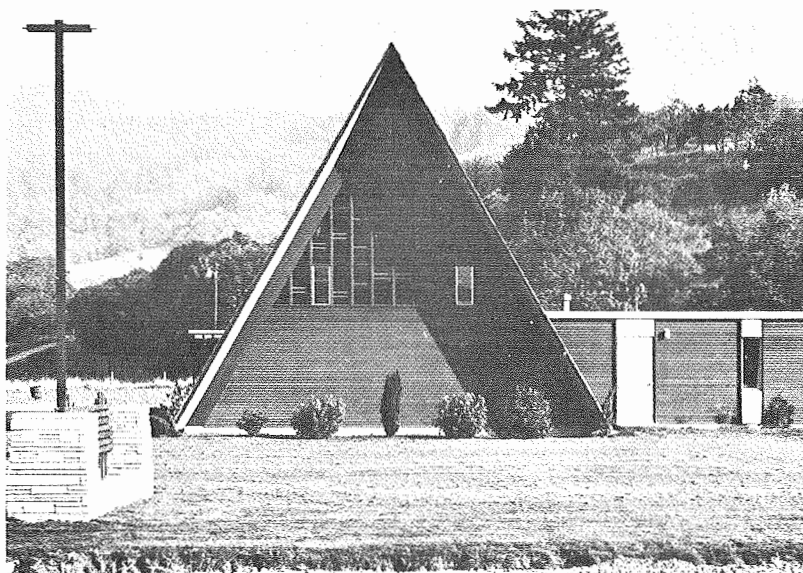
Holy Trinity Lutheran Church, Okauchee, Wisconsin



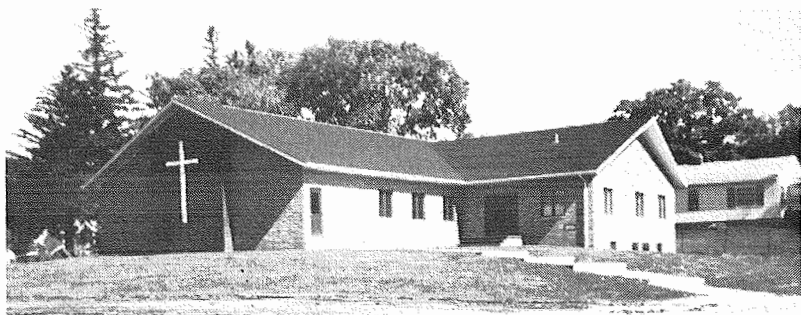
**Grace Lutheran
Church,
Vero Beach,
Florida**



Christ Lutheran Church, Sutherlin Oregon



St. Matthew Lutheran Church, Myrtle Creek, Oregon



Faith Lutheran Church, Parkersburg, Iowa



Christ the King Lutheran Church, Bell Gardens, California

RESIGNATIONS AND APPOINTMENTS

The Rev. Theodore Aaberg resigned as Visitor of the Central Circuit of the Synod. The Alternate Visitor, the Rev. Rodger Dale, has been appointed to take his place.

The Rev. Martin Teigen, having accepted the Call to serve in the mission field of Peru, has resigned his position as Managing Editor of the *Lutheran Sentinel*. He has also resigned from the Catechism Review Committee. No appointments were made to fill these positions.

Dr. Robert Clark has resigned from the Board of Regents. Mr. Ernest Geistfeld of Luverne, Minnesota, was appointed to fill that position.

Pastor Howard Aufderheide has resigned from the clergy of the Evangelical Lutheran Synod.

The Rev. N. S. Tjernagel has resigned as Editor of the *Lutheran Sentinel* in order to give full time work to the authorship of the "Harmony and Resource Book of the Lutheran Confessions." The Board for Publications will fill this position.

The Rev. Paul J. Haugen has resigned as a member of the Board for Publications. He continues to serve on the Board in an ex officio capacity as business manager of the *Lutheran Sentinel*. No appointment has been made.

INTER-SYNODICAL RELATIONS

The Evangelical Lutheran Confessional Forum

The tenth annual meeting of the Evangelical Lutheran Confessional Forum was held on Oct. 20-21, 1975 at the WELS Administration building in Milwaukee, Wisconsin. Representing the ELS in the Administration Division were the Rev. G. Orvick, the Rev. W. Petersen, and the Rev. A. Merseeth; in the Doctrinal Division were Prof. J. B. Madson, the Rev. W. Granke, and the Rev. A. M. Harstad; in the Mission Division were the Rev. S. Quist, the Rev. N. Madson, and Mr. Loyd Miller; in the Education and Youth Division were Prof. R. M. Branstad, the Rev. M. E. Tweit, and Mr. S. V. Born.

A paper entitled "Theological Terms—An Aid to Unity but also a Cause of Division" was presented by Pastor E. P. Kauffeld of the WELS. Division meetings were held in which the matters which effect both church bodies were discussed. Essays which had been delivered in the respective church bodies were reviewed.

Prof. C. Lawrenz presented an essay entitled "Government Aid to Education" and a discussion followed.

The matter of taking steps to produce a "20th Century 'Formula of Concord'" drawn up by orthodox, confessional Lutherans was discussed. (cf. 1975 S.R., p. 61, Res. 3). Concern was expressed that such an endeavor would only be successful if it were written by those who were united in doctrine.

A discussion was held on the matter of the formation of some greater form of unity between the WELS and the ELS in which provision would be made for greater solidifying of the world-wide work of Confessional Lutheranism. The establishment of another Synodical Conference rather than just a Forum was suggested. The matter was referred to the Administrative Division for discussion and presentation to the next Forum.

The next meeting of the Forum will be in Madison, Wisconsin on October 18-19, 1976.

THE FEDERATION FOR AUTHENTIC LUTHERANISM

The merger of the Federation for Authentic Lutheranism with the WELS was completed last August with the WELS assuming the assets and liabilities of the FAL. Two former FAL congregations joined the ELS last year and five are applying for membership at this Convention. Several have joined the WELS. There are four congregations which were former members of the FAL which continue to remain independent.

THE LUTHERAN CHURCH-MISSOURI SYNOD CONVENTION

The Lutheran Church-Missouri Synod met in convention at Anaheim, California on July 4-11. Your President, Vice-President and *Sentinel* Editor attended as observers. The Convention attempted to deal with the staggering problems which confront that church body. Great efforts were made to bring dissident district presidents and liberal leaders into conformity with Synodical policy and constitution and to handle the problem created by the Seminary-in-Exile. The President was given the authority to declare the office of district president vacant in case such president refused to conform. At this point in time, four of such offices have been declared vacant and it remains to be seen what action the various districts will take. There continues to remain a wide variety and latitude of theological opinion in the church body, ranging from conservative, confessional Lutheranism all the way to extreme liberalism. Let us continue to pray that the Lord may strengthen and uphold all who contend for the truth.

THE WISCONSIN EVANGELICAL LUTHERAN SYNOD

The Lord is richly blessing our sister Synod, the Wisconsin Evangelical Lutheran Synod, with continued growth at home and abroad. Several of our pastors attended their 125th Anniversary Convention last August. Your President brought greetings on behalf of the Synod. The ELS Board for Theology and Church Relations (Doctrinal Committee) and the WELS Commission on Inter-Church Relations met November 17-18 in West St. Paul. A report of that meeting is contained in the report of our Doctrinal Committee.

THE OVERSEAS CHURCHES

THE LUTHERAN CONFESSIONAL CHURCH IN SWEDEN

The Lutheran Confessional Church in Sweden held its first Convention in St. John's church in the south of Sweden in August, 1975. The WELS proclaimed church fellowship with the new body at its August Convention and also resolved to ask sister synods to consider establishing fellowship with the LCCS also (Lutherska Bekännelsekyrakan i Sverige). On December 3, 1975 Pastor Per Jonsson, chairman, wrote to me and stated that "the Church Board has . . . commissioned me to write this letter to you, requesting that your doctrinal commission takes up the question of church fellowship with our church." We answered as follows, on December 15, 1975: "Our Evangelical Lutheran Synod will certainly be willing to take up the matter of the relations between our church body and the Lutheran Confessional Church in Sweden. The matter of establishing church fellowship is an important and serious consideration. You will, undoubtedly want to examine the doctrinal position of our Synod and we, of course, will want to correspond with you about the position of your church body. It would be helpful if you would be able to send whatever documents you have setting forth your theological position. I will also send you material about our ELS." Since that time, we have received several documents relating to their position and we have also sent them material about our ELS.

The WELS at its last Convention passed the following Resolution:

- WHEREAS the Lutheran Confessional Church in Sweden has been formed and exists as an independent confessional church; and
- WHEREAS the Scriptures enjoin the expression of fellowship with those who are one in doctrine and practice with us; and
- WHEREAS the Committee on Inter-Church Relations, Dr. Siegbert Becker, and Pastor Edgar Hoenecke have held discussions with representatives of the LCCS; and
- WHEREAS the CICR has thoroughly studied the doctrinal statement which the LCCS adopted at its constituting Convention in September, 1974; and
- WHEREAS the CICR finds itself in unity of doctrine and practice with the members of the LCCS; and
- WHEREAS the CICR recommends a formal declaration of this confessional agreement; and
- WHEREAS all the congregations of the LCCS have declared themselves to be in fellowship with the WELS; therefore be it
- RESOLVED, a) That the WELS thank God for bringing about this unity of spirit and doctrine; and be it further
- RESOLVED, b) That the WELS formally and publicly declare itself to be in fellowship with the LCCS; and be it further
- RESOLVED, c) That all church bodies presently in fellowship with our Synod be informed of our action; and be it finally
- RESOLVED, d) That in relaying this information we encourage these church bodies to consider a similar action with respect to this group of confessing Christians in Sweden.

Since this matter is now before us, we recommend that the Doctrinal Committee of the ELS undertake a thorough study of this new church body with view to the possibility of establishing fellowship relations with them.

OTHER OVERSEAS CHURCHES

Our Doctrinal Committee is continuing to study our relationship to the Independent Evangelical Lutheran Church of Germany (SELK). There are some matters which are not yet resolved concerning the position of this church body. Matters such as the length of the creation days and the rejection of the Historical-critical method of Bible interpretation appear to need further discussion.

We need to continue to pray fervently for those who contend for the faith in SELK, in the Evangelical Lutheran Church-Synod of France and Belgium, in the East German Free Church and in the Confessional Lutheran Church of Fin-

land, as well as confessional Lutherans in other countries. Our Synod should not lose contact with these confessors, but should visit, encourage and strengthen them wherever we can.

MISCELLANEOUS MATTERS

The Assignment Committee of our Synod met on April 5 and made the following assignments:

Candidate of Theology Erwin Ekhoﬀ to Our Savior Lutheran, Bishop, Cal.
Candidate of Theology Theodore Gullixson to Messiah Lutheran, Minot, N.D.
Candidate of Theology Fred Stubenvoll to the Lengby, Minn. parish.
Candidate of Theology Dennis Schlicht to Faith Lutheran, St. Edward, Neb.
Vicar Charles Keeler to the Northwood, Iowa parish,
the Rev. A. Merseeth, Pastor
Vicar Nile Merseeth to Wayfarer's Chapel, Ventura, Cal.,
the Rev. A. Wagner, Pastor
Vicar Steven Petersen to St. Paul's, North Hollywood, Cal.,
the Rev. H. Marks, Pastor
Vicar Kenneth Schmidt to Christ Lutheran, Sutherlin, Ore.,
the Rev. W. Pultz, Pastor

We were certainly pleased to be able to assign these candidates and vicars. We are grateful to our Lord for continuing to supply us with men who are dedicated to the service of the LORD and we also owe a real debt of gratitude to our Seminary which has now provided for the training of our pastors for 30 years. God has truly blessed our "School of the Prophets" in helping to provide for the pastoral needs of our Synod.

We are also happy to receive into our membership twelve additional congregations at this Convention. In addition to the mid-west we will now have congregations in New York, Massachusetts, Georgia, Florida, Texas, Colorado, California, Oregon, and Washington. Surely it must be our constant aim to bring the Gospel to as many people as we can throughout our land and also abroad. We pray that as a Synod we may be of service to these new congregations and that they also may join us in sharing the "glad tidings of great joy".

In order that these congregations may be bound together and that their pastors may enjoy fellowship with one another it is, perhaps possible, that some restructuring of our districts and pastoral conferences may have to take place. We inaugurated a West Coast Conference last fall, holding a meeting of the ELS and CAL men in Vallejo, California in September. The Conference was much appreciated by all and will be held again this year under the auspices of St. Paul's Lutheran Church in North Hollywood, California. Perhaps such a Conference should be arranged on the East Coast also. Conferences for pastors and Circuit meetings of some type are very valuable for our mutual edification and for "preserving the unity of the spirit in the bond of peace". Such meetings deserve our loyal support and faithful attendance.

In this year 1976, we are mindful that this is the Bicentennial year of our country. Surely, we as a Synod will want to express our gratitude to our God for the many blessings we have enjoyed in our land and also to offer up our fervent prayers for its welfare. We have, therefore, issued the following proclamation:

WHEREAS our gracious God has so richly blessed our beloved country these 200 years, as the Psalmist says, "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation," Ps. 68:19; and

WHEREAS we as a grateful people ought to express our thankfulness to the Lord as we read in Psalm 67:5-7, "Let the people praise Thee, O God. Let all the people praise Thee. Then shall the earth yield her increase, and God, even our own God, shall bless us," and

WHEREAS we know that "Righteousness exalteth a nation: but sin is a reproach to any people," Prov. 14:34 and that therefore we should repent of our sins and ask the Lord to have mercy upon our land for Jesus sake,

WE THEREFORE call upon the members of the Evangelical Lutheran Synod to pray fervently for our country in this year of our Bicentennial, and also
TO SET ASIDE Sunday, July 4th, as a day of penitence, prayer and thanksgiving to our gracious God-the Father, Son, and Holy Ghost.

We hope that all our congregations will follow this suggestion and will take due note of this Bicentennial year. In order to facilitate this we have authorized the publication and distribution of three prayers on behalf of our land composed by Pastor Paul Madson. We thank him for his efforts in this regard.

On May 23, 1976 the ordination of Jerome R. Braun took place at Forest Lutheran Church, Forest City, Iowa, the Rev. John Shep, pastor. This ordination was not authorized by the administration of the Synod because Jerome R. Braun was not certified as a candidate for the office of the ministry by the faculty of Bethany Lutheran Seminary or the Board of Regents. He is therefore, not eligible for a call into the ministry of the Evangelical Lutheran Synod.

Several new pamphlets are available for use in the congregations. A pamphlet on the history, character, doctrine and mission of our ELS has been distributed. Extra copies are available at this Convention, free of charge, so anyone may help themselves. The Stewardship Committee will also be explaining and distributing the pamphlet "Freedom and Responsibility" which is for use in stewardship programs. The most recent booklet to be produced is entitled "I Believe" and is a study of the three Ecumenical Creeds. The pamphlet is written by Prof. B. W. Teigen and will provide an excellent means for congregations or groups within the congregations to study these important formulations of our faith. We would certainly urge their widespread use. This booklet is part of the work of the Anniversary Committee and was authorized at our last Convention. We encourage the Committee to continue its fine work in carrying out the task of "instructing our people on the history, content and significance of the Lutheran Confessions". (cf. 1975 S.R., p. 116.)

We are also pleased to announce that the Aid Association for Lutherans has recently made a grant of \$9,750.00 to the ELS in support of the production of a book tentatively titled *The Lutheran Confessions-A Harmony and Resource Book*. This book also is part of our program to commemorate the 400th Anniversary of the *Book of Concord* in 1980. The book will be extremely valuable in helping to make the doctrinal substance of the Lutheran Confessions more readily accessible to lay readers and students of the distinctive doctrine of the Lutheran Church. Many Lutheran Scholars of other synods have expressed their enthusiasm for this project. We are grateful that Dr. N. S. Tjernagel is both able and willing to undertake this enormous task.

The Catechism Review Committee has continued to work faithfully in revising our Explanation of the Catechism. The present edition has been reprinted in enough copies to last for several years. It is hoped that the newly revised edition will appear in 1980.

The increased interest in the establishment and operation of Christian Day Schools is a source of real joy to us. Several of our congregations are contemplating new schools and some are expanding. We would continue to urge young people to give real thought to serving the Lord as teachers in our schools. Our Bethany College reports that an increasing number have enrolled in our teacher training programs and that a more adequate supply of teachers will be forthcoming next year and in the years ahead.

Once again we wish to express our deep appreciation for the faithful support that the members and friends of the ELS have shown for the Lord's work in our Synod. In addition to the generous every Sunday offerings, there have also been many large and substantial gifts which have enabled us to carry on our work. May the Lord, according to His promise, continue to "open the windows of heaven" and pour out His blessings upon all who have shown such love for His Kingdom.

A word of encouragement is also in place for those faithful servants of our Synod who work as home and foreign missionaries, as laborers at our Bethany

Lutheran College and Seminary and also in our Christian Day Schools. We are confident that He, who has called you into his service will continue to make you "steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord". I Cor. 15,58.

With this report we bring to a conclusion our six and one-half years of service as your President. It has been a privilege to have had the opportunity to work with you in this capacity and your faithful support and cooperation have been deeply appreciated. Whatever labor any of us are called upon to perform must always be for the glory and honor of our one and only Redeemer, our Lord and Savior, Jesus Christ. It is our sincere prayer that our beloved Synod may ever remain true to Him and His innerrant, infallible Word so that we may do whatever we can to let the light of His wondrous salvation shine more brightly in this sin-darkened world.

Soli Deo Gloria!

George M. Orvick, President

PRESIDENT'S MESSAGE AND REPORT ACTION OF THE SYNOD

Resolution No. 1: Intersynodical Relations and the Overseas Churches

BE IT RESOLVED, That the Synod thank the President for his efforts toward intersynodical relations and encourage him to continue to work towards futher establishment of fellowship relations with other confessional Lutherans throughout the world.

Resolution No. 2: A Twentieth Century Formula of Concord

BE IT RESOLVED, That the Synod reaffirm the action taken by the 58th Synod Convention (cf. 1975 Synod Report, page 61, Resolution 3)

Resolution No. 3: Ordination

WHEREAS, The ordination of Jerome R. Braun at Forest Lutheran Church, Forest City, Iowa, by the Reverend John Shep, was unauthorized by the Synod's administration, and

WHEREAS, Jerome R. Braun had not been certified for ordination by the Bethany Lutheran Seminary faculty and the Board of Regents, and

WHEREAS, The Forest Congregation, by approving the ordination within its church, certified Jerome R. Braun for the ministry, and

WHEREAS, The group known as Trinity Evangelical Church, served by Jerome R. Braun, is not in fellowship with the Evangelical Lutheran Synod,

A. BE IT RESOLVED, That the Pastor and Congregation are in error in performing the ordination of an uncertified candidate, and

B. BE IT FURTHER RESOLVED, *That the Synod admonish the Pastor and Congregation to be more faithful in adhering to the fellowship principals of Scripture and the Evangelical Lutheran Synod, and*

C. BE IT FURTHER RESOLVED, *That the congregation, in the future, be encouraged to seek guidance from the Visitor and the officers of the Synod, that no offence be given in any matter and that all things may be done decently and in order, and*

D. BE IT FURTHER RESOLVED, *That the Synod Self-Study Committee be instructed to draw up guidelines regarding proper procedure concerning ordination, to be presented to the next Synod Convention.*

Resolution No. 4: President's Message

WHEREAS, *The President's Message takes note of God's blessings to us and our country, as we celebrate this Bicentennial anniversary, and*

WHEREAS, *We "should remember our nation's great need for salt and light in order that our land may be preserved from the corruption and darkness which always threaten to engulf it,"*

A. BE IT RESOLVED, *That we encourage all congregations to take special note of the President's proclamation and set aside Sunday, July 4th, or some other appropriate time, "as a day of penitance, prayer and thanksgiving to our gracious God—the Father, Son and Holy Ghost," and*

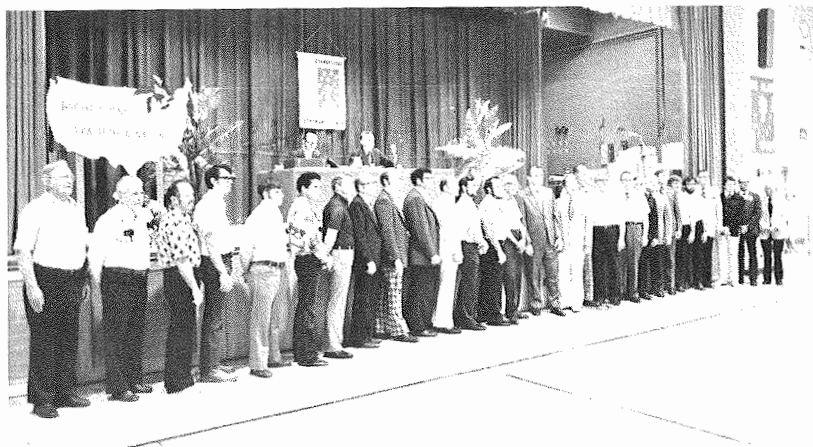
B. BE IT FURTHER RESOLVED, *That the President's Message be printed in the Synod Report.*

Resolution No. 5: President's Service

WHEREAS, *The Reverend George M. Orvick, at this convention, concludes six and one-half years of service as President of the Evangelical Lutheran Synod,*

A. BE IT RESOLVED, *That the Synod, in convention assembled, thank him for his faithful service rendered to the Lord, and*

B. BE IT FURTHER RESOLVED, *That we thank Holy Cross congregation for co-operating in permitting this service.*



Pastor and delegates of congregations received into membership.

SYNODICAL MEMBERSHIP ACTION OF THE SYNOD

Resolution No. 1: Membership Applications of Congregations

WHEREAS, *It has been established that in each application for synodical membership the requirements of the Constitution of the Evangelical Lutheran Synod have been met,*

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

1. *Our Savior's Lutheran Church, Elderon, Wisconsin, served by synodical pastors for a number of years;*
2. *St. Martin's Lutheran Church, Shawano, Wisconsin, served by synodical pastors for a number of years;*
3. *First English Lutheran Church, Ashland, Wisconsin, served by synodical pastors for a number of years;*
4. *Holy Trinity Lutheran Church, Okauchee, Wisconsin, formerly affiliated with the FAL;*
5. *Grace Lutheran Church, Vero Beach, Florida, formerly affiliated with the FAL;*
6. *Christ Lutheran Church, Savannah, Georgia, served by synodical pastors in recent years;*
7. *Faith Lutheran Church, San Antonio, Texas, now being served by a pastor of the Evangelical Lutheran Synod;*
8. *Christ Lutheran Church, Sutherlin, Oregon, formerly affiliated with the FAL;*
9. *St. Matthew Lutheran Church, Myrtle Creek, Oregon, formerly affiliated with the FAL;*
10. *St. Andrew Lutheran Church, Colorado Springs, Colorado, served by a pastor of the Evangelical Lutheran Synod;*

11. *Christ the King Lutheran Church, Bell Gardens, California, formerly affiliated with the FAL; and*

12. *Faith Lutheran Church, Parkersburg, Iowa, served by a pastor of the Evangelical Lutheran Synod; and*

B. BE IT FURTHER RESOLVED, *That Christ Lutheran Church of Savannah, Georgia, and St. Andrew Lutheran Church of Colorado Springs, Colorado, be advised to revise their respective Constitutions and/or Articles of Incorporation in such a way that membership in the Evangelical Lutheran Synod is not made a Constitutional or By-Law requirement.*

Resolution No. 2: Membership Applications of Pastors

WHEREAS, *It has been established that in each application for synodical membership the requirements of the Constitution of the Evangelical Lutheran Synod have been met,*

BE IT RESOLVED, *That the following pastors be received into permanent membership with the Evangelical Lutheran Synod:*

1. *The Rev. Theodore Gullixson, pastor of Messiah Lutheran Church, Minot, North Dakota;*

2. *The Rev. Erwin Ekhoﬀ, pastor of Our Savior Lutheran Church, Bishop, California;*

3. *The Rev. E. C. Frederick Stubenvoll, pastor of the Lengby, Minnesota parish;*

4. *The Rev. Lewis Gerbhardt, pastor of Grace Lutheran Church, Vero Beach, Florida;*

5. *The Rev. Wayne Dobratz, pastor of Bethany Lutheran Church, Princeton, Minnesota;*

6. *The Rev. Robert J. McMiller, pastor of Holy Trinity Lutheran Church, Okauchee, Wisconsin;*

7. *The Rev. Willard Pultz, pastor of St. Matthew Lutheran Church, Myrtle Creek, Oregon;*

8. *The Rev. Robert E. Yount, pastor of Christ the King Lutheran Church, Bell Gardens, California, and*

9. *The Rev. Leo Scheelk, pastor of Our Savior's, New Hope and Our Savior's, Elderon, Wisconsin.*

Resolution No. 3: Synodical Membership

WHEREAS, *Pastor and Mrs. Alvin Wagner of Ventura, California, formerly members of the FAL, have met the requirements for membership with the Evangelical Lutheran Synod, though not belonging to a congregation that is a member of the Evangelical Lutheran Synod, (cf. Const. Chap. II, par. 3,d.)*

A. BE IT RESOLVED, *That Pastor and Mrs. Wagner be received into membership with the Evangelical Lutheran Synod, and*

B. BE IT FURTHER RESOLVED, *That Pastor Alvin Wagner be received as a permanent advisory member of the Evangelical Lutheran Synod.*

Resolution No. 4: Different Synodical Memberships

WHEREAS, *The Constitution of the Evangelical Lutheran Synod seems to allow for several different kinds of synodical membership without clearly defining them,*

BE IT RESOLVED, *That the Synod Self-Study Committee be asked to define these various memberships more clearly and to report the results of their efforts to the next convention of the Evangelical Lutheran Synod.*

Resolution No. 5: Colloquies for Teachers

WHEREAS, *The Synod has made provision for colloquizing pastors who come from churches or synods not in fellowship with it, but has made no such provision for receiving teachers from church bodies not affiliated with the Evangelical Lutheran Synod,*

BE IT RESOLVED, *That the Synod Self-Study Committee be requested to draw up colloquy procedures for teachers who are called to teach in our synodical schools but who come from church bodies not affiliated with the Evangelical Lutheran Synod.*

Resolution No. 6: Processing Applications for Synodical Membership

WHEREAS, *It is necessary to review the Constitutions of congregations and the applications of pastors very carefully when membership is sought with the Evangelical Lutheran Synod; and*

WHEREAS, *There is not sufficient time or opportunity for doing this during the brief time allotted the Synodical Membership Committee at the convention,*

BE IT RESOLVED, *That the President of the Synod submit all such applications to a sub-committee of at least two members for study and review ten days prior to the convention, which sub-committee shall report to and be a part of the full synodical membership committee as soon as that committee convenes.*

ESSAY FOR THE 59TH ANNUAL CONVENTION OF THE EVANGELICAL LUTHERAN SYNOD

"RIGHTEOUSNESS EXALTETH A NATION"

**"Righteousness exalteth a nation:
but sin is a reproach to any people."**

Proverbs 14, 34

The Rev. Hugo J. Handberg



Just north of the Pennsylvania Turnpike, between Reading and Philadelphia, lies a string of quiet, half-forgotten little cemeteries. West of Reading and stretching southward to Lancaster near the Maryland border is another cluster of old burial grounds, each within easy driving distance of the next. Still another succession of graveyards, similar to those in Pennsylvania, stretches north and south along either side of the Hudson River in New York State. North of Rheineck, between Taconic State Parkway and the old Albany Post Road one can visit several of these cemeteries in a good day's drive.

What makes these graveyards interesting is that they are all Lutheran cemeteries, hallowed resting places for Lutheran people who lived and died in America, many of them as much as a century or more before there was a Wisconsin Synod, Missouri Synod or ELS. In these graves are buried the founder of the first Lutheran synod in America, the first speaker of the U.S. House of Representatives, victims of Indian raids during the 1750s, and Lutheran soldiers who fought in the Revolutionary War. On display in many of the churches adjoining these cemeteries are church records from the early 18th Century, pew-communion ware from Colonial days and altar cloths more than 200 years old.

Many Americans will visit these places this summer and think of them as no more than old graves and quaint artifacts. But they are much more than that. I point to them as symbolic of much of the very best that has gone into the making of our nation. These graves and old curios are mute evidence that our nation had among its founders people on familiar terms with the Bible and the God of the Bible. Many of the big names of the Revolutionary period—Paine, Franklin, Jefferson—were not really Christians. They were deists influenced by rationalistic philosophies imported from England and France.

But among the common people who built America, among the tradesmen and land-clearers and farmers was a vast host of people who read their Bibles, who knew the God of the Old Testament and the New, whose lives were shaped by Bible teachings. Lutherans were a tiny minority among them, for Lutherans did not come to America in large numbers until the 19th Century. But the Puritans of New England, the Scotch-Irish Presbyterians of Pennsylvania and the Appalachian back-country, and the Church of England planters of the southern colonies had all been exposed, through the Scriptures, to the mighty power of God

the Holy Ghost. This influence left its mark upon America, a mark still discernible.

There is evidence of this influence in the recognition of God in the language of our great founding documents. You can see evidence of it in the church steeples still pointing to the sky in towns and villages of New England. You can see it, too, in principles which have guided our nation, principles, that, sadly, are being questioned and abandoned today by many Americans, but principles, nevertheless, which have made our nation the greatest in the history of mankind, principles, such as honesty, decency, hard work and a high regard for the family and the home. A personification of those principles was George Washington, of whom Daniel Webster wrote: "America has furnished to the world the character of Washington, and if our American institutions had done nothing else, that alone would have entitled them to the respect of mankind."

When the Book of Proverbs gives us our theme for our convention, "Righteousness exalteth a nation: but sin is a reproach to any people," 14, 34, it is, of course, setting forth truths intended not only for our United States. Those truths apply to any nation. The "righteousness" of which God speaks through the pen of Solomon is a righteousness that even non-Christians can display. Righteousness exalteth *any* nation, and national sin is a shame and disgrace to *any* people. This is speaking of the civic righteousness of which even heathen nations are capable, such as when an irreligious or idol-worshipping nation lives at peace with its neighbors, honors its treaties, has a government that is not oppressive to its citizens, or turns out useful goods of honest workmanship for sale in other lands.

The Apology of the Augsburg Confession, Art. IV (Par. 23),² calls this the "righteousness of reason," and says of it, "This righteousness reason, by its own strength, can, to a certain extent, work, although it is often overcome by natural weakness, and by the devil impelling it to manifest crimes."

Civic righteousness is enforced by the law. Where civic righteousness prevails among non-Christians, its motivation is either to gain one's own selfish ends, or else to avoid punishment for non-performance. There surely are many people today who are not Christians in our land (e.g., Jewish citizens) who send truthful Forms 1040 to the Internal Revenue Department before every April 15th. Yet the honesty and accuracy of those forms is due in large part either to a desire to remain consistent with a false notion of one's own righteousness, or else to laws against defrauding the government! The Pharisees had a superb civic righteousness, yet their motivation was all wrong. Jesus said they were like "whited sepulchres," beautiful on the outside, but inwardly were "full of dead men's bones." Matt. 23, 27.

I. THE RECORD OF HISTORY

The Bible shows us examples of heathen peoples and heathen rulers who evidenced righteousness. The king who cast Daniel into the lions' den was Darius the Median. Dan. 5, 31. Even before he acknowledged Daniel's God to be the living God, he regretted the foolish law that his jealous counselors had caused him to make. "He was sore displeased with himself," says the Bible, "and set his heart on Daniel to deliver him." Those are the cogitations of a man of integrity, a man who knows what is just and fair. When he found that he could not deliver Daniel, this heathen king spent the night in anxiety and remorse and hurried at break of day to the lion pit to find out what had happened to his excellent friend, Daniel. Daniel 6.

Cyrus, king of Persia, sent the Jews from Babylon back to Judea to rebuild Jerusalem. It is true that the Bible says that the Lord stirred up his spirit to make him do it. Ezra 1, 1. But here was a king who did not worship the God of the Jews, yet aided them in rebuilding their temple and also restored to them the gold and silver vessels which earlier had been looted from the temple by King Nebuchadnezzar. He ordered Mithredath, his treasurer, to make a careful accounting of them, and 5400 precious items were returned to the temple.

Still later another Darius completed the temple restoration begun by Cyrus after that work had been neglected for a considerable time. This Persian king,

Darius, went to his national statute books to see if Cyrus had really decreed the work in the first place. When he found that it was so (Ezra 6), King Darius ordered the work resumed and completed. As a ruler, Darius governed wisely and well, and God let him occupy his heathen throne for 36 years and rule over an empire that stretched from India to Greece. He finally died at the age of 73.

Even Pontius Pilate, in his dealings with our Savior, was an honorable ruler—up to a point. The governor who knew no more about Jesus than to ask, "Art thou a king then?" John 18, 37, and who showed no affection for the writings of the prophets or the words of Jesus' mouth when he sneeringly asked, "What is truth?" still knew what his duty was when he was confronted with a situation that demanded justice. At great risk to his position he sincerely gave Jesus a hearing, then repeatedly announced to Jesus' accusers, "I find no fault in Him." In the end, of course, his flesh got the best of him, and "they crucified the Lord of glory." 1 Cor. 2, 8.

Modern Japan is a heathen nation where a relatively high degree of righteousness prevails. The government of Japan is basically stable. Student rioting and protests by communist or other political pressure groups occasionally break out. But unlike the people of neighboring Red China, the Japanese do not live under an oppressive government. Neither does a chastened Japan oppress other lands or peoples as she once did. She enjoys peace and prosperity. The Japanese people's standard of living is surely the highest in the Orient, and the Japanese are an example to the world of what it means to be industrious and hard-working. Because of the diligence of these heathen people, their high-quality products flow out to the marketplaces of the world, and Japan is exalted among the nations for her merchant fleet, her shipbuilding, her steel production, and her automotive and electronics industries.

But the annals of history are full, too, of shabby stories, sometimes horrifying stories, of evil rulers and of corruptions that permeated the citizenries of many lands. Here it is easy to see how sin has been a reproach to many peoples.

Edward Gibbon, who was a member of Britain's Parliament during the American Revolution and published his monumental study of the decay of the Roman Empire just three years before George Washington's death, says that "history . . . is little more than the register of the crimes, follies, and misfortunes of mankind."³

It is Gibbon who tells us about an evil Caligula, Roman emperor a few years after Jesus' ascension (37-41 A.D.), and Domitian, emperor just before the end of the First Century. Both men were assassinated in their palaces by their own household servants. Four other Roman rulers perished by the sword within a period of 18 months. But aside from those palace blood-lettings during the first two centuries after Christ, civil life in the Roman Empire was basically peaceful. It is worth noting that God used that time of civil tranquility to spread the Gospel of Jesus Christ throughout the Mediterranean world.

When we say that there were no civil upheavals during those two centuries, this is not to say that life in the Roman Empire was peaceful or easy for Roman citizens. That victim of palace assassins, Caligula, was short-tempered and furious. Nero was a profligate who cruelly persecuted Christians. Vitellius was a beast, and Domitian inhuman. For eighty years during those two centuries, Rome groaned under unrelenting tyranny from her own rulers. Ancient families were wiped out. Any virtue or talent in a citizen would almost certainly invite that citizen's death at the order of some jealous or suspicious ruler. It is Luther who has said that in God's kit-bag of chastisements there is no greater plague than He can send upon a nation than evil, unfit rulers.⁴

For thirteen years close to the end of the second century, Rome was ruled by a wretch named Commodus. He was skillful as an archer and, for amusement, had wild animals brought into the city that he might club them to death or else fill them with his well-placed arrows. The emperor would venture into a crowded arena and do battle with an ostrich, a panther, an elephant or rhinoceros. On one occasion Commodus took on one hundred lions at once, dispatching them one at a time with his marksman's bow. People close to him finally intoxicated him with a cocktail laced with poison, and when he was almost unconscious, a wrestler was brought in to strangle him to death.

Almost fifty years later, on a July day in 238, when most of Rome was watching the athletic contests on Capitoline Hill, the co-emperors, Maximus and Balbinus, were taken by surprise and dragged from their palace apartments through the city streets behind chariots to their deaths.

Across the Mediterranean in Alexandria it wasn't the Roman rulers so much as the people who brought disgrace upon themselves. There was no unemployment in that busy city for Alexandria was a trading and manufacturing center which exported goods to Arabia and India. But the people were a blend of the volatile qualities of the Greeks and the superstition and obstinacy of the Egyptians. The result was that the most trifling occasions set off conflicts among the Alexandrians. People were resentful of little hurts and quickly flew into rages. A temporary shortage of meat or vegetables at the marketplace, a failure to get an expected greeting from a neighbor, line-crashers at the public baths, or the wrongful killing of a sacred cat were the little sparks that instantly flared up into city-wide violence. Alexandria and its suburbs were wracked with civil war for twelve years, and every street was stained red with the blood of citizens. Unbelievably, this civil war was touched off by an argument between a soldier and a townsman over a pair of shoes!

Whether insurrection was fomented by the imperial bodyguard in Rome or a mad mob in the streets of Alexandria, it has rarely ushered in lasting peace or good government. The continual coups and topplings of regimes in modern Latin America bear witness to the fact that citizens enjoy no lasting security so long as there are political "outs" who want in, who covet power and will take it by force, or political "ins" who tread over the people, are jealous of their positions and rule by the fist.

When insurrection flares up, it is because those who instigate or support it have no respect for government. When insurrection succeeds, it is because government is weak or ineffective. "Insurrection," says Martin Luther,

"is still an unprofitable method of procedure. It never brings about the desired improvement. For insurrection lacks discernment; it generally harms the innocent more than the guilty. Hence, no insurrection is ever right, no matter how right the cause it seeks to promote. It always results in more damage than improvement, and verifies the saying, 'Things go from bad to worse.' For this reason governing authority and the sword have been established to punish the wicked and protect the upright . . . But when Sir Mob breaks loose he cannot tell the wicked from the upright, or keep them apart; he lays about him at random, and great and horrible injustice is inevitable."⁵

It is not hard to see from the example of Rome how voluptuousness, gluttony, drunkenness and lack of respect for authority can bring down an empire. When rulers are self-indulgent, when they care nothing for their duties or the welfare of the people, when citizens have no concern for their fellow-citizens, when servants can murder the head of an empire and when palace cliques can elevate or depose rulers at a whim, then a country has no inner cohesiveness, no national pride or purpose, and is asking to be vanquished. That is what God let happen to Rome. Hordes of barbarians from as far north of the Rhine as Sweden and Syrians from the east swept in successive waves over that once great empire, and soon enough it passed into history.

God's people, the Israelites, of course, are a classic study in national unrighteousness. The last echoes of their glad songs of deliverance from Pharaoh had barely faded away there on the east shore of the Red Sea when they were murmuring and complaining out on the desert. They complained about water. They complained about food. They complained even though they had with them the God of heaven and earth who sweetened Marah and brought water out of rock at Meribah and led them into that lovely oasis called Elim, with its twelve wells of water and seventy palm trees. They had with them all bakeries in the world and the harvests of every orchard and field and all the world's cool, rushing mountain streams in the person of God, the great Creator and Provider of all things! They had with them Him who claims all the cattle upon a thousand hills, who knows all the fowls of the mountains and who says, "The world is Mine, and the

fulness thereof," Psalm 50, and yet they complained and considered themselves poor and helpless.

In a way similar to the recent American abuse of food stamps, the Israelites misused the manna that God gave them in abundance. At Mt. Sinai they were so foolish as to forsake God, who was their King and their Legislator, and hand-make His replacement out of molten earrings. No wonder Moses told them,

"I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount. And at Taberah, and at Massah, and at Kibrothhattaavah, ye provoked the Lord to wrath. Likewise when the Lord sent you from Kadeshbarnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the Lord your God, and ye believed Him not, nor hearkened to His voice. Ye have been rebellious against the Lord from the day that I knew you." Deut. 9, 21 ff.

It was this repeated rebellion, this shame, of the Israelites that brought about certain national punishments, such as the earthquake that swallowed Korah, Dathan and Abiram and their families, or the fire that burned up 250 fraudulent priests. Numbers 16. The God who controls the weather and sent seven prosperous years and seven drought years to the nations of the Middle-East in Joseph's day, who sent ten plagues to Egypt in Pharaoh's day, who caused the serpents to bite the Israelites so that the Bible says "much people of Israel died," Numbers 21, 6, is the same God who slew 24,000 Israelites for their idolatry with the Moabites, Numbers 25, who let none of the complainers of the wilderness enter Canaan but only righteous Joshua and Caleb. He is the God who sent the Jews into captivity in Mesopotamia for eight years for serving Baal, into Moab for eighteen years, and into slavery under Jabin, king of Canaan, for twenty years.

After the division of the kingdom in the days of Amos, prophet to the northern ten tribes, God exercised His lordship over nations and cities by reproving the one nation, Israel, in these words:

"I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: . . . I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured them . . . I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword . . . and I have made the stink of your camps to come up unto your nostrils . . . I have overthrown some of you, as God overthrew Sodom and Gomorrah . . . yet have ye not returned unto me, saith the Lord." Amos 4, 7 ff.

God let one evil king after another rule over the Israelites, this rebellious people who preferred Baal and their two calves at Bethel and Dan to Him, the true God. Many of their kings obtained the throne by killing the incumbent king, then were cut down themselves by assassins. God finally obliterated this unrighteous people from the world's family of nations, and their obituary as they disappear from history is there in Second Kings 17: "So was Israel carried away out of their own land to Assyria unto this day."

Of all the nineteen kings of Judah (plus a female usurper, Athaliah), that part of God's once united kingdom from which He would bring the Savior, only Jehoshaphat, Uzziah, Jotham, Hezekiah and Josiah distinguished themselves as good kings and faithful worshipers of God. God blessed Jehoshaphat's reign, and the result was that the land and people prospered. Second Chronicles 17 tells us, "The Lord was with Jehoshaphat, because he . . . sought not unto Baalim; but sought to the Lord God of his father, and walked in His commandments . . . Therefore the Lord stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance. And his heart was lifted up in the ways of the Lord."

Jehoshaphat is the king who saw to it that teachers "went about throughout all the cities of Judah, and taught the people" God's Word. Of not many kings in all the world's history, whether their deeds are recorded in the Scriptures or in

secular annals, can be said what the Bible says of him "and Jehoshaphat waxed great exceedingly."

There are few rulers in history who have attained reknown because of personal righteousness, or because of a knack for meting out justice, or because they were endowed with just plain common sense. A French king kept his paramours in little cottages on the palace grounds. Emperor Maximilian of the House of Hapsburg was susceptible to bribes. His grandson, Charles V, Holy Roman Emperor in Luther's day, was most admired for his horsemanship and his skill at jousting. Elizabeth the Great of England had her affair with her horsemaster, the Earl of Leicester, who was suspected of throwing his wife down a flight of stairs to her death to make himself available for the queen. Elizabeth was out riding one day when she got news of the St. Bartholomew's Day massacre in Paris. The French king, Charles IX, had arranged for a Catholic slaughter of more than 3000 Protestant Huguenots (August 24, 1572). When the pope heard about it, he joyfully ordered a *Te deum* to be sung, and when the news reached the Catholic King Philip of Spain, a Calvin Coolidge of his day, he laughed his only recorded laugh.

Luther was long dead when this Protestant blood flowed in the Catholic Paris, yet, even though he had a high regard for temporal government, he had not been naïve about the caliber of men who too frequently occupy seats of power. He complained about the princes and lords of his own day and said that "they must needs be sleigh riding, drinking, and parading about in masquerades. They are burdened with high and important functions in cellar, kitchen, and bedroom."⁶

Luther said that, in his own lifetime, he had known only two government officials who instinctively could come up with sound decisions. One was his own dear Duke Frederick, a man, in Luther's words, "created to be a wise prince . . . to be one of God's extraordinary leaders," and the other was a trusted advisor in Frederick's court, Fabian von Feilitzsch (died 1520), whom Luther called "a born jurist."⁷ "Such rulers," he said, "are pretty rare birds."⁸

II. SOME QUALITIES OF AN EXALTED NATION

When we ask what it is that makes up the "righteousness" of which the Book of Proverbs speaks, we must look at many things. Indeed, we must look at governments and at those in authority. But we must look also at those who are governed. We must look at a nation's homes. We must ask questions about marriage and the regard in which the citizens of a nation hold it. We must inquire about relationships between parents and children. We must visit a nation's marketplaces and observe her workers in fields and industries.

HOME LIFE

There is no more crucial criterion by which to judge a nation than its homes. If the homes of a nation are in disarray, inevitably, before long the nation itself will be in disarray. It is the home which transmits to the next generation attitudes toward other people, toward government, toward work, toward rules of conduct, and those attitudes will be either positive or negative. One's whole outlook on life is, generally, the by-product of one's home.

A good home ought to be a refuge. It ought to give both children and adults a sense of security in the world. T. D. Talmage wrote: "A church within a church, a republic within a republic, a world within a world is spelled with four letters: H-O-M-E. If things go wrong there, they go wrong everywhere; and if things go right there, they go right everywhere."⁹

Martin Luther, as you know, was a great friend and advocate of marriage. He pointed out that God has more than once let severe punishments come upon nations, yes, even upon the entire world, because marriage and proper home life were despised and fornication became a prevalent vice. Luther says,

"The estate of marriage . . . redounds to the benefit not alone of the body, property, honor, and soul of an individual, but also to the benefit of whole cities and countries, in that they remain exempt from the plagues imposed by God. We know only too well that the most terrible plagues have befallen lands and people because of fornication. This was

the sin cited as the reason why the world was drowned in the Deluge, Genesis 6, and Sodom and Gomorrah were buried in flames, Genesis 19."¹⁰

In the year 1830 the homes of America seemed sound, closely-knit and most attractive to a visiting Frenchman, Alexis de Toqueville. After returning to France he published his observations of America. Hear them, and then consider how far we have come since the early part of the 19th Century! He said,

"There is certainly no country in the world where the tie of marriage is so much respected as in America, or where conjugal happiness is more highly or worthily appreciated. In Europe almost all the disturbances of society arise from the irregularities of domestic life. To despise the natural bonds and legitimate pleasures of home, is to contract a taste for excesses, a restlessness of heart, and the evil of fluctuating desires. Agitated by the tumultuous passions which frequently disturb his dwelling, the European is galled by the obedience which the legislative powers of the State exact. But when the American retires from the turmoil of public life to the bosom of his family, he finds in it the image of order and of peace. There his pleasures are simple and natural, his joys are innocent and calm; . . . he finds that an orderly life is the surest path to happiness . . . While the European endeavors to forget his domestic troubles by agitating society, the American derives from his own home that love of order, which he afterwards carries with him into public affairs."¹¹

A Harvard professor, Pitirim Sorokin, an exile from Russia, makes it plain that individual homes where marriage is honored have a priority in determining the complexion of a nation, a nation's righteousness or lack of it. "We must remember," he wrote,

" . . . That the family is the first and most effective educator of the nation's youth. The family that is harmonious and solidly integrated delivers sound human material to bulwark society. The family that is disorderly and unstable is likely to contribute defective members to the community. Those families among us which frequently change husbands and wives, which fail in their duties to their children and adopt the moral code of the gutter are pushing all of us along the road to chaos."¹²

Interestingly, he wrote that twenty-two years ago!

Ann Landers wrote recently, "The game has changed and so have the rules. More radical switches have taken place in our society in the last 20 years than in the previous 200. Parenthood was never easy, but it is far more difficult now than ever before."¹³

She quotes a Washington, D.C., mother who wrote and asked, "WHERE ARE the joys of parenthood? We haven't seen them. But we've seen a good deal of security guards who've caught our daughter shoplifting. We have also seen policemen who picked up our youngest son for selling drugs on the school grounds. We've seen some very depressing emergency rooms where the older boys were taken by ambulance after totaling two cars and one motorcycle. My husband and I keep asking ourselves, 'What did we do wrong?' but I'm not sure anything could have saved our kids."¹⁴

Another mother, voicing the despair of so many American parents today, says, "God knows we did our best. My husband and I even took some night-school classes to learn how to be better parents. We followed the book, did all the 'right' things, but two out of three of our children turned out bad. I don't believe we failed them. *They* failed *us*."¹⁵

Is it the *children* who have failed the parents? Or are too many parents looking for a scapegoat for their own failures, even if that scapegoat has to be their own children?

"We followed the book," said that mother who signed herself "Heartbroken in Long Island." Very likely she meant Dr. Spock or some other child-guidance, or possibly parent-guidance, volume. How many other heartbroken parents are there in America alone who no longer wish to follow *God's* Book, the Bible, when it comes to managing their households and training their children? It's because

we've moved so far from God's holy Word in our churches and especially in our homes that our nation is awash today in pornography, illegitimate births, one legal abortion for every four births (1974) and one divorce for every three marriages. Today we have life in communes. We have co-ed dormitories, trial marriages, contract marriages, "do-it-yourself" divorce, amicable divorce. If people, motivated by nothing but selfishness, wish to avoid the responsibilities and drudgeries of marriage, particularly the honorable toils and sacrifices that go into training up a nation's next generation, they can resort, if not to abortion, then to surgery or to chemistry.

How refreshing are these words of a Jewish writer, raised in New York City:

"I believe that the humane quality of a society—and the women's liberators talk grandly of humanizing society—can be judged by how its adults deal with children and childbirth. I was brought up in a family where the birth of each child was greeted as a tremendous blessing, where each child's special identity was recognized while it was still in its mother's womb, where the death of an infant or a young child was mourned intensely. There was always the sense of oneness, uniqueness, specialness about each new addition to the family. That particular infant became an important addition to the network of relationships that is the family, and even an adopted child was welcomed and given his special place; all the more so because it seemed that an adopted child needed a greater measure of love than a natural child because of its initial deprivation. Thus the idea of abortion has always been abhorrent to me."¹⁶

Almost as if he were a prophet, looking down the last four centuries to our day, Martin Luther characterized the natural selfishness of both men and women that has brought marriage and the things of the family to their present low estate in America. He said,

"Now observe that when that clever harlot, our natural reason . . . takes a look at married life, she turns up her nose and says "Alas, must I rock the baby, wash its diapers, make its bed, smell its stench, stay up nights with it, take care of it when it cries, heal its rashes and sores, and on top of that care for my wife, provide for her, labor at my trade, take care of this and take care of that, do this and do that, endure this and endure that, and whatever else of bitterness and drudgery married life involves? What, should I make such a prisoner of myself? O you poor, wretched fellow, have you taken a wife? . . . It is better to remain free and lead a peaceful, carefree life . . ."¹⁷

What a nation needs, then, if it is to be what God calls a "righteous" nation, is, first of all, stable homes, homes in which husbands and wives know that marriage is not a gossamer, fairy-tale thing. Marriage is not the everlasting fantasy-land fobbed off on a gullible public by television and cheap romantic stories. Stable homes need dedicated, faithful spouses. Good homes require sacrificial living. Successful homes require better teachers, better examples than TV's prime-time situation comedies with buffoons for husbands and omniscient, sharp-tongued shrews for wives.

But a righteous nation needs even more! It needs

GOOD GOVERNMENT

Without good government, a nation is vulnerable to many evils: anarchy, attack from without, thievery, murder, rioting, unnecessary and foolish wars, civil injustices, tax inequities and many more. Luther knew that any society requires order, and order, to be effective, must be enforced. This calls for police powers, courts and prisons, or, as he put it, "There must be those who arrest, prosecute, execute, and destroy the wicked, and who protect, acquit, defend, and save the good."¹⁸

Few rulers in all the world have had Luther's simple grasp of a government official's responsibilities. Too many kings and bureaucratic officials think more of their own honor, the perquisites of office or the opportunities available to them to line their own pockets than they do of the true welfare of all citizens.

Consequently a certain cynicism pervades public life today and we have our governmental scandals, our Watergates, our Lockheed payoffs, cheating at the military academies, unnecessary congressional junkets at taxpayers' expense, presidential immoralities and, of course, our Wilbur Mills and Wayne Hays escapades.

The Catholic concept that prevailed at the time of the Reformation was that the church is the source of all earthly authority. Therefore the pope claimed the right to crown or depose heads of state. Luther was the first to challenge this notion and defended the role of temporal rulers over against the pope's claim that he, the pope, had primary civil jurisdiction.

Due to the prevailing conditions of the time, church and state matters were frequently mixed in the 16th Century, even by the Reformers. This can be seen in Luther's call (1524) to the city councilmen of Germany to establish Christian schools in their communities.

John Calvin, a contemporary of Luther, advocated the imposition of Christian principles upon all citizens of a community, and then went much farther than Luther by actually influencing the structure of government in Geneva, Switzerland. Calvin advised the town fathers according to his own austere ideas.

Consider the following statement from his "Institutes" and see how Calvin mixed civil affairs with the Christian religion, and keep in mind that this mixing can be traced down to Calvin's descendants, the Puritans, who played such a large part in the founding of our own country: "Civil government has as its appointed end, so long as we live among men, to cherish and protect the outward worship of God, to defend sound doctrine and the position of the church, to adjust our life to the society of men, to form our social behaviour to civil righteousness, to reconcile us with one another, and to promote general peace and tranquility."¹⁹

But Winthrop Hudson, a church history professor at Colgate Rochester Divinity School, Rochester, N.Y., points out that, until modern times, whether made by Catholics or Protestants, "attempts to impose religious uniformity had been the cause of almost all the wars that had troubled the life of Europe."²⁰

For example, just four months after Luther's death the pope and Emperor Charles V, a Catholic, entered into a secret agreement to use the power of the sword to compel Lutherans to accept the decrees of the Council of Trent and come back home to the Catholic Church. This led to the Smalcaldic War. It's interesting that on the 4th of July, 1546 (not 1776!), five months after Luther's passing, the pope officially declared:

"From the beginning of our Papacy it has always been our concern how to root out the weeds of godless doctrines which the heretics (read Lutherans!) have sowed throughout Germany . . . Now it has come to pass that, by the inspiration of the Holy Ghost, our dearest son in Christ, Charles, the Roman Emperor, has decided to employ the sword against these enemies of God. And for the protection of religion we intend to promote this pious enterprise with all our own and the Roman Church's possessions. Accordingly, we admonish all Christians to assist in this war with their prayers to God and their alms, in order that the godless heresy may be rooted out and the dissension removed . . . To each and all who do these things we grant the most complete indulgence and remission of all their sins."²¹

But what good government needs is not enforced uniformity, whether it be religious in character or that built upon the modern dogmas of the classless society or the totalitarian state. Good government needs good men in positions of authority, and few such men come to power. When they do, they are not always appreciated.

An unfortunate fellow named Pertinax shines forth briefly out of old Roman history as an example of a good ruler. From a Christian standpoint, he was a heathen. But this old man was roused out of sleep one night in the year 192 and told that he was the new Roman Emperor. For years he had been a senator of great esteem and ability, an honorable man, prudent and firm, and enjoyed widespread confidence as a man of integrity. After conspirators had done away with Commodus (that ruler who was dispatched with the poisoned drink and fin-

ished off by a wrestler), the same conspirators placed this good man, Pertinax, on the throne. But he lasted three months—and was beheaded by a band of jealous palace guards! Here was "righteousness" that could well have "exalted" that once-mighty empire that was even then on its slide into decay. But the sin that killed the man killed that chance for greatness, too!

Earlier two other Roman emperors, Titus Antoninus and his adopted son, Marcus, had given Rome 42 years of excellent rule. Gibbon says of them, "Their united reigns are possibly the only period of history in which the happiness of a great people was the sole object of government." Over four decades father and son governed "with the same invariable spirit of wisdom and virtue."²²

Later came Aurelian who governed the Roman Empire for not quite five years (270-275). But his achievements are memorable! Aurelian ended the Gothic wars, chased the Germans out of Italy, and recovered Gaul, Spain and Britain for the Empire. He prohibited gambling, drunkenness and witchcraft among the soldiers. He demanded that soldiers be modest, frugal and hard-working. Their armor was to be kept bright, their weapons sharp, their clothing and horses ready for immediate action. They were to live in their own quarters and stop damaging cornfields, stealing livestock or even so much as a bunch of grapes. And they were to stop extorting salt, oil and wood from peasants out in the provinces.²³

So we see that men who are not Christians can be good rulers. And virtuous citizens, though heathen, can bring glory upon their lands instead of shame. A non-Christian government ruling over non-Christian citizens, if those people live with a high degree of that virtue called civic righteousness, can bring about various earthly benefits for that land, such as long-lasting peace or times of prosperity. Roger Williams, founder of the Rhode Island colony, said, "A commonwealth is a true commonwealth, although it have not heard of Christianity."²⁴ And that commonwealth, whatever its name, could be gifted with wise rulers and honest, industrious citizens!

What is government, after all? Government is those powers, acting under laws and with authority and ability to enforce compliance with those laws, which see to it that men may dwell in peace and expect to enjoy both life and goods. *Good* government exists when the persons who occupy governmental offices carry out their duties with integrity and are zealous that justice be done for the citizens of the land. Let me ask you to hear an extended section by Luther which not only takes the "science" of government and explains it in the simplest of terms, but which ends with one of Luther's charming illustrations, this one drawn from the realm of animals and birds:

"Worldly government is a glorious ordinance and splendid gift of God, who has instituted and established it and will have it maintained as something men cannot do without. If there were no worldly government, one man could not stand before another; each would necessarily devour the other as irrational beasts devour one another. Therefore as it is the function and honor of the office of preaching to make sinners saints, dead men live, damned men saved, and the devil's children God's children, so it is the function and honor of worldly government to make men out of wild beasts and to prevent men from becoming wild beasts. It protects a man's body so that no one may slay it; it protects a man's wife so that no one may seize and defile her; it protects a man's child, his daughter or son, so that no one may carry them away and steal them; it protects a man's house so that no one may break in and wreck things; it protects a man's fields and cattle and all his goods so that no one may attack, steal, plunder, or damage them. Protection of this sort does not exist among the beasts, and if it were not for worldly government there would be none of it among men either; they would surely cease to be men and become mere beasts. Do you not think that if the birds and beasts were to see the worldly government that exists among men they would say—if they could speak—'O men! Compared with us you are not men but gods! What security you have, both you and your possessions, while among us no one is safe from another regarding life, home, or food supply, not even for a moment! Shame upon

your ingratitude—you do not even see what a splendid life the God of us all has given you compared with us beasts!"²⁵

Notice here that Luther says worldly government is "something men cannot do without." It makes "men out of wild beasts" and prevents "men from becoming wild beasts." Here Luther is recognizing what we know as original sin, the inbred wickedness of all men. When this wickedness is allowed to run unchecked, or when rulers themselves are wicked, God, as history shows, lets plagues and various distresses come to a nation. Unfit, evil rulers are the greatest of plagues, says Luther. Immediately we think of Germany with its Hitler, or Russia with a Stalin and a Beria. Many of us remember Mussolini as he strutted across the pages of history four decades ago. We also remember the pictures of him and his Clara Petacci as they were strung up by the heels from a truss of an unfinished gas station in Milan. Evil rulers in modern times have brought death and destruction to many nations, and to ever larger portions of the world. We all wonder how long America can escape widespread devastation.

After the disastrous Battle of Bull Run in July 1861, President Lincoln issued a proclamation in which he declared,

"It is fit and becoming in all people, at all times, to acknowledge and revere the supreme government of God: to bow in humble submission to His chastisements . . . It is peculiarly fit for us to recognize the hand of God in this terrible visitation, and in sorrowful remembrance of our own faults and crimes as a nation and as individuals, to humble ourselves before Him, and to pray for His mercy."²⁶

Luther believed that the troubles that come to a nation are in relation to that nation's despising of the Word of God. Consider the deep poverty and miseries of India and its almost total rejection of Christianity. Earlier we mentioned the prosperity of Japan, also a heathen nation. Yet Japan suffered a bitter defeat in World War II, saw its people burned in fire raids, and is still the only nation whose cities, two of them, have felt the obliterating effects of atomic explosions.

We might say that Martin Luther was cast in the role of seer or prophet when he saw something like the regimes of Kaiser Wilhelm and Adolf Hitler destroying his beloved Germany. But Luther said it would come about only because Germany would first turn away from the Word of God. He saw the religious fanatics doing it already in his day, and German blue-bloods and rich people were not only opposing the Word, but living dissolute lives dedicated to the flesh. Luther said:

"Ought not God to be angry over this? Ought not famine to come? Ought not pestilence, flu, and syphilis find us out? Ought not blind, fierce, and savage tyrants come to power? Ought not war and contention arise? Ought not evil regimes appear in the German lands? Ought not the Turks and Tartars plunder us? Indeed, it would not be surprising if God were to open the doors and windows of hell and pelt and shower us with nothing but devils, or let brimstone and hell-fire rain down from heaven and inundate us one and all in the abyss of hell, like Sodom and Gomorrah. If Sodom and Gomorrah had had or seen or heard as much as we, they would surely have remained until this day. For they were not one tenth as wicked as Germany is today, for they did not have God's Word and the preaching office. We have both, free of charge, yet act like men who want God, His Word, and all discipline and honor to go to ruin."²⁷

But a righteous nation, to avoid such plagues, needs even more than good government. It needs

A RESPECT FOR WORK

The Bible is full of admonitions to work and not be idle. A nation can hardly be a righteous nation that is given to loafing and laziness. Neither can a nation be exalted among its neighbor nations if that nation's people are unproductive, or if a typical citizen seeks to get his living from the toil of others. It is a general rule of life that prosperity follows where people are willing to work. This rule can be upset, of course, by regional or national unemployment, or by times of drought. Then people may be *willing* to work, but are unable to find work.

Another exception to the general rule that work leads to prosperity is the example of Russia with its bureaucratic mismanagement and bungling. Russia is blessed with rich natural resources and a vast work force. Yet her five-year plans fail and her production techniques, smothered in red-tape and inefficiency and providing little or no incentive to workers, leave the people without goods or complaining about the shoddiness of the goods they can obtain. It is the national plague of bad government under communist theoreticians that negates the benefits of work in Russia and keeps everybody poor together.

The Bible, meanwhile, tells us much about work. It says that we should not be "slothful in business." Romans 12.

Abe Lincoln had a step-brother whose name was John D. Johnston. This man, about Lincoln's age, was a drifter. Though he was likable, he just didn't care to exert himself in a profitable way. In 1851 Lincoln wrote this shiftless son of his stepmother and said, "You are destitute because you have idled away all your time. Your thousand pretenses for not getting along better are all nonsense; they deceive nobody but yourself. Go to work is the only cure for your case."²⁸

But God said it first!

He told a fallen Adam "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." Genesis 3. The ordinary day of any man is captured for us in the 104th Psalm, "The sun ariseth . . . Man goeth forth unto his work and to his labour until the evening." That God has connected a measure of prosperity with hard work can be seen from His picture of His worshiper who is unafraid of toil, "Thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee." Psalm 128. Again, the Book of Proverbs, that handbook for daily living, says, "He that gathereth by labour shall increase." 13, 11b. Proverbs 14 says, "In all labour there is profit."

Part of the "exaltation" of an industrious nation can be seen when the Book of Ecclesiastes says a laborer should be able to make use of, to enjoy, to find delight in the fruits, or profits, of his own work. "There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God." 2, 24. "To rejoice in his labour; this is the gift of God." 5, 19.

Paul, the tent-maker, considered himself a part of the laboring force and said, "We labour, working with our own hands." 1 Cor. 4, 12. He labored "night and day," he told the Thessalonians, in order not to be chargeable unto any of them. 1 Thess. 2, 19. Paul knew of professed Christians who worked "not at all but are busybodies." He commanded them that with quietness they should "work, and eat their own bread." In fact, he said, "If any would not work, neither should he eat." 2 Thess. 3, 10.

Even the lowly, often tedious labors of a housewife are raised to a position of honor and dignity by the Bible. It says that a virtuous, godly woman "worketh willingly with her hands." She "layeth her hands to the spindle . . . She maketh herself coverings of tapestry . . . She maketh fine linen, and selleth it . . . and eateth not the bread of idleness." Proverbs 31.

Luther complained in his day that "nobody wants to work." Many employers in America today, with factories hit by slowdowns or walkouts, or with labor's demand for fringe benefits becoming ever more exorbitant, would agree with what Luther wrote, "There is a very serious complaint in the world today against servants and the working class. The complaint is that they are disobedient, unfaithful, unmannerly, and interested only in themselves. This is a plague sent from God."²⁹

Back in pre-Reformation days this tendency to shirk work and enjoy holidays was combined with the church's practice of observing saints' days and other religious holidays. The result was that there was an overabundance of days off from work, but the days off were not spent in a religious way. Too often they were given over to worldly amusements and drunkenness! So Luther, writing in 1520 when he was not yet cleansed of all Catholic phraseology, said,

"All festivals should be abolished, and Sunday alone retained. If it were desired, however, to retain the festivals of Our Lady and of the major saints, they should be transferred to Sunday, or observed only by a morning mass, after which all the rest of the day should be a work-

ing day. Here is the reason: since the feast days are abused by drinking, gambling, loafing, and all manner of sin, we anger God more on holy days than we do on other days. Things are so topsy-turvy that holy days are not holy, but working days are."³⁰

In all the history of America and until modern times productive labor has been a characteristic of the people of our land. Forests were cleared and frontiers pushed back by settlers willing to invest hard, back-breaking labor in the hope of enjoying future prosperity. American inventiveness and developments have brought conveniences to the darkest corners of the world. Today the oil wells of Arabia are pumped by American know-how and equipment. American technology lights and fuels the world. Earth's television eye can show footprints on the moon, but only because of American workers and the amazing equipment they have developed and produced. The whole world has benefited because of the fact that Americans, in the past, have not been afraid of work.

But the most amazing blending of God's natural blessings upon America and the willingness of her people to work can be seen in the phenomenal output of American farms. Surely ours is an exalted nation today in part because American farmers and their wives are not afraid to work. Farmers are called the most potent force in the entire U.S. economy. They produce more, buy more and export more goods than any other business in the country. U.S. NEWS & WORLD REPORT (May 31, 1976, 53) says that American farms now supply fully half of all the grain moving in world trade. For machinery, feed, fertilizer and other production expenses American farmers will spend, in 1976, seventy-five-and-a-half billion dollars! While farmers in some parts of the world are still plowing with a stick behind an ox, an American farmer is providing food and fibre for himself and 48 other Americans, and he does it with machinery that is the most sophisticated, durable and efficient in the world.

It is true that a respect for work is a characteristic of an exalted nation. The British Empire, a dominant force on the world scene during the 19th Century, no longer exists. England's glory as an exalted nation is gone. One reason for the present problems of England is that her people have lost their willingness to toil.

If this same unwillingness should infect the farmers and factory workers of our own country, something like the way in which it became part of the lifestyle of the hippies just a few years ago, it could quickly remove our United States from its position as a world leader. Work is not a part of the way of life of those today who misuse welfare help, militate against capitalism, or condemn the so-called Protestant work ethic.

But to possess "exalted nation" status, any nation must have people who know how to do what God told Adam to do, namely, eat his bread "in the sweat of thy face." Luther had God, the Father Almighty, Maker and Provider of heaven and earth, in mind when he said, "All we need to do is to work and avoid idleness; then we shall certainly be fed and clothed."³¹

There is much more that could be said about the *qualities* of an exalted nation. It must have good schools. It must have citizens who bow to governmental authority. Fairness and honesty must be present in its marketplaces. Selfishness must not predominate anywhere. And corruption and crime must be controlled.

But I shall try to display some of these qualities in our next section.

III. A CHRISTIAN IN THE LAND

A nation may have heathen rulers who are good rulers. A highly industrialized land may have heathen workers who are diligent, clever workers. The people of a country may have as their god prosperity, peace, or independence, yet those people, even though heathen, may be good citizens. Yet fortunate is the land that has among its citizens even *one Christian*!

Both the Bible and history show us that a nation that counts Christians among its people, even though those Christians be few in number, is the most exalted nation of all. It is the Christian who conducts a Christian home. It is the Christian who trains up his or her children to worship the Lord of the nations. It is the Christian who prays for his country and its rulers. It is only the Christian whose

prayers God hears and answers. It is the Christian who knows best how to treat his neighbor next door. It is the Christian who knows what God has said about paying taxes, about respecting authority, about sword-carrying, and therefore is the most desirable citizen. It is the Christian who has been taught by God to know His Law and thus has a high regard for marriage, for the property and goods of others, and for the lives and safety of all men, even the unborn and the aged. And it is the Christian who understands the necessity and dignity of daily labor, who knows how to be in subjection to employers, and who can put into practice both God-trusting contentment and God-taught stewardship of money every payday.

Just one believer in Jesus Christ is a powerful force in a community!

Our Lutheran Apology, Art. III, says:

"Because, indeed, faith brings the Holy Ghost, and produces in hearts a new life, it is necessary that it should produce spiritual movements in hearts. And what these movements are, the prophet, Jer. 31, 33, shows, when he says: 'I will put My Law into their inward parts, and write it in their hearts.' Therefore, when we have been justified by faith and regenerated, we begin to fear and love God, to pray to Him, to expect from Him aid, to give thanks and praise Him, and to obey Him in afflictions. We begin also to love our neighbors, because our hearts have spiritual and holy movements."³²

We repeat. The nation that has only one citizen with such a heart, a heart full of the "spiritual and holy movements" worked by the Holy Ghost, is exalted above all nations on the earth.

Luther was once writing about how the devil likes to keep the young people of a nation under his thumb. If no one thwarts the devil, "he then maintains undisputed possession of the world." There is only one way to deal the devil a blow.

"It must be done through young people who have come to maturity in the knowledge of God . . . We are on the alert against Turks, wars, and floods, because in such matters we can see what is harmful and what is beneficial. But no one is aware of the devil's wily purpose . . . Even though only a single boy could thereby be trained to become a real Christian, we ought properly to give a hundred gulden to this cause for every gulden we would give to fight the Turk, even if he were breathing down our necks. **FOR ONE REAL CHRISTIAN IS BETTER AND CAN DO MORE GOOD THAN ALL THE MEN ON EARTH.**"³³

Is was "all the men on earth"—except one—who were judged fit for destruction in the days of Noah. At that time the populated earth was a single nation, and "God saw that the wickedness of man was great in the earth." The earth was corrupt and "filled with violence." Yet of one man, Noah, does the Bible say, "According to all that God commanded him, so did he." "Thee have I seen righteous," God said to this man of faith. And, after the flood had subsided and his fellow citizens had been destroyed, when that one man, Noah, burned his thank-offering on his homemade altar, we're told "the Lord smelled a sweet savour." Genesis 6-8.

God had in mind a peculiar "nation" called the Church when He said to Abraham, "I will make of thee a great nation." Genesis 12. Here again God was dealing with a single individual!

It was a one-to-one situation when God showed the land of Canaan, with its existing kings and governments, to Abraham and said, "Unto thy seed will I give this land." Genesis 13. God asserted His right to dispose lands and peoples when He again told that same Abraham, "Unto thy seed have I given this land, from . . . Egypt unto . . . the river Euphrates." Genesis 15, 18.

When Abraham, a single worshiper of God, prayed for King Abimelech of Gerar, an unbeliever, that the women of his palace might bear children, God heard Abraham's prayer. And they did! Genesis 20.

The servant of Abraham, off on an errand for his master in a foreign land, prayed for his master and his master's cause, and the God of heaven led him to Rebekah. Genesis 24.

One man, Elijah, prayed to God that it might not rain in Israel for 3½ years,

and it didn't rain. Think of the distress that brought into the land. When he prayed again, the Bible says, "the heaven was black with clouds and wind, and there was a great rain." 1 Kings 17; 18, 45. God once sent one man, Isaac, into the midst of a heathen land (Gerar), a land undergoing a famine. Yet God said to that one man, "Sojourn in this land, and I will be with thee, and will bless thee." Genesis 26.

We know that God said that He would stave off the destruction of Sodom for only ten people. He made Laban a rich man, but it was for the sake of a single individual, righteous Jacob—and Laban knew it! Laban said to Jacob, "I have learned by experience that the Lord hath blessed me for thy sake." Genesis 30. And we all remember the words of Mordecai to Queen Esther, a single individual, a pious Jewish woman whom God brought to the throne of those 127 provinces of King Ahasuerus, a land that stretched from India to Ethiopia, "Who knoweth whether thou art come to the kingdom for such a time as this?" Esther 4.

This sampling is enough to show that a single worshiper of the God of Scripture becomes a mighty influence in whatever land or city he or she might live.

We see also from this sampling the power of a Christian's prayers. When the ST. LOUIS GLOBE-DEMOCRAT said a few weeks ago (June 2), commenting on the unsavory scandals coming out of Washington, "It is time to face the fact that Congress has become a rotten institution run by men who have been too long in power. This once proud institution has become a moral cesspool, in addition to being a disorganized, spendthrift, malingerer, ineffective legislative body," part of the blame may be due to the fact that we Christians have been neglecting our prayers for kings and for those in authority.

Luther takes those verses about praying for kings and for all men from Paul's First Letter to Timothy (2, 1-3) and says that when Christians get together in church, instead of complaining about the length of our general prayers and, as we Americans so easily do, itching to get home to watch a ballgame on TV, we should consider "this common prayer precious and most effective." With one accord we are

"to bring our own needs as well as those of all men before God and to call upon Him for mercy . . . We must take to heart the need of all men, and pray for them in real sympathy and in true faith and trust . . . The Christian church on earth has no greater power or work against everything that may oppose it than such common prayer . . . If (the devil) noticed that we wished to practice this prayer, even if it were under a straw roof or in a pigsty, he would not tolerate it for an instant. He would fear such a pigsty far more than all the high, great, and lovely churches, towers, and bells that ever were, if such prayer were not in them." ³⁴

Think what it means, then, when the Christians of a land use their mighty power of prayer and pray for their nation, their rulers and their neighbors!

But how many such people are engaged in true, earnest prayer in any land? Luther is not pessimistic, only realistic, when he says, "The whole world is evil and among thousands there is scarcely a single true Christian . . . The world and the masses are and always will be un-Christian, even if they are all baptized and Christian in name. Christians are few and far between." ³⁵

None of us today should entertain the notion that, if only we could fill the halls of Congress with Christian men, and if only we could insure that a Christian man, preferably a Lutheran, would occupy the Oval Office of the White House, then our country would be free of its troubles and only great benefits would ensue! This is a foolish dream. We would be forgetting that God has ordained two governments among men: the *spiritual*, by which the Holy Ghost produces Christians and righteous people under Jesus Christ; and the *temporal*, which restrains the un-Christian and wicked so that—no thanks to them—they are obliged to keep still and to maintain an outward peace.

Luther, once more, gives us an illustration.

"It is out of the question that there should be a common Christian government over the whole-world, or indeed over a single country or any considerable body of people, for the wicked always outnumber the

good. Hence a man who would venture to govern an entire country or the world with the Gospel would be like a shepherd who should put together in one fold wolves, lions, eagles, and sheep, and let them mingle freely with one another, saying, 'Help yourselves, and be good and peaceful toward one another. The fold is open, there is plenty of food. You need have no fear of dogs and clubs.' The sheep would doubtless keep the peace and allow themselves to be fed and governed peacefully, but they would not live long, nor would one beast survive another."³⁶

Consider, then, what a blessing to any land are its Christian homes, the little folds where the sheep and lambs of the Shepherd, Jesus Christ, live. "At times in the privacy of his home a poor man," says Luther . . .

" . . . in whom nobody can see many great works, joyfully praises God when he fares well, or with entire confidence calls upon Him when he is in adversity. He does a greater and more acceptable work by this than another who fasts and prays much, endows churches, makes pilgrimages, and burdens himself with great deeds in this place and that."³⁷

But in those homes, the Christian homes of a nation, fathers and mothers teach the Word of God to their boys and girls. Professor George Lillegard, who was seen often here at our conventions and served so many years as our synodical secretary, once told his Boston congregation in a sermon,

"If a Christian performs no other service for his country than to conduct a home in a Christian spirit and manner and to raise a family well grounded in the Word of God, he is worth more to the nation and its true welfare than any of those who are unbelievers, however great and mighty they may be in this world."³⁸

While we would not be in agreement with the religious views of Benjamin Franklin, yet, properly understood, his words, too, show what the product of a Christian home ought to be. Franklin, who himself had only two years of formal schooling, wrote that no knowledge is more important than "that of being a good parent, a good child, a good husband or wife, a good neighbor or friend, a good subject or citizen, that is, in short, a good Christian."³⁹

Christian homes are of infinite worth to any nation. The value of them is almost universally discounted by men. The world despises such homes even though, at the same time, it often grants them a grudging respect. It aims its epithets at such homes, homes with stable marriages, homes where the Bible is used and honored, where families attend church, the children study from catechisms, and the sons and daughters are upright, chaste and respectful. The world's epithets range from "fanatic" to "narrow-minded" and include everything from "Victorian" to "old-fashioned" to "goody-goody."

Yet from countless such homes have come law-abiding citizens, leaders in many fields and contributors to the welfare of their nations and the world.

It was Abraham Lincoln, surprisingly, who said of that Bible which is the center of a Christian home,

"In regard to this Great Book, I have but to say, it is the best gift God has given to man. All the good the Savior gave to the world was communicated through this book. But for it we could not know right from wrong. All things most desirable for man's welfare, here and hereafter, are to be found portrayed in it."⁴⁰

But it is not only the distinction of right from wrong that is taught by God's holy Word. The Bible brings to human hearts the great personality-shaping story of God's Son and His cross. It is when sinful men know that God has loved them through His Son, Jesus Christ, when guilty hearts know that God has not consulted them nor asked their permission before dealing graciously with them, that He has not demanded human works as a prerequisite for forgiveness, but has simply gone ahead on His own and dealt in mercy toward us through the blood and sufferings of Jesus—it is THEN that penitent hearts are melted and made loving toward such a gracious God. And it is these responsive Christians, with their grateful hearts, that God the Spirit shapes into a nation's most valuable, useful and praiseworthy citizens.

Is a Christian a good citizen? Luther says,

"The Christian submits most willingly to the rule of the sword, pays

his taxes, honors those in authority, serves, helps, and does all he can to assist the governing authority, that it may continue to function and be held in honor and fear. Although he has no need of these things for himself—to him they are not essential—nevertheless, he concerns himself about what is serviceable and of benefit to others, as Paul teaches in Ephesians 5.”⁴¹

Does a Christian help his government? He is under obligation to serve and assist the sword, says Luther. “Therefore, if you see that there is a lack of hangmen, constables, judges, lords, or princes, and you find that you are qualified, you should offer your services and seek the position . . .”⁴²

But Christians themselves need neither constables nor hangmen! “Christians have in their heart the Holy Spirit, who both teaches and makes them to do injustice to no one, to love everyone, and to suffer injustice and even death willingly and cheerfully at hands of anyone . . . For this reason it is impossible that the temporal sword and law should find any work to do among Christians, since they do of their own accord much more than all laws and teachings can demand . . .”⁴³ Here is the answer, isn’t it, to our overcrowded prisons, our overworked judges and the burgeoning crime that are such a shame to America today?

Do Christians place a high value on family life? “One should not regard any estate as better in the sight of God than the estate of marriage,” says Luther. “Most certainly father and mother are apostles, bishops, and priests to their children, for it is they who make them acquainted with the Gospel.”⁴⁴ God grants children to parents and commands that they be brought up to worship and serve Him. “In all the world,” says the Reformer, “this is the noblest and most precious work.”⁴⁶

Are Christian parents those who count children a burden, an obstacle to their own “need for self-expression,” as we hear so often today? Are children the cause of disagreeable chores that must be endured for twenty years? No, Christian parents should count it a high privilege to train their children for service to both God and men. Again Luther:

“With (the souls of your own children) God makes a hospital of your own house. He sets you over them as the hospital superintendent, to wait on them, to give them the food and drink of good words and works. (He sets you over them) that they may learn to trust God, to believe in Him, to fear Him, and to set their whole hope upon Him; to honor His name and never curse or swear; to mortify themselves by praying, fasting, watching, working; to go to church, wait on the Word of God, and observe the sabbath. (He sets you over them) that they may learn to despise temporal things, to bear misfortune without complaint, and neither fear death nor love this life.”⁴⁷

Does a Christian defraud his neighbor in the marketplace? No, he has been taught by his Friend, God, to be accountable for his neighbor’s money and goods, so he restrains his greed, is content with what God gives him, pays for his needs without complaint, and does not try to cheat his neighbor out of what is his. He will be like those financial secretaries, carpenters, stonemasons and repairmen in the temple in King Josiah’s day, all of whom handled the offering money, but of whom the king required no accounting. Why? Because, we’re told, “they dealt faithfully.” 2 Kings 22, 7.

When Abraham went to find a burial place for Sarah, his wife, the idol-worshiping Hittites exalted their Canaanite nation by generously offering Abraham his choice of parcels of ground. With great respect, Abraham bowed to them, then offered to pay whatever the chosen tract was worth. He was told it was worth 400 shekels of silver, but that it was to be a gift. Abraham insisted on paying full value, however, handed over the money, and again, with bowing and mutual courtesy, the deal was closed before witnesses. Genesis 23.

The late Robert Letourneau, heavy-equipment inventor and industrialist, recalled days in the early part of this century when bankers would loan money more informally than they do today. Today a big contract demands security more substantial than a hand-shake! But Letourneau, a Christian, said, “I still

think a hand-shake between Christian men is worth more than all the fine print you can find in 50 pages of contract."⁴⁸

Does a Christian citizen know how to work? His whole life ought to be one grand succession of good works done to the glory of Jesus Christ. The forgiveness won by Jesus and pronounced upon him in the Gospel is what motivates him to be a good husband, father or workman. Luther put it like this: "Faith must cause the works; faith is the man in charge."⁴⁹

Letourneau made it a practice to hire a good number of Christians in his factories. He once said, "Ever since the birth of our Savior, the time hasn't been when a good Christian can't work rings around the toughest roughneck you ever saw."⁵⁰

Jacob got rich breeding cattle for his father-in-law, Laban. He called his two wives, Leah and Rachel, out into a field one day and said to them, "The God of my father hath been with me. And ye know that with all my power I have served your father." Genesis 31, 6. So it is that a Christian ought to work at his tasks today—with all his power—no matter how menial those tasks might be.

Does a Christian know how to be a boss, how to deal with employees and subordinates? He ought to be patient, understanding, courteous and fair. He ought to be like Joseph sitting in Pharaoh's cabinet, or like those able men, Bezaleel and Aholiab, in charge of constructing the tabernacle. Exodus 31. And he ought to heed the good advice of Luther who said, "Masters and mistresses should not govern their servants, maids, and workers high-handedly. They should not scrutinize everything, but occasionally overlook some things and wink at their faults for the sake of peace. For as long as we live on earth in imperfection it is not possible for everything to go according to the rules in any class of men."⁵¹

Time does not permit us to go on describing the contributions that Christian people make to that righteousness which exalts a nation.

IV. AMERICA'S FOUNDING: RIGHTEOUSNESS OR REPROACH?

We must make allowance under our general theme, especially in this Bicentennial year, for a consideration of the righteousness of our own land. More particularly, we must look at its origins.

A question has plagued Christians in America and been the subject of much debate since the days of the Revolution. Was our nation founded in sin? Was it contrary to God's will for our founding fathers to rebel against British rule? Were we involved in a vast national violation of Romans 13, 1, which says that "every soul (is to) be subject unto the higher powers"? When God's Word tells us, "Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation," were our colonial fathers inviting God's wrath when they declared our country's independence? Are we this year celebrating something for which we should be hanging our heads in shame?

One difficulty immediately presents itself as we try to judge the matter. As with all things historical, the passing of time has made it impossible for us to recreate the exact conditions that prevailed. We must go to documents, books, old newspapers and letters to understand as best we can the motivations, fears and opinions of the people who lived at the time of the Revolution. From the British side, the enactments of Parliament are available for scrutiny, as are official reports which passed back and forth through government and military channels.

Several indisputable facts emerge out of these archives on file on both sides of the Atlantic.

One is that the Americans were not out to sever their connection with the British Empire. Exactly the opposite is the case. Repeatedly the Colonials asked to be treated like any other British citizens. When they asked for representation in Parliament, they were met with a bit of sophistry known as "virtual representation," which meant that members of Parliament already seated served the entire empire, therefore also the American colonies.

During the wise administration of Oliver Cromwell (1653-58), the colonists felt themselves very much a part of the Empire. Upper class colonists tried to be as English as possible and copied the fashions, mannerisms, and even the

tea-times of England. A basic factor at work in everything that transpired from 1765 to 1776 was that Americans wished to retain their full rights as Englishmen! This must be seen as anything but an attempt to throw off the jurisdiction of the home government in London. In simple terms, Americans were asking their government, "Rule us just as you do all other Englishmen." If the Americans had had their way, and if Parliament had consisted of enlightened statesmen, our country today might still have had a status within the British Commonwealth akin to that of Canada today.

The displeasure of Americans was not a sudden, rash thing so typical of classic rebels. It didn't flare up overnight and burn in a frenzy of hate directed at British soldiers and faithful English civil servants on duty in America. As late as the Continental Congress, which first convened in September, 1774, the displeasure of Americans was not directed at the British king, George III, but at his bungling prime ministers and Chancellors of the Exchequer. The Continental Congress sent communications to the king and addressed him as "Most Gracious Sovereign." By far the majority of Americans wanted to remain united to the mother country. They wanted the protection of the British army against the French to the north and of the British navy on the high seas. Even after the first shots were fired at Lexington, April 19, 1775, George Washington and many other Americans continued to think of themselves as British citizens. They actually called the British troops "ministerial troops" and their own rag-tag militia "the King's troops"!

Second, and of greatest consequence, was the injustice with which Parliament and George's ministry ruled the colonies. The welfare of the whole empire was not the chief concern of the British government. British merchants and manufacturers, and later, squires and landowners, occupied parliamentary seats and ran the government according to their own selfish interests. Too often this was at the expense of the colonies. A factor in Parliament's bungling was the Atlantic Ocean itself, which took two to three months to cross, and the fact that Members of Parliament were ignorant of conditions in the colonies and misjudged much colonial thinking.

In 1764 Parliament made paper money illegal in all the colonies. It decreed that gold and silver were to be kept in the home islands, thus creating a money scarcity in the colonies. To protect British manufacturers, Parliament forbade the exportation of wool from the colonies, or even its movement from one colony to another on pain of seizure of ship and cargo. As early as 1750 slitting mills, necessary to the processing of iron, were outlawed in America. American ironmasters had to send their iron to England to be slitted and returned to America—at a profit, of course, to British industrialists. Many basic products such as lumber, raw silk and potash were put on a special list of goods and thus said to be "enumerated." These could be sent from America only to England, Ireland, Wales or Scotland. Such mercantile tyranny caused many Americans to feel that a handful of British capitalists carried more weight at Westminster than the welfare of two or three million Americans.

The French and English War ended with the Treaty of Paris in 1763. But that seven-year war left the British treasury drained. Now British oppression of the colonies turned from mercantile harassment to repeated attempts to tax the colonists in order to replenish England's treasury and pay for the recent war.

If the same measures had been enacted against Scotland, Ireland or Wales, and thus had been imposed uniformly throughout the empire, Americans, as loyal British citizens, would have had little reason to complain. But these revenue-raising measures were directed only at the American colonies, and herein lay the Americans' greatest grievance. This is the kernel out of which the Revolution grew.

To aid this tax-raising program, so irksome to Americans, "writs of assistance" allowed British customs officers to enter and search whenever and wherever they pleased. Coffee and pimento were taxed. Good wine from the Madeiras and Canary Islands could not be brought into the colonies because of British fears that smuggled goods would come in with the wine! British men-of-war patrolled the shipping lanes to enforce the tax on molasses. The Stamp Act was imposed, though later repealed. Any document not carrying a stamp that

cost two pounds was automatically void. These stamps had to be affixed to marriage licenses, ships' clearance papers, wills, school diplomas and even newspapers. In the colonies only, of course! Revenues from this one act, estimated to be 60,000 pounds a year, were expected to pay 1/6 of the cost of keeping the British army in North America.

No one today questions Benjamin Franklin's patriotism. But a good illustration of the progression of American feeling against British political muddling can be seen in a certain incident involving a friend of his, a Philadelphia baker by the name of John Hughes. Franklin used his influence and got a British stamp-master's position for Hughes. Franklin advised this man that he should be willing to sacrifice his popularity and reputation with his neighbors in order to uphold British authority in the matter of the Stamp Act. But Franklin later had his eyes opened when he realized at last that the British were operating out of a doctrine of their own superiority and the inferiority of the colonists. English leaders saw themselves in the role of masters, and the colonists were no more than paying subjects. Surely they were not fellow-citizens entitled to fair treatment under British rule!

Other acts were passed, aimed only at colonial purses. The Mutiny Act of 1765 required colonial assemblies to provide barracks, fuel, candles, vinegar, salt, and beer or cider for British troops. Nothing like this applied to Scottish or Irish citizens entitled to protection from the same troops. Glass, lead, paint, paper and tea were taxed—but not in England. The East India Company was headed for bankruptcy. When it appealed to the British treasury for assistance, guess who was expected to take the load off the treasury and bail out the company! The tea tax stayed in effect in the colonies—and led to the Boston tea party the night of December 16, 1773. There was the Boston Port Bill which closed that harbor and posted British frigates to see that it stayed closed. The Coercive Acts restricted town meetings in the colonies and said that, in the future, the king, not the people, would pick the members of the Massachusetts House of Representatives. The Quebec Act made it look to the Protestant colonists as if they would soon be surrounded by Catholics from Canada.

This is the stuff out of which the Revolution was made. Oppressive acts and repeated threats from London built up tensions in the colonies. The colonists, British citizens all of them, desiring very much to remain British citizens, wanted only to be governed under good, fair English laws which should apply equally to citizens in the Isles as well as off in the colonies.

One more factor must be related. It is the public contempt in which the English held the colonists.

One evidence of this contempt was the caliber of men sent to the colonies as governors and civil servants. Frequently they were unqualified to administer anything, let alone the complexities of a growing, prospering colony. Often they were raw youths, broken-down rakes or political has-beens. Miller writes of them, "In general, colonial governors were simply dull, commonplace Englishmen who badly needed a job but who ought to have been given a clerkship instead of a governorship."⁵²

The colonists had friends in Parliament, the English Whigs, but they were an ineffective minority. Those commendable Englishmen wanted the colonies treated fairly and as "customers" rather than as lands to be exploited. But most British officials felt that the way to deal with Americans was to cow them with whips! English newspapers considered Americans degenerate Englishmen, "the scum or off scouring of all nations"—"a hotchpotch medley of foreign, enthusiastic madmen"—"a mongrel breed of Irish, Scotch and Germans, leavened with convicts and outcasts."

One Englishman said, "The colonies were acquired with no other view than to be a convenience to us, and therefore it can never be imagined that we are to consult their interests preferably to our own . . . We have in a manner created the colonies, and have a right therefore to give them laws."⁵³

"I have always considered the Colonies as great farms of the public," said another, "and the Colonists as our tenants."⁵⁴

Still another said that he regarded the "American colonists as little more than

a Set of Slaves, at work for us, in distant Plantations one Degree only above the Negroes that we carry to them."⁵⁵

The Marquis of Carmarthen spoke the mind of the majority of Englishmen when he said, "We sent them to those Colonies to labour for us . . . For what purpose were they suffered to go to that country, unless the profit of their labour should return to their masters here?"⁵⁶

Members of Parliament were appalled at the prospect of admitting Americans to Parliament. Such representatives were derisively called "plantation Senators." If uncouth colonials were seated in Westminster, respectability would surely suffer. Invite a Mohawk to sit beside an English gentleman? "Would our morals be safe under Virginia legislators, or would our church be in no danger from pumpkin senators?"⁵⁷

Typical of those English dignitaries holding these befuddled, dangerously erroneous views of Americans was Charles Townshend, whose appointment as Chancellor of the Exchequer was perhaps King George III's biggest mistake. "Champagne Charley" they called him. He had the dubious ability to make a brilliant speech even when drunk! He was responsible for some of the most oppressive measures enacted against the colonies.

As tension mounted in the colonies and the citizens began marching, parading and practicing military drills in full view of the Redcoats, the ST. JAMES'S CHRONICLE, an English paper, carried a report (Nov. 17, 1774) from one unimpressed Englishman who had seen them.

"It is a curious Masquerade Scene to see grave sober Citizens, Barbers and Tailors, who never looked fierce before in their Lives, but at their Wives, Children, or Apprentices, strutting about in their Sunday Wigs in stiff Buckles with their Muskets on their Shoulders, struggling to put on a Martial Countenance. If ever you saw a Goose assume an Air of Consequence, you may catch some faint Idea of the foolish awkward, puffed-up Stare of our Tradesmen: the Wig, indeed, is the most frightful Thing about them, for its very Hairs seem to bristle up in Defiance of the Soldiers."⁵⁸

Colonial courage came from drinking rum, said the British. Without their rum New Englanders "could neither fight nor say their prayers." There weren't "meaner whimpering wretches in this universe" than sober New Englanders. So said some Englishmen.

They felt that one good battle would send all Americans fleeing, and no large army would be required to fight that battle. "Five hundred men with whips, it was said, could 'make them all dance to the tune of Yankee Doodle.'"⁵⁹

American soldiers had fought for the British against the French in the Seven Years' War. General Wolfe, an Englishman, swore that Americans were "in general the dirtiest, most contemptible cowardly dogs that you can conceive. There is no depending on them in action. They fall down dead in their own dirt and desert by battalions, officers and all. Such rascals as those are rather an encumbrance than any real strength to an army."⁶⁰

But then came that day at Lexington in '75. The farmers and the villagers were drawn up across the town square. The British, on their way to Concord to confiscate patriot gunpowder, made the first hostile move. Colonel Smyth of the 10th Regiment ordered his Redcoats to rush "the peasants" with fixed bayonets. The farmers fired their muskets!

Then came George Washington, eight years of rugged, ragged warfare, and the Declaration of Independence.

Soon after Lexington General Gage sent a report back to the ministry at London. "These people Shew a Spirit and Conduct against us, they never shewed against the French . . . They are now Spirited Up by a Rage and Enthusiasm, as great as ever People were possessed of."⁶¹

I am not a student of history and, in particular, not of the American Revolution. But it would appear to me that England, hardly knowing what she was doing, goaded the colonies into armed conflict. Various British ministries under George III were most inept in their handling of British citizens who just happened to live in the American colonies.

The Apostle Paul appealed for his rights under the laws of Rome. When the

magistrates at Philippi illegally imprisoned Paul and Silas, those officials tried to cover their clumsiness and the fact that they had discriminated against Roman citizens by letting the prisoners go the next day. A governmental order came down to the cellblock: "Let those men go!" Did Paul slip out of town and on the way say, "Thank you, gentlemen; we could have told you magistrates yesterday that you were wrong"? No, the same apostle who teaches us to be subject to the higher powers *resisted* this governmental violation of Roman justice and said, "They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out." Acts 16, 35 ff. This was a type of resistance based on rights, rights granted by existing laws. The magistrates came, hats in hand, apologized, and dismissed the two preachers.

I find here something of a parallel. The colonists wanted their old accustomed justice under English law. For close to ten years there was no intent to break away from the rightful authorities. Again and again they were discriminated against as British citizens. Polite requests for redress had gone from the colonial assemblies to Parliament many times (hardly the action of rebels!), and not one of those petitions was read in the House of Commons. The colonies did not withdraw from English government. Instead the British government foolishly abandoned its duty and obligation to govern the colonies righteously and fairly. The British government, for all practical purposes, treated the colonies as a foreign land, indeed, as an enemy nation! Rather than be cast adrift (for ignorance of the colonies' true condition and needs on the part of the British constituted virtual non-government), rather than flounder with almost no true government at all, the colonies, in their break from England, seem to me to have been resorting, in an unplanned and initially unwanted way, to an attempt to restore true and just government again.

At best, I would say that the preponderance of guilt lies unmistakably with the British.

This is not to say that the American patriots were free from guilt. Neither do I wish to dispose of, in any offhand way, those Christian principles which apply to the throwing off of a government. Not all the British were tyrannical, and not all Americans were mistreated. Some Americans were rabble-rousers bent on goading the British. Smuggling became an American game. Among the pro-British American Tories, many of whom were affiliated with the Anglican Church, more than a few tender hearts cast their lots with the powers that be on the basis of nothing other than Bible teachings on obedience and subjection.

When I assign a preponderance of guilt to the British, I do it knowing that the matter is debatable, and that two centuries have made it difficult, if not impossible, to judge properly conditions that existed prior to and during the Revolution. As a brother Lutheran has pointed out, God is able to bring something good out of even the sins and mistaken motives and actions of men.

V. SOME PEOPLE WHO EXALT OUR NATION

People of many religious persuasions, and sometimes none, were the founders of our nation. Not all of them practiced civic righteousness, not all brought exaltation to our land. But a most remarkable thing came out of that first blend of Puritan, Presbyterian, Anglican, Quaker and Congregationalist.

Francis Grund came from Austria in 1827. He wrote books about his observations of America. In one he described the character of New Englanders: "Few people have so great respect for the law, and are so well able to govern themselves . . . They are sober, industrious, and, with the exception of a few straggling pedlars . . . just and honourable in their dealings."⁶²

Lord Bryce wrote in the 1880s: " . . . The people is disposed to obey the law . . . There is in the United States a sort of kindness, a sense of human fellowship, a recognition of the duty of mutual help owed by man to man, stronger than anywhere in the Old World, and certainly stronger than in the upper or middle classes of England, France, or Germany."⁶³

Sydney Ahlstrom of Yale Divinity School observes that Americans have a strong sense of civic responsibility. "And this despite a history of tumultuous expansion and change that would seem to have given every opportunity to barbar-

ism, anarchy, and chaos . . . We simply are face to face with a remarkable and somewhat paradoxical heritage."⁶⁴

But it is De Tocqueville who gives us the key to this heritage. In language that I wish I could reproduce at length he tells us (in 1830) how an American pioneer would make a clearing in the forest and build himself a poor log hut. Anyone seeing it would think it to be an "asylum of rudeness and ignorance." But the man in that hut was anything but primitive, says this Frenchman. Often he was one who wore the dress and spoke the languages of cities. He had read about the past, had hopes for the future, and consented for a time to inhabit the backwoods.

But then comes the line that says so much. He "penetrates into the wilds of the New World with the Bible, an axe, and a file of newspapers."⁶⁵

He has come to work, and work hard—so he has brought his axe!

He wishes to stay in touch with the world—so he has brought his newspapers!

But he has brought his Bible with him. There is the key! The righteousness of many people grew out of that book. And our nation became an exalted nation due in no small part to the teachings of that holy book.

Let me ask you, in conclusion, to look at just one set of people. Let me ask you to consider some Lutherans who lived before and during the Revolution. Let me ask you to go back now to those quiet old cemeteries in Pennsylvania and New York.

There you will find the grave of Jonas Bronck, son of a Danish Lutheran minister from the Faroe Islands. Bronck came to New Amsterdam less than twenty years after the Pilgrims landed at Plymouth Rock. Today the Borough of the Bronx in New York City bears his name. Bronck wrote to a friend, "The invisible hand of the Almighty Father surely guided me to this beautiful country, a land covered with virgin forest and unlimited opportunities. It is a veritable paradise and needs but the industrious hand of man to make it the first and most beautiful region in all the world."⁶⁶ Among Bronck's books were Luther's German Bible, Luther's commentary on the Psalms, and an eight-volume work on Luther's Catechism.

A Swede, Jöran Kyn, came to America in 1643. Many of his descendants fought in Washington's army. Don't be surprised that the spelling of the name is changed on many of their tombstones. The Keens were Lutherans for at least ten generations. One of them, Reynold Keen, was one of 15 aldermen of Philadelphia during the Revolutionary War.

Another Keen descendant, Miss Sarah Austin, was a member of Gloria Dei Lutheran Church, Philadelphia. While Betsy Ross made the first American flag according to the design approved by Congress, it was Sarah Austin (later Mrs. John Barry) and the ladies of Gloria Dei who made the first official American flag to receive the salute of a foreign government. This Lutheran-made flag flew from the mast of John Paul Jones' "Ranger." Today you can see this "Lutheran" flag at the National Museum in Washington. Mrs. Barry lived until 1831. She is buried in Philadelphia.

Charles Springer, a Swede and a Lutheran, was sold into slavery in England. A planter in Virginia bought him. Springer worked for 5 years to pay off his debt for passage, food and clothing, and finally earned his freedom. He became a school teacher and on Sundays read from a book of Luther's sermons to a group of Philadelphia Swedes. He closed a letter back to Sweden with the words, "We do not believe that God will forsake us, although we are in a strange and heathen land, far away from our own dear fatherland," but not before he had asked in that letter for two ministers, some Bibles, Lutheran sermon books and catechisms! This former slave was friendly to Indians around Wilmington, Delaware, and loved to teach them the Christian religion. Today he lies buried in the churchyard of the old Christian Lutheran Church, Wilmington.

Maybe you have never heard of Frederick Augustus Conrad Muhlenberg. Perhaps you have heard of his illustrious father, the Rev. Henry Melchior Muhlenberg. But Frederick became a Lutheran minister like his father in 1770. This Lutheran man was present at the first reading of the Declaration of Independence, was elected to the Continental Congress, and, after independence,

was Speaker of the House in the first and third Congresses. He is buried at Lancaster, Pennsylvania.

Justus Falckner was a memorable Lutheran. A minister, he was born in Germany and came to America in 1700. His parish extended from New York City up the Hudson to Albany, into Long Island, and westward up the Mohawk Valley! A most able preacher, he could deliver a sermon in Dutch, German or English. The parish records he kept are of great interest. Beside each entry of a baptism or marriage, he wrote a little original prayer. After the name of one baby is this:

"Lord, Merciful God, who regardest not the person of men, but in every nation he that feareth Thee and doeth right is accepted before Thee; let this child be clothed with the white garment of innocence and righteousness, and so remain; through Christ, the Redeemer and Savior of all men. Amen."

You will find a hymn that Falckner wrote in his student days in THE LUTHERAN HYMNAL, 472.

General Washington once dismissed all of his personal bodyguards. He suspected some in the detachment of being traitors. To replace them, he called up 14 officers and 53 men, all Germans, most of them Lutheran, and all from the German counties of Berks and Lancaster, Pennsylvania. Twelve of those men formed the General's honor escort when he returned to Mount Vernon at the end of the war.

One of those dependable German Lutherans was Peter Hartman. He was called "the Angel of Valley Forge." In the bitter winter of 1777, when Washington and his men were suffering for lack of food and clothing, Major Hartman went out to collect supplies with his own farm teams and delivered them to the camp! Hartman was a member of St. Peter's Lutheran Church, Pikeland, Pennsylvania.

Under the trees in Trinity Lutheran churchyard, Reading, Pennsylvania, is the dust of a man who spent his life giving bodily comfort to others. He is Dr. Bodo Otto, surgeon, who came to America from Germany at the age of 46 with his wife and 4-year-old son. Twenty-one years later, at age 67, he offered his services and those of his two sons, now both doctors, to the government. The three Ottos staffed the camp hospital at Valley Forge. Forced to evacuate after the Battle of Brandywine, the Doctors Otto relocated their field hospital in the facilities of their own church, Trinity at Reading, and continued to aid the wounded. Is it hard to imagine the works of mercy that must have been done by members of that congregation?

Then there was the army's chief baker, the colorful Christopher Ludwig. Born in Giessen, Germany, the son of a baker, he went to sea as a young man and plied the trade his father had taught him. Eventually he opened a bakery in Philadelphia and prospered beyond his dreams. Rich and respected, he was appointed the army's head baker by Congress in 1777. His predecessors had been grafters who had lined their pockets by defrauding the government. Baker Ludwig was asked to furnish to the army 100 pounds of bread for every 100 pounds of flour. But Ludwig knew his trade—and became known as "Washington's honest friend." He replied, "No, Christopher Ludwig does not wish to become rich by war. He has enough. Out of one hundred pounds of flour one gets one hundred thirty-five pounds of bread, and so many will I give." He died at age 81, left generous bequests to his congregation, and was buried in the Lutheran cemetery at Germantown, Pennsylvania. Blessed be the memory of that honest Christian baker!

And finally, let me tell you of John Stauch, born of German parents in York County, Pennsylvania, 1762. When he was a boy, those parents taught John the Bible, prayers and hymns. After he married he took his wife and settled in the woods 160 miles west of Hagerstown, Maryland. Neighbors were few in that rustic setting, but the few there were soon found that John knew his Bible. They looked upon him as if he were a minister, and he began marrying, baptizing and burying. After six years in the woods he went to Philadelphia, was examined in his knowledge of the Bible, and received a license to preach. Later he was ordained and became a circuit-rider to the log cabins and settlements of

Virginia, Maryland, Pennsylvania, Kentucky and Ohio. John Stauch preached in houses and barns, sometimes every day for four or five weeks!

At the age of 81, old John Stauch, preacher of the Christ he had first known from his parents, wrote in his autobiography:

"I have lived on God's beautiful earth eighty-one years. More than fifty years of my life have been spent in preaching the gospel. To do this I have traveled more than 100,000 miles (on foot and on horseback), and preached in five different states. I have tried to preach more than 10,000 times, confirmed in all 1,516 persons, and baptized more than double that many. Married 481 couples and attended nearly as many funerals. In all my life God caused all things to work together for my good."

These are some of the people whose righteousness has exalted our nation. They lie buried today in scattered old Lutheran cemeteries.

Many Americans have been upright and good citizens without being Christians. Without Christ, of course, they will not be saved. But their civic righteousness, too, has exalted our nation. Yet we have seen how no citizens contribute more to the exaltation of a land than believers in Jesus Christ, the faithful readers and hearers of God's holy Word, whose life's desire is to serve their Savior.

That Frenchman was right about our Christian founders. They swung their axes—and they built a nation! They read newspapers by candlelight—and did business with the world! But above all, they carried with them their Bibles, taught the Bible's truths to their children—and were a blessing in the midst of the land!

To God the Holy Ghost be the glory!

May Father, Son and Spirit continue to look in mercy upon our beloved nation and give us many more such people!

¹Howell, Clinton T., ed., *NELSON'S PATRIOTIC SCRAPBOOK*, Nashville: Thomas Nelson Inc., 1974, 45.

²*CONCORDIA TRIGLOTTA*, St. Louis: Concordia Publishing House, 1921, 127, par. 23.

³Gibbon, Edward, *THE DECLINE AND FALL OF THE ROMAN EMPIRE*, New York: The Co-operative Publication Society, no date, Vol. 1, 105. Gibbon's six volumes on Rome are from a larger set entitled *WORLD'S BEST HISTORIES*.

⁴Luther, Martin, *LUTHER'S WORKS* (Am. Ed.), Philadelphia/St. Louis: Fortress Press/Concordia Publishing House, Vol. 44, 93.

⁵Vol. 45, 62-3.

⁶*Ibid.*, 368.

⁷Vol. 13, 157-8.

⁸Vol. 46, 239.

⁹Feucht, Oscar E., *HELPING FAMILIES THROUGH THE CHURCH*, St. Louis: CPH, 1957, 36.

¹⁰Vol. 45, 44.

¹¹De Tocqueville, Alexis, *DEMOCRACY IN AMERICA*, New Rochelle, N.Y.: Arlington House, no date, Vol. 1, 231-2.

¹²Sorokin, Pitirim A., "The Case Against Sex Freedom," *THIS WEEK MAGAZINE*, 1954, Jan. 3, 16.

¹³Landers, Ann, "If You Had It To Do Over Again—Would You Have Children?," *GOOD HOUSEKEEPING*, 1976, June, 223.

¹⁴*Ibid.*, 216.

¹⁵*Ibid.*, 216.

¹⁶Blumenfeld, Samuel L., *THE RETREAT FROM MOTHERHOOD*, New Rochelle, N.Y.: Arlington House, 1975, 118.

¹⁷Vol. 45, 39.

¹⁸*Ibid.*, 103.

¹⁹Hunt, George L., ed., CALVINISM AND THE POLITICAL ORDER, Philadelphia: Westminster Press, 1965, 33.

²⁰Ibid., 125.

²¹Bente, F., in CONCORDIA TRIGLOTTA, op. cit., (Historical Introductions) 94-5.

²²Gibbon, op. cit., 104.

²³Ibid., 349-50.

²⁴Hunt, op. cit., 126.

²⁵Vol. 46, 237.

²⁶Hunt, op. cit., 150.

²⁷Vol. 46, 254.

²⁸Moore, Charles W., LINCOLN: ADDRESSES AND LETTERS, New York: American Book Co., 1914, 56.

²⁹Vol. 44, 97.

³⁰Ibid., 182.

³¹Vol. 45, 48.

³²CONCORDIA TRIGLOTTA, op. cit., 157.

³³Vol. 45, 350.

³⁴Vol. 44, 65-6.

³⁵Vol. 45, 90-1.

³⁶Ibid., 91-2.

³⁷Vol. 44, 41.

³⁸Lillegard, George, FROM EDEN TO EGYPT, Milwaukee: Northwestern Pub. House, 1956, 221.

³⁹Hefley, James C., AMERICA: ONE NATION UNDER GOD, Wheaton, Ill.: Victor Books, 1975, 79.

⁴⁰Hunt, op. cit., 151.

⁴¹Vol. 45, 94.

⁴²Ibid., 95.

⁴³Ibid., 89.

⁴⁴Ibid., 47.

⁴⁵Ibid., 46.

⁴⁶Ibid., 46.

⁴⁷Vol. 44, 85.

⁴⁸Letourneau, Robert G., MOVER OF MEN AND MOUNTAINS, Englewood Cliffs, N.J.: Prentice-Hall, 1960, 160-1.

⁴⁹Vol. 44, 98.

⁵⁰Letourneau, op. cit., 135.

⁵¹Vol. 44, 98.

⁵²Miller, John C., ORIGINS OF THE AMERICAN REVOLUTION, Boston: Little, Brown and Co., 1943, 33.

⁵³Ibid., 206.

⁵⁴Ibid., 206.

⁵⁵Ibid., 206.

⁵⁶Ibid., 206.

⁵⁷Ibid., 229.

⁵⁸Ibid., 400.

⁵⁹Ibid., 442.

⁶⁰Ibid., 47.

⁶¹Ibid., 411.

⁶²Hunt, op. cit., 98.

⁶³Ibid., 100.

⁶⁴Ibid., 101.

⁶⁵De Tocqueville, op. cit., 307-8.

⁶⁶Nothstein, Ira Oliver, LUTHERAN MAKERS OF AMERICA, Philadelphia: United Lutheran Publication House, 1930, 14-15. (Information for this and all following sketches is from this volume.)

REPORT OF THE BOARD FOR THEOLOGY AND CHURCH RELATIONS, 1975-76 (The Doctrinal Committee)

The Board for the year 1975-76 was composed of the following members: Prof. J. B. Madson, chairman; Prof. B. W. Teigen, secretary; the Rev. Theodore Aaberg; the Rev. Warren Granke; Dr. Willis Anthony; and Mr. Albert Hammer. President Orvick also served as an advisory member, together with Vice President Wilhelm Petersen. Four regular meetings were held on September 8 & 9, 1975; December 8 & 9, 1975; March 8 & 9, 1976; and May 17 & 18, 1976. Another meeting was held with representatives of WELS and CAL on November 17, 1975 and with representatives of the WELS Commission on Inter-Church Relations on November 18, 1975.

SELK

The Board for Theology and Church Relations has during the past years given the Synod considerable background on the new West German Lutheran Free Church (SELK) (SR, 1974, p. 62; SR, 1975, pp. 51, 52). As noted in the 1975 Report to the Synod, there are several unresolved issues that have occurred after the formation of the new West German church body. These problems have not as yet been resolved. Your Board has been studying them but feels that it probably would be necessary to have a joint meeting of some length of representatives from SELK-WELS-ELS.

LC-MS

Since our last report to the Synod, the LC-MS had its convention at Anaheim, where it had been hoped that the procedural problems that had arisen after the New Orleans Convention would receive a proper solution. At New Orleans in 1973, Resolution 3-09 had rejected the position of the majority of the St. Louis faculty because this position was contrary to Scripture. That convention was characterized as meeting the doctrinal problems confronting the LC-MS, but a convention such as the one at Anaheim in 1975 would be needed to settle some of the constitutional problems relating to procedures in dealing with the false doctrine within the synod. The procedural question came to a head when certain presidents of the districts began to authorize the ordination of graduates of Seminex, which had been founded by the majority faculty which held positions that were at New Orleans declared to be contrary to Scripture. The LC-MS, in its 1975 Convention, passed Resolution 5-02A, which called on the Synodical president to vacate the offices of district presidents who failed to comply with the church's regulations of authorizing ordination of only those ministerial candidates who were graduates of the two seminaries of the Missouri Synod or who had been received by colloquy. The Synodical president was to declare the office of the president of the district vacant at least 60 days prior to the respective district convention.

In a letter of April 2, 1976, President Preus declared the office of the president to be vacant in four LC-MS districts (Atlantic, Eastern, English, and New England), thus carrying out the resolution of the 1975 LC-MS Convention. He immediately proceeded to appoint acting presidents to fill these vacancies. The two seminary faculties (Concordia Seminary, St. Louis, and Concordia Seminary, Springfield) immediately expressed prayerful support of President Preus' actions in carrying out his responsibilities.

The four liberal districts, who will have their conventions in June, tend to support their ousted presidents. The liberals throughout the LC-MS have begun to establish regional corporations, with the possible view of establishing some new national association of congregations outside the LC-MS.

These are difficult days for the LC-MS. The controversy over doctrine will now move from the synodical level down to the congregational level. We continue to pray that these trying times will lead the LC-MS to a deeper commitment to their historic position of sound, confessional Lutheranism.

FRATERNAL ORGANIZATIONS

Pastor Warren Granke has provided the pastors of the Synod with lists of materials which would be helpful in combating the false doctrine of the lodges. Mr. Hammer and Pastor Granke, who serve as a sub-committee on the Fraternal Organizations, have also answered several inquiries from pastors and congregations and they are continuing to study related matters.

FELLOWSHIP PRINCIPLES

Your Board is aware that the principles of fellowship need constantly to be studied from the Scriptures and that all members of the Synod must be on guard lest these principles be diluted. It recommends that during the ensuing year all pastors and congregations be urged to study the Overseas Brethren resolutions on fellowship, as found in the 1961 ELS Synod Report, pp. 39-43.

FAL

With regard to our relations to what was formerly the FAL (see 1975 SR, pp. 53, 54), your Board is happy to report that on November 17, 1975, a meeting was held at St. Paul, Minnesota of representatives from ELS, WELS, and CAL (The Conference of Authentic Lutherans). At this meeting there was a frank, fraternal discussion of the matters that had caused tension, and a general agreement was reached as evidenced by the unanimous adoption of the following joint resolution, under the following heading: "A Reply of the WELS Commission on Inter-Church Relations and of the ELS Board for Theology and Church Relations, Based on Their Synods' Public Confession on the Doctrine of Church Fellowship to a Question Regarding Church Fellowship Raised by Pastors from the Conference of Authentic Lutherans":

Do we hold that the exercise of church fellowship, especially prayer and altar fellowship, can be decided in every instance solely on the basis of formal church membership, that is, on whether or not the person belongs to a congregation or synod in affiliation with us?

No. Ordinarily this is the basis on which such a question is decided since church fellowship is exercised on the basis of one's confession to the pure Marks of the Church, and ordinarily we express our confession by our church membership. There may be cases in the exercise of church fellowship where a person's informal confession of faith must also be considered. This is especially true regarding the weak. But whether one is guided by a person's formal or informal confession of faith, in either instance it must in principle be a confession to the full truth of God's Word. In addition, special care must be exercised so as not to cause offense to others or to interfere with another man's ministry. Further, we are not to judge harshly concerning the manner in which a brother pastor, after much agonizing, handles such difficult cases.

THE CHURCH AND MINISTRY

Your Board is mindful of the Synod's resolution in 1974 (SR, p. 66), that the Pastoral Conference and conferences keep the President of the Synod informed of their progress in the discussion of the matter of the Church and Ministry. Your Doctrinal Committee has continued to study this matter in great depth. In an attempt to place the primary issue before the General Pastoral Conference, the Board at its meeting on December 8 and 9, 1975, presented a "recommendation of the Board for Theology and Church Relations to the 1976 General Pastoral Conference of the ELS:

1. Whereas the Thiensville Theses apparently are subject to various interpretations in our midst, be it Resolved that we urge the General Pastoral Conference to decline to adopt the Thiensville Theses as a settlement of the specific controversy in our midst on the doctrine of the Church.
2. Be it further Resolved that we urge the General Pastoral Conference to adopt the following statement as a settlement of the specific controversy in our midst regarding the doctrine of the Church:
 - a. It is God's will and regulation that Christians give expression to their unity of faith and make a joint use of the Means of Grace, as is done among us both in the unprescribed external form of a local congregation

and in the unprescribed external form of a synod. Matt. 28:18-20; Hebrews 10:25; Third Commandment; Col. 3:16; Eph. 4:2-6.

- b. "Because every Christian possesses the Keys of the Kingdom of Heaven, every judgment pronounced in agreement with God's Word by an individual Christian or by more Christians in any kind of combination, is valid also in heaven. But, as we know from Scripture, it is God's will and regulation that proceedings against a brother who has sinned shall not be considered completed until his local congregation has acted. Congregational discipline and synodical discipline, if everything is done properly, cannot cause a conflict, since the local congregation excludes from the local congregation and not from the synod, and the synod excludes from the synod and not from the local congregation. NOTE: In accordance with ecclesiastical usage, we call the exclusion executed by a congregation excommunication (ban)." (Thiensville Theses, #IV).

3. Be it further Resolved, that a settlement of the specific controversy in our midst regarding the Ministry await further discussions of the same.

NOTE: After discussion, the resolution was adopted by a vote of 5 to 0 with one abstention, with this notation to be carried in the official minutes that he abstains simply because he is a new member of the Board and has not yet completed a study of all the material that has been given to him.

The General Pastoral Conference at its sessions January 6-8, 1976, passed the following resolution: "It was resolved that the Board for Theology and Church Relations resubmit a report on Church and Ministry to the 1977 General Pastoral Conference." Your Board has taken the resolution under advisement and is giving it serious consideration.

REGARDING QUOTATIONS FROM OUR SYNODICAL FATHERS ON THE DOCTRINE OF THE CHURCH

For several years reference has been made to the doctrinal position of the Evangelical Lutheran Synod regarding the doctrine of the Church, both in memorials to and in speeches before the Convention and various pastoral conferences (e.g., see SR, 1975, pp. 57-58). Since fragmentary quotations culled in particular from the writings of the Synodical Fathers of the 1920's often do not do justice to the position of the ELS that has been consistently held since its beginning in 1853, questions have arisen regarding our Synod's doctrine of the Church. While the General Pastoral Conference has been directed to study the entire doctrine of the Church and Ministry, we are constrained to present the following information to the Synod lest some be led into thinking that our Synod has held that the local congregation is a divinely instituted *external organization*. (NOTE: Only because we are directing attention to the alleged position of our Synodical Fathers are we quoting first the Synodical Fathers and the Lutheran Confessions and Luther, and then the Scriptures.)

- I. Our Savior has but one church, as we see

A. From our Synodical Fathers:

1. "When treating of the visible church we must always bear in mind that Scripture does not speak of the visible church, and that in reality we have no visible church here on earth, because the church is always nothing else than the congregation of true believers, and as God alone knows those who truly believe, it is and always remains invisible to man.
2. "Nevertheless, when rightly understood, we may speak of the visible church, knowing that it is only a figure of speech used by man for his convenience" (ELS Synod Report, 1927, p. 37).

B. From the Lutheran Confessions and Luther:

"I believe that there is on earth a little holy flock or community of pure saints under one head, Christ. It is called together by the Holy Spirit in one faith, mind, and understanding. It possesses a variety of gifts, yet is united in love without sect or schism" (Large Catechism, II, 51).

- C. From the Scriptures:
 1. "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).
 2. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word" (Eph. 5:25,26).
- II. This one Church of Christ, according to its essence, consists only of true believers, as we see:
 - A. From our Synodical Fathers:
 1. "When the Scripture speaks about the church or congregation, it thereby means always the assembly of the true believers" (ELS SR, 1921, p. 32).
 2. "From these and many other places it appears clear that by the church the Scripture designates only the assemblies of the true Christians who by faith are united with Christ" (ELS SR, 1921, p. 33).
 3. "Here it is not said that the visible church consists of true believers and hypocrites, *for only the believers are the true and right members*. But here it is said that the hypocrites are *intmixed* . . ." (emphasis original; ELS SR, 1921, p. 54).
 4. "The congregation is God's flock . . . The congregation is the Holy Ghost's association (*samfund*)" (ELS SR, 1926, p. 17).
 - B. From the Lutheran Confessions and Luther:

"When we come to define the church, we must define that which is the living body of Christ and is the church in fact as well as in name" (Apology VII, 12).
 - C. From the Scriptures:
 1. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints" (1 Cor. 1:2).
 2. "And he is the head of the body, the church" (Col. 1:18).
- III. This one church of Christ is called into being and is preserved by the Word and Sacraments; these same means of grace serve as the identifying marks or signs showing where the church may be found, as we see:
 - A. From our Synodical Fathers:

"Wherever enough of the Word of God is read and preached so that true faith in Jesus Christ may be produced, there we also have the Church of God. God has commanded to preach His Word in order to win disciples, and He has said that His Word shall not return void" (ELS SR, 1927, p. 38).
 - B. From the Lutheran Confessions and Luther:
 1. "When we believe, the Holy Spirit quickens our hearts through the Word of Christ" (Apology XII, 44).
 2. "The Holy Spirit must continue to work in us through the Word, daily granting forgiveness until we attain to that life where there will be no more forgiveness" (Large Catechism, II, 58).
 3. Luther: "The Church's only perpetual, infallible mark has always been the Word" (our translation of the Latin from WA 25, 97).
 - C. From the Scriptures:
 1. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Pet. 1:23).
 2. "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (1 Thess. 2:13).
 3. "He that believeth and is baptized shall be saved" (Mark 16:16).
- IV. While it is God's will that Christians jointly use the Means of Grace, spread the Gospel, exhort and help one another, etc. (Col. 3:16; Luke 11:28; Heb. 10:25; Matt. 28:18-20), there is no divine command for any visible or external form of this one church of Christ, as we see:
 - A. From our Synodical Fathers:
 1. "By the word 'congregation' (*menighed*), Scripture most often

means the entire assembly of believers; however, in individual places single local congregations (*stedsmenigheder*) are thereby designated as 'God's congregation, which is in Corinth' (2 Cor. 1:1; Gal. 1:2; Col. 4:16; 1 Thess. 1:1; 2 Thess. 1:1). To this belong many references which show that the word (*menighed*) denotes the assemblies of the believing ones at definite places or local congregations (*stedsmenigheder*). We are indeed accustomed in daily speech to use the term church for the entire outward assembly of those who confess the Christian faith. We use it for the different country churches (*landskirker*) and for the outward church bodies, as the Catholic Church, the Lutheran Church, the Reformed Church . . . But God's Word never uses the word congregation to designate the outward assembly of confessors or any outward organization of congregations. We do well to note this in our time" (ELS SR, 1921, p. 32).

2. "From all the testimony of the Scripture it becomes plain that the union which exists between Christ and the members, as well as between the individual members mutually, is of a spiritual kind. It is not outward bond of association or outward organization that is spoken of here. It is an inner spiritual union with Christ, whereby the individual members are communicated God's grace and share with one another the rich blessings of God's kingdom. Where such an inner spiritual unity truly exists, it will as a matter of course also appear outwardly in different ways. Outward organization can often be of great service in that 'everything must be done decently and in order.' There is, however, no definite command about that in the New Testament; that is given over to the believers to arrange that in freedom after the guidance of God's Word, as they according to circumstances find it most serviceable. With regard to outward church assembly no definite command is given." (ELS SR, 1921, p. 38).
 3. "We must not make a mistake on what is God's institution. He has not directly instituted the local congregation. What God has instituted is what stands in the 3rd Article, that we believe 'a holy Christian Church.' . . . It is of the highest importance that one recognizes the local congregation as a manifestation of the holy Christian Church" (Pres. U. V. Koren, Norwegian Synod, Report, Minn. District, 1904, p. 41).
 4. Baier-Walther's *Compendium* (the chief book of doctrine used by our Synodical Fathers in the Seminary) agrees with the Quenstedt antithesis rejecting the Roman Catholic proposition that the church as the assembly of men is as visible and touchable as the assembly of the Roman people, or the kingdom of Gaul, or the Republic of Venice (Vol. III, p. 651).
- B. From the Lutheran Confessions and Luther:
1. "We must understand what it is that chiefly makes us members, and living members, of the church. If we were to define the church as only an outward organization embracing both the good and the wicked, then men could not understand that the kingdom of Christ is the righteousness of the heart and the gift of the Holy Spirit." (Apology VII, 13)
 2. Luther: "There is not one letter in the Holy Scripture to show that such a purely external church has been established by God . . . If they (i.e., Luther's opponents) can show me that even one letter of Scripture speaks of it, I am willing to recant. But I know they cannot do it." (LW 39, 70).
 3. Luther: "Although the church lives in the flesh, it is not to be judged according to the flesh. It has places, things, and works here on earth, but it is not to be judged according to these. The church is not without place and body, but nevertheless body and place are not the church, nor do they pertain to it. It is not necessary that it

has a certain place and a certain form (*persona*), although it does not exist without place and form, but all things are indifferent and free; for the freedom of the Spirit rules here" (our translation from the Latin, WA 7, 719.720).

C. From the Scriptures:

"The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." (Luke 17:21).

NOTE: It has indeed been said by one of our Synodical Fathers that "the only outward organization in the church, which Scripture commands, is the local congregation (*stedsmenighed*). It is the only outward organ which God has empowered to exercise the privileges which are presented to the whole church. See Matt. 18:17-20; 1 Cor. 3:21-23." (ELS SR, 1921, p. 38).

This is the one instance of which we are aware, in which it is stated in our synodical reports that the local congregation as an outward organization is divinely instituted. Otherwise, the congregation (*menighed*) is repeatedly described as consisting only of believers, and it is this congregation which is divinely instituted or created. And even the words of the Synodical Father quoted above do not agree with what he has written before and after in the same essay (See II, A, 1 & 2; and IV, A, 1 & 2).

V. The authority in this one church of Jesus Christ does not rest in any particular external form or assembly but alone in the Word of God, as we see:

A. From our Synodical Fathers:

"There where such a congregation is found with these blessings and privileges of the Spirit, according to which precept ought such a congregation be ruled? That Christ Himself will rule such a congregation is certain; and that He will rule it by His Word in love and not by force is also sure." (ELS SR, 1922, p. 22).

B. From the Lutheran Confessions and Luther:

1. "The Word of God shall establish articles of faith and no one else, not even an angel." (Smalcald Articles II, II, 15).
2. "The Word of God is and should remain the sole rule and norm of all doctrine, and that no human being's writings dare be put on a par with it, but that everything must be subjected to it." (Formula of Concord, SD, Rule and Norm, 9, quoting Luther).

C. From the Scriptures:

1. "One is your Master, even Christ; and all ye are brethren." (Matt. 23:8).
2. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isaiah 8:20).

(NOTE: The Board resolved to adopt this final section of the 1976 Report to the ELS, section by section, including the Preamble, the theses and their individual parts. It further resolved that the record of the vote be recorded in the minutes and be included in the report to the Synod. Five voting members were present. All votes on all the sections were in the affirmative with these exceptions: Mr. Hammer registered a negative vote on Thesis IV, sections A & B under all five theses, and the "Note" under Thesis IV.)

Your Board sends this report to the members of the Evangelical Lutheran Synod with the prayer that they will consider it in the light of God's revealed Word, which is the only source for doctrine and life.

J. B. Madson, Chairman
B. W. Teigen, Secretary

MEMORIAL

March 30, 1976

Rev. A. Merseth
106 13th St., So.
Northwood, Iowa 50459

Dear Rev. Merseth:

In compliance with your letter announcing the 59th Annual Convention of the ELS, the Voter's Assembly of our congregation met on this date and did make the following resolution:

WHEREAS the Evangelical Lutheran Synod at its 1975 Synodical Convention 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"; that is, the subject of what Scriptures teach on Church and Ministry; and

WHEREAS Synod also 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," (1975 S.R. p. 60); and

WHEREAS the Federation for Authentic Lutheranism no longer exists; and

WHEREAS the above resolutions of the Synod return our Synod to its problem of finding the Scripturally correct teaching on the matter of Church and Ministry;

BE IT THEREFORE RESOLVED THAT:

1. We herewith withdraw all our memorials pertaining to the matter of fellowship with the FAL, since the FAL has dissolved.
2. In order to clarify our Synod's present situation, we ask the Synod to:
 - a. Acknowledge that our confessional position with regard to one particular aspect of the doctrine of the Church is that "A congregation is a divine institution . . ." "A Synod differs from a congregation in that it is not a divine but a human institution." 1925 Synod Report, page 90, 93. We ask for this acknowledgement on the basis of the following listed documentation:

The Doctrinal Position of the Norwegian Synod, 1927:

page 12, "The local church is a divine institution."

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."

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, united 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."

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."

1925 Synod Report:

page 90, "The congregation is a divine institution . . . "

page 93, "A Synod differs from a congregation in that it is not a divine but a human institution."

- b. Acknowledge that any departure from this position is a departure from our historical position.
- c. Continue to uphold the position in "a" above as the doctrinal position of the Synod in this matter.

3. These confessional documents be published in the Sentinel.

This concludes the motion, resolution and documentation the Assembly directed me to submit.

Yours in Christ

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

DOCTRINAL MATTERS

ACTION OF THE SYNOD

Resolution No. 1: Lakewood Memorial and Doctrinal Committee Report

WHEREAS, *The Memorial from the Lakewood Congregation and the report of the Standing Doctrinal Committee will take a great amount of study in order to be properly evaluated,*

BE IT RESOLVED, *That both the Lakewood Memorial and the Doctrinal Committee's report be referred to the Pastoral Conference with the suggestion that the Pastoral Conference appoint a smaller Committee of four pastors, to study this and present findings to the Pastoral Conference.*

Resolution No. 2: Fellowship Principles

WHEREAS, *The Board for Theology and Church Relations has brought to our attention the need for Synod's membership to continue studying the principles of fellowship as laid down in Scripture, and*

WHEREAS, *It has recommended as an aid in such study, the Overseas Brethren resolutions on fellowship as found in the ELS Synod Report of 1961, pp. 39-43,*

BE IT RESOLVED, *That Synod's pastors and lay people heed this recommendation and continue to study the Scriptural principles of fellowship, so that we may remain faithful also in this matter.*

Resolution No. 3: Report of the Board for Theology and Church Relations

WHEREAS, *The Board for Theology and Church Relations has shown by its report to the convention that it has faithfully carried out the work assigned to it and has continued to study the theological issues of the day and has kept the Synod abreast of the important things taking place, especially in other Lutheran Church bodies, both at home and abroad,*

A. BE IT RESOLVED, *That the Synod commend the Board for its work and*

B. BE IT FURTHER RESOLVED, *That the Synod implore God to continue to bless its work and to keep it and us faithful to His Word.*

REPORT OF THE BOARD FOR MISSIONS

HOME MISSIONS

The witness of the Christian life is central to our Convention theme: "Righteousness Exalteth a Nation". Part of this Christian witness is Mission work. Peter makes this clear, "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 to his wonderful light." (I Peter 2:9) As a Synod we have been doing this through our Mission Board in Home Missions in 1975 in the following ways:

1. A new mission congregation—Our Savior—Naples, Florida, the Rev. George Price, Pastor. The Mission Board approved this subsidy request in January. Additional classrooms were added to their Church building and dedicated in December.
2. A new Mission Station was begun in Scottsville, New York, in September. Plans are that it will be served by the Pastor of Indian Landing Lutheran Church in Rochester, New York. Scottsville is about 12 miles from Indian Landing. Pastor Joseph Peterson is serving the mission station.
3. A second new mission congregation—St. Andrew—Colorado Springs, Colorado. Pastor Paul Peterson was commissioned as Missionary-at-large on November 30. The congregation is presently holding services at the Gateway United Presbyterian Church. The congregation is looking forward to a permanent location in the future.
4. The Mission Board wishes to thank the Lord and those who gave special financial gifts directly to missions in 1975. These special gifts enabled the Board to carry on the Lord's work in our Synod's missions to a greater extent than otherwise would have been possible. The Colorado Springs Mission could not have been opened without these gifts.
5. A Women's Missionary Rally was held in the Madison area in the fall of 1975. The Mission Board wishes to promote such rallies throughout the Synod.
6. RE: Resolution No. 6: Executive Director of Missions (page 67, 58th Report—Regular Convention—ELS, 1975) the Board made a study of this position. It is their conclusion that it is not economically feasible at this time.
7. Salaries for Missionaries. The ELS Handbook, "Guidelines for the Mission Board," No. 2, Duties, Par. 1, p. 33, "Salaries of Missionaries"—"the Board shall establish a minimum salary scale . . . in keeping with the cost of living." The Mission Board in keeping with the "Guidelines" has established the following for fiscal 1977:

Base Salary	\$8,200.00
Car Allowance	2,000.00
Annual increment	100.00
for each year after ordination to a maximum of 20 years	
Housing	
All utilities	
1/2 Social Security	
1/2 Hospitalization	
Retirement payment at 5% of salary	

Subsidies Paid—January-December 1975

Alpena-Hillman, Michigan—Faith	\$ 3,208.00
Ames, Iowa—Bethany	2,450.00
Apple Valley, Minnesota—Heritage	8,420.00
Brewster, Mass.—Trinity	1,320.00

Chicago, Ill.—St. Paul's.....	3,260.00
Chittanango, Cazenovia, N.Y.	6,443.00
Colorado Springs, Colorado—St. Andrew	6,570.00
Mason City, Iowa—Central Heights	600.00
Naples, Florida—Our Savior	14,324.00
Scottsville, N.Y.—Indian Landing.....	3,110.00
Savannah, Georgia—Christ	7,929.00
Waterloo, Iowa—Pilgrim	3,882.00

\$61,516.00

The Rev. Steven Quist
Field Secretary for Home Missions

FOREIGN MISSION REPORT

"... teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway even unto the end of the world." Matthew 28:20. It is this concluding part of the Great Commission that has marked the missionary activity on our Latin American Field this past year.

It is one of our most urgent goals to train national leaders to take over the teaching, preaching, pastoral and administrative work both in Nicaragua and Peru. Much of Pastor Kuster's time in Managua was devoted to teaching and training one young man in particular, Abelardo Gonzalez, a 19-year old Nicaraguan who shows great promise in learning and leading. When Rev. Kuster returned to the U.S. for his furlough, the work in Managua was left in the hands of this young man. Missionary Kuster has kept in close contact with him while on furlough. During this time of Rev. Kuster's furlough the group in Managua, under the leadership of Abelardo, is getting a real testing in the "indigenous method of mission work," which we have been pursuing in our Latin American missions since their inception.

In Peru this has also been a year in which great emphasis has been put on the theological training of several gifted men who have come to the fore as natural pastor and teacher leaders in the church there. Much of the time of Pastors Olsen and Moldstad has been devoted to instructing and training these men for their leadership roles. Since these nationals are working, family men, who have to support their families, the instruction classes have to be worked in to their busy schedules every which way. Most productive have been the two and three week intensive study periods, when these men have had a break in their occupational labors. The men whose names will no doubt be hearing more of in the future of our work there are: Braulio Capulian, Julio Gonzales, Fidel Convercio, Oswaldo Fernandez and Julio Pareja. There are others too, but these are less advanced in their learning and training.

Those who have served for our Board and Synod on the field during the past year include: Rev. Ted Kuster and his wife Helga in Nicaragua, Rev. James Olsen and his wife Mary, and Rev. Robert Moldstad and his wife Mary in Peru; David Skogen has become a very valuable worker in the Peru Mission. And there have been long term and short term volunteers such as Margaret Gullixson, Mr. and Mrs. Bill Greenly, Ed Spreeman, Tom Heyn who have helped in Nicaragua; Mrs. Marcus Hagen and Mrs. Tom Speidel and Mr. Ken Johnson who assisted in Peru. To all of these we owe a debt of gratitude. May God continue to raise up more young men and women in our midst who are willing to dedicate a portion of their life to assisting with the work we are doing in our Latin American Missions. It is rewarding work for those who engage in it, and it is a service in this world that certainly does not go unnoticed by the Lord of the Church.

Central America

1. Missionary Ted Kuster was granted a 6-month furlough beginning at Christmas time, 1975, because of health reasons, and so that his children might get at least one semester of training in an American Christian School.
2. A school that is being operated for the children in the area of Managua where we work has proven very successful. It is staffed by three young ladies from Nicaragua who are well educated themselves. It serves as a missionary arm to the National church there.
3. The Board is still laying plans to call another man to Central America. This is being done in accordance with the Synod's resolution of 1975. (cf Convention Report, p. 67, Resolution 7).
4. The group of Lutheran Christians has held together under the leadership of young Abelardo Gonzalez during Missionary Kuster's absence. This bodes well for the future of the work there.

South America

1. As this report is being prepared, Rev. Martin Teigen has the call for the second time to replace Missionary James Olsen, who will return to the U.S. in June of this year.
2. The male leaders have gotten extensive instructional and practical training under Missionaries Olsen and Moldstad this past year. They are all taking on more responsibilities with regard to the work.
3. Missionary Moldstad and his family have moved from the San Gabriel Mission House to a lower middle-class section of the city, making their living conditions a little more bearable, the Mission House will still be utilized in the work, becoming a meeting place for various functions and activities in the work there.
4. At present there is some uncertainty about the obtaining of resident visas, and also renewing of those that are presently held by our missionaries. The missionaries and Board, being aware of the problem will make arrangements to carry on the work should this situation continue to exist.
5. Average weekly attendance of adults in all sites in 1975 was 158; average weekly attendance of children at Sunday School classes in all sites was 170.

Items in General

1. We are grateful to AAL once again for the allocation of \$1500 for language study for our missionaries on the field.
2. A weekend seminar for those who have served as volunteers both in Peru and Nicaragua is planned for the weekend of May 28-30 at Cottage Grove, Wisconsin. It is hoped that from such a meeting will come ways and means for the former volunteers to continue to support the missions they once served.
3. Because of the rapidly increasing inflation in so many areas of living in the Latin American countries (even worse than here in the U.S.) the Board is finding it increasingly difficult to operate within the allocations granted us in the budget each year. In fact we are finding it necessary to dip into special funds that have been directed to our Board by individual contributors. For example, our adjusted budget for 1976 comes to \$79,599.00. We have been allowed \$51,000 in the Synod budget. As a result we have had to take \$13,000 from one special gift and \$6,600 from another special gift, and that together with \$4,800 from ILM for our Nicaraguan operation brings us within \$4,199.00 of meeting our needs.

Our Board's request for 1977 was \$85,000. The Stewardship Committee is recommending \$61,000, which means we will have to once more again dip into special gifts to carry us thru. The temptation will be there to say "we can't afford to go forward with our foreign mission program, because worldwide inflation is running us out of business." But when we are in the market

of winning souls for the kingdom of Christ, let us not fall prey to such reasoning. Let us urge our people on to do the great task that lies before us, so that we may "cut through" this barrier of financial deficiency, and not "cut-back". We are well aware of the danger of carrying on our mission program relying on monies outside of budgeted funds, and always we seek to stay within budgeted funds. But when this is impossible, we go forward using the special gifts that God gives us thru special givers, trusting that He will continue to raise up these special gifts and special givers so that this great work be not hindered.

4. The Board gave some study during the year to the feasibility of establishing the position of a salaried executive director for missions, full or part time, as requested by the Synod Convention (cf. page 67 of 1975 Synod Report, Resolution No. 6) It is the feeling of the Board at this time that present arrangements should continue.
5. A statement of policy and principles that come out of the Lima Conference held in December of 1974 was reworked by the Board and completed during the year, and will be submitted to this Convention for approval.

Principles and Policies of the ELS Latin American Missions

I. The Theological Base

- A. CREATION—The triune God created the universe for His glory. The role of man, the foremost visible creature, is to glorify God. (Ps. 19:1; Rev. 4:11; I Cor. 10:31; Ex. 20:3)
- B. THE FALL—However, man, being tempted by Satan, rebelled against his Creator, lost the divine image in which he had been created, and became an enemy of God. (Gen. 3; Rom. 3:23; Rom. 8:7; Rom. 5:10)
- C. REDEMPTION—Yet God did not forsake His creation, but by means of His only begotten Son redeemed and justified the whole world. (John 3:16; I Pet. 1:18, 19; Rom. 4:25; II Cor. 5:19, 20; Tit. 2:14; II Cor. 5:15)
- D. SANCTIFICATION—God calls, gathers, enlightens and sanctifies His people (the church) by His Holy Spirit through special Means of Grace, i.e. the Word and Sacraments. (II Tim. 1:9; I Pet. 2:9; I Thess. 4:3; Rom. 10:17; I Pet. 1:23; Tit. 3:5-8; Matt. 26:26,27)
- E. THE MISSION—Our Lord Jesus Christ also chooses to employ the members of His church as His ambassadors to preach the Gospel to all people. (II Cor. 5:20; Matt. 28:19, 20; Mark 16:15, 16; Luke 24:47, 48; Acts 2:8)

II. The Objective

Our one objective is to bring all men into Christ's church. (I Tim. 2:4)

- A. We seek to achieve our objective through evangelizing. Evangelizing in the Biblical sense of the word is communication (a verbal act) with and about the unconditioned Gospel of our Lord Jesus Christ, done in His Name, with the intention of leading lost souls to Him, through the proper distinction and application of Law and Gospel.
- B. We seek to achieve our objective through establishing congregations with pastors and teachers "... to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining the full measure of perfection found in Christ." (Eph. 4:12, 13 NIV)
 1. Government of the congregation—The congregation shall be self-governing under the Lordship of Christ and His Word and shall have the right and responsibility of administering discipline to its members.
 2. Leadership in the congregation—The spiritual leadership in the congregation is ideally carried on by a full-time pastor supported by the congregation(s). Spiritual leadership may be exercised by a self-

- supported pastor. And where neither is possible the congregation may choose elders or other responsible men of the congregation, who are self-supporting, to exercise such leadership.
3. Support of the Congregation—Every congregation should seek to be self-supporting from the beginning.
 4. Buildings—Great care shall be exercised in the purchase or erection of buildings. Church buildings should be erected by the National Church.
 5. Programs and institutions—All programs or projects instituted by the mission staff must include the participation of the national church so that eventually they can be operated, supported and managed by the national church.
- C. We further seek to accomplish our objective by employing methods which produce genuine church growth. The test of all methods is whether they produce genuine church growth. By "method" we mean such things as:
1. Searching out areas and concentrating resources where populations are ripe unto spiritual harvest;
 2. Following the indigenous methods detailed in this principles and policies statement;
 3. Teaching independence: The missionary should be not only a pastor but a teacher of leaders so that the congregation gradually learns to be less dependent upon the missionary;
 4. Giving quality instruction: The desire for rapid church growth should not preclude quality instruction;
 5. Classifying stages of the work in each congregation by using progress labels; and
 6. Carefully using social programs and activities:
 - a. The missionary as a Christian has the sacred personal responsibility to engage in acts of love and mercy.
 - b. As a missionary he has the obligation to teach the Christians to practice such Christian social concern, both individually and congregationally.
 - c. In certain instances (i.e. where government regulations require it, where receptivity is low, etc.) it may be necessary to use social programs together with the work of evangelizing. However, social programs must not be allowed to become an end in themselves.
- III. *The Missionary*
- A. The missionary himself should sincerely desire church-growth. He should have a passion that men become disciples of Christ. He shall visualize, pray for and work toward that end with the expectation that Christ, Who willed and commanded it, will bring it to pass.
 - B. The missionary should discern and define ripe fields in consultation with the governing Board for Missions, recognizing that ripe parts of specific fields may be separate entities. He should keep before him charts showing growth. If he has a feeling that these are not sufficiently reliable, he should get substantiating reports. Great issues hang on accurate and up-to-date measurements.
 - C. The missionary must remember that above all he is a servant and should not be paternalistic.* As soon as the national converts show the ability to assume this ministry they should be encouraged to take responsibility.
 - D. The missionary should never consider that he is permanent in any one place, but ever have his eyes on the regions beyond, seeking to make the congregation in each place a self-supporting, self-propagating, self-governing, reproducing unit. He will, of course, like the apostle Paul,

find it necessary to exercise a spiritual oversight over the new congregations until they are fully established.

- E. Policy used by the missionary shall be governed by principles set forth by the Board for Missions and the Evangelical Lutheran Synod. The missionary and all staff personnel are responsible to the Board for Missions.
- F. All missionaries and staff personnel, but especially the staff director shall make available to the Board for Missions regular, accurate information about the progress of each field. In their reports they shall give constant attention to the question of church-growth.
- G. The missionary shall engage in ongoing study of language, culture and mission methods. The first-term missionary shall report regularly to the Board for Missions and to the field director (staff director) concerning the progress of his ongoing study.

IV. *The Board for Missions*

- A. As administrators of missions members of the board should sincerely desire church-growth. They should have a passion that men become disciples of Christ. They shall equip themselves for the task by diligent prayer and a thorough study of the Scripture, mission theory and mission method.
- B. The board shall assist the missionaries in the task of discerning and defining ripe fields, recognizing that ripe parts of specific fields may be separate entities.
- C. The board shall require of missionaries, especially the field director, regular, accurate information concerning the growth and development of each field.

*Paternalistic—Paternalism: "A policy or practice of treating or governing people in a fatherly manner, especially by providing for their needs without giving them responsibility." (The American Heritage Dictionary, p. 960)

- D. The board shall see that a balance is maintained between efforts in ripe and unripe fields—such a balance as the Savior Himself would approve. Acceptance of the *status quo* (slow growth or no growth) shall be avoided.
- E. In budgeting and otherwise the board shall recognize and reward church-growth. Special effort shall be made to provide the ripe fields with every needed resource.
- F. The board shall insist that all education of missionaries, national pastors and laity have as its goal church-growth.
- G. Ordinarily, a designated member of the board shall make an annual visit to each foreign field. The board shall consider such a visit a necessity for the welfare of the work.
- H. The board shall maintain a resource center of books, periodicals, and tapes for missionary self-improvement and training. These materials shall be available also for board members and new members of the board shall be encouraged to avail themselves of this resource.

V. *Standards for Church Membership*

- A. It is understood that a member of the church must be a Christian, that is, a converted believer in Jesus Christ, as C. F. W. Walther defines it: A member of a Christian congregation must have experienced true repentance, must have become a new creature through faith, and must also confess that faith which the Christian congregation confesses. (*Church Membership*, p. 54) Whenever in the Bible we find any reference to the reception of members by a Christian congregation, we find that only such as had previously been converted were received as members. (*Ibid.*, p. 58)

- B. The goal of instruction for membership is stated in classic terms also by Walther:

A genuine member of a Lutheran congregation must have thorough understanding of the pure Lutheran doctrine or at least must desire to grow in the knowledge of it . . . A member of a Lutheran congregation must be able to defend his faith and to prove its correctness from God's Word . . . A member of a Lutheran congregation should be able to distinguish pure doctrine from the false doctrines of the sects and must heartily abhor all false doctrine. (*Ibid.*, p. 12)

- C. The work of instruction for church membership is adapted to the distinctive conditions of the Latin American field following these practical principles:

1. *The principle of the continuing class*—The idea is never given to the one being instructed that the instruction will end when he becomes a member. It is not our custom to end confirmation classes with the confirmation ceremony. All confirmation class members and earlier members continue to attend the weekly classes. In many cases, poor educational background makes it difficult for the instructed to have a "thorough understanding of the pure Lutheran doctrine." He can understand enough in child-like faith to have "experienced true repentance" and to have become "a new creature through faith". He is willing to "confess that faith". The continuing class gives him the opportunity to grow spiritually.
2. *The principle of simple instruction*—The basic doctrines are taught over and over again in a very simple and clear presentation, using plenty of illustrations from the daily life and experience of the people. Some of the illustrations of the Bible must be carefully explained: i.e., in Nicaragua there are no sheep nor shepherds. The poorer people are not schooled in abstract thinking, nor in logical presentations, nor are they able to induce or deduce arguments, nor do they understand many figures of speech; many cannot read or write. They will not argue with the missionary, nor will they ask questions until a great amount of time has passed and a certain confidence has been established. Given these factors, plus our imperfect grasp of the language as spoken, the basic doctrine is always presented in class and in services in a very simple way.
3. *The principle of re-teachable instruction*—It has been noted many times that once the people grasp an idea, they are much better at explaining it to their countrymen than is the missionary. For this reason we use the principle of re-teachable instruction. The instruction class is not taught in such a way as to give the idea that only the missionary is capable of teaching such a class, or that the ideas expressed can only be explained by the missionary. The materials and the manner of presentation should be reusable, recycled by the student in his teaching of the next person. "A sad state of affairs is revealed when members of a Lutheran congregation, asked about their faith, say, 'You will have to ask my pastor about that'." (*Ibid.*, p. 13) To reach our goal of the indigenous church we must teach in such a way that the teaching is re-teachable. To repeat: we keep it simple. If the person understands what is being taught, he will be more inclined to teach the next person. John 1:41 is an example of the normal and natural course the re-teachable material takes in the life of an individual: "The first thing Andrew did was to find his brother Simon."
4. *The principle of the family class*—The message is spread most easily by friend to friend and by relative to relative. This is the path of least resistance. We find by concentrating this class on the family unit

(including all sisters and brothers, aunts and uncles, cousins and all their spouses and children), by meeting in the home, not only is attendance much better, but interest is often sparked by uninhibited questions from those present. More concern is shown toward each other; they help each other understand; they want the whole tribe to be one; it is easier to invite to the home than to the church. The family is the basis of any society, and one of the biggest problem areas in Latin American life. Christ and His influence enters the home and its every-day activities by this method. It is easier for the father to find his rightful position as priest before the family altar if Christianity is a family affair from the beginning.

5. *The principle of the singing church*—One of the best ways to carry the Christian religion, and recently learned new truth, into the streets, the factory and the home, is by singing these truths into the hearts of the people. Music and singing in class and service is a good method of teaching doctrine to poorly educated people.
6. *The principle of asking the people about the advisability of receiving the new person into membership*—The U.S. missionary is an outsider and a stranger in the foreign culture. Many times he does not understand or even recognize a potential problem or opportunity. Too often he says with Walther: "We trust that you are true Christians," putting a wrong emphasis on "trust". The member of the church is not an outsider or stranger in his own culture. He knows his countrymen better than the missionary does. The people, therefore, are better able to decide who shall become a member.
7. *The principle of confirmation service geared to needs*—A confirmation service is a good teaching device. It will answer questions the interested non-member is asking. The person in charge of the service reviews the principles of adult instruction. He announces that the candidate for membership has shown himself to be a good prospect; he attends regularly, accepts the teachings of the church and wants to become a member. Publicly it is asked whether anyone finds any obstacle in this person's joining the church.
8. *The principle of re-explaining the Lord's Supper before every Communion service*—Normally we will use Luther's 20 "Christian Questions and Answers" in the service. The members are carrying their Bible and catechism and both are used in the preliminary re-explanation of the Lord's Supper.
9. *The principle of interest shown*—"interest shown" means attending services, attending the continuing week-day class, speaking about the faith to friends and relatives, a desire to learn more Lutheran doctrine, a growing ability to differentiate between false and true teaching, and a desire to become a member of the church. It is very obvious that if a person does not want to become a member, he will not attend or show interest. Many times in the anti-evangelical atmosphere of Latin America, simply by attending, a person is throwing in his lot with the believers and is suffering persecution for it. And, above all, if we seriously follow the principles outlined so far, he will be learning more and more; he will become a better and more fully informed member and a better Christian. He has what Walther says: "at least a desire to grow in the knowledge of Lutheran doctrine". Interest shown is thus considered very important in considering a person for membership.

VI. *Missionary Dependency*

When we follow Christ's example of identifying with others, attachments will develop. This was the case in the New Testament. For instance, some of John the Baptist's disciples would not leave him even to follow Jesus. Many

Corinthians possessed dangerous dependency attachments to Peter, Apollos and Paul. The purpose of this part of the Mission Policy is to offer a few helpful thoughts on avoidance of dependency.

- A. There is a natural tendency among the poor people with whom we work to think of the advantages of association with the missionary. The missionary who encourages this kind of thinking by flaunting his economic superiority only helps to make another national dependent on the missionary.
- B. The paternalistic missionary automatically establishes missionary dependency.
- C. The missionary who readily solves the problems of the national is paternalistic.
- D. The missionary who loans money to the national is acting paternalistically.
- E. The fewer favors the missionary himself does for the national, the less he gives opportunity for dependency.
- F. The missionary who by his helpfulness makes it unnecessary for the national to utilize his own natural resources, to help himself, creates a dependency problem, is paternalistic, and is not really helping.
- G. The missionary should encourage ambitions of parents for their children without being the means to achieve their ambitions.
- H. Comparisons or criticisms of other missionaries in the presence of the nationals should be shunned.
- I. The confident missionary, who is a good soul winner, will be less apt to cultivate dependency relationships. He will rather find his fulfillment in service to Christ.
- J. Doing and teaching things that are reproducible by others automatically reduces the tendency to make the national dependent on the missionary. The more a national is encouraged to become a productive soul winner, the less likelihood of dependency. Therefore, rapid assignment of responsibilities is to be encouraged.
- K. The missionary should work to develop an attachment between the convert and his Savior. This will help to overcome the natural attachment to the missionary who brought him to Christ.
- L. The man who is busy winning souls will have the fewest problems adjusting to the work of his predecessor, since if he wins souls, the church members will accept him readily and more easily forget their dependency on the earlier worker. The satisfaction of winning souls will also make it unnecessary for him to seek the satisfaction that one could receive from having others dependent on him.

May God continue to bless our Latin American Mission program.

Norman A. Madson,
Foreign Mission Field Secretary

REPORT OF THE SYNOD EVANGELISM COMMITTEE

The Synod Evangelism Committee met twice during the past year, in September and in March. The members of the Committee are Wilhelm Petersen Chairman, Erling Teigen, Secretary and Steven Quist.

The Committee held one Evangelism Workshop at East Jordan, Michigan on September 13. Pastors Petersen and Quist were in attendance. Congregations involved in the workshop were Hillman, Alpena, Petosky, East Jordan, Holton, Suttons Bay and Traverse City. Approximately 60 laymen and pastors were present.

The Self Study Committee and the Evangelism Committee have developed a set of guidelines with a view toward the establishment of a permanent, elected Board of Evangelism. (cf. SR 1975, p. 90, Res. 4).

A course in Evangelism and Mission Methods will be taught at the Seminary in the fall of 1976. A syllabus is being prepared by the Committee and the faculty. This course will include classroom study and lectures on the Theology of Evangelism, Church Growth Methods, Critical Study of Evangelism Methods and Programs and some field work for the students (cf. SR 1974, p. 72, Res.6).

Pastor Erling Teigen has prepared a critical study of the *Theology of the Modern Evangelism Movement* on behalf of the Committee, which was presented to the January 1976 General Pastoral Conference. Copies of that paper are available from Pastor Teigen.

The Committee continues to offer its services to the pastors and congregations of the Synod for evangelism workshops and consultations with congregations who wish to establish formal evangelism programs.

The Committee is pleased to observe that many congregations have instituted evangelism programs in their own midst which fit their own particular circumstances. They earnestly desire to see further progress in the congregations of the Synod.

Erling T. Teigen, Secretary

MEMORIAL

Pres. George Orvick
2670 Milwaukee Street
Madison, Wisconsin

May 11, 1976

Dear President Orvick:

At the request of our Board of Missions I am submitting the following Memorial to be included in the Handbook for the Convention.

WHEREAS, The year 1978 will mark the 10th Anniversary of our Synod beginning work in the Latin American Mission Field, and

WHEREAS, We are filled with gratitude to our Savior God for all that His grace has produced in the spreading of the Gospel during this decade in South and Central America, therefore, be it

RESOLVED, That the Evangelical Lutheran Synod authorize a Synod-wide 10th Anniversary Thankoffering for Foreign Missions in the year 1978.

The ELS Board for Missions

MISSIONS

ACTION OF THE SYNOD

Resolution No. 1: New Home Missions

WHEREAS, *It is an aim of the Board for Missions to open one new home Mission every two years, and*

WHEREAS, *The Lord has, this past year, provided not only the opportunity but the means to open two new Home Missions,*

BE IT RESOLVED, *That we thank God for this unexpected and gracious gift.*

Resolution No. 2: Missionary Salary Scale

BE IT RESOLVED, *That the Synod approves the missionary salary scale for 1977 as proposed by the Board for Missions.*

Resolution No. 3: Executive Director of Missions

BE IT RESOLVED, *That the Synod concurs with the conclusion that it is not economically feasible at this time to establish a full-time or part-time Executive Director of Missions.*

Resolution No. 4: Missionaries in Peru

A. BE IT RESOLVED, *That the Synod thank the Lord for the services of returning Missionary James Olsen and his family in the Peru mission, and for quickly providing an able replacement, the Rev. Martin Teigen,*

B. BE IT FURTHER RESOLVED, *That the Synod's congregations join in prayer that the Lord would still provide a favorable political atmosphere in which our missionaries can continue to spread the Gospel in Peru.*

Resolution No. 5: Special Mission Support

WHEREAS, *Numerous short and long-term volunteers have supplied valuable service in our foreign mission fields, including David Skogen, Mrs. Vicki Hagen, Mrs. Tom Speidel, and Ken Johnson in Peru, and Margaret Gullixson, Mr. & Mrs. Bill Greenly, Ed Spreeman, LaRue Jans, and Tom Hayn in Central America, and*

WHEREAS, *The Faith Mission Society has publicized and supported our missions in various effective ways, and*

WHEREAS, *The AAL has again financially supported language study for our missionaries on the field, and*

WHEREAS, *Many unnamed donors have also supported the work of foreign and home missions in vital ways,*

BE IT RESOLVED, *That we thank the Lord for providing these gifts to His Church.*

Resolution No. 6: Volunteer Self-supporting Missionaries

WHEREAS, *The Lord has moved many young men and women these past few years to volunteer to serve in our foreign missions at their own expense, and*

WHEREAS, *These volunteer self-supporting missionaries have contributed a great deal to the mission program in the field and to the interest in missions at home, and*

WHEREAS, *A number of former volunteers have established an organization named LIFE (Lutherans in Foreign Evangelism) dedicated to promoting and expanding the volunteer self-supporting missionary movement,*

A. BE IT RESOLVED, *That the Synod heartily commend the LIFE organization for its dedication and efforts, and*

B. BE IT FURTHER RESOLVED, *That the Board for Missions seek out and implement more ways of expanding the volunteer self-supporting missionary movement in its service to the Lord through our Foreign Missions.*

Resolution No. 7: Second Central American Missionary

WHEREAS, *The Board for Missions, following the directive of the Synod (1975 Synod Report, p. 67, Res. 7A) has determined that it will be very desirable to call a second man to the Central American field in 1977 in order to provide for the orderly continuation of our work there, and*

WHEREAS, *Requested funds for such expansion were not included in the proposed 1977 budget,*

BE IT RESOLVED, *That the Synod add the amount of \$15,110.00 to the 1977 budget for the purpose of expansion on the Central American mission field.*

Resolution No. 8: Board Visits to Foreign Missions

WHEREAS, *It has been an aim of the Board for Missions to send at least one of its members each year to visit the foreign missions, and*

WHEREAS, *The Policy Statement for ELS Latin American Missions holds that "the board shall consider such a visit a necessity for the welfare of the work" (Section IV, G), and*

WHEREAS, *The value of such visits both to the morale of the missionaries and the expertise of the Board is obvious, and*

WHEREAS, *No such visits are being made in 1976 and there is no money in the 1977 budget for such visits,*

BE IT RESOLVED, *that the amount to \$2,000.00 be taken out of existing funds or out of the forthcoming Thankoffering for the purpose of Board visits to the foreign mission fields.*

Resolution No. 9: Appeal from Nigerian Lutheran Churches

WHEREAS, *The Independent Lutheran Churches of Nigeria have appealed to our Synod for assistance in providing training for pastors and lay workers, and in providing evangelism and educational materials, and*

WHEREAS, *A preliminary investigation on the scene indicated that this field may be deserving of our attention and help,*

BE IT RESOLVED, *That the Board for Missions study the needs of the Independent Lutheran Churches of Nigeria to deter-*

mine whether and how we can encourage and assist them in their efforts to carry on the Lord's work in their land.

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

Since the 1975 convention of the Synod, the Board of Regents has held four regular meetings and one special meeting. Much work has also been done between meetings by the Board's committees.

THE BOARD OF REGENTS

At present the Board consists of: Mr. Adolph Jungemann, the Rev. J. H. Larson (Secretary), the Rev. Richard Newgard, Mr. William Overn (Vice Chairman), Dr. Donald Peterson, the Rev. Erling T. Teigen, 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, Business
Jean Benson, English
Mary Birmingham, Librarian
Raymond M. Branstad, President
Edna Busekist, Art, Home Economics
Michael W. Butterfield, Health Science, Physical Education, Coach
Paul A. Helland, Dean of Academic Affairs, Physics
Arlene Hilding, Music
Norman S. Holte, Registrar, Political Science, Sociology
Rudolph E. Honsey, Hebrew, Humanities, Religion, Seminary
Calvin K. Johnson, Financial Aids Director, Chemistry
Sigurd K. Lee, Education, English, Drama
Nancy Luttmann, Womens' Dormitory Counsellor
Clarice Madson, Library Staff
Juil B. Madson, Greek, Seminary
Marvin G. Meyer, Athletic Director, Mathematics
John A. Moldstad, Director of Development
Dennis O. Natvig, Treasurer, Business Manager
Emmett Norell, Superintendent of Buildings and Grounds
Milton H. Otto, Dean of Seminary, Religion
Allen J. Quist, Psychology, English, Speech
Oren Quist, Director of Admissions
Glenn E. Reichwald, Geography, History, Social Sciences
Robert Ring, Admissions Counsellor
Dennis W. Soule, German, Spanish
Bjarne W. Teigen, Philosophy, English, Religion, Seminary
Paul B. Tweit, Business
C. J. Wilske, Music, Choir
Ronald J. Younge, Biology, Coach

ENROLLMENT

The cumulative enrollment for 1975-1976 was:

First Year	125
Second Year	97
Special	19
Part-time	26
Total	267

This is an increase of 19 over the previous year. It represents intensive effort on the part of the Admissions staff and the faculty.

FINANCES

We call attention to the fact that the College and the Synod fiscal years do not run concurrently. While the Synod operates on the calendar year, the College operates from July 1 to June 30. Because of this, we can only give final figures for the College's 1974-1975 fiscal year. We are presenting here two columns, one labelled "Budget (as established at the November Board meeting)", as compared with the "Actual" figures at the end of the 1974-1975 fiscal year:

COMPARISON OF REVENUES AND EXPENDITURES TO BUDGET CURRENT UNRESTRICTED FUND AND PLANT FUND (EXCLUDING THE SEMINARY)

1974-1975

Revenues	Actual (as established at November Board meeting)	Budget
Student Tuition, Fees, House Rents	\$291,778	\$288,294
Gifts and Contributions	59,300	85,749
Synod Subsidy	140,644	140,642
Miscellaneous Sources	10,258	5,601
Dormitory Receipts	62,276	62,045
Cafeteria Receipts	141,955	140,342
Investment Income	5,020	2,235
Student Aids	53,267	51,292
Equipment Income-Gifts	2,500	2,500
Loss on Sale of Investments	(1,177)	---
Transfer from Reserve Fun	13,892	----
Total Revenues	\$779,713	\$778,700
Expenditures		
General Administrative	\$ 26,751	\$ 30,200
Student Services	86,218	76,444
Staff Benefits	27,217	29,998
General Institutional	51,926	61,735
Instruction	177,470	175,012
Library	39,277	38,475
Operation and Maintenance of Plant	56,444	58,000
Development	15,330	15,344
Dormitory Expenditures	62,416	60,000
Cafeteria Expenditures	105,936	100,500
Student Aids	85,823	90,268
Plant Facilities	39,420	28,644
Retirement of Indebtedness	31,021	31,021
Total Expenditures	\$805,249	\$795,641

Excess of Expenditures over Receipts \$25,536

We can only estimate at the time of filing our Report, the budget income and expenditures for the 1975-1976 fiscal year. It appears, however, that the income will cover all expenditures.

The Board announced at the 1975 convention that several steps were being taken to improve the fiscal management of the College (cf. Synod Report 1975, p. 72). We report that:

Item #1 has been accomplished through incorporation of Exhibit E of the Auditor's Report, and by monthly updating of the contents of Exhibit E.

Item #2 has been implemented by submission of a final corrected balance sheet with all its associated exhibits to the auditor for his final examination, any and all errors having been corrected by the Bethany internal staff, even if these errors were originally identified by the auditor.

Item #3 has been partially accomplished by replacing all inadequate procedures. Although these new procedures are now in operation, the written process handbook is not scheduled for completion until September 1, 1976.

In addition, we expect to receive an Economic Development Grant in the form of a team of fiscal consultants, who will review our procedures and further update them. This will be done during the 1976-1977 school year, and is an service valued at approximately \$37,000.

Item #4 is still under study.

In recent years the Board has given much thought and study toward arriving at salaries and provided a living wage for those employed at the College. We have adopted the following salary scale:

Bethany Lutheran College Scale of Salary Increments							
Yr.	BA	+30*	BD or MA	+20	+40	+60	PhD
0	0	6	12	17	21	24	25
1	12	18	24	29	33	36	37
2	20	26	32	37	41	44	45
3	27	33	39	44	48	51	52
4	33	39	45	51	55	58	59
5	37	43	49	55	61	64	65
6	40	46	53	59	65	70	71
7		49	56	62	69	74	75
8			59	65	72	77	78
9			62	68	75	80	81
10			65	71	78	83	84
11			67	73	80	85	86
12			69	75	82	87	88
13			71	77	83	88	90
14			72	78	84	89	91
15			73	79	85	90	92

* BA & 30 credit hours toward a planned MA program (or equivalent)

BD plus MA will be granted 12 additional points, but not to exceed a total of 82 points

Note: No one now employed shall receive a reduction in points due to a change in this scale.

When this salary scale is translated into actual salaries, and when the members of the faculty are divided into three categories, the salaries fall within these figures:

Up to 67 points
(7 persons included)
Average: \$10,686

Up to 91 points
(6 persons included)
Average: \$11,440

Up to 81 points
(6 persons included)
Average: \$12,450
some are on a 10
and 12 month basis.

In addition, faculty members are furnished a house, or in lieu of a house, \$125 per month housing allowance.

In addition, utilities are paid by the College, though these figures are not included in the above averages.

FACULTY AND STAFF

We are in the process of securing additional faculty and staff members for next year. We did not replace a couple of positions made vacant a year ago, in order to assure avoiding a budget deficit this year.

DEVELOPMENT OFFICE

This past year we established an "Annual Fund". Its purpose is to seek annual contributions from alumni and friends toward the current operation of the College. We are pleased with the response and believe it will develop into a significant source of annual income.

PUBLICATIONS

The "Scroll" is again being published by the students as an "on-campus" paper.

A new publication has been started to bring news and publicity to our "off-campus" friends. It will appear three times a year and be mailed to all our ELS congregations, alumni and friends.

EXTRA CURRICULAR

The athletic programs at the College have been enlarged to include inter-collegiate competition in womens' athletic programs. In the first year of the program, the womens' basketball team qualified for the state tournament.

The mens' programs continue to maintain high standards. The soccer team went to the national regional tournament.

The choir made an extended tour to Colorado in March, appearing in ELS and WELS congregations.

DORMITORY CHANGE

Due to an expected enrollment increase, especially of women, and because there is more room in the Old Main dormitory, it has been decided to make a change in dormitories. Men will be housed in the present womens' dormitory, and the dormitory in Old Main will be used for women.

The Bethany Womens' Auxiliary, which has completed its window project, will furnish drapes for the windows in the Old Main dormitory. We are most grateful to the Auxiliary for its work on behalf of Bethany.

MAINTENANCE AND ADDITION

During the past year, the dormitory in Old Main was painted and repaired. The first floor hallway of this building was painted and carpeted. The library

was recarpeted. The Faculty Women renovated the Reception Room. The tennis courts were resurfaced and enclosed with new fence and backstops, with the larger part of the funds raised by AAL chapters, matched by the AAL.

An exercise machine was placed in the gym by the Walter Meyer family in Mr. Meyer's memory. A big "thank you" to all those who made this possible.

SUMMER COURSES

The College will offer two language courses for pre-seminary students: second year Greek and Hebrew.

It will also offer a Workshop for Organists, running concurrently with the Synod Convention.

ANNIVERSARY

Plans are being made to observe the 50th anniversary of Bethany Lutheran College as a synodical institution and the 65th anniversary as a school. The Synod is requested to mark this anniversary at its 1977 convention. Plans for a Synod-wide thankoffering will be proposed to this year's convention.

CONCLUSION

The Board is thankful to faculty and staff for their faithful work over the years. We are grateful to the Synod for its support.

In closing this year's Report, we repeat again the closing words of the Regents' Report to the 1946 convention: "Our good God has richly blessed the Synod's work at Bethany. The year ahead . . . will call for an increased measure of His grace. Your Board urges you to press on in your work at Bethany in the faith that for Jesus' sake God has grace for every need. Let this be our one concern: That we build at Bethany always and only according to the Word of God; if we build in this way, in this faith, then on Him will be the care of Bethany, and from Him will come grace to help in time of need." (1946 Synod Report, p. 63).

RESOLUTIONS RECOMMENDED BY THE BOARD OF REGENTS TO THE SYNOD REGARDING THE BETHANY LUTHERAN COLLEGE AND BETHANY LUTHERAN SEMINARY THANKOFFERING

WHEREAS, By the grace of God our Synod was enabled to purchase Bethany Lutheran College in 1927, and

WHEREAS, 1977 marks the fiftieth year in which by His providence God has permitted our Synod to enjoy the blessings of having its own College, and

WHEREAS, 1977 also marks the thirtieth anniversary of the first graduating class of Bethany Lutheran Seminary, and

WHEREAS, Our Synod wishes to celebrate these two milestones in Christian education and ministry in a manner both fitting and constructive,

BE IT RESOLVED, That the Evangelical Lutheran Synod give thanks and praise to the Lord of the Church for these most significant blessings, and

BE IT FURTHER RESOLVED, That the Synod solicit a special anniversary offering for these institutions as a token of its thanksgiving to God, and

BE IT FURTHER RESOLVED, That the goal of \$500,000 be set for this offering, with approximately one-half for quarters for the seminary and one-half for the college (campus and academic improvements, scholarships, etc.), and

BE IT FURTHER RESOLVED, That the offering be gathered during 1977 and 1978, and

BE IT FURTHER RESOLVED, That a special Thankoffering Committee to plan and carry out these resolutions be appointed by the President of Synod as follows: one member from the Board of Regents, to be elected from its own midst; one member from the Board of Trustees, to be elected from its own midst; one member from the Synod-at-large, to be appointed by the President of the Synod; with the secretary of the Stewardship Committee and the Director of Development of Bethany Lutheran College as advisory members.

Bethany Lutheran College
Mankato, Minnesota

SUMMARY OF CURRENT INCOME AND EXPENDITURES

(Estimated)
June 30, 1976

CURRENT INCOME:	<u>College</u>
Educational and General	\$371,903
Auxiliary Enterprises	252,187
Synod Subsidy	134,500
Student Aids	110,233
Plant Fund and Gifts	79,748
	<hr/>
TOTAL INCOME	\$948,571

CURRENT EXPENDITURES:	
Educational and General	\$558,528
Auxiliary Enterprises	178,800
Student Aids	126,879
Interest on Dormitory and Library	17,105
Plant Fund Expenditures	65,873
	<hr/>
TOTAL EXPENDITURES	\$947,185

Excess of Revenues over Expenditures \$ 1,386

COMPARISON OF REVENUES AND EXPENDITURES TO BUDGET
June 30, 1976

<u>Revenues</u>	<u>Budget</u>	Actual (Estimated) <u>June 30, 1976</u>
Student Tuition, Fees	\$337,055	\$343,123
House Rents	16,780	16,780
Gifts and Contributions	38,344	58,887
Synod Subsidy	134,500	134,500
WELS	8,132	8,176
Miscellaneous Sources	10,000	12,000
Dormitory Receipts	67,653	69,012
Cafeteria Receipts	175,191	177,175
Viking Village Income	3,630	3,630
Student Aids	92,492	102,057
Equipment Income - Gifts	8,750	17,231
Transfer from Food Inventory	6,000	6,000
 TOTAL REVENUES	 \$898,527	 \$948,571
 <u>Expenditures</u>		
General Administrative	\$ 39,900	\$ 40,000
Admissions	29,543	33,047
Student Services	37,859	44,469
Staff Benefits	35,850	36,045
General Institutional	55,200	49,253
Instruction	203,462	205,755
Library	34,269	37,568
Operation and Maintenance of Plant	73,094	80,603
Development	19,338	21,274
Dormitory Expenditures	63,000	63,000
Cafeteria Expenditures	119,900	115,800
Student Aids	125,571	123,229
Plant Facilities and Equipment	46,584	58,063
*Retirement of Indebtedness	3,630	8,630
Special Project Fund		11,805
Allowance for Doubtful Accounts		10,514
Scholarship Allowance		3,650
Designated Transportation		4,480
 TOTAL EXPENDITURES	 \$887,200	 \$947,185
 Excess of Revenues over Expenditures		 \$ 1,386
 <u>Other Income</u>		
Extra Synod Subsidy	\$30,000	
Tokheim Farm	16,560	

*Each of the last three years we have had to use 10% of the Reserve Fund;
this year we put back \$5,000.

BALANCE SHEET

June 30, 1975

ASSETS

Current Funds

Unrestricted:

Cash	11,087
Investments (Schedule A-1)	18,282
Accounts Receivable	
Student	20,465
Other - Synod	274
Total	20,739
Less: Allowance for Doubtful Accts.	10,514
Net Receivables	10,225
Prepaid Expenses	5,670
Due from Bookstore	1,588

Other Unrestricted Current Funds:

Bookstore Receivables	5,728
Bookstore Inventories	43,423

Total Unrestricted 96,003

Restricted:

Capital Contributions to National Defense Loans	18,085
Bethany College Reserve Fund - Assets (Schedule A-3)	104,999

Total Restricted 123,084

Total Current Funds 219,087

Loan Funds

Notes Receivable - Peter Blicher Memorial	572
Due from Current Fund	10,294
Total Loan Funds	10,866

LIABILITIES AND FUND BALANCES

Current Funds

Unrestricted:

Current Notes Payable (Schedule A-2)	130,000
Accounts Payable	7,924
Dormitory Deposits	620
Payroll Taxes	7,346
Sales Tax	48
Accrued Interest Payable	1,560
Bethany Development Association	505
Due to Other Funds	12,016
Bookstore - Due to College	1,588
Other Accruals	77
Fund Balance	(65,996)
Bookstore Receivables - Credit Balances	315

Total Unrestricted 96,003

Restricted:

Fund Balance (Exhibit C)	123,084
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Total Restricted 123,084

Total Current Funds 219,087

Loan Funds

Loan Fund Balance (Schedule A-4)	10,866
Total Loan Funds	10,866

BALANCE SHEET

June 30, 1975

ASSETS

Endowment Fund

Cash and Savings		8,759	
Investments		9,617	
Due from Current Fund		<u>433</u>	
Total Endowment Fund			<u>18,809</u>

Plant Fund

Unexpended:			
Cash - 1966 Revenue Fund Account	702		
Due from Unrestricted Current Fund	<u>1,289</u>	1,991	
Renewal and Replacement:			
Deposit with Trust Department - 1966 Reserve Account		11,877	
Retirement of Indebtedness:			
Deposit with Trust Department - 1966 Bond Fund		19,227	
Investment in Plant:			
Land	59,933		
Buildings	2,690,740		
Furniture and Equipment	300,130		
Automobile and Buses	12,709		
Library Books, Films, etc.	<u>186,371</u>		
Total Investment in Plant		<u>3,249,883</u>	
Total Plant Fund			<u>3,282,978</u>

LIABILITIES AND FUND BALANCES

Endowment Fund

Sonstegard Endowment Fund		10,050	
George O. Lillegard Endowment Fund		<u>8,759</u>	
Total Endowment Fund			<u>18,809</u>

Plant Fund

Unexpended: (Schedule A-5)			
Fund Balance - Restricted	1,289		
Fund Balance	<u>702</u>	1,991	
Renewal and Replacement:			
Fund Balance - Restricted (Exhibit C)		11,877	
Retirement of Indebtedness:			
Fund Balance - Restricted (Exhibit C)		19,227	
Investment in Plant:			
Notes Payable - Synod	85,262		
Dormitory Bonds of 1966 - Indenture	376,000		
Accrued Interest Payable	2,820		
Net Investment in Plant:			
From Gifts and Current Fund	1,430,760		
From Gov. Appropriations	182,361		
From Appraisal of Plant	<u>1,172,680</u>		
Total Net Investment in Plant (Exhibit C)	<u>2,785,801</u>		
Total Investment in Plant		<u>3,249,883</u>	
Total Plant Fund			<u>3,282,978</u>

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

REPORT OF BETHANY LUTHERAN SEMINARY

The Board of Regents of Bethany Lutheran Seminary has devoted much of its time to studying the needs of the Seminary, and has given special attention to the "Proposed Guidelines for Bethany Lutheran Seminary." We recommend them to the Synod for its consideration and adoption.

In accordance with the Synod's resolution at its 1975 convention (cf. S.R. res. 3, pages 75-76), the Board has called for nominations for the office of Seminary President and will be issuing a call when all requirements re. announcements, etc. are fulfilled.

Bethany Lutheran Seminary has now completed its 30th year of training young men for service as pastors and missionaries in our Evangelical Lutheran Synod. Naturally there have been a number of significant changes over the years, but the purpose and objective of the Seminary is the same as it was at its founding: to train men to uphold, defend and proclaim the Good News of salvation as we find it clearly revealed in the verbally inspired Word of God. And when we note the number of graduates that have been sent forth and the various capacities in which they today are serving in this and in other lands, it can be seen that the Lord has indeed blessed this institution.

The Lord of the Church has been gracious to us also this past year. This grace becomes evident when one considers the enrollment, the general health and morale of the students and instructors, and the support members and friends of the Synod have given to the institution.

During the 1975-76 instruction period, there were 18 students enrolled at Bethany Lutheran Seminary. Fourteen of them were in attendance at the Seminary, one of them on a part-time basis, and four of them were serving as vicars. At the conclusion of the school-year, another group of four young men was sent out to vicar in synodical congregations or missions, and a fifth, from El Salvador, will very likely be serving in a WELS Spanish station in the States.

A revised theological curriculum was inaugurated this past academic year. This serves to enrich the course-offerings, to give the students some choices, and at the same time makes it possible for them to engage in some research work on an individual basis. Another feature of the revised curriculum is the introduction of an Evangelism-Missions course, as the Synod requested. This will be taught during the first semester of the next school-year by members of the Synodical Evangelism Committee.

Plans are being made to observe the 30th anniversary of the Seminary during the coming year. The Synod is requested to mark this anniversary at its 1977 convention. Plans for an anniversary thankoffering at the same time as the Bethany Lutheran College anniversary offering will be proposed to this year's convention.

The students and faculty wish to acknowledge the special gifts received this past year. In particular, they call attention to the \$1,000 in scholarships and another \$1,000 for library and curriculum work which was received from the Aid Association for Lutherans. A third \$1,000 has been granted by the same fraternal organization for the "Continuing Education Seminar" which the Seminary will be offering some pastors of the Synod during the three days following the 1976 synodical convention in June. A similar grant makes it possible to repeat the same seminar for other pastors during the first days of August. Note is also taken of \$750 in scholarships tendered by the Lutheran Brotherhood.

It is the opinion of the Seminary administration that the institution has been fortunate in the maturity of the students who have been in attendance, as well as in the quality of the course-offerings. It is hoped that the latter can be improved even more with the full implementation of the new curriculum.

Since the Lord has blessed our efforts at maintaining an institution for theological instruction in a measure far beyond what we might ask or think

(Ephesians 3,20), we can only thank Him for His mercy and ask that the members of the Synod continue to remember this part of the Synod's work before the throne of grace in their prayers!

R. M. Branstad, President

M. H. Otto, Dean

M. E. Tweit, Regents' Chairman

J. H. Larson, Regents' Secretary

HIGHER EDUCATION

ACTION OF THE SYNOD

Resolution No. 1: Gratitude

WHEREAS, *Our gracious God has continued to bestow His generous blessings upon our College and Seminary in the past year as is evident by:*

- a. Substantially increased enrollment,*
- b. Devoted and responsible leadership,*
- c. An increased number of full-time servants presented to the church,*
- d. Faithful support in word and deed by our members and friends,*

A. BE IT RESOLVED, *That we gratefully acknowledge these blessings as gifts from our gracious God, and*

B. BE IT FURTHER RESOLVED, *That we continually thank God for these blessings, and*

C. BE IT FURTHER RESOLVED, *That we demonstrate our gratitude to God by individually and collectively working for the continued support of Bethany Lutheran College and Seminary in faithful prayer, generous support and active student recruitment.*

Resolution No. 2: Christian Day School Teachers

WHEREAS, *God's grace has caused our Synodical fellowship to grow, and*

WHEREAS, *This growth creates an increasing demand for workers in His kingdom, including the vital need for Christian Day School teachers, and*

WHEREAS, *Bethany Lutheran College has, in response to this need, established in its curriculum the courses necessary for the student to pursue an education in this important calling for God's work,*

A. BE IT RESOLVED, *That the 59th Convention of the ELS gratefully acknowledges the contribution that Christian Day School teachers make in the development of our children, and recognizes together with Bethany Lutheran College the need for additional dedicated workers in this field, and*

B. BE IT FURTHER RESOLVED, *That we urge the congregations of our fellowship to make their young people aware of the opportunity available to them for a career of service to God and His church as a Christian Day School teacher and encourage them to use Bethany Lutheran College to prepare themselves for His service.*

REPORT OF THE BOARD FOR EDUCATION AND YOUTH

The Board for Education and Youth of our Evangelical Lutheran Synod 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 directives of the 1975 Synod Convention. The following subcommittee reports of the Secretaries for the three areas of the Board's work indicate the progress made in implementing any 1975 Convention resolutions as well as the continuance of regular board policies and programs.

REPORT OF THE SUBCOMMITTEE ON CHRISTIAN SCHOOLS

The ELS throughout its history has been characterized by a deep commitment to Christian education on all levels. There have been times when circumstances have made it necessary to cut back our educational work as a Synod, as well as in individual congregations. But at this present time the Lord seems to be blessing the Synod with growing opportunities in Christian education, and a resurgence of interest in it. The following report should make these trends clear to the convention.

Again this past year, eleven of the Synod's congregations continued to provide their children with 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 (1976), the Synod is assisting five of these congregations with subsidies in the following amounts: Mt. Olive, \$1500; Norseland, \$750; Parkland, \$1500; Scarville, \$1000; Saude-Jerico, \$1500. The Lakewood congregation, for many years drawing upon a Synodical subsidy, has this year made their school self-supporting. The statistical report appended shows that total reported enrollment in the Synod's various schools is up 6.5% over last year, while the average cost-per-child in these schools rose a full 20%.

The encouragement of quality education continued to concern the Board. The annual teachers' conference was hosted this year by the Saude-Jerico parish on October 30-31, providing benefits in both education and fellowship. This Board provided the conference with a small subsidy. This past summer the Board assisted four teachers in upgrading their skills through attendance at summer schools by providing financial subsidies. Six teachers have applied for such assistance for the coming summer, some in pursuit of master's degrees, some to achieve state certification, others just to upgrade their skills. The Board also concerns itself with the welfare of the Synod's teachers by making periodic surveys of salary levels. This current year the average salary of a male teacher was \$7893 plus some fringe benefits (up from \$5956 two years ago), while female teachers averaged \$5768 (up from \$4963 two years ago). The Board's published salary guidelines do not discriminate between male and female teachers.

The Board has been contacted by several congregations who are seriously planning to begin new schools. Such work is going on in Florida, Wisconsin, Minnesota, Washington and Oregon. At least one of these schools is scheduled to open in September of 1976. In addition, a number of the Synod's present schools are adding new rooms next year. This kind of welcome expansion places pressure on the Synod in two areas: providing financial subsidies to encourage these efforts and to help meet the high cost of beginning, and providing new teachers for the growing number of openings.

The Board has in the past budgeted a relatively small amount, never exceeding \$1000, for the purpose of assisting the opening of new schools. This money is helpful, but when divided among four or five requests, as might happen this year or next, it obviously does not go very far. It is difficult for the

Board, planning its budget a year and a half in advance, to anticipate this kind of need accurately. Perhaps some special procedures should be found to make adequate amounts of money available for such purposes more quickly when the need arises.

Teacher supply continues to be a problem. Two graduates of the Bethany—Dr. Martin Luther College sequence were placed in Synod schools this past year. But there remain some dozen vacancies anticipated for next fall. One school was forced to use an undergraduate "emergency" teacher from DMLC for the first half of the past school year; the arrangement worked quite well under the circumstances, but was hardly ideal. Although greater and more systematic efforts are being made to guide teacher-candidates into our schools, the Synod's teacher-recruiting can still best be described as "informal," essentially a non-system that worked with only fair success when the demands were for only two or three teachers a year. If the present level of demand continues, a different kind of recruitment and training effort will be needed to insure a future adequate supply of teachers for Synod schools.

The virtual absence of a visitation program for our schools also remains a weakness. Plans and guidelines have been proceeding slowly through the Board, but none have as yet been systematically implemented.

Another growth area has been in interest in Christian secondary education. As more WELS high schools are opened, as more ELS students attend them, and as more ELS students find out about the Synod's \$100 per year subsidy offer, the demands on this program become heavier. The current school year saw 19 such subsidies paid, nearly triple the number of any preceding year.

In sum, the Board is facing a number of problems, but a pleasant type of problem made necessary by progress and growth. This real resurgence of Christian education among us is something many have prayed for for years. The Board very much needs the support of the Synod to respond to the many opportunities the Lord is presenting to us, to encourage and share the sacrifices of the teachers and parents who are willing to work and to pay so that their children can sit daily at the feet of Jesus their Savior.

STATISTICAL REPORT: ELS Christian Day Schools, 1975-76

1. Teachers:

number of male teachers 9 (plus 1 part time)

number of female teachers: 16 (plus 1 part time)

number of grades taught by each: range 1-9
ave. 3.44

length of service in present school: range 1/2-21 years
ave. 3.7 years

degrees held: no degree— 4 (kindergarten only)

bachelors— 21

masters — 2

salaries of male teachers: range \$6000-\$10,300 + hosp, soc sec
ave. \$7893 + hosp

salaries of female teachers: range \$3600 + rm bd hosp, soc sec—
\$7800 + hosp
ave. \$5768

2. Enrollment: (10 of 11 schools reporting—one small school missing)

Grade:	K	1	2	3	4	5	6	7	8	9	Total
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Number:	51	59	59	55	62	45	51	56	49	3	490 (last year: 460)
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% of congregation's children enrolled: range 35%-94%
ave. 63.4%

average number of students per teacher: 18.1 (last year: 18.4)

3. Support: (8 of 11 schools reporting)
 total cost of school: range \$5200-\$45,000
 ave. \$22,007 (last year: \$16,558)
 cost per child: range \$340-\$673
 ave. \$522 (last year: \$434)
 in local school district (ave.) \$1188
 % of congregation's budget for school: range 15%-40%
 ave. 29.4%

T. A. Kuster
 Secretary

REPORT OF THE SUBCOMMITTEE FOR PARISH EDUCATION

This is the second year for the tape ministry. The reproduction and distribution systems have now been set up and are working well. Eighty-five copies of five different tape cassettes were reproduced in 1975. Three of these tapes were sent to each Synod pastor in 1975 and two were distributed at the annual Pastor's Conference in January of 1976. It is planned that from six to ten tapes will be sent out each year to the Synod pastors. The preachers are encouraged to review the tapes, to take information from them, to play them at meetings in their parishes, or to use them in any way they see fit. They are encouraged to return the tapes that they have no further need of to Board members at the annual Pastor's Conference or the Synod Convention. It is planned that two tape recorders will be purchased in 1977 to be used in editing the tapes for better quality.

An audio-visual survey was distributed to the Synod pastors at their annual Conference in January 1976. the purpose of the survey was to ascertain the availability of audio-visual equipment in the parishes, the use made of this equipment, and any suggestions on how the Board may be of more help to the congregations in this area. Fifty-two pastors responded to the survey, which means that over 90 percent of the parish pastors answered the questions.

The survey showed that the following percentages of Synod parishes own, or have available for use, the following audio-visual equipment: 90 percent have use of filmstrip projectors and cassette tape players; 77 percent have use of slide projectors and 16mm. sound movie projectors; and more than 50 percent have use of monaural or stereo record players.

The above equipment was used in the parishes for such things as Sunday School instruction, teacher and evangelism training, stewardship meetings, Bible classes, family nights, ladies groups, youth groups, to reach shut-ins, and in various other ways.

Some pastors expressed concern that many purchased cassette tapes, movies, filmstrips and such things were rather shallow, of poor content, or at least to some extent doctrinally inaccurate. (Much of this material for purchase is not the best).

Also, the Parish Education Subcommittee did some study this year on Sunday School Teachers Institutes. In some of the Synod circuits, joint training sessions are held for Sunday School teachers from their congregations at least annually. These meetings give the Sunday School teachers even more information and training then they receive in their local parishes. The sharing of experiences and discussions at these institutes are of real value along with the topics presented.

The Board would like to recommend that Sunday School Teachers Institutes be set up in all the circuits of the Synod. In the larger circuits, such as the Lake Michigan District, perhaps several such institutes would be better.

To help and encourage more of these meetings, the Board gathered some information from several of the present circuit institutes as to frequency of meetings, procedures for the meetings, topics presented and speakers on the

various topics. This information was received from the Northern Minnesota Circuit, the Minneapolis area congregations, and the Northern Iowa—Southern Minnesota Circuit.

An information sheet summarizing the information from these three Sunday School Teachers Institutes, was distributed to the Synod pastors at their annual Conference held in January 1976. The pastors were encouraged to begin such teacher training institutes, to be held at least annually, in their circuits. Those who already hold such meetings in their midst were commended and were encouraged to continue in their efforts.

A new project from this subcommittee was "Creation Sunday", held in January or February of 1976 in most Synod parishes. The idea was to set aside a Sunday morning so that God's marvelous work of creation could be focused upon, in opposition to the popular, but godless, theory of evolution.

A packet was handed to the Synod pastors at their annual Conference in January 1976 which contained the following: A sermon on God's Creation by Rev. Erling Teigen, an extensive study guide by William Overn (a noted scientist from the Minneapolis area and member of Heritage Lutheran Church), a cassette tape on a talk given by William Overn at Holy Cross Lutheran Church, Madison, Wisconsin entitled "The Case for Creation", and thirty study guides on creation-evolution from the Bible Science Association, Inc. of Caldwell, Idaho. A bulletin insert was also prepared by the Board and printed by the Publications Board for "Creation Sunday".

And again, Mother's Day in May was "Christian Education Sunday" in our Synod. Sermon outlines from two of our Synod pastors and Bible study guides from two other Synod pastors were prepared around the theme "Education for Dual Citizenship". This work was duplicated and mailed to each Synod pastor to aid him in his preparation for "Christian Education Sunday". Also a bulletin insert was prepared by this Board and printed by the Publications Board for that day.

In addition to these items, this subcommittee has spent some time this year investigating and reviewing cassette tapes from various sources. Some investigation has been made into the possibility of a tract on Christian education.

Rev. David J. Nelson
Secretary for Parish Education

REPORT OF THE SECRETARY FOR YOUTH, 1975

The following is a summary of the activities of the sub-committee for youth of the Board for Education and Youth for the fiscal year 1975. In order to promote youth involvement in the Lord's work and general Christian growth among youth, these areas of concern were actively pursued: 1) L.Y.A. promotion; 2) continued mailings of devotional materials for our Synod's armed services personnel and college-aged youth away from home; 3) an active camping program; 4) the third in a series of the "Youth Discipleship Seminars"; 5) the initiation of in-service seminars for pastors in regards to youth work; and 6) the promotion of a Youth Missionary Corps.

The Lutheran Youth Association functioned on a congregational and circuit-wide level this year, with fiscal 1975 being the "off year" for Synod-wide L.Y.A. conventions. Circuit retreats were held in various locations around the Synod. The primary goal of the L.Y.A. for 1975 was to begin raising money for and identify mission opportunities for "Home Mission Project". This project is intended to allow interested youth to work in any congregation within the Synod during the summer of 1976 in whatever capacity that church may need them. The L.Y.A. officers have been actively pursuing such mission opportunities and youth desiring to serve in that capacity.

The Armed Services Mailing Program of the Sub-committee for Youth continued to all armed forces personnel. As in the year previous, college-aged youth desiring such devotional materials were also sent copies of them. Synodical pastors were sent such materials only upon request.

Once again, camps in Iowa, Minnesota, Wisconsin, Michigan and the state of Washington were conducted for various periods during the summer months. The continued dedication of these camp directors and those who staff them is certainly one of our Synod's great blessings.

"Youth and the Universal Ministry" was the topic this year of the third annual Youth Discipleship Seminar, held in Mankato at Bethany College. A total of 77 youth and adults attended making this the largest seminar in the three-year history of it. Many continued blessings appear from this series and its continuation is certainly something to be prayed for.

During fiscal 1975, the groundwork was laid for a series of "in-service" seminars held for pastors in the Synod. The purpose of such seminars is to assist pastors in working with their youth groups. Much more work is expected to be devoted to this area in the coming year.

An organization was established this year entitled the "Youth Missionary Corps." The organization has as its primary purpose the promotion of home and foreign mission involvement among college-aged youth. The year 1976 is expected, God willing, to bring about a growth in the establishment of this organization.

Mike 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

EDUCATION AND YOUTH

ACTION OF THE SYNOD

Resolution No. 1: Lakewood Christian Day School

WHEREAS, *Lakewood Congregation's Christian Day School, which for many years has been drawing synodical subsidy, has this year become self-supporting,*

BE IT RESOLVED, *That we give praise and thanks to God for the blessings which He has granted to the Lakewood Congregation in the area of Christian Education.*

Resolution No. 2: Christian Day School Teacher Listing

WHEREAS, *A need has been expressed for more complete information on teachers available for calls to the Christian Day Schools of our Synod,*

BE IT RESOLVED, *That the secretary for the sub-committee on Christian Schools draw up and maintain a complete listing of teachers and their resumes to be supplied to congregations of the Synod upon request.*

Resolution No. 3: Christian Day School Visitation Program

WHEREAS, *The 1975 Convention of the Evangelical Lutheran Synod passed a resolution stating that the Board for Education and Youth be encouraged to arrange regular visitations to the schools throughout the Synod (S.R., 1975, P. 80), and*

WHEREAS, *The Board for Education and Youth has reported that they are proceeding slowly with plans and guidelines for such a visitation program,*

BE IT RESOLVED, *That the Board for Education and Youth be encouraged to present such guidelines as will implement this resolution at the 1977 Convention.*

Resolution No. 4: Subsidies for New Schools

WHEREAS, *The Lord has blessed our Synod with growing opportunities in Christian Education and renewed interest in the same, and*

WHEREAS, *The amount budgeted for assisting in the opening of new schools has never exceeded \$1,000.00 which then must be divided among several requests,*

BE IT RESOLVED, *That the Board for Education and Youth continue to study the need for making more adequate provisions to assist in the opening of new Christian Day Schools and report to the 1977 Convention.*

Resolution No. 5: Convention Subsidies for Day School Teachers

WHEREAS, *Our Synod's Christian Day School teachers who are Permanent Advisory Members of the Synod are expected to participate in the Annual Synod Convention, and*

WHEREAS, *Pastors and lay delegates are provided with*

travel reimbursement through equalization funds and teachers are not reimbursed,

BE IT RESOLVED, That the President of the Synod refer the matter of this inequity to the appropriate committee for study and recommendation to the 1977 Convention.

Resolution No. 6: Training of Public School Teachers for Christian Day School Teaching

WHEREAS, At this time we need a more adequate program to supply us with fully trained Christian Day School teachers, and

WHEREAS, The Wisconsin Evangelical Lutheran Synod has a program to train public school teachers to serve in Christian Day Schools,

BE IT RESOLVED, That the Board for Education and Youth set up and supervise a program similar to the WELS Synodical Certification Program to train certified public school teachers to be Christian Day School teachers in the Evangelical Lutheran Synod.

Resolution No. 7: Four Year Teacher Training Program

WHEREAS, We need both Pastors and Christian Day School Teachers in our Evangelical Lutheran Synod, and

WHEREAS, We have an adequate program for the training of Pastors through our Seminary, but need a more adequate program for the training of our Christian Day School Teachers (at present this program is two years at Bethany Lutheran College, plus two years at Dr. Martin Luther College or two years at a secular college),

BE IT RESOLVED, That the Synod direct the Board of Regents to study the matter of preparing a four year program for the training of Christian Day School Teachers at Bethany Lutheran College as soon as possible.

Resolution No. 8: Sunday School Teacher Institutes

WHEREAS, In the past there has been great value in regular Sunday School Teacher Institutes in some circuits of the Synod,

BE IT RESOLVED, That all Circuit Visitors be encouraged to initiate regular Sunday School Teacher Institutes in their Circuits.

Resolution No. 9: Christian Education in the Home

WHEREAS, St. Paul in Ephesians 4,11ff. encourages the leaders of the church to train leaders of the church to serve as workers and build the body of Christ, and

WHEREAS, The Proverbs state, "train up a child in the way he should go and when he is old he will not depart from it," and

WHEREAS, Christian parents have the primary responsibility in the Christian training of their children,

BE IT RESOLVED, That the Board for Education and Youth

offer suggestions to help pastors in the training of parents in the establishment of family altars; i.e. home confirmation study, ongoing home religious education, family devotions, private devotions, neighborhood evangelistic outreach, and home Bible Study groups.

Resolution No. 10: De-amalgamation of the Board for Education and Youth

WHEREAS, The current permanent board structure within the Synod allows only one-third of a ten man board to concentrate its efforts on the ministry to Synodical youth, and

WHEREAS, The Pastors and/or youth directors of our Synod's Churches could benefit from increased guidance and suggestions for ministering to the youth of our Synod, and

WHEREAS, It is apparently not feasible that the Synod employ a full-time director of youth activities to give concentrated efforts and direction to the youth ministry of the Synod, and

WHEREAS, The current Board for Education and Youth could be divided into two (2) permanent synodical boards, namely 1) The Board for Youth Ministry, and 2) The Board for Christian Education (which includes the current sub-committee for Parish Education), suggested size for each board to be seven (7) members, and

WHEREAS, These two [2] boards could carry out the work at hand more adequately,

BE IT RESOLVED, That this matter be referred to the Self-study Committee of the Synod for appropriate action.

Resolution No. 11: Lay Youth Directors

WHEREAS, The task of ministering to youth and providing them with opportunities to serve their Lord through the church is an important part of our Synod's work, and

WHEREAS, This youth ministry becomes increasingly important as the powers of Satan demonstrate themselves in the lives of youth through a steadily growing number of temptations which draw them away from the organized church, parents, and, most dangerously, the Word, and

WHEREAS, The youth ministry in many ways tends to be a specialized ministry and potentially is extremely time consuming and demanding, perhaps more than what one ordained minister can adequately afford or is capable of accomplishing,

BE IT RESOLVED, That the Board for Education and Youth encourage our Synod's pastors to train and involve lay people in the work of the youth ministry in their local congregations.

Resolution No. 12: Volunteers to Home/Foreign Missions

WHEREAS, The Board for Education and Youth has

expressed interest in establishing an organization to encourage young people to become involved in home and foreign mission volunteer work (the Youth Missionary Corps), and

WHEREAS, The Board for Missions has encouraged the development of an organization with similar goals and objectives (Lutherans in Foreign Evangelism—LIFE),

BE IT RESOLVED, That the Board for Education and Youth continue its efforts in promoting volunteer work in foreign missions through the avenue of LIFE and in home missions through the Lutheran Youth Assn. (LYA).

REPORT OF THE BOARD FOR CHRISTIAN SERVICE

The Board for Christian Service held four meetings during the year, on August 12; November 11, 1975; January 22 and May 11, 1976.

G. A. R. Gullixson was elected Chairman and ElRoy E. Buhr was elected Secretary. Norman Holte was reelected Treasurer. The Board considered and acted upon various matters as follows:

1. Re: SOCIAL WORKER. It was decided that in the future the Kasota fund should not be used from family service.

RESOLVED to ask for an evaluation of the social worker in the Madison area from President Orvick and for a recommendation as to the continuance of this program for another year.

2. Re: SURVEY PROPOSAL. Chairman Gullixson presented a survey proposal to be presented to the congregations to determine what our needs are.

RESOLVED to accept the Chairman's survey proposal and his offer to carry it through. One third of the congregations responded.

RESOLVED to have Prof. Holte send a letter encouraging the remaining congregations to answer the survey and also to pay the term insurance premium of \$56.40 per worker.

3. Re: WELS HOSPITALIZATION. President Orvick appointed the Board for Christian Service to act as the agent for WELS hospitalization.

4. Re: MOTHER'S DAY OFFERING. The 1975 Mother's Day offering was applied to medical work in Nicaragua and Peru.

RESOLVED to set the third Sunday in May (May 16, 1976) for a synod wide offering for catastrophic needs and

RESOLVED to name the appeal, the World Emergency Fund.

RESOLVED to leave expenditures of these funds to the discretion of the Board of Christian Service as the needs arise.

5. Re: PAMPHLET FOR NEW PASTORS.

RESOLVED to have Prof. Holte prepare a pamphlet, on guidelines concerning the tax sheltered annuity plan, also on the procedure for hospitalization and our insurance program.

6. Re: GROUP TERM INSURANCE.

RESOLVED to ask our Treasurer to inform pastors and congregations of the synod's resolutions that the cost of the term insurance was referred to the local congregations.

RESOLVED that Resolution No. 4, page 114, in the 1975 Convention Report be reconsidered since it is a synodical matter and not a local matter.

RESOLVED to acknowledge receipt of the dividend of \$1,028.75 from State Farm and to ask the Treasurer to forward the amount to the Synod Treasurer.

7. Re: BUDGET.

The following budget need for 1977 were resolved upon for presentation to the stewardship committee:

Medicare Gap	\$ 1,000.00
Subsidies for retired Pastors and Widows	10,980.00
For Pensions	5,160.00
Group Life Insurance	6,240.00
Board Expense	400.00
	<hr/> \$23,780.00

Addendum to the Report of the Board for Christian Service.

WHEREAS, The original plan of the Pension system was based on years of service in the Synod, and

WHEREAS, This was found to be beyond our financial ability, and

WHEREAS, The tax sheltered annuity plan adopted takes into account both the number of years in the plan and increased salaries, and

WHEREAS, The \$75 payment to the recipients over 68 years of age is minimal and does not reflect such increases

BE IT RESOLVED, To increase this amount to \$90 per month, beginning July 1, 1976, and be it further

RESOLVED, That the Board for Christian Service be authorized to make a cost of living recommendation as needed.

El Roy E. Buhr, Secretary

CHRISTIAN SERVICE

ACTION OF THE SYNOD

Resolution No. 1: Kasota Fund

WHEREAS, *The Board for Christian Service has not used Kasota Fund monies for any of its service activities,*

A. BE IT RESOLVED, *That the Board be commended for keeping this fund intact, and*

B. BE IT FURTHER RESOLVED, *That the Kasota Fund be placed into an interest-bearing account and that it be held in reserve for care for the aged.*

Resolution No. 2: Family Social Services

WHEREAS, *The Board for Christian Service has provided some support for the part-time services of a family social service worker in the Madison, Wisconsin area, and*

WHEREAS, *There have been positive results from this program,*

A. BE IT RESOLVED, *That the Synod commend the Board for supporting these family services in Madison, and*

B. BE IT FURTHER RESOLVED, *That the Synod encourage the churches of other areas to inaugurate such services if qualified workers are available, and*

C. BE IT FURTHER RESOLVED, *That the Board for Christian Service provide financial assistance for such programs, according to its discretion.*

Resolution No. 3: Term Insurance Premium

WHEREAS, *The group insurance is a synodical item,*

A. BE IT RESOLVED, *That the Synod continue to carry the insurance premium in its budget, and*

B. BE IT FURTHER RESOLVED, *That the Board for Christian Service continue to remind the congregations regularly to consider the amount involved for their own workers to be their obligation.*

Resolution No. 4: WELS Hospitalization Plan

WHEREAS, *The WELS hospitalization plan has proven to be of great benefit to our church workers, and*

WHEREAS, *An opportunity has been given for workers in our Synod who are not in this program to participate without taking a physical examination if application is made by July 15, 1976, and*

WHEREAS, *The Board for Christian Service has made this known to the congregations,*

BE IT RESOLVED, *That the congregations of our Synod be encouraged to enroll their pastors and teachers who are not enrolled in any hospitalization program.*

Resolution No. 5: World Emergency Fund

WHEREAS, *World emergency needs should be a continuing concern of our Synod,*

A. BE IT RESOLVED, *That the Synod commend the Board for Christian Service for the action taken concerning the annual offering, and*

B. BE IT FURTHER RESOLVED, *That the expenditure of these funds be left to the discretion of the Board for Christian Service.*

Resolution No. 6: Pension Plan, Subsidies

WHEREAS, *The cost of living has increased,*

BE IT RESOLVED, *That the Board for Christian Service be commended for taking action to increase the payments to pension recipients and to those subsidized.*

REPORT OF THE BOARD FOR PUBLICATION

The Board for Publications, under the chairmanship of Prof. Sigurd K. Lee, met regularly to consider and act on these matters:

THE LUTHERAN SENTINEL:

The Board continued to work together with Editor N. S. Tjernagel, noting several improvements in content, format and publication schedule. The number of subscriptions increased from 5346 in December, 1974, to 5450 in December, 1975. Business Manager Pastor Paul Haugen reported an increased operating deficit for 1975 of \$595.69.

CONVENTION ECHO AND SYNOD REPORT:

Dr. Thomas Kuster and Pastor Mark Harstad were asked to edit the Convention Echo for 1976. The price of the Synod Report was raised to \$2.00 per copy for 1976.

LUTHERAN SYNOD QUARTERLY:

The subscription price for the Synod's theological journal was also raised, because of increased costs, to \$4.00 per year.

CHRISTMAS PROGRAMS:

"The Greatest Gift of All" by Margaret Chuba and Elizabeth Werner was published in 1975. The Board plans to publish the program "Sing in Exultation" by the Sunday School teachers of St. Martin—St. Paul parish, Shawano, Wisconsin, this year, and hopes to have the program published before the end of August.

BULLETIN INSERTS:

The Board continued the publication of occasional bulletin inserts, planning, among others, three prayers in keeping with the nation's bicentennial observance, written by Pastor Paul Madson.

CATECHISM:

The Board resolved to print 2,500 copies of the present edition of Luther's Small Catechism, in two colors, hard-bound, for use until 1980, when it is hoped that a thorough revision can be completed.

REFORMATION ANNIVERSARY PUBLICATIONS:

Dr. N. S. Tjernagel is at work editing a Harmony and Resource Book for the Lutheran Confessions, a project assisted financially by the Aid Association for Lutherans, as a scholarly tool for pastors.

Professor B. W. Teigen was asked to serve as author and editor of a projected series of studies in the Lutheran Confessions for laymen, with a nominal stipend of \$400 for authorship and \$100 for editorship of each of the publications. These are to be 24 page booklets, one each year until 1980, the 400th anniversary of the publication of the Book of Concord and 450th anniversary of the Augsburg Confession. The first in the series, a study of the Three Ecumenical Creeds, is to be published, if possible, by the time of this year's Synod Convention.

Work is proceeding on the translation of the works of U. V. Koren and C. F. W. Walther. The Board is endeavoring to secure financial help toward the publication of these translations.

SYNOD INFORMATION BROCHURE:

A brochure of information on the character, history and doctrine of the Evangelical Lutheran Synod was published in quantity of 12,000; one for each family in Synod, and a number for use in informing people outside of the Synod of the Synod's history and teachings.

BUDGET PROPOSED FOR 1977:

The Board proposes the following budget for its work for 1977:

Stipend for Prof. Teigen, Confession Studies	\$ 500.00
Reformation Anniversary Publications	1,000.00
Bulletin Inserts	700.00
Christmas Programs	350.00
LUTHERAN SENTINEL	700.00
LUTHERAN SYNOD QUARTERLY	100.00
Inventory	100.00
Board Expenses	750.00

TOTAL PROPOSED BUDGET FOR THE

BOARD FOR PUBLICATIONS\$4,200.00

John A. Krueger, Secretary

PUBLICATIONS

ACTION OF THE SYNOD

Resolution No. 1: Production Grant

WHEREAS, *The Aid Association for Lutherans has given financial assistance in the form of a \$9,750.00 grant toward the cost of producing our Synod's planned Harmony and Resources Book for the Lutheran Confessions,*

BE IT RESOLVED, *That the Synod hereby express thanks for this generous gift.*

Resolution No. 2: Study Guides on the Lutheran Confessions

WHEREAS, *The Board for Publication has published the first of a five-part series of doctrinal study books on the Lutheran Confessions in connection with the upcoming anniversaries of the Lutheran Confessions,*

A. BE IT RESOLVED, *That the Synod thank President Emeritus B. W. Teigen for writing the first booklet entitled I Believe—A Study of the Three Universal or Ecumenical Creeds, and*

B. BE IT FURTHER RESOLVED, *That the Synod encourage all congregations to make use of the booklet among their members.*

Resolution No. 3: Sentinel Format

WHEREAS, *The Board for Publication and the editor of The Lutheran Sentinel have improved the general appearance of our Synod's paper, and*

WHEREAS, *The Lutheran Sentinel represents our Synod, its teachings and life on the rapidly changing Lutheran scene,*

BE IT RESOLVED, *That the Synod encourage the board and editor to give increased attention to attractive format, readability and articles written to appeal to various age groups.*

Resolution No. 4: Memorial of St. Mark's, Chicago

WHEREAS, *The subject matter of the Sentinel articles referred to in the two resolutions addressed by St. Mark's Congregation, Chicago, to the 1976 Convention of the Evangelical Lutheran Synod is of a controversial nature, allowing at this time for varying opinions, study and discussion,*

BE IT RESOLVED, *That the editorial board of Sentinel exercise caution and balance in publishing articles on such controverted issues.*

PASTORAL CONFERENCE RECORDS ACTION OF THE SYNOD

Your Committee examined the minutes of the General Pastoral Conference and those of the Southern Circuit Conference and of the Northern Circuit Conference. The programs listed indicated that the pastors were concerned with a wide range of doctrinal and practical subjects. It was evident that the pastors wanted the doctrine taught to be in full harmony with the Scriptures. A parallel concern was that the Church of God be faithfully and properly sound in all things. A particular feature of the Southern Conference is a regular study of the Synod's history, as it was recorded in the pages of the *Lutheran Sentinel* and *Synod Reports*, a kind of study other Circuit Conferences might find to be worthy of emulation.

REPORT OF SELF-STUDY COMMITTEE

Resolution No. 1: When There Is a Pastor or Teacher Vacancy in a Congregation (as amended)

BE IT RESOLVED, that the following guidelines for use during vacancies be adopted by the Synod.

- I. When a congregation(s) becomes vacant it should promptly notify the Visitor of the Circuit and the President of the Synod. (cf. Guidelines for Circuit Visitors and Visitations, III D, p. 91, 1975 SR).
- II. The congregation should consult with the Visitor to arrange for a vacancy pastor and other necessary vacancy services.
- III. The congregation should also consult with the Visitor in arranging a Call Meeting at which time he or his representative should be present to counsel with the congregation(s) and to submit a list of candidates which he has received from the President of the Synod. Nominations for pastor may be made by the congregation from the President's list or from the Clergy Roster of the Evangelical Lutheran Synod.

- IV. If the calling congregation(s) desires to issue a call to a pastor from a sister Synod it shall do so in consultation with the office of the Visitor and the office of the President of the Synod.
- V. In time of a teacher vacancy the congregation should counsel with the Secretary of Schools and request a list of candidates, to which the congregation may add its own candidates from the Christian Day School Teachers Roster of the Evangelical Lutheran Synod. If a congregation desires to call a teacher from a sister Synod, it should counsel with the Secretary of Schools regarding the proper procedures.

Resolution No. 2: Board for Evangelism

WHEREAS, in accordance with Synod's directive (cf. p. 118, Res. #13, 1975 SR) the Evangelism Committee has continued to study both its duties and its role, and

WHEREAS, the Synod Self-Study Committee has found that these new guidelines accurately portray the role that this new Board should play in our Synod, therefore

BE IT RESOLVED, that the following guidelines for the Board for Evangelism be adopted by the Synod:

I. PERSONNEL AND ORGANIZATION

- A. The board shall consist of two (2) clergy and one (1) layman, elected by the synod in staggered three-year terms.
- B. The board shall elect its own chairman and secretary annually.
- C. The board shall ordinarily meet three times annually.

II. OBJECTIVE

Since it is our Lord's command that His Church, both collectively and individually, have as its primary mission the communication of the unconditioned Gospel to all humanity, it follows that each member of His Body should be trained and equipped to bear witness to this Gospel not only by a Christian life, but also by verbal communication in daily life. This verbal communication is what we mean by EVANGELISM (Matt. 28:19-20; Mark 16:15-16; Luke 24:47-48; Acts 1:8; Matt. 10:32-33; I Pet. 3:15; Eph. 4:11-12; I Pet. 2:9).

III. DUTIES

- A. The board shall aid pastors and congregations in the task of training and equipping all members to bear witness to the Gospel in keeping with the objectives set for the board.
- B. The board shall study, recommend and, when necessary, publish information helpful to their task.
- C. The board shall conduct seminars and workshops and undertake whatever project necessary to accomplish the objective.
- D. The board shall submit a written report to the regular convention of the synod.
- E. The board shall plan a budget and submit a request to the Synod's Stewardship Board annually.

Resolution No. 3: Changes in the Doctrinal Committee Guidelines [as amended]

WHEREAS, the former name "the Doctrinal Committee" was a precise name indicating the chief functions of this Committee, i.e., to study doctrinal trends and to assist the President of the Synod by advising on doctrinal matters, etc. (SR, 1972, pp. 73-78),

BE IT RESOLVED, that the name be changed to the Doctrine Committee,

WHEREAS, additional personnel are needed on the Doctrine Committee,

BE IT RESOLVED, that the President of the Synod may appoint up to two (2) Ad Hoc advisory members.

WHEREAS, it is proposed that Bethany Lutheran Seminary have its own full-time President,

BE IT RESOLVED, that the President of Bethany Lutheran Seminary be a permanent voting member of the Doctrine Committee.

Resolution No. 4: The Pastor's Proper Handling of a Call (as amended)

WHEREAS, a more courteous and uniform practice in these matters has long been needed.

BE IT RESOLVED, that the following guidelines be adopted by the Synod: The pastor should carry out the steps listed in these four areas:

I. *Acknowledgement*

Upon receipt of a call the Pastor should promptly send a letter of acknowledgement to the calling congregation and copies to the following: President of the Synod, the Circuit Visitor of his own circuit, the Visitor of the Circuit to which he is called, and, if it is a mission call, the Field Secretary of the Mission Board.

II. *Announcement*

He should announce the receipt of a call to his own congregation at once.

III. *Consultation*

A. He must call a Voter's Meeting of his own congregation to give the congregation the opportunity to give him counsel regarding the call he has received.

B. He may also seek counsel from his Visitor, from the President of the Synod, from the Mission Board, if it is a mission call, and from other brethren.

C. He may also seek further information from the calling congregation.

D. He should strive to reach a decision without delay.

IV. *Decision*

A. If his decision is to return the call, he should inform his congregation(s) and the calling congregation(s) promptly. Copies of the letter should be sent to those listed in I. above.

B. If his decision is to accept the call, he should seek a peaceful release from the congregation(s) he is presently serving.

C. If his decision is to accept the call, then arrangements for installation in the new charge should be made with the congregation, the Circuit Visitor, and with the President of the Synod.

Resolution No. 5: Synod's Relationship to its Executive Officers

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

I. *The Office of President*

The Synod shall provide for necessary clerical assistance to the Office of the President and shall be ready to provide the assistance of a Vicar for the President when this is needed and applied for. The approval of such arrangements and costs shall be the responsibility of the Board of Trustees.

II. *The Office of Secretary*

The Synod shall provide for necessary clerical assistance to the Office of the Secretary and, if he is a Pastor, shall be ready to provide the assistance of a Vicar for the Secretary when this is needed and applied for. The approval of such arrangements and costs shall be the responsibility of the Board of Trustees.

III. *The Office of Treasurer*

For the Office of the Treasurer, the Board of Trustees shall be responsible for providing such clerical assistance as is necessary.

IV. *General*

The amount of the annual honorarium given to the President, Secretary, and Treasurer shall be reviewed by the Board of Trustees annually.

Resolution No. 6: Synodical Discipline (Referred back to Self-study committee)

BE IT RESOLVED, that the following guidelines be adopted by our Synod in order to facilitate the handling of discipline cases:

I. Discipline

- A. In cases of discipline among pastors, teachers or congregations who hold membership in the Synod, the Circuit Visitor has original jurisdiction. He shall hear the case and give the proper counsel.
- B. If after due admonition the Visitor's counsel is not heeded, he shall review the case in consultation with the President of the Synod. (NOTE: In the case of the discipline of a Foreign Missionary who is not a member of any Circuit, the Foreign Mission Field Secretary shall replace the Circuit Visitor in the above guidelines.)
- C. If after due admonition the President's counsel is not heeded, he shall have the power of suspension.
- D. If the suspension is not appealed, the President shall report his action to the Synod.
- E. If the Synod approves of the President's action, it shall be final. If the Synod disapproves, the President's actions shall be revoked.

II. Appeals

- A. Any suspension may be appealed within 30 days. Such appeals shall be addressed to the President.
- B. The Board of Visitors, with the Vice President of the Synod as its chairman, shall hear the case as an appellate body. This body shall have the right, the power and the duty to examine all documentary evidence and to call any witnesses which may give testimony relevant to the case it is hearing. Such hearing by the appellate body shall be held within 60 days after an appeal is filed.
- C. The Board of Visitors shall then report its action to the Synod Convention whose action shall be final.
- D. Until such time as the Synod Convention has taken final action, the previous action, whether by the President or the Board of Visitors, shall be in force and shall be respected by all the members of the Synod.

Resolution No. 7: Guidelines for Bethany Lutheran Seminary (as amended)

BE IT RESOLVED, that the following be adopted by our Synod as guidelines for Bethany Lutheran Seminary:

I. The Objectives of Bethany Lutheran Seminary shall to be two-fold:

- A. To train pastors essentially for the Evangelical Lutheran Synod.
 - 1. The goals for this pastoral training are:
 - a. To impart a thorough knowledge of the skills and disciplines of Biblical study and interpretation, especially as they are related to the use of the original languages of the Bible; a thorough knowledge of and an ability to work with the systematic Biblical and theological disciplines, the Lutheran Confessions and Church history; to impart high standards of academic excellence in these disciplines; to impart a proficiency in the use of these skills for judging and refuting error and false doctrine; and especially to impart a proficiency in the application of these disciplines to preaching, teaching, worship, theological study and pastoral service.
 - b. To instill in the candidate both the zeal and the skill to serve God's people as a shepherd of the flock (Acts 20:28) to prepare God's people for service and the work of the ministry (Eph. 4:11,12) and to keep the Great Commission (Matt. 28:19-20) central in congregational life; to lead his congregation in interest and cooperation

- with fellow believers in sister congregations in the work of the church at large; and to impart the principles of evangelical pastoral theology and counseling and methods of preaching and teaching.
- c. To impart high standards of personal, devotional study and prayer, of moral character and to impart a proper understanding and practice of the ethical relationships and responsibilities of a pastor toward the congregation, the brethren and the synod.
2. To achieve these goals the seminary shall also provide professors to effectively teach the disciplines of research, communication, persuasion, motivation and encouragement, either by example or proven classroom methods, or both.
- B. To serve the Synod's theological needs, as defined by the Board of Regents and the Synod.
 1. To provide leadership and resources for our pastors in the field and to make this available to other churches in our fellowship.
 2. To communicate Orthodox Lutheranism to those outside of our fellowship by aiding, as defined and required by the Synod,
 - a. The President of the Synod
 - b. The Doctrine Committee
 - c. The Board for Colloquy
- II. Responsibilities of the Board of Regents for the Seminary and its operation. The Board of Regents shall be responsible for the oversight and administration of the Seminary.
 - A. Faculty
 1. The Board shall issue calls on behalf of the Synod for men to serve as President and Professors in the Seminary.
 2. The procedure for calling a President or Professors for the seminary shall follow the procedure established by the Synod.
 - a. Those called shall be ordained ministers.
 - b. The Board shall publish in the Lutheran Sentinel the general qualifications for this office as well as the field in which he is to instruct. It shall ask the congregations of the Synod with which the associate members are affiliated to submit nominations for the office. Members of the Board of Regents may nominate additional candidates.
 - c. The names of the candidates, together with the names of those who nominate them, shall be printed in the Lutheran Sentinel at least 30 days prior to the election.
 - d. The Board shall then elect the candidate from the nominations presented.
 - e. A three-fourths majority of the Board shall be required for election.
 - f. The President shall serve at the pleasure of the Board.
 3. The Board shall provide for the exchange of the faculty members and coordinate such exchange between the College and the Seminary. The Board shall establish standing rules for the coordination of such exchanges for the Presidents of the Institutions.
 - B. Students
 1. The Board shall accredit all candidates for graduation from the Seminary and shall approve them for calls into the Ministry.
 2. The Board shall establish scholarship and aid funds for the students.
 3. The Board shall oversee the securing of housing for the Seminary students.
 - C. Facilities and Services
 1. The Board shall provide facilities for the Seminary conducive to the Seminary's work.

2. The Board shall provide for the necessary services to support the functioning of the Seminary such as bookkeeping, salary services, housing, custodial and supply and any other services deemed necessary.
3. The Board shall coordinate the facilities, services, and administration of the Seminary and College.

D. Funding

1. The Board shall prepare and submit to the Synod an annual budget and request for subsidy.
2. The Board shall administer special funds for:
 - a. Student scholarship and aid
 - b. Continuing education of faculty members
 - c. Reserve for the continued operation of the Seminary
 - d. Special instructional activities and special chairs of instruction for the Seminary

III. The Seminary Administration

The Board shall call a President and shall appoint from among the faculty any other such officers deemed necessary for the efficient and orderly operation of the Seminary.

A. The Seminary President

1. Qualifications

- a. A man shall be chosen for this position because of a demonstrated ability in theological scholarship and leadership. He must be ordained and have served as parish pastor.
- b. He should have demonstrated an administrative ability to the extent determined to be necessary for the circumstances of the Seminary at the time.
- c. He should have obtained an advanced degree in a theological or related discipline or should be in the process of obtaining one at the time of his call, or he shall agree at the time of his call to devote himself to the securing of an earned, advanced degree. This requirement may be waived, if in the judgement of the Board the candidate possesses valid equivalent qualifications.
- d. He shall subscribe to the Confessional standards of the Evangelical Lutheran Church, the Constitution, the By-laws and confessional principles of the Evangelical Lutheran Synod and shall so declare at the time of his installation.

2. Accountabilities and Duties of the President

- a. The Seminary President shall manage the affairs of the Seminary as the chief executive officer with authority over all of its affairs in compliance with the resolutions of the Board of Regents.
- b. He shall make sure that the goals and objectives of the Seminary are carried out, and that the business affairs, academic affairs and other assigned affairs are in order at all times.
- c. He is accountable to the Board for the performance of the Seminary faculty by analyzing the staffing needs and the efficiency and competency of the faculty members in their assigned tasks and shall report such to the Board. He shall also analyze and make recommendations concerning candidates for Seminary positions when so directed by the Board. He shall carry out the functions of an academic dean.
- d. He shall make sure that all other positions necessary for the functioning of the Seminary are adequately staffed.
- e. He shall supervise the work of the faculty and staff and shall

provide the proper environment for its morale, cooperation, communication and sense of accomplishment.

- f. He shall provide for the spiritual counseling and well-being of the Seminary students.
 - g. He is accountable for the development and upgrading of the curriculum and shall submit changes in the curriculum to the Board for approval.
 - h. He shall provide for the Seminary staff to visit congregations of the Synod, to give information regarding Seminary training. He shall provide for the continued advising of ministerial candidates preparatory to their entrance into the Seminary.
 - i. He shall communicate with other theological seminaries in order to maintain a knowledge of theological trends and shall seek means of continuous communication with other seminaries with whom the Synod is in fellowship and with others with whom we have a valid basis for theological discussion. He shall advise The Doctrine Committee and the President of the Synod of such communications.
 - j. The President shall instruct one or more courses in the Seminary classroom every year.
 - k. He shall be a member of the Colloquy Committee and of the assignment committee.
 - l. He shall be an additional member of the Doctrine Committee.
- B. The Dean of Students
1. The Board shall appoint from among the faculty members a Dean of Students whose duties shall be:
 - a. To supervise the activities of the students, enforcing any regulations governing the students which the Administration and Regents may see fit to establish.
 - b. To supervise the vicaring program of the Seminary
 - c. To supervise the student preaching program.
 - d. To oversee the academic achievement of the students and to enforce academic minimums and standards set by the Board and the Administration
 2. The Dean of Students shall be accountable to the President for fulfillment of these and other assigned duties.
- C. The Registrar
1. The Board shall appoint from among the faculty a Registrar, whose duties shall be:
 - a. To keep the academic records of the Seminary students, examining previous transcripts and issuing transcripts to other institutions.
 - b. To keep informed through communication with other seminaries and theological schools on matters vital to the registration and curriculum of the theological Seminary.
 - c. To apprise prospective students of prerequisite courses necessary for enrollment in the Seminary and suggested courses of instruction most suitable and appropriate to the Seminary.
 2. The Registrar shall be accountable to the President for the fulfillment of these and other assigned duties.
- D. The Board shall provide for administrative assistance by securing administrative and clerical help for the Seminary President.

Sigurd Lee, Secretary

THE REPORT OF THE CATECHISM REVIEW COMMITTEE

The Catechism Review Committee has been assigned to revise the 1966 edition of the ELS's *An Explanation of Doctor Martin Luther's Small Catechism*. The Committee continues to meet regularly in order to complete its assignment. A report of the Committee's preliminary revisions was made at the General Pastoral Conference in January of 1976.

The revisions made by the Committee are now being adapted to a new format. Sample chapters of the *Explanation* with the proposed format were submitted for perusal and comment to all the pastors and teachers of the ELS.

The Committee has evaluated the criticisms submitted to it concerning the first edition of the *Explanation*. The numerous comments concerning the use of Bible translations in the *Explanation* are still under study.

The Committee is attempting to have its work completed and ready for publication by January 1978. The 1966 edition of the *Explanation* has been reprinted with minor corrections. Current orders for the *Explanation* are being filled from that stock.

Martin Teigen, Secretary

REPORT OF THE COMMITTEE ON WORSHIP

The Committee on Worship met three times since the last Convention of The Synod. Members are the Rev. Norman B. Harstad, Mr. Carl Bloedel, and the Rev. Hans A. Theiste.

At its organizational meeting The Rev. Norman Harstad was elected as chairman and the Rev. H. Theiste, Secretary.

The Committee outlined for itself several areas of study:

1. Unification of our orders of service.
2. Review and evaluate the list of hymn proposed for the new Hymnal and Service Book being prepared by the Inter Lutheran Commission on Worship.
3. Study "The New Eucharistic Prayers Proposed for Lutherans".
4. Collect and evaluate materials available for Weddings: (Service Orders, Music, etc).

Of these the Committee did finish reviewing the proposed list of hymns for the new Hymnal being prepared jointly by the major Lutheran bodies. The committee finds the selection of hymns very unsatisfactory inasmuch as many of the best Lutheran hymns have been omitted and included are many hymns entirely lacking in Gospel content.

In consultation with the WELS Commission on Worship we learned that Concordia Publishing House intends to continue printing the Hymnal now in use, and the WELS Commission is preparing a supplement of about 75 hymns. We have requested the privilege of having a part in this selection.

The New Eucharistic Prayers, the committee felt were very unsatisfactory since the attempt to present this material in the form of prayers waters down the impact and the Words of Institution which should predominate in the Eucharistic service

Order of Weddings and Wedding Music was carried over for further discussion at the next meeting.

The committee is planning to present a seminar on "Worship" for the pastors and is studying ways in which this may be arranged.

We have made arrangements with the WELS Commission to mail their publication of Worship to all pastors in our Synod and are waiting their proposal on what our fair share of the expenses will be for this mailing.

H. A. Theiste, Secretary
Carl Bloedel
Norman B. Harstad.

REPORT OF THE LAYMEN'S DELEGATES EQUALIZATION FUND

STATEMENT OF RECEIPTS AND DISBURSEMENTS September 30, 1974 to September 30, 1975

RECEIPTS

Cash balance, September 30, 1974	\$ 800.05
Contributions from Congregations	3,105.00
Contributions from Synod	906.89
Total	<u>\$4,811.94</u>

DISBURSEMENTS

Delegates mileage payments	\$4,588.79
Chairman Convention expenses	70.20
Refunds for overpayment	30.00
Postage and Office supplies	16.50
New checks	<u>7.57</u>

Total \$4,713.06

Cash balance, September 30, 1975 \$ 98.88

Mileage paid on 59,612 miles.
A deficit of \$1,608.06.

Reconciliation with Security Marine Bank balance	\$ 157.38
Minus outstanding check #726	<u>58.50</u>
	\$ 98.88

George Cooper, Chairman

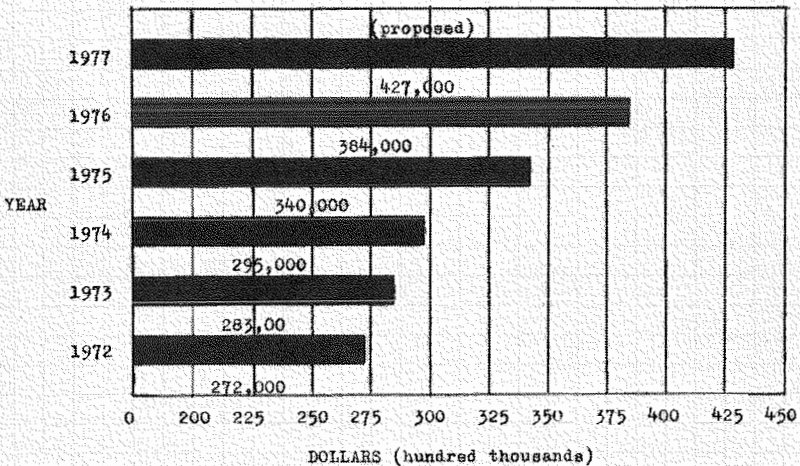
REPORT OF THE BOARD FOR STEWARDSHIP

"PRAISE GOD FROM WHOM ALL BLESSINGS FLOW." This well known and beloved hymn wonderfully summarizes the stewardship efforts of the ELS members, pastors and friends during the past fiscal year.

The Board for Stewardship gratefully acknowledges the faith shown by our people. Your faith and cooperation, as it was expressed through the stewardship of money, enabled us to raise a total of \$364,617.52. This amounted to \$24,617.52 more than was needed to fulfill our financial obligations.

This achievement indicates that God has abundantly blessed our synod in that He caused our members and friends to proceed forward in their stewardship sanctification. Growth of the Synod's stewardship can best be illustrated by means of a bar graph depicting synodical budgets for the years 1972-1977. It should be noted that the budget needs for the years 1972-1975 were all surpassed, and that we are on schedule to meet the 1976 budget.

SYNOD BUDGETS FROM 1972-1977



Our stewardship growth, especially during the past few years, can be attributed to several reasons: 1) God's Grace; 2) Improved stewardship of ELS members; 3) New congregations which have joined the ELS; and 4) Independent congregations who have been contributing to the ELS. The ELS is most grateful to the new congregations who have joined in fellowship with us and the affiliates who have been contributing generously to our needs. A special thank you is in order to the various Ladies Aids, Circles, Youth Groups, Christian Day Schools, and Sunday Schools, throughout the synod for their generous support. These groups are a very vital but often "forgotten" element of the church's work.

The Board for Stewardship prepared a Stewardship Program, "Let Your Light Shine," which was distributed to each congregation to be used as it saw fit during its 1975 Fall Stewardship Program.

The 1976 budget has been increased by \$44,000.00 over the 1975 budget. This causes us to realize that we cannot rest on our past accomplishments. The Lord's work never stops, we must strive for ever greater stewardship sanctification. With this thought in mind the Board has prepared a stewardship program, using various stewardship techniques, which can be adapted by each congregation for its own use. This program, "Freedom and Responsibility," will be ready for distribution to the congregations in time for their Fall, 1976 stewardship activities.

May our blessed Savior give us the ability and willingness to worship Him with the offerings and dedication necessary to carry on his work.

1977 BUDGET

The Board for Stewardship recommends that the Synod certify the proposed budget for 1977:

BOARD

PROPOSED BUDGET

Bethany Lutheran College.....	\$155,500.00
Bethany Lutheran Seminary.....	48,000.00
Christian Services.....	19,000.00

Church Extension	1,000.00
Education and Youth	14,000.00
Foreign Missions	61,000.00
Home Missions	75,000.00
Publications	3,500.00
Synod Fund	50,000.00
Total Proposed Budget	\$427,000.00

This proposed budget is predicated on the premise that the 1975 Synodical Convention urged each congregation pay the annual premium of the Pastors Insurance Program for its own called worker rather than burden the Synod with what should be a local matter. (Resolution No. 4: Pastors Insurance Program, page 114 of the 58th Annual Convention of the ELS).

The Board for Stewardship recommends that the Synod take appropriate action making the Pastors Insurance Program a matter for each local congregation to resolve; thus relieving the ELS from any and all responsibility for the program.

The Board further recommends that \$427,000.00 be the maximum budget figure for 1977. If any reallocation of funds is to be made, it must be made within the total budget amount of \$427,000.00.

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, a tabulated list of congregational contributions, is included, for the year 1975.

CONGREGATION	ADDRESS	AMOUNT
Christ The King—Bell Gardens, CA		\$ 500
Our Savior—Bishop, CA		1,200
St. Paul's First—North Hollywood, CA		2,600
Good Shepherd—Vallejo, CA		600
St. Andrew—Colorado Springs, Co		200
Our Savior—Naples, FL		4,500
Grace—Vero Beach, FL		7,896
Christ—Savannah, GA		475
St. Mark's—Chicago, IL		1,769
St. Paul's—Chicago, IL		1,800
St. Timothy—Lombard, IL		10,767
Bethany—Ames, IA		211
Trinity—Calmar, IA		1,937
Forest—Forest City, IA		951
Lake Mills—Lake Mills, IA		2,835
Lime Creek—Lake Mills, IA		746
Saude—Lawler, IA		3,340
Central Heights—Mason City, IA		627
Jericho—New Hampton, IA		12,750
Redeemer—New Hampton, IA		1,933
First Shell Rock—Northwood, IA		2,173
Somber—Northwood, IA		1,877
Faith—Parkersburg, IA		1,729
Immanuel—Riceville, IA		878
Center—Scarville, IA		2,093
Scarville—Scarville, IA		6,399
Zion—Thompson, IA		1,850
Richland—Thornton, IA		8,302
Pilgrim—Waterloo, IA		3,774
East Paint Creek—Waterville, IA		3,176

West Paint Creek—Waukon, IA	1,879
Trinity—Brewster, MA	760
Pinewood—Burlington, MA	3,253
Faith—East Jordan, MI	1,469
Faith—Hillman, MI	1,058
Holton—Holton, MI	2,150
First—Suttons Bay, MI	639
Concordia—Traverse City, MI	322
Our Savior's—Albert Lea, MN	12,546
Immanuel—Audubon, MN	3,778
Faith—Austin, MN	514
Our Saviors—Bagley, MN	686
Rock Dell—Belview, MN	3,975
Our Savior's—Belview, MN	1,156
Heritage—Apple Valley, MN	2,166
Concordia—Clearbrook, MN	555
English—Cottonwood, MN	7,925
Grace—Crookston, MN	2,477
First—Delhi, MN	378
River Heights—East Grand Forks, MN	11,106
First Evanger—Fertile, MN	1,039
Cross Lake—Fosston, MN	581
Norwegian Grove—Gaylord, MN	2,104
King of Grace—Golden Valley, MN	30,120
St. Petri—Grygla, MN	217
Hartland—Hartland, MN	3,576
Our Savior's—Hawley, MN	2,153
Rose Dell—Jasper, MN	1,632
St. Paul's—Lengby, MN	1,610
Bethany—Luverne, MN	13,255
Manchester—Manchester, MN	1,314
Mt. Olive—Mankato, MN	13,651
Hiawatha—Minneapolis, MN	3,783
Clearwater—Oklee, MN	210
Oak Park—Oklee, MN	1,490
Bethany—Princeton, MN	5,069
Our Savior's—Princeton, MN	7,157
Norseland—St. Peter, MN	5,941
Zion—Tracy, MN	4,117
Mt. Olive—Trail, MN	529
Nazareth—Trail, MN	548
Calvary—Ulen, MN	1,101
Peace—Belgrade, NB	22
St. John's—Cedar Rapids, NB	122
Faith—St. Edward, NB	22
Indian Landing—Rochester, NY	2,034
Chittenango—Chittenango, NY	550
First American—Mayville, ND	3,998
Messiah—Minot, ND	339
Christ the Savior—Bowling Green, OH	500
St. Matthew—Myrtle Creek, OR	375
Christ—Sutherlin, OR	300
Bethel—Sioux Falls, SD	4,233
Oslo—Volga, SD	789
Bethany—Port Orchard, WA	7,846
Lakewood—Tacoma, WA	5,011
Parkland—Tacoma, WA	3,824

Our Saviour's—Amherst Junction, WI	1,506
First English—Ashland, WI	1,177
Good Shepherd—Bloomer, WI	1,004
St. Paul's—Clintonville, WI	2,428
Western Koshkonong—Cottage Grove, WI	7,685
Ascension—Eau Claire, WI	643
Concordia—Eau Claire, WI	4,120
Pinehurst—Eau Claire, WI	1,860
Our Saviour's—Elderon, WI	600
Redeemer—Iola, WI	489
Holy Trinity—Okauchee, WI	1,000
Grace—Madison, WI	4,144
Holy Cross—Madison, WI	22,932
Our Savior's—Madison, WI	1,840
First Trinity—Marinette, WI	2,201
St. Paul's—Portage, WI	4,187
St. Martin's—Shawano, WI	7,274
Trinity—West Bend, WI	8,440
Newport—Wisconsin Dells, WI	1,392

Ernest Geistfeld, Secretary

REPORT OF THE BOARD OF TRUSTEES

During 1975 the Board of Trustees of the Evangelical Lutheran Synod held 4 regular quarterly meetings on the following dates: February 24, May 13-14, August 25-26, and November 11-12. The following is a report of the "management and control of all the secular business and temporal affairs of said corporation" (cf. Articles of Incorporation, Article VII) by the Board of Trustees during fiscal 1975, and of pertinent matters up to the time of the 1976 Convention, for the Convention's consideration.

ARCHIVES:

The Board of Trustees 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 on Archives and History.

The committee is working on the gathering and filing of historical data regarding each congregation of the Synod and of other valuable materials which they have received from individuals.

Other specific assignments have been given to the Committee by the Board of Trustees.

BETHANY LUTHERAN COLLEGE PROPERTY:

Since the Bethany Lutheran College property is the property of the Evangelical Lutheran Synod Corporation its management and maintenance is the concern of the Board of Trustees.

In order to serve the Synod's best interests regarding this property the Board gets a report at each of its regular quarterly meetings from a representative of the Board of Regents of Bethany College. The 2 Boards met jointly for 2 hours on February 12, 1976, for a report and general discussion. A sub-committee of the 2 Boards has been established, to which the implementation of joint projects is referred and who are assigned the study of common problems. The members of this sub-committee are: Trustees, H. Bell, A. Merseth, and J. Moldstad;

Regents, A. Jungemann, W. Overn, and M. Tweit. The chairman of the Board of Regents serves as the chairman of the sub-committee and the secretary of the Board of Trustees as its secretary. Meeting are held upon the call of the chairman and secretary.

The Board of Trustees recommended to the 1975 Convention that the Evangelical Lutheran Synod Corporation assume the payment of the \$41,892 in repairs and improvements to the BLC property which had been paid by the Bethany Lutheran College Corporation over the past several years, and that the Synod assume the Bethany Lutheran College deficit for the fiscal year July 1, 1974, June 30, 1975 as well as the remaining deficit from previous years, (cf. Synod Report, 1975 p. 100). The Synod approved these recommendations (cf. Synod Report, 1975, p. 114, Res. 5).

The repair of the heating system in Old Main as authorized by the 1975 Synod Convention (cf. Synod Report, 1975, p. 114, Res. 5) was completed at the cost of \$21,662.57. Two related improvements were undertaken: Cement work on lower hall at a cost of \$1,699.50 and lower hall carpet at a cost of \$5,006.00. The total of the completed project was \$28,368.07.

After the library roof was repaired it was necessary to replace the library carpet. This cost \$2,976.65.

The Anderson Heating and Roofing Company was hired to replace the roof on the women's dormitory at a cost of \$9,975.00.

The dormitory in Old Main was completely redecorated at a cost of \$5,956.35.

Other miscellaneous improvements were done at a cost of \$7,134.49.

When added to the \$41,892 of improvements from previous years and the \$11,150 for replacing the library roof the total special allocations for Bethany Lutheran College in 1975 totaled \$107,452.56.

A list of "needed improvements" on the Bethany College property in the next few years was presented to the sub-committee and to the Board of Trustees by the Board of Regents, as follows:

1. Range hood in kitchen—\$7,000-8,000.
 2. a. Redecorating of present women's dorm. \$4,000.
b. Laundry room in Old Main dorm.
c. Furniture and carpet in lounge in Old Main dorm.
d. Furniture in Old Main dorm.
e. Additional furnishings for increased enrollment.
f. Security system for Old Main dorm.
 3. Campus entrance sign—\$1,500-2,000.
 4. Piano practice rooms (remodeling of music area) if done with our own people, not with big cost.
 5. Furniture and remodeling of cafeteria, lowering of ceiling with acoustical tile and something done with walls.
 6. Some furniture and carpeting in Viking Village.
 7. Repair blacktop, driveways and walks. Wait till 1977.
 8. Blacktop around Gym, should be done to lead moisture away from building.
 9. Floor in heating plant basement. Area unusable now \$2,000.
 10. Fence around soccer field, to prevent it being used by "drivers". 4 feet high chain link fence. ca. \$2,000.
 11. Stairs in Old Main carpeted. Would not need painting every year.
- The Trustees RESOLVED to "approve the priority list, 1-11, as listed, and authorized the immediate implementation of 1 and 2". The Board of Trustees must give further approval before any other of the above improvements can be implemented.

The Board was also apprised of the fact that the furnaces in the Gym are almost 20 years old and could fail at any time. Replacement of these would cost \$40-50,000.

The Trustees "RESOLVED that points 1-11 and the funding of new furnaces

for the Gym, when needed, be included in the Thankoffering (Bethany College Anniversary Thankoffering: cf. Synod Report, 1975, p. 115, Res. 6.) as needed improvements."

The Bethany College Anniversary Thankoffering authorized by the 1975 Convention (cf. Synod Report, 1975, p. 115, Res. 6.) was discussed and the Board of Trustees passed the following resolution for the Synod's consideration.

RESOLVED, that the Board of Trustees concur with the Board of Regents and recommend to the Synod that it reconsider its resolution of 1975 regarding "a special Bethany College Anniversary Thankoffering" (cf. 1975 Synod Report p. 115, Res. 6.) and recommend that the Synod undertake a thankoffering of \$500,000.00 part of which shall be used for a new building for Bethany Lutheran Seminary.

The sub-committee will continue to study the relationship of the Boards as well as their areas of responsibility.

ELS FOUNDATION:

The committee continues to try to make the ELS people conscious of the value of deferred giving. The balance in the Foundation is \$64,298.61 as of December 31, 1975.

The relationship between the ELS Foundation, the BLC Reserve Fund and gifts for Missions was discussed. The Foundation Committee was asked to meet with the Director of Development of BLC and the Field Secretaries of the Mission Board to discuss the possibility of a combined effort in the promotion of raising 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 \$100,000.00 with the Aid Association for Lutherans for Ascension Lutheran Church, Eau Claire, Wisconsin. This note was signed on March 3, 1976.

The Trustees also granted an additional \$4,000.00 loan from the Church Extension Fund to Ascension Lutheran Church for a one year period.

The Trustees are granting an additional loan of \$402.00 per month to Our Savior's Lutheran Church, Madison, Wisconsin during the year 1976.

The Mt. Olive Lutheran Church, Mankato, Minnesota was granted a \$5,000.00 Church Extension Loan and an \$8,000.00 loan from the Comprehensive Loan Plan. The loan from the Comprehensive Loan Plan is at 7%.

The Board approved the transfer of the obligations of Christ Lutheran Church, Sutherlin, Oregon from the Federation for Authentic Lutheranism to the Evangelical Lutheran Synod. The Board, therefore granted an \$18,195.28 loan to Christ Lutheran Church, Sutherlin, Oregon. Christ Lutheran Church is making payments of \$139.00 per month on this loan. Interest is at 7%.

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 serves as Church Extension Fund secretary.

The ELS Foundation committee consists of Mr. B. Bogeskov, chairman; the Rev. W. C. Gullixson, secretary; Mr. Harvey Bell and Mr. Lars Peterson, Prof. J. Moldstad is an advisor to this committee.

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

SYNOD PROPERTIES:

The George Tokheim 80 acre farm at Thor, Iowa was sold at auction on August 27, 1975 for \$2,070 per acre. Total sale was \$165,600.00.

Since Lakewood Lutheran Church completed its payments on its loan from the Synod, the title on the Lakewood property was transferred to Lakewood Lutheran Church.

\$8680.54 was spent for maintenance on the Synod residences during 1975. Dennis Natvig serves as the housing manager for the Board.

The Chris Faye residence at 825 East Main was purchased for \$35,000.00.

The Board rented a safe deposit box where the legal documents that pertain to our properties are stored.

The Board applied for and has received a "Non-profit Certificate of Authority" from the Department of State of the state of Colorado. This makes it possible for the Synod to own property and do business in the state of Colorado.

WILLS AND GIFTS:

A gift of \$53,100.00, to be used for home and foreign missions, was received from Mrs. Florence Fett, 713 Hyland Drive, Storm Lake, Iowa.

Mr. Ralph Sorenson gave 45½ acres of his land to the Evangelical Lutheran Synod, which in turn sold it to Oliver Sorenson, on a Contract for Deed, for \$800.00 per acre. The Synod received an \$11,000.00 down payment. The total gift will be \$36,400.00 plus interest, on the balance at 6%. The balance will be amortized in 10 annual payments beginning November 23, 1976.

Final settlement of \$500.00 was received from the Estate of Claus Sorum, Waterville, Iowa.

Final settlement of \$200.00 was received from the Ralph Edward Larson Estate.

A gift of \$15,000.00 of preferred stock in Metro Machine and Engineering Corporation was presented to the Foundation by Mr. B. Bogeskov.

Final settlement of \$5,000.00 was received from the Estate of Inga Ludvig, Lake Mills, Iowa. This was designated for Home Mission.

Alf Merseth, Secretary
Board of Trustees

MEMORIAL

February 29, 1976

The 59th Annual Convention of the Evangelical Lutheran Synod
Bethany Lutheran College
Mankato, Minnesota

Dear Brethren:

At its voters' meeting on February 29, 1976, St. Paul's Evangelical Lutheran Church, 2215 West North Avenue, Chicago, Illinois, adopted the following two resolutions which it submits as formal memorials.

Memorial I:

WHEREAS the Constitution of the Evangelical Lutheran Synod asserts that the Evangelical Lutheran Synod is the result of congregations having adopted a common constitution (Chapter II, par. 1: "The Synod consists of those congregations which have united by adopting this constitution."),
therefore,

BE IT RESOLVED, that the 59th Annual Convention of the Evangelical Lutheran Synod reaffirm the Evangelical Lutheran Synod as a creation of, and not on a level with, its member congregations.

Memorial II:

WHEREAS the Constitution of the Evangelical Lutheran Synod requires that a pastor, teacher, or other orthodox Lutheran Christian (Chapter II, par. 3) who has been admitted as a permanent member of the ELS "Submit to its constitution" (Chapter II, par. 5),
therefore,

BE IT RESOLVED, that the 59th Annual Convention of the Evangelical Lutheran Synod require all permanent members of the ELS to submit to the position of the Constitution of the Evangelical Lutheran Synod that the ELS is a creation of, and not on a level with, its member congregations.

Respectfully submitted,

St. Paul's Evangelical Lutheran Church
Chicago, Illinois
Ronald Painter, Secretary

MEMORIAL

March 28, 1976

Rev. George M. Orvick, President
Evangelical Lutheran Synod
2670 Milwaukee Street
Madison, Wisconsin 53704

Dear President Orvick,

At its meeting on March 28, 1976, St. Mark's Evangelical Lutheran Church, 1701 N. Tripp Avenue, Chicago, Illinois, adopted the following resolutions which it herewith submits to you as a formal memorial to the Evangelical Lutheran Synod's annual convention in June, 1976:

WHEREAS, in an article in the January 8, 1976, issue of the LUTHERAN SENTINEL, Vol. 59—No. 1, it is stated on page 6 that “. . . the private school has God and His gracious disposition in Christ to sinful man as its philosophy . . .”, we must object to this statement as being not factual. Roman Catholic schools, and the majority of private schools in the east and south, do not have “God and His gracious disposition in Christ to sinful man” as their philosophy. Some Lutheran and Baptist schools, no doubt, fit the description of private schools given in the SENTINEL, but this description does not fit private schools in general; and

WHEREAS, placing the United States and Russia together in the matter of channeling tax monies to the church-related schools (page 7) appears to be a case of trying to establish guilt by association, we must object to this lack of insight into the American principle of government disassociation with private schools. Spain, Rome, Northern Ireland and the Scandinavian countries, to mention a few, show the inadvisability of government support of parochial schools; therefore

BE IT RESOLVED, that we reject these statements.

WHEREAS, we disapprove of the publication on pages 36 and 37 of the LUTHERAN SENTINEL issue of February 12, 1976 (Vol. 59—No. 3) of the resolution from the Doctrinal Committee to the 1976 General Pastoral Conference of the Evangelical Lutheran Synod (which resolution was rejected by the Pastoral Conference before February 12, 1976) because it creates the impression that the Doctrinal Committee's recommendation was adopted by the Pastoral Conference, therefore

BE IT FURTHER RESOLVED that the editorial staff of the LUTHERAN SENTINEL be requested to be increasingly careful that statements appearing in the LUTHERAN SENTINEL be factual. (Any manual on the ethics of journalism available at any major library, will substantiate our view).

ST. MARK'S EVANGELICAL LUTHERAN CHURCH
Earl Janke, Secretary

BALANCE SHEET

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1975

EXHIBIT I

ASSETS

LIABILITIES AND FUND BALANCES

General and Church Extension Funds

CASH - On deposit	\$ 24,266.15	NOTES PAYABLE - Investment program	\$ 176,673.84
		ACCOUNTS PAYABLE - Expenses for year ended December 31, 1975	1,788.97
ACCOUNTS RECEIVABLE - Contributions and other income for year ended December 31, 1975	49,462.92	ACCUMULATED INTEREST PAYABLE	5,091.31
		UNEXPENDED RESTRICTED CONTRIBUTIONS:	
LOANS RECEIVABLE:		Nicaraguan Emergency Relief Fund	\$ 5,343.21
Church extension loans	\$ 45,942.44	Home Missions Fund	24,274.07
Comprehensive loan program	447,194.93	Missions Fund	46,628.95
Contracts for deed	<u>20,049.60</u>	Bethany Lutheran Seminary Fund	6,000.00
	513,186.97	Other	<u>2,443.95</u>
			84,690.18
OTHER INVESTMENTS - Stocks - Wisconsin Power & Light Co. (market value \$26,656.00)	35,476.00	MORTGAGES PAYABLE:	
		Bethany Lutheran College Library	80,123.05
BETHANY LUTHERAN COLLEGE (NOTE A)	2,865,924.05	Residences	51,070.29
		Church properties	<u>158,441.60</u>
RESIDENCES AND REAL ESTATE (NOTE B)	411,273.44		289,634.94
		Total Liabilities	557,879.24
DUE FROM EVANGELICAL LUTHERAN SYNOD FOUNDATION	1,368.62	FUND BALANCES - EXHIBIT II:	
		General Fund:	
		Unappropriated	\$3,080,984.71
		Appropriated - Christian service	<u>8,353.63</u>
		Church Extension Fund	3,089,338.34
			<u>253,740.57</u>
	<u>\$3,900,958.15</u>		<u>3,343,078.91</u>
			\$3,900,958.15

Evangelical Lutheran Synod Foundation

INVESTMENTS:		LIABILITIES:	
Savings account	\$ 20,650.12	Note payable - due on demand	\$ 3,000.00
Certificate of deposit plus accrued interest - due 5-22-76	10,307.06	Due to general fund	<u>1,368.62</u> \$ 4,368.62
U.S. Treasury Bills - \$20,000 due 1-22-76		REVOCABLE DEPOSIT - Received in 1974	11,000.00
(market value \$19,938.40)	19,360.00	FUND BALANCE - EXHIBIT II:	
Stocks:		Restricted:	
Imperial Financial Services Capital Fund		Missions Fund	\$ 10,000.00
(market value \$2,282.43)	3,350.05	Merle Haasen Seminary	
Metro Machine & Engineering Corp. - Preferred - donated value	15,000.00	Scholarship Fund	<u>5,000.00</u> 15,000.00
		Unrestricted	<u>38,298.61</u> <u>53,298.61</u>
	\$ 68,667.23		\$ 68,667.23

STATEMENT OF CHANGES IN FUND BALANCES

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1975

	GENERAL FUND			EVANGELICAL LUTHERAN SYNOD FOUNDATION		
	UNAPPROPRIATED	APPROPRIATED	CHURCH EXTENSION FUND	UNRESTRICTED	RESTRICTED	
		CHRISTIAN SERVICE			MISSIONS FUND	MERLE R. ASSEN SEMINARY SCHOLARSHIP FUND
BALANCES - December 31, 1974	\$3,100,720.54	\$ 9,091.63	\$ 252,640.57	\$ 18,898.61	\$ -	\$ -
ADD:						
Allocation from General Fund	-	-	1,100.00	-	-	-
Estates and contributions received for year:						
Cash	-	-	-	3,025.00	10,000.00	5,000.00
Stock - Metro Machine & Engineering Corp. - Preferred - donated value	-	-	-	15,000.00	-	-
Appropriation from General Fund - portion of unrestricted estates	-	-	-	1,375.00	-	-
Bethany Lutheran College net value adjustment at June 30, 1975 - Note A	53,241.00	-	-	-	-	-
	53,241.00	-	1,100.00	19,400.00	10,000.00	5,000.00
	3,153,961.54	9,091.63	253,740.57	38,298.61	10,000.00	5,000.00
DEDUCT:						
Excess of expenditures over income and appropriations for the year ended December 31, 1975	72,976.83	-	-	-	-	-
Christian service funds applied to current year	-	738.00	-	-	-	-
	72,976.83	738.00	-	-	-	-
BALANCES - December 31, 1975	\$3,080,984.71	\$ 8,353.63	\$ 253,740.57	\$ 38,298.61	\$ 10,000.00	\$ 5,000.00

SUMMARY OF FINANCIAL ACTIVITIES

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1975

INCOME

Contributions:

Budgetary:

Restricted	\$ 45,071.69	
Unrestricted	<u>304,250.62</u>	\$349,322.31

Non-budgetary - foreign missions		6,700.00
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Reserves - undesignated special contribution		10,250.00
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Estate and trust income:

Unrestricted	5,945.07	
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Restricted:

Merle R. Aasen Seminary

Scholarship Fund	\$ 5,000.00	
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Merle R. Aasen Estate -

for investment	10,000.00	
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Home missions	8,496.00	
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Bethany Lutheran College	16,992.00	
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Bethany Lutheran College

Reserve Fund	<u>18,496.00</u>	<u>58,984.00</u>	64,929.07
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For special purposes:

Bethany Lutheran College Food Fund, etc.	50.00	
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Bethany Lutheran College Scholarship Fund	155.00	
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Bethany Lutheran College Reserve Fund	1,097.56	
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Bethany Lutheran College Special	6,750.00	
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Bethany Lutheran Seminary - Scholarship Fund	440.00	
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Bethany Lutheran Seminary Loan Fund	100.00	
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Bethesda Lutheran Home	1,583.54	
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Evangelical Lutheran Synod Foundation	3,025.00	
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Faith Mission Society	693.74	
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Foreign missions	810.25	
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Missions	52,450.44	
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AAL special project - Central America	829.14	
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Language study - from AAL	1,400.00	
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"World Hunger"	11,213.15	
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Wisconsin Lutheran Child & Family Services	9.25	
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American Bible Society	5.00	
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Other	<u>38.94</u>	<u>80,651.01</u>
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Total contributions - carried forward		511,852.39
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SUMMARY OF FINANCIAL ACTIVITIES - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1975

Total contributions - brought forward			\$511,852.39
Income from investments:			
General Fund investments:			
Interest:			
Loans	\$ 6,957.82		
U. S. Treasury Bills	4,467.17		
Dividends	<u>2,383.36</u>	\$ 13,808.35	
E.L.S. Foundation investments:			
Interest	1,938.59		
Dividends	<u>80.03</u>	<u>2,018.62</u>	<u>15,826.97</u>
Total income from all sources			527,679.36
Less contributions and estates for special purposes			<u>146,335.01</u>
Total income available for current purposes - carried forward			381,344.35

SUMMARY OF FINANCIAL ACTIVITIES - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1975

Total income available for current purposes - brought forward	\$381,344.35
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EXPENDITURES

Bethany Lutheran College - regular	\$126,000.00	
- special	<u>107,452.56</u>	\$233,452.56
Bethany Lutheran Seminary		27,000.00
Home missions		64,070.81
Foreign missions:		
South America	46,335.97	
Central America	<u>23,185.52</u>	69,521.49
Education and youth		11,357.53
Christian service		10,320.81
Pension plan		2,880.00
Publications		4,031.82
Church Extension Fund allocation		1,100.00
Synod fund:		
BLC residences	9,107.43	
Interest	25,556.13	
Lutheran sentinel	13,682.02	
Group insurance	6,258.05	
Other	<u>30,161.23</u>	<u>84,164.86</u>
Total expenditures		508,499.88
Less expenditures financed by special funds:		
BLC - special	10,000.00	
Home missions	2,070.81	
Foreign missions:		
South America	9,835.97	
Central America	14,685.52	
Foundation interest for missions	500.00	
Appropriated balance for		
Christian service	738.00	
Lutheran Sentinel subscriptions	13,202.14	
Group insurance	2,042.06	
Lutheran Synod Quarterly		
subscriptions	410.70	
Annual reports and "Echo"	<u>2,068.50</u>	<u>55,553.70</u>

Expenditures financed by income available for current purposes	<u>452,946.18</u>
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Excess (deficiency) of income over expenditures - carried forward	(71,601.83)
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SUMMARY OF FINANCIAL ACTIVITIES - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1975

Excess (deficiency) of income over expenditures - brought forward	\$ (71,601.83)
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APPROPRIATIONS BY BOARD OF TRUSTEES

To Evangelical Lutheran Synod Foundation - portion of unrestricted estates	<u>(1,375.00)</u>
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(Deficiency) of income over expenditures and appropriations - decrease in General Fund Balance	<u>\$ (72,976.83)</u>
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STATEMENT OF CHANGES IN FINANCIAL POSITION

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1975

SOURCES OF FUNDS

Increase in investment program loans	\$ 20,978.98
Decrease in accrued interest receivable	983.09
Decrease in prepaid expense	511.12
Decrease in cash	22,168.64
Decrease in U. S. Treasury Bills	68,001.96
Church extension loans	18,215.01
Reduction in contracts for deed	3,246.12
Comprehensive loans paid	21,226.98
Decrease in accounts receivable	653.11
Increase in unexpended restructured contributions and reserves for special purposes	35,012.39
Increase in accrued interest payable	<u>459.76</u>

TOTAL SOURCES OF FUNDS

\$191,457.16DISPOSITION OF FUNDS

Excess of expenditures and appropriations over income	\$ 72,976.83
Add back appropriated fund balance applied which does not represent a source of funds	<u>738.00</u>
	73,714.83
Less allocation to Church Extension Fund which did not require an outlay of funds	<u>1,100.00</u>
	72,614.83
Increase in due from Evangelical Lutheran Synod Foundation	3,185.86
Decrease in accounts payable	383.85
Payments on mortgages	15,541.18
New church extension loans to churches	5,000.00
New comprehensive loans to churches	<u>94,731.44</u>

TOTAL DISPOSITION OF FUNDS

\$191,457.16

NOTES TO FINANCIAL STATEMENTS

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1975

- (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, 1975. The current, endowment and reserve funds of the College are not included in the assets of the Synod. The amount \$2,865,924.05 was determined as follows:

Per audit report of the College as of June 30, 1975:	
Total invested in plant	\$3,249,883.00
Less obligations of the plant fund (including \$85,262.00 shown as "Notes payable - Synod")	<u>464,082.00</u>
Total net investment in plant - June 30, 1975	2,785,801.00
December 31, 1975 value of obligation to Synod for mortgage on Memorial Library	<u>80,123.05</u>
	<u>\$2,865,924.05</u>

- (B) Residences and real estate have been stated at cost for acquisitions in 1966 and subsequent years. Acquisitions prior to 1966 are recorded at appraisal values. The values may be summarized as follows:

<u>VALUATION METHOD</u>	<u>NUMBER</u>	<u>AMOUNT</u>
Cost	7	\$ 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, 1975

	<u>TOTAL</u>	<u>BETHANY LUTHERAN COLLEGE</u>	<u>BETHANY LUTHERAN SEMINARY</u>	<u>HOME MISSIONS</u>	<u>FOREIGN MISSIONS</u>	<u>EDUCATION AND YOUTH</u>	<u>CHRISTIAN SERVICE</u>	<u>PENSION PLAN</u>	<u>PUBLI- CATIONS</u>	<u>CHURCH EXTEN- SION</u>	<u>SYNOD FUND</u>
Subsidies and payments:											
Direct:											
Regular	\$219,988.51	\$110,318.40	\$ 27,000.00	\$ 59,971.76	\$ -	\$ 8,860.35	\$ 9,858.00	\$ 2,880.00	\$ -	\$ 1,100.00	\$ -
Special	107,452.56	107,452.56	-	-	-	-	-	-	-	-	-
Mortgage:											
Principal	10,113.97	10,113.97	-	-	-	-	-	-	-	-	-
Interest	5,567.63	5,567.63	-	-	-	-	-	-	-	-	-
Annual reports and											
"Convention Echo"	4,422.11	-	-	-	-	-	-	-	-	-	4,422.11
Armed services, etc.	750.63	-	-	-	-	750.63	-	-	-	-	-
Automobile allowances, etc.	8,690.00	-	-	-	8,690.00	-	-	-	-	-	-
Board meetings and officers'											
expenses - administrative	14,786.51	-	-	4,099.05	-	1,746.55	462.81	-	736.36	-	7,741.74
Education allowances	9,045.63	-	-	-	9,045.63	-	-	-	-	-	-
Group insurance	7,845.05	-	-	-	1,587.00	-	-	-	-	-	6,258.05
Lutheran Sentinel	13,682.02	-	-	-	-	-	-	-	-	-	13,682.02
Lutheran Synod Quarterly	449.30	-	-	-	-	-	-	-	-	-	449.30
Miscellaneous	7,765.84	-	-	-	7,566.82	-	-	-	-	-	199.02
Travel	4,986.04	-	-	-	4,986.04	-	-	-	-	-	-
Printing or office expense	6,295.46	-	-	-	3,000.00	-	-	-	3,295.46	-	-
Salaries and allowances	35,826.00	-	-	-	34,426.00	-	-	-	-	-	1,400.00
Seminary allocation	220.00	-	-	-	220.00	-	-	-	-	-	-
Synod fund - other -											
Schedule B	50,612.62	-	-	-	-	-	-	-	-	-	50,612.62
Total expenditures -											
carried forward	\$508,499.88	\$233,452.56	\$ 27,000.00	\$ 64,070.81	\$ 69,521.49	\$ 11,357.53	\$ 10,320.81	\$ 2,880.00	\$ 4,031.82	\$ 1,100.00	\$ 84,764.86

EXPENDITURES AND INCOME - CONTINUED

SCHEDULE A

(Page 2 of 2)

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1975

	TOTAL	BETHANY LUTHERAN COLLEGE	BETHANY LUTHERAN SEMINARY	HOME MISSIONS	FOREIGN MISSIONS	EDUCATION AND YOUTH	CHRISTIAN SERVICE	PENSION PLAN	PUBLI- CATIONS	CHURCH EXTEN- SION	SYNOD FUND
Total expenditures - brought forward	\$508,499.88	\$233,452.56	\$ 27,000.00	\$ 64,070.81	\$ 69,521.49	\$ 11,357.53	\$ 10,320.81	\$ 2,880.00	\$ 4,031.82	\$ 1,100.00	\$ 84,764.86
Restricted receipts:											
BLC special	10,000.00	10,000.00	-	-	-	-	-	-	-	-	-
Home missions	2,070.81	-	-	2,070.81	-	-	-	-	-	-	-
Foreign missions - non-budgetary	24,521.49	-	-	-	24,521.49	-	-	-	-	-	-
Foundation interest for missions	500.00	-	-	500.00	-	-	-	-	-	-	-
Appropriated balance for Christian service	738.00	-	-	-	-	-	738.00	-	-	-	-
Lutheran Sentinel	13,202.14	-	-	-	-	-	-	-	-	-	13,202.14
Group insurance	2,042.06	-	-	-	-	-	-	-	-	-	2,042.06
Lutheran Synod Quarterly Annual reports and "Convention Echo"	410.70	-	-	-	-	-	-	-	-	-	410.70
	2,068.50	-	-	-	-	-	-	-	-	-	2,068.50
	55,553.70	10,000.00	-	2,570.81	24,521.49	-	738.00	-	-	-	17,723.40
Expenses to be financed by budgetary contributions	452,946.18	223,452.56	27,000.00	61,500.00	45,000.00	11,357.53	9,582.81	2,880.00	4,031.82	1,100.00	67,041.46
Budgetary contributions:											
Restricted	45,071.69	2,662.26	6,684.64	23,790.22	11,345.99	114.71	387.87	-	-	86.00	-
Unrestricted-allocated	304,250.62	123,337.74	20,315.36	37,709.78	33,654.01	11,242.82	9,194.94	2,880.00	4,031.82	1,014.00	60,870.15
	349,322.31	126,000.00	27,000.00	61,500.00	45,000.00	11,357.53	9,582.81	2,880.00	4,031.82	1,100.00	60,870.15
Excess (deficiency) of budgetary contributions over expenditures	(103,623.87)	\$(97,452.56)	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$(6,171.31)
Other income available for current purposes:											
Reserves - undesignated											
special contribution	10,250.00										
Estates and trust income	5,945.07										
Income from investments	15,826.97										
	(71,601.83)										
Less appropriations	1,375.00										
Decrease in General Fund Balance	\$(72,976.83)										

SCHEDULE BEXPENDITURES - SYNOD FUND - OTHER

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1975

Archives committee		\$	211.50
Audit and legal			619.40
Catechism review committee			407.29
Coin folders			1,904.28
Evangelical Lutheran Synod Convention			3,114.43
Doctrinal committee			2,635.73
ELS and WELS Forum			467.49
ELS Foundation			166.49
Evangelism committee			369.06
Officers' assistance			2,315.00
Professors' equalization			888.00
Self study committee			30.00
Stewardship expenses			2,820.39
Bethany College residences and real estate expenses:			
Insurance	\$	1,237.46	
Repairs, etc.		6,713.93	
Taxes		<u>1,156.04</u>	9,107.43
Interest expense:			
Bethany College residences		3,445.72	
Church properties		12,368.62	
Investment program		<u>9,741.79</u>	25,556.13
Total - As shown on Schedule A			<u>\$ 50,612.62</u>

SCHEDULE CBALANCE SHEET - GENERAL AND CHURCH EXTENSION FUNDS - COMPARATIVE

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1975 and 1974

	DECEMBER 31,		INCREASE
	1975	1974	(DECREASE)
<u>ASSETS</u>			
Cash	\$ 24,266.15	\$ 46,434.79	\$ (22,168.64)
Accounts receivable	49,462.92	50,116.03	(653.11)
Prepaid expenses	-	511.12	(511.12)
U. S. Treasury Bills and accrued interest thereon	-	68,985.05	(68,985.05)
Loans receivable	513,186.97	456,143.64	57,043.33
Other investments	35,476.00	35,476.00	-
Bethany Lutheran College	2,865,924.05	2,822,797.02	43,127.03
Residences and real estate	411,273.44	411,273.44	-
Due from Evangelical Lutheran Synod Foundation	<u>1,368.62</u>	<u>-</u>	<u>1,368.62</u>
	<u>\$3,900,958.15</u>	<u>\$3,891,737.09</u>	<u>\$ 9,221.06</u>
<u>LIABILITIES AND FUND BALANCES</u>			
Notes payable - investment program	\$ 176,673.84	\$ 155,694.86	\$ 20,978.98
Accounts payable	1,788.97	2,172.82	(383.85)
Accrued interest payable	5,091.31	4,631.55	459.76
Unexpended restructured contributions	84,690.18	49,677.79	35,012.39
Mortgages payable	289,634.94	315,290.09	(25,655.15)
Due to Evangelical Lutheran Synod Foundation	<u>-</u>	<u>1,817.24</u>	<u>(1,817.24)</u>
	<u>557,879.24</u>	<u>529,284.35</u>	<u>28,594.89</u>
General Fund balance	3,089,338.34	3,109,812.17	(20,473.83)
Church Extension Fund balance	<u>253,740.57</u>	<u>252,640.57</u>	<u>1,100.00</u>
	<u>\$3,900,958.15</u>	<u>\$3,891,737.09</u>	<u>\$ 9,221.06</u>

SCHEDULE DCHURCH EXTENSION LOANS

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1975

	<u>TOTAL LOANS</u>	<u>BALANCE 12-31-74</u>	<u>NEW LOANS 1975</u>	<u>PAID 1975</u>	<u>TOTAL PAID</u>	<u>BALANCE 12-31-75</u>
<u>CONGREGATION</u>						
Central Heights - Mason City, Iowa	\$ 7,500.00	\$ 5,943.00	\$ -	\$ 32.00	\$ 1,589.00	\$ 5,911.00
Faith - St. Edward, Nebraska	4,000.00	4,000.00	-	-	-	4,000.00
Grace - Madison, Wisconsin	40,000.00	30,000.00	-	6,000.00	16,000.00	24,000.00
Lake Mills - Lake Mills, Iowa	3,000.00	1,200.00	-	300.00	2,100.00	900.00
Lakewood - Tacoma, Washington	35,000.00	9,883.01	-	9,883.01	35,000.00	-
Mount Olive - Mankato, Minnesota	15,000.00	5,000.00	5,000.00	1,000.00	6,000.00	9,000.00
Our Savior's - Bagley, Minnesota	2,000.00	1,200.00	-	200.00	1,000.00	1,000.00
Pinehurst - Eau Claire, Wisconsin	<u>11,097.50</u>	<u>1,931.44</u>	<u>-</u>	<u>800.00</u>	<u>9,966.06</u>	<u>1,131.44</u>
 TOTALS	 <u>\$117,597.50</u>	 <u>\$ 59,157.45</u>	 <u>\$ 5,000.00</u>	 <u>\$ 18,215.01</u>	 <u>\$ 71,655.06</u>	 <u>\$ 45,942.44</u>

COMPREHENSIVE LOAN PROGRAM

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1975

CONGREGATION	TOTAL LOANS	BALANCE 12-31-74	NEW LOANS 1975	PAID 1975	TOTAL PAID	BALANCE 12-31-75
Ascension - Eau Claire, Wisconsin	\$ 4,000.00	\$ -	\$ 4,000.00	\$ -	\$ -	\$ 4,000.00
Bethany - Ames, Iowa	33,877.57	33,777.57	-	-	100.00	33,777.57
Bethany - Princeton, Minnesota	5,000.00	3,725.00	-	400.00	1,675.00	3,325.00
Central Heights - Mason City, Iowa	27,125.00	25,599.27	-	120.00	1,645.73	25,479.27
Chittenango - Chittenango, New York	14,250.00	8,125.00	-	-	6,125.00	8,125.00
Christ - Sutherlin, Oregon	18,195.28	-	18,195.28	208.51	208.51	17,986.77
Concordia - Traverse City, Michigan	9,000.00	6,100.00	-	-	2,900.00	6,100.00
Faith - St. Edward, Nebraska	4,000.00	4,000.00	-	-	-	4,000.00
First - Suttons Bay, Michigan	10,000.00	-	10,000.00	532.32	532.32	9,467.68
Grace - Madison, Wisconsin	50,638.12	9,971.68	-	3,676.93	44,343.37	6,294.75
Heritage - Apple Valley, Minnesota	157,569.25	154,509.33	-	2,845.92	5,905.84	151,663.41
Lakewood - Tacoma, Washington	26,733.97	7,450.48	-	7,450.48	26,733.97	-
Mount Olive - Mankato, Minnesota	18,000.00	5,000.00	8,000.00	1,000.00	6,000.00	12,000.00
Our Savior - Madison, Wisconsin	7,369.00	-	7,369.00	-	-	7,369.00
Our Savior - Naples, Florida	47,167.16	-	47,167.16	1,262.78	1,262.78	45,904.38
Pilgrim - Waterloo, Iowa	<u>129,821.67</u>	<u>115,432.14</u>	<u>-</u>	<u>3,730.04</u>	<u>18,119.57</u>	<u>111,702.10</u>
	<u>\$562,747.02</u>	<u>\$373,690.47</u>	<u>\$ 94,731.44</u>	<u>\$ 21,226.98</u>	<u>\$115,552.09</u>	<u>\$447,194.93</u>

FINANCES

ACTION OF THE SYNOD

Resolution No. 1: Pension System and Annuity Plan

BE IT RESOLVED, *That the Synod adopt the report of the Board for Christian Service.*

Resolution No. 2: Anniversary Thankoffering

A. BE IT RESOLVED, *That the Synod reconsider its resolution of 1975 regarding "a special Bethany College Thankoffering" (cf. 1975 Synod Report p. 115, Res. 6, part A) with the view of bringing it into line with the following resolutions:*

WHEREAS, *By the grace of God our Synod was enabled to purchase Bethany Lutheran College in 1927, and therefore 1977 marks the fiftieth year in which, by His providence, God has permitted our Synod to enjoy the blessings of having its own college, and*

WHEREAS, *1977 also marks the thirtieth anniversary of the first graduating class of Bethany Lutheran Seminary, and*

WHEREAS, *The year 1978 will mark the 10th Anniversary of our Synod beginning work in the Latin American Mission Field, and*

WHEREAS, *Our Synod wishes to celebrate these three milestones in Christian education and missions in a manner both fitting and constructive,*

B. BE IT RESOLVED, *That the Evangelical Lutheran Synod give thanks and praise to the Lord of the Church for these most significant blessings, and*

C. BE IT FURTHER RESOLVED, *That the Synod solicit a special anniversary offering as a token of its thanksgiving to God, and*

D. BE IT FURTHER RESOLVED, *That the goal of \$600,000 be set for this offering, with 2/5 for quarters for the Seminary, 2/5 for the College (campus and academic improvements, scholarships, etc.) and 1/5 for Foreign Missions, and*

E. BE IT FURTHER RESOLVED, *That the offering be gathered during 1977, 1978, and 1979, and*

F. BE IT FURTHER RESOLVED, *That a special Thankoffering Committee to plan and carry out these resolutions be appointed by the President of the Synod as follows: one member from the Board of Regents, one member from the Board of Trustees, one member from the Board for Missions, and one member from the Synod-at-large, with the Stewardship Counsellor and the Director of Development of Bethany Lutheran College as advisory members.*

Resolution No. 3: Bequests and Gifts

BE IT RESOLVED, *That the Synod acknowledge with gratitude the following bequests and gifts: A gift of \$53,100.00 from*

Mrs. Florence Fett, Storm Lake, Iowa; A gift of 45½ acres of land, which has been sold by the Synod (the total gift will be over \$36,400.00) from Mr. Ralph Sorenson, East Grand Forks, Minn; A bequest of \$500.00 from the estate of Claus Sorum, Waterville, Iowa; A bequest of \$200.00 from the Ralph Edward Larson estate; A gift of \$15,000.00 of preferred stock in Metro Machine and Engineering Corporation from Mr. B. Bogeskov, Minneapolis, Minn; and a bequest of \$5,000.00 from the estate of Inga Ludvig, Lake Mills, Iowa.

Resolution No. 4: Report of the Board of Trustees

A. BE IT RESOLVED, *That the Synod approve the Report of the Board of Trustees (including the minutes, Church Extension, and Loan Program), and*

B. BE IT FURTHER RESOLVED, *That the Synod approve the Treasurer's Report subject to Audit.*

Resolution No. 5: Report of the Board for Stewardship

WHEREAS, *God has so richly blessed us as a Synod in helping us to surpass our 1975 Synodical Budget by \$24,617.52, and*

WHEREAS, *The Board for Stewardship has recommended and distributed a fine Stewardship Program for 1976 entitled "Freedom and Responsibility", and*

WHEREAS, *We realize that we must not rest on our past accomplishments but strive for ever greater stewardship sanctification,*

A. BE IT RESOLVED, *That we thank God for moving the hearts of the people to contribute so generously to our Synod in the past year, and*

B. BE IT FURTHER RESOLVED, *That the Board for Stewardship be encouraged to develop programs, similar to the ones used in the past years, for the presentation of future synodical budgets, and*

C. BE IT FURTHER RESOLVED, *That the Synod approve the Report of the Board for Stewardship with the addition of \$15,110 to the Proposed Budget for 1977, resulting in the allocation being as follows:*

<i>Bethany Lutheran College</i>	<i>\$155,500.00</i>
<i>Bethany Lutheran Seminary</i>	<i>48,000.00</i>
<i>Christian Service</i>	<i>19,000.00</i>
<i>Church Extension</i>	<i>1,000.00</i>
<i>Education and Youth</i>	<i>14,000.00</i>
<i>Foreign Missions</i>	<i>76,110.00</i>
<i>Home Missions</i>	<i>75,000.00</i>
<i>Publications</i>	<i>3,500.00</i>
<i>Synod Fund</i>	<i>50,000.00</i>
<i>TOTAL BUDGET</i>	<i>442,110.00</i>

D. BE IT FURTHER RESOLVED, *That the first \$15,000.00*

of the Foreign Mission share of the upcoming Thankoffering be allocated to the Synodical Budget and applied to the current expense budget for Foreign Missions.

Resolution No. 6: Report of Laymen's Delegates Equalization Fund

A. BE IT RESOLVED, *That the Synod approve the Report of the Laymen's Delegates Equalization Fund, and*

B. BE IT FURTHER RESOLVED, *That the Synod approve the Equalization Committee's previous increase of equalization for 1976, and*

C. BE IT FURTHER RESOLVED, *That the Equalization Committee be authorized to determine the needs and set the amount for equalization for next year.*

MISCELLANEOUS MATTERS
ACTION OF THE SYNOD

Resolution No. 1: Memorial from St. Paul's Evangelical Lutheran Church, Chicago, Ill.

WHEREAS, *The constitutional principles referred to in the memorial are not in dispute, and*

WHEREAS, *The phrase "not on a level with" is ambiguous, and*

WHEREAS, *The Doctrine Committee is currently studying the aspects of this question,*

BE IT RESOLVED, *That the Memorial be declined.*

Note: A negative vote was cast in the committee by Professor G. Reichwald.

Resolution No. 2: Report of The Committee on Worship

BE IT RESOLVED, *That the Synod encourage the Committee on Worship to continue its areas of study and report its findings to the Synod.*

Resolution No. 3: Report of Self-study Committee—Pastor/Teacher Vacancy in a Congregation

BE IT RESOLVED, *That the Synod adopt Resolution #1 of the Self-study Committee concerning the guidelines for use during vacancies with the following corrections:*

That III should read: The congregation should also consult with the Visitor in arranging a Call Meeting at which time he or his representative should be present to counsel with the congregation(s) and to submit a list of candidates which he has received from the President of the Synod. Nominations for Pastor may be made by the Congregation from the President's list or from the Clergy Roster of the Evangelical Lutheran Synod.

And in IV delete the word "through" and insert the phrase, "in consultation with".

Resolution No. 4: Report of the Self-study Committee—Board for Evangelism

BE IT RESOLVED, That the Synod adopt Resolution #2 of the Self-study Committee concerning the Guidelines for the Board for Evangelism.

Resolution No. 5: Report of Self-study Committee—Changes in the Doctrinal Committee Guidelines

A. BE IT RESOLVED, That the Synod adopt Resolution #3 of the Self-study Committee concerning the changes in the Doctrinal Committee Guidelines with the following changes.

WHEREAS, The Board for Theology and Church Relations appears to be a pretentious name, and

WHEREAS, The chief functions of this Committee are to study doctrinal trends and to assist the President of the Synod by advising him on doctrinal matters, and

WHEREAS, There is a need for conferring on doctrinal matters with other Lutheran Church bodies

B. BE IT RESOLVED, That the name be changed to the Doctrine Committee.

WHEREAS, Additional personnel may be needed on this Committee,

BE IT RESOLVED, That the President of the Synod may appoint up to (2) Ad Hoc advisory members.

Resolution No. 6: Report of the Self-study Committee—The Pastor's Proper Handling of a Call

BE IT RESOLVED, That the Synod adopt Resolution #4 of the Self-study Committee concerning the Pastor's proper handling of a call with the following correction that line 1 read "WHEREAS, a more courteous and uniform practice in these matters has long been needed."

Resolution No. 7: Report of the Self-study Committee—Synod's Relationship to its Executive Officers

BE IT RESOLVED, That the Synod adopt Resolution #5 of the Self-study Committee concerning the Guidelines for Synod's relationship to its Executive Officers.

Resolution No. 8: Report of the Self-study Committee—Synodical Discipline

WHEREAS, There is unclarity regarding the areas of jurisdiction and a definition of the term "suspension" in the Guidelines for the handling of discipline cases suggested by the Self-study Committee.

BE IT RESOLVED, That Resolution #6 of the Self-study

Committee concerning Synodical Discipline be referred back to the Self-study Committee for further clarification.

Resolution No. 9: Dates of the 60th Annual Convention

BE IT RESOLVED, That the 60th Annual Convention of the Evangelical Lutheran Synod and the 21st Annual Meeting of the Bethany Lutheran College Corporation be held June 19 to June 24, 1977 at Bethany Lutheran College, Mankato, Minnesota.

***GUIDELINES FOR
BETHANY LUTHERAN SEMINARY
ACTION OF THE SYNOD***

The following changes were adopted:

- A. I, A, add "essentially" to read "To train pastors essentially for the Evangelical Lutheran Synod."
- B. II, B, 1, change to read, "The Board shall accredit all candidates for graduation from the Seminary and shall approve them for calls into the ministry."
- C. II, C, 3. replace sentence with, "The Board shall coordinate the facilities, services, and administration of the Seminary and College."
- D. III, A, 1, d, change to read, "He shall subscribe to the Confessional standards of the Evangelical Lutheran Church, the Constitution, the By-laws and confessional principles of the Evangelical Lutheran Synod and shall so declare at the time of his installation."
- E. III, A, 2, b. strike "general" and "(as specified above in this document)"
- F. III, A, 2, c, change last sentence of this section to read, "He shall carry out the functions of an academic dean."
- G. III, A, 2, i, replace last sentence of this section with "He shall advise the Doctrine Committee and the President of the Synod of such communications."

RESOLVED, *that the Guidelines for Bethany Lutheran Seminary be adopted with the above adopted changes.*

MINUTES

ACTION OF THE SYNOD

Resolution No. 1: Secretary's Minutes

WHEREAS, *The Minutes Committee has heard the minutes of the Secretary of the Evangelical Lutheran Synod for Synod Sunday, June 20, 1976, and found them to be correct,*

BE IT RESOLVED, *That the Synod adopt the minutes as read.*

Resolution No. 2: Secretary's Minutes

WHEREAS, *The Minutes Committee has heard the minutes of the Secretary of the Evangelical Lutheran Synod for Monday, June 21, 1976, and found them to be correct,*

BE IT RESOLVED, *That the Synod adopt the minutes as read.*

Resolution No. 3: Secretary's Minutes

WHEREAS, *The Minutes Committee has heard the minutes of the Secretary of the Evangelical Lutheran Synod for Tuesday morning, June 22, 1976, and found them to be correct,*

BE IT RESOLVED, *That the Synod adopt the minutes as read.*

Resolution No. 4: Secretary's Minutes

WHEREAS, *The Minutes Committee has heard the minutes of the Secretary of the Evangelical Lutheran Synod for Tuesday afternoon, June 22, 1976, and found them to be correct,*

BE IT RESOLVED, *That the Synod adopt the minutes as read.*

Resolution No. 5: Secretary's Minutes

WHEREAS, *The Minutes Committee has heard the minutes of the Secretary of the Evangelical Lutheran Synod for Wednesday morning, June 23, 1976 and found them to be correct,*

BE IT RESOLVED, *That the Synod adopt the minutes as read.*

Resolution No. 6: Secretary's Minutes

WHEREAS, *The Minutes Committee has heard the minutes of the Secretary of the Evangelical Lutheran Synod for Wednesday afternoon and evening June 23, 1976, and found them to be correct,*

BE IT RESOLVED, *That the Synod adopt the minutes as read.*

Resolution No. 7: Secretary's Minutes

WHEREAS, *The Minutes Committee has heard the minutes of the Secretary of the Evangelical Lutheran Synod for Thursday morning, June 24, 1976 and found them to be correct,*

BE IT RESOLVED, *That the Synod adopt the minutes as read.*

Resolution No. 8: Secretary's Minutes

WHEREAS, *The Minutes Committee has heard the minutes of the Secretary of the Evangelical Lutheran Synod for Thursday afternoon, June 24, 1976, and found them to be correct,*

BE IT RESOLVED, *That the Synod adopt the minutes as read.*

Resolution No. 9: Secretary's Minutes

WHEREAS, *The Minutes Committee has heard the minutes of the Secretary of the Evangelical Lutheran Synod for Thursday evening June 24, 1976, and found them to be correct,*

BE IT RESOLVED, *That the Synod adopt the minutes as read.*

Resolution No. 10: Secretary's 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
	Clearbrook—Concordia	8 SW	8:00	F. Stubenvoll
	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
	Grygla—St. Petri	2 W	*	C. Wosje
	Hawley—Our Savior's		9:00	G. Guldberg
	Lengby—St. Paul's		11:00	F. Stubenvoll
	Oklee—Clearwater	8 N	*	C. Wosje
	Oklee—Oak Park	15 N	*	C. Wosje
	Trail—Mt. Olive		9:00	C. Wosje
	Trail—Nazareth	20 N	*	C. Wosje
	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

Central Circuit No. 2

MINNESOTA

Apple Valley—Heritage	13401 Fairgreen Ave.	10:30; S 9:30	E. Teigen
Gaylord—Norwegian Grove	6 S	*	Vacancy
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	10 W, 4 S	9:30	J. Smith
St. Peter—Norseland	10 NW	*	Vacancy

Southwestern Circuit No. 3

COLORADO

St. Andrew—Colorado Springs	731 Castle Rd.	*	P. Petersen
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MINNESOTA

Belview—Our Savior's		*	T. Skaaland
Belview—Rock Dell	4½ NE	*	T. Skaaland
Cottonwood—English		9:00	J. Krueger
Delhi—First		*	T. Skaaland
Jasper—Rose Dell Trinity		9:00; S 8:30	D. Lillegard
Luverne—Bethany	720 N. Kniss	10:30; S 10:00	D. Lillegard
Tracy—Zion	2nd & Emory	11:00; S 10:45	J. Krueger

NEBRASKA

Belgrade—Peace	7 SW	*	R. Reimer
Cedar Rapids—St. John's		*	R. Reimer

St. Edward—Faith	6th & Water	10:00	D. Schlicht
SOUTH DAKOTA			
Sioux Falls—Bethel	1200 Covell Ave. S.	10:45; S 8:30	W. Gullixson
Volga—Oslo	7 S	8:30; S 10:45	W. Gullixson
TEXAS			
San Antonio—Faith	10518 Gulfdale	10:15	N. Harstad

Southern Circuit No. 4

IOWA

Ames—Bethany	3219 Diamond St.	10:30	C. Morales
Calmar—Trinity	Charles & Clark Sts.	*	H. Larson
Forest City—Forest	10th & M	11:00; S 10:30	J. Shep
Lake Mills—Lake Mills	1st N. & Grant	8:15	A. Merseth
Lake Mills—Lime Creek	4 N, 1 W	9:30 or 11:00	A. Merseth
Lawler—Saude	10 N, 1 W	*	G. Gullixson
Mason City—Central Heights	1819 S. Coolidge	9:00; S 10:30	Vacancy
New Hampton—Jerico	9 N, 3 E	*	G. Gullixson
New Hampton—Redeemer	Sherman & Court	*	H. Larson
Northwood—First Shell Rock	Central & 15th	11:00	A. Merseth
Northwood—Somber	10 W, 1 S	9:30 or 11:00	A. Merseth
Parkersburg—Faith	608 6th St.	10:30	E. Buhr
Riceville—Immanuel		8:45	A. Merseth
Scarville—Center	5 S	*	P. Haugen
Scarville—Scarville		*	P. Haugen
Thompson—Zion		9:30; S 9:00	J. Shep
Thornton—Richland	300 Elm St.	10:30; S 9:00	Vacancy
Waterloo—Pilgrim	3815 Ansborough	10:00; S 9:00	J. Olsen
Waterville—E. Paint Creek	2 N	*	M. Tweit
Waukon—W. Paint Creek	6 E	*	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	8:30	W. Meier
Hartland—Hartland		11:00	R. Mathison
Manchester—Manchester		9:45	R. Mathison

Lake Michigan Circuit No. 5

ILLINOIS

Chicago—St. Mark's	1701 N. Tripp	10:30	A. Strand
Chicago—St. Paul's	2215 W. North	10:45	Vacancy
Lombard—St. Timothy's	547 No. Main	8:00 & 10:30; S 8:00 & 9:30	J. Schmidt

MICHIGAN

Alpena—Faith	9th & Cavanaugh	11:00	R. Carter
E. Jordan—Faith	5 E on Wilson Rd.	11:15	F. Schmugge
Hillman—Faith	218 M—32 E	9:00	R. Carter
Holton—Holton	7594 Brickyard Rd.	10:15	H. Behrens
Petoskey	Public Library	9:00	F. Schmugge
Suttons Bay—First	321 St. Mary's	9:00	H. Vetter
Traverse City—Concordia	10th & Wadsworth	10:45	H. Vetter

WISCONSIN

Amherst Junction—Our Savior's	4 NE	10:30	L. Scheelk
Ashland—First English	7th & Vaughn	9:30	Vacancy
Bloomer—Good Shepherd	1504 Wine	11:00	W. Granke
Clintonville—St. Paul's	N. Park & Anne	10:30	P. Schneider
Cottage Grove—W. Koshkonong	8 SE	10:00; S 9:30	N. Madson

Eau Claire—Ascension	1500 Petersen	9:00	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
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; S 9:00	A. Kuster
Marinette—First Trinity	920 Wells	8:00 & 10:00	E. Stubenvoll
Okauchee—Holy Trinity	35181 Wisconsin Ave.	7:45 & 10:15	R. McMiller
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
Vero Beach—Grace	2126 17th Ave.	10:00	L. Gerbhardt

GEORGIA

Savannah—Christ	316 Tibet Ave.	11:00	P. Jecklin
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MASSACHUSETTS

Brewster—Trinity	Rt. 6A & Lower Rd.	10:30	M. Harstad
Burlington—Pinewood	Pine Glen School	10:45; S 10:00	P. Madson

NEW YORK

Cazenovia—Mission		10:30	J. Petersen
Chittenango—Chittenango	Genesie St.	9:45	J. Petersen
Rochester—Indian Landing	650 N. Landing Rd.	11:00; S 10:30	J. Petersen

Pacific Circuit No. 7

CALIFORNIA

Bell Gardens— Christ the King	6541 Eastern Ave.	10:15	R. Yount
Bishop—Our Savior	Home & Elm Sts.	11:00	E. Ekhoﬀ

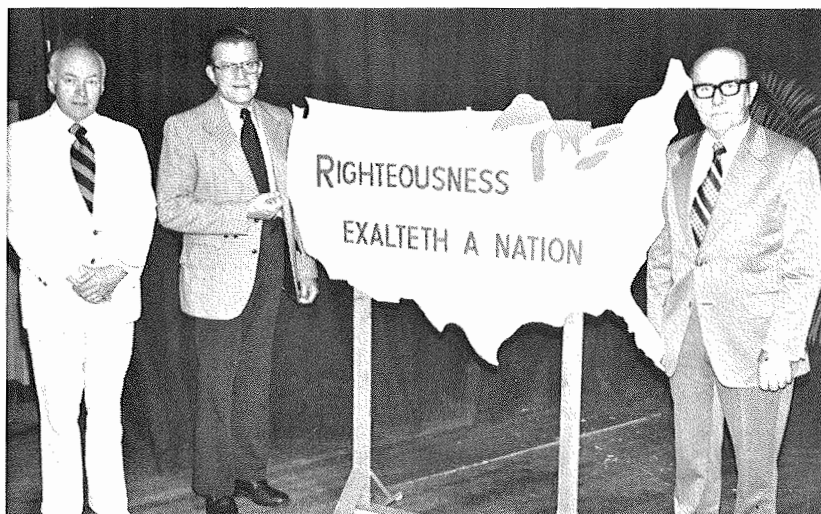
OREGON

Myrtle Creek—St. Matthew	Rt. 1, Box 162A	11:00	W. Pultz
Sutherlin—Christ	P.O. Box 679	11:00	W. Pultz

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	W. McMurdie

*Consult pastor.



Rev. W. Petersen, Pres., Rev. H. Handberg, Vice President, and Rev. Alf Merseth, Sec. L. Meyer, Treas. not pictured.

THE OFFICERS OF THE EVANGELICAL LUTHERAN SYNOD

President	The Rev. Wilhelm Petersen 5530 Englewood Drive, Madison, Wisconsin 53705
Vice President	The Rev. Hugo Handberg 12201 South "B" Street, Tacoma, Washington 98444
Secretary	The Rev. Alf Merseth 106 13th Street South, Northwood, Iowa 50459
Treasurer	Mr. Leroy W. Meyer 1038 South Lewis Avenue, Lombard, Illinois 60148

THE BOARD OF TRUSTEES

(2 years, elected 1976)

The Rev. Wilhelm Petersen	Chairman
The Rev. Alf Merseth	Secretary
Mr. Leroy W. Meyer	Treasurer

(3 years, elected 1974)

Mr. Harvey Roberson, Route 1, Elma, Iowa 50628
Mr. Ralph Sorenson, Fisher, Minnesota 56723

(3 years, elected 1975)

Mr. Bernard Bogeskov, 8001 Wallace Road, Eden Prairie, Minnesota 55343
Mailing Address: P.O. Box 20010, Bloomington, Minnesota 55420
Mr. Harvey Bell, Hartland, Minnesota 56042

(3 years, elected 1976)

The Rev. Paul Haugen, Box 56, Scarville, Iowa 50473
Mr. Albin Levorson, Northwood, Iowa 50459
(Advisory Member: The Rev. Hugo Handberg, Vice President)

WISCONSIN CORPORATION BOARD OF TRUSTEES

The Rev. Wilhelm Petersen
The Rev. Alf Merseth
The Rev. Paul Haugen
Mr. Leroy Meyer
Mr. Albin Levorson

Mr. Harvey Roberson
Mr. Ralph Sorenson
Mr. Bernard Bogeskov
Mr. Harvey Bell

BETHANY LUTHERAN COLLEGE, INCORPORATED

GENERAL OFFICERS

President The Rev. Wilhelm Petersen
Vice President The Rev. Hugo Handberg
Secretary The Rev. Alf Merseth

BOARD OF REGENTS

(3 years, elected 1974)

The Rev. M. E. Tweit, Route 1, Box 16, Waterville, Iowa 52170
Mr. William Overn, 1459 Lone Oak Road, St. Paul, Minnesota 55111
The Rev. Richard Newgard, 1711 Plainview Lane, Albert Lea, Minnesota 56007

(3 years, elected 1975)

The Rev. Erling Teigen, 13463 Fernando Avenue, Apple Valley, Minnesota 55124
Mr. Adolph Jungemann, Route 3, Box 129, Sioux Falls, South Dakota 57106
Dr. Donald Peterson, 218 Richland Lane, Madison, Wisconsin 53705

(3 years, elected 1976)

Mr. Ernest Geistfeld, 1014 West Fairview, Luverne, Minnesota 56156
Mr. Donald Larson, 5340 North Lilac, Minneapolis, Minnesota 55430
The Rev. Herbert Larson, Box N, Calmar, Iowa 52132

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. Rodger Dale
(1 year, elected 1976) Alt. The Rev. Hans Theiste
3. Southwestern Circuit The Rev. Walter 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.
6. Atlantic Circuit The Rev. Joseph Petersen
Alt. The Rev. Paul Madson
7. Pacific Circuit The Rev. Hugo Handberg
Alt. The Rev. William McMurdie

DOCTRINE COMMITTEE

(3 years, elected 1974)

Prof. J. B. Madson, 114 Echo Street, Mankato, Minnesota 56001

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

(3 years, elected 1975)

Prof. B. W. Teigen, 924 Plum Street, Mankato, Minnesota 56001

Mr. Albert Hammer, 532 North Ridgeland Avenue, Oak Park, Illinois 60302

(3 years, elected 1976)

The Rev. Warren Granke, 1500 Peterson Avenue, Route 1, Eau Claire, Wisconsin 54701

Dr. Willis Anthony, Route 3, Box 98, St. Peter, Minnesota 56082

COMMITTEE ON WORSHIP

(3 years, elected 1974)

The Rev. H. A. Theiste, 1500 Douglas Drive, Golden Valley, Minnesota 55422

(3 years, elected 1975)

The Rev. Norman Harstad, 12231 Ecksminster Drive, San Antonio, Texas 78216

(3 years, elected 1976)

Mr. Carl Bloedel, 4910 Joyce Lane, Brooklyn Center, Minnesota 55429

COLLOQUY COMMITTEE

The President of the Synod

The Vice President of the Synod

The Chairman of the Doctrine Committee

One layman from the Doctrine Committee (appointed by the President of the Synod)

The President of Bethany Lutheran Seminary

BOARD FOR MISSIONS

(3 years, elected 1974)

The Rev. Norman Madson, Route 1, Cottage Grove, Wisconsin 53527

The Rev. Steven Quist, 8525 27 Place North, New Hope, Minnesota 55427

Mr. Norman Werner, 9781 Bluebird Land, Coon Rapids, Minnesota 55433

(3 years, elected 1975)

The Rev. Rodger Dale, 1209 Marsh Street, Mankato, Minnesota 56001

Mr. Loyd Miller, 1825 Windom Way, Madison, Wisconsin 53704

(3 years, elected 1976)

Mr. Charles Zitzmann, 1195 Pleasant Valley Road, Route 1, West Bend, Wisconsin 53095

The Rev. David Lillegard, 735 North Freeman, Luverne, Minnesota 56156

BOARD FOR EDUCATION AND YOUTH

(3 years, elected 1974)

Mr. Michael Butterfield, 913 Marsh Street, Mankato, Minnesota 56001

Mr. Silas Born, 2670 Milwaukee Street, Madison, Wisconsin 53704

The Rev. David Nelson, 212 Volk Street, Portage, Wisconsin 53901

The Rev. Paul Schneider, Route 1, Box 315, Shawano, Wisconsin 54166

(3 years, elected 1975)

Mr. Conrad Faugstad, Emmons, Minnesota 56029

Mr. Ronald Younge, 120 Long Street, Mankato, Minnesota 56001

Dr. Thomas Kuster, 317 Hollywood Avenue, New Ulm, Minnesota 56073

The Rev. John Shep, Box 42, Thompson, Iowa 50478

(3 years, elected 1976)
The Rev. Fred Theiste, 2120 Keith Street, Eau Claire, Wisconsin 54701
The Rev. Paul Anderson, 1288 Pleasant Valley Road, West Bend, Wisconsin 53095
Mr. Larry Rude, Route 2, Cambridge, Wisconsin 53523

BOARD FOR CHRISTIAN SERVICE

(3 years, elected 1974)
The Rev. G. A. R. Gullixson, Route 1, Box 103, Lawler, Iowa 52154
Prof. Norman Holte, 925 Marsh Street, Mankato, Minnesota 56001
Mr. Emmett Norell, Route 1, Box 220, Mankato, Minnesota 56001
(3 years, elected 1975)
Mr. Lester Amundson, 402 10th St. North, Northwood, Iowa 50459
The Rev. Elroy Buhr, 502 First Street, Parkersburg, Iowa 50665

BOARD FOR PUBLICATIONS

(3 years, elected 1974)
Mr. Allan Natvig, 2020 State Street, Cedar Falls, Iowa 50613
Mr. Robert Deering, 1122 Nichols Road, Madison, Wisconsin 53704
(3 years, elected 1975)
The Rev. John Krueger, Box 37, Cottonwood, Minnesota 56229
(2 years, elected 1976)
The Rev. Walther Gullixson, 813 South Willow Avenue, Sioux Falls, S. Dakota 57104
(3 years, elected 1976)
The Rev. A. V. Kuster, 5314 Spicebush Lane, Madison, Wisconsin 53714
Prof. Sigurd Lee, 225 Hinckley Street, Mankato, Minnesota 56001

BOARD FOR STEWARDSHIP

(3 years, elected 1974)
The Rev. Paul Petersen, 2006 Snyder Avenue, Colorado Springs, Colorado 80909
Mr. Ernest Geistfeld, 1014 West Fairview, Luverne, Minnesota 56156
(3 years, elected 1975)
The Rev. Wayne Halvorson, 469 18th Avenue North, E. Grand Forks, Minnesota 56721
Mr. Carl Meyers, 4312 Ash Grove, Sioux Falls, S. Dakota 57104
(3 years, elected 1976)
Prof. Paul Helland, 126 Eastwood Drive, Mankato, Minnesota 56001
(Ex officio member: The Treasurer of the Synod)

EQUALIZATION COMMITTEE

(3 years, elected 1974)
Mr. Stanley Reinholtz, 444 North Blackhawk Avenue, Madison, Wisconsin 53705
(3 years, elected 1975)
The Rev. Mark Marozick, 224 2nd Street Northeast, Box 356, Mayville, N. Dakota 58257
(3 years, elected 1976)
Mr. George Cooper, 1617 Ellen Avenue, Madison, Wisconsin 53716

EVANGELISM COMMITTEE

(1 year, elected 1976)
Mr. Dale Woolsey, 2320 Walnut Grove Lane, Wayzata, Minn. 55391

(2 years, elected 1976)
The Rev. Wayne Dobratz, 804 South 6th Street, Princeton, Minnesota 55371
(3 years, elected 1976)
The Rev. Steven Quist, 8525 27 Place North, New Hope, Minnesota 55427

NOMINATIONS COMMITTEE FOR 1977 CONVENTION

(1 year, elected 1976)

The Rev. A. V. Kuster
The Rev. George Orvick
The Rev. Warren Granke
The Rev. Victor Theiste
Mr. Lenwick Hoyord, Iola, Wisconsin 54945
Mr. Everett Schumacher, 305 Euclid, Crookston, Minn. 56716
Mr. Howard Hougan, 4600 Schofield, Madison, Wis. 53704
Mr. Tosten Skaaland, 645 2nd St. S.W., Perham, Minn. 56573

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

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

Send inquiries to:

EVANGELICAL LUTHERAN SYNOD FOUNDATION

813 South Willow Avenue

Sioux Falls, South Dakota 57104

PAROCHIAL REPORT FOR THE YEAR 1975

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	Calif.	Bishop	7	Our Savior	1	E. Ekhoﬀ	58	45	8	2		1	2	308			12	25	52	35			6	13	3	28					2	15,240	1,662	34,000	22,000	
2	Col.	Colorado Springs	3	St. Andrew	1	P. Petersen	43	35									7	35	16	36			3	16	3							2,803	200			
3	Fla.	Naples	6	Our Savior	1	G. Price	135	74	14	4	1		2	600	7	1	16	44	75	68			25	18	6	19					3	14,798	4,776	150,000	115,000	
4	Ga.	Savannah	6	Christ	2	Vacancy	60	42	7					245			20	13	53	19			2	10	2			2		4	5,423	847	50,000	2,931		
5	Ill.	Chicago	5	St. Marks	1	A. Strand	131	113	32	5			2	687	2	6	3	75	52	70			33	22	4					9	14,056	3,515	130,000			
6	Ill.	Chicago	5	St. Pauls	1	P. Jecklin	70	51	12	2			6	1,353	3	2	4	41	52	64	1		36	5	5	27				3	14,839		132,000			
7	Ill.	Lombard	5	St. Timothy	1	J. Schmidt	370	263	30	7	1	11	8	2,080	5	1	12	150	104	237		1	79	60	12	54		8		39	27,222	12,058	250,000	30,084		
8	Iowa	Ames	4	Bethany	1	C. Morales	78	43	15					243			9	21	52	40			15		5			1	6	7,703	211					
9	Iowa	Calmar	4	Trinity	1	H. Larson	100	86	21					346		4	7	38	52	43			7		3			1	5	12,500	2,050	45,000				
10	Iowa	Forest City	4	Forest	1	J. Shep	140	116	18	3	1	6	3	625	2	2	12	68	50	76			27	50	5	30			2	15	9,000	1,900	49,000			
11	Iowa	Lake Mills	4	Lake Mills	1	A. Merseth	150	115	31	7	1	5		436	2	3	11	79	50	69			38		7	50		1	16	9,400	3,500	60,000		1,875		
12	Iowa	Lake Mills	4	Lime Creek	1	A. Merseth	69	56	14	1				285	1	5	3	52	49	35			8		3			1	6	6,300	1,250	55,000				
13	Iowa	Lawler	4	Saude	1	G.A.R. Gullixson	122	99	33	4		1		578	1	2	8	57	51	67	11	1	2			2		2	7	13,242	3,380	165,000				
14	Iowa	Mason City	4	Central Heights	1	M. Teigen	124	85	30	1				383		4	2	32	61	44			15	13	5	30	2	6	1	17	5,238	468	60,000	31,580		
15	Iowa	New Hampton	4	Jericho	1	G.A.R. Gullixson	260	209	55	3		4	1	1,388	1	5	9	81	51	110			14		3				2	22	28,883	10,431	208,000			
16	Iowa	New Hampton	4	Redeemer	1	H. Larson	204	140	25	3		2	1	434	1	2	6	50	52	63			40		5	35	3		6	13,300	2,230	30,000				
17	Iowa	Northwood	4	First Shell Rock	1	A. Merseth	146	117	30	1				380	1		11	41	51	40			26		5	19			7	9,400	3,000	90,000				
18	Iowa	Northwood	4	Somber	1	A. Merseth	46	42	16	1		2		257			3	27	50	29			1		1			1	2	5,468	2,518	40,000				
19	Iowa	Parkersburg	4	Faith	2	EiRoy Buhr	168	142	34	1	1	2	1	478	2	1	11	54	54	91			29	7	10	23			13	16,501	2,067	112,900	33,000			
20	Iowa	Riceville	4	Immanuel	1	A. Merseth	53	30	11	5	1			202			10	29	48	35			13		3	17			1	2,500	900	10,000				
21	Iowa	Scarville	4	Center	1	P. Haugen	103	92	43			3		197	1	1	3	50	46	30			2		4	5			10	15,560	2,183	50,000				
22	Iowa	Scarville	4	Scarville	1	P. Haugen	99	73	32	1		2		410	1	2	3	85	46	69	9	1	7		1			2	11	22,752	5,746	75,000				
23	Iowa	Thompson	4	Zion	1	J. Shep	122	103	26	2			3	700	1	1	13	60	50	86			20	25	5	10			3	11	12,000	2,000	55,000			
24	Iowa	Thornton	4	Richland	1	M. Teigen	204	163	45	13		2		735		4	10	56	51	75			18	13	4	21		1	19	26,560	8,745	90,000				
25	Iowa	Waterloo	4	Pilgram	1	Vacancy	182	83	21	2		7		481	1	1	15	64	52	84			46	25	9	42	18	3	10	13,816	4,320	175,000	112,000			
26	Iowa	Waterville	4	East Paint Creek	1	M. Tweit	78	67	26			2	1	356	2		4	25	26	54			16		3	16		2	4	8,275	3,235	68,000				
27	Iowa	Waukon	4	West Paint Creek	1	M. Tweit	51	40	16			1		221		2	6	49	24	64									4	7,415	1,783	63,000				
28	Mass.	Brewster	6	Trinity	1	M. Harstad	64	41	13	2				349	1	1	12	22	52	51			22	18	8				1	12,416	816	141,800				
29	Mass.	Burlington	6	Pinewood	1	P. Madson	106	80		1		3	2	336		1	3	24	51	38			16	8	5				4	20,400	3,200	220,000	40,000			
30	Mich.	Alpena	5	F																																

BETHANY LUTHERAN COLLEGE

734 Marsh Street
Mankato, Minnesota 56001



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