



THE
43rd

REGULAR CONVENTION

OF THE

EVANGELICAL

LUTHERAN SYNOD



BETHANY LUTHERAN COLLEGE
AND SEMINARY

Mankato, Minnesota

June 21-26

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Essay: "Ye Shall Be Witnesses Unto Me"

The Rev. H. A. Theiste



43rd REPORT
REGULAR CONVENTION
(RECESSED)
EVANGELICAL LUTHERAN SYNOD

and the
FOURTH ANNUAL MEETING OF THE
BETHANY LUTHERAN COLLEGE AND SEMINARY
CORPORATION

Compiled by
W. C. GULLIXSON, Secretary

HELD AT
Bethany Lutheran College
and Seminary
Mankato, Minnesota
June 21-26, 1960

THE CONVENTION IN ACTION



President M. E. Tveit, Secretary W. C. Gullixson, and a convention committee representative, Pastor J. B. Madson.



Pastors and Delegates in session.

THE OPENING AND ORGANIZATION OF THE CONVENTION

The new Auditorium-Gymnasium on the Bethany College campus, Mankato, Minnesota, was the scene of the opening service of the 43rd Regular Convention of the Evangelical Lutheran Synod. Prof. M. H. Otto of our Bethany Seminary delivered the sermon on the basis of Matthew 28, 18-20, emphasizing the theme of the convention, "Ye shall be Witnesses unto Me." The Rev. Hugo Handberg served as liturgist. The following hymns were sung by the assembly: "O Holy Spirit Grant us Grace", "Awake Thou Spirit Who Didst Fire," "O Spirit of the Living God," and "God's Word is Our Great Heritage." The Rev. G. A. R. Gullixson accompanied the singing at the piano. The Synodical Order of Service was followed.

Prof. Otto called attention to some of the disturbances in the world today and the tensions resulting therefrom, and pointed out that the church is in turmoil in every age. The Lord Jesus Himself indicated that we Christians are not to expect peace in this world. Although the prospects for our convention appear gloomy, they need not lead to despair or disheartenment. The Savior assures us "Be of good cheer, I have overcome the world."

"Why ought we be always abounding in our work as a Christian Church?" was answered by Prof. Otto when he showed that we are to share the truth of God's Word with our fellow men as Jesus commanded. We are both to preserve this truth from error and be most aggressive in preaching it to others, remembering Who it is that has given us our task. He is our mighty, loving, sympathetic Lord and King; who can prevail over us and our work in His name? Shall we fear when our Savior is at our side? "Lo, I am with you alway even unto the end of the world." He promises that the gates of hell shall not prevail against His Church. Dare we think that Christ cannot defend us and prosper the work He has given us to do? Will Jesus be unable to free the Church under tribulations? Let us be confident our gracious Lord and King will give us the grace necessary for our task. "The Lord is the strength of my life, of whom shall I be afraid?" Psalm 27, 1.

Pastor Hugo Handberg spoke in behalf of Mt. Olive Lutheran Church and Mankato, Minnesota, welcoming the pastors, delegates, and friends to the convention.

President B. W. Teigen of our Bethany Lutheran College also welcomed the convention and offered the facilities of the college for a profitable and pleasant stay.

Hearty thanks were extended by the President, M. E. Tweit, to Pastor Handberg and President Teigen for their words of welcome, and he expressed appreciation for the preparations that had been made to help assure a profitable and comfortable convention.

The Secretary read the roll call of pastors and professors in the

opening session of the convention. There were 38 of the 46 Permanent Members present (later 40 out of 43). Twelve Permanent Advisory Members responded (later 14 out of 17). A total of 53 were recorded, 6 were absent.

Delegates representing member congregations of the Synod numbered 43 on the first day. Later 83 delegates and 5 alternates were seated by the convention.

The 43rd Regular Convention of the Evangelical Lutheran Synod and the 4th Annual Convention of the Bethany Lutheran College and Seminary Corporation was declared to be in session by the President, Pastor M. E. Tweit.

The President's Annual Message and Report were read, the convention committees were elected and the committee work was assigned. A Synodical Membership Committee #18 was established to consider withdrawals of pastors and congregations. Some convention committees met on Monday to consider work assignments, by request of the President.

Roll Call

A. PERMANENT MEMBERS

Pastors Serving Member Congregations: T. Aaberg, J. Anderson, P. Anderson, G. Becker, R. Branstad, H. Bremer, M. Dale, S. Dorr, G. Guldberg, G. Gullixson, W. Gullixson, H. Handberg, N. Harstad, N. Hilton, S. Holt, H. Larson, S. Lee, J. Madson, P. Madson, A. Merseth, J. Moldstad, R. Moldstad, R. Newgard, N. Oesleby, K. Olmanson, G. Orvick, J. Petersen, P. Petersen, D. Pfeiffer, H. Preus, A. Schulz, G. Schweikert, T. Teigen, H. Theiste, V. Theiste, M. Tweit, E. Unseth, L. Vangen, G. Weseloh, F. Weyland, P. Ylvisaker.

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

Pastors Serving Non-Member Congregations or Groups: A. Harstad, W. Petersen, R. Ude.

Pastors Emeriti: H. Ingebritson, J. Unseth.

Professors: C. Faye, R. Honsey, I. Johnson, O. Levorson, G. Lillegard, N. Madson, D.D., M. Otto, G. Reichwald, B. Teigen, Pres.

Excused for Full-Time Absence From The Convention

The Rev. N. A. Madson, Jr.

Excused for Part-Time Absence, Late Arrival or Early Departure

Pastors: N. Hilton, S. Dorr, J. G. Anderson, Herbert Larson.

Delegates: E. Engebretson, W. Meyer, A. Spellerberg, E. Furholmen.

Visitor Recognized by the Chairman

The Rev. Per Overland of Norway.

Guests of the Convention Invited to Speak on Doctrinal Affairs

The Rev. Arthur Drevlow, St. James, Minn.

The Rev. Oscar Naumann, President of the Wisconsin Evangelical Lutheran Synod



The Rev. Paul Madson



The Rev. Stanley Holt

Pastors Admitted Into Membership With The Synod

The Rev. Paul Madson, Thompson, Iowa
The Rev. Stanley Holt, Jerico, Iowa

1960 Representatives Present Eligible to Vote

PASTOR	ADDRESS	CONGREGATION	DELEGATE
1. T. Aaberg	Scarville, Ia.	Scarville	Nels D. Faugstad Harry Olson Maynard Maakestad
2. J. Anderson	Scarville, Ia. Story City, Ia. Chicago, Ill.	Center Bethany St. Paul's	Walter Meyer Einar Engebretson
3. P. Anderson	Rochester, N. Y.	Indian Landing	Layton N. Northrup
4. G. Becker	Lake Mills, Ia.	Lake Mills	Harlan Levorson Ingvald Levorson Oliver Honsey
5. R. Branstad	Lake Mills, Ia. Minneapolis, Minn.	Lime Creek Fairview	S. Fernstad Norman Theiste
6. H. Bremer	Ellsworth, Minn.	Bethlehem	
7. M. Dale	Holton, Michigan	Holton	excused
8. S. Dorr	Princeton, Minn.	Our Savior's	Christ Knutson Alfred Abrahamson Robert Kirschbaum
9. G. Guldberg	Princeton, Minn. Bagley, Minn.	Bethany Concordia	Obert Thompson Wallin Thompson
10. G. Gullixson	Bagley, Minn.	Our Savior's	
11. W. Gullixson	Cottage Grove, Wis. Waterville, Ia.	W. Koshkonong E. Paint Creek	Palmer Dehli Oscar Jacobson Claus Sorum Oluf Gjeffe (alt. above) Carl Gilbertson
	Waukon, Ia.	W. Paint Creek	Norman A. Madson Sr. Milton Otto
12. H. Handberg	Mankato, Minn.	Mt. Olive	
13. N. Harstad	Belview, Minn. Belview, Minn. Delhi, Minn.	Our Savior's Rock Dell First	

14. N. Hilton	Sutton's Bay, Mich.	First Grace	
15. J. Jungemann	Elk Rapids, Mich.	Oslo	
16. H. Larson	Volga, S. D.	Clearwater	Maurice Lillo
17. S. Lee	Oklee, Minn.	Our Savior's	Alvin Mock
	Hawley, Minn.		Rudy Golkowski
	Audubon, Minn.	Immanuel	
18. J. Madson	Mayville, N. D.	First American	Earl Aasen
			Erling Vinje
	Sheyenne, N. D.	Holy Cross	
19. N. Madson, Jr.	Fosston, Minn.	Cross Lake	
	Trail, Minn.	Mt. Olive	
20. P. Madson	Forest City, Ia.	Forest City	Nick Lund
	Thompson, Ia.	Zion	R. W. Browning
			Melvin Kloppen
			Richard Thorland
21. A. Merseth	Ulen, Minn.	First So. Wild Rice	Ben Pollack
	Fertile, Minn.	First Evanger	Calvin Fevig
22. J. Moldstad	Thornton, Ia.	Richland	Lars Fosse
			Luther Younge
			Lavern Hiller
23. R. Moldstad	Lombard, Ill.	St. Timothy	Arthur Spellerberg
			Erik Furholmen
24. R. Newgard	Northwood, Ia.	First Shell Rock	Russell Harmon
	Northwood, Ia.	Somber	F. G. Torgerson
			Daniel Dahlby
			Odis Holstad
25. N. Oesleby	Madison, Wis.	Our Saviour's	Orlando E. Overn
			Oscar M. Wilson
26. K. Olmanson	Eau Claire, Wis.	Ascension	Loren Borgwardt
27. G. Orvick	Madison, Wis.	Holy Cross	Gene Hoyord
			Howard Hougan
28. J. Petersen	St. Peter, Minn.	Norseland	Owen Swenson
			Ingvald Annexstad
			Benmet Johnson, Alt.
29. P. Petersen	Luverne, Minn.	Bethany	Erling Hoiland
	Jasper, Minn.	Trefoldighed	Robert Erickson
			Holger Ausen
			Thomas Bieber
30. D. Pfeiffer	Boston, Mass.	Boston	
31. H. Preus	Cahmar, Ia.	Trinity	
32. A. Schulz	Tracy, Minn.	Zion	John F. Werner
			Stanley Gordon
33. G. Schweikert	E. Grand Forks, Minn.	River Heights	Roger L. Sorenson
			Gunder Sorenson
34. A. Strand	Chicago, Ill.	St. Mark's	H. C. Ziebarth
35. T. Teigen	Minneapolis, Minn.	Hiawatha	Wm. Overn
			James Geisendorfer
36. H. Theiste	Tacoma, Wash.	Parkland	Boyd Wernedahl
			Jerry Thorland
37. V. Theiste	Sioux Falls, S. D.	Bethel	W. Elmer Christiansen
			Roger Butterfield
38. M. Tweit	New Hampton, Ia.	Jerico	Lloyd Roberson
			Jeff A. Knutson
	Lawler, Ia.	Saude	Oscar Natvig
39. E. Unseth	Albert Lea, Minn.	Our Savior's	Alfred Pieper
			Rudolph Quill
40. L. Vangen	Eau Claire, Wis.	Concordia	Claude Bergum
41. G. Weseloh	Cottonwood, Minn.	English	Herman Frank
42. F. Weyland	Minneapolis, Minn.	Emmaus	Philip Pangrac
			Alf Vinje (alt. above)
			Rex May
			Roger Keske Alt.
43. P. Ylvisaker	Manchester, Minn.	Manchester	Oscar N. Knudson
	Hartland, Minn.	Hartland	Edwin J. Lebeck
			John Munson
			Martin Hendrickson
Vacant	New Hampton, Ia.	Redeemer	Severt Roberson
			John Weers
	Tacoma, Wash.	Lakewood	William A. Heidbreder
			Howard R. Marth
	Amherst Junction, Wis.	Our Savior's	Jonas Roc
			Lenwick Hoyord Alt.
			Jesse Loberg
43 Pastors		64 Congregations	88 Delegates from 47 Congregations

1960 Convention Committees

1. *President's Message and Report*: Pastors: H. Theiste, D. Pfeiffer, S. Dorr; Delegates: Dr. O. E. Overn, Earl Aasen, Gunder Sorenson.
2. *Nominations*: Pastors: M. O. Dale, L. Vangen, H. Theiste, G. Schweikert; Delegates: Roger Butterfield, Boyd Wernedal, Gene Hoyord, Holgar Aasen.
3. *Credentials*: Pastors: H. A. Preus, R. A. Moldstad; Delegates: A. Pieper, Dr. N. A. Madson, Sr., O. M. Wilson.
4. *Program*: Pastors: H. Handberg, R. Ude; Delegates: Phillip Pangrac, Edson Lebeck.
5. *Press*: Public: Prof. G. O. Lillegard; *Convention Sentinel*: Pastors R. Ude, P. Madson.
6. *Doctrinal*: Pastors: G. A. R. Gullixson, A. Harstad, Prof. I. Johnson, J. Moldstad, W. Petersen; Delegates: Si Fernstad, Jesse Loberg, Erling Vinje, Owen Swenson, Robert Erickson, Rudolph Quill, Wm. Heidbreder, Layton Northrup.
7. *Missions*: Pastors: T. Aaberg, S. E. Lee, A. Merseth, Prof. B. W. Teigen, N. B. Harstad; Delegates: Christ Knutson, Prof. M. Otto, Roger Sorenson, Ingvald Annexstad, John Weers.
8. *Higher Education*: Pastors: J. Petersen, S. Dorr, R. Newgard, A. Schulz, R. Branstad; Delegates: N. Theiste, Carl Gilbertson, Erik Furholmen, Lloyd Roberson, Jerry Thorland.
9. *Elementary Education*: Pastors: G. Becker, H. Theiste, S. Holt; Delegates: M. Maakestad, B. Wernedal.
10. *Youth Work*: Pastors: Wm. Petersen, V. Theiste, G. Guldberg; Delegates: R. Kirschbaum, Gene Hoyord, Nels Faugstad, Erling Hoiland.
11. *Publications*: Pastors: E. Unseth, G. Schweikert; Delegates Nick Lund, John F. Werner, Palmer Dehli, Rex May, Dr. O. E. Overn.
12. *Finances*: Pastors: H. Handberg, G. Orvick, L. Vangen, P. Anderson, J. Anderson; Delegates: Arthur Spellerberg, L. Borgwardt, Syver Roberson, Claus Sorum, Lars Fosse, Howard Marth, Einar Eugebretson, R. Golkowski.
13. *Charities and Support*: Pastors: H. Bremer, F. Weyland; Delegates: Henry Ziebarth, Jeff A. Knutson, Herman Frank.
14. *Armed Services*: Pastors: K. Olmanson, G. Guldberg, P. Madson; Delegates: Elmer Christiansen, Martin Hendrickson, Earl Aasen.
15. *Miscellaneous Matters*: Pastors: J. B. Madson, N. Oesleby, N. Hilton, D. Pfeiffer; Delegates: Oscar Jacobson, Oscar Knutson, Oliver Honsey, Lenwick Hoyord, Howard Hougan, Jonas Roe.
16. *Pastoral Conference Records*: Pastors J. B. Unseth, Prof C. U. Faye.
17. *Resolutions*: Pastors: Prof. C. U. Faye, G. Weseloh.
18. *Synodical Membership Committee*: Pastors: M. O. Dale, P. Ylvisaker, T. N. Teigen, P. Petersen (J. Petersen); Delegates: Holger Aasen, Gunder Sorenson, Oscar Natvig, Claude Bergum, John Munson, Thomas Bieber, Alvin Mock.
19. *Tellers*: Pastors: S. Holt, V. Theiste, H. Larson.
20. *Chaplain*: Pastor: R. Branstad.
21. *Head Usher*: Pastor: H. Larson.

PRESIDENT'S MESSAGE

In the name of the Father and of the Son and of the Holy Ghost. Amen.

Grace be unto you and peace from God the Father and the Lord Jesus Christ.

Dearly beloved members of our Evangelical Lutheran Synod:

In former years we looked forward with pleasure and expectation to our synodical conventions. The essays and deliberations demonstrated a unity of faith and oneness of spirit which served to encourage and strengthen us in our faith and confession. We returned to our congregations after each meeting greatly refreshed and mightily strengthened for the work in our various parishes and callings.

In more recent years, though our essays, our devotions and services have still shown a marvelous unity of faith, strife has entered our ranks and caused serious rifts in our membership. During the past year several pastors and congregations have left our fellowship, bringing a serious hurt to our Synod and causing both heartache and sorrow. Strangely enough, opposite reasons have been given for such action.

Apparently there is still a division among us. This is not good for our Synod nor for our work in the Kingdom of our Lord. Who shall say that we have not deserved this chastening of the Lord? We have been guilty of many sins. Often we have been more concerned about preserving our own glory and honor than we have been about giving all glory and honor to our Lord and Savior and about preserving His holy, precious Word. May the Lord, Who is merciful, forgive us. May He lead us in the paths of righteousness for His name's sake. We earnestly beseech Him to lead and direct us in our difficult problems so that we do that which is right and pleasing in His sight. God grant that the former unity of faith and confession, action and thought, be restored to us, a unity firmly grounded upon God's everlasting Word.

We say, with the apostle Paul, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1:10). We fully recognize that we are weak and frail, that we are apt to say things which bring about a deeper hurt to those with whom we disagree. In order that the return to unity on the basis of God's Word be not hindered by our shortcomings, we do well to give full and earnest heed to the word of the apostle, as recorded in Colossians 3:12-17:—"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace

of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

As usual, we have, before us at this convention, reports of our work in the fields of missions, of education, charity and the like. We must give earnest consideration to these reports. But above all, we must seek a God-pleasing settlement of the strife which has overtaken us in regard to our membership in the Synodical Conference and our relationship with the Lutheran Church-Missouri Synod, so that we can with one mind, faith and zeal go about doing the work which our gracious Lord assigns to us — the work of bearing witness to Him by our Christian missions, Christian education, Christian charity and the like. May God have mercy upon us for Jesus' sake! Amen.

PRESIDENT'S REPORT

Installations

Robert Beckman and Calvin Johnson were installed as teachers at Bethany Lutheran College by the undersigned on September 8, 1959.

The Rev. Paul Madson was installed as pastor of Zion Lutheran Church, Thompson, Iowa, and of Forest City Lutheran Church, Forest City, Iowa, by the undersigned on October 4, 1959. Dr. N. A. Madson and the neighboring pastors also took part.

The Rev. Juul Madson was installed as pastor of First American Lutheran Church, Mayville, North Dakota, by his father, Dr. N. A. Madson, on March 6, 1960, with the neighboring pastors also taking part.

The Rev. Hugo Handberg was installed as pastor of Mt. Olive Lutheran Church, Mankato, Minn., by the Visitor, the Rev. S. Dorr, on October 25, 1959. Neighboring pastors also took part.

The Rev. Wilhelm Petersen was commissioned as missionary at large in the city of Madison on June 5, 1960, by Visitor N. Oesleby. The Rev. G. A. R. Gullixson preached the sermon, and the Rev. George Orvick assisted.

The Rev. Herbert Larson was installed as pastor of Clearwater, Oak Park and Nazareth Lutheran Churches, Oklee, Minnesota, on June 5, 1960, by the Rev. S. E. Lee, who also preached the installation sermon. The neighboring pastors also took part.

Dedications

Central Heights Ev. Lutheran Church, Mason City, Iowa, was dedicated by the undersigned on November 1, 1959. Dr. N. A.



Central Heights Ev. Lutheran Church, Mason City, Iowa



Our Savior's Lutheran Church, Albert Lea, Minn.

Madson preached the dedicatory sermon and other pastors of the circuit took part.

The new Gymnasium-Auditorium at Bethany Lutheran College was dedicated on November 8, 1959. The Rev. H. Handberg was in charge of the service, the undersigned preached the sermon, and the rite of dedication was conducted by B. W. Teigen, president of Bethany Lutheran College.

Our Savior's Lutheran Congregation, Albert Lea, Minn., dedicated its remodeled church building on April 24, 1960 with the undersigned officiating. The Rev. E. Unseth, pastor, was in charge of the service and the Rev. W. Petersen preached the sermon. Another service was conducted in the afternoon at which the Rev. T. Aaberg preached the sermon.

Appointments

The Rev. Wilhelm Petersen was appointed to take the place of the Rev. Arvid Gullerud on the Home Mission Board. The Rev. Gullerud resigned in connection with his withdrawal from the Synod.

The Rev. T. N. Teigen was appointed to take the place of Prof. G. O. Lillegard on the Doctrinal Committee. Prof. Lillegard resigned because the traveling necessary in connection with the duties of this committee was too arduous.

The following were appointed to "investigate the need for and the possibility of producing a hymn book suitable for our use." Cf. Synod Report, 1959, page 69, Resolution 3.: The Rev. W. C. Gullixson, the Rev. Hugo Handberg, and the Rev. G. Guldberg.

The Rev. Paul Petersen was appointed to take the place of the Rev. H. Handberg on the Board of Regents of Bethany College. Pastor Handberg resigned when he accepted the call as pastor of Mt. Olive Lutheran Church in Mankato.

The Rev. T. N. Teigen was appointed to the Board of Charities and Support in place of the Rev. C. M. Gullerud, who withdrew from the Synod.

The following were appointed to study the "feasibility of having the President of Bethany College serve as public relations director, elected by the Synod; and that a dean be elected by the Board of Regents to be responsible for the internal operation of the College." Cf. Synod Report, 1959, page 63, Resolution 4b: The Rev. Julian Anderson, the Rev. Joseph Petersen, the Rev. Alf Merseth, Mr. A. Mock and Mr. Christ Olsen.

Visitors' Activities

Very few visitations were held during the past year. However, in response to the request of the Committee of Committees, stewardship meetings were conducted by our visitors in many of our congregations. The Northern Circuit and the Central Circuit reached all of their congregations, the Southwestern Circuit most of the congregations, and the rest of the circuits very few. Your president conducted meetings in the home parishes of the visitors in the Southwestern and the Lake Michigan Circuits. Again the



First Shell Rock Lutheran Church, Northwood, Iowa

congregations are **URGED** to make use of our visitors for regular visitations. In the event that the Synod should accept the suggestion of our Home Mission Board to conduct area meetings to present the cause of missions, it might be well to make use of the visitors in that connection.

Anniversaries

First Shell Rock Lutheran Church celebrated the 100th anniversary of its founding on July 5, 1959 with appropriate services. Dr. N. A. Madson preached at the morning festival service.

The tenth anniversary of the first service held in the present building at Indian Landing Lutheran Church, Rochester, N. Y., was observed on December 13, 1959 with morning and afternoon services conducted by the pastor, Paul Anderson.

Deaths

Vicar Robert Thorson was called to his eternal rest on Wednesday, March 9, 1960. Funeral services were conducted at Fairview Lutheran Church on March 12, 1960. The Rev. Raymond Branstad was in charge of the service. Dr. N. A. Madson spoke on behalf



Vicar Robert Thorson

of the family, and Pres. B. W. Teigen spoke on behalf of the Synod and of Bethany Lutheran Seminary.

Resignations and Withdrawals

Dr. N. A. Madson tendered his resignation as Dean of the Bethany Lutheran Seminary.

Pastors C. M. Gullerud, Arvid Gullerud, Grant Quill, and Daniel Johnson have withdrawn from the Synod.

The following congregations have withdrawn from the Synod: Pinehurst Ev. Lutheran Church, Eau Claire, Wisconsin; Salem Lutheran Church, Eagle Lake, Minnesota; Our Savior's First Lutheran Church, Granada Hills, California; Our Redeemer Lutheran Church, Canoga Park, California.

All statements are on hand and will be turned over to the proper Convention Committee. Your president has not taken any final action on any of these resignations or withdrawals. It is very necessary that the Synod review carefully the reasons given in each case, and the charges raised against the Synod which brought about such action. If the reasons given and the charges raised are justified, let us admit that and take steps to correct it. If the reasons given and the charges raised are not justified, we owe it to our brethren to correct them.

In view of the amount of work which will be involved in such a review of the resignations and withdrawals, I have appointed a special committee called "The Synodical Membership Committee" to consider these matters. I trust the Synod will ratify this committee also.

Because of the many resignations and withdrawals, the past year

has been a very trying one. Your president has found it necessary to attend many more meetings and gatherings with the hope that he might help to solve, in a God-pleasing manner, the problems that confront us. I am most grateful to the other officers and the various boards for their faithful and prayerful support, and for the counsel which they have given. It is my regret that I was not able to accomplish much more than was accomplished. I can only hope that my actions have not been such as to cause harm to the work of our Synod and to the work in the Kingdom of our Lord. May the Lord in His goodness and grace make all things, even my mistakes, work together for the good of His Kingdom.

M. E. Tweit, President.

Action of the Synod:

WHEREAS, The President has called attention to the strife that has entered our ranks, therefore be it,

RESOLVED, That our pastors and delegates pray earnestly to Almighty God to help us to preserve in our Synod "the former unity of faith and confession, action, and thought . . . a unity firmly grounded upon God's everlasting Word."

"YE SHALL BE WITNESSES UNTO ME"

By The Rev. H. A. Theiste

Introduction

"Revive thy Church, Beginning with Me" is the title of a recently published book on Evangelism. Whatever else that title may imply, or the book itself may contain, the title does suggest a most appropriate prayer that every one of us ought to pray daily, because it is only as the individual becomes a living, throbbing, vital member of Christ's body that the Church of Christ can be a living, thriving, working organism.

That it was, and is, the Lord's will that every member in His body should be such a revived, living, vital organism follows from the very nature of the Gospel which the Lord Jesus entrusted to His Church. It is the "dynamite" of God, "the power of God unto salvation to every one that believeth." The Gospel, then, is not a dead theory, an inanimate thing. Jesus said: "My Words, they are spirit and they are life." This Gospel is the depository of the Holy Spirit among men. If this Gospel is in the heart of a man, that heart must be pulsating, throbbing with a new life, and that new life must ever express itself.

Jesus speaking to the Samaritan woman at Jacob's well said: "... whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Again, in Jerusalem: (John 7:37) "In that last day, that great day of the feast, Jesus stood and cried, saying, If a man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said: out of his belly shall flow rivers of living water."

It is the work of the Gospel to bring men to repentance, save souls, hurl down idols from their thrones and drive superstition to its den forever. And since it is the will of God that all men should "be saved and come to the knowledge of the truth," He has commanded that Church, the fellowship of His Saints, "to lift up the voice," "to publish the good tidings," to make known that "the Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

"Publish, announce, proclaim unto the end of the earth." This, then, is the command of the Lord of the Church who said "Go ye into all the world and preach the Gospel unto every creature." (Mark 16:15)

In spite of this we hear voices raised in the church warning against launching out on a full scale missionary program. They express the fear that to be overly concerned about mission work, "evangelizing," entails the danger of losing the true character of the Church and leading it into liberalism and loss of the Gospel.

That there are dangers and pitfalls cannot be denied. But it is

those very dangers that the Church of Jesus Christ is called upon to face and which are to serve as a spur for the very zeal and fervor that the Church is to manifest. The history of the Christian Church shows it was while the Church was most devoted and zealous for the Gospel that it was most active in mission work, and when the dangers were most pronounced, it was most glorious in its obedience to the Saviour's command.

When the Church was first founded in Jerusalem, we are told: "they continuing daily with one accord in the temple and breaking bread from house to house, did eat their meat with gladness and singleness of heart, *Praising God and having favour with all the people.* And the Lord added to the Church daily such as should be saved." (Acts 2:46-47) In this comfortable situation the Church soon seemed to forget its great commission as it concentrated on cultivating this compact society in Jerusalem, dealing more with inner problems of administration than with witnessing to the ends of the earth. It was then that the Lord stepped in, permitting persecution to descend upon the Church and — "they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." (Acts 8:1) And v. 4 tells us: "therefore they that were scattered abroad went everywhere preaching the Word." That "therefore" is a mighty significant word in this connection. Because they were persecuted, "therefore" they went everywhere preaching. Chapter 11 tells us: "Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice and Cyprus, and Antioch, preaching the Word — and the hand of the Lord was with them: and a great number believed and turned unto the Lord."

Persecution drew them close to the Lord, made the Gospel a living thing of comfort and joy in their hearts, broke up the tendency to isolate themselves as an island of refuge in the midst of a turbulent sea. They again became part of that turbulent sea of humanity, and the Gospel, through them, a living power for bringing peace to the hearts of men. Celsus, the first literary opponent of Christianity, wrote: "Even the weavers, the cobblers and fullers, persons of the most uneducated and rustic character preach their faith and invite into the kingdom of their God everyone who is a sinner, who is devoid of understanding, who is a child, and generally speaking, whoever is unfortunate." —

The early Christians did not recoil from, but rather sought to create occasions for faith-conflict, for such occasions gave them opportunity to declare their faith in the Gospel of Jesus Christ. At the risk of persecution they moved among the masses contesting every expressed or implied pagan loyalty while inviting all and sundry to embrace the "illicit and subversive" Christian faith. —

It was in the 4th century of the Christian era that organized persecution of the Christian Society came to an end by the Edict of Constantine the Great. Christianity soon thereafter became the accepted State Religion. In that sheltered atmosphere the Church again became complacent and inbred in its life and attitudes. The

big problem was to make its empirical position even more secure and to glory in its advantages rather than to share its own blessings.

The invasion of the Barbarian tribes which ended the glory of the Roman Empire brought a new era and forced a new role upon the Church. Once again it was forced to move and made to be a Church militant, on the march, as Christians were scattered to new areas and environments by being carried away captives and hostages or forced to wander about as displaced persons. Another "missionary" era was upon the Church. It is during this period that we hear of Ulfilas, missionary to the Goths, Boniface, Ansgar, and the evangelization of the northern European nations.

Unfortunately the leadership of the Church was composed for the most part of men who had been trained in the schools of the Roman Empire. They were "organizational men" who gave to the Church the burning ambition to establish an empire to replace the fallen Roman Empire. This they succeeded in doing when Charlemagne was crowned Emperor of the Holy Roman Empire.

The zeal was no longer for witnessing to the Lord Jesus Christ but to transform a culture. This transformation was so thoroughly and completely accomplished that both the transformed culture, and the geographical area, came quite properly to be known as "Christendom," the Christian domain, and the culture as "Christianity."

The preachers and theologians discussed and debated among themselves the nature of the "Church" and "the Christian life," but seldom did their eyes focus upon the non-Christian world beyond Christendom's restricted boundaries. In fact there is little evidence that they much concerned themselves with the evangelization of the non-Christian world, or that the individual Christian was either encouraged or equipped to be a bearer of the glad tidings of great joy to his fellowmen. The result was a sterile church which was decadent in spirit and purpose.

During this period the "hordes of the Turks" were pounding at the doors of the Western World, but, with a few notable exceptions, such as St. Francis, who went to Syria and Egypt preaching the Gospel, the Church made no attempt to formulate and carry out a Christian approach to the Islamic faith. Instead the Christian Church countered Islam with crusades and vituperation. Consequently building up a partition of hostility between itself and the Islamic world which persists to this day.

A contemporary writer has stated: "It is worth considering long and seriously that the Protestant Reformation occurred within this context of a Christian world turned in upon itself, and of the Church preaching only to itself. It is questionable whether the Reformation could have created so great a rift within the household of faith, or if, indeed it could have occurred at all, had the Church been engaged in a mission (witness-bearing) to a non-Christian world, so that the synthesis of Culture with Christian faith could not have been taken so easily for granted." Edmund Perry, *The Gospel in Dispute*.

The Reformation did not immediately change the picture. There were too many inner problems to be solved and overcome. But eventually the results of the release of the Gospel and the restoration of a free and unconditioned salvation produced a society of God that was bent on a mission. The Gospel in the heart made itself felt in the witness of the mouth, and under the leadership of such men as Francke, Zinzendorf, Loehe, Carey, Wesley, Walther, Harms, to mention but a few, the Church was again "a people on the run for Christ."

The purpose in calling attention to these events in the history of the Church is not to fault the Church or belittle its efforts in any age. After all, the true Church of Christ has been in evidence and at work, the right kind of work, in every age. But we wish to call attention to the fact that when the Church was institutionalized, the individual tended to depend on the institution to carry on the work, and the responsibility reposing on the individual is lost to sight. On the other hand, the break-up of the "old ways" or state of culture once again focused attention upon the individual and his responsibility of witness-bearing.

Today, all the complexities of culture which in the past were found scattered in the areas of the world which most of us of the Western world would never reach, are placed right in our front yard. The world has come to us. The "old ways" of our Western civilization known as Christendom are being challenged as never before. Christianity is placed "on the spot."

Some there are who would answer this challenge by creating larger institutions, more complex church organizations, so as to make an "impact" on the world. This way is doomed to failure. But we are in danger of being sucked into the maelstrom of this confusion and find ourselves fighting to maintain an institution, a form of expression, a way of life, rather than being a witness unto Him who said, (Acts 1:8) "Ye Shall be Witnesses Unto Me."

Following the suggested outline of Acts 1:8 we shall consider

1. The Nature of Christian Witnessing
2. The Forum of Christian Witnessing
3. The Manner of Christian Witnessing

The Nature of Christian Witnessing

The nature of Christian witnessing is revealed both by its inner essence and its external objective as set forth in the Book of Acts, which Chap. 1 v. 8 is commonly regarded as the theme: "But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria . . ."

The use of the future tense in both verbs, "shall receive" and "shall be," is very significant. Power to bear witness and the essence of bearing witness are dependent upon the coming of the Holy Spirit. Christian witnessing is thus clearly seen to be a production of the Holy Spirit. Implied in this word of Jesus is the command that when the condition was fulfilled the disciples should witness,

beginning in Jerusalem, and going out from there unto the "uttermost parts of the earth."

Faith and trust in the Lord Jesus was indeed established in their hearts. But it was the "Baptism with the Holy Spirit not many days hence" that would give them courage and power to carry out the great commission of proclaiming Christ to the world and bringing His salvation to all men.

And so we read: (Acts 2:) "When the day of Pentecost was fully come—they were all filled with the Holy Ghost, and began to speak in other tongues (languages), as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language."—"we do hear them speak in our tongues (languages) the wonderful works of God."

Again in the fourth chapter we are told that following their first arraignment before the high court of the Jews, when the disciples were threatened and commanded not to speak at all or teach in the name of Jesus, the disciples being let go, they went "to their own company" and joined together in prayer. Verse 31 tells us: "When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." So that, in spite of arrests and threatenings, "—daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." (Acts 5:42)

The same thing happened in Samaria when the evangelist Philip visited that area after the persecutions had scattered the believers into all parts of the country. The people believed the preaching of Philip, and of this group also we read that: "they received the Holy Ghost." The signs of His presence were truly evident as can be seen from the request of Simon, the former sorcerer. Again, in the house of Cornelius where Peter was sent to preach the Gospel, (Acts 10:44): "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word."

Also in chapter 19 where we are told of Paul finding a group of twelve believers who had been baptized with the baptism of John and had never even heard of the doctrine of the Holy Ghost (or that the Holy Ghost had been given); when Paul had baptized them with the Baptism of Jesus Christ, v. 6 tells us—"the Holy Ghost came upon them and they spake with tongues and prophesied."

No doubt each of these incidents is recorded to indicate that God had granted the same Pentecostal grace to each of these groups which marked new beginnings in various areas where the Gospel had been brought.

But it also follows from the record that where Word and Sacraments are, there the Holy Spirit is, and where the Holy Spirit is there is the new life in Christ. And where the new life is there will

follow witnessing for Christ, as He says: "Ye shall be witnesses unto Me."

This witnessing follows as a fruit of faith, as that faith is cultivated by the Holy Spirit. We learn to confess: "I believe in the Holy Ghost." We fellowship with the Holy Spirit in the Word and Sacraments. We converse with the Holy Spirit in the Word of God. We are enveloped by His presence in the Holy Word. He fills our heart and mind, as He is poured out upon us in this Word. We are truly "Baptized" with the Holy Spirit. He testifies unto our spirit and fills us with knowledge of Jesus Christ as "true God, begotten of the father from eternity, and true man, born of the Virgin Mary, my Lord, who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death and from the power of the devil; not with gold or silver but with His holy, precious blood, and His innocent suffering and death, that I might be His own and live under Him in His Kingdom . . ."

This was the preaching of the Apostles, as we see from Acts chapter 2 (Pentecost); in Solomon's Porch ch. 3:12-26; the house of Cornelius ch. 10; Philip to the Eunuch ch. 8, and many other recorded sermons in the Book of Acts.

Here then we also see the external objective which is part of the nature of Christian witnessing. This is inherent in the word "Witness" which Jesus used.

Christian witnessing, then, is a very personal, individual thing, produced by the Holy Spirit, and has for its sole objective the exaltation of Jesus Christ as Lord and only Saviour of lost mankind. It is most beautifully exemplified in the case of the apostle Peter when arraigned before the Jewish Court for the healing of the impotent man. In answer to the question: "By what power or by what name have ye done this?" he answered: "Be it known unto you all—that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole." (Acts 4:10) "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." (v. 12) "And they called them and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." (vv. 18-20) "Martyres" is the Greek word used in this form and derivative forms some twenty times in the Book of Acts and over eighty times in the New Testament. "Martyres" equals etymologically, "one who is mindful; heeds," probably allied with the Latin "memor," from which comes our English word "memory." A "martyr" or "martyres" (plural—as here) is one who can aver, verify from his memory, what he himself has seen or heard, or knows by other means.

It is used in a legal sense of witnesses in a court trial. It is used in a historical sense, as in Acts 10:41, when Peter in his sermon before the household of Cornelius states that "God raised Jesus

up on the third day, and shewed Him openly; not to all the people, but unto witnesses (Martyrsin) chosen before of God, even unto us, who did eat and drink with Him after He rose from the dead," or again in verse thirty-nine of the same chapter, Peter says: "we are witnesses (martyres) of these things" — in other words, they had personal knowledge of that which had taken place in this historical event, and they were to make it known. It is always used with the genitive of the possessor. This also is significant in this verse ch. 1:8. They are possessed of Jesus, they are to be witnesses to Jesus, even as they also possess Him. The word has a third use, in our ethical sense: those are called witnesses who after the example of Jesus have given proof of the genuineness and strength of their faith in Jesus by undergoing a violent death forced upon them because of their faith and the testimony to their faith. These are called (martyres Jesu) as in Acts 22:20, when Paul says, "the blood of Stephen, thy (martyr) witness was shed." It is from this use of the word we get our English word "martyr," which strictly signifies one who has suffered a violent death for the sake of the testimony to Jesus as Lord and Saviour. Not every one is called upon to be a *martyr* in the sense of Stephen, though it certainly follows from the meaning of the word that every believer will be prepared to face that possibility. (Cf "Spiritual Chain Reaction" p. 17, paragraph. 4.) However every believer is called to be a *witness of Christ* in the historical sense.

The very fact that we have become believers, is evidence we have received the Holy Spirit, for no man can call Jesus Christ Lord, but by the *Holy Ghost*. The Holy Spirit gives us spiritual eyes to see the Christ presented in the Word. He convinces us that this is the true God and eternal life. We know Him by faith, we walk with Him by faith, we eat with Him at His table. We possess Him by faith. "As many of you as have been baptized into Christ, have put on Christ." He possesses us. "Ye are all the children of God by faith in Christ Jesus," and to such then is the command given: "ye shall be witnesses unto me," because we also, as the disciples of old, have received the Holy Ghost and "power" from on high.

We return to the word Jesus used in this divine commission. It is not the first time He used it. It was in that upper room of sacred memory that Jesus said to His disciples: (John 15:27) "Ye also shall *bear witness* because ye have been with me from the beginning." The disciples are called "witness bearers," men in whom Jesus places implicit trust that they will not fail Him but will tell what they have seen and heard and experienced.

A witness speaks what he knows. He is not asked to give his personal opinions or judgments. An uncertain witness is a poor witness indeed. Such a witness will be laughed out of court.

In I John 1:1-3 "bearing witness" implies personal experience and conviction: "that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life; for the

life was manifested and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father and was manifested unto us; that which we have seen and heard declare we unto you that ye may have fellowship with us: and truly *our* fellowship is with the Father, and with His Son Jesus Christ."

John 3:11 "Verily, verily, I say unto you, we speak that we know, and testify that we have seen; (and ye receive not our testimony)."

Phil. 3:7-11 (Paul) "I know whom I have believed . . ."

Man Born Blind—(John 9:25) "One thing I *know* . . ."

I John 3:2-5-14-19-24

v. 2 "We know that when He shall appear . . ."

v. 5 "and ye know He was manifested."

v. 14 "We know that we have passed from death unto life."

v. 10 "hereby we know that we are of the truth . . ."

v. 24 "... and hereby we know that he abideth in us"

"Thou Holy Fire, Comfort, true,

Grant us the will Thy work to do

And in Thy service to a-bide;

Let trials turn us not aside.

Lord, by Thy pow'r prepare each heart

And to our witness strength impart

That bravely here we may contend,

Thro' life and death to Thee, our Lord ascend.

Hallelujah! Hallelujah!"

The Forum of Christian Witnessing

When we speak of the Forum of Christian witnessing we are thinking in terms of a witness being called upon to present his testimony before a court or tribunal. Witnessing always presupposes a forum and an audience.

The words of the Lord Jesus are very specific regarding the forum of Christian witnessing. He says "Ye shall be witnesses unto me both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth."— This verse has been called the "Index" or "table of contents to the Book of Acts." "In Jerusalem" covers the first seven chapters of the Book of Acts. "In all Judea and Samaria," Chapters 8:1-11:18; and the remainder of the book deals with the progress of the Gospel outside the frontiers of the Holy Land until at last it reaches Rome.

This, then, was their commission, and when the risen Lord had made it sufficiently plain to them, He disappeared from their sight, and no further resurrection appearances were granted to them.

There is no indication in the inspired record that the disciples ever complained about not having the organization or the means for carrying out this task. They were concerned only with telling the "good news" of the salvation that was accomplished in Christ Jesus.

It was not the intent of the Lord that they should first organize all of Jerusalem into a Christian community, and when that was

accomplished, go unto Samaria and all of Judea, and when that was completed go to the uttermost parts of the earth. This was to be done simultaneously. They were to confront the whole world of men wherever they might be, and there was no provision made for any organization or institution to carry out this assignment. This fact lends a special aspect to the thought expressed in the word "Forum." The whole world is the court in which the individual Christian (as well as the community of Christianity) is to have his case heard.

Let us look at the court that confronted them. It certainly is not a forum that was favorably disposed to the testimony of these witnesses.

Jerusalem was the seat of the high court of Israel that prided itself on being members of God's chosen nation. It was from this council that the opposition to Jesus came that led to His rejection and crucifixion. They certainly were not of a mind to hear the testimony of the witnesses of Jesus. They exercised a tight control over the city of Jerusalem and the people of Israel. But the disciples never thought of fleeing from the city, or opposing the rulers and inciting rebellion against them. They placed themselves under their administration and welcomed the opportunity to testify before them. When threatened, they did not pray the Lord to destroy these wicked people but said: "now Lord behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy Word." (Acts 4:29)

Thus in the very heart of the area, where Jesus had been reviled, rejected and crucified was established the first community of Christ's followers whose way of life and fellowship made a deep impression upon the people: "and the Word of God increased; and the number of disciples multiplied in Jerusalem greatly: and a great company of the priests were obedient to the faith." (Acts 6:7)

The disciples of Jesus did not think of themselves as a sect of Judaism or a separate organization, but a fellowship that met together to encourage one another in bearing witness "of the resurrection of the Lord Jesus" (ch. 4:33) and all that this implied wherever they might be heard or seen.

The fellowship was pleasant and Samaria did not look attractive. After all: "The Jews have no dealings with the Samaritans" (John 4:9); Samaria was hostile territory. Going into Samaria was postponed. Had not the Samaritans turned Jesus away when He wanted to stay over night in one of their villages? The Samaritans despised the Jews and would have nothing to do with their religion, and this religion, this preaching of Jesus, was of the Jews. This was their Messiah. But this was also the Messiah that the Samaritans had been looking for: "the Samaritan woman saith unto Him (Jesus), I know that Messiah cometh, which is called Christ; when He is come, He will tell us all things." (Jn. 4:25) And Jesus had said "Ye shall be witnesses unto Me—in all Samaria." (as well as Judea). This hostile territory of despised people was also to be the Forum for Witnessing.

God had to lay the heavy hand of persecution upon that company in Jerusalem to send the disciples on the way as missionaries or witness bearers. Everywhere they appeared they would have to give a reason for their being there, and this gave them an opportunity and an opening to testify. Here was "the court" asking for an accounting. This was the Forum waiting to hear what they had to say, and which would decide the merits of their testimony.

But God's power is with them. God's approval accompanies them. They are accepted into the culture of the community: "And the people with one accord gave heed unto those things which Philip spake — and there was great joy in that city." (Acts 8: 6-8)

God indicates that this work is the establishing of another base of operations for the spreading of the Gospel by granting another manifestation of the Pentecost outpouring of the Holy Spirit. (Acts 8: 6-8)

It was a little difficult for these Christians to realize that they must go out among the Gentiles as well. The Gentiles were looked upon as people that did not count, truly the "lost" generation in our popular sense of the word—the "unclean ones" in the Jewish sense. It took a special vision, in which the Lord admonishes Peter: "what God hath cleansed call not thou unclean," to send Peter to the house of Cornelius, a Gentile. It was here that Peter recognized the purpose of the Lord and said: "Of a truth I perceive that God is no respecter of persons;" (Acts 10:34) and God gives His sign of approval by another sign of the Pentecostal outpouring. This is another beginning — the mission of witnessing among the Gentiles. The disciples are not to with-draw into a separated exclusive community but are to be part of the community or civilization where they are and bring the testimony of the gospel of the Crucified One into that community or culture. They are ever "in the world," though not "of the world."

As the old Israel had its Diaspora among the gentiles, so must the new people of God be dispersed. An old apocalyptic writing states: "I will scatter this people among the Gentiles that they may do good to the Gentiles." (2 Baruch 1:4). The old Israel had failed pitifully in carrying out its responsibility. The new must not fail. These dispersed disciples of Jesus did the utmost good to the people among whom they went, by proclaiming the good news of the deliverance accomplished by Jesus Christ. Not only did they do this in Palestine, but far afield, as we read (Acts 11:19) "Now they which were scattered abroad, upon the persecution that arose about Stephen traveled as far as Phenice and Cyprus, and Antioch, preaching the word to none but unto the Jews only." However there were some: — "men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus."

So it was some unnamed and unheralded individual Gentile converts who brought the Gospel to the Gentiles in Antioch "where the disciples were called Christians first —" (Acts 11:26). The verb rendered "were called" literally means "to transact busi-

ness." (F.F. Bruce: "Book of Acts") To transact business under a particular name is to be generally known by that name. So these early Antioch disciples must have made it their business to speak "the name of a crucified Christ" before a forum that certainly was not friendly to something so obviously foreign to their culture and civilization.

Antioch was at this time the third largest city in the world coming next to Rome and Alexandria. The city was proverbial for its lax sexual morals mainly due to its ancient Syrian worship of Astarte with its ritual prostitution. In it were also to be found a variety of the "mystery cults" of the Eastern world through which many were trying to find a "god" or "Lord" who would guarantee salvation and immortality to his devotees.

But a new chapter was now to begin in the city's history as the disciples of the Lord proclaimed to the pagans of Antioch that what they vainly sought in their mystery cults and corrupt religions could be secured through Jesus Christ, the Son of God, who had lately become man, suffered death and conquered the grave in Palestine.

However, it was Paul, the former persecutor Saul, who catapulted the Gospel into the Gentile world. Many roads were open in several directions for the carrying of the Gospel unto "the uttermost part of the earth." Paul chose the road that led to Rome because he saw in that direction lay the greatest opportunity to spread the Gospel to the greatest number of people in the shortest possible time. Rome carried influence, Roman citizenship demanded respect. It was not the intention of Paul to identify the Gospel with Roman culture or Roman imperial organization, but to make use of the facilities the Roman Empire supplied as a means of extending the forum where the witnesses of Christ could be heard. He laid stress upon "the uttermost part of the earth" to establish the fellowship of God's Covenant people.

It was Paul more than anyone else who perceived that the Old Testament call to Israel: (Is. 43: 10) "ye are my witnesses saith the Lord"—and which task Israel as a nation had not fulfilled, — was taken up by Jesus, as the perfect Servant of the Lord, and passed on by Him to His disciples. The close relation between God's call to Israel in these Isaiah passages and Christ's words to his apostles can be seen in Paul's quotation of Isaiah in Acts 13:47. There the heralds of the Gospel are described as being a light to the Gentiles, bearing God's salvation "unto the uttermost part of the earth." The "uttermost part of the earth," and nothing short of that, is Paul's vision. He sees the believers in Christ as the pioneers of the new Israel taking up the torch entrusted to them by their master, and bearing His saving light throughout the nations. "Shun not suffering, shame, or loss, learn of Jesus Christ to bear the cross" surely sums up Paul's whole concept of the Christian's life as he went everywhere inspiring men and women in all parts of the Empire to carry out the Commission of the Lord to bear witness unto Him. The forum becomes the Roman arena, the stake and the dungeon. Here the witnesses of the Lord sang the "praises of Him, who died

upon the cross;" saying "for this we count the world but loss," and rejoicing that they were counted "worthy to suffer shame for His name."

A third century writer observes: "Christians are not distinguished from the rest of mankind in country, or speech or customs. For they do not live somewhere in cities of their own or use some distinctive language or practice a peculiar way of life. They have no learning discovered by thought and reflection of inquisitive men, nor are they the authors of any human doctrine, like some men. Though they live in Greek and Barbarian Cities, as each man's lot is cast, and follow the local customs in dress and food and the rest of their living, their own way of life which they display is wonderful and admittedly strange. They live in their native lands, but like foreigners. They take part in everything like citizens and endure everything like aliens. Every foreign country is their native land, and every native land a foreign country."

(Apostolic Fathers: Epistle to Diognetus)

This individual characteristic of the Christian community or fellowship is what caused the comment: "They have turned the world upside down with their doctrine." As the Christian community gained in power and prestige, it lost in individual devotion and zeal. It became known as a "culture," a "civilization." The church created what we know as "Western Civilization." It became a powerful organization looked up to all over the world, whose favor was curried by the Kings of the realm and merchant princes who used her for their purposes even as she had used them. The church becomes identified with colonization and exploitation, not necessarily by reason of guilt in every instance but by reason of association. Individual witness bearing becomes less marked and the voice of an institutional "Church" more prominent in the forum where the Gospel is on trial before men, and the sound thereof is confusion.

This is not said to belittle organization or the establishment of an organized fellowship of believers. To do so would be fanaticism.

The believers in Jerusalem and other places formed "communities" which assembled for worship and instruction in the Word of God and for mutual encouragement. The Holy Spirit encouraged the formation of such communities and ordained the holy ministry to shepherd these communities. (Acts)

But we must remember, the Gospel is not a culture, an ethic or an ideology, but it is a living power, "The Church", the Community of God's own people in history, called into being by the Gospel. The Gospel is preached by the administration of the Word and Sacraments. The Gospel is preached only by the "Church," Christ's witness bearers, in this sense; and the Church in this sense is continually being created whenever the Gospel is preached. The call to faith in the Gospel is a call to membership in the body of Christ and participation in the life which He gives: "I am the Vine, ye are the branches;" and the resultant fruit to be found on the

branches is that "ye shall be witness unto me—unto the uttermost part of the earth."

When the "vines" are weak in production, God, the husbandman, clips and prunes and trims to make the vines more productive. Such treatment by God is often necessary, for, as one writer has put it: "We have not lived every moment of our lives in the missionary context."

Today the very ends of the earth have crowded in upon our doorstep. The religions and cults that the church in its beginnings in the Roman Empire did not meet or specifically deal with are clamoring for recognition in the "Open Forum" of the world. In its foreign mission work the church has made only minor forays into the ranks of these religions, however impressive these forays may be. Asia's total population is 1,490,599,000. The number of professed Christians is 47,175,562. Of Africa's total population of 209,914,000 the number of Christians is only 30, 879, 417.

"THE GOSPEL IN DISPUTE," a book by Edmund Perry, chairman of the Department of History and Literature of Religions at Northwestern University, is addressed to this new situation in which the Christian faith no longer seems to hold a dominant position in the world. He says "The most obvious and appalling thing in the present situation of the Christian mission is that the entire geographical world has reverted to a mission field. There is no geographical domain over which the Christian faith any longer holds reigning influence Respect for the Church is no longer axiomatic in the West and the norms of Christian behavior do not, as formerly, dictate the morals of Western culture . . . It will be recalled that during her first three centuries the Church was conspicuously alien to her environment in the Roman empire. She had to create her own culture which challenged her mission on every side and so made every Christian necessarily a missionary. She had to confront, contend with and seek to confute the multifarious claims of Greek and Oriental philosophy, syncretistic mystery religions and cults of family, city and state. The climate of opinion then, like our own at the present time, was pro-religious and precisely for that reason was emphatically anti-Christian . . . The early Christians did not recoil from the conflict, but rather welcomed it. It gave opportunity to declare their faith in Jesus Christ . . . At the risk of persecution they moved among the masses contesting every expressed or implied pagan loyalty while inviting all and sundry to embrace the 'illicit and subversive' Christian faith."

For the first time in its history, the "Christian Church," *as an institution*, is on the brink of a life and death struggle with the other major religious systems of the world which now seem determined to define the battle on their own terms. Up to now the Christian Church was in a position "to call the shots." When Islam was pounding at the door of the Western world the Church slammed that door with the force of the military might of the Holy Roman Empire. But today the religion of Mohammed is making tremendous conquests in all parts of the world, including the

"Christianized" West. Could this have happened had the church engaged in witnessing to Islam instead of launching "Holy Crusades"? Every one who has read world history knows of the lack of love and missionary concern that characterizes the Crusades.

By the very nature of his faith every Muslim must be a missionary. In so far as they are faithful the well over 400 million Muslims in the world today are missionaries of "God's revelation": "I testify there is no God but *the God* (Allah) and that Mohammed is the prophet (Messenger) of the God (Allah)," and their mission is to make this S H A H A D A heard by, and appeal to, all men everywhere. President Nasser of Egypt personally directed the solicitation of several million dollars for the revival and spread of Islam. Several hundred missionaries have gone into Africa to spread the faith among the non-Muslim tribes. Recently 16 Islami nations cooperated to open a mosque and an Islamic Center in Washington, D. C. There are other less imposing Centers in other cities. Within Islam there is an active missionary society which operates missions in 23 countries.

Within Hinduism the century-old Ramakrishna mission is receiving various and extensive kinds of support for its message to the world: that to Hinduism has been given the divine disclosure that all religions are ultimately one and that all men are brothers. The concrete objective of the Ramakrishna mission is not to make Hindus but to convert people from the intolerant attitude that one religion (their own) is alone the true religion.

In Ceylon, the Buddhists have made an extensive study of the special favors granted to Christian missions in the 450 years of Colonial rule. Their report has been widely circulated under the title: "THE BETRAYAL OF BUDDHISM." Funds are being publicly solicited for the spread of Buddhism among "the heathen of Europe." In 1950 the two major divisions of Buddhism, Theravada and Mahayana, which are described as "differing from each other more basically than Roman and Protestant Christianity," united into "The World Fellowship of Buddhists;" Their fervent desire is to make the "D'hamma" or teaching of the Buddha known and influential throughout the world. The Buddhists of Burma have constructed a "World Peace Pagoda" in Rangoon, and adjacent to it a Missionary Training College where Buddhist monks spend five years in training for missionary work among the English- and Hindu-speaking people of the world. The "SHIN" of Japan, a Buddhist sect, already maintains 130 active missionaries on the American Continent. Plans are carefully laid to introduce Buddhism in those countries which once were regarded as Christian. Buddhists in opposition to Christianity ridicule the Christian claim to be the religion of the Prince of Peace. It is pointed out that ours is the only nation to have dropped the Atomic bomb. The emphasis on peace in the missionary message of Buddhism is dramatically accented by the construction of a second Peace Pagoda at Hiroshima. Christianity is indicted as "the religion that failed" and "has no resources to promote peace in the world."

No longer are these ancient non-Christian religions and cultures passively contained in far away places with strange sounding names but are crowding into our lives daily. They come into our living rooms via T-V, Radio, and the daily newspaper. No place on earth is more than a few hours away from our country by plane. Daily we are being visited by Hindus, Buddhists, Moslems. They come to us as exchange students, technical research teams, and teachers. They live in the homes of our Western families. On the campuses of our colleges and universities they proudly present their beliefs, ideals and achievements of their religions.

In *Christian Economics* (June 14, 1960) it was asked "Do our children belong to Caesar? In Pennsylvania, a Mohammedan refusal to send their children to public schools on Fridays (their holy days) had come to court in 1950 in the case of *Commonwealth vs. Bey*. The court decided against the Mohammedans declaring: 'In this realm, the right of the State is superior to that of the parents'."

The "Christian" church today finds itself set in the midst of a culture which she helped create but which has little interest in her other than her past history. We in America are surrounded by a religious culture as hostile to Christian faith as any in the world.

Current popular religion says: "God is indispensable, faith is inevitable, and any religion as such is good."

Scientists, historians, and philosophers place their *imprimatur* on the axiom that "faith is indispensable to man's psychic and social existence." We hear that "not only man individually, but man collectively, human society and civilization can survive only when sustained by some religion." But from which God, or through which religion, we ask our daily bread for mental, physical and social survival makes no difference. This "popular religion" with its axiom that "all religion is good," obstructs therefore the church's God-given mission, and has given rise to the strangest sects and produced the hopelessness of the "Beat" generation.

Because our present civilization is a product closely identified with Christianity it has become almost blasphemy to criticize it. "Collectivism" has become the watchword. Government is taking the place of God, cf. *Christian Economics*.

Numerous church members in the Western world for a long time have not been at all persuaded that people should be converted away from another faith to the Christian faith. A Swami lectures before the Parliament of Religions in Chicago, and a newspaper article comments: "After hearing him we feel how foolish it is to send missionaries to this learned nation." A professor of World Religions in a Christian seminary writes: "Let Christians make their confession of faith that for them Jesus is Lord; but let them not try to legislate to Jews, Hindus and Buddhists that Jesus must also be Lord for them. — We must respect the right of each person to travel at his own tempo — Just as we must let a child be a child in order that he may move through childhood to true maturity, so we must be willing to let persons be Christians, Buddhists, Moslems,

Atheists etc. with hope that each will grow toward an even larger spiritual maturity.”

In the late thirties a group of laymen issued a report called: “Rethinking Missions: A Laymen’s Inquiry After 100 Years.” In this report these laymen called into question and rejected Christianity’s claim to singular knowledge and relationship to God. They recommended the continuation of sending Christian missionaries, not for the purpose of converting people to Christ but “to share religious experiences and relative truths—for our present Christianity does not include all that other religions have.”

On the other hand no devotee of the ancient world religions is willing to think of his faith as a preliminary faith which should give in to or lead into Christianity. From his point of view the Christian claim “to exclusive truth and grace is of the same cloth as the attitude of racial superiority which characterized the political and economic domination of Asia and Africa by the white man . . .”

In 1954 the governor of the state of Madhya Pradesh, India, appointed a “Christian missionary activities Committee” to make recommendations to the governor regarding future operations of Christian missions. They came up with a lengthy report of 165 printed pages which includes that: “Evangelization in India appears to be part of a uniform world policy to revive Christendom for re-establishing Western supremacy and is not prompted by spiritual motives.” The strategy of missions is apparently to create minority pockets with a view to disrupt the solidarity of the non-Christian societies. Therefore since conversion muddles the convert’s sense of unity and solidarity with his society there is danger of his loyalty to his country and state being undermined “and in the light of the mission’s ulterior motives mass conversions are fraught with danger to the security of the state.”

This then is the forum into which God has thrust His Church today. It is fraught with as many dangers for the Christian as any situation faced by the martyrs of old. The lions of the Roman Arena are not in evidence, but the lions of unbelief, ridicule, and mockery, are everywhere, ready to tear his faith to shreds. These challenge our faith and compel us to be missionaries in our own homes as well as in all the world. It has been said, and we can well agree: “To be a Christian at all anywhere in the contemporary world is to be a responsive and responsible WITNESS BEARER, “Missionary Christian.” . . . It is not the challenge of competing faiths, the threat of godless ideology, or the defiance of a hostile environment which makes the Christian today a missionary Christian. These point up the necessity and urgency of our being what our faith declares us to be, but we are made missionaries by the Gospel of Jesus Christ which elicits our faith. Our “field” is the world, (Matt. 13:38) because the author of our faith claimed it for His own.

May the words of the apostle Paul burn themselves deeply into our hearts: “Woe unto me if I preach not the Gospel.” (1 Cor. 9:16) This is the Gospel imperative.

We close our consideration of this section with a thought provoking quotation:

"That God is a jealous God means that He will tolerate no competitors. It does not mean that His people can be snobbish toward unbelievers. Only when the Gospel is misunderstood or betrayed is it possible for Christians to feel superior to non-Christians and to be intolerant of them. The truth of the Gospel does not however, depend upon how it makes me feel, but upon whether it really does come from God. Because it has come from God and declares that He has forgiven men and accepts them in spite of their unacceptability, the Gospel gives me no basis for pride in my acceptable relationship to God, yet at the same time it provides me an unshakable assurance even when I doubt or when I feel my utter unworthiness.

"CHRISTIANS LEGITIMATELY DISTINGUISH THEMSELVES FROM OTHER SINNERS ONLY BY THE FACT THAT CHRISTIANS HAVE RECEIVED GOD'S FORGIVING GRACE AND ARE UNDER MANDATE TO INFORM ALL MEN THAT THIS GRACE IS INTENDED FOR ALL ALIKE.

"God has chosen to dispense His grace through the ministry of Christians, but this fact must not lead any to conclude that Christians merit any special praises." (p. 217 "*Gospel in Dispute*")

Thou Fountain whence all wisdom	Of grace that brings salvation.
flows	Hear us, Cheer us
Which God on pious hearts bestows,	By thy teaching; Let our preaching
Grant us thy consolation	And our labor
That in our pure faith's unity	Praise thee, Lord, and serve our
We faithful witnesses may be	neighbor.

The Manner of Christian Witnessing

The Lord Jesus did not lay down any fixed pattern of operation when He said: "Ye shall be witnesses unto Me." The very nature and forum of the Christian witness indicated the method.

The Christian should *offer* men nothing but the Gospel of Jesus Christ in its full relevance to their lives in whatever environment, and having placed the Gospel in the consciousness of the hearer, the Christian should be content to allow the Gospel to create its own form of adaptation in the culture of each community.

The theme of Jesus' public preaching was "The Kingdom of God has come." By the kingdom of God He meant the administration of God's full, free, and unconditioned forgiveness over the whole creation, for the sake of His Son the Redeemer, through His redeemed people. Jesus' first operation in bringing this Kingdom to mankind was to train the twelve for their participation in, and leadership of, this mission after His death. These in turn would instruct and train others who would go out among their fellow men to bring the good news.

In this sense the Church, that is, the fellowship or community of believers, is an apostolic and discipleship community. It is never one without the other and never more one than the other. It is

simultaneously both the one and the other. In other words, the "Church" is at the same time the "Body" of Christ and His "mission" by receiving the benefits of His death and resurrection through the Word and observing the discipline He taught. As "Christ's Mission" it is His community going forth to the nations, preaching the Gospel and calling all men to repentance and faith.

We note two distinct presentations of the Gospel in those early days. They were the presentation through preaching and through teaching. The preaching or proclamation was addressed to unbelievers and was intended to persuade them to "repent and believe the Gospel," just as Jesus had called His disciples through preaching. The teaching or instruction was carried on with those converted or interested by the preaching, and its purpose was to instruct in the meaning of the new faith and its application to the daily conduct of their lives. The preaching was of course not devoid of instruction; and teaching was not without its appeal; but preaching and teaching were two separate ministries carried on by this earliest Church.

The Apostles began their apostolic work by proclaiming the "Good news," that in the coming of Jesus Christ God had fulfilled His Old Testament promises and established the blessing promised to Abraham. (Acts 2:14-37; 3:22-26). The first disciples did not consider themselves to be a sect within Judaism. They claimed rather to be the true eschatological community of God's people, continuous with the people of the Old Testament.

The vision of the mission to the Gentiles was present in the preaching of the apostle before Paul, and in the "Church-Consciousness" of the Christian community gathered in Jerusalem by the preaching of the Apostles.

However it was Paul's call to lead the campaign into Gentile territory. Paul believed as deeply as did Peter that the Gospel should always and everywhere be preached to the Jew first (Rom. 1:16), and he observed this policy on his mission journeys. Where there was a colony of Jews he would preach his first sermon in their synagogue. Having presented the Gospel in the tradition of Israel's faith, he would go on to declare it to be the means by which Gentiles are covenanted to God and by which Jews and Gentiles are reconciled to each other in a new faith-community. When the Jews refused the Gospel Paul hastened to preach to the Gentiles "the hidden mystery" revealed by the Holy Spirit, that in Jesus Christ "The Gentiles are fellow heirs," "members of the same body," "partakers of the promise;" and that it pleased God to call them to Himself through the preaching of the Gospel. (1 Cor. 1:21; II Cor. 5:18-19; Rom. 10:14-15)

Paul had grown up in the Gentile world. He spoke its language, knew its history, culture, and religions, and was acquainted with all its ways. Yet he did not shun to mingle with its citizens. He became all things to all men, that he might by the means of the Gospel save some. He declared: "I am debtor both to the Greeks and the Barbarians; both to the wise and the unwise. So, as much

as in me is, I am ready to preach the Gospel to you who are at Rome also. For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek." (Rom. 1:14-16)

"Preaching the Gospel of Christ" was the only method known and followed by the early Christian Church. There were no lectures delivered or campaigns put on for "cleaner politics," "better government" or "raising the standards of civilization." Of course the disciples were concerned about these things, but their testimony was: "Repent ye therefore and be converted that your sins may be blotted out." (Acts 3:19) "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31) "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." (Acts 4:12) "And by Him all that believe are justified by the law of Moses. Beware therefore lest that come upon you which is spoken of in the prophets; Behold ye despisers and wonder and perish." (Acts 13:39-41)

As the hearers were convicted and convinced of sin, of righteousness and of judgement, their hearts were gripped by the love of Christ transmitted to them in the Gospel, they were filled with a desire to praise God and serve their fellowmen. They gathered together to study the Word of God, "they continued steadfastly in the Apostles doctrine and fellowship and breaking of bread." They visited one another from house to house, encouraging one another. And together they also were concerned about one another's health and welfare and the welfare of all men. But always it was for the purpose that the Gospel of Christ might find entrance into the heart and do its saving work. To be a disciple of Christ is to be responsibly related to the whole of God's creation and to the eternal purpose and program of God. No new developments in the realm of organization or methods can equal in importance this basic principle of the Gospel as the only power of God to salvation and sanctification.

This work rests primarily on the individual. God works His work through the individual. Jesus' command is specific: "Ye shall be witnesses unto me." He is addressing individuals, not an impersonal institution or organization. He sent out individual workers. Philip is sent to meet the Ethiopian. Peter is sent to the house of Cornelius. Ananias is sent to baptize Saul. Paul is sent to the Gentiles.

Nor is this command or its execution limited to the Apostles or designated "workers" in the Church. The book of Acts tells us that the individual believers, "displaced persons," "they that were scattered abroad," driven out of Jerusalem by the persecutions, "went everywhere preaching the word" literally: "bringing the word of glad tidings (or good news)." (Acts 8:4) They who received the Word naturally found each other and formed a fellowship or assembly where they studied the Word together and encouraged one another.

An example which comes closest to our day and age, of how this

worked, is the situation in Antioch, the first Gentile congregation. It was founded by "the Good news" being brought to the Gentiles there by some unknown and unnamed Gentile Christians from Cyprus. "And the hand of the Lord was with them; and a great number believed and turned to the Lord." (Acts 11:21) When the news of this remarkable occurrence reached the Church in Jerusalem, they decided to send a representative to confer with this new and different group. They seemed very careful in choosing the man to be sent. They chose Barnabas, himself a Cyprian convert. His sympathies and understanding would be wider and more embracing than those Christians of Jewish extraction who had never set foot outside of Judea. The name "Barnabas" means "Son of Consolation, or Encouragement" and he evidently showed a very encouraging and optimistic spirit and was highly regarded by the rest of the company. When Barnabas reached Antioch his generous spirit was filled with joy at what he saw, and true to his name he gave all the encouragement he could to these converts and the work grew apace. As each one would reach one: "much people was added to the Church." (Acts 11:24) They soon needed an assistant pastor. Barnabas went out to look for Paul, who was eminently fitted for this place because of his cultural back-ground. Under the guidance of these two men the converts received systematic instruction in the principles of Christian faith and life. Antioch was a cosmopolitan city; there were people there of most diverse cultural back-grounds. But the new life into which they had entered was wide enough to accomodate all. Racial and religious differences which loomed so large in Judea seemed much less important here. No difficulty seems to have been experienced in joining Jewish converts with Gentile converts into Christian fellowship. The Antioch Church from the outset had a world outlook that was distinct from the Jerusalem Church. And as these people from the Gentile world banded together in Christian fellowship, they did not keep quiet about their Christian faith but spoke about it everywhere to everyone they met in the city. This is how they got the name "Christian." They made speaking about Christ their business. They also expanded their business and sent out the first Gentile missionaries.

From this example we can see the truth of the statement: "The Christian Congregation is not only a field to be cultivated but a force to be wielded and enlisted." And "every live Christian must of inner necessity be a witness to Christ, hence a missionary."

It is encouraging also to note from the book of Acts the words of Peter: the Lord "has commanded us to preach to the people." (Acts 10:42) If commanded, then also empowered,—His power will be with us, as His Holy Spirit is upon us.

As the Lord gave Peter a special vision to prepare him for the visit to Cornelius, and to Paul an early training and a soul-shaking experience to fit him for the work to the Gentiles, so every Christian is prepared by the Lord to carry out his task in the situation where God has placed him. It is only a matter of believing it, of taking the first step. We have every reason to take that first step. Salva-

tion is our "business." We know what the unbeliever needs, he does not.

The Lord leads His workers in the way they should go as He led Philip to the Ethiopian, Peter to Cornelius, Aquila and Priscilla to Apollos. Sometimes this is accomplished by a peculiar combination of circumstances which even may be aggravating at times. The Good Samaritan was on a business trip when he found the wounded man lying before him. God is laying souls in our way: at home, at work, at lunch, in school, on the golf course; in prison, hospitals and on trains, where time hangs heavy on the hands and where the one sitting next to you is easy to talk to.

Conversion, edification, sanctification, Christian fellowship, all the steps and processes in the spiritual life are matters of the individual soul. People are brought into the Kingdom of God one by one, here one, there one. Faith, courage, patience and prayerful effort coupled with good common sense will enable each and everyone of us to become vessels unto honor, fit and meet for the Master's use. Christ Himself does the soul-winning through the lives and lips of His yielded disciples. However there is individual effort and preparation needed.

Each church member should be concerned that first of all there is daily Bible reading and devotion in his home. Then, that there are Bible classes and instruction periods where fellow Christians get together, as did the Bereans, to be led into the scriptures, because we are called upon to bear witness to the Gospel, not to our opinions about the Gospel.

There may be and should be evangelistic suggestions and training in connection with all the different working groups in the congregation. Such as the Church Council, Voters, Ladies Aid or Guild, Youth groups, Sunday School and certainly the Christian Day school. Such discussion (not only lectures) well prepared and properly presented can and will stimulate much interest. Many books and pamphlets on mission work and evangelism are available to make for lively and interesting discussions and giving practical working ideas.

But above all, make a study of the "armour of God." The Word of God is the sword of the Spirit. It is a two-edged sword, and we must know its proper use. That portion of the Bible which we know by heart measures the length and breadth of our sword. The rest is in the arsenal. Jesus said "Ransack the Scriptures," as one searches for a lost pin in a dresser drawer. Our searching is for Christ and the life that is in Him. As we learn to know Him and His grace we will become more proficient at helping others to find Him and be saved through Him.

Coupled with this must be a knowledge and understanding of human nature, and a love for people as Jesus loved them and you. There must be no compromise with sin, for it is deadly. Study the example of Christ in his denunciation of sin, and His loving invitation to the sinner. "The Gospel must be presented as the 'Good news from God.' It is God's Gospel and must be proclaimed in

God's sense of good and not man's sense. Many today want the Gospel preached as 'good news' in man's sense of good, as a confirmation of the higher aspiration of man as revealed in his various religions and philosophies. But God's definition of 'good' as given in the Gospel, declares all human definitions of good to be false. Therefore the good news of God is first of all bad news, until we give up our little empires and acknowledge God in Christ to be Lord and King." Learn to appreciate the value of a soul as Jesus evaluated it. (Matt. 16:26)

Do not get lost in fruitless arguments. State the condition of the person to yourself in different forms. Try to understand the person's attitude and need. Ask such questions as: "What truth has he set aside and ignored? What is the exact truth he needs? What pertinent, striking Bible passage will meet this need?" Never fail to invite or bring him to church services or Bible study classes with you. What will finally convince and convict is a personal experience of the convincing and convicting testimony of the Holy Spirit.

Pray constantly. The Apostles and early Church were constant in prayer for the success of the mission work of the Church. Believe confidently that the Lord will give success (Acts 2:47; 11:21; 16:14) "Have faith that it has been granted to you and you shall have it." (Mark 11:24 — Goodspeed Translation)

The propagation of the Christian faith is the vocation of every Christian and not a group of professional missionaries. We are in harmony with the apostolic Church when we say that every Christian should be a missionary, bearing witness to Christ whenever and wherever he has an opportunity to do so.

It is also certainly true that whenever we do so, great changes are going to come upon the church to which we belong. Some of these are not going to be so pleasing to our flesh and blood. It is only the regenerated heart that can rejoice at seeing the old "home church" fill up with strangers, many of whom may have new ideas to contribute to the work of the Church. They will not be able to understand many of the customs and prejudices that might have crept into the congregation. But this does not mean we are in danger of losing the Truth of God as long as all continue "steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." It can only serve to strengthen and solidify us.

And think what joy it will be to see men and women and children in heaven who were brought there by our efforts, and who will eternally thank us that we told them about Jesus and invited them to hear His Word. Then, as we feel the thrill of having brought a soul to the "pleasures forevermore," no prayer, work, money, blood that we spent for others here on earth will seem too much. "He that wins souls is wise."

When I enter that beautiful city,
And the saved all around me appear,
I want to hear somebody tell me,
"It was you who invited me here."

MISSION SERMON

By The Rev. E. G. Unseth

The following address is representative of the devotions conducted at the Convention.

Matthew 5:13: "Ye are the salt of the earth. But if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

Just after opening His great Sermon on the Mount, Jesus characterized His followers in the familiar words which form the beginning of our brief text. Speaking to those devoted disciples who were with Him that day as well as to His followers of all future generations, He said, "Ye are the salt of the earth." In these words our Lord presented what I am going to call **THE PROBLEM OF THE SALT**. And just what is that problem? In plain, everyday language it is this: "How to get the salt out of the saltshaker, and yet make certain that it remains true salt."

We shall be better able to understand this problem, I believe, if we consider the occasion upon which our Savior spoke these words. Prior to this, He had been performing many mighty miracles. And these miracles, needless to say, had attracted large crowds. Some of the people who watched them were skeptical, some were curious, others were fascinated, and a few of them saw through the miracles to the Person who performed them, and recognized in Jesus, the Son of God and the long-awaited Messiah. The purpose of all these miracles was the same. He wanted men to see in Him no less a Person than God in human flesh, Who had come down to this earth to suffer and die for the sins of all mankind and thus to bring everlasting redemption to a lost and perishing people. He came into this world not to bring heaven down to earth for a few brief years, but rather to reveal Himself as the almighty God, Who by His atoning sacrifice on the Cross would make it possible for men, through faith in Him, to leave this earth and spend eternity with Him in heaven. He wanted to gather about Himself a carefully chosen, highly trained, intensely loyal following. He wanted not a flabby mass of curiosity seekers who would be ready to give Him a lot of inexpensive lip-service and flattery. What He wanted was a few grains of real salt. For to this handful of faithful followers He was soon to say: **YE SHALL BE WITNESSES UNTO ME. GO YE INTO ALL THE WORLD AND MAKE DISCIPLES OF ALL NATIONS.**

His followers had come, one and two at a time. A couple of fishermen here and a tax collector there, and as they sat at His feet here on the mountainside, He told them, **YOU, YOU ARE THE SALT OF THE EARTH.**

These words, of course, cannot possibly apply to those who are less loyal to Jesus than what He Himself requires. If you regard Him merely as a charming character, a lovely example or an outstanding teacher, then you haven't even begun to know Him for what He really is. But if you have seen in Him the eternal Son of God, who by His perfect fulfillment of the Law and by His innocent sufferings and death has satisfied divine love for your salvation; if you have placed all that you are and all that you have at His disposal, to be used as He pleases; if you are willing to say not only **LORD, LORD**, but are willing also to do what He says, then you may stand with Peter and Andrew, James and John, and the other disciples.

Having made clear, then, just what Jesus means by salt, the first

part of the problem is to get the salt out of the salt-shaker. We may call it the problem of Isolationism.

On our dinner table today, there will, very likely be salt-cellar. They may be made of glass, pottery, silver or some other metal. That, at this time, however, is unimportant. Their ornamental value doesn't interest us. The salt is what we are primarily concerned about.

Now as long as the salt remains in the salt-cellar it is of no use to anyone. It has to be shaken out on to the meat and vegetables where it is needed before it does any good. This is, to be sure, a very simple illustration, one which even a little child can easily understand. But let us not be deceived by the simplicity of it, for this homely illustration carries with it a heavy truth. Christians are the salt of the earth. Mind you, they are not called the salt of the church, but of the earth. They must be spread around among men in order to do their intended work. It is perfectly true that Christians should also come together in their churches to worship God, to pray with and for one another, to partake of the Sacraments, to study His Holy Word, and to unite their efforts in the promotion of His kingdom. But it is likewise true that the believers in Christ are expected to spread their influence and to leave the stamp of the Cross wherever they are and wherever they go.

Oh, what a tremendous need there is for the salt of God's saving and sanctifying Truth to be sprinkled over the length and breadth of our land! The challenge facing the Christian Church today, and thus a challenge confronting every one of us, is to break out of our comfortable isolationism, and to spread abroad the glorious Gospel of our Lord Jesus Christ. Grumbling and whining and criticizing conditions as we find them in our world or in our community, without doing something about it, is just as useless as the salt in the salt-shaker sneering at the carrots because they taste so flat.

As we know, salt is a very precious commodity. As a matter of fact, it is much more essential than gold. We can get along without gold, but not without salt, and so, in the eyes of God, the Christians, too, are exceedingly precious. In the first place they are precious because of the tremendous price that was paid for their redemption, that is, the sacred, cleansing blood of God's only begotten Son, and secondly, they are precious because God is depending on them to carry His Word into the world so that many more may be brought to faith in their Redeemer and Lord. The function of salt is primarily that of a preservative. I remember reading a number of years ago of a certain community over in Michigan where the policemen have little to do in the line of law enforcement and the city jail has not had an occupant for nearly a generation, for those people live according to the Word which they have learned. The salty Christians citizens of that community have sprinkled their influence over the entire neighborhood and the power of the pure Gospel in their lives has been most beautifully demonstrated for all the world to see.

Salt, however, not only preserves, it not only prevents decay and corruption—it also flavors. The infant church of the first century seemed so terribly tiny and helpless. All the power and might of Imperial Rome was arrayed against her, and yet, the church continued to spread. The fires of persecution lit up the sky night after night as Nero covered the Christians with pitch, nailed them to pine posts and then used them as human torches to light up the Roman arena while the evening games were going on. But still the number of Christians grew and grew and grew until the Cross stood triumphant over the dust of the mad Caesars who had tried to break its power. And how was this accomplished? It was not done by drives, or catchy slogans, or campaigns, or committee

meetings or anything like that. Rather the salt got out into the world, infiltrated the Roman army, seasoned many a gloomy prison and even converted some of the servants on Caesar's own private staff. Indeed, St. Paul must have smiled, he must have been very pleased as he penned those words from his prison in Rome, "all the saints salute you, chiefly those of Caesar's household."

Isolationism has been a big problem in the church for a long time. When the corruption of the world becomes unbearable, Christians can do one of two things: either they can change the situation, or they can run away from it. The salt of the earth is designed to do the former. Too often, however, it has done the latter.

In centuries past, holy men hid themselves as hermits in deserts and in caves believing they were becoming better Christians by doing so. And the picture of Simon Stylites, sitting on a pole elevated above the earth to get away from it all, is just exactly the opposite of what Jesus intended. In the Middle Ages supposedly pious men secluded themselves behind the high walls of private religious institutions while Europe was rapidly rotting away. It was not until Luther and the Reformation brought the soul-saving Word of God out to the people and sprinkled the salt of Christian conviction into the polluted stream of the common life, that Europe began to revive. The other day I ran across some figures that were as amazing as they were appalling. According to these statistics there are 400 million more heathen today than 25 years ago. The Christian population is growing at only $\frac{1}{3}$ the rate of the world's population. In our own country more than 18 million boys and girls have never seen the inside of a church or a Sunday School. If every child of God would only get out and show others the beauty and the blessedness of their Christian lives and their Christian faith, then the Church might yet be able, if it be God's will, to turn the world upside-down, or better still, right-side up.

We said that the problem of the salt was a double one: first, how to get the salt out of the salt-shaker — the problem of isolationism, and the second part of the problem, a very important part, is how to make sure that it remains salt—the problem of worldliness. We dare not overlook the warning of our text, where Jesus says: "If the salt have lost its savor, wherewith shall it (that is, the world) be salted?" My dear fellow Christians, your country and your community desperately needs you, not because you are able to be a merry mixer, a jolly joiner, or a hale-fellow-well-met. It needs you precisely because you are a Christian — because you are true salt. But to the extent that you are unwilling to live the Christian life, to the extent that you have sacrificed one particle of the truth, to the extent that you have lost your saltiness, just to that extent you have reduced your power to help the world which is sick unto death. "Ye are the salt of the earth," Jesus says, "but if salt have lost its savor, it is good for nothing." The Gospel is still today the power of God that it always has been. Christian men and women are still the one means God uses to spread this Gospel of salvation in Christ Jesus. We simply cannot live in seclusion and hoard this precious treasure for ourselves. We are to be in the world, but not of the world. We are to influence the world for good with the Gospel we preach and the Christian lives we live, and not be adversely influenced ourselves in the process. We are to Christianize the world and not be de-Christianized by it. We are to apply the healing balm of the Gospel of Christ to the festering wounds of the world and not be contaminated by the poison of sin and doubt and unbelief as we do so. We are to keep the Gospel pure and unadulterated for ourselves and our children, and then give it away to everyone we can. We are the salt of the earth. May God help us all to be just that, ever and always, for Jesus', our Savior's sake.

DOCTRINAL COMMITTEE REPORT

"Ye shall be witnesses unto me." This is the command of our ascended Savior, and this is the theme of our 1960 convention. Our committee joins the rest of Synod in this fitting theme, and submits its report to the convention with the assurance that also, doctrinal matters are of the utmost importance in carrying out our Lord's command, "Ye shall be witnesses unto me."

There are many who appear to find it difficult to reconcile a church's concern for purity of doctrine with the church's zeal for missions, as though one excludes the other, or, as though effective missionary work cannot be done by those who "earnestly contend for the faith."

We readily grant that there are dangers confronting those who contend for purity of doctrine, and these dangers are found also in the realm of mission work. There is the danger of making purity of doctrine an end in itself, and thus forgetting our obligation of reaching out so that others may also enjoy this pure Gospel.

But there are also dangers on the other side. In reaching out, there is the temptation to water down the doctrine, to minimize doctrinal differences, in order to have a more successful outreach, as we think. Then, too, contending for pure doctrine involves a certain amount of work that is especially disagreeable to our old Adam, and there is the temptation to pass over this obligation and to cover up our sin by beating the drums loud and long for mission work and related church activity. This is a refined version of the old slogan: "Deeds not creeds."

As our convention seeks to carry out its work under the theme: "Ye shall be witnesses unto me," our committee urges each member to bear in mind that this witness bearing is to be carried out on the basis of sound doctrine, for our Savior Who said: "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost" also added the significant words: "teaching them to observe all things whatsoever I have commanded you." The Lord declares through Jeremiah: "But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings." (Jer. 23, 22)

We do well to abide by the simple answer of our Explanation, under question No. 216, "What is, accordingly, the mission of the Church? It is the mission of the Church faithfully to preserve the Means of Grace pure and unadulterated, to use them diligently for its own edification, and to bring them to all who do not yet belong to the kingdom of God.—Home and Foreign Missions."

Pursuant to the resolution of last year's convention your Doctrinal Committee submits the following "finished report."

I. Progress of Doctrinal Discussions

The original assignment given your committee in 1956, after an apparent change in attitude on the part of the Lutheran Church-Missouri Synod at its convention that year, was to meet with like committees from the other synods "to determine whether or not the constituent synods of the Synodical Conference are now in doctrinal agreement." (S.R. 46) In view of the foregoing the Synodical Conference later that fall set up the procedure for studying the doctrines that were in controversy between its member synods. An even dozen two-and-a-half day meetings have been participated in for the purpose of carrying out that resolution of our Synod.

Doctrinal areas discussed by the Joint Doctrinal Committee of the Synodical Conference were Scripture, Antichrist, Justification, Church and Ministry, and Church Fellowship, with a mere introductory treatment of Grace, Conversion, and Election. Considerable

time was also spent on the matter of Boy Scouts which subject was tabled to get at the more pressing problem of fellowship.

As our people know, unanimously agreed-on doctrinal statements have been presented to the four synods by the Joint Doctrinal Committee on the doctrines of Scripture and Antichrist, on which our Synod should take action at this convention. A final statement on Justification has been prepared and distributed within the Joint Doctrinal Committee but not acted on because of lack of time at the last meeting. It must, however, be said that the latter statement upholds and defends this central doctrine of the Christian faith in a genuinely orthodox Lutheran manner.

The difficulties we today have in the Synodical Conference revolve primarily about the Doctrine of Church Fellowship, by which we understand Pulpit-Altar-and-Prayer Fellowship. It was only at the last meeting that a complete presentation on this subject from the Missouri Synod representatives was at hand. Its definition of Christian Fellowship and the basis on which it is to be practiced correctly present the traditional stand of the Synodical Conference on this doctrine, yes, seem almost rigidly orthodox. Yet, it cannot be said that we are in agreement on this doctrine since the Missouri Synod committee in its application of these principles continues to distinguish between Joint Prayer and Prayer Fellowship as well as to justify prayer on civic occasions.

This untenable distinction becomes clearly evident when one reviews the instances where representatives of the Missouri Synod join in prayers with Lutherans not in fellowship with them, e.g., at the annual Conference of Lutheran Professors of Theology, at the National Lutheran Education Conferences, and like gatherings. While the principles enunciated in the Missouri Synod's recent presentation on Fellowship were definite, its Doctrinal Committee could not be brought to see that the logical application would be to declare the aforementioned instances where there was a joining in prayer as wrong and unionistic.

To the foregoing must be added the matter of the Missouri Synod Doctrinal Committee's meeting with representatives of the National Lutheran Council in July. The very committee with whom we meet to discuss the whole area of Fellowship and cooperation in externals (which is a part of such fellowship) is having discussions on that same point with heterodox Lutherans before we in the Synodical Conference have come to an agreement on it amongst ourselves. We feel this move is contrary to the 2nd premise of the bases on which we have been carrying on our current doctrinal discussions and which the Missouri Synod's Doctrinal Committee helped to draw up and agreed to follow, viz., "that we declare our willingness without equivocation and evasion to come to grips with all the issues that have arisen between us." It furthermore violates the spirit of the 1956 resolution of the Synodical Conference by aggravating the present situation instead of "sincerely endeavor(ing) to create an atmosphere amenable to the spirit of harmony . . ." (Proc. p. 145)

Then there is the Missouri Synod's 1959 resolution to initiate doctrinal discussions with The American Lutheran Church (TALC), before having gotten the assurance of a united approach from the sister synods, whereas the 1954 convention of the Synodical Conference specifically requested, "That we respectfully petition the four constituent synods to act in unison in any possible future discussions with other church bodies." (Proc. p. 193, par. 7) It is especially regrettable that this action should be taken at a time when our own fellowship problem is so acute.

On the other hand, it is only proper to state that your Doctrinal Committee is of the opinion that there is at the present time a real struggle in the Missouri Synod with respect to whether the liberal or the conservative element is to prevail. Pleas have been made by those of one mind with us not to forsake them in their hour of trial

when they are striving to bring their synodical ship back to an even keel. And, there have likewise been districts and conferences in that body which are making their objections to some of the aberrations in their synod known to their leaders in very specific terms. We must also say that in some areas of discipline valiant efforts are being made by the Missouri Synod Praesidium, and we believe that there is also a real desire and effort being made by them and others to bring the teaching within the Missouri Synod to the lines laid down in the Brief Statement, as ordered by the San Francisco convention in 1959.

It is possible that the Conclave of Theologians in July may be able to contribute something to the solution of our present difficulties in the Synodical Conference. The whole program, which a member of your Doctrinal Committee was along in preparing, will be devoted to a study of "The Doctrine of the Church" with its various ramifications in doctrine and practice. The scheduled program is being so revised that an entire day can be spent on the matter of the Fellowship question as it pertains to the present Synodical Conference situation, and, as requested by the Joint Doctrinal Committee at its last meeting. This referral is not to be understood as a delaying tactic on the part of the Joint Doctrinal Committee but as an earnest and willing desire to seek help also from our brethren outside the Conference. This is especially convenient because it fits in with the general theme of the Conclave. A frank appraisal of the *status quo* in our discussions is likewise being reported to the Synodical Conference convention in August.

On the basis of the situation as it now obtains, your committee make the following **recommendations**:

WHEREAS, The Doctrinal Committee of the Lutheran Church-Missouri Synod is condoning prayer fellowship in instances clearly disallowed by even her own clearly expressed principles, e.g., "On the basis of a confession which expresses a **common total submission of faith** (our emphasis) to the whole revealed counsel of God Christians unite to exercise, extend, and guard the fellowship which the grace of God has bestowed upon them."—(L.C.-M.S. Fellowship Part II, p. 2);

WHEREAS, The same committee is arranging for meetings with a Lutheran group (NLC) outside our fellowship, contrary to the spirit of the instruction given by the Synodical Conference (cf. 1954 & 1956 Proceedings);

WHEREAS, Said committee is by such acts not abiding by the instruction of the Synodical Conference and the agreement made by the four committees at the beginning of the joint meetings (cf. 1954-56-58 Syn. Conf. Proc.);

WHEREAS, The Synodical Conference was founded to strive for unity of doctrine among its member synods and in 1956 arranged the study procedure of the Joint Doctrinal Committees with the goal of restoring unity in its midst;

WHEREAS, This study procedure has borne abundant fruit in many areas of doctrine,

BE IT RESOLVED:

1. That as matters now stand our Doctrinal Committee decline to participate in further joint Doctrinal meetings;
2. That the Evangelical Lutheran Synod ask the Synodical Conference at its forthcoming convention to pass judgment on our action and the reasons for it (Resol. #1);
3. That if the Synodical Conference upholds our action, it be asked to plead with the Doctrinal Committee of the Missouri Synod to remove the obstacles it has placed in the path of continued joint Doctrinal Committee meetings;
4. That if these obstacles can be removed in a mutually satisfactory manner the Doctrinal Committee resume its participation in the Joint Doctrinal discussion meetings forthwith; and,

5. That our representatives at the Conclave of Theologians and our delegates to the Synodical Conference convention together with our Doctrinal Committee be authorized to determine whether the obstacles have been removed.

II. Review of our 1955 Suspension Resolutions

1) 1938 St. Louis Articles of Union

Our Synod has charged, and repeats the charge in the 1955 Suspension Resolutions, that these articles of union contain false doctrine, namely, "To this end He also purposes to justify those who have come to faith." We further state in our Suspension Resolutions that, "Our pleas, however, were not directly nor satisfactorily answered."

We readily confess that in the ALC camp this expression, "To this end He also purposes to justify those who have come to faith" was used to express false doctrine. However, we have some difficulty in our charge that the Missouri Synod is teaching false doctrine by the use of this expression, especially in view of the fact that our Lutheran Confessions also use similar expressions, e.g., in the Formula of Concord, Th. Decl., Art XI, pgrphs 15-22, Trig. 1069, we read:

"... namely, that God in His purpose and counsel ordained (decreed):

1. That the human race is truly redeemed . . .
2. That such merit and benefit and benefits of Christ shall be presented, offered, and distributed to us through His Word and . . .
3. That by His Holy Ghost, through the Word . . . He will be efficacious and active in us . . .
4. That He will justify all those who in true repentance receive Christ by a true faith, and will receive them into grace, the adoption of sons, and the inheritance of eternal life."

In view of this statement in the Lutheran Confessions, and in view of a recent Missouri Synod resolution in which they reject any interpretation of documents adopted by them which is at variance with the Scriptures, the Lutheran Confessions, and the Brief Statement, we feel constrained to ask our Synod whether we are justified in charging the Missouri Synod with false doctrine in their use of this expression: "To this end He also purposes to justify those who have come to faith."

We have further difficulty in understanding our Synod's action of 1955 when we stated regarding these 1938 resolutions of union: "Our pleas, however, were not directly nor satisfactorily answered." How do we square this with our resolution of 1948, which reads:

"I. To our joy the Missouri Synod at its Centennial Convention in July, 1947, reaffirmed the Brief Statement and thus did much to clear the air within the Synodical Conference. Where the documents under consideration in the attempts to reach doctrinal agreement between the Missouri Synod and the American Lutheran Church were contradictory, unclear and misleading, the Brief Statement

- a) states the doctrines at issue clearly, definitely, and correctly;
- b) includes the antitheses and with the same clearness, definiteness and correctness;
- c) lays down the correct principles in the question of Unionism;
- d) by this action of the Missouri Synod, in these matters now stands alone as a confession in this Synod.

There should therefore be no doubt any more with regard to the position of the Missouri Synod in these moot questions.

"II. By vote the Missouri Synod has furthermore set aside the other union documents of 1938 as a doctrinal basis for establishing fellowship with the American Lutheran Church." (S.R., p. 67)

In view of what has been said above, we feel that our Synod

should to say the least, go over this whole matter again to ascertain whether or not our charges in this matter should be dropped.

2) Saginaw Resolutions Regarding Joint Prayer and Prayer Fellowship

In our suspension resolutions of 1955 we protested the Missouri Synod's distinction, made at Saginaw in 1944, between "joint prayer" and "prayer fellowship," pointing out that this distinction cannot be supported on the basis of Scripture and opens the door to further unionistic practices."

We can only report that the Missouri Synod, also in our present doctrinal discussions, has clung to this distinction. As to our contention in 1955 that this distinction "opens the door to further unionistic practices," we need only point to the flood of unionistic practice carried on in the Missouri Synod today in all kinds of joint conferences and spiritual work with heterodox Lutherans, with devotions often a part of the programs.

3) The 1945 Chicago Statement (Statement of the "44")

Our 1955 Suspension Resolutions pointed out that "This was a document which further weakened the bulwarks against unionism and laid down unscriptural principles of church fellowship."

This takes us into the whole field of doctrinal discipline in the Missouri Synod. We hesitate to speak on this subject for it is in its very nature an unwieldy thing, and we fear that as a Synod we are not all we should be in this regard either.

We must also say that in some areas of discipline valiant efforts are being made by the Missouri Synod Praesidium, and we believe that there is also a real desire and effort being made by them and others to bring the teaching within the Missouri Synod to the lines laid down in the Brief Statement, as ordered by the San Francisco convention in 1959.

Yet, we must regretfully report that the Chicago Statement has not been retracted (only withdrawn), and that its signers have not been disciplined. We believe that a great deal of Missouri's difficulty today in the field of discipline has its roots in the Chicago Statement.

4) National Lutheran Council Agreement Regarding Joint Welfare and Armed Services Work

We in our 1955 Suspension Resolutions charge that this is unionism, and contrary to all the principles of the Synodical Conference and "old" Missouri.

We must report that the arrangements and work with the NLC still stand today. The forthcoming meeting of officials of the Missouri Synod and the NLC to discuss present co-operative efforts and their doctrinal basis has already been commented on in this report.

Regarding the Communion Agreement with the NLC we feel we must say, that the Missouri Synod's reason for making such an agreement was to get the NLC churches to respect synodical lines. That this agreement may at times have been abused does not detract from the original good intent. There still remains the question of the propriety of settling cases of casuistry in advance.

We must also report that matters in this field have taken a decided turn for the worse in the decision of the Board for Missions in North and South America (Missouri Synod) to apply for membership in the Division of American Missions of the National Council of Churches of Christ, USA (NCCCUSA), which application has been accepted. Just recently the President of the Missouri Synod told us that this whole matter with the NCCCUSA is to be reviewed.

5) The Common Confession

Our 1955 Suspension Resolution states regarding the Common Confession, "To this document we can only state once again that, in spite of numerous attempts to prove the adequacy of the Common Confession and vigorous and valorous defences of the Common Confession, we find it to be a document of compromise which does

not in any way reject the errors of the A.L.C. and which is, therefore, inadequate as a settlement of past doctrinal differences and unsatisfactory as a basis for union."

What is the present situation with regard to the CC?

The Missouri Synod has declared the Common Confession to be in harmony with Scripture. (1956 S.R., p. 40) We will agree that there is nothing contradictory to Scripture in the Common Confession, and for two reasons:

1) The words taken by themselves can be understood as presenting the true doctrine of Scripture.

2) The Missouri Synod has officially stated that it rejects any interpretation of the documents adopted by them that is not in accord with the Scriptures, the Lutheran Confessions, and the Brief Statement. (1956 S.R. p. 41)

But this does not take care of an earlier matter when the Missouri Synod declared that the Common Confession was a settlement of doctrinal differences with the A.L.C. This has been, and still is, the hub of the controversy regarding the Common Confession.

On the other hand, the Missouri Synod did in 1956 resolve: hereafter "That the Common Confession (Parts I and II) be not regarded or employed as a functioning basic document toward the establishment of altar and pulpit fellowships with other church bodies." (1956 S.R., p. 40)

Your Doctrinal Committee believes our Synod should review the whole matter to see whether our objections to the Common Confession have been met.

In view of the foregoing **your committee recommends:**

BE IT RESOLVED, That the Synod make a thorough study of its reasons for suspension of fraternal relations with the Lutheran Church-Missouri Synod in 1955 with the view of ascertaining whether the continuation of the suspension is justified or not.

The Committee
M. H. Otto, Chairman
Dr. O. E. Overn, Secretary
T. A. Aaberg
S. A. Ingebretson
T. N. Teigen

PASTORAL CONFERENCE REPORT

The General Pastoral Conference of the ELS, which was directed by the 1959 Synod Convention to continue its study of the Joint Union Committee's Statement on Scripture and the Anti-Christ, hereby submits the results of its assignment:

1. **RESOLVED,** That the General Pastoral Conference recommend to the Synod adoption of the Statement on Scripture.
2. **RESOLVED,** That the General Pastoral Conference recommend to the Synod adoption of the Statement on The Anti-Christ.

J. Petersen, Secretary.

MEMORIALS AND PROTESTS

Okabena, Minnesota

To the members of the Evangelical Lutheran Synod:

WHEREAS, The Lutheran Church-Missouri Synod has shown itself to be a persistently erring church body; and

WHEREAS, It is unscriptural religious unionism to continue in fellowship with a persistently erring church body, 1 Timothy 6:3-5; Romans 16:17, 18; Titus 3:10; 1 Timothy 5:22; Revelation 2:14f., 20; and

WHEREAS, The Lutheran Church-Missouri Synod holds the majority vote in the Evangelical Lutheran Synodical Conference;

THEREFORE, Be it resolved that the Evangelical Lutheran Synod withdraw its membership from the Lutheran Synodical Conference; and

BE IT FURTHER RESOLVED, That the Evangelical Lutheran Synod sponsor a free-conference for the purpose of establishing a new conference based on the principles of the Lutheran Synodical Conference.

Respectfully submitted,
Ruben H. Ude, Pastor; Arthur Ahrens, Raymond
Gunther, Clarence Morrison, Wilburt Soleta,
Louis DeWall.

Eau Claire, Wisconsin

WHEREAS, The Evangelical Lutheran Synod in 1955 declared that "fellowship relations with the Lutheran Church-Missouri Synod are suspended on the basis of Romans 16:17" — "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.", and

WHEREAS, The Evangelical Lutheran Synod stated at its 1959 Convention that "the causes of our 1955 resolution for suspension of fellowship relations with the Lutheran Church-Missouri Synod have not been removed;" and

WHEREAS, The Evangelical Lutheran Synod is continuing fellowship with the Lutheran Church-Missouri Synod within a framework of the Synodical Conference in spite of the above mentioned resolutions; and

WHEREAS, This practice is unionistic, being contrary to the clear teachings of Scripture, Romans 16:17; therefore be it

RESOLVED, That the Evangelical Lutheran Synod desist from its present sinful course by withdrawing from the Synodical Conference at its 1960 Convention; and be it further

RESOLVED, That the Evangelical Lutheran Synod, in accord with its 1955 declaration, instruct its Union Committee to meet with those who have left the Synodical Conference for reasons similar to ours, and who desire such meetings, for the purpose of clarifying the realignment of conservative Lutherans which is now taking place.

Ascension Ev. Lutheran Church
Leonard J. Eckel, President
Loren C. Borgwardt, Secretary

Lake Mills, Iowa

Dear Brethren:

Since God says in His Holy Scriptures, namely, 2 Corinthians 6, 14.16-18: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—it is no small thing for us to avoid false doctrine, and also those who tolerate it. **God demands** that evil is to be avoided.

Since the Missouri Synod's **Common Confession** teaches false doctrine by its words under section "VI Justification," to wit:

"We believe and teach: By His redemptive work Christ is the Propitiation for the sins of the whole world; hence forgiveness of sin has been secured and provided for all men. (This is often spoken of as objective justification.) . . ."

Since this is simply not objective justification: it does not declare any absolution of the world of sinners, it is not Scriptural but against Scripture. For Scripture teaches often and clearly that by Jesus Christ, and through Him, and in Him, the whole world is already declared righteous: Note

Romans 5,25 (Jesus) "Who was delivered for our offences, and was raised again for our justification."

Romans 5,18: "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."

Since the Missouri Synod, after proclaiming its stand on the **Common Confession** in 1950, again, in its Convention of 1956 confessed by resolution that the **Common Confession** is "in harmony with the Sacred Scriptures and the Lutheran Confessions," And, in its Convention of 1959 reaffirmed the same confession by further resolution, namely:

"... that every doctrinal statement of a confessional nature adopted by Synod as a true exposition of Holy Scripture is to be regarded as public doctrine in Synod; that Synod's pastors, teachers, and professors are held to teach and act in harmony with such statements; . . ."

Since the Missouri Synod is a member of good standing in the Synodical Conference, this shows the Synodical Conference tolerates false doctrine, namely that upheld by the Missouri Synod in the **Common Confession** as regards the doctrine, "Objective Justification."

Therefore we, the Lime Creek Ev. Lutheran Congregation, call upon the Evangelical Lutheran Synod, out of obedience to God and His Word, to withdraw now from the Synodical Conference.

In Christ's Saving Name,
Gerhart M. F. Becker, Pastor & Chairman
Lars S. Petersen, Secretary

Tracy, Minnesota

Dear Brethren:

The Word of God warns us against false teachers in Romans 16: 17-18 — "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

Because the Missouri Synod is causing divisions and offences contrary to the doctrine which we have learned, we should avoid them to keep from losing the Word of God. Therefore the voting members of the Zion Evangelical Lutheran Church of Tracy, Minnesota, urgently call upon the Evangelical Lutheran Synod at its next Synod convention to withdraw its membership from the Lutheran Synodical Conference and to reorganize the Synodical Conference based on sound doctrine.

In behalf of the congregation,
Clarence E. Howe, Chairman
Marvin D. Gorden, Secretary

Delhi, Minnesota

The Delhi Lutheran Congregation held a meeting January 1960, and Pastor N. Harstad gave reports on Synod matters, so the following resolution was passed:

RESOLVED, that The Delhi Lutheran Congregation request the Evangelical Lutheran Synod to withdraw from the Synodical Conference at the 1960 convention.

Arlie Pedersen, Secretary

Holton, Michigan

To the 43rd Regular Convention of the Evangelical Lutheran Synod in Convention Assembled June 21-26, 1960.

Dear Brethren:

The Missouri Synod continues to tolerate false teachers on its faculty at St. Louis (Denial of the inspiration of Scripture, cf., Confessional Lutheran, November, 1959; Romanizing aberrations, cf. Confessional Lutheran, July-August 1958, March 1960.)

The Missouri Synod has never taken disciplinary action against the signers of the Chicago Statement of 1945.

The Missouri Synod has shown itself to be a unionistic body by its Union Resolutions of 1938 and its adoption of the Common Confession. These documents contain ambiguous formulations allowing for both true and false doctrine. Adherence to ambiguous confessions is contrary to Scripture. Matt. 10: 32, 33; Rom. 10: 10; I Cor. 14: 8.

Now by continuing in a fraternal relationship with the Missouri Synod in the Synodical Conference, we violate a clear command of God's Word, Rom. 16: 17, and become partakers of other men's sins, I Tim. 5: 22; 2 John 10: 11.

Therefore we call upon the Evangelical Lutheran Synod to withdraw from the Synodical Conference and seek realignment with those of the same mind, I Cor. 1: 10., with whom we can fulfill the Lord's commission "Ye shall be witnesses unto me."

Neil N. Hilton

Parkland, Washington

To The Evangelical Lutheran Synod

The Rev. M. E. Tweit, President.

Dear President Tweit:

After a series of meetings held during the months of May and June, The Parkland Evangelical Lutheran Congregation, having considered the situation of our membership as a Synod in the Evangelical Lutheran Synodical Conference, addresses the following resolution to the convention of the Evangelical Lutheran Synod:

WHEREAS, Our membership in the Synodical Conference under the present circumstances of our suspension resolution of 1955 has created an untenable situation; and

WHEREAS, The developments within the Lutheran Church-Missouri Synod since 1955 have given us reason to believe that attempts are being made to deal with the situations against which we have protested, and that there are those within the Lutheran Church-Missouri Synod who are earnestly contending for the right principles; and

WHEREAS, Scriptures (Luke 22:32; Galatians 6: 1-2; Rom. 15: 5-6; Rev. 3:8) and the Constitution of the Synodical Conference impose the obligation to support those who are contending for the true doctrine; and

WHEREAS, The Evangelical Lutheran Synod has assumed the obligations of membership in the Synodical Conference; therefore

BE IT RESOLVED, That Parkland Lutheran Church petition the Evangelical Lutheran Synod in convention assembled June 21—June 26, 1960, to lift the suspension resolution of 1955; and

BE IT FURTHER RESOLVED, That we petition the Evangelical Lutheran Synod to remain a member of the Synodical Conference on a vigorously protesting basis as long as the Evangelical Lutheran Synod can act in unison with those who are on the same protesting basis in accordance with the procedure now being followed by the Doctrinal Unity Committee.

Adopted in a special meeting of the voters assembly of Parkland Evangelical Lutheran Congregation held Sunday, June 12, 1960, by unanimous vote.

M. E. Pedersen, Secretary
Allen O. Daniels, President Pro-tem.
H. A. Theiste, Pastor

Eau Claire, Wisconsin

President M. E. Tweit
Evangelical Lutheran Synod
Route 2, Lawler, Iowa

Dear President Tweit:

Paragraph 4 of Chapter V of the constitution of our Synod reads:

"With relation to the several congregations, the above-mentioned conventions are but advisory assemblies. Therefore, if a congregation believes that a (Synod) decision is in conflict with the Word of God, or finds that it does not serve its interests under the circumstances peculiar to it, the congregation should announce this to the presiding officer of the respective convention, and give its reasons for its opinions. If it does not make such announcement within six months after the secretary has published the decision of the Synod, the decision shall be considered accepted by the congregation."

In accord with this paragraph, the Ascension Congregation has studied the report of the 1959 Convention of the Evangelical Lutheran Synod, especially as it regards our relations with the Synodical Conference. After studying, in a series of meetings, the background of the matter, that is—the actions of both the Missouri Synod and the E.L.S. during the past years, the voters of Ascension resolved to send a protest to the Synod.

The Ascension Evangelical Lutheran Congregation of Eau Claire, Wisconsin, hereby protests the action taken by the Evangelical Lutheran Synod at its 1959 Convention by which it permitted continued membership in the Synodical Conference and provided for support of that group.

The voters of Ascension have taken this action because they find membership in and support of the Synodical Conference under the present conditions to be contrary to the teachings of Scripture in that such membership and support condone and foster religious unionism.

Our Synod in 1955 declared that the Missouri Synod was giving offense in doctrine and practice. Therefore in obedience to God's Word, Rom. 16:17, all fellowship with the Missouri Synod was to be suspended. Yet the E.L.S. continued its membership in the Synodical Conference of which the Missouri Synod is not only a member in good standing, but the dominant member because of its size.

Within the Synodical Conference the E.L.S. is working together with the Missouri Synod in doing mission work. That is unionism. (Religious unionism consists in joint worship and work of those not united in doctrine.—Concordia Cyclopedia, 1927) That is disobedience to God's clear Word which says "avoid." Saying that the Synodical Conference is not the Missouri Synod and that it is therefore right to support it, is begging the question. A body with a cancerous limb can by no manner of clear thinking be considered a healthy body.

By failing to take the actions requested on Scriptural grounds by two memorials in 1959, namely, withdrawing from the Synodical Conference, the Synod condoned the unionism involved. "He that is not with Me is against Me, he that gathereth not with Me, scattereth abroad." Matt. 12:30. By failing to stop this unionism, the Synod is fostering more unionism. "A little leaven leaveneth the whole lump." Gal. 5:9.

Since Ascension's constitution accepts God's Word as the only source and rule of faith, doctrine, and life, this is a devious disagreement with the E.L.S., that is—a spiritual disagreement which will lead to Ascension's withdrawal from the Synod if not soon remedied.

Oswald Christianson, President
Owin Hawkins, Secretary

RECESSED CONVENTION

To the Evangelical Lutheran Synod Convention assembled:

WHEREAS, It has been resolved "that the Synod recess this convention until November to determine whether or not we can continue in the Synodical Conference;" and

WHEREAS, It has been expressed and stated that many of the

congregations of the Synod will not be able to send delegates to the recessed convention of the Synod to be held in November, 1960; therefore be it

RESOLVED, That all congregations of Synod be supplied with all pertinent documents and relative material in this matter before November so this question may be discussed in the individual congregations; and be it further

RESOLVED, That each congregation of the Synod, not able to send delegates to that convention session, be granted the privilege of casting absentee ballots so that it also may vote in this matter.

Victor I. Theiste, W. Elmer Christiansen, Roger L. Butterfield, Norman Theiste, H. A. Theiste.

Action of the Synod:

Synodical Conference — Recessed Convention

WHEREAS, Our Doctrinal Committee recommends that as matters now stand they decline to participate in further joint doctrinal meetings with the Doctrinal Committee of the Lutheran Church—Missouri Synod, and

WHEREAS, The forthcoming Conclave of Theologians and the Convention of the Synodical Conference afford us opportunity to make known our reasons for this action, and

WHEREAS, This procedure gives our Synod an opportunity to act in concert with those in other synods of the Synodical Conference who are on the same protesting basis, therefore be it

1. RESOLVED, That the Synod send delegates to the Synodical Conference Convention to present the reasons for our action; and be it further

2. RESOLVED, That the Synod recess this convention until November to determine whether or not we can continue in the Synodical Conference.

WHEREAS, It is highly desirable that our Synod act together with those in the Synodical Conference who are on the same protesting basis, therefore be it

3. RESOLVED, That the President and Doctrinal Committee be authorized to explore avenues by which the Synod may act in accord with these to give the most effective witness to our position.

"Scripture" and "The Anti-Christ"

WHEREAS, The Statements on Scripture and on The Anti-Christ of the Joint Doctrinal Committee have been found to be Scriptural, and

WHEREAS, The adoption of these has been recommended to the Synod by the General Pastoral Conference, be it

4. RESOLVED, That the Evangelical Lutheran Synod adopt these Statements.

Memorials

WHEREAS, The congregations which have sent in memorials to our Synod to withdraw from the Synodical Conference may desire an answer to their memorials, therefore be it

5. RESOLVED, That at the close of the June session of the convention the Secretary of the Synod be instructed to send copies of

the adopted resolutions on Doctrinal Matters (# 1, 2, 3, 5, 6, 7) to the congregations that have presented memorials, and be it further
6. RESOLVED, That the Synod request these congregations to await the action of our Synod in November.

WHEREAS, Pastor G. Becker has requested that the Synod answer the question "Does the Common Confession contain false doctrine in its statement on justification?" as charged in his memorial and the memorial of the Lime Creek congregation, be it

7. RESOLVED, That we ask our Doctrinal Committee to study this matter and bring an answer to the November recessed convention.

Recessed Convention

WHEREAS, The synod will recess until November, and

WHEREAS, It would be well for the congregations to have pertinent material beforehand, be it

8. RESOLVED, That the Doctrinal Committee send to the congregations such new material as it considers pertinent, and inform the congregations where they may obtain such older material as the committee considers pertinent (for example, material referred to in the Synod's 1955 Suspension Resolution).

9. BE IT RESOLVED, That the recessed 43rd convention of the Evangelical Lutheran Synod reconvene at a place and time in November, 1960, as decided by the officers of the Synod.

STATEMENTS OF WITHDRAWAL FROM THE EVANGELICAL LUTHERAN SYNOD

Pinehurst Lutheran Church
Eau Claire, Wisconsin

July 19, 1959

Rev. M. E. Tweit, President
Evangelical Lutheran Synod
Route 2, Lawler, Iowa

Dear President Tweit:

This is to inform you that the Pinehurst Ev. Lutheran Congregation, 3301 No. Hastings Way, Eau Claire, Wisconsin, together with its pastor, hereby declares their withdrawal from the Evangelical Lutheran Synod in protest to its resolution to remain in the Synodical Conference contrary to our memorial.

This action was taken at Pinehurst's regular Semi-annual Meeting held July 19, 1959.

Arnold F. Carlson, President
Ernest C. Williams, Sec. Pro Tem.
Rev. Arvid G. W. Gullerud

Salem Lutheran Church
Eagle Lake, Minnesota

October 9, 1959

Evangelical Lutheran Synod
c/o the Rev. M. E. Tweit, President
Lawler, Iowa.

Salem Lutheran Church, Eagle Lake, Minn., hereby gives notice that at its quarterly meeting it voted not to continue its membership in the Evangelical Lutheran Synod. This action was taken after an extended study of the situation in the Synodical Conference; of the

action of the Evangelical Lutheran Synod Convention, and of the withdrawal of its pastor from synodical membership. Salem's withdrawal from the Synod became effective as of Oct. 6th, 1959.

Raymond Frank, President
A. L. Ganske, Secretary

**Our Savior's First Lutheran Church
Granada Hills, Calif.**

The Rev. M. E. Tweit, President
Evangelical Lutheran Synod
Lawler, Iowa

The following resolution was adopted by the Administrative Body of Our Savior's First Lutheran Church of Granada Hills, California, on February 21, 1960.

1. WHEREAS we are grateful to the almighty God for the gift of His Son, Jesus Christ, in Whom we trust confidently and completely for the forgiveness of our sins and the assurance of an eternal life in heaven; and

2. WHEREAS our Lord Jesus Christ has placed upon us, as His ambassadors, the duty and privilege of telling the good news of man's salvation (St. Matthew 28, 19 "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" and Acts 1:8 "Ye shall be witnesses unto Me . . . unto the uttermost part of the earth"); and

3. WHEREAS we are enjoined by our Lord Jesus Himself in Holy Scripture that we are to be active in this work immediately and persistently (St. John 4:35 "I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest" and St. John 9:4 "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work"); and

4. WHEREAS we are tremendously thankful to the Evangelical Lutheran Synod for its service under God in establishing and assisting our congregation to this present date; and

5. WHEREAS we are nevertheless convinced that the continuation of membership in the Evangelical Lutheran Synod will not afford us the opportunity to serve our Lord God to the best of our ability; and

6. WHEREAS we are convinced also that the Lutheran Church-Missouri Synod does at the present time have the ability to provide us, pastor and congregation together, with the needed guidance to glorify our God to a greater extent and to be more effective in our out-reach to the souls in our community and beyond which at present are groping about in darkness and despair; THEREFORE, BE IT RESOLVED

FIRST, that we discontinue our present membership in the Evangelical Lutheran Synod, effective immediately; and be it further resolved,

SECOND, that we make application, pastor and congregation alike, for membership in the Southern California District of the Lutheran Church-Missouri Synod.

Respectfully submitted,
Gaylon Botten, President
Robert Mohr, Recording Secretary

**Our Redeemer's Lutheran Church
Canoga Park, California**

March 24, 1960

Evangelical Lutheran Synod
c/o The Rev. M. E. Tweit, President
Rt. 2, Box 103, Lawler Iowa
Dear Brethren in Christ Jesus:

On February 16, 1960, the following resolution was adopted by our congregation through its established Voters' Assembly:

WHEREAS we are grateful to the almighty God for the gift of His

Son, Jesus Christ, in Whom we trust confidently and completely for the forgiveness of our sins and the assurance of an eternal life in heaven; and

WHEREAS our Lord Jesus Christ has placed upon us, as His ambassadors, the duty and privilege of telling the good news of man's salvation (St. Matthew 28, 19 "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" and Acts 1:8 "Ye shall be witnesses unto Me . . . unto the uttermost part of the earth"); and

WHEREAS we are enjoined by our Lord Himself in Holy Scripture that we are to be active in this work immediately and persistently (St. John 4:35 "I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest" and St. John 9:4 "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work"); and

WHEREAS we are tremendously thankful to the Evangelical Lutheran Synod for its service under God in establishing and assisting our congregation to this present date, we are nevertheless convinced that the continuation of membership in the Evangelical Lutheran Synod will not afford us the opportunity to serve our Lord God to the best of our ability; and

WHEREAS we are convinced that the Lutheran Church-Missouri Synod does at the present time have the ability to provide us, pastor and congregation together, with the needed guidance to glorify our God to a greater extent and to be more effective in our out-reach to the souls in our community and beyond which at present are groping about in darkness and despair;

THEREFORE, BE IT RESOLVED

FIRST, that we discontinue our present membership in the Evangelical Lutheran Synod effective immediately; and be it further resolved,

SECOND, that we make application, pastor and congregation alike, for membership in the Southern California District of the Lutheran Church-Missouri Synod.

Accordingly, Our Redeemer's Lutheran Congregation of Canoga Park, California, herewith requests that the Evangelical Lutheran Synod at its 1960 convention (the 43rd Regular Convention) grant a peaceful release to the said congregation and its pastor. May the Lord Jesus Christ, whose Gospel we proclaim, assure us through His Holy Spirit, that though we may not be laboring together for Him under the same Synodical name, that still we are working together to glorify His name and to bring His saving grace to many more lost souls! May He also assure the Evangelical Lutheran Synod that the work it has done under the guidance of the almighty God in this community has not been done in vain!

In Our Redeemer's name,
Daniel Q. Johnson, Pastor
Hugo C. Maechler, President
Herbert A. Huseth, Secretary

The Rev. C. M. Gullerud

Mankato, Minnesota
June 30, 1959

The Evangelical Lutheran Synod,
The Rev. M. E. Tweit, President;
Lawler, Iowa

Since the year 1955 the Evangelical Lutheran Synod has had, before its conventions, a number of proposals to withdraw from the Synodical Conference, because of the divisions and offences which have entered in. In 1955 the proposal appeared in the report of the Union Committee. In 1957 the proposal was made in the overture authored by the Rev. Arthur Schulz, and in 1958 in a motion by Mr. Loren Borgwardt and Dr. Paul Randolph, and in

1959 by overtures sent in by Pinehurst Lutheran Church, Eau Claire, Wis., and by the undersigned with Mr. Orville Fruechte as co-signer. However, the Synod has continued in the fellowship of the Synodical Conference and has thereby been involved in joint prayer and worship (in committee meetings and at Synodical Conference Conventions) and in joint support of mission work together with a church body which has caused divisions and offences contrary to the doctrine which we have learned. God's Word teaches that we are to avoid such church bodies which means that we are to carry on no worship or church work with them. To do so is to act in disobedience to the clear Bible passage—Romans 16, 17.

Since the convention acted to continue in the fellowship of the Synodical Conference which involves the E.L.S. in joint mission work etc. with the Lutheran Church-Missouri Synod (to which body it had applied Romans 16, 17) the E.L.S. thereby acted in disobedience to God's Word. The Lord tells us in His Word "Neither be partaker of other men's sins." 1 Tim. 5, 22. This leaves me no other alternative but to declare my withdrawal as a permanent member of the Evangelical Lutheran Synod which I joined voluntarily with unconditional subscription to the synod's doctrine and confession. I take this step not in bitterness but with sorrow over the defection of a synod which I have tried to serve and which I have loved. My prayer shall be that it may return to its old solid Scriptural stand.

C. M. Gullerud

Action of the Synod:

BE IT RESOLVED:

1. *The Synod regrets the withdrawal of Pinehurst Lutheran Church of Eau Claire, Wisconsin, and its pastor, A. G. Gullerud, and of Salem Lutheran Church of Eagle Lake, Minnesota, and its pastor, C. M. Gullerud, from the fellowship and work in which we have been engaged so many years to our mutual blessing.*

2. *The Synod likewise regrets the withdrawal of Our Savior's First Lutheran Church, Granada Hills, California, and its pastor, G. C. J. Quill, and of Our Redeemer's Lutheran Church, Canoga Park, California, and its pastor, Daniel Johnson. Releases will be granted these congregations and pastors when satisfactory financial settlements have been arranged.*

3. *The Synod is cognizant of the offense and deep hurt the actions of the above-named congregations and pastors have caused among our people.*

4. *The Synod appeals to these congregations and pastors to review as before God whether their actions accord with His Word as to the unity of the Spirit among us.*

5. **RESOLVED,** *To forward a copy of the above resolutions to those concerned.*

RESIGNATIONS

To The Evangelical Lutheran Synod:

The Missouri Synod is guilty of religious unionism, adhering to statements which tolerate and express false doctrine, and practicing religious fellowship with false teachers;

The Missouri Synod has been admonished repeatedly, but in vain, to repent of its religious unionism;

The Evangelical Lutheran Synod, especially its clergy, has not

only helped to admonish the Missouri Synod, but has, for years, also heard the truth which has been offered in the admonitions;

Nevertheless, the Evangelical Lutheran Synod has continued to have religious fellowship with the Missouri Synod in Synodical Conference affairs,—this despite repeated admonitions,—and has itself thus become guilty of religious unionism, partly because I, in 1955, helped to bring about only a partial break in fellowship with the Missouri Synod;

Thereby I have given offence and, by affiliation with the Evangelical Lutheran Synod, continue to give offence, in the Scriptural sense of the word, to my family, my congregation, to the Evangelical Lutheran Synod, and to all others who know the aforesaid situation, whether they agree with my position, or not:

Therefore, as my final admonition to the Evangelical Lutheran Synod as such, I hereby resign my membership in the synod, in obedience to our Lord's command: "Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea" (Mark 9:42).

June 25, 1960.

David L. Pfeiffer.

The Rev. Gerhardt Becker also tendered his resignation from the Evangelical Lutheran Synod on the basis of Romans 4, 25, stating that the Synod is guilty of unionism and of tolerating false doctrine.

REPORT OF THE MISSION BOARD

In an endeavor to carry out the Savior's words, "Ye shall be witnesses unto Me," the ELS has during the synodical year 1959-1960 been engaged in mission work in the following places in the U. S. A.: Our Savior's First Lutheran, Granada Hills, Calif. (the Rev. Grant Quill, pastor); Our Redeemer, Canoga Park, Calif. (the Rev. Daniel Johnson, pastor); Our Savior's, Amherst Junction, Wis. (the Rev. Herbert Larson, pastor); Ascension, Eau Claire, Wis. (the Rev. Keith Olmanson, pastor); Trinity, Calmar, Iowa (the Rev. H. A. Preus, pastor); Hiawatha, Minneapolis, Minn. (the Rev. T. N. Teigen, pastor); Holton Lutheran, Holton, Mich. (the Rev. Morris Dale, pastor); Indian Landing, Rochester, N. Y. (the Rev. Paul Anderson, pastor); St. Timothy, Lombard, Ill. (the Rev. R. Moldstad, pastor); Mt. Olive, Cross Lake, and Plummer, near Trail, Minn. (the Rev. N. Madson, Jr., pastor); River Heights, East Grand Forks, Minn. (the Rev. Geo. Schweikert, pastor); Central Heights, Mason City, Iowa (the Rev. John Moldstad, pastor); Edgecumbe Hills, St. Paul, Minn. (the Rev. David Dale, Sr., pastor); Bethlehem, Ellsworth, Minn. (the Rev. Howard Bremer, pastor); Bethel, Sioux Falls, So. Dak (the Rev. Victor Theiste, pastor); Lakewood, Tacoma, Wash. (the Rev. J. B. Madson, pastor); and Redeemer, New Hampton, Iowa (vacant). In the case of most of these congregations we make no detailed report; we are ready, of course, to give any information requested at the convention. In detail, we wish to note the following:

GRANADA HILLS, CALIF.: This congregation, having experienced great growth under the blessing of God, informed us that it had decided to become self-supporting as of Dec. 5, 1959. In addition, the congregation, through its pastor, made application for a loan for the purpose of getting its new church under way, for a new church building is greatly needed there; assurance was given them that a loan would be provided in an amount which would enable them to begin construction.

CANOGA PARK, CALIF.: At the end of 1959 a letter was received from the pastor of this congregation and of the Granada Hills congre-

gation; it was directed to the president of the Synod and contained the withdrawal of both pastors from our Synod. Later also both congregations submitted their resignations from the Synod. For further details as to this matter, we refer you to the report of the President of the Synod.

NEW HAMPTON, IOWA: Since the Rev. H. L. Bremer moved to Ellsworth, Minn., over a year ago, this congregation has been served by the pastor of the Jerico-Saude, Iowa, parish, together with his assistant (the Rev. M. E. Tweit and the Rev. Stanley Holt). This is not regarded as a permanent arrangement and is to be changed when conditions permit. The congregation has now bought a parsonage.

BETHEL, SIOUX FALLS: As of May 1, 1960, this congregation became self-supporting. We commend Bethel church for its zeal and pray God's richest blessing upon it.

AMHERST JUNCTION, WIS.: At the time of this writing, the congregation is without a pastor, the Rev. H. Larson having accepted a call to Oklee, Minn. It is hoped by both the congregation and the board that arrangements can be made for providing this congregation with regular pastoral service without making it necessary to use mission funds. It is likely that by the time of the convention further details can be supplied.

CENTRAL HEIGHTS, MASON CITY, IOWA: This congregation within the year dedicated the first unit of its church. The congregation continues to be served by the pastor at Thornton, Iowa, about 20 miles away. It is expected that, as soon as is feasible, the congregation will have a full-time pastor.

LAKEWOOD, TACOMA, WASH.: This congregation is, at the time of this writing, without a pastor, though by the time of the convention this may change. The former pastor, the Rev. J. B. Madson, accepted a call to the congregation at Mayville, No. Dak. We regard Lakewood as a promising mission field.

ANOKA CO., MINN.: Last Fall Vicar Robt. Thorson, graduate of our Seminary, began the foundation work for a congregation in the Coon Rapids area of Anoka Co., near Minneapolis. The Lord permitted him to work there less than 3 weeks; Vicar Thorson was taken ill and in March of this year was called to his eternal rest. It is our board's intention to make use of this initial work for the purpose of discovering whether or not there is a mission field for us in this area.

MADISON, WIS.: At the March, 1960, meeting of our board it was decided to begin the foundation work leading to the establishment of a new congregation in Madison, Wis. Accordingly, a call was extended to the Rev. Wm. Petersen of Oklee, Minn.; Pastor Petersen has accepted this call and will, by the time of the convention, have begun his work there, God willing.

EDGE CUMBE HILLS, ST. PAUL, MINN.: As authorized by the 1959 convention of the Synod, this mission was disposed of and the property sold to the Minn. Dist. of the Lutheran Church-Mo. Synod; for the financial details involved, kindly refer to the Treasurer's report.

RECOMMENDATIONS: We ask the convention to consider these requests of ours:

1) WHEREAS, There has been some question as to the Synod's financial interest in congregations which have been aided by subsidy, Church Extension loans, and by interest-bearing but Synod-guaranteed loans which would sever their connection with our Synod,

WE ASK that the convention clarify this matter, stating the prin-

ciples according to which both our board and the Church Extension Board (Trustees) shall operate.

2) WHEREAS, There has been confusion on the part of some as to the relationship existing between a mission congregation and the Synod as represented by the Board of Missions (saying that the Synod is to concern itself only with the financial and other business matters of the congregation and is not to concern itself with the doctrine taught in the congregation, the mission progress made by the congregation, and the general attitude of the congregation toward the work of the Synod), and

WHEREAS, This expression is contrary to past practice in our Synod, which has regarded the whole work of the congregation as its field of interest and of evangelical cooperation with the congregation,

WE ASK THE convention to state what the relationship is to be between the congregation and the Synod as represented by its Board of Missions.

3) WHEREAS, The Savior's word that "the fields are white unto the harvest" is still true today, and

WHEREAS, There is always room for us Christians to grow in zeal for the Lord's work, and

WHEREAS, The mutual encouragement which we receive from our membership in the Synod can be used to cause our zeal for missions to grow, we therefore RECOMMEND to the convention that it consider and, if desirable, adopt the following:

RESOLVED, That the Synod instruct its Board of Missions to arrange area meetings (circuits) among the congregations of our Synod for the purpose of seeking to arouse a joint effort on behalf of missions (such as, arousing interest, canvassing and calling techniques, etc.); and be it further

RESOLVED, That the details of carrying out this program be entrusted to the Board of Missions.

Above all, remembering that the work of missions is the work of the Savior (who Himself said, "Ye shall be witnesses unto Me"), we commend the joint efforts of our Synod in this matter to the prayers of all our people. To say that we live in a time of confusion in religion, also among Lutherans, is to say something that almost everyone knows. But it should be emphasized that the existence of this confusion is not a call to be less active in mission work but more active. We believe that the Savior in His mercy has entrusted to us the Gospel in all its fulness, and we also believe that our Synod needs to keep in mind, in connection with its mission work, this Scriptural statement on stewardship: "Unto whomsoever much is given, of him shall be much required." The more sure we are that God has given us the full Gospel, the more zealous we need to be, not only in using that Gospel for ourselves, but also in doing mission work with it. May God, for Jesus' sake, strengthen our hands in carrying out this privilege and this responsibility.

S. A. Dorr, Secretary

REPORT OF THE MISSIONARY BOARD OF THE LUTHERAN SYNODICAL CONFERENCE

I. Missions in the U. S. A.

The Synodical Conference at its Convention in 1946 decided to revamp its Domestic Mission setup by appealing to the Constituent Synods "to take over the work among the Negroes in their territorial areas." Since the inauguration of this plan, all Synods and Districts, with the exception of one district of the Lutheran Church-Missouri Synod, have "taken over" the work which had been con-

ducted since 1877 by the duly elected Missionary Board of the Synodical Conference.

A few districts of the Lutheran Church-Missouri Synod, while assuming complete supervision, are still in need of a subsidization in the amount of \$18,655.00. In the Deep South, two Regional Mission Committees, consisting of white and Negro pastors and laymen, work in close cooperation with the Missionary Board and under its direction. These Committees give careful study to the present needs of their respective field, its present setup, and its future development.

Since 1958, the Missionary Board has carried on negotiations with the American Lutheran Church re the possible reception of its pastors and congregations in Alabama. The following has thus far been achieved: Legal transfer of properties and congregational affiliations have been consummated at Birmingham and Montgomery, Alabama. Monies involved thus far in the purchase of these two properties: \$43,500.00.

In 1958, the Board of Trustees of the Synodical Conference was authorized "to acquire the basic sixty or more acres of the Barrett Tract" for the development of a new campus at Selma, Alabama. The Missionary Board purchased the 60 acres at a cost of \$60,000.00. Preliminary plans have been formulated for the erection of five necessary buildings on the newly acquired land; however, the Missionary Board deemed it advisable to hold the building program in abeyance, pending the recommendations of the Study Commission to the 1960 Conference. Convention re our two institutions at Greensboro and Selma. Then, too, the monies involved in the completion of five necessary buildings on a new campus entail an amount in excess of \$800,000.00, an expenditure which needs the authorization of the Synodical Conference.

The budget requirements for domestic missions for the present fiscal year are listed as \$334,450.00.

II. Missions in Africa

A. Nigeria

The Synodical Conference in 1936 inaugurated a mission program in Nigeria, West Africa, where dwell some 33,000,000 people. The seed which our early pioneers sowed on African soil, brought forth much fruit. The statistics of the field reveal the power of the Word of God in changing the hearts of men. The trend of nationalism, which today is holding the world in its grip, is also making itself felt in Nigeria which, according to the latest announcement, will gain its independence in October, 1960. We feel confident that our Church will be able, by the grace of God, to cope effectively with any eventuality, that it will be able to carry on as now constituted, and that it will be in a position to function as a Church which will pursue one objective—the gathering and retention of immortal souls for Christ.

We now have in Nigeria, according to our latest statistics, 185 churches and 27 preaching stations, 30,677 baptized and 12,132 communicant members. In our 86 Christian day schools, the enrollment numbers 16,310 children. There are 239 enrolled in our high school, 55 in our preliminary training schools, 105 in our normal school, and 44 in our seminary. Our Lutheran Nigerian Church is served by 19 American pastors, 3 American teachers, 8 American Medical missionaries, 3 American lay-missionaries, 17 African pastors and 593 African teachers.

B. Ogoja

In this new province we began work in 1957. We now have stationed in Ogoja 3 American workers; also 1 African pastor. God is granting success to the preaching of His Word. Men, women, and children are being led out of darkness into the marvelous light of the Gospel.

C. Ghana

Two years ago, we opened a mission field in the new republic of

Ghana, formerly the Gold Coast. We established ourselves in Accra, the capital and largest city in Ghana. From here our work should rapidly spread into the rural areas. Opportunities beckon us to begin work in Tema, which will become one of the greatest ports in the world. Our greatest need in Ghana for a successful mission enterprise is manpower.

Our budget needs for West Africa for the present fiscal year amount to \$291,990.00.

We praise and thank Almighty God for the many blessings bestowed upon the mission endeavors of the four constituent synods that comprise the Synodical Conference. As we make a meditative retrospection of the past years, we realize that God has been gracious to us despite our many failings and shortcomings. To Him all honor and glory!

Karl Kurth, Executive Secretary

Action of the Synod:

Policy

WHEREAS, Experience has shown that mission work on an extensive scale can normally be more successfully pursued in or near larger church-less population centers, or in areas where there is no Lutheran Church of any kind, be it

1. RESOLVED, That the Mission Board be commended for its policy in this respect, and that it be encouraged to follow it in the future.

Work!

WHEREAS, Our Synod was this past year engaged in mission work in seventeen different areas in the United States; and

WHEREAS, Our preaching the Gospel has through the years been richly blessed, be it

2. RESOLVED, That the members of the Synod be encouraged to continue their support of the Synod's mission program, assured that such work is not in vain. (Isaiah 55, 10f.)

Publicity

WHEREAS, People must have information and exhortation as well as indoctrination if they are to grow in their zeal for missions, be it

3. RESOLVED, That the Mission Board strive to integrate the publicizing of its work with the Synod's stewardship program, in a manner similar to the program initiated by the Finance Board and carried out by the Visitors during the past year.

West Africa

In the event that our relations with the Synodical Conference as presently constituted be altered, be it

4. RESOLVED, That the Synod study ways and means of protecting our interests in the Church in West Africa which was established and is being maintained on a doctrinal basis and practice with which we are in accord.

Polity

WHEREAS, The Mission Board has requested the Synod to de-

fine the relationship which shall obtain between a subsidized congregation and the Mission Board as the Synod's representative; and

WHEREAS, It is evident that more clearly defined principles are necessary for the guidance and protection of all concerned — the congregation, pastor, and Mission Board, be it

5. RESOLVED, That the following serve as the policy of the Synod in this matter; and, be it further

6. RESOLVED, That this policy be appended to the Guidelines for the Mission Board, as adopted by the Synod in 9155:

Relationship Between a Subsidized Congregation and the Mission Board

In determining this policy, the question is not primarily that of the relationship between a congregation and the Synod. Regarding that relationship, we re-affirm the traditional position of our Synod that the local congregation is sovereign and the Synod advisory. The congregation is not to abuse this liberty, however, as is evident from our Synod's Constitution, which states, "The Synod shall . . . exercise supervision over the pastoral work of its permanent members . . . and over the church conditions in the congregations; . . . seek to settle church controversies, and offer counsel and opinions in ecclesiastical questions." (Chap. IV, b.c.)

The question of the relationship which is to obtain between the subsidized congregation and the Mission Board, as the representative of the Synod, is of necessity more complex, and for this reason: the preaching of the Gospel in a subsidized congregation is a joint undertaking on the part of the congregation and the Synod. It is in effect a joint-undertaking in answer to a Macedonian call: "Come over and help us." The preaching of the Gospel in that particular place is being done by the congregation and the Synod. Therefore, the pastor is really a servant of both the congregation and the Synod. This is normally expressed by having his call signed by both the congregation and the Mission Board.

This involves a special responsibility on the part of the Synod toward that subsidized congregation which the Synod does not have, at least in the same measure, toward a self-supporting congregation. As a joint-sponsor of the preaching of the Gospel in that place, the Synod is to share the burdens and joys of that endeavor. This involves a working with the congregation in good and evil days alike, a faithful providing of the guidance and the financial aid which the Synod has agreed to provide.

This also involves a special responsibility on the part of the subsidized congregation toward the Synod which a self-supporting congregation does not have, at least in the same measure. Since the Synod is a partner in the work in that place, the congregation should gladly co-operate with the Mission Board, which is the Synod's representative, and encourage consultation regarding its internal affairs, so that there may be mutual agreement in both practical and doctrinal matters in their joint-undertaking. As partners in the preaching of the Gospel in that particular place, each should have free access to discuss with the other, problems which either may have. In other words, the congregation should have the right to consult with the Mission Board, and the Mission Board with the congregation, whenever one or the other should desire such consultation.

If the situation should develop that the subsidized congregation cannot or will not grant the Mission Board, as the representative of its partner, the Synod, the right to consult with it concerning its affairs, both doctrinal and practical, then it is self-evident that the

congregation cannot expect the Synod to fulfill its other obligations as a partner, including its obligation of financial assistance. Under such circumstances the Mission Board is authorized to withhold subsidy payments to that congregation.

A mission congregation is not to be considered a "second rate" congregation in comparison to self-supporting congregations. A mission congregation cannot be denied its subsidy or any other assistance because it protests any action of Synod, doctrinal or otherwise.

For the protection of the Mission congregation and its pastor, it should also be stated that the Mission Board is responsible to the Synod for the actions it has taken during the year, and should the Board overstep its bounds by acting in a dictatorial or other ungodly manner, the congregation and pastor have the right to appeal to the Synod.

The Rev. G. Schweikert asked to have his name recorded as voting against the above subject matter (Res. 5).

Mission Board Recommendation #1.

Cf. Action of the Synod under "Subsidies" page 83 (Committee of Committees).

REPORT OF THE BOARD OF REGENTS AND THE PRESIDENT OF BETHANY LUTHERAN COLLEGE AND SEMINARY

(Approved and Adopted by the Board of Regents, May 10, 1960)

Dear Brethren:

We herewith submit for your study and action Bethany's annual report, covering the period of time from July 1, 1959 to June 30, 1960. We trust you will see that the work which our Synod is doing through its institution of higher education is in harmony with the theme of the 1960 Convention: "Ye Shall Be Witnesses Unto Me."



BETHANY BOARD OF REGENTS

Left to right: Mr. Nels Faugstad; Pastors T. A. Aaberg, M. E. Tweit, Pres. B. W. Teigen, Pastors L. Vangen, G. Orvick, J. G. Anderson, Mr. Lenwick Hoyord, Pastor P. Petersen.

When the college states in its catalog that the chief aim of the institution is to help students "to grow in grace and in the knowledge of the Lord and Savior, Jesus Christ, by means of His Gospel, the power of God unto Salvation," it is carrying out the Word of our Savior in Matthew 28:19, 20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." In the varied work carried on in our school, we train students to serve directly in the pastoral office and we prepare teachers for our Christian day schools. So far we have been able to take care of our needs, although it becomes evident that we will need many more students from our congregations to enter the work of serving the Lord directly as pastors and teachers. But, beside this, we aim to train Christian young people so that through our instruction men and women of sound Christian faith go out into the world to be witnesses to their Savior, Jesus Christ. One cannot measure in earthly terms the fruits of the preaching and the teaching of the Gospel. But, as good stewards, it is our duty and desire to present to you a report of the past activities of the school, to point to future needs and problems so that Bethany will continue to be a light set on a hill, committed to the preaching of the Gospel of Jesus Christ.

Students

The enrollment statistics for the 1959-60 school year are as follows:

HIGH SCHOOL: Grade 9-15; Grade 10-12; Grade 11-27; Grade 12-18; total 72

JUNIOR COLLEGE: Grade 13-51; Grade 14-45; Third-Year Teacher Training-6; Special-1; total-103

SEMINARY: 1st year-2; 3rd year-1; total-3

TOTAL HIGH SCHOOL, JUNIOR COLLEGE AND SEMINARY: 178

It is evident that there is still room at Bethany for young people from the church. Our men's dormitory is full, but we have secured rooms for some of our students near the campus. In our women's dormitory, however, we could put several more young women. We can also take more students in our classes, both in high school and college.

Faculty

Our faculty members for this year were as follows: Miss Ella Anderson (English, library); Miss Sophia Anderson (treasurer); Mr. Robert Beckman (music); Miss Edna Busekist (English, home economics); Mr. C. U. Faye (theological library); Mr. N. S. Holte (registrar, dean of students, high school principal); Mr. R. E. Honsey (religion, humanities, modern languages); Mr. Stanley Ingebritson (business manager); Mr. M. J. Ingebritson (education, English, psychology, religion); Mr. Calvin Johnson (physics, chemistry); Mr. Iver C. Johnson (biology, education, religion, choir); Miss Karen Johnson (practice teaching); Mr. Dale R. Kain (mathematics); Miss Mildred C. Larson (nurse, dean of women); Mr. George O. Lillegard (seminary); Mr. Calvin Minke (business education); Mrs. Marlene Minke (business education); Mr. Dwain P. Mintz (physical education, health); Mr. Milton Otto (German, religion, seminary); Mr. Glenn Reichwald (social science, Greek, religion); Mr. B. W. Teigen (president, English, religion); Miss Eleanor Wilson (Latin, English). Mrs. Anna Miller and Miss Judy Anderson have been teaching piano. Serving as men's dormitory counselors were Mr. Theodore Kuster for the college and Mr. Marvin Meyer for the high school.

The Board of Regents has accepted the resignations of two faculty members: Mr. Dale Kain, who has been an instructor since 1958 in the field of mathematics, and Mr. M. J. Ingebritson, who has served as

an instructor in education, psychology, and English since 1958. Mr. Kain will go into the field of actuarial statistics, and Mr. Ingebritson has accepted a call to serve as a teacher of English in the Wisconsin Synod Lutheran High School of Milwaukee. Also not returning will be Mr. Robert Beckman, who has served as a part-time instructor in the music department during the past year.

The Board has found a replacement for the position filled by Mr. Kain in the person of Mr. Marvin Meyer of Chicago, Illinois. Marvin is a graduate of Bethany Lutheran College and also of Mankato State College. Mr. M. J. Ingebritson's position will be filled by Mr. Sigurd Lee, who is a graduate of Bethany Lutheran College and also of the University of Wisconsin. He has nearly completed his work towards a master's degree at the University of California, Los Angeles. During the past six years he has been teaching in our Christian Day School at Granada Hills, California. The Lord, indeed, has answered our prayers in bringing us these excellent additions to our faculty.

Finances

In accordance with the practice of last year, we shall bring you a preliminary financial report at the time of the Synod meeting. This will be compiled by our treasurer, Miss Sophia Anderson. Then we hope to include, as we did last year, an audited report in the Annual Report of the Synod's Convention.

We are grateful to God that He has again enabled us to carry on the work of the school without piling up large financial deficits in current operations. The generous subsidy from the Synod and all the gifts from friends directly to the College have made this fact possible. We herewith express our deep appreciation to the Synod and to all the good men and women who have so generously supported us during the past year. This includes the Alumni Association and the Bethany Auxiliaries.

Financially, one should also mention the fact that our gymnasium has now been completed. The contract cost for the erection of the gymnasium-auditorium, together with the architect's fees, was



Bethany College Gymnasium-Auditorium

\$207,623.00. This has been paid, or at least the money is available to pay it. To provide for this two-hundred and seven thousand dollars, one-hundred thousand dollars were borrowed from the Mankato Savings and Loan. We are happy to report that through the generous contributions of friends, the alumni of Bethany, and especially through legacies, all that is owed at the Mankato Savings and Loan is slightly over eighty-thousand dollars. The Fadness Farm in McHenry County, North Dakota (three quarters) has been designated for this gymnasium fund also, but the College is holding it since there is some income from it. It could possibly be sold for twenty-thousand dollars. The bequest of the late Charles Vanger of Albert Lea went a long way in reducing this debt.

Equipment costing \$17,546.50 has been installed in the gymnasium-auditorium. This equipment consists of complete stage furnishings, bleachers, lockers, chairs, scoreboard, etc. About twelve-thousand dollars of this remains unpaid, but it is the hope of the College that gifts from students, Bethany Auxiliaries, and the Bethany Development Association, and other friends, will enable us to pay for most of this without dipping into other funds. But it may take a year or two before this is completely paid.

Seminary

Since the Board of Regents accepted the fact of Dr. Madson's resignation from the seminary faculty, the undersigned has been serving as acting dean of the seminary. Professors Lillegard, Otto, and Teigen, served as instructors. We are happy to announce that for the next year the Rev. Joseph Petersen of St. Peter will assist in instructing the seminary students. We are also happy to report that we already have two new applicants for the first year of the seminary. It is very evident from recent history that we must train our own pastors in our own seminary, so that there will be a genuine loyalty to our Synod and what it stands for. This means, of course, faithfulness to God's Word and a burning desire to preach the Gospel.

Prof. C. U. Faye, our seminary librarian, has been very busy during the past year seeing that the seminary has complete bound sets of all the *Lutheran Sentinels*, all the *Annual Reports*, and other theological magazines. He will now devote more time to cataloging and classifying the books in the seminary library.

Lutheran Synod Book Company

Our Book Store will report a slight drop in gross sales this year. It is a little difficult to analyze the reasons for this, but it should be stated that perhaps the fact that the economic conditions in Minnesota and North Dakota have not been as satisfactory as other parts of the country partly explains this. Mr. Ingebreton has been requested by the Board of Regents to serve as business manager, not only of the Lutheran Synod Book Company, but, of the entire college. In the period of the adjustment, he has not been able to devote as much time to the Lutheran Synod Book Company as he did in previous years. At the same time it has been necessary to train new personnel for our Book Company.

More space has been secured for our Book Company after the new gymnasium-auditorium was put to use. This has helped considerably, alleviating the space problem which was mentioned in last year's report.

In concluding this report, we ask the continued prayers and support of our people for the work that is being done. It is the desire of all the faculty and of the Board of Regents to follow the injunction of our Savior to be witnesses to Him in preaching the pure Gospel of salvation by grace alone through faith in Jesus Christ. Our students do grow in grace and in the knowledge of their Lord and



Prof. B. W. Teigen, President

Savior Jesus Christ; they do learn to root out the Old Adam and to let the New Man come forth and guide them in their lives; they do learn to understand and appreciate and apply to themselves ever more deeply the great truths of justification. A recent national survey of Lutheran youth revealed that many were living under the Law and not the Gospel and that they really did not know that the Gospel is a proclamation of the forgiveness of sins for the sake of the blood of Jesus Christ. Our students hear the true message in daily chapel services, in the regular religion classes, and it forms the background for all the teaching here at Bethany. That is the reason for our existence, and we pray that all the people of our Synod will appreciate that and make use of their own high school, college and seminary.

B. W. Teigen, President

FINANCIAL REPORT OF THE BETHANY LUTHERAN COLLEGE AND SEMINARY 1959-60

Fairmont, Minnesota
July 12, 1960

Board of Regents
Bethany Lutheran College and Seminary, Inc.
Mankato, Minnesota
Gentlemen:

We have examined the balance sheet of Bethany Lutheran College and Seminary, Inc., Mankato, Minnesota, as of June 30, 1960 and the statement of operations for the fiscal year then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary with the following exceptions:

Accounts receivable were not confirmed by direct confirmation with the student. However, other tests were made to a degree sufficient to satisfy ourselves as to their general accuracy.

In our opinion, subject to the above mentioned comment, the accompanying statements present fairly the financial position of Bethany Lutheran College and Seminary, Inc., at June 30, 1960 and the results of operations for the year then ended, in conformity with generally accepted accounting principles.

Respectfully submitted,

Todd E. Paulus

Hines & Paulus

Certified Public Accountants

CONDENSED BALANCE SHEET

June 30, 1960

Assets

CURRENT

Cash	\$ 3,712
Notes and Accounts Receivable	44,767
Securities	3,174
Unexpired Insurance	1,181

Total Current Assets	52,834
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FIXED ASSETS (Net of Depreciation)

Buildings	\$506,884
Furnishings and Equipment	75,826
Automobile	1,266
Library	5,643
Land	24,480

Total Fixed Assets	614,099
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Total Assets	666,933
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Liabilities

CURRENT

Notes Payable	11,797
Contracts Payable—Gymnasium (Final)	7,621
Accounts Payable	6,151
Student Loan and Scholarship Funds	8,586

Total Current Liabilities	34,155
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RESERVED FUNDS

Student Loan Fund	4,069
Restricted Funds	2,302

Total Reserve Funds	6,371
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Equity

Invested in Fixed Assets	614,099
Unreserved Equity	12,308
	626,407

Total Liabilities, Reserves and Equity	666,933
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CONDENSED FINANCIAL REPORT

STATEMENT OF INCOME AND EXPENDITURES

FISCAL YEAR ENDED JUNE 30, 1960

Income

Student Fees	\$113,358
Synod Appropriation for Operations	41,200
Gifts	10,721
Other Income	3,959

Total Income	169,238
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Expenditures	
Administration	\$ 9,575
General	7,147
Instructional and Departmental	108,456
Operation and Maintenance	21,719
Scholarships and Grants	2,002
Depreciation	17,306
Total Expenditures	\$ 166,205
Operating Surplus	3,033

REPORT OF THE BOARD OF REGENTS REGARDING DR. N. A. MADSON'S RESIGNATION AND CHARGES AGAINST THE BOARD

The Board of Regents genuinely regrets having to make public a report of its dealings the past year with Prof. N. A. Madson, whose resignation as dean of the seminary was submitted to Pres. M. E. Tveit last September. We would have preferred to have settled the difficulties in the privacy of board meetings, for while controversy will ever be the lot of the Church on earth, little, if any, good comes out of a public quarrel among Christians.

However, since Prof. Madson has felt constrained to make a public issue out of the matter through an article in the *Mankato Free Press*, Sept. 16, 1959, and in the *Lutheran Sentinel*, December 10, 1959, and since, through these articles and other media, many in our synod have become disturbed and alarmed over what appears to be ungodliness in doctrine and practice on the part of the Board of Regents, we, the Board, feel constrained to bring an answer to the Synod concerning Prof. Madson's public charges against us, and to explain what has taken place in these trying months now past. We do this for the sake of truth, for the sake of Bethany and our Synod, and not least for Dr. Madson's and our own sake.

Our presentation to the convention is at hand to be delivered in whatever forum the Synod shall designate. We would suggest the procedure outlined on pages 60 and 61 of the 1936 Synod Report, "Rules of Procedure for Cases where Appeals are made to the Synod from the Counsels or Actions of Synodical Officers," esp. points 2 & 3. However, we are willing to go along with whatever procedure the Synod shall decide.

The Board of Regents of
Bethany Lutheran College
and Seminary

PROPOSED SUBCOMMITTEE REPORT

Your committee met twice during the year and discussed the problem of increased public relations work at Bethany College as suggested by the Resolution on page 63 of last year's (1959) Synod Report — namely "... the feasibility of having the President of Bethany College serve as Public Relations Director, elected by the Synod; and that a dean be elected by the Board of Regents or be responsible for the internal operation of the College." During the first meeting of this committee, the discussion rather naturally turned to the need for improved public relations in many areas of our Synod's work. After due consideration, therefore, your committee submits the following report:

In our opinion there can be little doubt that a full-time public relations man would do much good for our Bethany in the all-important work of soliciting for students, making known our financial

needs to those who are interested, and co-ordinating our alumni activities. As to "the feasibility of having the President of Bethany College serve as Public Relations Director, elected by the Synod; and that a dean be elected by the Board of Regents to be responsible for the internal operation of the College," this committee does not feel that this is the proper answer to our problems.

For one thing, such an arrangement would create too many difficulties in defining or re-defining the duties and responsibilities of the newly-created offices of President and Dean of the college, as well as defining the interrelationships of these two offices to each other and to the Board of Regents. Our whole newly-adopted Constitution and By-laws would have to be extensively re-written and re-vamped. Sound educational practice would certainly dictate that the President of Bethany should be the actual chief administrative officer of the school, and should actually function as such.

It is also the consensus of opinion of this committee that the problem of increased public relations is one which applies to all of our Synod's varied activities. For example, it would seem that our whole mission program would profit by the services of a full-time public relations man. The matter of stewardship and synodical giving would, in our opinion, be benefitted considerably by the services of such a man who would be available to visit in all our congregations on synodical matters. Similarly our Synod's youth work, publications and other activities would be considerably stimulated and coordinated by such an office.

While the ideal solution would be to have two such public relations men (one for the college and one for the Synod as a whole), the size of our group and the limitations of our financial resources would seem to require rather that, for the present, at least, these two offices be combined in one and served by one such public relations man.

There are those, perhaps, who will object to such a proposal by saying that this plan (of having a public relations man) has already been tried by the college and found wanting. Our reply is that in the opinion of the Board of Regents our previous venture into this field of public relations work was of far too brief a duration to say honestly that this plan has been really "tried," and far too brief a duration also to say that it was really a failure. It is the opinion of this committee that there is so much work to be done in this area, both on behalf of the college and the Synod, that one man would be kept more than busy 365 days each year.

The problem of how such a man should be elected (one who would serve both the college and the Synod) under our present system is a somewhat intricate one, but one which can be solved we are sure, with the cooperation of all concerned, as outlined below.

Your committee, then, presents the following recommendations for the consideration of this 43rd annual convention:

WHEREAS, The welfare of our Bethany Lutheran High School, College and Seminary would be served by the services of a full-time public relations man; and

WHEREAS, The work of our Synod in the fields of missions, stewardship and other activities would be well served by the services of a full-time public relations man; therefore be it

RESOLVED, That a full-time Office of Public Relations be created; and be it further

RESOLVED, That the incumbent in this office be called The Director of Public Relations of the Evangelical Lutheran Synod and the Bethany Lutheran College and Seminary, Inc.; and be it further

RESOLVED, that the incumbent in this office shall be selected by the Board of Regents of Bethany Lutheran College and Seminary and the Praesidium of the Evangelical Lutheran Synod, who shall meet jointly, whenever a vacancy occurs in this office of Director of Public

Relations, and shall then proceed to select and engage a man whose qualifications meet the needs of this office; and be it further

RESOLVED, That the salary of said Director of Public Relations be set according to the "scale" for regular professors at Bethany Lutheran College and Seminary, Inc.; and be it further

RESOLVED, That steps be taken to fill this office with a suitable incumbent as quickly as possible, and be it further

RESOLVED, That the expenses of this Office of Public Relations be borne equally by the Evangelical Lutheran Synod, Inc., and the Bethany Lutheran College and Seminary, Inc.

The Committee: Pastors J. G. Anderson, J. Petersen, A. Merseth; Mr. Alvin Mock, Mr. Christ Olsen.

Action of the Synod:

WHEREAS, We rejoice in the Christian Education afforded by our Bethany College and

WHEREAS, We wish to present the cause of our College to our Synod's young people, be it

RESOLVED, That each congregation consider the possibility of establishing a committee or an office in the congregation to accomplish this.

Regarding the Subcommittee Report—see under Committee of Committees, page 84, Stewardship Secretary.

REPORT OF THE SPECIAL REVIEW COMMITTEE ON DR. MADSON'S RESIGNATION

The Convention Committee on Synodical Membership has been asked by the Convention to review the matter of the resignation of Dr. N. A. Madson, Sr., as Dean of the Seminary.

Your Committee has studied the minutes and correspondence pertinent to the case, and has heard both Dr. Madson and representatives of the Board of Regents.

Your Committee finds that Dr. Madson has sinned against a member of the Board in hastily and unfairly calling him "indifferent to doctrine." Cf., MANKATO FREE PRESS, Sept. 16, 1959: "Dr. Madson's resignation . . . also followed lack of support from the Board of Regents to the dean's disapproval of a new member of the board who the dean contended was 'indifferent to doctrine'."

Since this accusation has been widely publicized, the committee feels that this should be publicly rectified. Dr. Madson has apologized for this sin against the 8th Commandment before this Committee, and now through this committee wishes to make declaration of this before the convention.

REPORT OF THE BOARD OF CHRISTIAN ELEMENTARY EDUCATION

In our parochial school system there are 20 full time teachers. Three of these are in the Madison Lutheran school which is supported by several Synodical Conference congregations. In three of our schools the pastor teaches part-time. Since some of the schools conduct Kindergarten classes during the last few weeks of the school term, while others have Kindergarten sessions for a few hours per day throughout the school year, we can only give a partial tabulation of these students. The approximate enrollment of this group is 24.

It may be of interest to the readers that our schools are found in

the 6 states of Iowa, Minnesota, Wisconsin, Illinois, Washington, and California.

To our knowledge, there are no congregations who are presently contemplating the beginning of a new school next fall. According to the figures in the statistical report, there are almost as many children enrolled in grades 1 through 3 (in the schools as a whole) as there are in grades 4 through 8. This would seem to indicate that, if we can continue to enroll these same pupils (in the grade 1-3 group), the possibility of increasing our over-all enrollment during the next few years appears very encouraging. Only one of our congregations (Saude) has 100% of the children of elementary school age within its membership who attend its school. Let us work and pray that an ever increasing number of our parents will send their children to our Parochial schools where the young are given a "Christ-centered" education.

On November 5 and 6, 1959, the teachers of the Evangelical Lutheran Synod met for their fall conference at Scarville, Iowa. The group of teachers adopted a new constitution, and chose as its official name THE TEACHERS' CONFERENCE OF THE EVANGELICAL LUTHERAN SYNOD. The following officers were elected to serve until the 1960 conference: Mr. Earl Brassow, Chairman; Mr. Ernest Geistfield, Vice-chairman, and Miss Ione Sundbom, Secretary-treasurer. Koskonong Lutheran School has invited the conference to have the 1960 convention at its school.

At the 1959 meeting the teachers heard and profitably discussed many topics related to elementary education; the program for the 2-day conference was an ambitious one. The favorable comments which were heard about it indicated that much benefit was derived from these deliberations. The Education students from Bethany College, who also attended, took a great interest in the work of the Christian Day Schools and the discussions of the topics. Various displays of books and school materials were presented.

At the 1960 Synod Convention, all interested persons will have an opportunity to view a display from our day schools. The projects, sent in by the schools, will present some aspect of the "two new states" of Alaska and Hawaii.

Achievement tests were again given in the schools during the Fall, and again this Spring.

During the past year the superintendent has visited all our Synod's schools except those in California and Washington. However, Prof. Iver Johnson and the undersigned were invited to meet with the Board of Education of the Parkland Lutheran Congregation in August, 1959, and took part in very profitable discussions which dealt with Christian education in general. President Tweit, the Rev. S. E. Lee, and the Rev. S. Dorr visited the schools at Canoga Park and Granada Hills, California.

During the visitation of the schools, a fine spirit of cooperation between teachers and pupils was observed. On the day of each visitation, conferences were held with the teachers also; ways and means of making our educational program more effective were discussed. The writer is grateful to have had the opportunity to be a co-worker with the consecrated teachers and pastors in the congregations, and to have been so graciously received during the visits.

There are several vacancies in our schools for the coming school term; we trust that the Lord will bless our efforts in each congregation, so that these vacancies will soon be filled. The Lord has continued to bless our efforts in the field of Christian education, and we have no reason to believe that He will now withhold His blessings.

The superintendent noted that efforts are being put forth by many congregations and teachers to keep textbooks up to date, and to improve the physical plants of the schools. Since the children are precious gifts of God, we ought to strive to provide them with the

best means at our disposal, in order that their instruction will be as effective as possible. If we but have the will to carry on this important work, God will show us the way.

Certification of teachers, especially in Iowa, will become an increasing problem. It is desirable that we assist our teachers to avail themselves of an opportunity for self-improvement through summer school attendance. It is felt that this is one way to improve our relations with the State Department of Education in the various states, especially where teacher certification is a requirement. Since the congregations and the pupils benefit directly from their teachers' education, in that it brings about the improvement of instruction, it is entirely fitting that we encourage and urge our congregations to provide financial assistance for their teachers' further study.

May we all pray earnestly that the Lord will give us more workers in our schools, in order that these our children may be firmly grounded in the ONE THING NEEDFUL, and may each and every one of us use our gifts to foster and support Christian education. We have a great need for more students to enter the parochial teaching field. Won't YOU help encourage our young folks to become teachers?

M. J. Ingebritson, Supt.

STATISTICAL REPORT OF THE ELS ELEMENTARY SCHOOLS FOR THE 1959-1960 TERM

(as of Nov. 5, 1959)

School	Teachers	Enrollment (by grades)		
		1-3	4-8	Total
1. Lime Creek, Ia.	Patricia Salomon	3	2	5
	Mrs. G. Radichel*			
2. Norseland, Minn.	Howard Schroeder	11	17	28
	Mrs. L. Enter*			
3. Western Koshkonong, Wis.	Darrell Hoepner	9	10	19
4. St. Mark's, Chicago, Ill.	Willis Clausen	9	15	24
	Mrs. Anna Hauge*			
5. Parkland, Wash.	Boyd Wermedahl	14	31	45
	Mrs. James Olson			
6. Mt. Olive, Mankato, Minn.	Karen Johnson	12	20	32
7. Scarville, Ia.	LaVonne Johnson	10	5	15
8. Somber, Iowa	Adela Halverson	3	9	12
9. Jerico, Ia.	Rev. Stanley Holt	5	10	15
10. Saude, Ia.	Earl Brassow	7	15	22
11. Madison Luth., Madison, Wis.	Gene Hoyord			53
	Ernest Geistfeld			
	Mrs. Ernest Geistfeld			
12. Princeton, Minn.	Ione Sundbom	8	9	17
13. Our Savior's First,	Sigurd Lee	62	39	101
Granada Hills, Calif.	Mrs. James Shepherd			
	Loraine Krahn			
	Twilla Bieber			
14. Canoga Park, Calif.	Norma Dodge	15	5	20
	(gr. 1-4)			
15. Hiawatha, Minneapolis, Minn.		3	9	12
(students attend Pilgrim Luth. School)				
		171	196	420

* Indicates part-time teachers

By M. J. Ingebritson, Supt.

Action of the Synod:

WHEREAS, The congregations and the pupils benefit directly from their teachers' education, in that it brings about the improvement of instruction, therefore be it

1. RESOLVED, Our congregations be urged to provide financial assistance for the Christian Day School teachers' further study.

WHEREAS, Our teachers are sorely underpaid; therefore be it

2. RESOLVED, That our Synod request the Board of Christian Elementary Education to make a study of our Christian Day School Teachers' salary situation, and present a suggested minimum salary scale to the next convention of the Synod.

3. BE IT RESOLVED, That the Board of Christian Elementary Education keep in closer contact with our teachers and schools so that the highest standards are maintained also in the field of secular education.

WHEREAS, There are many congregations that do not have a Christian Day School, and

WHEREAS, Congregations that do have a Christian Day School are also in need of constant encouragement to maintain such an institution, therefore be it

4. RESOLVED, That all congregations be encouraged to sponsor annually at least one well planned program presenting the advantages of a full-time Christian Education, and be it further

5. RESOLVED, That the Board of Christian Elementary Education make available suggested programs for those desiring such material.

REPORT OF THE BOARD OF CHARITIES AND SUPPORT

KASOTA VALLEY HOME FOR THE AGED

The Board of Directors for the Kasota Valley Home for the Aged met frequently during the year to carry on the business that is necessary in this phase of the church's work. At times it seemed as though we were faced with problems which were insurmountable and as though we would have to curtail seriously the work being carried on at the Kasota Home. However, God has provided us with solutions to most of our problems and has surely blessed us in many ways this past year.

We have been particularly fortunate to have such people as Mr. and Mrs. Houg to direct the work of the Home. Their work is not easy, but with firmness and kindness they are able to maintain high standards of cleanliness and orderliness in the daily routine of the Home. They also perform a very important task in keeping the residents happy and satisfied. The Board of Directors thanks them sincerely for the work that they have done. We also wish to thank the other employees who have so faithfully served us during the year. At present Mrs. Leonard, of Kasota, and Mrs. M. Otto of Mankato, help the Houg's with the work that needs to be done at the Home.

Our chaplain this past year has been Prof. Milton Otto of Mankato. Regular Sunday services have been held, and, in addition, our chaplain visits the Home in order to take care of the spiritual needs

of the residents. He also visits those who are temporarily hospitalized.

We also wish to thank the members of the Synod for the support that they have given through Christmas seals, memorials, and gifts in the form of food and supplies that they have given to the Home. Without these it would be impossible for us to make some of the improvements that are constantly needed at the Home. We sincerely hope that you will continue to give us your support in this respect. We also wish to thank the members of the Bethany College Service Club and their adviser, Miss Wilson, who have visited the Home frequently and have given joy to the residents by their singing and their visits. Quite recently they took the residents who wished to go on a tour of Bethany and to Sibley Park. This was very much appreciated by all. We hope that more people will perform such acts of kindness in order to brighten the lives of these aged people.

At the present time we have sixteen residents at the Home. Our full capacity is seventeen. The number from our Synod has been growing constantly, and we hope that it will continue to grow so that soon practically all of them will be members of our Synod.

Because of regulations of the State Fire Marshal, it has been necessary for us to fire-proof the furnace room. This work has been completed at a cost of about \$1,000.00. Most of this has been paid for out of our current income and out of income from seals, gifts and memorials. If we expect to continue to operate our Home, we must also install a fire prevention sprinkler system. The estimated cost of this improvement is \$10,500.00. We have been informed that if this system is installed we would obtain more money per month from those residents who are receiving aid from the County Welfare Agencies. This, we are positive, would bring us about \$1,800 to \$2,000 a year more income from the residents. This should make it possible for all operating expenses to be covered by income from residents. The annual income from seals has been about \$2,700.00. The Kasota Home receives \$1,350.00 of this. Memorials and gifts bring this outside income to about \$2,000.00 a year. We have approximately \$3,000.00 in the Synod treasury as of May 1, 1960. It is our hope that we could use this money in the Synod treasury for a down-payment and amortize the remainder over a five-year period, making annual payments of about \$2,000.00. In this way it would not be necessary for us to come to the Synod for financial help in order to make this improvement. We ask the Synod for its approval in going ahead with this project. In order for us to carry out this plan successfully, it will be necessary for the members of the Synod to continue to support us in the form of gifts and memorials. We will also have to have the cooperation of all the pastors of our Synod to help us in keeping the Home filled to capacity.

Also because of State Fire Marshal regulations, it has been necessary for us to employ a night attendant. At the present time we have a college student who performs this duty for his room and board and \$75 a month. In spite of this added expense and the added expense also of fire-proofing the furnace room, we have been able to operate without asking the Synod for any financial aid and without reducing the balance of about \$3,000.00 which we have in the Synod treasury.

To all who have labored so faithfully for the successful operation of the Home we express our sincere thanks. May God continue to bless this work of charity as He has in the past.

N. S. Holte, Secretary

KASOTA VALLEY HOME

Financial Statement for 1959

Receipts

Jan. 1, 1959 balance	\$ 142.99
Income from residents for board, room and laundry	13,951.80
Income refunded to residents for personal use	586.20
Received from Synod Kasota Valley Home acct.	2,000.00
Gifts	227.10
Offerings	157.83
Miscellaneous, phone calls, refunds, etc.	66.34

Expenditures

Salaries	\$ 8,395.10
Utilities	772.14
Fuel	792.74
Groceries	4,114.44
Repairs	410.87
Supplies and bottled gas	328.29
Seal expense (postage)	34.32
Treasurer's bond and license for Home	75.00
Board expense	142.04
Petty cash	75.00
Insurance	308.31
Miscellaneous	69.00
Refunds to residents for personal use	586.20
Equipment	276.30
Service charges by bank	22.65

Total expenditures\$16,402.40

Jan. 1, 1960 balance729.86

\$17,132.26 \$17,132.26

Statement of Money Assets, Jan. 1, 1960

Balance in bank in Mankato	\$ 729.86
Balance in Synod Treasury	1,568.86

Total\$ 2,297.72

Average monthly income from residents\$ 1,162.65

Average monthly expenditures\$ 1,318.01

Respectfully submitted
Kasota Valley Home Board
G. E. Solli, Treasurer

BOARD OF SUPPORT

The Board of Directors of the Kasota Valley Home also serves as the Board of Support. The Board has met frequently during the past year. At present there are three members of our Synod who are receiving aid from the Board's funds. These are: Mrs. Bergit Runholt, Mrs. Emil Hansen, and the Rev. A. J. Torgerson. There are probably more in our Synod who should be receiving such support, but their names have not been called to our attention; nor do we have funds to take care of any more people. Letters will be sent out to all pastors of our Synod, asking them to submit names of any people who they feel should be receiving aid from the Board of Support. If there are more who need such aid, we would have to ask the Synod to raise our budget for this purpose. It is surely important that we provide adequately for those who have served for so many years in the work of our Synod. Let us continue our liberal support of this fund also.

N. S. Holte, Secretary

1960 REPORT OF BETHESDA LUTHERAN HOME, WATERTOWN, WISCONSIN

I. Thank You:

Sincere thanks are extended to the members of the Evangelical Lutheran Synod, for your support during the past year. Bethesda Lutheran Home is a school, hospital and home for mentally retarded persons from age 8 upwards. There may be additional handicaps, such as a spastic condition, epilepsy, emotional disturbances, etc. Enrollment is restricted to Synodical Conference Lutherans.

II. Patients at Bethesda from Your Synod:

Cost for 2 patients from your Synod	\$3,278.78
Contributions from 28 congregations	\$5,201.02
Contributions from parents and other relatives	1,570.00
<hr/>	
Total contributions (for operating fund)	\$6,771.02
Differences between cost and contributions	\$3,492.24+
Income from legacies or memorials are not included in the above.	
Applications on the waiting list from your Synod	1

III. Enrollment:

Total enrollment has risen from 502 in 1958 and 528 in 1959 to 540 at the present time. The number on the waiting list has decreased from 151 in 1959 to 132 at the present time.

IV. Operating Costs:

Operating costs have risen from \$770,000 in 1958 and \$947,000 in 1959 to an anticipated \$1,000,000 for the 1960-61 fiscal year. Causes for the increase include a larger number of patients, better care provided, necessary remodeling and expansion, and a general rise in costs of labor, materials, etc.

V. How You Can Help:

1. Pray for our patients, our administration, our chaplain, our teachers, our ward patients and all other employees.
2. Become better informed on your "House of Mercy" by using our film, our new filmstrip, bulletin inserts, tracts and **The Bethesda Messenger**.
3. Strive for 40c per communicant annual contribution.
Bethesda Lutheran Home
Clarence F. Golisch
Executive Director

Action of the Synod:

Kasota Valley Home for the Aged

1. BE IT RESOLVED, That the Synod authorize the Board to install a fire-prevention sprinkler system and to make the necessary financial arrangements as recommended in the report.

Bethesda Lutheran Home

2. BE IT RESOLVED, That the congregations be urged to become better acquainted with the work of mercy done at this Home, and to continue their faithful support thereof.

REPORT OF THE BOARD OF PUBLICATIONS

Your Board held two regular meetings during the past year. Since this board is now directly responsible for the publishing of *The Lutheran Sentinel*, Convention Report, and the Book of Reports and Memorials, much consideration was given to these, especially *The Lutheran Sentinel*. The present circulation of this periodical is 3,450, which is a very good percentage of the communicant membership of our Synod. We are happy to report that last year, for the second time in its history, *The Lutheran Sentinel* was not subsidized by the Synod, and the first time that it ran so much in the black that it paid into the Synod fund the amount of \$474.58. However, an increase in the cost of printing is anticipated for the coming year.

Your Board has met together with the staff of *The Lutheran Sentinel* on two occasions and additional meetings are planned in order to further improve the appearance and quality of this periodical and to increase its circulation. A new feature will be an index of the year's articles incorporated in the last December issue of each year. Your Board would like to encourage all congregations not receiving *The Lutheran Sentinel* under the blanket plan seriously to consider adopting such a plan. The reduced rate of this plan (\$1.25 per year subscription) is a definite saving over the \$2.00 individual subscription price. We are grateful for the Lord's blessing on this avenue of Christian witness.

A total of 1,920 copies of the 1959 Annual Report were ordered and almost all of these were sold. The blanket or bulk rate has increased the sale of the Reports, and this year again these reduced rates will be in effect. As of March 7, 1,807 copies had been sold for a total of \$936.17. The cost of printing was \$1,367.40, and the difference was subsidized by the Synod.

Your Board was by the 1959 Synod Convention assigned the task of securing and distributing "to all congregations appropriate memorial cards and envelopes." This assignment is in the process of completion and the cards and envelopes will be distributed at this year's Synod Convention. These cards will list our Synodical projects, including blank spaces for other purposes.

One of the more immediate goals in the future work of this Board is the publishing of children's programs, especially a Christmas program, and if plans work out, it is hoped that a program will be available by Christmas, 1960. Your Board feels there is a definite need for such in our Synod. A number of such things, it is hoped, will be forthcoming from your Board of Publications as the needs arise and the means are available.

Richard Newgard, Secretary

Action of the Synod:

WHEREAS, The Board of Publications has succeeded in putting the Lutheran Sentinel on a paying basis by increasing its circulation in our congregations; and

WHEREAS, This makes it possible to improve the general appearance and quality of the periodical, and thus further increase its circulation; therefore be it

1. RESOLVED, That the Synod commend the Publications Board for increasing the usefulness of the Sentinel as a spokesman for the Synod, and be it

2. RESOLVED, That the Synod recommend that the Publications Board assist the editorial staff of the Sentinel in getting more pictures for publication in the Sentinel, and be it further

3. *RESOLVED, That the Synod encourage all congregations to adopt the blanket subscription plan for the Sentinel at \$1.25 per year.*

4. *BE IT RESOLVED, That the Synod also commend the Publications Board for increasing the circulation of the Synod's Annual Reports, for securing and distributing memorial cards and envelopes, and for planning the publication of children's programs, especially a Christmas program.*

5. *BE IT RESOLVED, That the Synod ask the Publications Board to consider the preparation of ELS Sunday bulletins and/or inserts for use in our congregations.*

6. *BE IT RESOLVED, That the 1960 Synod Report be published and distributed in two sections, each section as soon as possible.*

REPORT OF THE HYMNBOOK COMMITTEE

President M. E. Tweit appointed Pastors W. C. Gullixson, H. Handberg, and G. Guldberg to "investigate the need for and possibility of producing a hymn book suitable for our use." (See Synod Report, 1959, p. 69.)

Following a survey and study of the need for and the feasibility of producing a hymn book, it was found that a majority of pastors of the Synod did not favor publishing our own hymn book at this time. However, preliminary investigation indicates that there is a need and desire for a supplementary booklet of hymns taken from the *Lutheran Hymnal* and *Lutheran Hymnary* to better serve our own worship needs. Such a booklet would be possible for our Synod to publish at this time by offset printing. It is your committee's recommendation that work proceed on this project.

W. C. Gullixson

Action of the Synod:

WHEREAS, A survey conducted among the pastors of the Synod reveals the desire for a booklet of hymns to supplement both the Lutheran Hymnary and the Lutheran Hymnal, be it

RESOLVED, That we direct the Board of Publications, in conjunction with the committee appointed by Pres. Tweit,

- a. To make a selection of the hymns to be included in such a booklet,*
- b. To determine the cost of publishing the same, and*
- c. To bring a definite proposal to the next convention.*

REPORT OF THE YOUTH BOARD

The Youth Board has met twice since the last convention. Pastor R. Branstad served as chairman; Mr. Chan Handberg, vice chairman; Pastor W. C. Gullixson, recording secretary and L.Y.A. advisor; Mr. Walter Meyer, recording treasurer; Pastor K. Olmanson, Choral Union advisor.

Every phase of our youth program is aimed at helping the local congregation in its work of indoctrinating its youth to be faithful Christians, that through the Word they may become effective witnesses for Christ now and throughout their lives.

The conscientious pastor and youth leader knows how much

energy and time needs to be devoted to maintain a good youth program in the local congregation. Your Board would call on pastor and congregation to expend every effort to aid the future adult members and leaders, pastors and teachers of our congregations. To this end some congregations and pastors are soliciting the help of member—husband and wife teams in guiding the activities of Junior and Senior societies in the congregation.

YOUTH DIRECTOR

The Board was directed by the 1959 convention "to continue strengthening the organizational structure of youth work in our Synod." To that end the Board has created the office of Youth Director to take charge of the various departments of youth work. The Youth Director is to edit and publish the *L. Y. A. Quarterly*, to serve as executive secretary of the Youth Board, to be advisor to the Lutheran Youth Association, and to direct the summer camps program. The expenses of this office are to be paid from the budget of the Youth Board. The office has not been filled as yet; as a result the *L. Y. A. Quarterly* has not been published as often as scheduled. In the meantime the Board has requested Pastor H. Handberg to be managing editor of the *Quarterly*.

ELECTION OF YOUTH BOARD MEMBERS

Each circuit has been represented on the Youth Board by a pastor and a layman. The 1959 convention divided the Synod into seven circuits. The Youth Board was commissioned to study the problem of representation that this division created and to recommend a solution.

The Board recommends to the Synod that henceforth the members of the Youth Board be elected at large and the number of members on the Board remain the same, namely, three pastors and three laymen (one of each elected each year), and the president of Bethany Lutheran College.

SUMMER CAMPS

A sub-committee of the Board was authorized to study and plan the Synod's summer-camps program, with power to act. Regretably the leadership of Pastor Branstad in the summer camp program is no longer available. The Board accepted his invitation to rent the facilities at Squaw Point Resort on Sullivan Lake, Minn., for its 1960 youth camp program; the camp director is Pastor S. Dorr. Dates are August 14-27, 1960. The fee per week is \$21.00 with bedding and linen supplied. Thus the Board has assumed the responsibility and supervision of this summer camp, which has attracted as many as 175 campers, but now will be limited to 70 campers per week.

The Iowa-Clear Lake camp, under the auspices of the Southern Circuit No. 4, will be open June 13-18, with Pastor Paul Madson in charge. This camp, which is to be encouraged in its program, has averaged some 45 campers.

Having been directed by the Synod to look into the possibility of purchasing a camp site, the Board studied the capital investment, the costs and maintenance problems and concluded that at present we are not in a position to do so.

LUTHERAN YOUTH ASSOCIATION CONVENTIONS

Minneapolis, Minnesota, is the site of the Lutheran Youth Association convention, September 16-18, 1960. Convention headquarters will be at Fairview Lutheran Church, with Emmaus and Hiawatha Churches joining as hosts of the convention.

The 1959 convention was held at Mt. Olive Lutheran Church and Bethany College. The theme of the meeting was "As for me and my house, we will serve the Lord." High-lights of the convention in-

cluded the topics "Dating and Marriage," and "Faith in Action," the banquet, and the get-acquainted party. The high standards of previous conventions were maintained. 127 young people were registered and 190 attended the banquet. The hosts are to be commended.

CHORAL UNION

The Choral Union Concert will again be under the direction of Pastor G. A. R. Gullixson. Fairview Lutheran Church choir accepted the invitation to sing a group of anthems or chorales in the concert on Synod Sunday afternoon. Mr. Chan Handberg of the Board will be in charge of arrangements.

LEADERSHIP TRAINING PROGRAM AND SEMINARS

The Board is investigating the possibility of inaugurating a Leadership Training program and Seminars for the youth of our Synod.

W. C. Gullixson, Secretary

Action of the Synod:

WHEREAS, The Youth Board has been urged to strengthen the organizational structure of Youth Work in our Synod and to that end has created the office of Youth Director to take charge of the various departments of youth work, be it

1. RESOLVED, That the Youth Board, as quickly as possible, fill the position of Youth Director to:

- a. Edit and publish the L.Y.A. Quarterly;*
- b. Serve as executive secretary to the Youth Board;*
- c. Be advisor to the Lutheran Youth Association;*
- d. Direct the Summer Camp program, and be it further*

2. RESOLVED, That the expenses of this office be paid from the budget of the Youth Board.

WHEREAS, The present method of electing Youth Board members — one pastor and one layman from each of the Synod's circuits — is impractical, be it

3. RESOLVED, That henceforth, members of the Youth Board be elected at large.

ARMED SERVICES COMMISSION

The Lutheran Sentinel, the Service Message, and a devotional booklet have been mailed regularly to our boys in the Armed Forces, and to a few other members of our synod. On the mailing list of the commission at the present time are forty-four names, besides those of pastors who are doing their own mailing.

D. L. Pfeiffer

Action of the Synod:

WHEREAS, The budget for the Armed Services has been cut to \$200.00, and

WHEREAS, This amount allows only for expenses other than Lutheran Sentinel subscriptions, therefore be it

RESOLVED, That each congregation supply Lutheran Sentinels for its own servicemen.

COMMITTEE ON PASTORAL CONFERENCE RECORDS

Your Committee has inspected the Minutes of the following Pastoral Conferences: the General (2 meetings); Southern Circuit; Lake Michigan Circuit; and found them in order, giving evidence of continued interest and zeal in matters of doctrine and practice. See also "Pastoral Conference Report," page 45.

Action of the Synod:

Adopted.

REPORT OF THE COMMITTEE OF COMMITTEES

This past year the Committee of Committees delegated much of its work to an executive committee and sub-committees. Thus the full Committee met but twice and saved a considerable amount of expense.

The financial picture of our Synod has its bright and its dark sides. In spite of the efforts of most of our congregations during the last two or three months of the fiscal year, we ended it with a budget deficit of \$15,260.78. Actually this figure does not tell the whole story. While we were short this amount of reaching the certified budget of last year, we will find that two of our boards exceeded their budget certification by a considerable amount. The long and short of it is this: The total cash deficit of our Synod (including last year) is \$27,421.46. It is evident that we cannot continue on with this deficit spending.

But now for the bright side. The dedication offering for Bethany's auditorium-gymnasium exceeded our hopes. The total received was \$18,521.59. Only \$8,000.00 of this amount was applied to last year's budget. Thus this year's payment was raised last year. The total cash income last year, including the above offering and almost \$7,000.00 in legacies, reached \$118,010.90. So while we fell behind in our budget, the total giving of our people is to be commended.

In preparing the budget for the current fiscal year, the Committee had to base its recommendation on last year's budget contributions. These totaled \$94,899.22. On the basis of this and other considerations, your Committee believes it can recommend a certified budget of \$100,000.00, allocated as follows:

	Budget Requested	Recommended
Armed services	\$ 350.00	\$ 200.00
Bethany College	53,134.00	45,700.00
Christian Day School	2,700.00	2,300.00
Colored Missions	3,000.00	3,000.00
Home Missions	24,700.00	22,700.00
Publications Board	400.00	300.00
Seminary	7,076.00	7,000.00
Support Fund	3,000.00	2,400.00
Synod Fund	10,000.00	9,000.00
Youth Board	800.00	600.00
Church Extension	2,000.00	1,800.00
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	\$107,160.00	\$ 95,000.00
Deficit	27,421.46	5,000.00
	<hr/>	<hr/>
	\$134,581.46	\$100,000.00

The Committee feels very strongly that we must adopt a budget which we have reason to believe we can meet. Therefore it warns the Synod not to increase the budget above the Committee's recommendation.

As far as the total deficit is concerned, we have included only the \$5,000.00 required by the resolution last year. We expect a return of some \$5,000.00 on assets which we would apply to the debt, and we hope for other sources of income during the current fiscal year which can be applied to it in an effort to wipe out this cash deficit.

Biennial Conventions

The Committee has concerned itself again with the matter of the fiscal year and biennial conventions. These matters have been studied before and were now restudied. As a result the Committee recommends to the Synod that it meet in convention biennially and that it advise the General Pastoral Conference to meet biennially on alternate years, and the necessary constitutional changes be made. Therefore we propose that Chapter III, Paragraph 2, of the Constitution of the Evangelical Lutheran Synod, be amended to read as follows: "Synodical conventions are to be held biennially, in odd numbered years, beginning with 1961."

If this resolution is adopted, it is recommended that the details required to arrange it be left in the hands of the Committee of Committees.

The following reasons are submitted for proposing this resolution: Biennial conventions will

1. Enable circuit meetings and circuit pastoral conferences greater opportunity to develop.
2. Provide a more suitable length of time to try and evaluate policies adopted at convention before they are subject to revision.
3. Enable the Synod to adopt a longer term budget that will allow for longer term planning (e.g., synod, college, missions).
4. Encourage congregations to make a greater effort to have delegates at each convention. At present too many congregations send delegates only every two or three years.
5. Conserve time of pastors for parish work. At present an annual convention, annual general pastoral conference, circuit conferences, and board meetings require most of our pastors to spend an unusual amount of time away from parish duties.
6. Conserve expense, e.g., convention expense, annual reports, traveling, etc.

The Committee feels that there is no reason to believe that we cannot accomplish the necessary synodical business in biennial conventions. This has proved workable for synods much larger than our own. Other matters will receive fuller discussion and reach a greater number of people through circuit meetings and area conferences.

Stewardship Secretary

The Committee was requested to study how the work of the Synod could be further coordinated. As a result of this study, the Committee recommends to the Synod that it ask the circuit and general pastoral conferences to study the matter of a full time "executive stewardship secretary" and that the Committee of Committees come with a definite proposal at the 1961 convention.

Travel Expense

In regard to Resolution 10, Synod Report of 1959, p. 74, requesting the Committee to study traveling expense rates, the Committee recommends that the rate for reimbursing board members and officials be raised to 7c per mile.

Committee of Committees

Because the newly elected boards often do not meet for several

months after the convention, and so are unable to elect a representative to the Committee of Committees for this length of time, this prevents the Committee from getting to work as soon as it ought. Therefore the Committee recommends that the Synod empower the members of the current Committee to remain active in office until they are replaced.

R. M. Branstad, Secretary

AMENDMENT TO CHAPTER III, PARAGRAPH 2, OF THE CONSTITUTION OF THE EVANGELICAL LUTHERAN SYNOD PROPOSED BY THE UNDERSIGNED FOR CONSIDERATION AT THE JUNE, 1960, SYNODICAL CONVENTION.

We propose that Chapter III, Paragraph 2, be amended to read as follows:

"Synodical conventions are to be held biennially in odd numbered years, beginning with 1961."

Let notice of this proposed amendment be published as required by law.

Dated this 13th day of May, 1960.

Finance Board of the
Evangelical Lutheran Synod
By Raymond M. Branstad,
Secretary

Eau Claire, Wisconsin

Dear Brethren in Christ,

Concordia Ev. Lutheran Congregation, Eau Claire, Wis., by a resolution unanimously adopted at its quarterly meeting, April 4, 1960, respectfully requests that the Synod at this convention take steps to draw up such rules governing the administration of Home Mission subsidies and Church Extension loans as shall better safeguard the interests of the Synod in the event that a congregation receiving financial assistance from the Synod should desire to leave the Synod.

It is our conviction that congregations receiving financial assistance from our Synod, whether in the form of subsidies or loans, should by the same token and as a matter of Christian principle willingly agree on their part to give the Synod whole-hearted financial support.

Fraternal Greetings,
Concordia Ev. Lutheran Congregation
G. E. Oundorff, President
Donald M. Nelson, Secretary

Action of the Synod:

Stewardship

WHEREAS, It is clear that we cannot, as a Synod, continue piling up deficits from year to year; and

WHEREAS, The only God-pleasing alternative to our financial problems is to increase our synodical giving to the point that it will meet our needs; and

WHEREAS, The key to such increased synodical giving is the proper motivation of our people; therefore be it

1. RESOLVED, That we ask the Circuit Visitors, working together with the Committee of Committees, to seek to stimulate greater interest among the congregations of their various circuits in our Synod's activities and financial needs, and in this way seek to increase the measure of our Synod's stewardship. (This might be done, for example, by holding Circuit meetings more frequently, or

by giving greater attention to financial matters at such meetings); and be it further

2. RESOLVED, That we ask the Committee of Committees to consider a greater use of pictorial aids to publicize our Synod's needs in the congregations, such as posters, flip-charts, tracts, etc.

Traveling Expenses

WHEREAS, It is generally felt that those who drive their own automobiles for Synod business cannot do so at our present mileage rate of 5c per mile; and

WHEREAS, We are informed that our Synod's boards are endeavoring to reduce traveling expenses by holding fewer plenary meetings and working more by sub-committees; and

WHEREAS, An increased mileage allowance would not, therefore, appreciably increase our proposed budget for 1960-61; therefore be it

3. RESOLVED, That the rate for reimbursing Synod's officials and board members for automobile traveling expenses be increased to 7c per mile.

Budget

4. BE IT RESOLVED, That the Synod adopt and certify the following budget for the year 1960-61:

Armed Services	\$ 200.00
Bethany College	45,700.00
Christian Day School	2,300.00
Colored Missions	3,000.00
Home Missions	22,700.00
Publications Board	300.00
Seminary	7,000.00
Support Fund	2,400.00
Synod Fund	9,000.00
Youth Board	600.00
Church Extension	1,800.00
	<hr/>
	\$ 95,000.00
Deficit	5,000.00
	<hr/>
	\$100,000.00

Subsidies

WHEREAS, The Synod has been asked, at this Convention, to define more clearly what the financial interest of the Synod is in the case of congregations which are receiving subsidies from the Home Mission Board; and

WHEREAS, It is a matter of principle that we be good stewards also in the matter of whatever monies the Lord has entrusted to our care; be it

5. RESOLVED, That it be stated as a matter of synodical policy that all congregations receiving financial assistance from the Synod in the form of subsidies shall, as a matter of Christian principle,

willingly agree on their part to give the Synod wholehearted financial support.

Laymen's Equalization

6. BE IT RESOLVED, That the rate for reimbursing lay delegates to Synod conventions for automobile expenses under the Laymen's Equalization Plan be set at 7c per mile for each delegate who drives his own car.

Stewardship Secretary

WHEREAS, We recognize the growing need for a full-time worker to serve the Synod at large and the various departments within it. (Cf. Proposed Sub-Committee Report, page 67; and also the Report of the Committee of Committees, page 81), but

WHEREAS, We are not at this time prepared to establish such an office to detail the work thereof, and to authorize the expenditures, therefore be it

7. RESOLVED, That we direct the Committee of Committees to continue to explore the possibilities in this matter, to outline more thoroughly a plan for establishing such an office, and to present its proposal to the next convention of the Synod.

Conventions

WHEREAS, Valid reasons are advanced by the Committee of Committees for holding biennial conventions of the Evangelical Lutheran Synod; be it

8. RESOLVED, That the Constitution of the Synod, chapter III, paragraph 2, be amended to read as follows:

"Synodical Conventions are to be held biennially."

WHEREAS, This amendment to the Constitution necessitates other changes to the Constitution, for example, concerning certain elections, be it

9. RESOLVED, That the aforesaid amendment to the Constitution become effective as soon as practicable.

10. RESOLVED, That notice of the adoption of the aforesaid amendment be published as required by law; and be it further

11. RESOLVED, That the Committee of Committees propose to the next convention the other necessary changes.

1961 Convention

12. BE IT RESOLVED, That the 1961 convention meet from June 20th to 25th.

President's Office

WHEREAS, In the meantime, there is need of providing the president of the Synod with office equipment and clerical help that he may more effectively carry out the duties of his office, be it

13. RESOLVED, That we allocate the sum of \$1500 for this purpose during the present fiscal year, said money to be expended at the discretion of the president, and ask the Committee of Committees to make the finances available.

Committee of Committees

WHEREAS, The newly elected boards of the synod often do not

meet for several months after their election, and so cannot elect representatives to the Committee of Committees during this time, thus preventing this committee from functioning as it should; therefore be it

14. RESOLVED, That the Synod empower outgoing members of the Committee of Committees to remain active until replaced by the newly elected boards at their first meeting.

MINORITY REPORT

For reasons of conscience as well as a mandate from the congregation which he represents, the undersigned wishes to state that he cannot support the Synod budget presented by the majority of Committee Number 12 for adoption by the Evangelical Lutheran Synod. This is because it provides for joint church work (Colored Missions) with the corporate Lutheran Church - Missouri Synod through the medium of the Lutheran Synodical Conference. For evidence of this fact, your attention is invited to the "Report of the Missionary Board of the Lutheran Synodical Conference" on page 57. As concerns Domestic Missions, the first sentence of the second paragraph of that report states, "A few districts of the Lutheran Church-Missouri Synod, while assuming complete supervision, are still in need of subsidization in the amount of \$18,655.00." On the basis of past pronouncements of our Synod, we are not united in doctrine with the corporate Lutheran Church-Missouri Synod and fellowship relations between our Synod and that church body have been in a state of suspension since 1955. (1955, 1956, 1957, 1958, 1959 Synod Reports). It is the conviction of the undersigned that Scripture forbids all manifestations of fellowship with a church body which is not united in doctrine with us (Romans 16: 17-18). By definition, joint worship and church work of those not united in doctrine constitutes religious unionism (Concordia Cyclopedia). Therefore, the undersigned presents the following for adoption by the Synod:

RESOLVED, That the proposed budget be amended as follows:

1. Delete the item entitled "Colored Missions—\$3,000.00."
2. Change the item entitled "Deficit—\$5,000.00" to read "Deficit—\$8,000.00."

Loren Borgwardt

Action of the Synod:

Minority Report

Discussion and action was tabled until the November, 1960, meeting by the request of Mr. Borgwardt.

MISCELLANEOUS OVERTURES

LAYMEN'S ORGANIZATION

To the Evangelical Lutheran Synod

Some members of the Synod have felt the need of a laymen's organization to stimulate greater participation of laymen in Synodical affairs.

The matter was presented by Rev. Julian Anderson to the Pastoral Conference in April 1960, and the following resolution was passed by the Conference:

WHEREAS, We believe that a Laymen's Organization could prove to be a blessing and an aid to the work of our Synod, and

WHEREAS, Such an organization could undertake projects such as the Bethany Women's Auxiliary has undertaken, and

WHEREAS, We do not want to discourage honest efforts on the part of our laymen to assist in the work, therefore, be it

RESOLVED, That the Pastoral Conference recommend to the laymen of our Synod that they set up such an organization at the Synod Convention, and be it further

RESOLVED, That the President of the Synod be the spiritual advisor to the organization.

In accordance with this recommendation, a meeting was called on Wednesday, June 22, for the purpose of considering the formation of such an organization.

The meeting was addressed by Rev. Julian Anderson and Prof. Faye, and resulted in the formation of,

The Evangelical Lutheran Synod Laymen's Organization, which appointed Dr. Overn as temporary chairman and Gene Hoyord as temporary secretary.

A proposed constitution was accepted as a guide but not officially adopted. It is the intention to formulate and adopt an official constitution later.

We ask the Synod to approve this organization.

O. E. Overn, Temporary Chairman
Gene Hoyord, Temporary Secretary

PRECONVENTION COMMITTEE MEETINGS

WHEREAS, Our President asked that certain convention committees meet the day previous to the convention in order that the work of the convention might be expedited, therefore be it

RESOLVED, That this presidential action be ratified.

WHEREAS, This practice may be useful also in the future,

BE IT RESOLVED, That the President be authorized to call such preconvention committee meetings when in his judgment they will be of value to the convention.

The Rev. S. Dorr.

NAME OF DOCTRINAL AFFAIRS COMMITTEE

WHEREAS, The name "Union Committee" appears to some to be misleading as to the purpose of the committee, therefore, be it

RESOLVED, That the name of the Union Committee henceforth be Doctrinal Committee.

Prof. R. Honsey

Action of the Synod:

Laymen's Organization

WHEREAS, The Evangelical Lutheran Synod Laymen's Organization was formed, and asks the Synod to approve of its existence; and

WHEREAS, A permanent constitution for this organization has not been adopted; be it

1. RESOLVED, That the Synod tentatively approve of the E.L.S.L.O.

Pre-Convention Committee Meetings

WHEREAS, Convention committees cannot rightly function until elected by the convention; and

WHEREAS, The work assigned to such committees often requires

more time than is generally available during the convention; therefore be it

2. **RESOLVED**, That the Committee of Committees offer, if possible, a solution for this problem to the next convention for adoption.

Name of the Doctrinal Committee

WHEREAS, The name "Union Committee" appears to some to be misleading as to the purpose of the committee; therefore be it

3. **RESOLVED**, That the name of the Union Committee henceforth be Doctrinal Committee.

REPORT OF THE BOARD OF TRUSTEES

The Synod's Board of Trustees met 5 times during the year to take care of its assigned business. This Board concerns itself with the maintenance and improvement of the Synod's properties, with the status of the Synod's finances, and with the work of the Synod's officers. This Board is also in charge of the Church Extension Fund and Comprehensive Loan Plan.

The officers of the Board for the past year have been as follows: Chairman, Albin Levorson; Vice-Chairman, Herman Anderson; Secretary, Alf Merseth; Representative on Finance Board (Committee of Committees) Alf Merseth.

It is impossible to report in detail every routine action of the Board; neither space nor time will allow this. But we would like to report the following for the Synod's consideration.

THE SYNOD'S PROPERTIES:

The Board has tried to maintain the Synod's properties by approving such repairs and improvements as have become necessary from time to time.

The campus area has been expanded by the purchase of 2 additional pieces of property. 1) The Steiner property on Marsh street was purchased for \$10,000.00. 2) The Stephen's property, 437 Division St., was purchased for \$12,000.00.

The campus property has been leased by the Synod Corporation to the Bethany Lutheran College and Seminary, Inc. This is a 5 year lease (December 1, 1959—December 1, 1964.)

FINANCES:

Representatives of the Trustees together with representatives of the Board of Regents met to arrange for a Synod-wide thankoffering which was brought on November 8, 1959, on the occasion of the dedication of the gym-auditorium. This thankoffering was very successful. \$8,000.00 of the offering was placed directly into the budget to cover the year's payments on the gym-auditorium loan. The following action was taken regarding the balance:

RESOLVED, that the balance of this offering, over and above the \$8,000.00 for the budget, be held against next year's payments.

SPECIAL GIFTS AND LEGACIES:

2 legacies were received during the year. In the final settlement of the T. T. Jacobsen Estate, Minot, N. Dak., the Synod received \$5,000.00. \$1,950.22 was received from the Christianson Estate, Boston, Mass; this represents only a part of the estate.

NET WORTH OF THE SYNOD:

Assets:

Bethany Lutheran College	\$750,000.00
Gym-auditorium	250,000.00

18 residences	247,000.00	
Kasota Valley Home	25,000.00	
TOTAL ASSETS		\$1,272,000.00
Liabilities:		
Mortgages, notes and deficits	253,875.65	253,875.65
NET WORTH		\$1,018,124.35

**STATEMENT OF NET WORTH OF THE SYNOD'S
RESIDENCES
As of April 30, 1960**

Residence	Value	Balance on		Notes	Cash Deficit
		Mortgage	Mortgage		
Electa	\$ 19,500.00	\$ 14,000.00	\$11,757.41	.....	\$ 2,038.36
130 Electa Blvd.					
Elliason	7,000.00	.....	.....	.....	.....
449 Division St.					
Jans	12,600.00	8,600.00	5,862.54	1,000.00	.....
1214 Marsh St.					
Knollcrest	24,000.00	15,000.00	13,981.85	7,000.00	.....
101 Knollcrest Dr.					
Krogstad	11,000.00	.....	.....	5,350.00	.....
920 Marsh St.					
Long	29,300.00	17,000.00	16,303.00	.....	1,415.25
909 Marsh St.					
Meray	18,500.00	.....	.....	10,300.00	.....
344 Meray Blvd.					
Mitchell	13,000.00	.....	.....	4,400.00	2,003.91
1115 E. Main St.					
Monich	7,000.00	.....	.....	.....	.....
On Campus					
Owen	16,000.00	11,000.00	8,336.54	.....	2,451.40
933 Marsh St.					
Plum	13,500.00	10,000.00	7,803.01	.....	2,323.08
1004 Plum St.					
Popken	7,500.00	.....	.....	.....	.....
636 Marsh St.					
President's	17,000.00	.....	.....	.....	.....
On Campus					
Rollings	16,500.00	9,885.97	8,610.74	6,500.00	2,528.81
120 Long St.					
Schwartz	12,600.00	8,500.00	7,451.22	6,000.00	.....
411 6th St. N.					
Steiner Prop.	10,000.00	8,000.00	8,000.00	.....	2,000.00
Marsh St.					
Stephen Prop.	12,000.00	8,250.00	8,250.00	.....	3,859.92
437 Division St.					
SUMMARY:					
	\$247,000.00	\$110,235.97	\$96,356.31	\$40,550.00	\$18,620.73
Valuation:	\$247,000.00				
Liabilities:	155,527.04				
Net Worth:	91,472.96				

CHURCH EXTENSION FUND:

According to the instructions of last year's convention (Synod Report, 1959, p. 46) the Board of Trustees together with the Home Mission Board effected our withdrawal from Edgecumbe Hills, St. Paul, Minn., and sold our property there to the Minnesota District of the Lutheran Church-Missouri Synod for \$16,800.00 cash, which

was the amount that we had invested from the Church Extension Fund and the Comprehensive Loan Plan. The purchaser also assumed the mortgage against the property.

An additional loan of \$1,800.00 was made to Our Redeemer's Congregation, Canoga Park, California.

Three congregations paid their notes in full during the year. Our Savior's Congregation, Amherst Jct., Wis., and Parkland Lutheran, Parkland, Washington, completed their payments on schedule. Harvard Street, Boston, Mass., completed its payments ahead of schedule. This kind of cooperation is appreciated very much because then these funds can be made available to other congregations that are in need of them.

Following is a summary of the activity of the Church Extension Fund for the fiscal year:

	Original Loan	Pd. Since 5/1/59	Total Paid	Balance Due	Date Due
Ascension, Eau Claire, Wis. \$	8,843.00	\$ 540.00	\$ 2,440.00	\$ 6,403.00	1963
Bethany, Princeton, Minn.	3,000.00	75.00	75.00	2,925.00	1969
Bethel, Sioux Falls, S. Dak.	7,900.00	500.00	1,900.00	6,000.00	1963
Bethlehem, Ellsworth, Minn.	3,500.00	-----	1,050.00	2,450.00	1964
Central Heights, Mason City, Ia.	3,000.00	300.00	300.00	2,700.00	1969
Concordia, Eau Claire, Wis.	5,260.00	597.78	1,642.78	3,617.22	1961
Edgecumbe Hills, St. Paul, Minn.	11,800.00	11,800.00	11,800.00	-----	
English Lutheran, Cottonwood, Minn.	5,000.00	-----	1,500.00	3,500.00	1966
Grace Lutheran, Elk Rapids, Mich.	2,000.00	200.00	1,000.00	1,000.00	1964
Harvard Street, Boston, Mass.	3,000.00	1,244.00	3,000.00	-----	
Lakewood, Tacoma, Wash.	7,500.00	375.00	4,312.50	3,187.50	1964
Mt. Olive and Cross Lake Parish, Fosston, Minn.	2,000.00	400.00	800.00	1,200.00	1965
Our Redeemer, Canoga Park, Cal.	20,989.40	-----	-----	20,989.40	
Our Savior's, Amherst Jct., Wis.	400.00	40.00	400.00	-----	
Our Savior's, Belview, Minn.	2,500.00	250.00	2,250.00	250.00	1960
Our Savior's First, Granada Hills, Calif.	9,783.97	675.00	1,825.00	7,958.97	1968
Our Savior's, Ebro Corner, Minn.	2,000.00	250.00	700.00	1,300.00	1963
Parkland Luth., Parkland, Wash.	4,500.00	500.00	4,500.00	-----	
Pinehurst, Eau Claire, Wis.	9,670.00	1,087.92	3,005.18	6,664.82	1964
Redeemer, New Hampton, Iowa	4,700.00	470.00	2,751.35	1,948.65	1965
St. Timothy, Lombard, Ill.	5,000.00	-----	-----	5,000.00	1969
	\$122,346.37	\$19,304.70	\$45,251.81	\$77,094.56	

OFFICERS OF THE SYNOD:

We draw the attention of the convention to the proposed "Amendments to the Constitution" (Synod Report, 1959, p. 77) which must be ratified by this convention.

Alf Merseth, Secretary

MEMORIAL

Rev. M. E. Tweit, President
Evangelical Lutheran Synod
Dear Rev. Tweit:

The Bethany Lutheran Congregation of Luverne, Minnesota, respectfully requests that the ELS adopt the following policy regarding Church Extension loans:

RESOLVED that in the event a congregation holding a Church Extension loan leaves the ELS, the loan becomes due immediately and that the loan will bear interest retroactive to the time the loan was granted.

Sincerely,
BETHANY LUTHERAN CONGREGATION

Action of the Synod:

Loans

WHEREAS, Recent developments within the Synod have brought up the question of the Synod's financial responsibility in the case of congregations which withdraw from the Synod while still holding Church Extension loans and/or interest-bearing, but Synod-guaranteed loans; and

WHEREAS, Such monies have been contributed or secured for the express purpose of furthering the work of our Evangelical Lutheran Synod; therefore be it

1. RESOLVED, That the Rules for Church Extension loans found on pages 82-83 of our 1957 Synod Report be amended to read as follows:

"5.e. In the event that a congregation holding a Church Extension loan leaves the ELS, the unpaid balance of said loan shall become due and payable as of the date of withdrawal.

"f. In the event, however, that said congregation, for any valid reason, should be unable to effect such repayment of said loan, the unpaid balance shall bear interest at the rate of interest current at that time in the locality of said congregation."; and be it further

2. RESOLVED, That in the future all loans extended by the Board of Trustees to congregations under the Comprehensive Loan Plan shall be made with the agreement that if a congregation shall leave the ELS, any unpaid balance of this loan, together with any unpaid interest thereon, shall become due and payable as of the date of withdrawal; and be it further

3. RESOLVED, That the Board of Trustees be reminded of the fact that all Church Extension loans (4a, page 83, S.R., 1957), that is to say, that all such loans are to be secured by proper liens; and that the Board of Trustees be instructed to follow carefully this procedure in the future; and be it further

4. **RESOLVED**, That the Board of Trustees be instructed to review, with proper legal assistance, all instances where the Synod has co-signed or guaranteed first mortgage loans for congregations to make sure that the financial interests of the Synod are fully protected.

5. **BE IT RESOLVED**, That the report of the Board of Trustees be adopted.

Constitutional Changes

WHEREAS, The 1959 convention resolved to amend the constitution of the Synod, Article V, par. 1a, to read: "a president of the synod, a vice-president, a secretary, and a treasurer, as well as an alternate to the office of secretary," and Article VI, par. 1, to read: "The officers of the Synod are the president of the Synod, the vice-president, the secretary, and the treasurer"; be it

6. **RESOLVED**, That we ratify this action of the 1959 convention.

TREASURER'S SUMMARY

Previous Balance or Deficit	BUDGETED FUNDS		Present Bal. or Deficit
	Income	Disbursements	
	Armed Services Commission		
	Budget	\$ 371.24 \$ 371.24	\$ -----
	Auditorium-Gymnasium		
	Budget	8,000.00 8,000.00	-----
	Bethany College		
	Budget	34,564.00 35,000.00	-----
	Hanson Trust	436.00 -----	-----
	Christian Day School		
\$ 1,000.00	Budget	2,788.84 3,788.84	-----
	Church Extension		
\$ 1,010.79 Def.	Budget	2,160.00 1,800.00	18,653.91
	Payments	19,304.70 -----	-----
	Colored Mission		
	Budget	2,917.53 2,917.53	-----
	Home Mission		
	Budget	29,130.04 29,745.04	-----
	Other Income	615.00 -----	-----
	Publications		
	Budget	83.25 83.25	-----
	Support Fund		
	Budget	2,188.81 2,188.81	-----
	Seminary		
	Budget	9,467.47 9,467.47	-----
	Synod Fund		
	Budget	9,860.84 10,335.42	-----
	Sentinel	474.58 -----	-----
	Youth Board		
	Budget	375.77 608.32	-----
	Music Income	232.55 -----	-----
	BUDGET OF SYNOD		
\$14,212.89 Def.	Contributions	94,899.22 101,907.79	21,221.46 Def.
	Gym Fund		
	*Contributions	7,046.48 20,968.78	2,260.11
	½ Estate Fund	16,182.41 -----	-----

* In addition to \$8,000.00 allotted to Budget.

S. E. Lee, Treas.

TREASURER'S REPORT 1959-60

(Subject to Audit)

Armed Services Commission

Budget	\$		\$	371.24
Printed Matter and Expense		192.44		
Sentinel Subscriptions		178.80		
		<u>371.24</u>		<u>371.24</u>

Auditorium—Gymnasium

Contributions	\$		\$	15,046.48
½ Nora Nelson Estate				9,184.87
½ Heggstad Estate				3,522.43
½ T. T. Jacobson Estate				2,500.00
½ Christianson Estate				975.11
Payments on Mortgage		5,719.70		
Printing, etc.		323.50		
Legal Services		218.28		
Paid on Gym (Budget)		8,000.00		
Paid on Gym		14,707.30		
Balance April 30, 1960		<u>2,260.11</u>		

31,228.89 31,228.89

Mankato Savings and Loan Association holds a First Mortgage on Bethany Lutheran College for \$100,000.00. Monthly payments are \$817.10. Balance due April 1, 1960, \$98,348.61.

Notes—\$500.00.

Bethany Lutheran College

Budget	\$		\$	34,564.00
Hanson Trust Fund Interest				436.00
Subsidy		35,000.00		
		<u>35,000.00</u>		<u>35,000.00</u>

Bethesda Home

Contributions	\$		\$	1,478.36
Paid to Bethesda		1,478.36		

Bethany Congregation Princeton, Minn.

Interest Received	\$		\$	225.00
Interest Paid		150.00		
Balance April 30, 1960		<u>75.00</u>		
		<u>225.00</u>		<u>225.00</u>

Notes—\$5,000.00

Central Heights Congregation Mason City, Iowa

Interest Received	\$		\$	135.00
Interest Paid		81.00		
Loan Paid		500.00		
Deficit April 30, 1960				446.00

Notes—\$2,200.00 581.00 581.00

Budget of the Synod

Deficit May 1, 1959	\$	2,212.89	\$	
Contributions				94,899.22
Loans				25,000.00
Armed Services Commission		371.24		
Bethany College		34,564.00		
Bethany College Gym Fund		8,000.00		
Christian Day School		<u>2,788.84</u>		

Church Extension	2,160.00	
Colored Mission	2,917.53	
Home Mission	29,130.04	
Seminary	9,467.47	
Support	2,188.81	
Synod	9,860.84	
Publication Board	83.25	
Youth Board	375.77	
Loans Paid	32,000.00	
Deficit April 30, 1960		16,221.46
Notes—\$5,000.00	136,120.68	136,120.68

**Children's Friend Society
Minneapolis, Minn.**

Contributions	\$	\$ 110.85
Paid to Children's Friend Society	110.85	

Christian Day School

Balance May 1, 1959	\$	\$ 1,000.00
Budget		2,788.84
Mt. Olive, Mankato, Minn.	400.00	
Parkland, Parkland, Wash.	840.00	
Hiawatha, Minneapolis, Minn.	644.00	
Our Redeemer, Canoga Park, Calif.	1,500.00	
Educational Tests	49.84	
Board Meetings	58.75	
Supt. of Schools	128.40	
Coin Folders (Christmas)	187.85	
	3,788.84	3,788.84

Church Extension

Deficit May 1, 1959	\$ 1,010.79	\$
Budget		2,160.00
Loan Payments		19,304.70
New Loans	1,800.00	
Balance April 30, 1960	18,653.91	
	21,464.70	21,464.70

Church Extension Capital Account

Balance May 1, 1959	\$	\$ 94,599.26
New Loan: Our Redeemer, Canoga Park, Calif.		1,800.00
Loan Payments:		
Ascension, Eau Claire, Wis.	540.00	
Bethel, Sioux Falls, S. Dak.	500.00	
Bethany, Princeton, Minn.	75.00	
Central Heights, Mason City, Ia.	300.00	
Concordia, Eau Claire, Wis.	597.78	
Edgumbe Hills, St. Paul, Minn.	11,800.00	
Grace, Elk Rapids, Mich.	200.00	
Harvard Street, Boston, Mass.	1,244.00	
Lakewood, Tacoma, Wash.	375.00	
Mt. Olive—Cross Lake Parish	400.00	
Our Savior's, Amherst Jct., Wis.	40.00	
Our Savior's, Belview, Minn.	250.00	
Our Savior's, Ebro Corner, Minn.	250.00	
Our Savior's, Granada Hills, Calif.	675.00	
Pinehurst, Eau Claire, Wis.	1,087.92	
Redeemer, New Hampton, Ia.	470.00	
Parkland, Parkland, Wash.	500.00	
Balance April 30, 1960	77,094.56	
	96,399.26	96,399.26

Colored Mission

Budget	\$		\$	2,917.53
Synodical Conf. Mission Bd.		2,917.53		

Edgecumbe Hills Lutheran Church St. Paul, Minn.

Deficit May 1, 1959	\$	1,327.73	\$	
Received for property				16,800.00
Taxes		56.68		
Church Extension		11,800.00		
Transfer Our Redeemer		3,615.59		
		<hr/>		<hr/>
		16,800.00		16,800.00

Notes—\$4,350.00 transferred to Our Redeemer, Canoga Park, Cal. Acct.
This property was sold to the Minnesota District, Lutheran Church-Missouri Synod for \$16,800.00.

Fadness Fund

Balance May 1, 1959	\$		\$	2,164.92
Interest From Synod Fund				120.00
Paid to Home for Aged		120.00		
Balance April 30, 1960		2,164.92		
		<hr/>		<hr/>
		2,284.92		2,284.92

Thomas and Louise Hanson Memorial Fund

Interest From Synod Fund	\$		\$	436.00
Paid to Bethany College		436.00		
Balance in Bond				348.30
Balance in cash				457.18
Balance in cash and bond		805.48		
		<hr/>		<hr/>
		1,241.48		1,241.48

\$10,900.00 of this fund is invested in property of the Evangelical Lutheran Synod.

Home Missions

Budget	\$		\$	29,130.04
Donation (Whiting Mission)				100.00
Bethany, Luverne (Ellsworth)				360.00
Rose Dell, Jasper (Ellsworth)				80.00
Norway Mission				75.00
Ascension, Eau Claire, Wis.		1,920.00		
Bethel, Sioux Falls, S. Dak.		920.00		
Bethlehem, Ellsworth, Minn.		1,640.00		
Central Heights, Mason City, Ia.		1,200.00		
Cross Lake, Fosston, Minn.		710.00		
Mt. Olive, Trail, Minn.		710.00		
Hiawatha, Minneapolis, Minn.		1,800.00		
Holton, Holton, Mich.		420.00		
Indian Landing, Rochester, N. Y.		960.00		
Lakewood, Tacoma, Wash.		1,000.00		
Our Redeemer, Canoga Park, Calif.		3,240.00		
Our Savior's, Amherst Jct., Wis.		1,996.00		
Our Savior's, Granada Hills, Calif.		1,050.00		
River Heights, East Grand Forks, Minn.		2,940.00		
St. Timothy, Lombard, Ill.		2,700.00		
Trinity, Calmar, Ia.		780.00		
Edgecumbe Hills, St. Paul, Minn.		690.00		
The Rev. Robert Thorson		2,091.55		
(Total subsidies (\$26,767.55))				
Lenten Folders		246.92		
Board Expense		1,323.45		
Equalization		56.75		
Whiting Mission, Stevens Point		298.45		
Printing, etc.		409.38		

Student Gunnar Staalsett	391.50	
Cornwall	166.60	
Misc. Exp. (Minneapolis Mission)	84.40	
	<hr/>	
	29,745.04	29,745.04

**St. Timothy Lutheran Church
Lombard, Ill.**

Balance May 1, 1959	\$	\$	87.50
Interest Received			20.00
Donation			100.00
Interest Paid	175.00		
Balance April 30, 1960	32.50		
	<hr/>		
	207.50		207.50

Loan	\$ 5,000.00
Ch. Extension	5,000.00
	<hr/>
Invested	10,000.00
Notes—\$5,000.00	

Support Fund

Budget	\$	\$	2,188.81
Payments to:			
Mrs. E. Hanson	720.00		
Rev. A. J. Torgerson	300.00		
Mrs. Bergit Runholt	780.00		
Seal Expense	388.81		
	<hr/>		
	2,188.81		2,188.81

**Lakewood Lutheran Church
Tacoma, Wash.**

The Synod holds a deed to this property.

Miscellaneous

Balance May 1, 1959	\$	\$	348.71
Disbursements and Contributions:			
Credit Home Mission—Norway Mission	75.00		
Scholarship			75.00
Madison Mission			50.00
Bethany Food Drive	110.00		110.00
Gym Stage Equipment	25.00		25.00
Chaplaincy	2.50		2.50
Crippled Children (Jamestown, N. Dak.)	7.00		2.00
Carver County High School	2.00		2.00
Wisconsin Synod	2.00		2.00
Cancer Society	2.00		2.00
Crestview Home (Minneapolis)	67.70		67.70
Bethany College Choir	3.00		3.00
Balances:			
European Relief	257.71		
Estonian Relief	10.00		
Scholarship	75.00		
Madison Mission	50.00		
	<hr/>		
Balance April 30, 1960	393.71		
	<hr/>		
	689.91		689.91

Home for the Aged

Balance May 1, 1959	\$	\$	5,562.87
Contributions			2,845.02
Interest (Fadness Fund)			120.00

Home for the Aged	1,000.00	
Seal Expense	388.81	
Treasurer's Bond	25.00	
Balance April 30, 1960	6,993.58	
	<hr/>	
	8,527.39	8,527.39
Notes—\$4,000.00		

Our Savior's First Lutheran Church
Granada Hills, Calif.

Deficit May 1, 1959	\$ 23.49	
Interest Received		245.63
Payment on Principal		275.00
Interest Paid	253.00	
Balance April 30, 1960	244.14	
	<hr/>	
	520.63	520.63

Original Loan	\$ 10,800.00	
Payments made	875.00	
Special Gifts	978.22	
	<hr/>	
	1,853.22	
Balance Due	8,946.78	
Church Extension Loan \$9,783.97; Payments \$1,825.00; Balance Due \$7,958.97..		
Notes total \$7,100.00		

Our Redeemer Lutheran Church
Canoga Park, Calif.

Deficit May 1, 1959	\$ 4,127.74	\$
Donation		15.00
Transfer—Edgecumbe Hills		3,615.59
Loan Paid	1,000.00	
Interest Paid	651.25	
Deficit April 30, 1960		2,148.40
	<hr/>	
	5,778.99	5,778.99

Original Loan	\$30,000.00	
Church Extension	20,989.40	
	<hr/>	
Total Invested	50,989.40	
Notes—\$28,100.00.		

Pinehurst Lutheran Church
Eau Claire, Wis.

Balance May 1, 1959	\$	\$ 481.98
Payments received		884.64
Interest Paid	176.75	
Notes Paid	200.00	
Balance April 30, 1960	989.87	
	<hr/>	
	1,366.62	1,366.62

Original Loan	\$ 6,950.00	
Total Paid	2,333.06	
	<hr/>	
Balance Due	4,616.94	
Church Extension Loan \$9,670.00; Total Paid \$3,005.18; Balance Due \$6,664.82.		
Notes—\$5,150.00.		

Publications

Budget	\$	\$ 83.25
Board Expense	83.25	

Radio Activities

Received	\$		\$	12.00
Paid to Lutheran Hour		5.00		
Paid to W.C.A.L.		7.00		
			12.00	12.00

BETHANY COLLEGE RESIDENCES AT MANKATO, MINN.

Jans Residence

(Prof. G. Lillegard, 1214 Marsh St.)

Rent—College	\$		\$	890.41
Mortgage Payment		832.20		
Interest Paid		30.00		
Repairs		28.21		
			890.41	890.41

Mortgage\$8,600.00

Balance April 1, 19605,862.54

Notes—\$1,000.00

\$4,000.00 of the Fadness Fund is invested in this residence.

(Note: All mortgages on residences are held by the Mankato Savings and Loan Association unless otherwise indicated.)

Electa Residence

(130 Electa Blvd.)

Mortgage Payment	\$	1,108.80		
Special Taxes		679.70		
Interest		245.00		
Repairs		4.86		
Deficit April 30, 1960				2,038.36
			2,038.36	2,038.36

Mortgage — \$14,000.00.

Balance due April 1, 1960—\$11,757.41.

Elliason Residence

(449 Division Street—Entrance to Athletic Field)

Balance May 1, 1960	\$		\$	791.13
Rent—Tenant				300.00
Insurance		16.36		
Repairs		200.00		
Balance April 30, 1960		874.77		
			1,091.13	1,091.13

Knollcrest Residence

(Prof. M. Otto, 101 Knollcrest Drive)

Rent—College	\$		\$	1,811.75
Mortgage Payments		1,289.64		
Repairs		8.00		
Insurance		74.80		
Special Taxes		439.31		
			1,811.75	1,811.75

Mortgage\$15,000.00

Balance April 1, 196013,981.85

Notes — \$7,000.00.

Krogstad Residence

(Prof. M. J. Ingebritson, 920 Marsh St.)

Rent—College	\$		\$	150.50
Interest		150.50		
Notes—\$5,350.00,				

Long Residence
(Prof. N. Holte, 909 Marsh Street)

Deficit May 1, 1959	\$ 895.05	\$	
Mortgage Payments	1,403.40		
Repairs	24.73		
Taxes (Special)	436.75		
Insurance	55.26		
Rent—College			1,399.94
Deficit April 30, 1960			1,415.25
	2,815.19		2,815.19
Mortgage	\$17,000.00		
Balance due April 1, 1960	16,303.00		

Meray Residence
(Prof C. Minke, 344 Meray Blvd.)

Deficit May 1, 1959	\$ 397.24	\$	
Rent—College			798.54
Repairs	67.25		
Interest	279.00		
Insurance	55.05		
	798.54		798.54

Notes—\$10,300.00.

Mitchell Residence
(Prof. R. Honsey, 1115 E. Main St.)

Deficit May 1, 1959	\$ 2,187.60	\$	
Interest	122.00		
Repairs	194.31		
Loan			500.00
Deficit April 30, 1960			2,003.91
	2,503.91		2,503.91

Notes — \$4,400.00.

Monich Residence
(On Bethany Campus)

Owen Residence
(Dean N. A. Madson, 933 Marsh St.)

Deficit May 1, 1959	\$ 1,306.67	\$	
Mortgage Payments	1,044.00		
Insurance	29.95		
Repairs	70.78		
Deficit April 30, 1960			2,451.40
	2,451.40		2,451.40
Mortgage	\$11,000.00		
Balance April 1, 1960	8,336.54		

Plum Residence
(Prof. D. Mintz, 1004 Plum St.)

Deficit May 1, 1959	\$ 2,192.84		
Mortgage Payments	957.60		
Repairs	292.64		
Rent—College			1,120.00
Deficit April 30, 1960			2,323.08
	3,443.08		3,443.08
Mortgage	\$10,000.00		
Balance due April 1, 1960	7,803.01		

Popken Residence
(636 Marsh St.)

Balance May 1, 1959	\$		\$	630.00
Payments on Contract				660.00
Balance April 30, 1960		1,290.00		
		<hr/>		<hr/>
		1,290.00		1,290.00

Schwartz Residence
(Mr. A. Lillo, 411 Sixth St. No.)

Balance May 1, 1959	\$		\$	528.51
Rent—College				545.01
Mortgage Payments		833.52		
Interest		240.00		
		<hr/>		<hr/>
		1,073.52		1,073.52

Mortgage\$8,500.00
Balance due April 1, 1960 7,451.22
Notes — \$6,000.00.

Steiner Property
(Marsh Street)

Payment on Property (2 Residences)	\$	2,000.00	\$	
Deficit April 30, 1960				2,000.00

This property was purchased for \$10,000.00. The balance of \$8,000.00 is payable at the rate of \$2,000 per year on contract for deed.

Stephen Property
(437 Division Street)

Payment on Property (Residence & Lots)	\$	3,750.00		
Legal Service		83.00		
Insurance		26.92		
Deficit April 30, 1960				3,859.92
		<hr/>		<hr/>
		3,859.92		3,859.92

This property was purchased for \$12,000.00. The mortgage is for \$8,250.00 with monthly payments of \$59.11.

President's Residence
(Prof. B. W. Teigen, On Campus)

Rent—College	\$		\$	33.85
Repairs		33.85		

Rollings Residence
(Prof. I. Johnson, 120 Long St.)

Deficit May 1, 1959	\$	1,324.48		
Mortgage Payments		918.00		
Repairs		53.58		
Interest		195.00		
Insurance		37.75		
Deficit April 30, 1960				2,528.81
		<hr/>		<hr/>
		2,528.81		2,528.81

Prudential Life Insurance Co. holds mortgage for \$9,885.97.
Balance April 1, 1960 — \$8,610.74.
Notes—\$6,500.00.

Seminary Fund

Budget	\$		\$	9,467.47
Seminary		9,467.47		

Sentinel Fund

Subscriptions	\$		\$	4,748.80
Printing and Expense		4,274.22		
Credit Synod Fund		474.58		
		<hr/>		<hr/>
		4,748.80		4,748.80

Student Fund

Balance May 1, 1959	\$	\$ 1,009.58
Contributions		36.57
Loan Payments		50.00
Balance April 30, 1960	1,096.15	
	<hr/>	<hr/>
	1,096.15	1,096.15

Synod Fund

Budget	\$	\$ 9,860.84
Sentinel		474.58
Float (Bank Charge)	23.13	
Trustees	413.34	
Committee of Committees	470.05	
President's Office	696.82	
Doctrinal Committee	1,971.74	
Vicar for President	1,325.00	
Treasurer's Allowance	600.00	
Treasurer's Bond	25.00	
Visitors	137.15	
Postage	76.80	
Supplies	70.98	
Interest	1,285.16	
Insurance—Bethany College	486.87	
Equalization—Professors	536.60	
Convention Expense	540.30	
Survey of College Grounds	398.00	
Interest—Home for the Aged	120.00	
Interest—Bethany College	436.00	
Legal Service	348.00	
Printing	238.85	
Miscellaneous	135.63	
	<hr/>	<hr/>
	10,335.42	10,335.42

Notes—\$1,000

Trust Funds

John A. Moldstad Memorial	\$	\$ 635.35
E. M. Hanson Memorial		500.00

Estates

Heggstad Estate	\$	\$ 7,044.86
Nora Nelson Estate		18,369.75
T. T. Jacobson Estate		5,000.00
Christianson Estate		1,950.22
½ to Gym Fund	16,182.41	
Balance in Estate Fund	16,182.42	
	<hr/>	<hr/>
	32,364.83	32,364.83

\$10,000.00 of the Estate Fund is invested in Our Redeemer Lutheran Church, Canoga Park, Calif., leaving the actual balance at \$6,182.42.

Youth Board

Budget	\$	\$ 375.77
Rec'd for Music		232.55
Music	228.09	
Camp Expense	70.75	
Board Expense	243.98	
Film Strips	50.50	
Misc.	15.00	
	<hr/>	<hr/>
	608.32	608.32

Webster Property (Webster, Wisconsin)

Balance April 30, 1960	\$ 228.15	
	S. E. LEE, Treasurer	

TABULATED LIST OF CONTRIBUTIONS FROM INDIVIDUAL CONGREGATIONS

May 1, 1959 to April 30, 1960

Pastor	Congregation	Contribution
Aaberg, T.	Center	\$ 1,127.44
Aaberg, T.	Scarville	2,581.16
Aaberg, T.	Story City	1,133.76
Anderson, P.	Indian Landing	226.60
Anderson, J.	St. Paul's	2,914.23
Becker, G.	Lake Mills	482.00
Becker, G.	Lime Creek	439.80
Branstad, R.	Fairview	8,626.99
Bremer, H.	Bethlehem (Ellsworth)	100.70
Dale, M.	Holton	921.25
Dorr, S.	Bethany	541.98
Dorr, S.	Our Savior's	2,488.29
Guldborg, G.	Concordia	409.98
Guldborg, G.	Our Savior's	512.89
Guldborg, G.	St. Paul's	288.55
Gullerud, A.	Pinehurst	55.00
Gullerud, M.	Salem	223.60
Gullixson, G.	Western Koshkonong	1,960.27
Gullixson, W.	East Paint Creek	1,369.90
Gullixson, W.	West Paint Creek	1,485.56
Handberg, H.	Mt. Olive	4,039.92
Harstad, N.	Delhi	200.30
Harstad, N.	Our Savior's	416.40
Harstad, N.	Rock Dell	439.05
Hilton, N.	Grace	
Hilton, N.	First	240.00
Johnson, D.	Our Redeemer	519.55
Jungemann, J.	Oslo	594.86
Larson, H.	Our Savior's	730.05
Lee, S.	Immanuel	931.46
Lee, S.	Our Savior's	918.46
Madson, J.	Holy Cross (Sheyenne)	
Madson, J.	First American	1,587.20
Madson, N. Jr.	Clearwater	255.50
Madson, N. Jr.	Cross Lake	114.95
Madson, N. Jr.	Mt. Olive	134.23
Madson, P.	Forest City	490.57
Madson, P.	Zion (Thompson, Ia.)	1,348.00
Merseeth, A.	First Evanger	759.93
Merseeth, A.	First South Wild Rice	455.40
Moldstad, J.	Richland	911.12
Moldstad, J.	Central Heights	142.65
Moldstad, R.	St. Timothy	1,240.87
Newgard, R.	First Shell Rock	1,115.28

Newgard, R.	Somber	458.62
Oesleby, N.	Our Savior's	2,768.36
Olmanson, K.	Ascension	242.52
Orvick, G.	Holy Cross	4,145.89
Petersen, J.	Norseland	3,849.26
Petersen, J.	Norwegian Grove	906.24
Petersen, P.	Bethany	5,162.15
Petersen, P.	Rose Dell	1,426.19
Petersen, W.	Clearwater	334.53
Petersen, W.	Nazareth	530.42
Petersen, W.	Oak Park	408.37
Pfeiffer, D.	Harvard Street	1,117.84
Preus, H.	Trinity	404.70
Quill, G.	Our Savior's First	1,964.40
Strand, A.	St. Mark's	2,542.56
Schweikert, G.	River Heights	655.90
Schulz, A.	Zion	1,195.25
Teigen, T.	Hiawatha	1,204.63
Theiste, H.	Parkland	1,481.43
Theiste, V.	Bethel	1,636.93
Tweit, M.	Jerico	9,529.22
Tweit, M.	Saude	2,264.81
Ude, R.	St. John's	2,541.11
Unseth, E.	Our Savior's	3,843.58
Vangen, L.	Concordia	2,013.93
Weyland, P.	Emmaus	930.66
Ylvisaker, P.	Hartland	1,063.34
Ylvisaker, P.	Manchester	404.81
Weseloh, G.	Cottonwood	777.55
Vacant	Redeemer (New Hampton)	435.60
Vacant	Lakewood	384.55
Miscellaneous		11,967.30
Total		\$114,065.35

S. E. Lee, Treasurer

CONVENTION NOTES

Wednesday

The opening devotion was conducted by Pastor E. Unseth of Albert Lea, Minnesota, (printed in full by resolution of the convention, page 37). Pastor H. A. Theiste of Parkland, Washington, read portions of his essay in the morning sessions of the convention. (See page 3 for Tuesday's service and sessions.)

Youth Work—Youth Director office established. **Armed Services**—Congregations are to supply the **Lutheran Sentinel** to their own members in the service and away from home. **Charities and Support**—Will Kasota Home get "a sprinkler system," "a fire sprinkler system" or "a fire-prevention sprinkler system?" **Bethesda**—Pastor A. Harstad—the effect of God's Word on patients at the home—million dollar a year budget—60% from contributions—interest for Bethesda in the Synod is high. **Delegates** number 65; **pastors and professors** 51; Pastor Paul Madson, transferred from Wisconsin Evangelical Lutheran Synod on the West coast, joins the Synod. **Publications** are given a boost. **President's Message**—pray for unity. **Christian Education**—summer school for elementary teachers—minimum salaries—standards—has your congregation a school?—Are young people in your parish "paying more attention to their High School counsellors than to their parents and pastors?"—Help them to think of Bethany.

Holy Communion celebrated at Mt. Olive. Prof. G. O. Lillegard delivered the sermon on Micah 7, 18. —Our God is a gracious God; He casts our sins into the depths of the sea. "The blood of Jesus Christ, God's Son, cleanseth us from all sin."

Thursday

Devotion by Pastor F. Weyland, Minneapolis, Minn., on Acts 2, 38,39.—God is concerned about the youth. It is a false philosophy to let children grow up without direction. Parents are to instruct their children and see to it that they are instructed in matters of life and salvation. Most aboriginal tribes are very zealous in perpetuating their particular customs and practices. Should we not be much more zealous in training our children in Christian principles? May we be able to say on Judgement Day "these are the children which Thou hast given unto me . . ."

After the reading of a portion of the essay **doctrinal matters** were discussed. —All business set aside for a thorough discussion on whether or not to recess the convention until November and to plead our cause at the Synodical Conference convention in August. —Some wish to lift the suspension and some wish to break from the Synodical Conference now. —Take a good sober look; where are some of those today who could not wait to break with the Missouri Synod in 1954, who have caused offense to thousands? —Where is the disunity among us in doctrine? It is on the application of Romans 16, 17 that some insist on leaving us — Separatism is a disease. —Let's have a special convention to discuss these matters.— Should the world be in doubt as to where we stand? —I beg to withdraw now. —I plead to recess till November; we owe it to the Synodical Conference to report back; we can't run away without answering. Let's keep on an even keel. The Synodical Conference is not guilty of false doctrine. I don't want to be a unionist or a schismatic. —Wait until November and let the Synod decide, not a Board. —Practical difficulties of getting the same delegates together again. —Best thing is to get out of Synodical Conference; otherwise it may be too late. —We are losing our forum if we drop out. —Synodical Conference is the only orthodox Lutheran body organized in that way, the last stronghold of Lutheranism. It is not heretical. In Synodical Conference we act in concert with our true brethren, how can we break

with our brethren in the Wisconsin and Slovak Synods? —We should report and explain ourselves. Pastor Arthur Drevlow of the Missouri Synod pleaded not to put all of Missouri Synod under one hat. —The Committee is to go to the Synodical Conference meeting.

Mr. Andrew Emrud, after attending regularly for over 30 years, was not able to be present this year, his pastor, P. Ylvisaker, reported. —A surprise party for Pastor emeritus J. B. Unseth, 60 years since ordination, was held in the evening. It was fun—relatives, music, speeches and all.

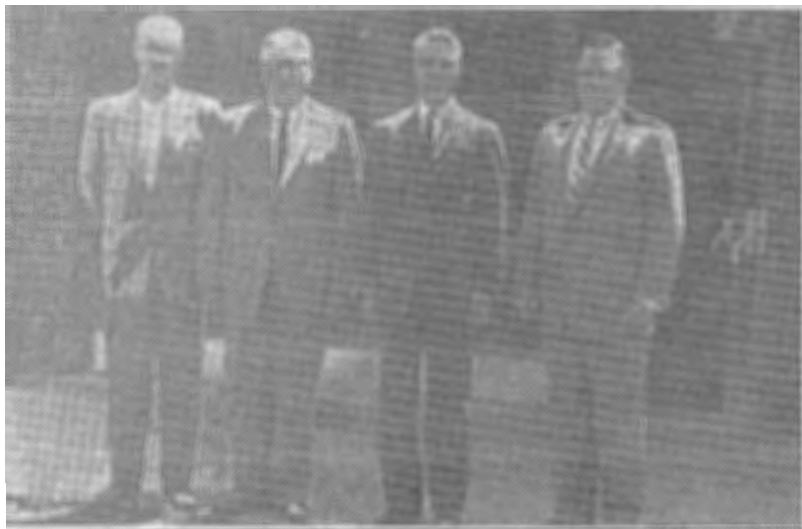
Friday

Pastor Paul Petersen, in his devotion on Matt. 28, 20, stressed Christian education. Jesus wants His Church to be a missionary and a teaching Church. Witnessing through Christian elementary and higher education on the part of the Synod is attested by the essays to be found in past Synod Reports. Let us not fail to build for eternity by bringing our children under the influence of the Gospel and Sacraments. God wants us to witness unto Him through our schools. The future of our congregations and the Synod depends on them. Jesus says: "Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."

Doctrinal Matters—Discussion centered on acting together with others on the same protesting basis for a more effective witness.

Membership Committee—The withdrawals of four pastors and congregations were considered most earnestly. See the resolutions.

Missions—We must carry on—and plan—and publicize—integrate with stewardship. Missionaries J. Moldstad and W. Petersen and Mission Board representative Pastor S. Dorr spoke. Pastor G. Becker demanded that the Synod declare itself now on whether there is false doctrine in the Common Confession or not. It was referred to the Doctrinal Committee. **Finances**—Consideration is to be given ways and means of increasing the measure of our Synod's stewardship. —7c mileage for Boards and delegates. —\$100,000.00 budget.—



SYNOD OFFICERS

Left to right: Treas. S. E. Lee; Pres. M. E. Tweit; V. Pres. J. G. Anderson; Secr. W. C. Gullixson.

In the evening **elections** were held. The present officers were all re-elected—President M. E. Tweit, Vice President J. Anderson, Secretary W. Gullixson, Treasurer S. E. Lee. Mr. Einar Engebretson of Chicago, Ill., is a new member of the Board of Trustees; and Mr. Howard Hougan, Madison, Wisconsin, is also new on the Board of Regents.

Saturday

"The Witness of the Printed and Written Word" was the theme of Prof. Iver Johnson's devotion based on John 21, 24. He showed it has been put to evil and good use—false philosophies and doctrine—God wrote the Ten Commandments. Scriptures show the effect of its own writings: "If ye believe Moses . . . he wrote of Me" Jesus said. The printed and written word can witness effectively to bring salvation to mankind; it can speak again and again. A real witness.

A total of 88 delegates are seated, a record number, and 55 pastors and professors. —**Congregations** that sent in Memorials to withdraw from the Synodical Conference were asked to wait for an answer until after the November meeting of the convention. —**Statements** on Scripture and Antichrist were adopted. Pastor G. Becker announced his resignation from the Synod on the basis of Romans 4, 25, because it is unionistic and tolerates false doctrine. Pastor D. Pfeiffer did likewise, charging the Synod with unionism.

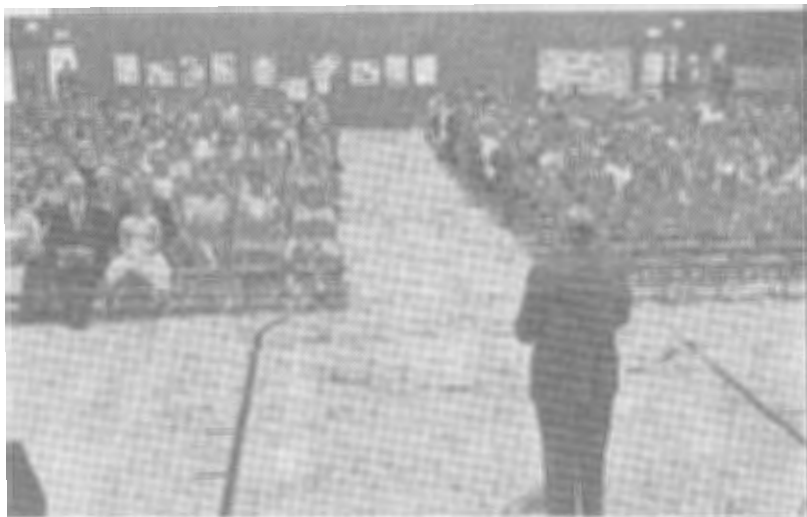
The Rev. Oscar Naumann, President of the Wisconsin Evangelical Lutheran Synod, addressed the Synod convention.

Pastor Stanley Holt of Jerico, Iowa, was received into membership with the Synod, being released from the Wisconsin Ev. Lutheran Synod, Dakota-Montana District. **Greetings** were sent to the following: The South-Eastern Wisconsin District and the Minnesota District, and the President of the Wisconsin Evangelical Lutheran Synod; Pastor A. Strand; Pastors emeriti, A. J. Torgerson and C. A. Moldstad; and Mr. Andrew Emrud. **Miscellaneous Matters**—It is to be called the Doctrinal Committee now and not the Union Committee.—The Synod is to meet every two years instead of annually if the resolution is ratified and preparations are ready. —The Evangelical Lutheran Synod's **Laymen's Organization** was tentatively approved. The **Missions policy** for subsidized congregations was adopted. **Congregations** that have withdrawn from the Synod are asked to review as before God whether their actions accord with God's Word as to the unity of the Spirit. —Chairman Tweit declared the convention recessed until November, 1960. He thanked the Bethany staff and Mt. Olive Lutheran Church for their hospitality; the ladies of Norseland's Bethany Auxiliary and Mt. Olive Women's Society for serving coffee; the committees for the handling of assignments; and the pastors and delegates for their cooperation. The convention, this year, was held in the spacious auditorium-gymnasium. Delegates were seated at tables during the sessions. Prof. R. Honsey was in charge of housing and arrangements. Miss Ella Anderson was in charge of the kitchen, and Miss Rosella Iverson served as typist, to mention a few. Prof. Iver Johnson was official photographer. The secretary extends thanks to those who assisted in preparing and mailing the printed and mimeographed Reports and Memorials and in compiling the Synod Report.

W. C. Gullixson, Secretary

Synod Sunday

At the Norwegian Service at Mt. Olive Lutheran Church the Rev. N. Oesleby preached on the subject of "Temporal and Eternal Blessings" using Luke 11, 27, 28 as his text. The woman who addressed Jesus on this occasion bespoke the blessedness of the mother who had such a Son as Jesus. It was the temporal blessing she referred to, And indeed it is a blessing when good parents have



SYNOD SUNDAY

Pres. Tweit addressing the group at the close of the morning service.

good children. All temporal blessings are great gifts of God. In His answer Jesus did indeed accept this word of the woman. He said, "yes." But then He went on to speak of greater blessings—the eternal ones—hearing Gods' Word and keeping it. This blessing, above all, we, too, possess. The merits Christ won for us are transmitted to us through the Word. These blessings endure forever. By Pastor A. Harstad.

The festival Service at the Auditorium-Gymnasium began at 10:30 a.m. Pastor J. B. Madson conducted the liturgy and Pastor S. Dorr delivered the message on the basis of Romans 1, 16. "The Forgotten 'For'" was his theme. "I am not ashamed of the Gospel of Christ" is a fine statement of the Gospel. Jesus revealed Himself as the Savior of the world; He fulfilled the Law, offered Himself as the sacrifice, rose again and ascended into heaven. He sent Pentecostal blessings to men to do the work of the Gospel, which has the power of God in it. We use our college and schools, our publications and charities and home missions to bring this Gospel to others. Let us pledge ourselves to do the work of the Gospel "for" it is the power of God to every one that believeth. W.C.G.

Choral Union

On "Synod Sunday" afternoon the traditional choral union concert was given in the new auditorium-gymnasium. The joint choir was under the direction of the Rev. G. A. R. Gullixson of Cottage Grove, Wisconsin. Rehearsals were held on Saturday evening and Sunday afternoon at 1 p.m.

A group of Bach Chorales were sung by the mass choir. A male chorus sang a few familiar hymns. And the mass choir sang five songs from the various seasons of the church year.

Guest choir for the day was the Senior Choir of Fairview Lutheran Church of Minneapolis, under the direction of the pastor, The Rev. R. Branstad; accompanist for this choir was Mrs. Mildred Uglem.

A brief address, announcing the purpose of the offering during the concert, was given by the local pastor, the Rev. H. Handberg.



1960 CHORAL UNION

Miss Judy Anderson played the Offertory and accompanied the Mass Chorus.

Three liturgical songs, "The Lord's Prayer," Lutkin's "Benediction," and Mozart's "Gloria," sung by the Mass choir, closed the program.

Pastor S. Dorr

THE SYNOD'S OFFICERS AND BOARDS

OFFICERS

PresidentThe Rev. M. E. Tweit, Rt. 2, Box 103, Lawler, Iowa
Vice PresidentThe Rev. J. G. Anderson, 10 So. Mt. Prospect Rd.,
Mt. Prospect, Ill.
SecretaryThe Rev. W. C. Gullixson, Waterville, Iowa
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(3 years, elected 1958)

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(3 years, elected 1959)

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(3 years, elected 1960)

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(3 years, elected 1958)

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(3 years, elected 1959)

The Rev. R. Ude

(3 years, elected 1960)

The Rev. H. Handberg

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Prof. M. Otto

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(3 years, elected 1958)

The Rev. A. Schulz

(3 years, elected 1960)

The Rev. R. Moldstad

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The Rev. G. A. R. Gullixson; the Rev. J. G. Anderson, Assistant

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Dr. N. A. Madson

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(3 years, elected 1958)

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(3 years, elected 1959)

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(3 years, elected 1960)

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The Rev. S. E. Lee

The Rev. Juul Madson

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Mr. William Overn, 1459 County Road 10, St. Paul 11, Minnesota

Alternates:

Pastors: S. Dorr, E. Unseth, J. Moldstad

Messers. N. Holte, Christ Olson, Lenwick Hoyord

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FACULTY OF BETHANY LUTHERAN COLLEGE

1960-61

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Minke, Marlene	344 Meray Blvd., Mankato, Minn.	—81059
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Otto, Milton H.	101 Knollcrest Dr., Mankato, Minn.	—84252
Reichwald, Glenn E.	130 Electa Blvd., Mankato, Minn.	
Teigen, B. W., Pres.	Bethany Lutheran College, Mankato, Minn.	—8-2977
Wilson, Eleanor	Bethany Lutheran College, Mankato, Minn.	

CHRISTIAN DAY SCHOOL TEACHERS

1960-61

School	Teacher	Pastor
1. Jerico, Iowa	Ione Sundbom	M. Tweit
2. Lime Creek, Lake Mills, Ia.		
3. Madison Luth., Madison, Wis.	Gene Hoyord	G. Orvik
	Mr. E. Geistfeld	N. Oesleby
4. Mt. Olive, Mankato, Minn.	Mrs. James Olson	H. Handberg
5. Norseland, St. Peter, Minn.	Margaret Myrum	J. Petersen
	Mrs. L. Enter	
6. Parkland, Wash.	Boyd Wermedahl	H. A. Theiste
	Karen Johnson	
7. Princeton, Minn.	Carol Smith	S. Dorr
8. St. Mark's Chicago, Ill.	Willis Clausen	A. Strand
	Mrs. Anna Hauge	
9. Saude, Iowa	Jo Ann Storlie	M. Tweit
10. Scarville, Iowa	Helen Kuehl	T. Aaberg
11. Sombra, Iowa	Adela Halverson	R. Newgard
12. West Koshkonong, Wis.	Darrell Hoepner	G. A. R. Gullixson

BEQUESTS, LEGACIES AND ANNUITIES

Bequests and legacies are gifts of personal, mixed and real property provided for in one's last will and testament according to which the administrator or executor, acting under court supervision, distributes the testator's estate after his demise.

Annuities are outright gifts made during the life of the donors in consideration of which gifts the beneficiary obligates himself to pay a life annuity to the donor.

These various types of gifts from its members are very acceptable to the Synod. However, the annuity type of gift is more desirable than a bequest or a legacy from the viewpoint of the donor, as it assures him a fixed annual income during his lifetime, and his wishes become operative immediately after his demise, without extraordinary administrative expense.

LEGAL FORMS FOR BEQUESTS TO THE SYNOD

Note: By changing the name of the beneficiary these forms may be used for bequests to any of the Synodical Institutions or to a congregation. Forms 1, 3, and 4 are bequests of a sum of money, forms 2 and 5 are bequests of real estate.

1. I give and bequeath to the Evangelical Lutheran Synod (a Minnesota and a Wisconsin Corporation), and to its assigns, the sum ofdollars (\$.....).

2. I give and devise to the Evangelical Lutheran Synod (a Minnesota and a Wisconsin Corporation), and to its assigns, forever, the following property, to wit: (here name and specify property to be transferred to the Synod).

3. I give and bequeath to the Evangelical Lutheran Synod (a Minnesota and a Wisconsin Corporation), and to its assigns, the sum ofdollars (\$.....), to be dispersed for the benefit of (here name object), or some other purpose to be determined by said Synod.

4. I give and bequeath to the Evangelical Lutheran Synod (a Minnesota and a Wisconsin Corporation), and to its assigns, the sum ofdollars (\$.....), to be invested, and the proceeds of such investment to be dispersed for the benefit (here name object), or for some other purpose or purposes determined by the Synod.

5. I give, bequeath and devise to the Evangelical Lutheran Synod (a Minnesota and a Wisconsin Corporation), and to its assigns, forever, the following property, to wit: (here name and specify property to be conveyed to the Synod), such property to be disposed of by said Synod, or in any manner utilized for (here name object), or for some other use determined by said Synod.

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PAROCHIAL REPORT FOR THE YEAR 1959

	State	Location	Circuit	Congregation		Sunday Service	Pastors	MEMBERS			Baptized		Confirmed		Communed	Marriages	Burials	SERVICES				DAY SCHOOLS		SUNDAY SCHOOLS			OTHER SCHOOLS		STUDENTS		CONTRIBUTIONS		Value of Property	Debt on Property	
								Baptized	Confirmed	Voters	Children	Adults	Children	Adults				Special	Av. Attendance	Sunday	Av. Attendance	Enrollment	Teachers	Enrollment	Bible Class	Teachers	Enrollment		In Synodical Institutions	In Public H. S. & Colleges	For Home Purposes	For All Other Purposes			
																											Vacation Bible School	Released Time							
1.	Calif.	Canoga Park	7	Our Redeemer	1	*	D. Johnson	138	76	20	17	5	1	2	320	1		12	59	52	76	20	1	140	4	11	110			10	\$ 4,846	\$ 486	\$ 75,000	\$ 65,000	
2.	Ill.	Granada Hills	7	Our Savior's First	1	*	G. Quill	453	221	47	53	5	5	15	816		1	13	137	104	227	145	4	298		47	156		20	36,036	2,181	86,000	40,138		
3.		Chicago	5	St. Mark's	1	10:30	A. Strand	320	270	65	21	6	7	17	908	6	7	13	120	52	137	24	†1	85	15			10	22	14,523	3,190	60,000			
4.		Chicago	5	St. Paul's	1	10:45*s	J. Anderson	222	168	20	10	3	6	8	500	4	2	12	69	52	80			103	16	11	52	18	23	10,591	2,295	89,500			
5.		Lombard	5	St. Timothy	1	10:30	R. Moldstad	127	72	28	1		2	2	268		2	12	55	52	55			79	10	10	75		4	10,749	1,118	72,336	47,009		
6.		Calmar	4	Trinity	1	10:30*s	H. Preus	132	80	35	4	2			162	2	1			62	55			20	5	4	15		2	3	2,239	423	25,000		
7.		Forest City	4	Forest City	1	9:30*s	P. Madson	120	77	27	1		3		159			9	56	49	52			38		5		1	7	3,688	616	35,000			
8.		Lake Mills	4	Lake Mills	1	9:00*s	G. Becker	107	66	17	5				240	2	1	8	40	50	56			20	5	3	22	15	1	5	2,800	1,000	40,000		
9.		Lake Mills 4N1W	4	Lime Creek	1	10:30*s	G. Becker	92	51	18	1				144		1	8	40	50	42	7	1		3				3	3,700	500	20,000			
10.		Lawler 9N1W	4	Saude	1	*	M. Tweit	132	102	35	2		2		606	1	6	9	65	49	81	22	1	4	4			5	3	9	6,977	2,075	32,000		
11.		Mason City 2SW	4	Central Heights	3	9:00	J. Moldstad	59	23	8	2	1	7		16	1				48	36			16		4	29		3	1,288	74	25,000	13,400		
12.		New Hampton 9N2E	4	Jerico	1	*	M. Tweit	265	212	58	7	1	2		1028		1	10	108	50	136	15	1	16			11	2	14	8,691	4,788	55,000			
13.		New Hampton	4	Redeemer	1	9:00	Vacant	132	85	31	2		3		211	5	1			50	51			28		5	28	16	12	3,934	438	30,000	1,949		
14.		Northwood	4	First Shell Rock	1	*	R. Newgard	179	128	47	7		6	2	193	1	2			50	80			31	9	7	31		1	15	4,778	1,619	25,000		
15.		Northwood 11W	4	Somber	1	*	R. Newgard	90	66	26	2		2		132	2	1			50	63	12	1				6	5	4	4,836	735	26,000			
16.		Scarville 5S	4	Center	1	*	T. Aaberg	181	124	40	2				163		4	14		48	67	4		24		4	13	10	9	4,700	1,550	35,000			
17.		Scarville	4	Scarville	1	*	T. Aaberg	115	68	32	2		1		157	1		11	65	48	80	16	1	16		2	12		4	5,800	2,500	35,000			
18.		Story City 4N	4	Bethany	1	*	T. Aaberg	18	12	5					32		1			24	13			5		2	5			300	800	10,000			
19.		Thompson	4	Zion	1	11:00*s	P. Madson	172	130	48	7		7		192	1	2	10	60	50	73			28		5		12	14	4,058	1,140	45,000			
20.		Thornton	4	Richland	1	11:00*s	J. Moldstad	161	112	38	1	1	8		190		1	9	83	48	98			40		6	38		1	18	6,120	1,110	35,000	6,000	
21.		Waterville	4	East Paint Creek	1	*	W. Gullixson	113	78	42	3			1	130		3	8	32	48	50			19		3	21		0	4	3,232	1,251	10,000		
22.	Mass.	Waukon	4	West Paint Creek	1	*	W. Gullixson	97	75	34					138		1	12		49	50			14		1	15		1	7	3,038	1,420	10,000		
23.		Brewster	6	Lutheran Mission	2	11:00	C. Moldstad	24	15						64			2	18	50	16					2									
24.		Cambridge	6	Boston	1	10:45*s	D. Pfeiffer	155	110	20	3		3		431		4	9	40	52	75			30		6			20	10,000	1,200	85,000	9,500		
25.		Elk Rapids	5	Grace	1	11:15	N. Hilton	56	40	11	1		1	1	172	2		9	15	51	25			12		3	15		4	2,000	50	5,000	1,900		
26.		Holton	5	Holton	1	11:00*s	M. Dale	158	86	9	16	5		5	196	1	2	8	47	50				43	5	5	48		12	3,851	820	30,000			
27.	Minn.	Suttons Bay	5	First	1	9:30	N. Hilton	104	73	17	2				192		2	9	22	51	40			25		4	30		5	2,700	250	15,000			
28.		Albert Lea	4	Our Savior's	1	10:45*s	E. Unseth	637	416	150	24		19		985	3	8	15	213	52	239			199	35	18	100	20	3	22	24,400	3,635	125,000	40,000	
29.		Audubon	1	Immanuel	1	11:00	S. Lee	168	104	36	9				493		2	11	86	51	88			60		8	65		1	14	3,107	622	10,000		
30.		Bagley 10NW	1	Concordia	1	9:00	G. Guldberg	73	45	16	2		3		157		1	9	60	50	35			13		4	10		5	1,132	367	12,000			
31.		Bagley 6W	1	Our Savior's	1	10:00	G. Guldberg	130	87	28	2		8		214	2	1	9	60	50	60			38		5	25			15			9,000	1,300	
32.		Belview	2	Our Savior's	1	*	N. Harstad	169	115	45	5		4		186		2	10		45															

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