



**THE
44th
REGULAR
CONVENTION
OF THE
EVANGELICAL
LUTHERAN SYNOD**

**BETHANY LUTHERAN
COLLEGE AND
SEMINARY
MANKATO, MINNESOTA**

**August 22-27
1961**

Essay:

***The Holy Christian Church,
the Communion of Saints***

PROF. B. W. TEIGEN

44th REPORT REGULAR CONVENTION EVANGELICAL LUTHERAN SYNOD

**and the
Fifth 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
August 22-27, 1961**

THE OPENING AND ORGANIZATION OF THE CONVENTION

The Rev. F. R. Weyland, Emmaus Lutheran Church, Minneapolis, Minnesota, delivered the sermon and Prof. Iver Johnson, Mankato, Minnesota, conducted the liturgy in the opening service of the 1961 convention of the Evangelical Lutheran Synod. The service was held in the Auditorium-Gymnasium on the Bethany Campus, Mankato, Minnesota, and conducted according to the *Synodical Order*. The Rev. G. A. R. Gullixson, Cottage Grove, Wisconsin, accompanied the singing of the following hymns: "Ye Lands, to the Lord Make a Jubilant Noise"; "A Mighty Fortress is our God"; "Glorious Things of Thee are Spoken"; and "Peace to Soothe our Bitter Woes."

Taking as his text Psalm 46:1-7, Pastor Weyland referred to the troubled conditions in the church. Though the seed of world-mindedness is germinating and fermenting also in our Synodical Conference, we need not fear that the ship of the Church will capsize, because God in Christ is the Church's Refuge and Strength.

This Refuge and Strength is found in the blessed Gospel of Grace, which flows quietly like a river, with branches, to all points of the compass. This blessed River of Salvation is the everflowing communication of God Himself in His grace in Christ Jesus through the Means of Grace.

This River of Grace gives joy and gladness to the Church, because "God is in the midst of her. She shall not be moved. God shall help her and that right early." Because Christ is in the midst of the ship of the Church, it will not go down. He may seem to be asleep on a pillow in the hull of the ship, yet He will rise and speak His almighty "Peace, be still!" whenever the storms of the world's isms rage against the true Church.

In view of all this, the speaker encouraged the synod assembled in the words of the Lord to Paul in Acts 18:9-10. "Be not afraid! But speak and hold not thy peace, for I am with thee and no man shall set a hand on thee to hurt thee; for I have much people in this (place)."

Pastor Hugo Handberg spoke words of welcome in behalf of Mt. Olive Lutheran Church and President B. W. Teigen in behalf of Bethany Lutheran College as hosts of this convention. Vice-President J. Anderson responded in behalf of the Synod, giving thanks to Mt. Olive Lutheran Church, and the faculty of Bethany College for their hospitality. He stated, "We hope we will be as good guests as you are hosts."

The opening business sessions of the convention began after the roll call of pastors and professors and the seating of delegates representing member congregations of the Synod.

Vice President J. G. Anderson of Mt. Prospect, Illinois, declared the 44th Regular Convention of the Evangelical Lutheran Synod and the 5th Annual Convention of the Bethany Lutheran College and Seminary Corporation to be in session in the name of the Father and of the Son and of the Holy Ghost, Amen.

President M. E. Tweit read his Message to the convention and turned over the "gavel" to the Vice President to act as chairman of this convention. The President's Report to the Synod was read by Chairman Anderson; convention committees were elected and committee work was assigned before the close of the afternoon session.

Roll Call

A. PERMANENT MEMBERS

Pastors Serving Member Congregations: T. Aaberg, J. Anderson, P. Anderson, R. Branstad, S. Dorr, G. Guldberg, G. Gullixson, W. Gullixson, H. Handberg, N. Harstad, S. Holt, H. Larson, S. Lee, J. Madson, N. Madson, Jr., P. Madson, A. Merseeth, J. Moldstad, R. Newgard, N. Oesleby, G. Orvick, J. Petersen, P. Petersen, W. Petersen, H. Preus, 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.

Pastors Emeriti: H. Ingebritson, J. Unseth.

Professors: C. Faye, N. Holte, R. Honsey, I. Johnson, G. Lillegard, M. Otto, G. Reichwald, B. Teigen, President.

Congregations Admitted Into Membership With the Synod

Grace Lutheran Church, Madison, Wisconsin

Pinehurst Lutheran Church, Eau Claire, Wisconsin



Pinehurst Lutheran Church, Eau Claire, Wis., Nils Oesleby, Pastor

Resignations and Withdrawals From Membership in the Synod

The Rev. Ruben H. Ude, Okabena, Minnesota
The Rev. Arthur E. Schulz, Tracy, Minnesota
The Rev. Keith Olmanson, Eau Claire, Wisconsin
Dr. Norman A. Madson, Sr., Mankato, Minnesota

Excused for Full-Time Absence From the Convention

The Rev. Robert Moldstad

The Rev. Ahlert Strand

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

Pastors: P. Petersen, W. Petersen, Cand. D. Lillegard, G. Guldberg, H. Larson
Delegates: C. Steen, C. Olson, R. Keske, M. Maakestad, H. Hougan, E. Schiller

Congregations Excused for Not Sending Delegates

Ascension, Eau Claire, Wisconsin
Western Koshkonong, Cottage Grove, Wisconsin
Clearwater, Oklee, Minnesota
Bethany, Princeton, Minnesota
Lakewood, Tacoma, Washington
Parkland, Parkland, Washington
Ellsworth, Ellsworth, Minn.

Advisory Members of the Convention

Candidate David Lillegard, New Hampton, Iowa
The Rev. John Daniel, Streater, Illinois, representing the president, Dr. Paul Rafaj of the S.E.L.C., Synod of the Evangelical Lutheran Churches
President John Daniel, Bethlehem, Pennsylvania, representing the Lutheran Synodical Conference
President Oscar Naumann, Milwaukee, Wisconsin, representing the Wisconsin Evangelical Lutheran Synod
The Rev. Irwin Habeck, Milwaukee, Wisconsin, 1st Vice President of the Wisconsin Evangelical Lutheran Synod
The Rev. Oscar Siegler, Mt. Calvary, Wisconsin, 2nd Vice President of the Wisconsin Evangelical Lutheran Synod
Dr. A. C. Nitz, San Francisco, California, 4th Vice President of the Lutheran Church—Missouri Synod, representing Dr. J. W. Behnken, president.

Visitors at the Convention Recognized by the Chairman

The Rev. M. J. Lenz, President of the Minnesota District of the Wisconsin E.L.S.
The Rev. W. P. Harr, Loretto, Minnesota
The Rev. Irwin Vomhof, Alma City, Minnesota
The Rev. John Chorowsky, Mason City, Iowa
The Rev. F. E. Stern, Glenwood, Minnesota

1961 Representatives Present Eligible to Vote

PASTOR	ADDRESS	CONGREGATION	DELEGATE
T. Aaberg	Scarville, Ia.	Scarville	C. Faugstad H. Wernedahl
	Scarville, Ia.	Center	M. Maakestad C. Olson E. Branstad, alt.
	Story City, Ia.	Bethany	
J. Anderson	Chicago, Ill.	St. Paul's	E. Engebretson P. Staff
P. Anderson	Lake Mills, Ia.	Lake Mills	
	Lake Mills, Ia.	Lime Creek	O. Honsey L. Petersen
R. Branstad	Minneapolis, Minn.	Fairview	S. Fermstad C. Getchell
S. Dorr	Princeton, Minn. Princeton, Minn.	Our Savior's Bethany	A. Abrahamson
G. Guldberg	Bagley, Minn. Bagley, Minn.	Concordia Our Savior's	
G. Gullixson	Cottage Grove, Wis.	W. Koshkonong	
W. Gullixson	Waterville, Ia.	E. Paint Creek	H. Swain P. Dehli
	Waukon, Ia.	W. Paint Creek	A. Anderson T. Bakke
H. Handberg	Mankato, Minn.	Mt. Olive	G. Reichwald D. Anderson
N. Harstad	Belview, Minn.	Our Savior's	
	Belview, Minn.	Rock Dell	C. Holt S. Cole
	Delhi, Minn.	First	
N. Hilton	Sutton's Bay, Mich.	First	
	Elk Rapids, Mich.	Grace	
S. Holt	Tacoma, Wash.	Lakewood	
J. Jungemann	Volga, S.D.	Oslo	
H. Larson	Oklee, Minn.	Clearwater	
S. Lee	Hawley, Minn.	Our Savior's	F. Golkowski
	Audubon, Minn.	Immanuel	
J. Madson	Mayville, N.D.	First American	E. Aasen C. Florhaug
	Sheyenne, N.D.	Holy Cross	A. Vick
N. Madson, Jr.	Fosston, Minn.	Cross Lake	
	Trail, Minn.	Mt. Olive	
P. Madson	Forest City, Ia.	Forest City	G. Orvick C. Myre, alt. G. Kloster
	Thompson, Ia.	Zion	S. Helland H. Cyphers
A. Merseth	Ulen, Minn.	First So. Wild Rice	D. Manthe B. Pollock
	Fertile, Minn.	First Evanger	M. Dale
J. Moldstad	Thornton, Ia.	Richland	
R. Moldstad	Lombard, Ill.	St. Timothy	
R. Newgard	Northwood, Ia.	First Shell Rock	A. Huso L. Amundson, alt. T. Pollock
	Northwood, Ia.	Somber	R. Holt A. Levorson, Jr.
N. Oesleby	Eau Claire, Wis.	Pinehurst	A. Julson
G. Orvick	Madison, Wis.	Holy Cross	G. Hoyvord E. Schiller, alt. H. Hougan
			R. Briest H. Anthony
J. Petersen	St. Peter, Minn.	Norseland	S. Hoiland A. Oldre
P. Petersen	Luverne, Minn.	Bethany	T. Bieber H. Ausen
	Jasper, Minn.	Trefoldighed	
	Ellsworth, Minn.	Bethlehem	
W. Petersen	Madison, Wis.	Grace	
D. Pfeiffer	Boston, Mass.	Boston	
H. Preus	Calmar, Ia.	Trinity	

A. Schulz	Tracy, Minn.	Zion	C. Howe J. Werner
G. Schwiekert	Rochester, N.Y.	Indian Landing	
A. Strand	Chicago, Ill.	St. Mark's	H. Ziebarth
T. Teigen	Minneapolis, Minn.	Hiawatha	W. Overn
H. Theiste	Tacoma, Wash.	Parkland	
V. Theiste	Sioux Falls, S.D.	Bethel	C. Steen P. Helland, Sr. K. Johnson
M. Tweit	New Hampton, Ia. Lawler, Ia.	Jerico Saude	
E. Unseth	Albert Lea, Minn.	Our Savior's	S. Hanson M. Jordahl C. Bergum E. Storlie
L. Vangen	Eau Claire, Wis.	Concordia	
	Eau Claire, Wis.	Ascension	
G. Weseloh	Cottonwood, Minn.	English	H. Frank O. Runholt G. Floyd, Sr. R. Keske O. Knutson E. Solberg, alt. M. Brekke B. Tukua C. Guldbrandson
F. Weyland	Minneapolis, Minn.	Enmaus	
P. Ylvisaker	Manchester, Minn.	Manchester	
	Hartland, Minn.	Hartland	
D. Lillegard, Cand.	New Hampton, Ia.	Redeemer	J. Weers S. Roberson
Vacancy	Holton, Mich.	Holton	
Vacancy	E. Grand Forks, Minn.	River Heights	R. Sorenson W. Sorenson L. Hoyord O. Overn O. Wilson
Vacancy	Anherst Junction, Wis.	Our Savior's	
Vacancy	Madison, Wis.	Our Saviour's	

1961 Convention Committees

1. PRESIDENT'S MESSAGE AND REPORT: *Pastors:* J. B. Madson, H. A. Preus. *Delegate:* Alton Vick.
2. NOMINATIONS: *Pastors:* N. A. Madson, Jr., N. Oesleby, T. Aaberg, V. Theiste. *Delegates:* Charles Getchell, Reuben Holt, Dale Manthe, Fred Gokowski.
3. CREDENTIALS: *Pastors:* G. Orvick, J. B. Unseth, H. Larson. *Delegates:* Roy Briest, Gasner Kloster.
4. PROGRAM: *Pastors:* N. Oesleby, N. B. Harstad. *Delegates:* Palmer Dehli, Clarence Howe.
5. PRESS: *Public:* Prof. G. O. Lillegard, Prof. O. E. Overn, Prof. Glenn Reichwald. *Convention Sentinel:* Pastor V. Theiste, Cand. D. Lillegard.
6. DOCTRINAL: *Pastors:* E. G. Unseth, Prof. B. W. Teigen, P. G. Madson, S. A. Dorr, Joseph Petersen. *Delegates:* Holger Aasen, Martin Jordahl, Claude Bergum, Earl Aasen.
7. MISSIONS: *Pastors:* G. M. Orvick, R. M. Branstad, P. Anderson, G. Schweikert. *Delegates:* Einar Engebretson, Sievert Roberson, Ben Pollack, Conrad Faugstad, Ralph Sorenson, H. Hougan.
8. HIGHER EDUCATION: *Pastors:* G. A. R. Gullixson, W. Petersen, F. Weyland, J. Madson. *Delegates:* S. Fermstad, Lowell Knutson, Harold Anthony, Alton Vick, C. E. Guldbrandson.

9. ELEMENTARY EDUCATION: *Pastors*: N. A. Madson, Jr., G. F. Guldberg. *Delegates*: K. C. Johnson, Reuben Holt, Prof. Glenn Reichwald.
10. YOUTH WORK: *Pastors*: L. Vangen, G. Weseloh, Prof. I. Johnson. *Delegates*: Rodger Keske, Dale Manthe, Fred Golkowski.
11. PUBLICATIONS: *Pastors*: Prof. M. H. Otto, H. Larson, N. Oesleby. *Delegates*: Gene Hoyord, Charles Getchell, Albert Oldre, Helmer Wermedahl.
12. FINANCES: *Pastors*: P. Ylvisaker, P. Petersen, H. Handberg, J. Moldstad. *Delegates*: Hjalmer Swain, Melvin Hereid, George Floyd, Norman Strand, George Florhaug, Henry Ziebarth.
13. CHARITIES AND SUPPORT: *Pastors*: Alf Merseth, N B. Harstad. *Delegates*: Silas Helland, Clarence Olson.
14. ARMED SERVICES: *Pastor*: V. Theiste. *Delegate*: John Weers.
15. MISCELLANEOUS MATTERS: *Pastors*: T. Aaberg, R. Newgard, T. N. Teigen, S. E. Lee. *Delegates*: A. T. Huso, Thomas Bieber, Donald Anderson, Howard Cyphers, Wayne Sorenson, Lenwick Hoyord.
16. PASTORAL CONFERENCE RECORDS: *Pastors*: Prof. C. U. Faye, J. B. Unseth, p. em.
17. RESOLUTIONS: *Pastors*: Prof. I. Johnson, L. Vangen, J. B. Madson.
18. SYNODICAL MEMBERSHIP: *Pastors*: A. M. Harstad, H. A. Theiste, H. A. Preus, Alf Merseth. *Delegates*: Selmer Hoiland, Oscar Wilson, Constant Steen, Sophus Hanson.
19. TELLERS: *Pastors*: Cand. D. Lillegard, H. Larson, G. Guldberg.
20. CHAPLAIN: Pastor N. Oesleby.
21. HEAD USHER: Cand. David Lillegard.

PRESIDENT'S MESSAGE

Esteemed members and friends of our Evangelical Lutheran Synod.

Dear Fellow Redeemed:

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

No one can look upon the things that have come to pass in our Synod these last years and months without a fervent plea to God for help and guidance. With the Psalmist we plead, "God be merciful unto us and bless us, and cause His face to shine upon us. Selah." It is true that sadness and even dismay grips our hearts as we contemplate the vineyard's sad estate. We might even be tempted to enter upon our convention with gloom and despair. But this would not be right, for the Lord has not forsaken us though He has tried us sorely. And well have we deserved His chastening. As we begin our convention and look forward to the coming year we earnestly pray: "God be merciful unto us and bless us and cause His face to shine upon," with the hope and confidence that "our help cometh from the Lord which made heaven and earth." With this prayer and in this spirit let us begin our convention, carry out all our tasks and do our work in the coming year.

Our Synod has passed through many months of serious trouble and affliction. Most of this has come about through problems that have arisen in connection with our relationship with the Lutheran Church-Missouri Synod. For several years, ever since the late 30's and early 40's, we have witnessed a change taking place in the Missouri Synod, whose fellowship our fathers cherished and which we also have enjoyed. We have sought earnestly and patiently to remind them of this change on the basis of the Scriptures, the Lutheran Confessions, and even their own good confession, the Brief Statement. Our testimony seems to have been of little benefit and the results very few.

Our Doctrinal Committee, which has carried on this admonition and earnestly sought to bring the Missouri Synod back to the stand it once took, now comes with the recommendation that the Synodical Conference be dissolved. Another memorial recommends that we withdraw our membership in the Synodical Conference. Another memorial recognizes the serious difference which exists, and while it does not go as far as the others, yet this memorial also points up the problem that exists. We need to come to a firm and clear decision in this matter. Not only because our ranks may be shattered yet further by more withdrawals and separations, but because we may lose our moorings and become indifferent to the danger of false doctrine and practice by exposing ourselves to situations where our testimony is neither heard nor heeded.

As indicated, brethren have left us with the earnest testimony that we are guilty of living in sin because we still remain in the Synodical Conference and have continued to meet with the other members under fellowship conditions. Sharp personal accusations have at times arisen in the course of the discussions. Behind all this lies the basic idea that our Synod does not hold to its former position in matters of doctrine and practice. We maintain that we have not changed. Some of the doctrines which have been called into question in particular are the doctrines of justification and fellowship. With regard to the doctrine of justification, we maintain that our position today is precisely the same as that set forth in "The Doctrinal Position Of The Norwegian Synod," a synodical address to the 1927 convention by the Rev. Christian Anderson. In the matter of fellowship our position is still that of the so-called "triple-U" ("Unity, Union and Unionism," as adopted by our synod in 1936).

Another matter which needs our earnest attention is that of missions. Some students of church history are of the opinion that once a church sets out on a course of a vigorous and strong mission program, purity of doctrine and confessionalism suffer. From various examples they seek to show that churches which have launched strong mission endeavors have in a few years become liberal in doctrine and practice. Sad to say, it often seems that those who earnestly and faithfully contend for purity of doctrine and practice are often inclined to be lax and slow in preaching the Gospel to every creature. Now we can understand how people who have seen their former church bodies grow liberal in doctrine and practice, seemingly soon after laying great stress on mission work - we can understand how they will be wary and on their guard. Let true watchfulness and deep and earnest concern for preserving purity of doctrine and practice ever continue in our synod. Let it be one of the marks which distinguish us and brand us. But with this earnest desire for pure teaching and holy living let there be an equally fervent spirit in proclaiming the saving truths to all who sit in the darkness of unbelief. It is wrong for us to hide our light under a bushel. And yet we may have been guilty of doing this in the very neighborhood in which we live. Our Savior wants us to go out into the highways and hedges, shall we say streets and alleys, and compel them to come in. We must never talk and act as though a strong mission endeavor, when done in obedience to and under the guidance of Holy Writ, is a dangerous thing. Desire for purity of doctrine and an earnest zeal for missions ought properly to go hand in hand. We of all synods should be zealously doing both with all faithfulness. As an example of encouragement we point to the apostle Paul. No one contended with greater zeal for purity of doctrine than he, and yet he was the foremost of all the missionaries of our Savior. May we be filled with the spirit which imbued him and say, "Woe is me if I preach not the Gospel!"

We shall not here enter upon a lengthy discussion of methods of doing mission work other than to say, the pastor must be ringing doorbells himself and seeking out the lost, and at the same time train, instruct and urge all the members of the congregation, men, women and children, to invite and bring in the unchurched.

In the matter of Christian education we can do much more than we have done. We are facing a serious situation in our present mode of living in which there is a secularization of education. This means that the State is more and more taking over our children and so controlling their whole training that the parents and the church have little opportunity for training them in the one thing needful. We earnestly plead with our Christian parents to become fully informed as to what is going on, and to inquire into the training their children are receiving. The training of our children is most important since it usually is true that "as the twig is bent so grows the tree." Our Christian day schools, our Bethany High School and College, are not luxuries. Are we really making use of our Christian schools as we ought? It ought not be necessary to sell our Christian schools to our Christian people. Surely our first thought and desire should be to make use of these schools for our children. Only when we are truly unable to use them should we make use of other schools.

And so, brethren, we have many things to discuss and plan, and much work to do. Therefore let us pray with all the more earnestness, "God, be merciful unto us, and bless us; and cause His face to shine upon us; Selah. That Thy way may be known upon earth, Thy saving health among all nations. Let the people praise Thee, O God; let all the people praise Thee. O let the nations be glad and sing for joy: for Thou shalt judge the people righteously, and govern the nations upon earth. Selah. Let the people praise Thee, O God; let all the people praise Thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear Him." Amen.

PRESIDENT'S REPORT

Installations

Sigurd Lee and Marvin Meyer were installed as teachers at Bethany Lutheran College, September 6, 1960, by the President of the Synod, the Rev. M. E. Tweit.

The Rev. Stanley Holt was installed as pastor of Lakewood Lutheran Church, Tacoma, Washington, on September 11, 1960, by the Visitor, the Rev. H. A. Theiste, who also preached the sermon. Assisting at the installation were the Rev. Paul Nitz of the Wisconsin Synod, and Pastor Emeritus A. J. Torgerson, of Yakima, Washington.

The Rev. Joseph Petersen was installed as instructor in the



Sigurd Lee and Marvin Meyer
New Instructors at Bethany Lutheran College

Seminary for the 1960-61 school year on September 20, 1960, by the Rev. Paul Petersen, representing the synodical President.

The Rev. Nils C. Oesleby was installed as pastor of Pinehurst Evangelical Lutheran Church in Eau Claire, Wisconsin, on May 7, 1961. The Rev. M. E. Tweit, President of the synod, preached the sermon and officiated at the installation. Prof. Milton H. Otto, who served as vacancy pastor, was the liturgist, and the Rev. W. C. Gullixson sang a solo. Other pastors present were the Rev. Luther Vangen, the Rev. Wilhelm Petersen, the Rev. T. N. Teigen, and the Rev. F. R. Weyland, who also assisted at the installation.

The Rev. Paul G. Anderson was installed as pastor of the Lake Mills congregation, Lake Mills, Iowa, on May 21, 1961, by the Rev. Theodore Aaberg. The Rev. E. G. Unseth preached the sermon, and Pastors John Moldstad, Richard Newgard, and Paul Madson assisted.

The Rev. Paul Anderson was installed as pastor of the Lime Creek congregation on May 28, by the Visitor, the Rev. E. G. Unseth. President M. E. Tweit preached the sermon. Assisting at the installation were the Rev. Theodore Aaberg, the Rev. Richard Newgard, and the Rev. Paul Madson.

The Rev. George Schweikert was installed as pastor of the Indian Landing Bible Lutheran Church, Rochester, N. Y., on June 18, 1961, by the synodical Vice President, the Rev. Julian G. Anderson. The Rev. G. A. R. Gullixson preached the sermon and assisted.



Grace Lutheran Church, Madison, Wis., W. Petersen, Pastor

Groundbreaking

Ground-breaking ceremonies for the first unit of the Grace Lutheran Church of Madison, Wisconsin, were held on Sunday, June 18, 1961, at the site of the new building, Rosa Road and Regent Street.



Anniversaries

Prof B. W. Teigen's 25th Anniversary of Ordination was observed on Bethany Day Weekend 1960.

Our Saviour's Lutheran Church, Madison, Wisconsin, observed its 74th Anniversary with festival services and a program on March 5, 1961. Guest speaker was The Rev. W. C. Gullixson.

Appointments

The Rev. Juul B. Madson was appointed to the Armed Service Committee to take the place of the Rev. Ruben Ude, who resigned his membership in the Synod.

Deaths

The Rev. M. O. Dale was summoned to his eternal home on February 18, 1961, after a short illness. Services were held in the Holton Lutheran congregation on February 21st by the circuit Visitor, the Rev. N. C. Oesleby. On the following day, February 22, funeral services were held at Our Savior's Lutheran congregation in Amherst Junction, Wisconsin, where the body was interred. The Rev. G. A. R. Gullixson preached the sermon, and the Rev. M. E. Tweit spoke on behalf of the Synod.

Resignations and Withdrawals

The Rev. Keith Olmanson "vacated his office as pastor" of Ascension Lutheran Church in Eau Claire, Wisconsin, on October 16, 1960; and announced his resignation from the Evangelical Lutheran Synod in a letter to President Tweit in December.

The Rev. Ruben Ude withdrew his membership in our Synod's clergy in a letter addressed to President M. E. Tweit dated November 10, 1960.

The Rev. Arthur Schulz resigned his membership in our Synod on December 1, 1960, in a letter addressed to the synodical President's office.

Dr. Norman A. Madson announced his resignation from the synod in a letter dated January 15, 1961, also addressed to the Rev. M. E. Tweit as President of the Synod.

The Rev. Howard Bremer has withdrawn his membership in our Synod and accepted a call to serve a Congregational church in Illinois.

Our Savior's First Lutheran Church of Granada Hills, California and Our Redeemer's Lutheran Church of Canoga Park, California, were officially released from membership in the Evangelical Lutheran Synod on April 3, 1961, after all financial arrangements were completed with the Southern California District of the Lutheran Church-Missouri Synod. Both congregations had previously signified their intention of joining the Missouri Synod.

Applications for Membership

Pinehurst Lutheran Church of Eau Claire, Wisconsin, is re-applying for membership in the Synod following a resolution to this effect adopted at a special meeting of the congregation on December 4, 1960.

Grace Lutheran Church of Madison, Wisconsin, is applying for membership at this convention in accordance with a resolution adopted at a special meeting of the congregation in January, 1961.

Both of these congregations have submitted written applications and copies of their Constitutions.

Vacancies

During the past year the Rev. E. G. Unseth served as vacancy pastor for the Lime Creek congregation and Pastor T. Aaberg the Lake Mills congregation from August, 1960, to May, 1961.

Prof. Milton H. Otto served as vacancy pastor for the Pinehurst Lutheran congregation at Eau Claire, Wisconsin, from December, 1960, until May, 1961.

The Rev. Luther Vangen has been regularly called to serve as Interim Pastor for the Ascension Lutheran congregation in Eau Claire, Wisconsin.

At the present time there are six other vacancies in our Synod, being served temporarily by the following pastors:

River Heights, East Grand Forks, Minn.; The Rev. J. B. Madson

Our Saviour's, Madison, Wis.; The Rev. Wilhelm Petersen
Holton, Michigan; The Rev. Daniel Habeck (Wisconsin
Synod)

Bethlehem, Ellsworth, Minn.; The Rev. Paul G. Petersen
Redeemer, New Hampton, Iowa; Candidate David Lille-
gard

Our Savior's, Amherst Junction, Wis.; The Rev. G. A. R. Gul-
lixson

In addition to these vacancies four of our congregations are being served by pastors who have resigned their membership in our synod:

Harvard St., Cambridge, Mass.; The Rev. David L. Pfeiffer
Zion, Tracy, Minn.; The Rev. Arthur Schulz

First, Suttons Bay, Michigan; The Rev. Neil Hilton

Grace, Elk Rapids, Michigan; The Rev. Neil Hilton.

Visitor's Activities

Visitations were conducted in the Parkland and Lakewood congregations in Tacoma, Washington, by the Rev. E. G. Unseth, who represented the synodical President and the Mission Board.

The Vice President Julian G. Anderson conducted a visita-

tion in the Indian Landing Bible Lutheran Church, Rochester, N. Y., on June 18, 1961, in connection with the installation of their new pastor, the Rev. George Schweikert.

President M. E. Tweit attended meetings in the Pinehurst Lutheran congregation, Eau Claire, Wisconsin, and Our Saviour's Lutheran Church, Madison, Wisconsin, as the representative of the Synod.

Vice President J. G. Anderson also attended a meeting at Our Saviour's Lutheran Church in Madison, Wisconsin, representing the Synod.

Vice President J. G. Anderson and the Rev. G. A. R. Gullixson were present as representatives of the Synod at a special meeting on June 13, 1961, in the Grace Lutheran congregation, Elk Rapids, Michigan; and on June 16, 1961, attended a similar meeting in the Harvard Street Lutheran congregation of Cambridge, Massachusetts.

Regular stewardship meetings were conducted in all of our circuits by representatives of the Committee of Committees and the Mission Board during the fall of 1960. These meetings were attended by representatives of nearly all of our congregations.

It is significant to note, however, that none of our midwest congregations availed themselves of the services of our circuit Visitors for regular visitations during the year. Once again we urge them to do so.

The President and Treasurer met with officials of the Southern California District of the Lutheran Church - Missouri Synod in February, 1961, in regard to financial settlements for our previous mission activities there.

It is with the deepest sorrow that we must report here that on Memorial Day morning, May 30, 1961, our synodical President, the Rev. M. E. Tweit and his wife, Delphine, were involved in a head-on automobile accident near the city of St. Peter, Minn., in which Mrs. Tweit was instantly called to her eternal home and Pastor Tweit sustained multiple injuries which necessitated his hospitalization for a period of five weeks. Funeral services for Mrs. Tweit were held on June 3, 1961, in the Saude Lutheran Church, Saude, Iowa, at which services President B. W. Teigen preached the sermon and the Rev. Walther C. Gullixson spoke on behalf of the Synod. We are happy to report, however, that President Tweit has made an unexpectedly good recovery from his injuries, this despite the fact that he will probably be incapacitated for another three or four months. Once again at this time we wish to extend our most heartfelt sympathy to President Tweit and his

family in their bereavement, and to assure them of our continuing prayers on their behalf before the throne of grace, that the Lord may grant them an abundant comfort in the blessed hope of the resurrection, and that He may grant to President Tweit a speedy and complete recovery from his injuries.

President Tweit, on the other hand, wishes to take this opportunity to thank all the congregations and pastors of our Synod for the many prayers offered on his behalf, and for the gifts, cards and expressions of sympathy received during this time of testing and sorrow.

Both the President and Vice President freely acknowledge their many shortcomings and the many imperfections which have marred their labors during the past year. May the Lord of the Church continue to prosper and bless His work in spite of the imperfections on the part of those of us into whose hands His work is committed.

Respectfully submitted
on behalf of President M. E. Tweit
by Julian G. Anderson, Vice President

Action of the Synod:

WHEREAS, The President in his message to the convention sadly calls attention to the fact that our Inter-Synodical relations are not improved and, there is great danger that, "we may lose our moorings and become indifferent to the danger of false doctrine and practice by exposing ourselves to situations where our testimony is neither heard nor heeded," be it

1. **RESOLVED**, *That we at this convention heed his advice to "come to a firm and clear decision in this matter."*

WHEREAS, Our President forcefully reminds us that, hand in hand with our concern for purity of doctrine and practice, there must be found the willingness to preach the Gospel to every creature, be it

2. **RESOLVED**, *That we dedicate ourselves anew to the ceaseless labor of proclaiming the Gospel of Jesus Christ, which is the power of God unto salvation to every one that believeth.*

WHEREAS, In order to carry out the commission of our Savior it is necessary that we ourselves be thoroughly instructed in the wisdom unto salvation and,

WHEREAS, In the matter of Christian education the President exhorts us to do "much more than we have done," be it

3. **RESOLVED**, *That we encourage one another to intensify our program of Christian instruction and our use of existing facilities for Christian education.*

"THE HOLY CHRISTIAN CHURCH, THE COMMUNION OF SAINTS"

By Prof. B. W. Teigen

Every Sunday we confess: "I believe in the Holy Christian Church, the Communion of Saints." As an article of faith the doctrine of the Church was included in the oldest formal confession of Christianity.

But it can be safely said that in years gone by this doctrine has not received among us the attention and study that it merits. We have been concerned about certain aspects of the doctrine, such as religious unionism, the character of a local congregation, etc., but in the main, we have at our church conventions centered our thoughts and discussion in other areas of Christian doctrine.

All will agree, it is a timely doctrine for us to study today, first of all, because the doctrine of the Church is being discussed throughout all Christendom. The ecumenical movement makes much of what it thinks is the doctrine of the Church, asserting to the point of weariness that its great goal is "*unity*," even if there is not agreement as to what is the unity which they seek. The WCC, pointing to its New Delhi meeting this year, is pushing for an outward union of the church on the basis of a confession which is so vague and understood in so many different ways that it can only hinder the building of God's Holy Christian Church, the *Una Sancta*.

The doctrine of the Church, I am happy to note, has in recent years also been the subject of study on the part of Bible-believing Christians. Last year Lutherans within our own fellowship conducted a ten-day theological conclave at the Wisconsin Lutheran Seminary, Thiensville, the subject of which was the Doctrine of the Church. Some excellent papers have come out of this Conference.

All Christians are today as a matter of fact concerned about the doctrine of the Church. We can certainly agree with Dr. Carl F. H. Henry, editor of *Christianity Today*, that we are all confronted with "three great concerns—the problem of religious authority, the mission of the Church, and the nature of the Church" (see *Christianity Today*, April 24, 1961, p. 29).

But, more important still why we should devote time at our convention to the study of the doctrine of the Holy Christian Church is that Scripture has much to say about it. When you pull together everything in the Old Testament and the New Testament of what God has revealed about the Church, the people of God, you have an impressive total. And let me hasten to add that it is a total of revelation which is of great practical value to the Christian, for what God has taught us concerning

His Church comes under Paul's inclusive words: "Whatsoever things were written aforetime were written for our learning that we through patience and comfort of the Scriptures might have hope" (Rom. 15:4).

In setting forth the Biblical concept of "Church" one finds it difficult to know just where to begin. Kittel's *Theological Dictionary of the New Testament* has in its English translation 69 pages on the one word *Ekklesia*, "Church." I could have set forth several theses summarizing what the various parts of Scripture teach concerning this doctrine, but this has been done so well by many others, notably Dr. Walther, that this would be carrying coals to Newcastle. In my judgment, the most constructive way for us to be edified is to read and study together a portion of Scripture which deals in considerable detail with the doctrine of the Church. And since all Scripture is a unit, and God's revelation is one, our study will lead to an understanding of how the word is used and applied throughout the entire Bible. So we shall go through several sections of St. Paul's Epistle to the Ephesians, where Paul sets forth the glory of Christ in the Church. All expositors are unanimous in stating that one of the chief concepts in Paul's Epistle to the Ephesians is that of the Church. Dr. Stoeckhardt declares that this epistle sets forth especially "the hidden honor, worth, and glory of the Holy Christian Church." (*Lehre und Wehre*, 1901, p. 97).

The chief passages we shall study in this Letter will be 1:10; 20:23; 2:19-22; 3:9,10; 20:21; 4:1-6; 16; 5:22-33.

Since Paul's prayer, not only for the Ephesian Christians but also for us, is that our spiritual knowledge may grow (1:15-19) this suggests our own need and prompts us to pray as we begin this study with Paul "that the God of our Lord Jesus Christ, the Father of glory, may give unto us a spirit of wisdom and revelation in the knowledge of Him" (17).

I

The Epistle opens with a grand doxology, praising God for what He has done for us Christians (1-14): "Blessed be the God and Father of our Lord Jesus Christ Who hath blessed us with all spiritual blessings in heavenly places in Christ!" Paul says "us"—"who hath blessed us"—and so he unites himself with his Christian readers and all believing Christians and requests them to join him in magnifying and praising God who has blessed us with every possible spiritual blessing. For consider what He has done: before the foundation of the world, out of pure grace, He chose us in Christ to be adopted as His own children, to be holy and without blame before Him in love. He did this in Christ, through the shedding of whose blood we have the forgiveness of sins,—all this revealing the richness of God's grace which He lavished upon us. God has even made known to us His hidden purpose, made according to His good pleasure and grace, that in the fulness of time He would collect and

bring together in Christ all the elect so that He would have one single, united family in Christ both in heaven and in earth: "that in the dispensation of the fulness of time He might gather together in one all things in Christ both which are in heaven and which are in earth, even in Him" (10). Dr. Stoeckhardt says: "Thus we here for the first time in our Epistle meet the idea of the *Una Sancta*, one Holy Christian Church, to which Christ had even before in very similar words, pointed when He prayed His heavenly Father that all who were given Him, in Him, in Christ, might become one. Thus the Church at once and truly appears as an eternal Church, planned by an eternal counsel of God, just as our confession of faith names her, the *coetus electorum*" (*Commentary*, p. 67, see also *L. u. W.* 1901, p. 99).

Ephesians 1:11-14

But the apostle does not end his catalog of blessings even here. Through faith we have been promised a share in this inheritance to which we had already been predestinated so that through us, and in us, God was to be glorified (John 17,10). Through the preaching of faith we have received the Holy Spirit. He has become our own possession (Gal. 3,2). We have been sealed by this Holy Spirit who dwells within us so that we are assured that we belong to God. And all this is an earnest, a guarantee of purchase, of the eternal inheritance, and a first-fruits of the good things to come. "All this, and heaven too" runs the popular phrase which has almost acquired a cynical connotation from its wide application to everything in this life, but it is literally true for the Christian, and rightly does the apostle ask the Christian to give thanks to God for his membership in the Christian Church and for the fact that he, together with all the children of God, are the elect of the Lord.

Ephesians 1:15-23

Because, continues the apostle (15-23), this blessing which his readers share is so great, and because they through their faith have become partakers of this blessing, he thanks God for them, and prays that God may bestow upon them spiritual illumination, growth and understanding so that they may more abundantly recognize what God has done for them and in them. More specifically, Paul desires that we might understand that the work of divine power which converted us was the same power by which Jesus was raised from the dead.

And this Jesus, which was raised from the dead, and Whom God has seated on His own right hand, far above all principalities, powers and might, *this* Jesus (note the Greek, where Paul emphasizes this by placing the word "him" at the beginning of the sentence) God "has given as a present, as it were, to the Christian Church which is His body" (Stoeckhardt, *Commentary*, p. 110). The believers (v. 13), the elect (v. 4), the saints (v. 1) whom Paul has been addressing in his letter, are now expressly called *ekklesia*, "The Church."

Ekklesia

Before we go any further in studying Ephesians to learn more about the attributes of the Church, we must pause briefly to examine the word *ekklesia*. The *ekklesia* is, as Dr. Stoeckhardt states, "the communion of believers of all the elect children of God upon earth" (*Commentary* page 110). Certainly this first chapter has already set forth the concept of a single, united people of God composed of Christians, and which is called Christ's body. In Colossians 1, 24, the *ekklesia* is the body of Christ, and in Col. 1, 18, Christ is the Head of this body. These two passages correspond exactly with Eph. 1, 22, 23. If anything is clear so far in this chapter of Paul's epistle to the Ephesians, it is this, that God alone has made us believers, members of His body according to the good pleasure of His will.

Let us briefly look at the word *ekklesia* as it is used in other parts of the New Testament. Its basic meaning is "that which is called out," "an assembly." The word is used twice in Matthew, but is not found in Mark, Luke, John. It is found frequently in the Book of Acts, and of course in the Epistles, although I Peter does not have it, but as we shall see later, it has the equivalent in other words. In Matt. 16, 18 Christ tells Peter that He will build His Church (*ekklesia*) upon the confession Peter had made, that Jesus was the Christ, the Son of the living God. In Matt. 18, 17, "tell it to the Church," our Savior does not define it in any way. The next time we meet the word is in Acts 2, 47, where the concept that it is the Lord who creates the Church is distinctly stated, "And the Lord *added to the Church* daily such as should be saved." In Acts 20, 28, Paul calls the Church "the *Church of God* which He hath purchased with His own blood."

Looking more closely at the use of *ekklesia*, we note that practically the only attribute Paul applies to the word by way of definition is the genitive "of God" and it occurs both in the singular and in the plural. Since this, I believe, is an important point, let me quote several examples. I Cor. 1, 2: "Unto the *Church of God* which is at Corinth"; I Cor. 2, 32: "Give none offense, neither to the Jews, nor to the Gentiles, nor to the *Church of God*"; Galatians 1, 13: "How that beyond measure I persecuted the *Church of God*." Now some examples of the plural. I Cor. 11, 16: "We have no such custom, neither the *Churches of God*"; I Thess. 2, 14: "For ye, brethren, became followers of the *Churches of God* which in Judea are in Christ Jesus"; II Thess. 1, 4: "So that we ourselves glory in you in the *Churches of God* for your patience and faith in all your persecutions." Surely this single modifier, "of God," fortifies the direct statements of Scripture as we have already learned them from the first chapter of Ephesians, that Almighty God creates and sustains the Church. Kittel states: "ornamental epithets are never employed; the only attribute, so to speak,

is the genitive 'of God,' which comes from the Old Testament. It is generally omitted, but always to be understood in order to give *ekklesia* its full weight. The *ekklesia* of God is always regarded as being distinguished from or opposed to other forms of society, as is made clear in Acts 2,47, where the Christians are distinguished from 'all the people' (Kittel, p. 7). This dictionary, after noting that sometimes the article is used, sometimes it is omitted with both the singular and the plural, also draws the conclusion "obviously *ekklesia* has almost become a proper noun" (p. 10).

Very correctly, therefore, the confessions define the Church as "the congregation of saints" (The Augsburg Confession, Art. VII & VIII, *Trig.*, p. 47); The Apology, that "The Church is the congregation of saints" (*Trig.*, p. 227); The Smalcald Articles "thank God, (today) a child seven years old knows what the Church is, namely, the holy believers and lambs who hear the voice of the Shepherd" (*Trig.*, p. 499.)

Ephesians 1:22-23

But as we continue our study of St. Paul's Epistle to the Ephesians we shall hear more of this. Returning again to the first chapter, we read of Christ: "and hath put all things under His feet, and gave Him to be the head over all things to the Church, which is His body, the fulness of Him that filleth all in all." (vv. 22,23).

Our Savior, the God-Man, Jesus Christ, whom God has given to be the head of the Church, fills the Church with the full measure of His gifts and powers. John testifies of Him "and of His fullness have all we received, and grace for grace" (John 1,16). All the spiritual heavenly blessings which Paul has described in the first half of this chapter—redemption through the blood of Christ, the forgiveness of sins, the gifts of the spirit—flow from Christ into the Christian Church, and Christ is ruler, not only over all creation (v. 22: "and hath put all things under His feet"), but particularly over His faithful believers, His Church, His Body which He fills with the treasures of His grace. Not only the grace of God, but also His omnipotence, is a guarantee for the preservation and the final deliverance of His Church. And now the apostle prays that we, who name the name of Christ in true faith, may recognize this and be firmly established in this faith. That is the burden of his prayer.

I do not know what Dr. Stoeckhardt's favorite hymn was, but several times in his commentary on the Epistle to the Ephesians he quotes from Paul Gerhardt's hymn, "If God Himself be for Me," and he ends his commentary on this first chapter of Ephesians by saying, "Christians may confidently and fearlessly enter the battle against all the enemies of their faith and of their salvation. They are conscious of the fact that the Lord is fighting for them, *that* Lord who has all power in heaven and earth.

If God Himself be for me,
I may a host defy,
For when I pray, before me
My foes confounded fly;
If Christ, the Head, befriend me,
If God be my support,
The mischief they intend me
Shall quickly come to naught."

(*Commentary*, p. 114)

Ephesians 2:19-22

But let us move on to the second chapter of Ephesians where Paul further describes the glories of the Holy Christian Church. First he reminds his Gentile readers how gloriously the power of God worked in them. When they were dead in trespasses and sins, He brought them to life in Christ, and this act of regeneration was by grace alone, "lest any man should boast" (v. 9).

Then the apostle becomes even more specific with regard to all of us who are classified as Gentiles. The Ephesian Christians were outside the covenant made with the Jews, aliens from the commonwealth of Israel, but now they have been "made nigh by the blood of Christ" (v. 13) and have been incorporated as part of the people of God. Now they are the legitimate members of the Church of God. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in Whom ye also are builded together for an habitation of God through the Spirit" (vv. 19-22).

In the Holy Christian Church we are all fellow-citizens with the saints, and members of God's household (v. 19). In the Church of God we are all equally fellow-citizens. Here there are no class distinctions, no differentiation of rank or honor "for ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus" (Gal. 3,26-28).

In verse 20 the apostle shifts the image of the house somewhat, when he says "And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone." In verse 19 the believing Christians were members of the household of God; they comprised a family in which all members enjoy equal privileges. But here in verse 20 they themselves are the temple, the living stones, a magnificent holy building, the Church. St. Peter employs this picture when he says "Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (I Pet. 2,5).

This picture has become familiar to us through Grundtvig's great hymn, "Built on the Rock the Church Doth Stand":

We are God's House of Living Stones,
Built for His habitation;
He through baptismal grace us owns
Heirs of His wondrous salvation;
Were we but two His name to tell
Yet He would deign with us to dwell,
With all His grace and His favor.

The apostle next directs our attention to the foundation of this spiritual house, namely the foundation of the apostle and the prophets. Dr. Stoeckhardt points out that the genitive of "the apostles and the prophets is one of apposition" (*Commentary*, p. 132; *L. u. W.*, 1901, p. 296; see also I.C.C.). The apostles and the prophets themselves are the foundation, not that they laid the foundation which would not harmonize with the rest of the picture of the apostle, namely, that Jesus Christ is the cornerstone. The cornerstone is a person, the stones built upon the foundation are persons, and so that the imagery be consistent the foundation also consists of persons, namely "the apostles and prophets." The apostles and prophets constitute a unit since in the Greek they are both governed by the same definite article. These Gentile Christians whom Paul is addressing, first heard the word of truth, the Gospel of salvation, through the apostles (see Eph. 1,13). But these Christians were also strengthened and comforted by the fact that the apostles directed them to prophets of the Old Testament by which the apostles proved the truth of their doctrine. The apostles and the prophets are the foundation of the building, the Holy Christian Church, which continues to grow until the end of time. Through the apostolic — prophetic word faith is kindled and thus the Church is gathered. The apostles and the prophets were the holy men of God who spoke as they were moved by the Holy Ghost. Though they have long since died, they still live in their writings, because their word was God's Word.

We have a sure prophetic Word
By inspiration of the Lord;
And though assailed on every hand,
Jehovah's Word shall ever stand.

Abiding steadfast, firm and sure
The teachings of the Word endure
Blest he who trusts this steadfast Word;
His anchor holds in Christ the Lord.

But the apostle here in particular reminds us, as he speaks of the foundation of the Church, that the chief content of the writings of the apostles and prophets is Jesus Christ, even as He is the chief corner-stone of the house of God (I Tim. 3,15), the Holy Christian Church.

The Orientals regarded the corner-stone as of greater importance than the foundation of a building because they considered it as connecting and concentrating on itself, the weight of the building. And so here, Christ Jesus, the Savior of Whom the Word testifies, is the foundation of faith and of the communion of saints who are being gathered from the world of sinners. He is the precious corner-stone Whom God from eternity chose to be the Savior of sinners. It is as Peter says before Annas and Caiaphas and the other members of the Jewish council: "Be it known unto you all and to all the people of Israel, 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. This was the stone which was set at naught of you builders, which has become the Head of the corner. Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved" (Acts 4,10-12).

Christ through His Word supports, strengthens, and preserves His Church so that no power, not even the gates of Hell, can prevail against it. As St. Peter wrote in his epistle: "He that believeth on Him shall not be confounded" (I Pet. 2,6).

In his Commentary, Dr. Stoeckhardt here simply quotes the third stanza of "If God Himself be for Me":

I build on this foundation,—
That Jesus and His blood
Alone are my salvation,
The true, eternal good;
Without Him, all that pleases
Is valueless on earth;
The gifts I owe to Jesus
Alone my love are worth.

(Commentary, p. 154)

The apostle then proceeds to describe the wonderful building itself. "In whom all the building, fitly framed together, groweth unto an holy temple in the Lord in whom ye are also builded together for an habitation of God through the Spirit" vv. 21, 22). When the apostle says "in whom" that is, in Christ, he again changes the imagery somewhat, dropping the picture of the corner-stone, and simply stating the relation between Christ and the Christian. Christians are in, and live in Christ, and enjoy communion with Him. Our confessions call the Church the *Una Sancta* (The One Holy Church) because its members are holy through the imputation of Christ's blood and merit, and because all believers are one in Christ. The close relation between Christ and all the believers brings about also the close and intimate union between the Christians themselves: "In whom all the building *fitly framed together*." More exactly: "In whom the whole building is *welded, cemented, together*."

It is of great practical importance for us not to forget that this building is still in the process of construction and will continue so until the last syllable of recorded time, when all the

elect have been gathered, and so "it groweth unto a holy temple of the Lord" or as verse 22 puts it, "unto an habitation of God through the Spirit."

We cannot help thinking of Paul's words in I Cor. 3,16: "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you." Grundtvig translates this concept into these poetical words:

Surely in temples made with hands,
God the Most High is not dwelling,
High above earth His temple stands,
All earthly temples excelling;
Yet He whom heavens cannot contain
Chose to abide on earth with men—
Built in our bodies His temple.

This mighty temple of living stones is growing in its dimensions every day. Day by day, through water and the Word, the Spirit adds new stones to the temple wall. This is not a visible temple, although at times its growth may reveal some visible signs through the confession and life of people. Each particular stone, going into the temple wall, is being transformed by the Master Builder. The work of the Spirit is to cut, carve, chisel, cleanse and bring to life, so that the stones of which the building is composed fit together, support one another, accommodate themselves to one another, to make a perfect whole. John Donne prayed;

"Batter my heart, three-personed God: for You
As yet but knock, breathe, shine, and seek to mend;
That I may rise and stand, o'erthrow me, and bend
Your force to break, blow, burn, and make me new."

Paul tells his readers that the members of the Church have been bonded together in the unity of the faith. This unity in the faith is apparent in their life and in their walk, because Christians are also sanctified by their faith in Christ. Through the power of the Spirit there is ceaseless stir and growth in the hearts of God's children, for they are *living stones* "build together for an habitation of God through the Spirit."

During this building process, it should be noted, the glory of the Church is veiled, and hidden. There is a great deal of scaffolding around it, and we human beings tend to look at the wrong things, when judging its beauty and strength. Too often, when the Psalmist tells us to "walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following" (Ps. 48, 12,13), *too often* we look at the wrong things. It has always been that way. The Jews attached too much significance to the Temple, and to the external nation of the Israelites. The whole ecumenical movement of today, of which we shall speak more later, is afflicted with the same myopic, and we may also add, astigmatic vision. Only the Holy Spirit, working through words such as those we have been studying

together in Ephesians, can clear our eyes so that we remember that we have no continuing city here, and that our confession is : I *believe* in the Holy Christian Church.

Ephesians 3:9-21

The apostle has been unobtrusively but steadily unfolding for us the concept of the Church. He has been operating as the painter operates, putting in a detail here, and a detail there, after he has sketched the main outline of the picture. So, as he continues into the third chapter of Ephesians, he will paint in more detail, sharply etching some things we might overlook. The third chapter, verses 9,10,20 and 21 have references to the doctrine of the Church.

This truth, that the Gentiles are equally with the Jews heirs of the inheritance, and members of the body of Christ, was hidden from former generations. Even though the Old Testament proclaimed that the Gentiles would come to the brightness of the Messiah's rising, yet the universal character of God's grace was not understood. And so to Paul, unworthy though he was ("less than the least of all saints," v. 8), was given the special privilege of proclaiming to the Gentiles the universal grace of God in Christ Jesus. And so glorious, says the apostle, is this universal plan of salvation as it becomes revealed in the Church that even the angels rejoice to see Gentiles added to the Church through the preaching of the unsearchable riches of Christ (v. 10).

And so Paul offers another prayer on behalf of the members of the Church of God (v. 14-21) that they may be given inward spiritual strength; that Christ may dwell in them through faith; and being themselves well-grounded in love, they may learn to know the love of Christ which, properly speaking, surpasses knowledge. It is the wish of the apostle that the members of the Christian Church may advance till they are filled with all the fullness of the grace and the gifts of God.

The object of Paul's prayer was indeed a lofty one, but not too lofty, because God is able to give more than we can ask or understand. We Christians are weak in our prayers because we do not fully recognize our need nor our blessings. Nevertheless God can, by the power which has already worked within us by creating spiritual life, do infinitely more. Surely He can perfect the work He has begun in us. Therefore to Him be glory in the Church through Jesus Christ forever and ever.

And so in this third chapter Paul teaches us that the Church will endure to the end of time, and the Church thanks God for the great things He has done in and for her, and still continues to do out of pure grace.

Ephesians 4:1-6

In the second part of the Epistle, chapters 4-6, Paul now passes, as he usually does, from the doctrinal exposition to the practical exhortation, but the idea of the Church also remains foremost in this part of the letter. When he says, in the first

verse of the fourth chapter "I therefore, a prisoner of the Lord beseech you that ye walk worthy of the vocation wherewith ye are called," it is a reminder that these Christians were called to Christ, and to Christ's Church, and therefore they ought to show themselves to be true members of the Holy Christian Church by walking worthy of this calling. It is a call to harmonious living together in the Church of Christ, and to treating each other as members of the same body of Christ.

And the first condition is lowliness, "with all lowliness and meekness." Lowliness, humility, is the opposite of pride. A lowly-minded person is one who, though he may know himself greater in relation to others, yet is satisfied to be treated as if he were less. "Meekness," that quality which gladly serves and gives rather than demands from others. The meek man is willing to give place to others where higher interests will not suffer. He is content to take "the lowest room" (Luke 14,9). "Long-suffering" is that gift of grace which is reluctant to condemn his fellow-Christian for the defects he may still have. It is forbearance, slowness to resentment. "Charity suffereth long and is kind," declares the apostle in the thirteenth chapter of First Corinthians. "Forbearing one another in love," that is, making allowances for each other because they love each other.

"Endeavoring to keep the unity of the spirit in the bond of peace" (v. 3). The full force of Paul's words do not quite come out in the King James translation. More accurately it is translated "*Giving diligence* to preserve the unity which the Spirit has given us in the bonds of peace." Peace is the bond which binds together the members of the Church. The Christians will be at peace among themselves if in their dealing with one another they practice humility, meekness, longsuffering, and patience.

This unity, it should be noted, is not something which the Christians create, by practicing Christian virtues, but it is created by the Holy Ghost and is therefore a spiritual unity, a unity in spirit and in truth. It is a unity which already exists, but if pride, short tempers, self-glorification, and self-justification dominate, such unchristian attitudes and practices will cause dis-union and strife.

Verses 1-3 show us the spirit in which the unity we have is to be maintained. Verses 4-6 set forth in greater detail the unity which we already have in the Holy Christian Church. These verses are not a continuation of the admonition of the first three verses: "There is one body and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all who is above all and through all and in you all."

We have here a *sedes doctrina* for the doctrine of the Church, a further elaboration of what Paul has already said about the oneness of the Church (Chap. 1, v. 10), and the foundation of

the apostles and prophets (2,20), and that membership comes only through faith in Christ (3,17).

The apostle describes the seven-fold elements of Christian unity. He says "There is one body." The unity of the Church is a matter of historical fact already given with Christianity; it is not a dream, nor an ideal to be achieved, much less something that exists only in the mind of the Christian. There is one body. Since all Christians have one Head, Jesus Christ, through faith they are closely joined as members of one Body. There is one Spirit, the Holy Spirit, who lives in them, gives them spiritual life, rules and controls them. There is one hope, the hope of eternal life, to which the Holy Spirit has effectively called them and Who is the earnest, the down-payment of the final inheritance (1,14). There is one Lord, the Lord Jesus, Who has redeemed them with His own blood, to Whom they belong and Whom they serve. There is one faith, the faith which places its confidence on the atoning death of Christ, on account of which they are justified. There is one baptism, the washing of regeneration by which all Christians enter into spiritual union with Christ and with one another. And there is one God, Father of all, Who is above all, and through all, and in them all. Through Christ, the Christians have God as their Father. He is above them all, *possessing all authority*. His power supports them ("through all") and He *lives in them all*, for they are the temple of God.

Let me quote Luther's comments on these words in his *Church Postil*. He writes, "St. Paul here declares and explains the nature of the true Christian Church, and how it is to be recognized, namely, that this Church is one single Church or people of God upon this earth who have one and the same faith, baptism and confession of God the Father and of the Lord Jesus Christ, etc., and who live together in peace and harmony among themselves. Whoever wishes to be saved and come to God must belong to this one Christian Church and be a member of it, for its members alone will be saved, and none besides. Wherefore this unity of the Church does not consist in unified, external law or order, and ecclesiastical customs as the Pope, with his adherents, pretends, who wishes to exclude from the Church all those who do not wish to obey him, but it consists in the one true faith, baptism, etc. Therefore it is called *One Holy Catholica*, or Christian Church."

Art. V of the Augsburg Confession, which tells us how justifying faith is obtained, states "that we may obtain this faith, the ministry of teaching the Gospel and administering the sacraments was instituted, for through the Word and Sacraments as through instruments the Holy Ghost is given, Who works faith where and when it pleases God in them that hear the Gospel, to wit, that God, not for our own merits, but for Christ's sake, justifies those who believe that they are received into grace for Christ's sake" (*Trig.*, page 45).

Ephesians 4:8-16

Within the unity of the Holy Christian Church there is also a diversity of gifts and offices, but every gift is to be traced back to Christ, "according to the measure of the gift of Christ" (v. 8). After his humiliation Christ was exalted so that He fills the universe. Yet after His exaltation and ascension His great concern and love is still for His Church, his Body, to which He gave gifts: "And He gave some (to be) apostles, and some prophets, and some evangelists, and some pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (vv. 11,12). First the apostle mentions the various functions which pertained only to the early Christian ministry, and then in verse 12 (pastors and teachers) he mentions the Holy Ministry. Dr. Stoeckhardt says: "by the term 'pastors and teachers' Paul designates the regular *ministerium verbi* (ministry of the Word), which at all times was and is today the same, the public office of the ministry of the Word" (*Commentary*, p. 200). This Office of the Ministry is for "the building up of the body of Christ." The proclamation of the divine Word is the only means through which the Church of Christ is built. The Word and Sacraments are the visible, audible gift of God which the Church receives and by which it is created, and by which it lives.

Ephesians 5:22-33

In Ephesians 5:22-33 Paul once more sets forth the concept of the relation of Christ to the Church, which he has done so many times throughout the Epistle. This time it is included in an exhortation to wives, and husbands, a passage familiar to us because we have all often heard it read in the wedding service, "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife even as Christ is the head of the Church; and He is the savior of the body. Therefore as the Church is subject to Christ, so let the wives be to their husbands in everything. Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it; That He might sanctify and cleanse it with the washing of water by the Word. That He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: For we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the Church. Nevertheless let everyone of you in particular so love his wife even as himself; and the wife see that she reverence her husband." God wants man to be the head of the household, the wife being subordinate to him just as the Church is subject to

Christ the Head. But there is this difference in the analogy, of course, Christ is the *Saviour of the Church* (v. 23). "This is true of Him alone, and nothing of this pertains to the husband" (*Commentary*, p. 241).

But the other side of the coin is also presented, the husband is to love the wife who is part of himself. On the one side there is obedience; on the other, love. Consider what Christ has done for His Church which is obedient unto Him. He demonstrated His love for her while she was still an enemy by giving Himself unto death for her. He purchased her with His own blood (Acts 20,28). As a further demonstration of the love of Christ for His Church the apostle reminds us that He sanctifies and cleanses it by the water and the Word — a washing of regeneration and a renewing of the Holy Ghost (See Titus 3,5ff.). We see again Paul's reference to the *notai purae*, the Means of Grace as the constitutive marks of the Church.

But just as Christ gave Himself to sanctify the Church, He also presents the Church to Himself, all glorious, with no stain or wrinkle, that it should be holy, and without blemish. The sanctification of the Church finally develops into its glorification when in heaven it becomes "a host arrayed in white, like thousand snow-clad mountains bright." The Holy Christian Church here on earth ultimately, when our Savior has gathered all in one, becomes the New Jerusalem, the Church Triumphant.

And so the apostle has painted for the Ephesian congregation a complete and detailed picture of the Holy Christian Church, the *Una Sancta*. It is a picture that has come to us only by divine revelation, because "eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love Him." (I Cor. 2,9).

II

Martin Luther has left us a legacy in his writings on the Holy Christian Church. He had to work his way also through this Scriptural doctrine, because he had been born into a church which had completely perverted the doctrine of the apostles and the prophets. Dr. Herman Preus declares that "Luther had to struggle through half a life-time trying to clarify this concept of the body of Christ" (*More About Luther*, p. 127). Luther had to throw over-board the accretion of centuries of false doctrine regarding the Church, namely, that Rome had identified the Holy Christian Church with an organized human machine. "God's Word and Luther's doctrine pure," have been set forth in the confessions of the Lutheran Church, particularly the Augsburg Confession, Art. VII and VIII, and the Apology, Art. VII and VIII. All of us, both lay and learned, ought to carefully study what is set forth in the Confessions regarding the doctrine of the Church.

Walther and the Church

This is the 150th anniversary of the birth of Dr. C. F. W. Walther. Just as Martin Luther did, he too had to work his way through the Scriptural doctrine of the Church, and he too has left us a legacy in his writings on the Holy Christian Church. In the Altenburg Debates in Perry County he had to destroy the false idea that the visible Church gathered around Martin Stephan was the only true church existing at that time. And a little later he had to expose Pastor Grabau of the Buffalo Synod, who viewed the church as "a visible aggregate composed of ministers whose function was to instruct their parishioners and direct all church affairs, and of laymen, whose duty it was to hear and obey" (*Walther and the Church*, p. 48). The result of these struggles was published in 1852, when Dr. Walther's great work *The Voice of our Church, On the Question Concerning the Church and the Ministry* appeared.

As a summary and conclusion, let me quote and comment on the first five theses of Walther on the Church and Ministry.

Thesis I. "The Church, in the proper sense of the term, is the Communion of Saints, that is, the sum total of all those who have been called by the Holy Ghost through the Gospel, from out of the lost and condemned human race, who truly believe in Christ, and have been sanctified by this faith and incorporated into Christ."

Walther is simply putting together what Paul has said in Ephesians 1:22,23, and in Ephesians 5:23-27. All who have the true Christian faith, who, moved by the Holy Spirit, call Jesus Lord and worship the Triune God, Father, Son and Holy Ghost, are true members of the Christian Church. All believing Christians together here upon earth constitute One Body. Each one is truly united with all the others by the gift of Christian faith through the Holy Spirit. Their hearts are united and bound together in a real unity. The Church as described in the first chapter of Ephesians is simply the Elect.

Thesis II. "To the Church, in the proper sense of the term, belongs no godless person, no hypocrite, no one who has not been regenerated, no heretic."

Paul declares: "If any man have not the spirit of Christ, he is none of His" (Rom. 8,9). Where there is no true Christian faith, one is outside the Church, because there is only this one justifying faith which clings to the Savior's merits. This fact, of course, not only excludes manifest unbelievers but also all those who make a Christian confession with the mouth only. In such the Spirit of God does not dwell.

But this thesis does not exclude from Christ's mystical body those whose faith is weak. The Lord does not break a bruised reed; the very fact that in Ephesians 4 Paul exhorts the members of the Church to walk in lowliness and gentleness and patience and to dwell together in love and forbearance, presupposes that true Christians are subject to sins of weakness. Where there is a longing for the Savior and a desire to live

with the brethren, there is true faith and such a one is a true member of the Holy Christian Church.

Thesis III. "The Church in the proper sense of the term is invisible."

Luther in his "*The Bondage of the Will*" says, "The Church is hidden away, the saints are out of sight" (*The Bondage of the Will*, translated by Packer and Johnston, Revell, 1957, p. 123). Often Luther emphasized the fact that we say in the Creed, "I believe in the Holy Christian Church," for example, "All Christians in the world pray 'I believe in the Holy Ghost; the Holy Christian Church, the Communion of Saints.' If that article is true then it follows that no one can see or feel the Holy Christian Church. No one can say, Lo here; lo there. For what one believes one does not see nor find, as St. Paul teaches in Hebrews 11. Further, what one sees or feels one does not believe" (Quoted by Dr. Herman Preus, *The Communion of Saints*, p. 85).

The kingdom of God cometh not with observation (Luke 17, 20) and the Lord knoweth them that are His (II Tim. 2,19). The faith and the operations of the Spirit of God in the hearts of men, are invisible. The house of God is a "spiritual house" (I Pet. 2,5). The one Lord, the one God and Father to Whom faith clings, is hid from our eyes.

But all this is not to say that the Church is a platonic state, which exists only in the mind of Christians. The *Apology* is very clear on this, "Neither indeed are we dreaming of a platonic state as some wickedly charge. But we say that this Church exists, namely the truly believing and righteous men scattered throughout the world. We are speaking not of an imaginary Church, which is to be found nowhere, but we say and know certainly that this Church wherein saints live is and abides truly upon earth; namely, that some of God's children are here and there in all the world, in various kingdoms, islands, lands and cities, from the rising of the sun to its setting, who have truly learned to know Christ and His Gospel" (*Trig.*, p. 233). *The Una Sancta* is a great reality in this world, even though it is hidden to our eyes. It is far more real than all other societies which are created by man. The Holy Christian Church was created by God and will last unto all eternity.

From the beginning of time there has always been a burning passion to try to make visible God's *Una Sancta*. Israel wanted to do it before and during Christ's time; the Roman Catholic Church has always wanted it that way; and it is the same today. This desire is found, for example, in the High Church movement. Invisibility is not one of the attributes of the Church, according to liturgical movement literature. A prayer quoted in the magazine *Una Sancta* for Trinity, 1946, states "We confess before Thee our sin in the division of Thy Church, whereby the body of Christ has been divided . . . We beseech Thee

that Thou wouldst graciously forgive us that we have divided Thy Holy Church, the Body of Christ" (pp. 6,7).

We have this heresy, of course, in the entire ecumenical movement with which the High Church movement ultimately blends. Dr. Wm. Oesch quotes Leicester C. Lewis from Dr. R. Newton Flews' book, *The Nature of the Church*, London, 1952: "Anglicans feel that the Church is today, and has been through the centuries a Pentecost, a visible society with institutionalized officers, regulations (for instance Canon Law) and powers" (See Oesch's *References*, 1961, p. 16). Note Dr. Oesch's warning against Dr. Pelikan's doctrine of the church, "Let Synodical Conference Lutherans right now study the concepts of the Church, underlying the fascinating book, *The Riddle of Roman Catholicism*, by Jaroslav Pelikan (Abingdon Press, 1959). The author proceeds in the manner of most historians, taking the phenomenal side of church bodies, particularly the facade of Rome, more or less at face value. This becomes especially evident from page 177 onward. He nowhere states that only believers—since they alone are joined to Christ—constitute the one church . . . The whole book is frankly ecumenical in the liberal sense" (*Memorandum Inter Nos*, pp. 49,50).

Thesis IV. "This true Church of believers and saints it is to which Christ has given the keys to the kingdom of heaven. Therefore this Church is the real and sole holder and bearer of the spiritual, divine, and heavenly blessings, rights, powers, offices etc., which Christ has gained and which are available in His Church."

Christ gave to His Church God's Word by which men are sanctified and brought to faith (John 17, vv. 8,14,20). The Ephesian Christians were reminded that they were brought to faith through the Gospel of Salvation (Ephesians 1,13), and as the body of Christ they have baptism and the Spirit (Eph. 4, 4-6). They were also priests before God as St. Peter reminds the Asian Christians, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light" (I Pet. 2,9). In Matt. 16,19 our Savior gives to Peter on the basis of his confession that Jesus was the Christ, the Son of the living God, the keys of the kingdom of heaven, "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Luther comments on this passage in this way, "All Christians are Peters, because they make the profession here made by Peter, which profession is the rock on which Peter, and all Peters, are built" (Quoted by F. Pieper, *Christian Dogmatics*, Vol. III, p. 413). In Matt. 18,18 and John 20,20-23, Christ testifies that what He has given to Peter He has given to all disciples, to all believers.

The classic Lutheran statement of this doctrine is found in

the Smalcald Articles treating of the "power and the primacy of the pope": "It is necessary to acknowledge that the keys belong not to the person of one particular man but to the Church, as many most clear and firm arguments testify. For Christ, speaking concerning the keys (Matt. 18,19) adds 'if two or three of you shall agree on earth' etc., therefore He grants the keys principally and immediately to the Church, just as also for this reason the Church has principally the right of calling. For just as the promise of the Gospel belongs certainly and immediately to the entire Church, so the keys belong immediately to the entire Church, because the keys are nothing else than the office whereby this promise is communicated to every one who desires it, just as it is actually manifest that the Church has the power to ordain ministers of the Church. And Christ speaks in these words, 'whatsoever ye shall bind' etc., and indicates to whom he has given the keys, namely, to the Church: 'where two or three are gathered together in My Name'; likewise Christ gives supreme and final jurisdiction to the Church when He says, 'tell it unto the Church'" (*Trig.* p. 511).

In a sermon on Matt. 16, 13-19, delivered at the opening of the seventh convention of the Missouri Synod, Dr. Walther commented on these words just quoted from the Smalcald Articles by saying, "they confess:

1. *What* the keys are, namely, nothing else than the office or the power to communicate the promises of the Gospel to all those who desire it;

2. *To whom* these keys are given, namely, the whole Church; and finally

3. *How* they are given to the whole Church, namely, in the same way as the whole Church has the promise of the Gospel *directly* and *originally*, so that therefore also two or three gathered together in Christ's name — in short every believing Christian — has those keys" (*Brosamen*, p. 463).

Thesis V. "Although the true Church in the proper sense of the term is invisible as to its essence, yet its presence is perceivable, its marks being the pure teaching of the Word of God and the administration of the Holy Sacraments in accordance with their institution by Christ."

The invisible Church exhibits certain visible and well-known and recognized marks. In Ephesians 4 Paul writes of one baptism, and in Ephesians 5,26 he states that Christ cleanses the Church with the washing of water by the Word. He also declares that we are called in one hope of our calling, but it is through the preaching of the Gospel that we are called, as Paul pointed out in Ephesians 1,13, and 2,17. And in Ephesians 2,20 the writings of the apostles and prophets are called the foundation of the Church. Scripture is the seed from which the Church grows (Mark 4, 26,27). And this Word does not return unto the Lord empty: "So shall My Word be, that goeth forth out of My mouth. It shall not return unto me void, but it shall accomplish

that which I please, and it shall prosper in the thing whereto I sent it" (Is. 55, 11).

The Word and Sacraments are the external marks of recognition which indicate positively whether at a certain place the true Church exists, as the Apology states, "The Christian Church consists not alone in fellowship of outward signs but it consists especially in inward communion of eternal blessings in the heart, as of the Holy Ghost, of faith, of the fear and love of God. Which fellowship nevertheless has outward marks so that it can be recognized, namely the pure doctrine of the Gospel and the administration of the Sacraments in accordance with the Gospel of Christ, namely, where God's Word is pure and the Sacraments are administered in conformity with the same, there certainly is the Church and there are Christians. And this Church alone is called the body of Christ which Christ renews, sanctifies and governs by His Spirit" (*Trig.*, p. 227).

The Word of the living God is alive, dynamic, because it is an effectual Word, being the power of God unto salvation. It changes people, turns them and converts them. The Church consists of people who live in daily contrition and repentance, who believe that Jesus has saved them for which they gladly serve and obey Him. Christ the Bridegroom wins and holds His bride, the Church, only through the Word of God of which the Psalmist says, "This is my comfort in my affliction; for Thy Word hath quickened me" (Ps. 119, 50).

Dr. Koren in his essay, "The Right Principles of Church Government," delivered in 1899, (see *Faith of our Fathers*, pp. 115-138) insists that "everything that pertains to Christianity is practical; for Christianity and Christian faith are life (p. 120). Then he demonstrates how members of the Christian Church fare in this life by citing examples of such members of the invisible Church as are found in the congregations in which we live. Let me quote: "We will here or there in the congregation find a whole family which has long held fast to the Word of God in true faith, and with whom this blessed faith has become like an inheritance in the family. The grandmother held to the Word of God, the mother likewise, and now it lights the son on his way.

"Or we find a married couple, ordinary laborers, who have become servants of God by hearing and believing the Gospel. They do not neglect their work, but they have used the Word of God so diligently that they can also, if necessary, help others to the right Way. They are the pastors' best support in the congregation" (p. 121). Dr. Koren gives other examples in the same vein, so that we can identify Christians we have actually known and we become so carried along with Dr. Koren in making identification with contemporary people that it comes with a real shock of surprise when Dr. Koren says, "Those I had in mind were Lois, Eunice, Timothy, Aquila and Priscilla, Martha, Mary, Lazarus," etc. (p. 122). And so we are again reminded how up-to-date and universal the Bible is,

But we must always remember what it was that made these Christians what they were: the incorruptible seed, "the Word of God which liveth and abideth forever" (I Pet. 1,23). We shall also call to mind that Ananias and Sapphira, before they were exposed by Peter, were outwardly models of Christian piety, a couple any church or college would like to have supporting it (Acts 5, 1-11). Such an example should, as Luke says, cause a great fear to come upon all the Church, and upon as many as heard those things (Acts 5, 11). Such an example will lead to daily repentance and renewal, and a sincere prayer to the Holy Spirit that He keep us from the sin of hypocrisy.

And so rightly does the Augsburg Confession in defining the Holy Christian Church, the *Una Sancta*, connect with this definition the Means of Grace: "The Church is the congregation of saints in which the Gospel is rightly taught, and the Sacraments are rightly administered" (*Trig.*, p. 47). The old Lutheran dogmatician, John Gerhard (1582-1637) elaborates on this confessional statement by saying, "The Church is established, brought together, nourished and preserved by the Word of God and the use of the Sacraments. Therefore the Word of God and the use of the Sacraments are the proper, genuine and infallible marks of the Church and consequently, where these are pure, the Church is pure" (See Schmid, *Doctrinal Theology of the Evangelical Lutheran Church*, APH, 1961, p. 598).

This is not to say, however, that the Means of Grace, though inseparably joined to the Church, are to be looked upon as being a part of the Church, nor are they to be substituted for the Church. For the bride of Christ's choosing are the people, the men, women and children, whom God has already called and cleansed by these instruments, as well as those whom He will reach by the Means of Grace in the future.

Today there is a tendency to down-grade the Means of Grace as the constitutive marks of the Church and to limit the scope of the Augsburg Confession's declaration: "For it is sufficient for the true unity of the Christian Church that the Gospel be preached unanimously according to its pure (true) meaning and the Sacraments be administered according to the Word of God" (German text). Neo-orthodoxy, for example, which has a nebulous view of the Word of God as being some kind of "response of our spirit to the Spirit that utters itself in the Scriptures" (See C. H. Dodd, *The Authority of the Bible*, Harper Torch Books, 1958, p. 296) does not care for Art. VII of the Augsburg Confession or for Thesis V. of Dr. Walther. Emil Brunner, for example, says some fine things about the Holy Christian Church ("The Church is the body of Christ (Rom. 2,5) whose individual members are the believers, whose cohesive unity (Eph. 4, 4ff.) is Christ, the Lord Himself (I Cor. 10,16; 12,27)") (*The Letter to the Romans, A Commentary*, Westminster Press, Philadelphia, 1959, p. 150). But he declares in flat contradiction to Art. VII of the Augsburg Confession: "The Church, moreover, must never be understood on the

basis of the proclaimed Word or the Sacraments...To define the nature of the Church by saying, as has become customary since the Reformation, that the Church is there wherever the Word of God is rightly proclaimed and the Sacraments rightly administered is far from being the intention of the Apostle Paul, the missionary of the Gentiles" (p. 151).

Nor is it enough when Dr. Conrad Bergendoff states in his essay "A Lutheran Study of Church Unity": "When the Augsburg Confession speaks of the Gospel being preached in conformity with a pure understanding of it, it refers primarily to the teaching of justification, and secondarily to the teachings of sanctification. Thus are the nations to be taught to observe all things Christ has commanded" (*Essays on the Lutheran Confessions Basic to Lutheran Cooperation*, published jointly by the Lutheran Church - Missouri Synod and the National Lutheran Council, 1961, p. 10).

Dr. H. Sasse in his theses on Article VII of the Augsburg Confession strikes the true note when he says: "Not any consensus will do, but the consensus in the pure Gospel and the right administration of the sacraments. As in the New Testament (comp. the petitions of Christ, John 17, "sanctify them in the truth" and "that they all may be one" and the apostolic injunctions concerning heretics) so in the Augsburg Confession the quest for unity is the quest for truth...Even if two Lutheran churches reach an agreement in matters of doctrine this does not necessarily mean true church union. For it could be that they agree to disagree in such doctrines as the doctrine of Holy Scripture as the Word of God (is it the Word? or is the Word contained in it?), or the Real Presence. Only such agreement reached in the Church as the association of external ties and rites serves the true unity of the Church which preserves the Means of Grace in their purity. For these Means of Grace create and preserve the Church as the association of faith and the Holy Spirit in men's hearts, the true Church that always is one, the *Una Sancta. Ubi veritas, ibi unitas*. For only through the means of grace the One Lord builds His Church, the *Una sancta* Which is His Body" ("Theses on the Seventh Article of the Augsburg Confession," mimeographed, page 2).

The *Purae-Notae*, the pure marks of the Church, are the foundation of the Church. Undermine them, and the Church will fall. "If the foundations be destroyed, what can the righteous do?" (Ps. 11,3). When our risen Savior gave us His Gospel to preach to all people, He safe-guarded the purity of that Gospel with this injunction to us "Teaching them to observe all things whatsoever I have commanded you" (Matt. 28,20). Surely we shall render a happy and free obedience to the sacred Scriptures, for if we are members of the Holy Christian Church we will say with the Psalmist "I will never forget Thy precepts; for with them Thou hast quickened me" (Ps. 119,93).

This concludes our discussion of the theme, "I Believe in the

Holy Christian Church, the Communion of Saints." May this study of this great and comforting doctrine of the Holy Scripture lead all of us to that "inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you" (I Pet. 1,4). To that end we pray, as we do every Sunday in the Collect for the Word, "Lord God, our heavenly Father, we thank Thee that of Thy great mercy Thou hast given us Thy Holy and blessed Word, *by which* Thou dost also among us gather Thy Christian Church. We humbly entreat Thee, grant us Thy Holy Spirit that we may receive Thy Word with thankful hearts, and live according thereto, and ever increase in Christian faith and hope and charity, and at last obtain eternal salvation; through Jesus Christ Thy beloved Son, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen."

DOCTRINAL COMMITTEE REPORT

Part 1

PERTINENT DOCUMENTS

STATEMENT OF THE OVERSEAS COMMITTEE TO THE DOCTRINAL COMMITTEES OF THE FOUR SYNODS OF THE LUTHERAN SYNODICAL CONFERENCE

April 24-27, 1961

Fellowship in Its Necessary Context of the Doctrine of the Church

The following abbreviations will be used in the References to the various paragraphs:

SC — Small Catechism
CA — Augsburg Confession
AS — Smalcald Articles
Tractatus — Appendix to the Smalcald Articles
SD — Solid Declaration of the Formula of Concord
WA — Weimar edition of Luther's works
par — parallels

1. The holy, catholic, and apostolic church is one body in Christ, incorporating all believers, whose faith is created, sustained, fulfilled, and known by God alone. The church and the faith of the heart (*fides qua*) are outside the competence and the direct comprehension of men.

Matt. 16:16-20; Jn. 10: 16, 27-29; Gal. 3:26-28; Eph. 1: 20-23; 2:14, 15; 2:19-21; 4:3-6, 15, 16 (Stoeckhardt, *Lehre und Wehre*, 1901, 97 ff.) — Nicene Creed; SC, Second and Third Articles; CA V and VII; Apology VII, 5-8. Jn. 6:44; Acts 13:48; Col. 2:12; 3:3, 4; 2 Tim. 2:19.

2. Faith is created and sustained by God through the Means of Grace. Where the Means of Grace (Gospel and Sacraments) are in use, even where much impeded, there believers are present. We know this by faith, and not by empirical experience. This knowledge rests on the promise of God in the Means of Grace outside of us (*extra nos*) and not on criteria in us (*in nobis*): sanctification, or any assessment of men, their works, polity or discipline.

Is. 55:10; Lk. 8:11-15; Rom. 10:5-17; 1 Pet. 1:23-25; Tit. 3:5, 6. CA V: "That we may obtain this faith, the ministry of teaching the Gospel and administering the Sacraments was instituted. For through the Word and Sacraments, as through instruments, the Holy Ghost is given, who works faith, where and when it pleases God, in them that hear the Gospel, to wit, that God, not for our own merits, but for Christ's sake, justifies those who believe that they are received into grace for Christ's sake." Apology IV:67, 346 (225); SC, Third Article (cf. Large Catechism, Third Article: 43-45); SD II:50; XI:29, 50. — No other criterion: Apology VII:10, 11, 18, 19. 1 Sam. 16:7; Acts 15:8.

3. Where the Means of Grace are in operation, there the church is to be found, whole, local, and tangible. The assembly regularly gathered about the pure preaching and the right administration of the Sacraments is called by God Himself the church at that place, irrespective of the hypocrites who may be attached outwardly to such assembly. This is no mere organizational form or association

of individuals, but the one church that will remain forever (**Una Sancta perpetuo mansura**) in the exercise of its God-given, spiritual functions (Office of the keys). This church is only one. Though locally apprehended, it must not be thought of as isolated, intermittent, or individual with reference to persons, time, or place.

Matt. 18:18-20; Acts 6:7; 12:24; 19:20; Eph. 4:3-16; 5:25,27; CA VII and VIII; LC, Third Article: 51-58,61f.; AS, Part 3, VII; 1 Tractatus: 24,67-69; SD X:9. Luther (WA 18:652,743); "The church is hidden, the saints latent . . . The whole life of the church and its being is in the Word of God." **Disputation of 1542** (Drews, 655f.): "The church is recognized by its confession . . . it is in other words visible by its confession."

The addresses of the epistles and Acts, chapters 2-5; 9:31. Matt. 28:18-20 par; Gal. 4:26-28; 1 Cor. 5:3-5; 1 Pet. 2:2-10.

4. The Means of Grace, which are the means of uniting the church to Christ, its head, are a given whole, inseparable from the total revelation of Law and Gospel as set forth in the Scriptures (cf. the whole definition in CA VII).

Jn. 10:34,35; 16:12-15; 17:20; 1 Jn. 2:26,27; Rom. 1:1,2; 2 Tim. 3:14-17 par. -AS, Part 2, II:15: "The Word of God shall establish articles of faith . . ." CA: first paragraph of transition from Art. XXI to XXII; SD, Rule and Norm. Note the singulars: 'doctrine,' 'form of sound words,' 'deposit,' etc. 1 Tim. 3:15. Lk. 24:47 and 1 Tim. 1:8,9 par. - SD V and VI.

5. The Means of Grace creates the fellowship of believers with God and thereby fellowship with all believers. This fellowship is, accordingly, given by God, not achieved by any human effort. Its existence can be believed and known only on the basis of the marks of the church (**notae ecclesiae**).

Acts 2:42; 1 Cor. 1:7; 10:16,17; 12:13; Eph. 4:3-6; 1 Jn. 1:1-4; 3 Jn. 3-8 — Apology VII: 5 f., 12, 19, 20. — Hollaz, **Examen** (1707 and 1750) p. 1300: "The inner and essential form of the church consists in the spiritual unity of those who truly believe, of the saints who are tied together (Jn. 13:35) as members of the church with Christ the head, by means of a true and living faith (Jn. 1:12; Gal. 3:27; 1 Cor. 6:17), which is followed by a fellowship of mutual love." Gal. 2:6-9, 11-14; 2 Thess. 3:14, 15; 1 Jn. 1:5-7—Apology VII: 22; SD X:3.

6. Where the marks of the church are opposed by false teaching, not only is this double fellowship (in the **Una Sancta**) endangered, but a power is set up which is in contradiction to the fellowship manifested on earth (see 12). Where the pure marks of the church (**notae purae**) hold sway, this disrupting power is repudiated and overcome through refusal to recognize its right to exist, for Christ alone must reign in His church through His Word. Where the sway of the pure marks of the church is rejected, the fellowship is broken. A rupture of fellowship for any other reason is impermissible. The restoring of a broken fellowship must be brought about by the use of the pure marks of the church, because they cleanse out the impurity.

Matt. 7:15; 16:6; Acts 20:27-30; Rom. 16:16-20; Gal. 1:8,9; 5:9; 2 Cor. 6:14-18; 11:4, 13-15; Phil. 3:2; Tim. 1:3, 18, 19; 4:1-3; 5:22; 6:3-5; 2 Tim. 2:15-21; 3:5, 8, 9; Tit. 1:9, 10; 3:10; 1 Jn. 2:18-23; 4:1-6; 2 Jn. 8-11 — CA VII; SD XI:94-96. The negatives of all Symbols; CA XXVIII: 20-28; Apology VII: 20-22, 48-50; XV:18; AS Part 2, 11:10; Tractatus:38,41,42,71; Preface to SD: 6-10; X:5,6,31. Acts 15; 2 Cor. 10:4-6; Eph. 4:11-14; 6:17. 1 Cor. 1:10; chapters 12-14 — CA VII: 2, 3; Apology IV: 231 (110). It is understood that the church takes action through the Office of the Keys committed to it by Christ (see 3).

7. Impurity can be discerned only by the standard of the pure marks of the church. The subjective faith of any man or group

cannot be judged by us, but only what is actually taught or confessed, as it conforms or does not conform to the pure marks.

Jn. 8:31,32; Rom. 6:17; 1 Tim. 6:13,20; 2 Tim. 1:13. — The passages from the Symbols referred to under 4 and 6.

8. The purity of the marks is defended by the Symbols. The Symbols (**norma normata**) as the true interpretation of the Word of God (**norma normans**) are a continuous standard of public teaching in the church from generation to generation and bind together not only all true confessors of any particular time but those of all ages in oneness of teaching (cf. the durative present tenses in "is taught" and "are administered" and also the adverbs "purely" and "rightly" in AC VII). In the Symbols we have a safeguard against those who hold God's Word to be present only as God wills from time to time, as they are also a safeguard of the truth against reliance upon a traditional exegesis and ecclesiastical success, and against a method of hermeneutics which uses the Bible as a book of oracles to the neglect of the rule of faith.

Is. 8:20; Matt. 16:16,17 par; 1 Cor. 15:1-5; 1 Tim. 6:12-14; 2 Tim. 1:13,14; 2:2; Hebr. 4:14. — Article I in each CA, Apology and AS; CA VII: "Also they teach that one holy church is to continue for ever. The church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments are rightly administered. And to the true unity of the church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments." See also Formula of Concord, Norm and Rule, together with Prefaces.

Matt. 10:32,33,40,41; Rom. 10:9,10.

9. A quantitative approach is as misleading as an unhistorical one. The inexhaustible wholeness of the marks of the church calls for constant and complete submission and acceptance. The Symbols do not speak fully on every doctrine, but as presentations of the marks they have abiding validity, as have also their rejections of what they recognize as falsifications of or subtractions from the marks.

Matt. 23:8; Jn. 10:5,27; 2 Cor. 5:18-20. — AS Part 3, VIII: SD X:31; XI:95,96; XII:39,40.

10. The faith which is taught in a church is first of all the formal and official confession of a church. This may, however, be called in question or rendered doubtful by actual or practical negation of it. In that case a distinction must be made between sporadic contradiction and persistent approval or toleration of contradiction. In the latter case, the official confession, no matter how excellent, is negated.

For Scripture passages see under 6 and under 8. — SC, Second Commandment and First Petition; End of Preface to the Book of Concord; SD VII:1; X:5,6,10,11,28,29.

11. The marks of the church are all-decisive. Everything must be referred to them. This duty is hindered by presumptuous judgments or statements concerning the faith or lack of it in individuals. It is Enthusiasm to build on subjective faith (**fides qua**) and love, for faith is hidden and love is variable. Both are in man. The Means of Grace are objective, solid, apprehensible. Since these are God's own means, we must attend entirely upon them and draw from them the distinction between the orthodox church and heterodox churches.

See under 4, 6, 8, 10. Observe that of the abounding polemics in the Formula of Concord more than one third is directed against pseudo-Lutheranism.

12. The fellowship created by Word and Sacraments shows itself fundamentally in pulpit and altar fellowship. It can show itself in many other ways, some of which, like prayer and worship and love of the brethren, the church cannot do without, others of which, like the holy kiss or the handshake or the reception into one's house, vary from place to place and from time to time. In

whatever way the fellowship created by the Word and Sacraments shows itself, all visible manifestations of fellowship must be truthful and in accordance with the supreme demands of the marks of the church. The "sacred things" (*sacra*) are the Means of Grace, and only by way of them is anything else a "sacred thing" (*sacrum*).

Acts 2:41-47; 1 Cor. 1:10; cf. 15:1-4; 10:16,17; 11:22-34; 12:13; chapter 14; 2 Cor. chapters 8 and 9. See also material under 2, 6, and 7.

13. Prayer is not one of the marks of the church and should not be coordinated with the Word and Sacraments, as though it were essentially of the same nature as they. As a response to the divine Word, it is an expression of faith and a fruit of faith, and when spoken before others, a profession of faith. As a profession of faith it must be in harmony with and under the control of the marks of the church.

Dan. 9:18; Acts 9:11; Gal. 4:6; Rom. 10:8-14; 1 Tim. 2:1,2; Acts 27:35. — Apology XIII:16; XXIII:30,31; LC, Lord's Prayer 13-30. Also see under 12.

This statement bears within it

a) the implication that the member-churches of the Synodical Conference have not enunciated and carried through the principles outlined in it in their documents of fellowship with the necessary clarity and consistency,

and

b) the suggestion that the goal of the Synodical Conference discussion is to be reached by the traditional highway of the Doctrine of the Church. Since the premature turning off into the byway of fellowship has led to a dead end, it would seem best, first of all, to return to the highway and there move forward together guided only by the marks of the church.

Finally, the members of the Overseas Committee on Fellowship feel that they will not have done what is expected of them if they do not indicate, at least in a general way, in the concrete case of prayer fellowship, how the approach here developed may lead to a happy solution of this vexing matter. It seems to them that statements on prayer fellowship like the following could be suggested as flowing directly from the principles enunciated:

1) Prayer between Christians belonging to churches which have a conflicting relation to the marks of the church must avoid the ever-present suspicion that the marks of the church are being disregarded.

2) "When joint prayer shows the marks or characteristics of unionism, it must be condemned and avoided. Such marks and characteristics of unionism are:

- a) failure to confess the whole truth of the Divine Word (in *statu confessionis*);
- b) failure to reject and denounce every opposing error;
- c) assigning to error equal right with truth;
- d) creating the impression of unity in faith or of church fellowship, where it does not exist." (Australian *Theses of Agreement*, II, 2).

These four characteristics of unionism are clearly negations of the marks of the church.

3) Joint prayer of the kind described in 1) cannot in the very nature of the case be normal or regular, but will rather be exceptional (see 2 d above).

4) Situations, however, can be imagined and have actually occurred in the history of the church where joint prayer of the kind mentioned in 1) can be practised, for it can be shown that the marks of the church have not been or are not in such cases disregarded, jeopardized, or surrendered. These instances cannot be

judged by a flat rule beforehand, for the situation differs with each case, and so a decision on the permissibility of joint prayer in any particular situation will have to be made by a fair and adequate judgment of that case. And in such individual cases one must reckon with the fact that Christians will differ in their judgment. Such differences in judgment will have to be tolerated in the church militant, as long as there is an evident loyalty to the demands of the divine Word and Sacraments.

Is. 59:2; Gal. 2. — SC, Commandments 1, 2, and 3 and the First Petition; LC, Second Commandment: 53-56; First Petition: 39-48. Gal. 5:1; Col. 2:16,20. — CA VII:2,3; XV; XXVIII: 30 ff. and the correspondents in Apology and AS; SD X.

Preliminary Evaluation of the Presentation Given by the Overseas Committee

I. Principles expressed in the Thirteen Theses

Our first general impression gained from our study of the Thirteen Theses presented by the Overseas brethren and from our discussion with them is that these theses call to our attention a number of things which reflect what the Scriptures reveal as basic in the Doctrine of the Church and Church Fellowship and set forth what has been the position of the Synodical Conference throughout its history.

As especially pertinent we throughout all of the theses note the emphasis placed on the *notae ecclesiae* as bestowing faith, bringing the Church into existence, and as being the standard by which all the doctrine and practice in the church are to be regulated.

Equally important is the attempt in these theses to eliminate the subjective element for recognizing the presence of the true Church and for setting up principles for Church Fellowship —

E. g., Thesis 1: "The church and the faith of the heart (*fides qua*) are outside the competence and direct comprehension of men."

Thesis 2: "We know this (i.e., where the Means of Grace are there are believers) by faith and not by empirical experience."

Thesis 5: "Its existence (i.e., fellowship) can be recognized only on the basis of the marks of the church (*notae ecclesiae*). Where the marks of the church are opposed by false teaching this . . . fellowship is injured."

Thesis 11: "The marks of the church are all-decisive. Everything must be referred to them . . . It is enthusiasm to build on subjective faith (*fides qua*) and love, for faith is hidden and love is variable. Both are in man. The Means of Grace are objective, solid, apprehensible."

We also find it particularly gratifying to note the importance of making the actual confession of a church (i.e., what is taught, written, practiced, or officially resolved by it) the basis upon which church fellowship can be established and maintained.

We must say, however, that some of the statements in Theses 12 and 13 raise certain questions in our minds as to whether an unwarranted distinction is being made between the practice of pulpit and altar fellowship on one hand and of prayer fellowship on the other. But, the following expressions, as amplified by verbal explanations on the part of the Overseas Brethren, seem to safeguard what we believe to be the correct principles to be followed in the exercise of fellowship:

a) With respect to Fellowship in general:

Thesis 12: "The fellowship created by Word and Sacraments shows itself fundamentally in pulpit and altar fellowship. It can show itself in many other ways, some of which, like prayer, and worship and love of the brethren, the church cannot do without . . . In whatever way the fellowship created by Word and Sacraments shows itself, all visible mani-

festations of fellowship must be truthful and in accordance with the supreme demands of the marks of the church."

b) With respect to Prayer Fellowship in particular:

Thesis 13: "As a response to the divine Word, it (i.e., prayer) is an expression of faith and a fruit of faith, and, when public, a profession of faith. As a profession of faith it must be in harmony with and under the control of the marks of the church."

We note that in these two theses the same requirements are laid down for Prayer Fellowship as for Pulpit and Altar Fellowship.

We need more time to determine whether the presentation on page 6 of the "Statement of the Overseas Committee" is in harmony with the 13 Theses which the Committee has presented.

II. The Contribution the presentation of the Overseas Delegates makes toward resolving the impasse in the discussions of the Doctrine of Church Fellowship

By their presentation we are led frankly to acknowledge that there are several weaknesses in our ELS theses on Church Fellowship, e.g., they are inadequate in that they fail to put a sufficient emphasis on the *notae purae* and in that an undue emphasis is put on the subjective element in setting forth the doctrine of Church fellowship.

We also believe that if all concerned will wholeheartedly subscribe to the principle, and bring their practice into conformity therewith, that "the marks of the Church are all-decise" (Thesis 11), the specific problem regarding Church Fellowship is on the way to solution and this will surely help solve the other difficulties in the Synodical Conference.

It is our opinion that the pertinent Scriptural passages ought to be inserted in the Thirteen Theses before they are disseminated.

We wish to express our gratitude to the Overseas Committee for the contribution it has made in the study of the problems facing us in the matter of Church Fellowship. We readily acknowledge that the Theses, the supporting documents, and our fraternal discussions with these brethren, have given depth to our understanding of the Scriptural principles which should guide us in our exercise of Church Fellowship.

ELS Doctrinal Committee
April 27, 1961

Resolutions of the Recessed Convention of the Lutheran Synodical Conference

May 17-19, 1961, Milwaukee, Wis.

Resolutions No. 1 and 2, briefly summarized, are an expression of appreciation to the Overseas Committee for its work, and that the document be regarded as a basic element of the agenda for this Convention.

Resolution No. 3 was adopted and is quoted here in its entirety:

WHEREAS, The union committees of the respective synods have failed to reach agreement regarding their theses on Fellowship; and WHEREAS, The Overseas Committee, upon examination of these, implies that the member synods of the Synodical Conference in their presentations on Fellowship have not given due consideration to the marks of the Church (*notae purae*); therefore be it

1) **Resolved**, That the respective synods be urged to hold their presentation on Fellowship in abeyance until the necessary basis can be provided through a restudy and formulation of the doctrine of the Church with special reference to the full implications of the marks of the Church (*notae purae*), and be it further

2) **Resolved**, That the respective committees on doctrinal unity be urged to form one Commission on Doctrine for the Synodical

Conference with as equal a representation from all bodies as possible and with the addition of the Committee of Overseas Theologians, who shall serve on a consultative basis; and be it finally

3) **Resolved**, That this Commission set itself to the task of re-studying and formulating in precise fashion the doctrine of the Church and that on the basis of this restudy it proceed to the formulation of the theses on Fellowship, and that these findings and fomulations be submitted immediately upon completion to the respective synods for adoption or rejection.

Resolution No. 4 requesting "all Synods and their members to avoid all practices, such as joint worship and prayer with church bodies and groups not in fellowship with us, which have become occasion for offense within the Synodical Conference" was referred to the Floor Committee of the next Convention. This action was taken because the Convention felt that specific cases should be listed that had given offense within the Synodical Conference which this resolution did not state. The Convention did, however, in Resolution No. 7 in answer to our Memorial, ask the Missouri Synod to suspend activities objected to in our Memorial. (see below)

Resolutions No. 5 and 6 "urge the individual members of the Synodical Conference to exercise the proper discipline within their own midst and to carry out the proper censorship with respect to their official publications and that such brotherly admonition be given and received in a spirit of Christian humility."

Resolution No. 7 was offered as an answer to our Synod's Memorial submitted at the regular Convention last August, and is herewith quoted:

1) **Resolved**, That we ask the Evangelical Lutheran Synod to review its Unprinted Memorial in the light of the above information, and be it further

2) **Resolved**, That we ask the Lutheran Church - Missouri Synod to review the actions to which serious objections have been raised by its sister synod, and be it further

3) **Resolved**, That we urge the following recommendations, made in all brotherly love to both the Evangelical Lutheran Synod and the Lutheran Church - Missouri Synod, for their consideration and adoption: that the Evangelical Lutheran Synod be asked to suspend the action indicated in its unprinted memorial and that the Lutheran Church - Missouri Synod be asked to suspend the activities objected to in the Unprinted Memorial.

Critique of the Lutheran Church—Missouri Synod's Theology of Fellowship II

In general, we experience considerable difficulty in understanding the position espoused in Fellowship II (rev.), for the reason that a thorough study of the same leaves us with the impression that it is either quite unclear or quite revolutionary. It might therefore be helpful to us if your Committee would for clarification's sake comment on our conclusions and give answer to some of the questions that are raised in our minds by this presentation. For instance

1) In the section, "Principles Governing the Exercise of Fellowship," we would expect to find clear-cut principles that would give us the positive side of the exercise of fellowship as well as the negative. Furthermore, while we were critical of some things in Fellowship II (1st ed.), we did express our appreciation of the admirable statement, "On the basis of a **confession** which expresses a common, total submission of faith to the whole counsel of God Christians unite to exercise, extend, and guard the fellowship which the grace of God has bestowed upon them." We note that this principle is not so positively enunciated in this second edition;

neither can we find anything in Part I, **The Theology of Fellowship**, which emphasizes confession as the basis for the exercise of fellowship. Is there a reason for this omission?

2) We appreciate the frequent warnings in the paper against "mechanical" application of Bible passages. At the same time it seems to us that in this new document the exegesis of the passages that have heretofore been used among us on the subject of fellowship, rules out almost any application of them. For example:

a) Matt. 7, 15, is not to "be applied mechanically to erring Christians." We agree; but we still ask, Following your line of thinking, can the passage be applied to "erring Christians" at all, especially in view of the assertion (II, A, 2) "False prophets . . . are men who falsely claim to be prophets, that is, inspired spokesman for God?"

b) "Apostolic indicatives and imperatives concerning the church cannot automatically be transferred to present-day confessional-organizational groupings." (II, A, 2) pgr.4) We ask, in your view can the "apostolic indicatives and imperatives be transferred to present-day confessional-groupings" at all? If so, to what sort of groupings, and under what circumstances?

3) As we understand it, the fundamental principle for determining, in given concrete cases, "the point at which continuation of confessional fellowship becomes sinful unionism and separation becomes a sacred obligation" is Galatians 2, 14. We feel that this passage does not bring the promised proof, or "basis for judgment," since it has nothing to say about either unionism or separation; neither is it clear to us, from this paper, what constitutes "not walking uprightly."

4) What principles set forth in this revised **Fellowship II** justify the Lutheran Church - Missouri Synod's refusal of pulpit and altar fellowship with any other Lutheran body (e.g. ULC), or, for that matter, with any other Christian denomination (e.g. Southern Baptist)?

5) Does the exposition on joint-prayer apply only to intersynodical doctrinal meetings with such as "are seeking with us the unity of the Spirit in the bond of peace" (III, 3), or, is this meant to cover also such meetings where doctrine might conceivably be discussed, as, e.g., Conference of Lutheran Professors of Theology, National Lutheran Education Conferences, and the like?

6) Other questions on "joint-prayer" —

a) Does not the elaboration under "effect," as well as the argumentation under the Situation, Character, and Purpose of the prayer offered, involve one in endless questions of casuistry? And does not this presentation tend to make "joint-prayer" a *conditio sine qua non* for respecting and acknowledging another's Christianity?

b) Once one has prayed with a heterodox believer (cf. III, 1, 3), would there not seem to be less reason for him to give up his error, since one has already practised fellowship with him?

c) When one can honestly say that a man, or group, is seeking to restore "the unity of the Spirit in the bond of peace" (III, 1, 3), may one not actually have won him already? But, to pray at the very beginning of a doctrinal discussion with those from whom we have been separated for doctrinal reasons seems to be assuming an agreement in intention and in obedience to the Word not yet established.

d) Is not this position on "joint-prayer," as propounded in **Fellowship II** in direct conflict with the definition of **Unionism** adopted by the Synodical Conference in 1954, to wit,

"Religious unionism consists in joint worship and work of those not united in doctrine. Its essence is an agreement to disagree. . . All joint ecclesiastical efforts for religious work

(missionary, education, etc.) and particularly joint worship and mixed (promiscuous) prayer among those who confess the truth and those who deny any part of it, is sinful unionism" (Proc. p. 200), which definition the Lutheran Church - Missouri Synod has to this date not disavowed?

7) Re Prayer on Civic Occasions —

It seems to us —

a) that it is entirely incongruous to say that public prayer at civic occasions is the "public witness of the church's intercession for all sorts and conditions of men" (when it is only an individual, or representative of the church doing the praying), and that it is the "public witness. . . of the Christian's readiness to participate in every work that promotes the weal of mankind," (which would mean using a spiritual act to indicate an inclination toward a commendable secular goal);

b) that justification of public prayer at civic functions on such a basis is woefully weak and without any Scriptural or Confessional warrant;

c) that this whole point of view opens the door to all manner of syncretism.

The thought comes to us that instead of determining doctrinal principles from what the Scripture says, the presentation before us has its origin also in the realm of Christian experience or the pious "self-consciousness of the theologizing subject." As pious as the new man may otherwise be, it still is one of the marks of the regenerate man to look to Scripture alone as the source and norm of doctrine, which just does not seem to be the case in **Fellowship II** (rev.).

These are some of the observations which cause us no little concern, and we are looking for some assurance that what we fear is in no way implied, or even allowed, in this second edition of **Fellowship II**.

From The Doctrinal Committee of the Evangelical Lutheran Synod

State of the Church—Missouri Synod Meeting

May 15-16, 1961, Milwaukee, Wis.

On May 15 and 16, a meeting was held at the Hotel Schroeder, Milwaukee, Wisconsin. It was a Free Conference called by members of the Lutheran Church-Missouri Synod. According to the newspaper accounts over 400 pastors and laymen of the Lutheran Church-Missouri Synod registered for this meeting. They came from all parts of the United States and also from Canada. Paying their own expenses, they came for the purpose of pledging their allegiance to the Bible and the Lutheran Confessions and the Brief Statement, and resolving to make a concerted effort to conserve their Confessional heritage and to restore doctrinal discipline within their Synod before it became hopelessly enmeshed in ecumenical liberalism.

In all, thirteen essays were presented by pastors, professors and laymen, and thirteen sets of resolutions were passed. The Rev. Cameron A. MacKenzie of Detroit, Michigan, served as moderator of the Conference and presented the first essay, in which he set forth the need for such a Free Conference by surveying some of the recent history within the Lutheran Church - Missouri Synod.

Inspiration

The second essay by Dr. Siegbert W. Becker of Concordia Teachers College, River Forest, Illinois, expressed alarm over the handling of the "Scharlemann Case," and dismay over the way it had been written up in the **Lutheran Witness** for April 4, 1961. The bur-

den of the paper was that we must cling to the Inspiration and Inerrancy of the Scriptures as it has always been confessed in the Lutheran Church, and as it is carefully spelled out in the Brief Statement by means of theses and antitheses.

Other essays dealt with topics such as these — "Recent Views on Bibliology in the Missouri Synod," "Biblical Translations and the Revised Standard Version," "The State of the Church in Respect to the Doctrine of the Church and Fellowship Statement," "The State of the Church in Respect to the Brief Statement," "The State of the Church in Respect to our Professional Schools" (St. Louis and Springfield), "The State of the Church in Respect to our Secular School" (Valparaiso), etc.

The Registrants at the Conference received a "Book of Documentation," which consisted of over 200 pages of reproductions of articles, essays, magazine items and newspaper clippings "indicating statements, teachings, and suggestions which reveal a serious deviation from sound, Biblical teaching and the confessions of sound Lutheranism."

Of the eleven lengthy resolutions dealing with doctrinal matters, all carried this final resolution: "That all congregations, pastors, and teachers be urged likewise to submit this memorial to the 1962 Synodical Convention and to devote their efforts to securing its adoption."

While the Free Conference revealed some differences of opinion as to the number of resolutions to be passed, and the procedure to be followed in implementing the resolutions, what was striking to this observer was the massive agreement in the central points found among all who attended the Conference.

Resolutions

Resolution 1 memorialized the 1962 Missouri Synod Convention to amend Article II of the Synod's Constitution by adding the following: "The Brief Statement of the Doctrinal Position of the Missouri Synod as a true and unadulterated statement and exposition of the Word of God."

Resolution 2 requested the 1962 Synodical Convention to direct all officers and boards and committees of the Synod to faithfully and diligently discharge their duties to maintain their Synod's doctrinal standard. Even more specifically this resolution called on the Synodical officers "promptly to secure the retraction, because of the errors they contain, of the articles and essays, 'God is One' (*Lutheran Quarterly*, Aug., 1959), 'The Bible as Record, Witness and Medium' (North. Ill., April 1959), 'Revelation and Inspiration' (Western District, Oct. 1959), 'Resurrection of the Body and Immortality of the Soul' (*Seminarian*, March 1958) . . . and that, if such retractions are refused, the officers proceed without delay to apply the Synodical discipline prescribed in the by-laws."

Another resolution stated that the St. Louis faculty's recent statement on Scripture, "Form and Function of Scripture" is "not acceptable because of its lack of clarity and dubious expressions." Other resolutions condemned Communism, asked the Synod to sever all connections involving worship or joint religious work with the LWF, NLC, NCC and the WCC, requested that the RSV be not used in the liturgy, catechisms and Bible Histories.

Of particular interest was the Free Conference's treatment of the Fellowship Statement recently adopted by the St. Louis and Springfield Faculties. It was resoundingly rejected because it "is unsupported by Scripture," "disparages confessional-organizational forms of fellowship" and "in effect nullifies Synod's Constitution, Articles II (Confession), III-1 (Objects) and VI (Conditions of Membership) and eliminates a basic reason for the existence and continuance of a confessional synodical fellowship." The members of the Free Conference felt that this matter was so pressing at the present time that besides passing the usual resolution urging all to

present this memorial to their Synodical Convention in 1962, they instructed the officers of the Conference to transmit a copy of these resolutions to Pres. Behnken and to the president of the Synodical Conference, "immediately for presentation to its Convention in the next few days." While all were apparently agreed in their judgment of the new Fellowship Statement, a few questioned the advisability of a Free Conference of the Missouri Synod directly addressing the Synodical Conference. The majority, however, felt that presenting these resolutions directly to the Synodical Conference at the present time would strengthen and encourage the sister Synods of the Synodical Conference.

It is difficult to assess the effects of such a Free Conference. The participants were emphatic in stating that they had many brethren who felt as they did and would have been there had not the cost and lack of time hindered. We did hear one member of the Free Conference wonder aloud if it was "too little and too late." Others were more optimistic and called for a more or less permanent or continuing organization. All seemed pretty well agreed that the Year of Decision for the Lutheran Church - Missouri Synod would be 1962.

Prof. B. W. Teigen

The Lutheran Church-Missouri Synod

June 12, 1961

The Rev. Julian Anderson
10 South Mt. Prospect Road
Mt. Prospect, Illinois

Dear Brother Anderson:

You will recall that at the recent recessed meeting of the Synodical Conference, mention was made about a meeting with the NLC. There were those who held that we should not meet with them at this time. You will recall also that at the time I stated that if the brethren of the other constituent bodies of the Synodical Conference would meet with the NLC group with us, we would request them from opening the meeting with prayer. Furthermore, I stated that the meetings had been opened with prayer because we were certainly discussing matters of doctrine. At the first meeting, we discussed Article VII of the Augsburg Confession. At the second meeting, we discussed the significance of subscription to the Lutheran Confessions. Another meeting had been arranged prior to the meeting of the Synodical Conference in which we are to discuss the theology of cooperation.

Our committee feels that, since we have agreed on such a meeting, we cannot and should not now cancel the meeting.

It is possible, perhaps even probable, that matters will be brought to a head at the forth-coming meeting. The very topic indicates this.

The committee felt that we should inform you of this and ask you to view the matter in the light of the situation which I have just mentioned. Furthermore, we would want to assure you that we are not planning to sacrifice or compromise any truth of God's Word.

With kindest personal greetings,

Fraternally yours.
J. W. Behnken

Part II

REPORT AND RECOMMENDATIONS

I. BRIEF HISTORICAL SURVEY OF THE PAST YEAR

Your Doctrinal Committee had five formal meetings since the November recessed convention, plus three days for studying the report received from the Overseas Theologians in April. It had only a half day meeting with the rest of the Joint Doctrinal Committee of the Lutheran Synodical Conference in connection with the receipt of the Overseas Report. There were no meetings of the Joint Doctrinal Committee as such during the past year, which was due to our Synod's resolution of last June as well as to the Wisconsin Synod Committee's declaring an impasse in the doctrinal discussions in May of 1960. Your Committee's Report is as follows:

A. Re The 1955 Suspension Resolutions

We are not at this time ready to report on the assignment given us by the November Recessed Convention, "That the Permanent Doctrinal Committee be asked to review all factors and bring a recommendation to our next convention as to the Suspension Resolutions being lifted, retained, or changed" (Res. 6, p. 33).

But regardless of the decisions reached at this convention relative to our Synodical Conference relations, we still feel that in the interest of the truth such a study should be made. Your committee hopes that this study can be completed in time for presentation at the 1962 Synod Convention.

B. Re The Rev. Ude's Presentation

The recessed convention at Jerico last November resolved that the Rev. Ude's presentation be referred to the Doctrinal Committee for further study. Though the Rev. Ude withdrew from the Synod shortly after the November convention, your committee invited him to meet with it to discuss the matters touched upon in his remarks to that convention. Pastor Ude stated that he was not able or willing to accept that invitation, for the following reasons:

"1. because it is unnecessary. The ELS has already declared that the mimeographed presentation which I read at the Recessed Convention 'contains subjective judgments.' Your job is to give an 'answer' to those 'subjective judgments,' not only to me but to the whole ELS.

"2. because it would be a compromise on my part and would make me guilty of the same sin of which the ELS is guilty by its continued association with the Lutheran Church—Mo. Synod in the Synodical Conference. I have through the *Sentinel* and by this presentation which was turned over to the Doctrinal Committee given the ELS all the testimony I can give. Now all I can do for the ELS is to show that I am really convinced of what I have written. Were I now to meet with your committee I would thereby be giving the impression that I am either not quite certain or that I consider it a matter of debate which does not need to divide church fellowship. If I were to meet with your committee I could not only weaken my stand, I would be destroying it even as the ELS has destroyed its stand. Matthew 6:11.

"Since we are disagreed on this matter we shall not be able to walk together again, Amos 3:3, until the ELS either comes to my opinion or until your answer to my 'subjective judgments' based on Scripture and sound reason can convince me that I am wrong."

Upon receipt of this letter your committee did not feel called upon to pursue the matter further.

C. Re Synodical Conference Matters

Since 1956 the Synodical Conference has been working through joint meetings of the Doctrinal Committees of the individual synods to restore unity in its midst.

In 1960 we took the position, and the Synod concurred, that we could no longer participate in the joint doctrinal meetings which for a time had held great promise of success. We held that the Doctrinal Committee of the Missouri Synod had made our future participation impossible, and this in several ways:

1) By carrying on talks regarding co-operation in externals (which comes under the doctrine of Fellowship) with the National Lutheran Council before we in the Joint Doctrinal Committee meetings of the Synodical Conference had come to agreement on the issue. We held this to be a violation of the basis on which the committees had agreed to meet, viz., "That we declare our willingness without equivocation and evasion to come to grips with all the issues that have arisen between us." (Cf. p.3 of Minutes for the Joint Doctrinal Committee meeting in January, 1957).

2) By . . . "instances where representatives of the Missouri Synod join in prayers with Lutherans not in fellowship with them . . ." (Cf. 1960 Syn. Report, p. 41)

3) By the position taken in their presentation on **Fellowship Part II**, in which after stating the following principle regarding Church Fellowship: "On the basis of a confession which expresses a common, total submission of faith 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," they then proceeded to lay down applications not in conformity with this principle, as well as to fail to condemn clear violations of that principle.

The 1960 convention of the ELS resolved to present this matter to the 1960 convention of the Synodical Conference, and to ask them to judge our position, and if they found it right to plead with the Doctrinal Committee of the Missouri Synod to remove those obstacles in order that the discussions, once fruitful, might continue.

The 1960 Synodical Conference convention did receive a report from its floor committee on Doctrine, but there was insufficient time to discuss the matter on the floor and to act on the resolution. This was one of the reasons for the Synodical Conference convention resolving to hold a recessed meeting in May, 1961.

Our Synod, already in June, 1960, had resolved to hold a recessed convention in November, 1960, to act upon the answer of the Synodical Conference to our memorial (which consisted of your committee's report to our June convention). Since the Synodical Conference was to take action on our memorial at their recessed meeting in May, 1961, our Synod then voted to refer the matter of our continued membership in the Synodical Conference to our regular 1961 convention.

The answer which our Synod received from the Synodical Conference convention in May of this year is printed in Part I of this Report. Those who read the resolution of that convention with its many, many whereas's will note that it weaves in and out, so to speak, but finally asks our Synod to suspend the action indicated in our memorial, and the Missouri Synod to suspend the activities objected to in our memorial. It must be said that the discussion and action on our memorial was complicated at the Synodical Conference recessed convention by the fact that the Doctrinal Committee of the Missouri Synod had withdrawn its statement **Fellowship, Part II**, on which our memorial was based, after the August, 1960, Synodical Conference convention. It then presented a new **Fellowship, Part II** statement in November, 1960, which is the one printed in the

pamphlet "Four Statements on Fellowship presented by the constituent synods of the Synodical Conference for study and discussion," as well as in the Report of our recessed convention of last year. Our critique of this latter presentation is to be found in Part I of this Report. Suffice it to say here that in this presentation they omit the good principle to be found in the earlier one and retain the bad applications.

In looking back to the recessed convention of the Synodical Conference one has to say that it was a big step for the delegates, most of whom were from the Missouri Synod, to ask the Doctrinal Committee of the Missouri Synod to suspend such activities as meeting with the NLC, joining in prayers with Lutherans not in fellowship with them at meetings of Lutheran editors, professors' conference, Catechism Revision committee meetings, and the like. (Cf. 1960 Syn. Report, p. 41; 1960 Synodical Conference Proceedings, p. 47). In this particular matter we did get from the Synodical Conference what we requested. However, we must regretfully report the announced intention of Dr. Behnken and the Doctrinal Committee of the Missouri Synod to disregard that request of the Synodical Conference. (See the letter of June 12, 1961, from Dr. Behnken to the Rev. Julian Anderson in Part I of this Report.)

Mention must also be made in this brief survey of the past year of the fine work of the Overseas Brethren. Representatives of the overseas churches in confessional fellowship with the Synodical Conference have for two years taken part in theological conclaves held under the auspices of the Synodical Conference. This has been a very salutary thing, and not least in this that they have learned to understand us, as well as our position and problems, better. At the Synodical Conference convention in 1960 they were gravely concerned about the possible dissolution of the Conference and in an effort to be of service to us asked that they be permitted to make a study of the doctrine of Fellowship also and to present their work to all of us. This was done in the spring of 1961, and you will find their report printed in Part I of this Report, as well as our evaluation of it. Both merit your careful reading.

II. RECOMMENDATIONS TO THE CONVENTION

IN VIEW OF the position taken by the theological faculties and the Doctrinal Committee of the Missouri Synod on the doctrine of Fellowship as expressed in "**The Theology of Fellowship, Part II**," in which the all-important Scripture passages (e.g. Matt. 7:15-16, Romans 16:17-18, Titus 3:10) are all but ruled out so far as application today is concerned, and in which the principle is nowhere stated that church fellowship is exercised here on earth between Christians on the basis of their confession to the pure marks of the Church (means of grace—Word and Sacraments), as is stated in several ways in the presentations of the Overseas Brethren and the other synods of the Synodical Conference,

IN VIEW OF the presentation by the St. Louis Theological Faculty of the Missouri Synod: "A Statement on the Form and Function of the Holy Scriptures," excerpts of which appeared in the **Lutheran Witness**, April 4, 1961, which is, to say the least, extremely unclear, e.g., "The Scriptures express what God wants them to say and accomplish what God wants them to do. In this sense and in the fulfillment of this function they are inerrant, infallible, and wholly reliable," and in which there is found no clear-cut confession that the Holy Scriptures are, to quote the Brief Statement, "in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters, John 10, 35," all of which gives us great concern regarding the position of the seminary faculty towards Scripture,

IN VIEW OF the seeming lack of official synodical discipline within the Missouri Synod whereby the proponents of gross error publicly promulgated go publicly unrepudiated, (see **APPENDIX**)

IN VIEW OF the Missouri Synod's participation in the National Council of Churches of Christ (a thoroughly modernistic church organization) by virtue of the membership which Missouri's Board for Missions in North and South America holds in the Council's Division for Home Missions,

(We have been informed that the Missouri Synod Praesidium has requested its Board for Missions in North and South America to sever this connection with the National Council of Churches, but as of this date there is not information available that this request has been heeded.)

IN VIEW OF the announced intention of the Doctrinal Committee of the Missouri Synod to continue to meet with the NLC, thus rejecting the plea of the Synodical Conference,

IN VIEW OF the fact that we together with the other synods of the Synodical Conference have not been able to prevail upon the Missouri Synod to maintain and uphold a doctrine and practice in its midst that is in conformity with the orthodox confessional standards of the Synodical Conference, be it

1. **RESOLVED**, That the ELS declares: that as matters now stand, by its membership in the Synodical Conference it is not expressing and confessing a unity of spirit existing in the constituent synods, nor is it really giving aid and assistance toward the strengthening of faith and confession in the other synods, nor is it receiving aid and assistance toward strengthening its own faith and confession, nor is it able to contribute further toward promoting and preserving over against all disturbances that unity in doctrine and practice. (See Purposes of the Synodical Conference, in its Constitution)

IN VIEW OF the fact that the above resolution flows from a conviction that the Synodical Conference is no longer functioning according to the prime purposes stated in its Constitution, and its existence, as its membership is presently constituted, is no longer truthful, be it further

2. **RESOLVED**, That the ELS direct a memorial to the 1962 convention of the Synodical Conference to institute measures to dissolve the Synodical Conference.

IN VIEW OF the troubled waters in our own Synod, caused not merely by the legalism of many of those who already have withdrawn but also by genuine evangelical concern for our Synod's future welfare, a concern heightened by our Synod's experiences leading up to the Merger of 1917, it appears that our Synod can hardly stand a wait of many years for the question of the dissolution to be acted upon. Therefore be it further

3. **RESOLVED**, That in the event the 1962 convention of the Synodical Conference rejects our memorial to dissolve, the officers of our Synod are herewith authorized to present the withdrawal of our Synod from the Synodical Conference, unless something develops at the 1962 convention that in the judgment of the officers should be considered by the Synod before action is taken on said withdrawal.

III. FURTHER CONSIDERATIONS AND RECOMMENDATIONS

In making such far-reaching recommendations the following should be noted:

The State of the Church Conference

While there have been valiant contenders for the truth in the Missouri Synod during this entire controversy, a most interesting development arose in the past year, namely, The State of the Church Conference, in which four to five hundred pastors, teachers and lay people of the Missouri Synod met to discuss problems within their Synod and to seek to aid their Praesidium in restoring order and discipline. Our action at this time may not seem to give them the support they deserve, yet we humbly ask them to remember

the many years we have been carrying on the struggle, as well as the situation in our own Synod, as we wish them God-speed in their efforts to achieve what we have failed to achieve.

The Overseas Brethren

The Overseas Brethren have made earnest pleas that the Synodical Conference be preserved since it means so much to them in their battles for the truth—battles essentially the same as ours. They, too, will very likely regret our action, but we plead for their patience and understanding, even as we promise them ours as they are confronted with far-reaching confessional decisions.

The Wisconsin and Slovak Synods

We would make it clear that by our present resolutions we are **not** withdrawing the hand of fellowship from the Wisconsin and Slovak Synods. We have no quarrel with them. We do not insist that they take the same action as we now take. Eventually, of course, something will have to be done. We hope and pray for a return of Missouri to her old paths, thus reviving a strong, united Synodical Conference that stands as a solid rock in the world in confessing the truth. If this does not come to pass, we hope for a new conference, whatever its name, in which the Wisconsin Synod, the Slovak Synod, our Synod, as well as the many, many pastors, teachers and lay people of the Missouri Synod who do adhere to sound doctrine and practice may join together in a firm, joyful confession of faith before the world.

The Missions of the Synodical Conference

We stand ready to do all that we can, in every way we can, to support any pastors, teachers and congregations in the South or in Nigeria who wish to stand with us. In making this declaration we do not seek to agitate or cause divisions, but in the interest of the truth we feel compelled to state our willingness to help those who might wish to stand with us. Through the Synodical Conference we have come to know and admire many of these workers for their faithfulness to the Word and their consecration to the work.

Future Doctrinal Meetings

We owe both the Synodical Conference and its constituent synods a clear statement of what we feel must be done if we are to take part in any future discussions of doctrine with a view to restoring the Synodical Conference. We recommend the following position to our Synod:

A) All synods must promise to refrain from doctrinal discussions with any and all outside the Synodical Conference while we through discussions seek to restore unity in our midst. (E.g., no NLC, no ALC meetings)

B) The Missouri Synod must disavow the present position of its theological faculties and Doctrinal Committee as expressed in "**The Theology of Fellowship, Part II**," and reaffirm its historic position on fellowship. We feel this could be done by acceptance of the theses on Fellowship presented by the Overseas Brethren, especially theses 11 and 12: "The marks of the Church are all-decisive. Everything must be referred to them . . . In whatever way the fellowship created by Word and Sacraments shows itself, all visible manifestations of fellowship must be truthful and in accordance with the supreme demands of the marks of the Church . . ."

Because of Missouri's lack of effective discipline, which has caused no end of confusion in the Synodical Conference, we feel constrained to add that before meetings could be resumed, her practice would have to be brought into conformity with the above mentioned principles. We recognize the need for time in carrying out disciplinary action, but let there be immediate public repudiation of those who publicly promote error and we will not judge harshly regarding the time needed to carry out the discipline.

- We therefore **recommend** the following to our Synod for adoption:
4. **RESOLVED**, That the position as outlined in **A** and **B** above be considered the Synod's position in the matter of future doctrinal meetings in the Synodical Conference; and be it further
 5. **RESOLVED**, That this be regarded as our answer to, and rejection of, resolution III of the 1961 Synodical Conference convention on Doctrinal Matters, asking that the presentations of the four synods on Fellowship be held in abeyance, that a new approach and effort be made, and a Doctrinal Commission of the Synodical Conference be established, and be it finally
 6. **RESOLVED**, That copies of these resolutions be sent to the Synodical Conference officials and to the Presidents of the several or constituent synods of the Synodical Conference.

What of Our Own Synod?

We would close this report with a word of warning to our Synod. We would warn against pride. We have nothing of which to be proud. How much of the evil that has come to pass in the Synodical Conference is due to our lack of faithfulness, lack of prayer, and lack of Christian love? We would warn against a false sense of security. If any think that now we are free from all danger of error, let him remember that there will always be the devil, the world and the Old Adam to contend with, and we are fair game. That which plagues other church bodies today may well come to plague us tomorrow.

We would close this report with a word of comfort to our Synod. Deuteronomy 33:27, "The eternal God is thy refuge, and underneath are the everlasting arms . . ."

Respectfully submitted,
 T. A. Aaberg
 S. A. Ingebretson
 M. H. Otto
 O. E. Overn
 T. N. Teigen
 (ELS Doctrinal Com.)

MINORITY REPORT

(Note: The following is to be considered a minority report only as regards proposed resolution No. 3, of the Doctrinal Committee Report.)

Resolved, That in the event the 1962 convention of the Synodical Conference rejects our memorial to dissolve, or finds itself unable to decide the question without first referring it to the constituent synods for action, thus necessitating a wait until the 1966 Synodical Conference convention for an answer to our memorial, the officers of our Synod are herewith instructed to present the resignation of our Synod from the Synodical Conference to the 1962 convention of the Synodical Conference.

Whereas, the Missouri Synod meets in convention in 1962, and

Whereas, it is possible that action might be taken there which would change the present situation which calls forth our memorial to dissolve the Synodical Conference, be it

Resolved, That our Synod delay putting into effect its resolution regarding biennial conventions, thus permitting a convention of our Synod in 1962, and be it further

Resolved, That the officers of our Synod schedule our convention sometime between the 1962 conventions of the Missouri Synod and the Synodical Conference, thus giving our Synod, in convention assembled, the opportunity to evaluate the resolutions of the Missouri Synod convention before the fateful convention of the Synodical Conference.

T. A. Aaberg
 Member of the ELS
 Doctrinal Committee

APPENDIX

The following (as an appendix to the 3rd IN VIEW OF on p. 52 of this part of the Doctrinal Committee's report) are examples of cases where it would seem that public repudiation would be in order—

Dr. Martin H. Scharlemann

It is true that Dr. Scharlemann has said: "I have at all times insisted on the verbal and plenary inspiration of Scripture. In fact, I have tried to point out that it is impossible to uphold and retain an adequate view of the authority of the Bible without a dynamic doctrine of inspiration that applies to the Scriptures in all their parts. That is to say, I accept every word of Scripture as being fully inspired and therefore the Word of God."—**Lutheran Witness**, April 4, 1961, p. 20.

It is also true that he has never publicly retracted the following articles and essays:

"God is One," **Lutheran Quarterly**, August, 1959

"The Bible as Record, Witness, and Medium," No. III. Dist., April, 1959

"Revelation and Inspiration," **Western Dist.**, October, 1959

"The Inerrancy of Scripture," presented to the St. Louis faculty, February, 1958."

Here are a few sample quotations which show the need for retraction:

"God is One"

"The full consequences of this revelation, however, do not seem to have been drawn at once in terms of a recognition that this one God excluded all other deities . . . Most certainly David believed that other gods ruled outside the confines of Israel (I Sam. 26:19),"

"H. H. Rowley, therefore may be quite right in saying 'Moses was less than a monotheist but he was more than a henotheist.'"

"The Bible as Record, Witness and Medium"

"The time has come to insist that the word 'inerrancy' is inappropriately used of the Scriptures . . . As the case for revelation now stands, any use of the term is at best misleading."

"Strictly speaking and in a primary sense the Scriptures are not in themselves a revelation."

"Revelation and Inspiration"

"Now, it was a treacherous development that Lutheran theology, instead of developing a doctrine concerning Scripture and its inspiration from Luther's teaching, took over without criticism the ancient Greek view of inspiration, especially that of Augustine as presented by Calvin. In fact, Flacius made this the hallmark of orthodoxy. And so we see the giants of the period of orthodoxy fighting Roman Catholic theologians not with a Lutheran view of Scriptures but with Roman Catholic weapons. Small wonder they got backed into a corner in the matter of inspiration, finally resorting to the curious dodge that only the autographs were really inspired. This, by the way, is poor comfort; for we don't have the originals, not a single one. That kind of Scripture is simply non-existent."

"The Inerrancy of Scripture"

"In this paper I propose to defend the paradox that the Book of God's truth contains errors. What is more, I hope to show that by the proper resolution of this paradox we in fact magnify the truth that comes to us by divine revelation. What is set forth here is necessarily devoted to what is called 'the human side' of that revelation."

"... I want to direct myself to that sentence in the first paragraph of the Brief Statement which reads: 'Since the Holy Scriptures are the word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical and other secular matters. John 10:35.'

"I for one cannot bring myself to the point of believing that this sentence was explored in all of its dimensions before it was adopted. If it had been, I should think less of those who taught us than I want to. At the same time I entertain the hope that this sentence could not, in the wording quoted, pass this faculty today, or, if it did, that the terms 'truth,' 'error,' 'contradiction,' and 'historical' would receive some very careful and limiting definitions. For, as the statement reads, it is pure rationalization, built on the assumption that our Scriptures are, like the Book of Mormon, a gift that fell straight from heaven, when in fact, it is the book of the people of God, with all that such a statement implies. I have quoted this particular sentence from the Brief Statement because it rather accurately describes what actually passes for inerrancy in our circles."

Others Who Should be Publicly Repudiated

Among others who should be publicly repudiated by the Missouri Synod are **DR. JAROSLAV PELIKAN**, member of the Missouri Synod clergy, professor on the Federated Faculty of the University of Chicago Divinity School, (his book, **The Riddle of Roman Catholicism**, and "Essay Delivered at the Darwin Centennial"),

DR. MARTIN E. MARTY, pastor of the Missouri Synod, associate editor of the liberal **Christian Century**, (and his book, **A Short History of Christianity**),

DR. CARL H. KREKELER, professor at Valparaiso University, who in a book review (**Cresset**, March, 1960) brings "theological, pastoral, and scientific" objections to the Scripturally correct presentation of Dr. Paul A. Zimmermann and his co-authours in the book: **Darwin, Evolution and Creation**.

Respectfully submitted,
T. A. Aaberg
S. A. Ingebretson
M. H. Otto
O. E. Overn
T. N. Teigen
(ELS Doctrinal Com.)

MEMORIALS

To the Evangelical Lutheran Synod, in convention assembled:

I submit for action at this, our 1961 convention, the following resolution. It is my conviction that the enactment of this resolution is in full accord with the clear words of Scripture. Furthermore, it will serve to preserve our own congregations and people in the truths of God's Word in very troubled days. Finally, the enactment of this resolution constitutes a brotherly plea, according to God's own plan of procedure, to the Missouri Synod to rid itself of its unionism and unscriptural practices.

In order that it might be clear and easily understood, the resolution contains no "whereas" or "be it resolved." I have tried to avoid the technical structure of a formal resolution. Often such resolutions take it for granted that the average reader has a full grasp of the history involved, documents printed, and what various people have said.

This resolution was first read at our Jerico convention in November, 1960. It is submitted now with minor changes:

It is the will of our Lord Jesus Christ that His Christians should teach and live together in true unity. In spiritual matters, Christians should speak the same thing. There should be no divisions among them. They should be perfectly joined together in the same mind and in the same judgment. I Cor. 1, 10.

Such united, Scriptural teaching and practice - unmerited gifts of our gracious Lord - have been for many years the unique possession of the member synods of the Lutheran Synodical Conference. To maintain this unity has been the purpose of the Synodical Conference since its formation.

Our Evangelical Lutheran Synod has received measureless blessings through its association with the Missouri, Wisconsin and Slovak Synods in the Synodical Conference. We have been strengthened mightily by our dear brethren in these synods. For these blessings we are eternally grateful to our Lord.

In the last two decades, however, we have witnessed an alarming breakdown of our common oneness of belief and purpose. The resulting struggle in the Synodical Conference has brought distress of many kinds and countless heavy hearts. We have seen the Missouri Synod, in particular, move away from its position as the strong bulwark of conservative Lutheranism. We have watched in concern while liberalism has demanded and received recognition for itself in Missouri's seminaries, publications and public practice. Our once-strong sister synod has entered into unionistic negotiations and alliances contrary to her own BRIEF STATEMENT and explicit promises. Here and there courageous voices of her people have been raised in opposition. But often the offending actions have been permitted to stand.

In our concern for the Missouri Synod and for the cause for which we once stood united, we have both spoken and written. For years we have sent memorials, delegations and elected officers to give voice to our anxious feelings. We have written in tract, church paper and private letter.

Since we are quick to agree that we, too, are prone to human error, we confess that we, as a synod and as individuals, may not always have expressed our concern in the most charitable manner. Yet we assure our brethren that our appeals have arisen out of hearts filled with true Christian love toward those whose past fellowship we have valued highly.

Six years ago we officially suspended fellowship with the Missouri Synod. This was neither easy nor pleasant for us. While this strong action has been much misunderstood, again it was intended only as an evidence of our true concern for Missouri's welfare. We then wished earnestly to plead with our troubled sister, yet at the time it was our desire to avoid a final break if there was a possibility that our pleas might be heeded.

It is our judgment that, unhappily, conditions have not been bettered since 1955. The detailed history of our dealings with Missouri has been amply chronicled for those who wish to study it. It is enough to say that liberal-minded pastors, professors and officials continue to occupy their positions, often positions of considerable influence, within the Missouri Synod. Propaganda for joint work with erring Christians continues to be spread. Both the Missouri Synod, as such, and its officials have entered into unionistic situations, and these offences, contrary to the doctrine which we have learned, rather than being revoked, have been defended. Since both the Missouri Synod and our Evangelical Lutheran Synod continue to be members of the Synodical Conference, we find ourselves in an intolerable situation.

We are certain that a large segment of Missouri Synod people - whose number is known only to God - wishes to abide by "old Missouri" doctrine and practice, even as we do. It is our constant prayer that these same conservative Lutherans will yet rise up in

righteous protest and drive out all traces of liberalism from their midst.

In the meantime, we ourselves are faced with great difficulties. We find ourselves in the Synodical Conference. On the one hand we are joined with a Missouri Synod that has erred seriously from her former Scriptural position. On the other hand we are pressed by clear Bible passages that tell us what action we must take over toward those who persist in, or tolerate, erring ways. It is God Himself who binds us to separate from those who cause divisions and offences contrary to His Word. Romans 16, 17. This passage, among others, has been much abused through the years of this controversy. But our Lord has not yet removed it from the pages of His Holy Word. Until He does, we can do nothing but bow to it, though the world itself should fall in upon our heads.

We are convinced that this advice of our Lord, who in His grace has forgiven us and all men, is **not** and **cannot** be meant for the hurt or harm of anyone. It serves only to **protect** the one who must avoid.

In the case of those who must be avoided, this teaching of Scripture, when followed by concerned Christians, serves only as a most wholesome, though solemn, call to the erring ones to depart from their wrong paths and return to a faithful following of our Lord and His Word.

Ironic as it appears, we, trusting that it is for the **good** of all, now invoke this passage of Holy Scripture and peacefully but sadly withdraw our membership from the Synodical Conference. We commit our cause to Him who can solve the most perplexing of difficulties, our dear Savior, Jesus. Even as we take this action, our prayers rise up to the throne of our Triune God that, though the world and ignorant people may scoff, He will not fail to honor His Holy Word and bless and preserve those who wish to follow it.

We appeal to all in the Slovak Synod, Wisconsin Synod, and, especially, the Missouri Synod to look in Christian charity upon our action. In these last evil days, it is our fond hope that our former unity might one day be restored. While the Lutheran Church at large is in great turmoil, we on our part intend to labor, with the help of God the Holy Ghost, to keep alive the priceless heritage of confessional Lutheranism. With heartfelt urgency we call upon our fellow Christians in the synods of the Synodical Conference to speed the day when we may again join hands in outward fellowship.

Especially do we urge the Wisconsin and Slovak Synods, and eventually, we pray, a restored Missouri Synod itself, to join us in organizing a new counterpart of the present Synodical Conference. We shall make all due haste to end in an orderly way any commitments we might now have in the conduct of Synodical Conference business.

We declare our readiness to explore the possibility of fellowship relations with synods, congregations, or pastors which subscribe to the doctrinal position set down in the BRIEF STATEMENT of the Lutheran Church - Missouri Synod. It is understood that such synods, congregations, or pastors will agree with us in our stand and will testify with us against these present errors and unionistic practices.

In this day of Lutheran mergers and vast movements that sweep over entire church bodies, often to the surprise and confusion of ordinary Christians, we wish to hold high the banners of true confessional Lutheranism, of a verbally inspired, inerrant Bible, and of a justification pronounced by God upon all sinners but appropriated only by faith in Jesus Christ. Faith in this all-merciful Christ is our greatest gift. We wish nothing more than to be preserved in it. With God's help, we shall strive diligently to bring this faith, worked alone by the Holy Spirit, to many others.

In this faith we and our children may live joyfully and die safely. God keep us in His Word and faith for Jesus' sake.

Hugo J. Handberg

RE SUSPENSION RESOLUTIONS

WHEREAS, It has become apparent that the fundamental issue which disturbs our relations in the Synodical Conference is the question of the inerrancy and authority of the Scriptures, since the Lutheran Church-Missouri Synod has allowed proponents of the neo-orthodox views on Scripture to remain undisciplined in their positions as clergymen and professors of theology; and

WHEREAS, All Synods of the Synodical Conference, particularly the Lutheran Church-Missouri Synod, have taken their stand on the Brief Statement and have officially agreed on the Statement Concerning Scripture which was drawn up by the Joint Committee on Doctrinal Unity; and

WHEREAS, It has become imperative for the Evangelical Lutheran Synod to be assured that the Lutheran Church-Missouri Synod is determined to maintain the doctrinal unity expressed in these articles by disciplinary action as well as by precept; and

WHEREAS, The "Suspension Resolution" adopted by the Evangelical Lutheran Synod in 1955 has failed as an instrument for restoring unity and harmony among us, but has become an issue among us so beclouded that serves more to confuse than to clarify;

THEREFORE BE IT RESOLVED TO REQUEST OF THE EVANGELICAL LUTHERAN SYNOD

1. - That the Evangelical Lutheran Synod now rescind the Suspension of 1955 so that a new approach might be made toward attaining the desired goal of unity and union with all true confessing Lutherans here and abroad;

2. - That the Evangelical Lutheran Synod state specifically it recognizes no fellowship with those who advocate and defend views on the Holy Word of God of the Old Testament and The New Testament which are in conflict with the Brief Statement and the Statement on Scripture drawn up by the Joint Committee on Doctrinal Unity, adopted by the E. L. S. in 1960;

3. - That the Evangelical Lutheran Synod inform the Synodical Conference that it stands categorically on the position concerning Scripture set forth in the Brief Statement and in the Statement on Scripture drawn up by the Joint Committee on Doctrinal Unity, and therefore affiliation with the Synodical Conference can continue only if the Lutheran Church-Missouri Synod and all member synods of the Synodical Conference make undeviating application of this doctrinal principle in all dealings with pastors, professors, teachers and doctrinal committees;

4. - That the Evangelical Lutheran Synod honor its obligations to the Synodical Conference until after the 1962 Convention of the Lutheran Church-Missouri Synod, after which date it will reevaluate its position and affiliation;

5. - That The Evangelical Lutheran Synod's Committee on Doctrinal Unity be instructed to meet with the Committees on Doctrinal Unity from the other Synods of the Synodical Conference if it is agreed the purpose shall be to find ways and means by which this principle on Scripture can best be expressed and upheld in this day of modern apostasy and infamous neo-orthodoxy.

Adopted at Voters Meeting of Parkland Evangelical Lutheran Congregation, July 10, 1961.

James R. Langseth, Sr., President
Lloyd O. Nord, Secretary
H. A. Theiste, Pastor.

August 22, 1961

WHEREAS, the Word of God forbids the sin of unionism as practiced in the National Council of Churches (formal worship without agreement in spiritual matters);

AND WHEREAS the Missouri Synod through its Mission Board is officially in fellowship with the National Council of Churches;

AND WHEREAS this fellowship of our fellow-synod with the National Council of Churches puts us in a similar position of the sin of unionism;

BE IT RESOLVED that our Synod in convention assembled in the year of our Lord 1961 disavow all official fellowship with the Missouri Synod, resigning from Synodical Conference membership but giving full encouragement and assistance to those pastors, congregations, or remnants in the Missouri Synod who stand in *statu confessionis* or who actually sever their relationship with such a unionistic entanglement.

The Rev. Norman B. Harstad

August 20, 1961

Evangelical Lutheran Synod
44th Convention
Mankato, Minnesota

The Bible Lutheran Church of Rochester in a special meeting held on August 20, 1961 voted to reaffirm the Memorial submitted to the Jerico convention, recorded on page 31, Recessed Convention of the ELS, 1960.

The Rev. George Schweikert

Action of the Synod:

I.

WHEREAS, *The position taken by the theological faculties and the Doctrinal Committee of the Lutheran Church-Missouri Synod on the doctrine of Fellowship, as expressed in "The Theology of Fellowship, Part II," all but rules out the application of Matt. 7, 15-16; Romans 16, 17-18; Titus 3, 10; etc. so far as the church today is concerned, and fails to state clearly the principle that Church fellowship is exercised here on earth between Christians on the basis of their confession to the pure marks of the Church (means of grace—Word and Sacraments), as is stated in several ways in the presentations of the Overseas Brethren and the other synods of the Synodical Conference;*

WHEREAS, *The presentation of the theological faculty of Concordia Seminary, St. Louis, "A Statement on the Form and Function of the Holy Scriptures," excerpts of which appeared in the Lutheran Witness, April 4, 1961, ("The Scriptures express what God wants them to say and accomplish what God wants them to do. In this sense and in the fulfillment of this function they are inerrant, infallible, and wholly reliable") is, to say the least, extremely unclear and does not include a clearcut confession of the fact that the Holy Scriptures are, to quote the Brief Statement, "in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters, John 10, 35," which presentation gives us great concern regarding the position of that seminary faculty towards Scripture;*

WHEREAS, *Despite the fact that we have been informed that official Synodical discipline is being practiced within the Lutheran*

Church-Missouri Synod, nevertheless gross error publicly promulgated goes publicly unrepudiated, I Tim. 5, 17-20;

(See Appendix of the Doctrinal Committee Report, p. 56 ff.)

WHEREAS, It is the announced intention of the Doctrinal Committee of the Lutheran Church-Missouri Synod to meet again with the National Lutheran Council, thus rejecting the plea of the Lutheran Synodical Conference; be it

1. RESOLVED, That with deep sorrow we, on the basis of Romans 16, 17, reaffirm our act of suspension of fellowship relations with the Lutheran Church-Missouri Synod, which to us, as to our brethren of the Wisconsin Evangelical Lutheran Synod, means "terminate," and also with them entertains the hope that conditions might some day warrant the re-establishment of fellowship. . . .

(The Rev. H. A. Theiste records his negative vote as follows: "My reason for the negative vote is the fact that the 'Whereas's' of Resolution 1 represent neither the true reason for our suspension and withdrawal, nor are they honest and realistic. Therefore, while I can go along with the action as things now stand, I cannot with a good conscience defend the reasons given.")

II.

WHEREAS, The fact that we together with the other synods of the Lutheran Synodical Conference have not been able to prevail upon the Lutheran Church-Missouri Synod to maintain and uphold a doctrine and practice in its midst that is in conformity with the orthodox confessional standards of the Lutheran Synodical Conference;

WHEREAS, The Wisconsin Evangelical Lutheran Synod also has suspended fellowship with the Lutheran Church-Missouri Synod; be it further

2. RESOLVED, That the Evangelical Lutheran Synod declare that, as matters now stand, by its membership in the Lutheran Synodical Conference, it is not expressing and confessing a unity of spirit existing among the constituent synods.

III.

WHEREAS, It is evident that the Lutheran Synodical Conference is no longer functioning according to the prime purposes stated in its Constitution, and its existence, as its membership is presently constituted, is no longer truthful; be it

3. RESOLVED, That the Evangelical Lutheran Synod direct a memorial to the 1962 convention of the Lutheran Synodical Conference to institute measures to dissolve the Lutheran Synodical Conference; and be it further

4. RESOLVED, That we are ready to continue our support of the joint projects carried on by the Lutheran Synodical Conference and by groups within the Lutheran Synodical Conference until we can adjust to the new conditions brought about by this present action.

IV.

WHEREAS, Conditions in the Lutheran Synodical Conference are such as to have made the action defined above necessary; and

WHEREAS, The official representatives of our Synod may be asked to take part in meetings of the Lutheran Synodical Conference during the interim; therefore be it

5. RESOLVED, That it is understood that the official representatives from our Synod do not meet in a fellowship framework in Lutheran Synodical Conference meetings where the Lutheran Church-Missouri Synod participates.

V.

WHEREAS, It is our fervent prayer that the 1962 convention of the Lutheran Church-Missouri Synod will do something to change the situation which has prompted the above resolutions; be it

6. RESOLVED, That the officers of the Synod be instructed to schedule our 1962 convention during the time between the convention of the Lutheran Church-Missouri Synod and that of the Lutheran Synodical Conference; and be it further

7. RESOLVED, That our Synod send observers to the next convention of the Lutheran Church-Missouri Synod.

VI.

WHEREAS, We realize that there are many among those with whom we have had fellowship who stand with us in doctrine; and

WHEREAS, Our present action of terminating fellowship relations may be misunderstood by some; therefore be it

8. RESOLVED, That our resolutions do not pertain to or affect the fellowship relations that have heretofore existed between our Synod and the Synod of Evangelical Lutheran Churches (Slovak), the Wisconsin Evangelical Lutheran Synod, the National Evangelical Lutheran Church (Finnish), and the brethren from overseas who have all along been regarded as affiliated with us; and be it further

9. RESOLVED, That we in addition invite such others as agree with us to identify themselves with us in supporting our Scriptural position.

VII.

10. BE IT RESOLVED, That these resolutions be regarded as our answer to, and rejection of, resolution III of the 1961 Lutheran Synodical Conference recessed convention on Doctrinal Matters, asking that the presentations of the four synods on Fellowship be held in abeyance, that a new approach and effort be made, and a Doctrinal Commission of the Lutheran Synodical Conference be established.

VIII.

11. BE IT RESOLVED, That copies of these resolutions be sent to the Lutheran Synodical Conference officials and to the presidents of the constituent synods of the Lutheran Synodical Conference.

IX.

WHEREAS, Various memorials from individuals and groups within the Synod have been addressed to this convention relative to these matters; be it

12. RESOLVED, That the resolutions adopted above shall be the Synod's answer to them all.

REPORT OF THE BOARD OF MISSIONS

The Board of Missions of the ELS wishes to make the following report to the 1961 convention of the Synod. The following congregations have been carrying on their work with help from the Synod's mission funds during a part or all of the year.

ASCENSION, EAU CLAIRE, WIS.: At present this congregation is not receiving subsidy from the Synod. In October of last year the former pastor of the congregation (Pastor Keith Olmanson) and a number of the members withdrew from the congregation because they objected to our synod's intersynodical policy and to the congregation's desire to be identified with that policy. The congregation then asked Pastor Luther Vangen, with the permission of Concordia congregation, Eau Claire, of which congregation Pastor Vangen is the permanent pastor, to serve as its pastor. This arrangement is in force at the present time, and the work is progressing nicely. When conditions permit, no doubt Ascension will again have its own full-time pastor.

BETHLEHEM, ELLSWORTH, MINN.: On Easter Sunday of this year this congregation ceased to be a part of the Synod's mission program, since on that day the former pastor, the Rev. H. L. Bremer, delivered his farewell sermon. Since that time the work in the congregation is being done by the Rev. Paul Petersen of Luverne. Because of Pastor Petersen's previous commitments at Luverne and Jasper, this arrangement is by no means ideal but was accepted as the only one available at present.

CENTRAL HEIGHTS, MASON CITY, IOWA: This congregation is showing excellent growth and is certainly a place, where men and means available, where our Synod should, together with the congregation, place a full-time pastor. At present it is being served from Thornton, Iowa, by the Rev. John Moldstad.

CROSS LAKE AND MT. OLIVE (TRAIL), MINN.: The Rev. Norman Madson serves these two congregations, which during the past year have made a substantial decrease in their subsidy request. Pastor Madson also serves the Clearwater congregation near Plummer, Minn., and during the past year he has accepted also the ministry of a fourth congregation, the Grygla congregation, about forty miles from the Canadian border; this congregation is not a member of the Synod but sought its pastor from within our Synod.

HIAWATHA, MINNEAPOLIS, MINN.: Pastor T. N. Teigen is pastor of this congregation, which continues to do a great deal of mission work in the area of south Minneapolis.

HOLTON, HOLTON, MICH.: In February of this year the pastor of this congregation, the Rev. M. O. Dale, passed away. Since that time the congregation, while it again prepares to call its own permanent pastor, is being served by the Rev. Daniel Habeck, Wisconsin Synod pastor at Muskegon Heights, Michigan. The congregation is at present receiving no subsidy from the Synod.

INDIAN LANDING, ROCHESTER, NEW YORK: During the month of May the former pastor of this congregation, the Rev. Paul Anderson, moved to Lime Creek and Lake Mills, Iowa, where he had accepted a new charge. With his moving, Indian Landing's request for subsidy came to an end. The new pastor, the Rev. Geo. Schweikert, started work there at the beginning of June. The board commends the Indian Landing congregation for its zeal in taking up the work alone.

LAKEWOOD, TACOMA, WASH.: Since last summer this congregation has been served by the Rev. Stanley Holt. At the time that this report is being written (early July), the board expects to add to this report regarding Lakewood at the time of the convention.

OUR SAVIOR'S, AMHERST JUNCTION, WISC.: Since the departure of the former pastor for a new charge, this congregation has not had a resident pastor; instead, it has been served by the Rev. G. A. R. Gullixson of Cottage Grove, Wisconsin, and is at the present time not receiving synodical subsidy.

RIVER HEIGHTS, EAST GRAND FORKS, MINN.: In the middle of May of this year the Rev. Geo. Schweikert ceased his pastorate at this place in order to accept his new charge at Rochester, New York. Since that time the congregation has been served by the Rev. Juul Madson, pastor at Mayville, North Dakota; this arrangement is regarded as temporary by both the congregation and the board. During this time the greatly reduced subsidy of \$100 per month is being given the congregation.

ST. TIMOTHY, LOMBARD, ILL.: The Rev. Robt. Moldstad is pastor of this congregation, which continues to show steady growth. This year a nursery school is being added to the congregation's program.

GRACE, MADISON, WIS.: This newest of our Synod's missions has begun the building of the first unit of its church structure; by the time of the convention this work should have progressed quite far, since it is planned that the structure will be completed this fall or early winter. The Rev. Wilhelm Petersen is pastor of the congregation; he resides in a home purchased by the Synod, a home well-situated with regard to the church site. The work is progressing well, services being held in the West Side Business Men's Club of Madison. We anticipate that, under God, the new church building will greatly enhance the work being done there in our new mission field.

Our board must report, both with joy and regret, that many promising mission fields are open to us - joy because of the opportunity to work in the Lord's vineyard, and regret because of our inability to find the men and the means for doing the work. We earnestly ask all our people to keep our Synod's mission program in mind, both as to prayers and as to gifts. The work which we can do in the mission field, as a Synod, is not finished by any means.

In this connection, the people of our Synod will not be able to appreciate or understand our Synod's mission work unless they, at the same time, appreciate and understand the peculiar position in which our Synod finds itself with respect to mission work, as well as other phases of our church's work. In a sense, we are hemmed in by our Scripturally founded doctrinal position and by our lack of means. We will be tempted, as others are, to solve our mission problems by going to one of two possible extremes. We can, as some seem ready to do, abandon our mission responsibilities, at least for the time being; we can, as some seem ready to do, even make things comfortable for our Old Adam by saying that it is sinful to give and work for missions now, since we are working amid doctrinal crises. We can retreat into ourselves and our own natural laziness and cease making any vigorous efforts on behalf of missions, and we can justify, or appear to justify, our inaction on the basis of concern over pure doctrine. - Or we can take the other extreme course and, at least to some extent, seem to overcome the limitations of our small resources by preaching some-

thing more than or something less than the pure doctrine. We could make progress at the expense of principle, and we could justify, or appear to justify, our procedure on the basis of a love of souls.

But neither of these extremes will do, for each one of them is based on a rejection of at least one of Jesus' commands to us. In the case of the first, Jesus' words, "Make disciples of all the nations," are being forgotten; in the case of the second, Jesus' words, "Teaching them to observe all things, whatsoever I have commanded you," are being forgotten. It is our mission as a synod faithfully to preserve the truth which God has given us and faithfully to serve as His stewards in carrying that truth to others. - To that end, **we request this convention** to adopt suitable resolutions which will:

a) Urge all synodical committees, all congregations, and all pastors to make plain the real connection between our doctrinal position and our missionary endeavors so that the understanding of one will lend emphasis and meaning to the other;

b) Urge all congregations and pastors to remember the peculiarities of our position in mission work, urge them to extend themselves, and thus, perhaps, give and work to a degree which is beyond the normal expectation.

We wish to report that we have begun to institute a health insurance program for the pastors in our mission congregations, offering to pay half (up to \$100) of the premium each year, the parish being asked to provide the other half, or in case that is not done, the pastor himself paying the remainder, should he desire to do so.

Above all, we ask the convention to remember with faith the words of Jesus that the "fields are white unto the harvest." May He, Who has brought us to faith in Himself, fill us with love and zeal so that we may be His ready tools to bring others to Him.

S. A. Dorr, Executive Secretary

CONVENTION HELD AT MILWAUKEE, May 17-19, 1961 REPORT FROM THE SYNODICAL CONFERENCE

Re: Transferring ownership of the Alabama Lutheran Academy and College at Selma, Alabama, to the Lutheran Church - Missouri Synod.

WHEREAS, The Synodical Conference at its convention of 1946 has given the responsibility for mission work among negroes in North America to the respective districts of its constituent synods in which such missions are located; and

WHEREAS, The Southern District of The Lutheran Church - Missouri Synod has declared its willingness to assume the responsibility of the negro mission work in our southern field, which is the only area in our country not already administered by the districts of The Lutheran Church - Missouri Synod; and

WHEREAS, When this arrangement has been completed, The Synodical Conference will no longer have jurisdiction of negro mission work in North America; and

WHEREAS, The Board of Directors of The Lutheran Church - Missouri Synod, in its meeting of January 13, 1961, has declared itself "ready to assume all financial responsibility and has agreed to reimburse the constituent synods of the Synodical Conference for their proportionate share of the appraised value of all properties in question," after a competent and independent appraisal of the existing land and improvements at Selma has been made, and on the basis of the past contributions of all the participating synods to the capital cost of said property; and

WHEREAS, The Board of Directors of The Lutheran Church - Missouri Synod petitioned its Praesidium to negotiate an agreement with the officers of the Synodical Conference to make this matter an order of business at the recessed convention of the Synodical Conference to be held in May of 1961, which has now been done; and

WHEREAS, The Board for Ministerial and Teacher Education, newly created by resolution of the Synodical Conference convention of 1960, is in favor of the ultimate transfer of the institution at Selma to The Lutheran Church - Missouri Synod (though by resolution to the Board of Directors of The Lutheran Church - Missouri Synod it recommends this be made an official item on the agenda of the 1962 Convention of The Synodical Conference and that the action of transferring the Selma Institution should await the time when the Southern District of The Lutheran Church - Missouri Synod shall have taken on the responsibility for negro mission work in the southern field); and

WHEREAS, Finally, the task of training workers for negro mission work in North America should be carried forward with all possible vigor by placing this institution under the complete control of The Lutheran Church - Missouri Synod; therefore be it

RESOLVED, That the Synodical Conference accept the offer of The Lutheran Church - Missouri Synod through its Board of Directors and that it instruct its trustees to meet with the trustees of the Lutheran Church - Missouri Synod to transfer the ownership of Alabama Lutheran Academy and College at Selma to The Lutheran Church - Missouri Synod (cf. par. 4); and be it further

RESOLVED, That the constituent synods of the Synodical Conference be urged at their next regular conventions to take appropriate action to effect the transfer of the property at Selma to The Lutheran Church - Missouri Synod.

SYNODICAL CONFERENCE MISSIONS

I. Africa

This year our mission in Nigeria rounded out a quarter of a century of blessed history. On March 23 a thanksgiving service was held at Obot Idim. The memorial chapel could not yet be dedicated due to delay in construction. Gifts for this chapel are being solicited from all congregations and societies in the Synodical Conference. On March 25 a jubilee service was held at Afaha. Dr. William Schweppe, the pioneer missionary, addressed a congregation of 2000.

Work in the Ogoja Province is progressing despite serious opposition and a shortage of workers. A chapel is about to be built and a clinic or small hospital is planned.

The work in Ghana is presently in the hands of a lay worker and his wife, but an experienced American missionary will soon settle there.

The following statistics reveal some of the progress of the Gospel in Nigeria. There are 33,433 baptized members and 13,645 communicants, who communed at an average of nearly five times during the year. Baptisms in 1960: 2,472 children and 847 adults. Confirmed: 489 children, and 1,611 adults. There are 194 churches and 33 preaching places, 87 primary schools with 18,232 pupils and 636 teachers. There are seven post-primary schools with 525 students and a national staff of 27, plus 12 Americans (4 part-time). The missionary staff consists of 18 national pastors, 18 American missionaries, 7 American teachers, 9 American medical workers, 2 American lay-workers.

The proposed budget for 1961-62 for Nigeria and Ghana is \$372,500 for operation and \$91,200 for capital investments. Our Synod's share is 0.53%.

II. Domestic

The status of the domestic missions is unsettled. According to the 1946 resolution of the Synodical Conference, the Southern District of the Missouri Synod plans to take over supervision and support of the Negro work in Alabama, Louisiana and Upper Florida. Officials of that District have set January 1, 1962 as the target date. If that materializes, it will end Negro Missions by the Synodical Conference.

Immanuel Lutheran College, Greensboro, N. C., was closed May 28, after having served as a training school for Negro workers in our church for 56 years. The property is for sale.

Alabama Lutheran Academy and college, Selma, Ala., is still in its old quarters. Plans are being studied to enlarge the facilities on the present campus temporarily. The Board of Directors of the Missouri Synod has offered to buy this school. It may be that a theological department will be added in Selma. Action on this offer to purchase should be taken at this Convention.

The proposed budget for Domestic Missions is \$103,600 for operation and \$156,000 for capital investments. The operation budget includes administration (\$27,500), board meetings (\$3,700) doctrinal and special committees (\$2,000) "Missionary Lutheran" (\$1500), insurance reserve fund (\$5000).

The total proposed budget for Africa and Domestic Missions is \$723,000, of which our Synod's share is \$3,834.

In view of the possibility that the Domestic Missions may soon pass out of the administration of the Lutheran Missionary Board of the Synodical Conference, we recommend that our Synod discontinue to contribute to any capital investments in that field, but continue to support operations until the Southern District has taken over the work.

Since it therefore seems that our Synod will in the foreseeable future not engage in Negro Mission work, we suggest that the Synod consider starting Negro missions of its own in areas of large concentrations of Negroes. In all of the state of Mississippi, there is but one Negro Lutheran Church, which graphically illustrates the needs and opportunities.

For an inspirational over-view of the work in Africa, a book entitled "The Juju Gods in West Africa" by Mr. Lynn Haitz has recently been released from Concordia Publishing House for \$1.00. Available at our Lutheran Synod Book Company.

G. A. R. Gullixson

Action of the Synod:

WHEREAS, Our review of the report of the Mission Board concerning the work on the mission fields reveals the dire need of men and money, therefore be it

1 a. RESOLVED, That we plead with parents, pastors, and congregations and their societies, to encourage young men to enter the work of the ministry, and, where possible, to help them financially, and be it further,

b. RESOLVED, That we recommend that the Home Mission Board, Youth Board, Lutheran Youth Association, the Seminary, and the Laymen's Organization publicize the need for pastors and endeavor to create an interest and desire among young men for the work of the ministry.

WHEREAS, The Mission Board is constituted to serve in the matter of surveying locations for our new missions, and for establishing new churches in the best possible manner, therefore be it

2. a. *RESOLVED*, That the Mission Board make its services and experience available in any initial church census of a given area or in any initial planning for the purpose of establishing a new mission. And be it further

b. *RESOLVED*, That in any case where subsidy or loans are desired from the Synod for the purposes of mission work, local groups, churches or individuals shall make final decisions only in full cooperation with the Mission Board.

WHEREAS, The Synodical Conference has accepted the offer of the Lutheran Church-Missouri Synod to take over the ownership of the Alabama Lutheran Academy and College at Selma, Alabama, therefore be it

3. *RESOLVED*, That the Synod authorize the transfer of our interests in the Alabama Lutheran Academy and College at Selma, Alabama from the Lutheran Synodical Conference to the Lutheran Church-Missouri Synod.

WHEREAS, The avenue of our work among the colored people may come to an end, and

WHEREAS, It is reported that there is need for more work among the colored people, and

WHEREAS, It is necessary for the well being of our Synod that we be alert to the great commission of our Savior to go and make disciples of all nations, therefore be it

4. *RESOLVED*, That the convention authorize the Mission Board to explore the possibility of mission work among the colored people together with those who are in Christian fellowship with us.

WHEREAS, Our Savior has taught us to serve humbly in the great work of missions, and

WHEREAS, The possession of the full truth of God's Word should be an incentive towards greater mission activity, therefore be it

5. *RESOLVED*, That this fact be kept before our people by means of Mission Festival sermons, soul winning campaigns, and by all useful evangelical means.

WHEREAS, The material resources of our Synod are small, and

WHEREAS, This requires greater cooperation in order to accomplish our aims in mission work, **therefore be it**

6. *RESOLVED*, That we urge all pastors, congregations and individuals to work hand in hand for the advancement of His Kingdom.

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

Dear Brethren:

Once again we submit to you a report of the activities of Bethany Lutheran College and Seminary. We trust that through this report and through the discussions which will come from the report, you will be able to better understand the functioning of your institution of higher learning. The report covers the period from July 1, 1960 to June 30, 1961.

The Board of Regents

The Board of Regents was composed of the following members during the past year: The Rev. Theodore Aaberg, the Rev. Julian G. Anderson (chairman), Mr. Nels D. Faugstad, Mr. Howard Hougan, Mr. Lenwick Hoyord, the Rev. George Orvick, the Rev. Paul Petersen, the Rev. Luther Vangen (secretary), and Mr. Ellsworth Zahl. The advisory members were: President B. W. Teigen, the Rev. Milton E. Tweit, and the Rev. Sophus E. Lee. Meetings were held on August 8 and 9, October 26 and 27, February 6 and 7, May 8 and 9, and June 1.

Faculty

Our faculty members for this year were as follows: Miss Mary Almjeld (piano); Miss Ella Anderson (librarian); Mr. John Anderson (instrumental music); Miss Sophia Anderson (treasurer); Miss Edna Busekist (English, home economics); Mr. C. U. Faye (theological librarian); Mrs. Ruth Faye (organ); Mr. N. S. Holte (registrar, dean of students, high school principal, psychology, history); Mr. R. E. Honsey (religion, modern languages, social studies); Mr. Stanley Ingebretson (business manager); Mr. Calvin Johnson (chemistry, physics); Mr. Iver C. Johnson (biology, education, religion, choir); Miss Mildred C. Larson (nurse, dean of women); Mr. Sigurd K. Lee (dormitory counselor, education, English); Mr. George O. Lillegard (seminary); Mr. Marvin Meyer (mathematics); Mr. Calvin Minke (business education); Mrs. Marlene Minke (business education); Mr. Dwain P. Mintz (physical education, health); Mrs. Elisabeth Olsen (education, practice teaching); Mr. Milton H. Otto (German, religion, seminary); the Rev. Joseph Petersen (seminary); Mr. Glenn E. Reichwald (social studies, Greek, religion); Mr. B. W. Teigen (president, English, religion); Miss Eleanor Wilson (Latin, English).

At the opening service last fall, September 6th, President M. E. Tweit, of the Evangelical Lutheran Synod, installed Mr. Sigurd Lee as a member of the faculty, serving in the areas of counselor, education and English. He also installed Mr. Marvin Meyer in the mathematics and science departments. On September 20, 1960, at the opening of the Seminary, the Rev. Paul Petersen, a member of the Board of Regents, of Luverne, Minnesota, representing President Tweit, installed the Rev. Joseph Petersen, St. Peter, Minnesota, as instructor in the Seminary for the 1960-61 school year.

The Board, with regret, accepted the resignation of Miss Eleanor Wilson from the departments of English and Latin. Miss Wilson had been a faithful instructor on the Bethany faculty for ten years. At the present time no replacement has been found for the position which she vacated.

Students

The enrollment statistics for the 1960-61 school year are as follows:

HIGH SCHOOL: Grade 9 - 11; Grade 10 - 16; Grade 11 - 15; Grade 12 - 26; total - 68.

JUNIOR COLLEGE: Grade 13 - 47; Grade 14 - 42; Third-Year Teacher Training - 1; Special - 5; total - 95.

SEMINARY: 1st year - 2; 2nd year - 2; Special - 1; total - 5.

TOTAL HIGH SCHOOL, JUNIOR COLLEGE and SEMINARY: 168

It is to be noted that our high school attendance continues to drop, but every indication is that our college attendance will go up. As an inducement for the members of our Synod to send their students to a Lutheran high school, the Board of Regents has this year inaugurated the "cumulative credit plan" (See current catalog, p. 28). This plan provides that for every year the student attends Bethany Lutheran High School he will receive a \$50 credit towards the cost of his college education at Bethany Lutheran College. Half of this credit will be applied to tuition and half to board and room, and one-half of the total credit can be used for the first year of college and the other half for the second year of college.

Our Savior has watched over our school throughout the past year. He has given us a quiet year, given to work and growth. The health of the students and faculty members has been uniformly good. Our students have shown a great interest, together with the faculty, in promoting the cause of Christian education here at Bethany. This interest has especially manifested itself in cooperating with the Lutheran Youth Association of our Synod in sponsoring "Bethany Nights" in the various congregations. We trust that the good seed which they have sown will bring forth abundant fruit.

Finances

When the Synod convenes we shall have in the hands of the delegates the financial report for the year, as presented by Mr. Todd Paulus, C.P.A.

In general we can say that we have been running hard to keep up with inflation, and the race is still on. We acknowledge with gratitude the generous subsidy from the Synod and other gifts given directly to the College. It has become necessary, however, to increase slightly the costs charged to the students. We acknowledge with thanks the bequests, some of them very generous, that have come to the College and Synod in the interest of higher education during the past year. This is one area in which we all could do well to bring the needs of our institution of higher learning. Private schools, of course, have no access to tax monies, but the government has provided that generous gifts may be given to private institutions. The Synod could well recommend to all its constituents that those whom the Lord has blessed with material gifts can remember the school in wills and bequests.

The Seminary

The Board of Regents, together with the seminary faculty, have devoted a great deal of time to the study of our Seminary. At the present time we have only five students in the Seminary, but we are happy to report that there are many fine young men who have entered upon their pre-theological studies and in a year or two will be entering the seminary.

The Board of Regents has called Dr. Siegbert Becker of River Forest, Illinois, to teach Exegetical and Historical Theology. It is our hope and prayer that God will guide him to accept this call.

As we look to the future of our dear Bethany and see the rising tide of secularism and materialism engulfing our country, we feel that it is most important for all our fellow Christians to be alerted to this insidious influence as it manifests itself in our American life. Hence, in our oral presentation of higher education before our Synod Convention, it is the plan of the members of the Board of Regents and the president of the College to examine and set forth not only the particular philosophic and moral dangers confronting us but also to hold forth the antidote, which is the everlasting Gospel of Jesus Christ. Perhaps as never before the rank and file of our Synod need to heed Paul's words of warning: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Colossians 2, 8)

B. W. Teigen, Pres.

Resolution Proposing Amendment to the Articles of Incorporation of Bethany Lutheran College and Seminary, Inc.

WHEREAS, It appears desirable that membership meetings of this corporation be held biennially instead of annually, and,

WHEREAS, It further appears in the best interests of the corporation that the Board of Regents be elected for terms of six (6) years rather than three (3) years,

BE IT RESOLVED, That the following statement to the Articles of the corporation be proposed to the membership for adoption at the 1961 annual meeting of the corporation:

Amend Article VI of the Articles of Incorporation by deleting from the fourth (4th) paragraph thereof the words "Thereafter Regents shall be elected for three-year terms," and substituting therefor the following language, "Thereafter the number of Regents, and the term for which they shall be elected and serve, shall be determined by the By-Laws of the corporation."

Proposed Amendments to the By-Laws of Bethany Lutheran College and Seminary, Inc.

WHEREAS, It appears desirable that membership meetings of this corporation be held biennially instead of annually, and,

WHEREAS, It further appears in the best interests of the corporation that the Board of Regents be elected for terms of six (6) years rather than three (3) years,

BE IT RESOLVED, That the following amendments to the By-Laws of the corporation be proposed to the membership for adoption at the 1961 annual meeting of the corporation:

1. Amend the first (1st) paragraph of Article I of the By-Laws by striking out the first (1st) sentence thereof and substituting therefor the following language: "The corporation shall hold biennial meetings in even numbered years beginning in 1962 at such time and place as the Evangelical Lutheran Synod, a Minnesota corporation, holds its membership meeting."

2. Amend Article II of the By-Laws by striking therefrom section B and substituting therefor the following language: "B. ELECTION AND TERM OF OFFICE. Members of the Board of Regents shall be elected by the participating members of the corporation at its biennial meetings for a term of six (6) years, one-third ($\frac{1}{3}$) of the total number thereof to be elected at each biennial meeting."

Recommendations of The Board of Regents of Bethany Lutheran College and Seminary, Inc.

Resolution No. 1. WHEREAS, It appears desirable that membership meetings of this corporation be held biennially instead of annually, and,

WHEREAS, It further appears in the best interests of the corporation that the Board of Regents be elected for terms of six (6) years rather than three (3) years,

BE IT RESOLVED, That the following amendment to the Articles of the corporation be proposed to the membership for adoption at the 1961 annual meeting of the corporation:

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Resolution No. 2. RESOLVED, To hold in abeyance the proposed amendment to the By-Laws of Bethany Lutheran College and Seminary, the text of which appears above.

Resolution No. 3. WHEREAS, The Committee of Committees has proposed changes as to the size of the Synod's boards and committees as to the terms of office,

BE IT RESOLVED, That the Synod be requested to consider at its 1961 convention such changes with regard to the Board of Regents.

L. Vangen, Secretary

CONDENSED STATEMENT OF INCOME & EXPENDITURES

Fiscal Year Ended June 30, 1961

Income	
Students Fees	\$105,573
Synod Appropriation for Operations	45,700
Gifts	13,868
Other Income	4,583
Total Income	\$169,724
Expenditures	
Administration	\$ 10,553
General	10,738
Instructional & Departmental	102,680
Operation & Maintenance	23,355
Scholarships & Grants	2,918
Depreciation	19,901
Total Expenditures	\$170,145
Operating Deficit	\$ 421
Assets	
CURRENT	
Cash	\$ 620
Notes & Accounts Receivable	48,669
Securities	3,264
Unexpired Insurance	1,377
Total Current Assets	53,930

FIXED ASSETS	
Buildings	\$603,887
Furnishings & Equipment	148,243
Automobile	1,644
Library	5,643
Total	759,417
Less: Reserve for Depreciation	175,723
Net	583,694
Land	28,467
Total Fixed Assets	\$612,161
Total Assets	<u>\$666,091</u>
Liabilities	
CURRENT	
Notes & Contracts Payable	\$ 7,793
Accounts Payable	6,936
Student Loan & Scholarship Funds	21,389
Total Current Liabilities	\$ 36,118
Fund Balances	
Plant Fund	\$612,161
Unreserved Funds	17,812
Total Fund Balance	\$629,973
Total Liabilities and Fund Balances	<u>\$666,091</u>

Action of the Synod:

WHEREAS, The Board of Regents has with regrets accepted the resignation of Miss Eleanor Wilson from our faculty, be it

1. RESOLVED, That the Synod express its gratitude for her wholesome influence on our students.

WHEREAS, There has been a decline in our high school enrollment of recent years at Bethany, and

WHEREAS, The Board of Regents has inaugurated a "Cumulative Credit Plan" toward college education as an inducement to recruit more students for our high school department, be it

2. RESOLVED, That the congregations of our Synod encourage students of high school age to take advantage of this credit plan.

WHEREAS, The "Bethany Night" programs, sponsored by many of our local Youth Societies, have been well received and have served as a means of provoking interest for Bethany among the young people of our church, be it

3a. RESOLVED, That we commend the students for their efforts and encourage the continuance of such endeavors, and be it further

3b. RESOLVED, That we encourage our local Youth Societies to make use of the Bethany Night programs.

WHEREAS, There is a great need for full-time workers in the church, such as Christian Day School teachers and pastors, and

WHEREAS, There is at this time an acute shortage of teachers and pastors in our Synod, be it

4. RESOLVED, That our congregations and pastors exert themselves to the fullest extent in encouraging gifted young people to take up the teaching and preaching profession of our church.

WHEREAS, The College has been the recipient of many generous gifts and bequests in the past year, and

WHEREAS, These gifts are a great aid in easing the financial burden of our Bethany Lutheran College and Seminary, be it

5. RESOLVED, That the Synod express its gratitude for such generous gifts and bequests, and urge that all whom the Lord has blessed with material gifts be inspired by their example to do likewise.

6. BE IT RESOLVED, That the results of the elections of permanent professors be published in the LUTHERAN SENTINEL, as well as the call for nominations.

REPORT OF THE BOARD OF CHRISTIAN ELEMENTARY EDUCATION

The accompanying statistical report will show that we have ten Christian Day Schools in our Evangelical Lutheran Synod plus our Madison Lutheran School, a joint Missouri-Wisconsin-ELS operation. Note should also be taken of Pilgrim Lutheran School in Minneapolis where we have children enrolled and which we help support. We have 14 full-time teachers at these schools. One part-time teacher, Mrs. L. Enter at Norseland, shares in this work. We should also be very cognizant of the role played by our Lutheran school pastors. Several of them teach religion to the pre-confirmation age group and also teach secular subjects. This is of great help to our teachers.

More teachers needed! This is a persistent theme that must soon be given first class recognition by the Synod. This theme appeared in the Superintendent's Report of last year. It was a theme discussed at our Board meetings. It is frequently discussed by the education faculty at Bethany and, we're sure, by many of our Synod's pastors and laymen. At one time this past spring, 50% of our elementary schools were without teachers and had dim prospects of obtaining any. With some 70 congregations and a Synod membership of approximately 13,000 we should be large enough to supply less than a dozen elementary schools with teachers. This matter demands our attention.

Visits by the Superintendent were made to all but three of the Synod's elementary schools. These visits were made enjoyable by the cooperation and fine spirit shown by both pastors and teachers. It's heartwarming, too, to notice the great love and regard that many of our people have for their Christian Day Schools; these people spend much time and money and expend much effort in behalf of their schools.

The elementary teachers of our Synod met in Conference at Western Koshkonong this past fall. It was an interesting and beneficial meeting enjoyed by all. Future teachers from Bethany College accompanied by Professor Johnson also attended the Conference. Besides host Pastor G. A. R. Gullixson, President M. E. Tweit and Pastors George Orvick, Nils Oesleby, Wilhelm Petersen and W. C. Gullixson appeared at the Conference.

Good news from Madison on the school situation there. Although Immanuel Lutheran Church will be buying Madison Lutheran School, it will be operated as a consolidated school for one more year. After that, plans are already under way for a Synod school of our own in Madison. May the Lord truly prosper our Madison people in their concern for the Christian education of their young people.

May the Lord continue to bless our Christian Day Schools.

Sigurd K. Lee, Superintendent

STATISTICAL REPORT OF THE ELEMENTARY SCHOOLS FOR THE 1960-61 TERM

School	Teachers	Enrollment
Saude, Lawler, Iowa	Joanne Storlie	22
Scarville, Scarville, Iowa	Helen Kuehl	18
Somber, Lake Mills	Adela Halverson	9
Jerico, New Hampton	Mrs. David Lillegard	10
St. Mark's, Chicago, Illinois	Willis Clausen	24
Mt. Olive, Mankato, Minn.	Mrs. James Olson	34
Norseland, Rt. 3, St. Peter, Minn.	Margaret Myrum	27
	Mrs. L. Enter	
Our Savior's, Rt. 1, Princeton, Minn.	Carol Smith	21
Pilgrim, Minneapolis, Minn.		12
Parkland, Parkland, Washington	Boyd Wermedahl	36
	Karen Johnson	
Western Koshkonong, Cottage Grove, Wisconsin	Darrell Hoepner	24
Madison, Madison, Wisconsin	Gene Hoyord	71
	Ernest Geistfeld	
	Mrs. F. Lester	

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Concerning the Suggested Salary Schedule for the Elementary Schools of the Evangelical Lutheran Synod (Subcommittee Report)

A salary survey has been taken among our Synod's elementary schools. This survey shows that, for the most part, room and board for the teacher is furnished. Because of this arrangement the actual salary paid the individual teacher seems quite small. If toothpaste and clothes were the only expenditures, then the salary might be quite adequate. But we must think in terms of health and life insurance payments, perhaps social security, and, in many cases, repayment of school debts. It would be a danger to think that this salary is clear profit.

The survey also shows that congregations do not offer salary inducements. Few showed planned yearly increments to the teacher that stayed. For instance, a ten dollar per month increase for the second year of teaching and perhaps a fifteen or twenty dollar per month increase for the third year would make the prospect of returning much more attractive. And that is what we must work for — teachers that stay for two, three, four or more years at the same congregation. A teacher's value to the congregation increases

a great deal the second year, quite a bit the third and fourth years, and only then will begin to level out.

On the other hand, our Bethany graduates have not always shown a great deal of Synod or congregational loyalty. A Bethany graduate should stay at her first congregation for at least two years — almost without exception. Many have left after their first year of teaching. This is not fair to the congregation. The teacher puts in a year of inexperienced teaching — a kind of shakedown cruise on the sea of education. Then that teacher should put in a good solid year of experienced teaching for that same congregation, not put her experience to use for someone else or quit.

Before considering a minimum salary schedule, some thought should be given to other benefits that a teacher might receive: social security payments, medical insurance, a car allowance. An advantage in considering these benefits is that the minister also could be worked into these plans, thus raising the professional standards of both the teacher and the preacher.

However, a congregation may decide that it would prefer that their servants of the Word would take care of these personal obligations themselves. Then that congregation would have to think in terms of a substantial raise in the actual cash salary.

The Board also finds that most teachers are paid on a nine month year. Perhaps a ten month basis would be more convenient both from the bookkeeping basis and from the viewpoint of the teacher. It's often difficult to find a summer job; often the teacher is compelled to attend summer school. If his or her salary has been spread over a ten month period, that leaves him without an income for only two months rather than three. It would also make the monthly payments less and thus easier for the congregations to make.

In view of the many ramifications of a suggested minimum salary schedule, the Synod's Board of Christian Elementary Education asks for another year of study. The Subcommittee of this Board proposes to investigate further the matter of social security payments.

A salary survey in the Missouri Synod was studied; the Subcommittee intends to obtain district salary schedules from both the Wisconsin and Missouri Synods for study. Then, pooling all of this information together, we hope to put before the 1962 Convention a suggested minimum salary schedule of some intelligence and purpose.

Subcommittee: Sigurd Lee, Gerhardt Solli

Action of the Synod:

WHEREAS, Our Lord and Savior Jesus Christ has urged upon us the Christian training of our children by saying, "Feed My lambs," John 21:15; and

WHEREAS, The Christian training of our children is most important for their welfare now and for eternity, and for the future of our congregations and Synod; and

WHEREAS, Our Synod and its congregations are endeavoring to carry out this important work commanded by our Savior through its Christian day schools and other means of Christian education;

BE IT THEREFORE RESOLVED THAT:

1. *We commend the congregations of the Synod which have maintained Christian day schools;*

2. *We commend our Synod's Christian day school teachers and their superintendents for a year of faithful service in this very important field of work in the church, and for their interest in professional growth as was shown by their attendance at the Synod's teachers' conference and, for some, in their attendance at summer school;*

3. *We urge all of our Synod's congregations to make use of the Christmas offering and perhaps some other offering to build up the Christian Day School Fund so that, as a Synod, we may work together and aid one another in continuing and expanding this blessed work;*

4. *We call to the attention of the members of the Synod that only approximately \$.17 per soul is budgeted for Christian elementary education directly by the Synod;*

5. *While the Board of Christian Elementary Education is studying the matter of salary scales for our Christian day school teachers and has promised a report at the next convention of the Synod, we urge the congregations of the Synod also to study this matter for themselves, especially considering such fringe benefits as health insurance, aid in attending summer school, and similar benefits;*

6. *We urge that the members of the Synod as a whole encourage young men and women to enter this important work of teaching Christ's lambs so that the work may continue unhindered and be expanded;*

7. *While the Christian day school is the ideal towards which, we pray, every congregation is working, we also wish to commend those congregations which are making effective use of other means of Christian education, such as the Sunday School, Saturday school, and released-time classes, and urge them to do all in their power to increase the effectiveness and quality of the teaching in such part-time agencies;*

8. *The Synod declares itself in favor of resuming the old Synod custom of having a paper on Christian education read at its conventions.*

REPORT OF THE BOARD OF CHARITIES AND SUPPORT

The Board of Charities and Support has met frequently during the past year. We wish to express our sincere thanks to all those who have contributed toward the successful operation of our home for the aged through their gifts and by the purchase of Christmas seals. We also wish to express our sincere appreciation to all the workers at Kasota who are helping to carry on this work of our synod. We especially want to thank Mr. and Mrs. L. Houg who are retiring this year after having served at Kasota for the past ten years. We earnestly pray that the Lord will continue to bless them richly.

The board has engaged the services of Mr. and Mrs. Judd Soule of Princeton, Minnesota, to replace the Hougs. We expect that they will have taken over by the time of this convention.

The installation of the sprinkler system that was approved at last year's convention is now almost complete.

At the present time we have nine residents at Kasota. This has fallen off drastically during the past year because of the illness and death of a number of the residents. The board is aware of the fact that the number of residents must be increased if the home is to be properly maintained. With that in view we are attempting to publicize the services provided at our home for the aged more widely among our congregations. Your cooperation in this matter is earnestly requested.

The Board of Charities and Support is providing aid for three members of our Synod. No particular problems have arisen in this area. Although we have been fortunate in that the retired pastors and pastors' widows have in general been able to provide for themselves, we should be looking forward to the time when we can provide more generously for those who have so faithfully served our congregations and the synod.

N. S. Holte, Secretary

KASOTA VALLEY HOME Financial Statement for 1960

Receipts

Jan. 1, 1960 balance	\$ 729.86
Income from residents	16,250.58
L. Houg, private phone calls	38.21
Offerings from residents	159.63
Gifts and memorials	284.05
Miscellaneous	28.12
TOTAL RECEIPTS	17,490.45

Expenditures

Salaries	
L. Houg	\$2,089.63
Alma Houg	1,400.88
Mrs. Leonard	1,547.30
Mrs. M. Otto	869.87
Chaplain Otto	600.00
W. Gilbert	403.99
Mrs. M. Tweit	183.52
Rev. M. Tweit	32.00
Mrs. G. Solli	15.60

7,142.79

Utilities	824.05	
Fuel	759.58	
Groceries	3,990.00	
Supplies	556.34	
Seal Expense	12.02	
Insurance (Workmen's Comp.)	155.00	
Refunds to residents (personal money)	604.50	
Repairs	297.88	
Treasurer's bond	25.00	
State License	50.00	
Board expense	101.30	
Petty Cash	100.00	
Improvements—		
Standard Lumber Co.	438.05	
Martin Haugen, labor	577.00	
Johnson Plumbing, gutters	154.50	
		1,169.55
Service charges, bank	25.70	
Internal Revenue, With. and Soc Sec.	1,152.89	
S. E. Lee, memorials	17.00	
Christmas bonuses	55.00	
Miscellaneous	116.10	
		<hr/>
TOTAL EXPENDITURES	\$17,154.70	
Jan. 1, 1961 balance	335.75	
		<hr/>
	\$17,490.45	\$17,490.45

H. J. Handberg, Treasurer

1961 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 year 1960. Bethesda Lutheran Home is a school, hospital and home for mentally retarded persons from age eight 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 3 patients from your synod	\$3,988.05
Contributions from 33 congregations	\$ 982.95
Contributions from parents and relatives	1,554.50

Total contributions (for operating fund) .. 2,537.45
Difference between cost and contributions (deficit) 1,450.60
Income from legacies and memorials are not included in the above. Applications on the waiting list from your synod: one.

III. Enrollment:

Total enrollment has risen from 528 in 1959 to 543 at the present time. The number on the waiting list has increased to 138 at this time.

IV. Operating Costs:

Operating costs have continued to rise at the Home. Costs increased from \$947,000 in 1959 to 1,186,000.00 in 1960. The financial trend indicates that this cost will increase in the 1961-1962 fiscal year.

V. How You Can Help:

1. Pray for our patients, our administration, our chaplain, our teachers, our ward parents and all other employees.
2. Become better acquainted with the work of your home by using our films, filmstrips, bulletin inserts, tracts and **The Bethesda Messenger**.
3. Strive for 60¢ per communicant annual contribution.
Bethesda Lutheran Home
Clarence F. Golisch
Executive Director

Action of the Synod:

1. BE IT RESOLVED, That the Synod is grateful for the opportunity it has of providing a home for the elderly in its Kasota Valley Home where through the efforts of its workers, care is given both for body and soul. We appreciate very much the work of Mr. and Mrs. L. Houg who were instrumental in developing it as a comfortable home for the aged.

2. BE IT RESOLVED, That the Board of Charities and Support keep in mind the high prices and attempt to provide, for those who need it, aid commensurate with these high prices.

REPORT OF THE BOARD OF PUBLICATIONS

Since the last convention this board has held two meetings for its various assignments and responsibilities.

Due to increased printing costs of **The Lutheran Sentinel**, blanket subscription rates were raised from \$1.25 to \$1.50 per year. This took effect on January 1, 1961. We would like to encourage all congregations to consider seriously adopting this plan for receiving our Synod's publication into their homes. The plan is simple. Names of the members of a congregation, along with their addresses, are sent to the Business Manager of **Lutheran Sentinel**, Lake Mills, Iowa. Upon publication date, copies are mailed to the homes of the members, not to the church. Each subscriber does not receive a bill, only the treasurer of the congregation. The subscriber pays the \$1.50 subscription price to the treasurer, by solicitation, by envelope (which are available from the Bus. Mgr. free of charge and which may be inserted in the offering packet), or by whatever way the congregation chooses. The expiration date can be any month of the year.

This plan is a saving of \$.50 per year's subscription, and we would like to refer you to the Synod resolution of last year (p. 77 Synod Report) "That the Synod encourage all congregations to adopt the blanket subscription plan for the **Sentinel**."

The **Sentinel** editorial policy assigned to this board by the recessed convention (see Report Part II, p. 37) is under study and a recommendation, it is hoped, will be made after a meeting scheduled in August (after the writing of this report). The Children's Christmas program is also being worked on.

A number of memorial cards and folders have been prepared at the request of the Synod and were distributed at the last convention. There are still plenty of these on hand and we invite congregations to make use of them.

May the Lord "bless us with upright Christian counsel in all that we undertake," and also through publications may we witness to His glory and praise.

Richard Newgard, Secretary

Supplement to the Report of the Board of Publications— Hymnbook Committee

The 1960 Convention of the Synod authorized the Hymnbook Committee and the Board of Publications to carry out the following resolution:

1. To make a selection of hymns to be included in a booklet.
2. To determine the cost of publishing the same, and
3. To bring a definite proposal to the next convention.

Herewith is a tentative list of hymns recommended for further study. This list is to form a **Supplement** to both the Lutheran Hymnary and the Lutheran Hymnal:

A List of Hymns From the Lutheran Hymnary For Use With the Lutheran Hymnal

- | | |
|---|---|
| 37 Dearest Jesus, draw Thou near
me | 280 The kingdom Satan founded |
| 39 O Holy Ghost, to Thee we pray | 287 O Bread of life from heaven |
| 49 Peace to soothe our bitter woes | 298 On my heart imprint Thine
image (melody 297) |
| 52 O happy day when we shall
stand | 321 Beneath the cross of Jesus |
| 59 Savior, now the day is ending | 337 Faith is a living power from
heaven |
| 81 Christ alone is our salvation | 343 In heavenly love abiding |
| 102 Oppressed by sin, O Lord, to
Thee | 360 Lord, teach us how to pray
aright |
| 108 Father, Son and Holy Ghost | 372 O Jesus, I have promised |
| 136 Thy word, O Lord, like gentle
dews | 379 O day full of grace |
| 154 Jesus, the very thought is
sweet | 386 We praise and bless Thee,
gracious Lord |
| 179 Thy little ones, dear Lord, are we | 394 Take up thy cross, the Savior
said |
| 185 In this our happy Christmas-
tide | 406 How fair the Church of Christ
shall stand |
| 193 The happy Christmas | 407 Brethren called by one vocation |
| 231 I need Thee, precious Jesus | 448 Love, the fount of light from
heaven |
| 237 Why art thou cast down, my
soul? | 535 Crown with Thy benediction |
| 263 In heaven above | 571 Savior like a Shepherd lead us |
| 274 Thou to whom the sick and
dying | 578 Heavenly Father, send Thy
blessing |
| 277 When afflictions sore oppress you | 590 Blessed are the heirs of heaven |

A List of Hymns From the Lutheran Hymnal For Use With the Lutheran Hymnary

- | | |
|--|--|
| 97 Let us all with gladsome voice | 373 By grace I'm saved, grace free
and boundless |
| 140 Jesus, I will ponder now | 400 Take my life and let it be |
| 147 O Christ, Thou Lamb of God | 409 Let us ever walk with Jesus |
| 151 Christ, the Life of all the living | 422 Savior, I follow on |
| 158 Glory be to Jesus | 427 How firm a foundation, ye saints
of the Lord (melody) |
| 160 All glory, laud and honor | 428 I am trusting Thee, Lord Jesus |
| 192 Awake, my heart, with gladness | 430 What is the world to me |
| 200 I know that my Redeemer lives | 436 The Lord's my Shepherd, I'll
not want |
| 245 God loved the world so that He
gave | 457 What a Friend we have in Jesus
(melody) |
| 250 Holy Ghost, we praise Thy name | |
| 304 An awe-full mystery is here | |
| 341 Crown Him with many crowns | |
| 342 Chief of sinners though I be | |

520 Commit whatever grieves thee
 568 We praise Thee, O God, our
 Redeemer, Creator
 629 Let children hear the mighty
 deeds
 645 Behold a Branch is growing
 646 Silent Night, Holy Night
 647 O Little town of Bethlehem
 (melody)

648 I am Jesus' little lamb
 655 I pray Thee, dear Lord Jesus
 658 Onward, Christian soldiers
 Also these:
 Away in a manger
 O come, little children
 Love divine, all love excelling
 Glory be to God the Father
 (Hymnal 244)

The Hymnbook Committee recommends the following:

WHEREAS, It has been determined that a Supplement of 50 hymns could be published and retail at a cost of 80c per copy, (with cheaper bulk and prepublication rates) and a Supplement of 100 hymns at \$1.50 per copy (with cheaper bulk and prepublication rates), and

WHEREAS, This is to be a **Hymnbook Supplement** and not a substitute for the hymnbooks used by the congregations of the Synod, and

WHEREAS, The Lutheran Synod Book Company has indicated willingness to underwrite the cost of publishing such a Supplement (there would be no cost to the Synod); therefore

It is the recommendation of this committee that the Synod give authorization to proceed with the project. (Comments and additional hymns should be submitted to the Committee by October 1, 1961).

Faithfully submitted,
 W. C. Gullixson
 H. J. Handberg
 I. C. Johnson
 G. F. Guldberg

MEMORIAL

The Evangelical Lutheran Synod
 In Convention Assembled
 Mankato, Minn.

RE LUTHERAN SENTINEL

Each year there appears to be a decreased interest in "Sentinel" subscriptions. It is possible that the condition is magnified in this congregation because of its distance from the synod center and influx of new members lacking close ties with the Midwest. Nevertheless, it is the opinion of this congregation that it is incumbent upon the "Sentinel" and the synod to keep all member congregations posted on all synodical matters.

It is respectfully requested that the following criticism, of constructive intent, be seriously studied.

In general, it is felt that the Sentinel is not fulfilling its most important function—to serve as a synodical organ. It lacks a variety of information and maintains a general negative outlook. The authors are usually the same and their opinions pervade as being synod policy.

It is suggested that:

1. Solicit articles and information from the layman and from all congregations—and present news of interest to all congregations! Make certain that the opinion of an individual is understood to be just that.
2. Include articles covering the Synod, congregational and member duties, responsibilities and rights. Cover doctrinal matters, procedures and policies on lodges, etc.
3. Include good news which is of current interest to readers, such as college news, basketball results, photographs of the new gym, etc. Take these items out of the historical "Proceedings

of Convention" and place it in current events. The most active information we receive is synod collections and the obituaries.

4. The "Sentinel" needs—
 - (a) a feature article (which it has)
 - (b) a concise doctrinal study
 - (c) a couple of supplemental articles (which it has)
 - (d) children's interest (which it usually has)
 - (e) and a generous sprinkling of news.

The Sentinel has been consistently impressive with the cover and the quality of the feature articles.

Adopted at Voter's Meeting of Parkland Evangelical Lutheran Congregation July 10, 1961.

Lloyd O. Nord, Secretary
James R. Langseth, Sr., President

Action of the Synod:

WHEREAS, The Publication Board has raised the blanket subscription price from \$1.25 to \$1.50 for the LUTHERAN SENTINEL, because of increased printing costs, be it therefore

- 1. RESOLVED, That the Synod approve this action.*

WHEREAS, An offset printing machine is available at the Lutheran Synod Book Company, which would facilitate printing of progress reports and special information inserts for use in Sunday bulletins, be it

- 2. RESOLVED, That the Publication Board encourage and direct the use of this medium to disseminate such timely releases.*

WHEREAS, The matters brought to our attention in the Memorial from the Parkland Evangelical Lutheran Congregation relative to the LUTHERAN SENTINEL are recognized as a constructive criticism, be it

- 3. RESOLVED, That the suggestions in said memorial be referred to the Publication Board for appropriate action.*

WHEREAS, It has become apparent that supplements to the Lutheran Hymnal and the Lutheran Hymnary are desirable; and

WHEREAS, The Lutheran Synod Book Company has expressed a willingness to underwrite the publishing of such supplements at no cost to the Synod; therefore be it

- 4. RESOLVED, That the Synod authorize publication of such supplements under separate covers; one embodying a representative number of hymns from the Lutheran Hymnary for use with the Lutheran Hymnal, and one embodying a representative number of hymns from the Lutheran Hymnal for use with the Lutheran Hymnary.*

REPORT OF THE YOUTH BOARD

The Youth Board of the Evangelical Lutheran Synod met on October 17, 1961. The following were elected officers: Chairman Pastor R. Branstad; Secretary Pastor W. Petersen; Recording Treasurer Mr. Walter Meyer. Other members of the board are Messrs. Conrad Faugstad, Channing Handberg and Prof. B. W. Teigen.

LUTHERAN YOUTH ASSOCIATION—Highlight of the year in the Synod's youth program is the annual convention which our young people enthusiastically attend. Distances seem to be no obstacle. September 15-17, 1961, the convention will be held in the parish of the Rev. Paul Petersen, Luverne, Minnesota. "Knowing and Proclaiming the Hope that is within us" and "The threat of Atheistic Communism against Our Christian Faith" are the subjects to be presented and discussed at the convention. Parents, pastors and congregations will do well to encourage and provide the means for their young people's attendance at the convention.

Last year the three congregations in Minneapolis were hosts to a most successful L Y A convention. Highlights of this convention included the topic "Religion and Politics," the banquet, "Ben Hur," adopting the projects (Altar ware for the new mission church at Madison, Wisconsin; and the "Bethany Night" programs for the congregations of the Synod), well-conducted business meetings and the closing vespers.

An active executive committee of the L Y A served as the editorial committee for the L Y A Quarterly this year: President Ron Mathison of Madison, Wisconsin, Vice President John Harstad of Bethany College, Secretary Joan Schneider of Albert Lea, Minn., and Treasurer Philip Teigen of Mankato, Minnesota.

The board is concerned about the problem of keeping all of the young unmarried and college level groups active in the life and work of the local congregations. Further study and discussion is scheduled on this problem. An intensive program of leadership training for qualified young people of the Synod lasting two days is contemplated for the winter months, if there proves to be sufficient interest.

SUMMER CAMP—Dates for the 1961 summer camp were changed due to the later time of the Synod convention. June 18 - July 1 were chosen for the two week camp at Squaw Point Resort on Lake Sullivan, Hillman, Minnesota. The Youth Board sponsored camp was under the leadership of Camp Director S. A. Dorr. A competent staff included Camp Manager R. Branstad and the following pastors J. Moldstad, J. Madson, F. Weyland, W. Gullixson, E. Unseth, P. Madson, G. Orvick, and T. Teigen. Numerous counsellors, trained personnel, and cooks served the needs of 86 campers the first week and some 80 the second week. It may be necessary to add another week to the camp schedule.

Some members of the Synod may not be aware of the high caliber camp program that the board operates. It is the equal of private camps that charge many times the fee of \$21.00 a week, providing individual attention by counsellors, a blessed educational and inspirational spiritual program, a well-organized sports program, wholesome fellowship, camp sings, newspaper, and good food.

CHORAL UNION—An annual feature of the Synod Sunday afternoon program is the Choral Union Concert. The Youth Board arranges for area rehearsals, but the interest needs to be heightened on the local congregational level to assure a goodly number of singers each year. Our Savior's Lutheran Church Choir of Albert Lea, Minn., will be featured to present a group of choral selections at this year's concert. Pastor G. A. R. Gullixson of Cottage Grove, Wisconsin will again conduct the Choral Union.

YOUTH DIRECTOR—"The Board for many years felt the need of a youth director who would be more directly responsible for promoting the work and who would devote more time to it" wrote Chairman Branstad in the L Y A Quarterly last fall. "It has appointed the Rev. Walther C. Gullixson, Waterville, Iowa, to fill this position and he has accepted the appointment. Since this is a new post in our setup, he will have to "feel" his way and his service will increase as he goes along. Specifically he was asked to edit and publish "The L Y A Quarterly"; to serve as the executive secretary of the Youth Board; to advise the L Y A officers throughout the year and especially to help with the convention; and finally, to direct the youth camp program."

IN GENERAL—The Youth Board may plan programs, inspire participation, work to aid the local congregation in its responsibility toward its youth, but all of it is dependent on the pastor, voting members, and parents to spare no cost and effort in training the future members, leaders, pastors and teachers in the congregation and the synod. We would urge the members of the congregation's voters assembly to annually consider what is being done in the field of youth work in the local church.

May the Lord fill us with love and zeal in our labors for the young sheep of His kingdom.

W. C. Gullixson, Youth Director

Action of the Synod:

WHEREAS, Parents, pastors and congregations should encourage and provide the means for their young people to attend our youth conventions and summer camps, and

WHEREAS, Interest in the Choral Union needs to be increased on the local congregational level, and

WHEREAS, It is necessary to have a well planned program for our youth in Christian training and fellowship, and

WHEREAS, Lay leadership could be of great assistance in this work, therefore be it

1a. RESOLVED, That the individual congregations be urged to establish Youth Boards to assist in promoting such activities; and be it further

1b. RESOLVED, That the Synod's Youth Board sponsor area institutes for the training of such congregational Youth Boards and/or counsellors and also send them suggestions on how to carry on an effective program of youth work in their congregation.

WHEREAS, There is some interest in a program for those of pre-confirmation age, be it

2. RESOLVED, That the Synod's Youth Board investigate the program of the Lutheran Pioneers and report their findings to the next synod convention.

ARMED SERVICES COMMISSION

The **Lutheran Sentinel**, the **Service Message**, Devotional booklets, Gospel portions, and various tracts have been mailed regularly to our boys in the Armed Forces. On the mailing list of the commission at the present time are forty men and one woman, plus another thirty sent out in bulk for pastors to mail.

G. H. Weseloh

Action of the Synod:

WHEREAS, It is necessary that our Synod remain in touch with those from our midst who are in the armed services of our country; and

WHEREAS, The troubled situation in the world and within the church makes close contact with our service men and women ever more important; be it

RESOLVED, That the Synod's Armed Services Commission use every measure available to bring the message of the "One thing needful" to those in the country's service.

COMMITTEE ON PASTORAL CONFERENCE RECORDS

Your Committee looked over the records of
The Lake Michigan Circuit Pastoral Conference
and

The General Pastoral Conference

The records showed that the Conferences were conducted conscientiously, devoting themselves, on the basis of Scripture, to matters both doctrinal and practical, with the evident purpose of making both Pastors and Professors more efficient in their work.

Action of the Synod:

Adopted.

SYNODICAL MEMBERSHIP COMMITTEE RESIGNATIONS AND WITHDRAWALS

November 10, 1960

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

Whereas, I can not agree with the action of the ELS at its 1960 recessed convention by which it continued to postpone making a decision on its membership in the Lutheran Synodical Conference; and Whereas, Chapter 11, Paragraph 5 of the ELS Constitution agrees with Scripture that two can not walk together except they be agreed; therefore, I am constrained, at least for the time being, to withdraw my permanent membership in the ELS.

Sincerely,
Rev. Ruben H. Ude
Okabena, Minn.

675 Second St.
Tracy, Minn.
Dec. 1, 1960

The Evangelical Lutheran Synod
c/o Rev. M. E. Tweit
Rt. 2, Box 103
Lawler, Iowa

Dear President Tweit:

While attending Bethany Lutheran Seminary as students, we often had impressed upon us by Dean Madson the necessity of being honest. A pastor cannot expect honesty of his people if he himself is dishonest in certain respects.

In June of 1953 the undersigned applied for permanent membership in the Norwegian Synod. Before doing so, he studied carefully the Constitution of our Synod, including Paragraph 5, which states:

"When anyone wishes to be admitted as a permanent member of the Synod, he shall apply to the president, accompanying this application by a declaration that he subscribes unconditionally to the Synod's doctrine and confession, and submits to its constitution."

At that time the undersigned could, in all honesty, subscribe unconditionally to the Synod's doctrine and confession.

Since that time our Synod has been troubled by the differences in doctrine and practice existing within the Lutheran Synodical Conference. In 1955 our Synod suspended fellowship with the Lutheran Church-Missouri Synod on the basis of Rom. 16:17, for doctrinal reasons. At the same time the Synod continued its membership in the Synodical Conference, and thereby continued to be involved in joint worship and church work with the Missouri Synod.

In 1957 the undersigned submitted a Memorial to the Synod, requesting that the Synod withdraw its membership in the Synodical Conference, and take immediate steps to reorganize the Synodical Conference based on sound doctrine. (Cp. 1957 Synod Report, p. 53-56.) The Synod however resolved to continue its membership in the Synodical Conference.

Again in 1958, 1959, and 1960, the matter of withdrawing from the Synodical Conference was discussed at our Synod conventions. The undersigned has supported the Scripturally-based stand of those who say it is not right to join in worship and joint church-work with those with whom we are not agreed. "Religious unionism consists in joint worship and work of those not united in doctrine." (Concordia Cyclopedia)

The special Synod convention in November of 1960 was called for the express purpose of determining whether or not our Synod should continue its membership in the Synodical Conference. The Synod has again decided to continue its membership in that organization. The undersigned cannot, in honesty, agree with that decision.

The undersigned therefore feels that he can no longer subscribe unconditionally to the Synod's doctrine and confession, as is required of its permanent members in the Synod's Constitution. He feels that it would be dishonest for him to continue under such conditions. Wishing to be honest and obedient to the clear Word of Scripture, he therefore requests, with deepest regrets, that his name be withdrawn as a permanent member of the Evangelical Lutheran Synod.

Sincerely yours,
Arthur E. Schulz

Eau Claire, Wisconsin
December 2, 1960

The Evangelical Lutheran Synod
Rev. M. E. Tweit, President
Route No. 2, Lawler, Iowa

The Evangelical Lutheran Synod, in spite of repeated admonition, not only has continued its sinful course in maintaining its membership in the Synodical Conference, but seeks to justify its doing so by this resolution passed at its recessed convention,

"Resolved that we reject any interpretation of our suspension resolutions of 1955 which implies . . . 2) that our continued membership in the Synodical Conference under present conditions is in violation of Romans 16:17."

While there was reason to hope that this sin against Romans 16:17 was being committed through ignorance, it was my duty to remain and attempt to show the error. But now that this disobedience to God's Word has been shown to be wilful, I have no choice but to separate myself from this Synod until such a time, by God's grace, it realizes its error and by appropriate action gives evidence of repentance. I Timothy 5:22.

I hereby submit my resignation from the Evangelical Lutheran Synod. It is with great sorrow that I do so. My roots in the Synod are deep and it is no easy matter to tear them loose. But we are not to follow our human desires in such matters, only our Savior, Jesus.

May the Lord of the Church have mercy upon the Evangelical Lutheran Synod and lead it back to its former, unswerving loyalty to God's Word.

Keith Oulmanson

Pres. M. E. Tweit,
Lawler, Iowa
Dear M. E. T.:

10 Edgewood Road
Mankato, Minn.
Jan. 15, 1961

This, I presume, will be the last letter I shall have to address to you. While I had told all at the recessed convention at Jerico that we had come to the parting of the ways, I wanted to wait and hand in my resignation at the first meeting of Mt. Olive congregation here at Mankato, and that was last Friday night . . .

Sorrowfully yours,
Norman A. Madson, Sr.

APPLICATIONS

To the Evangelical Lutheran Synod
In Convention at Mankato, Minn.
August 22 to 26, 1961

August 7, 1961
3304 Fern Court
Eau Claire, Wisconsin

Pinehurst Ev. Lutheran Church hereby applies for membership in the Evangelical Lutheran Synod in accordance with our vote of Dec. 4, 1960. We accept the Constitution of the Evangelical Lutheran Synod and submit our constitution.

Alvin L. Julson, President
Robert Mahder, Secretary
Nils C. Oesleby, Pastor

The Evangelical Lutheran Synod
Pastor Walther Gullixson, Secretary
Waterville, Iowa

Madison, Wis.
July 3, 1961

Dear Pastor Gullixson:

At our annual meeting last January, Grace Lutheran Church of Madison, Wisconsin voted to apply for membership in the Evangelical Lutheran Synod. We are, herewith, making application for membership, hoping that our request will be acted upon at the forthcoming convention in August.

Fraternally yours,
James Stanley, Secretary
Grace Lutheran Church

MEMORIAL

WHEREAS our Synod has through strife generated in another Synod lost the valued membership of Dr. Norman A. Madson and other able workers,

AND WHEREAS our Synod continues to testify against the errors flaunting themselves in that Synod,

BE IT RESOLVED that our Synod avoid a sin of omission against these brethren, imploring them to return to membership in our Synod, Dr. Madson being designated Dean Emeritus of our Seminary.

The Rev. N .B. Harstad, 8/25/61

Action of the Synod:

Applications for Membership

Whereas, The Committee on Synodical Membership has reviewed the Constitution and other documents submitted by Grace Lutheran Church of Madison, Wisconsin, and of Pinehurst Lutheran Church of Eau Claire, Wisconsin, and has found these to be in order;

1. RESOLVED, *That these congregations be received into membership.*

Teacher Howard Schroeder having applied for readmission into the Evangelical Lutheran Synod and listing of his name among the teachers of this synod, be it

2. RESOLVED, *That Teacher Schroeder be advised to apply to the pastor of Mt. Olive Lutheran Church, the Rev. Hugo Handberg, for membership in this congregation and that the Pastor see that the name of Teacher Schroeder be properly listed.*

Policy on Resignations

WHEREAS, *There are congregations in membership with our Synod being served by pastors who have terminated their membership in the ELS by voluntary resignations for conscience reasons; and*

WHEREAS, *Such a resignation presented by a pastor to the Synod alters the basis on which the congregation originally issued the call; and*

WHEREAS, *It is in keeping with the sovereign right of the congregation concerned that it be given an opportunity to declare whether or not it wants this call to remain in force under such circumstances; and*

WHEREAS, *If such opportunity is not given the situation may cause unrest, disruption and division in the congregation to the spiritual detriment of precious souls; therefore be it*

3. RESOLVED, *That whenever a pastor is involved in such a situation he be advised to submit a resignation also to the congregation so that the congregation may exercise its sovereign right and thus have an opportunity to take such action as will be in accord with God's Word and expressive of the Spirit-guided will of the congregation. cf. I Cor. 14:40; I Tim. 2:4; I Pet. 5:6, and be it further*

4. **RESOLVED**, That the congregations involved be counseled to confer with the respective Circuit Visitor and/or the Synodical Officers regarding proper procedure under such situation.

The following recorded their negative votes to Res. 3 and 4:

The Rev. J. B. Madson

The Rev. John Moldstad

The Rev. N. A. Madson, Jr.

Resignations

WHEREAS, Pastors A. Schulz, R. Ude, Dr. N. A. Madson, and K. Olmanson have since our last convention resigned their membership in our Synod, therefore be it

6. **RESOLVED**, That the Evangelical Lutheran Synod accept with deep regret and sincere sorrow these resignations which we hold to have been unnecessary in view of the fact that our Synod still stands on its old doctrinal position as stated in our president's message to this convention; and be it further

7. **RESOLVED**, That we cling to the hope that fellowship with these brethren may once more prevail.

MISCELLANEOUS REPORTS AND OVERTURES

Special Committee

Pastor J. N. Petersen and the undersigned were part of the committee appointed by Pres. M. E. Tveit to meet with the Rev. N. B. Harstad for the purpose of discussing the contents and nature of the latter's somewhat lengthy statement to the recessed convention of our Synod last November. Your Committee herewith reports that it has met with Pastor Harstad for that purpose and has ascertained that at the moment his statement stands without alteration.

J. N. Petersen

M. H. Otto

Action of the Synod:

Special Committee

1. **BE IT RESOLVED**, That the committee, Prof. M. Otto, Pastor J. Petersen, bring a statement of judgment regarding the contents of the address of Pastor N. B. Harstad at the recessed convention and report to the next convention of the Synod.

Colloquy Committee

WHEREAS, The 44th Annual Convention of the Evangelical Lutheran Synod has resolved to establish a standing "Colloquy Committee; be it

2. **RESOLVED**, That this committee consist of five (5) members, the members to be:

1. The President of the Synod
2. The Vice-President of the Synod
3. The Field-secretary of the Mission Board
4. One layman from the Standing Doctrinal Committee
(to be appointed by the President of the Synod)
5. One Seminary Professor
(to be appointed by the President of the Synod)

REPORT OF THE COMMITTEE OF COMMITTEES

The full Committee was called into session twice during the past year, May 10 and 11, and Nov. 9. In the interim the work was carried on by the executive committee and sub-committees.

The stewardship program was carried out jointly by the Mission Board and the Committee of Committees. The Mission Board had requested the opportunity to present material to our congregations in much the same manner employed by this Committee in its stewardship work. It was deemed inadvisable to conduct two programs in such a manner. Therefore the Mission Board was urged to present its program and the Committee of Committees would assist and merely bring an addenda to each meeting with the financial information necessary. A chart was prepared for this purpose. It reflected the congregation's contributions to the Synod each month as well as the total received by the Synod. This program was carried out in October of 1960.

The mounting current deficit of the Synod is a matter of grave concern. Last year's deficit of \$11,494.07 brings the total deficit to \$32,715.53. We wish to call attention to the fact that last year's Bethany College budget which appears to be \$6,200.00 overdrawn merely represents the amount which was due the college from the previous year. The only account which went beyond its certification to any extensive degree is the "Synod Fund" and this is due largely to the extra convention held last year and the increase in costs of printing the "Sentinel;" It may be reported that the "Sentinel" has raised the price in its blanket subscription rates in order to meet this advance in cost.

Again this year the budget requests far exceed the amount we can expect to receive. We do not believe these requests are out of line. Indeed, we are convinced that they are far less than needed to operate our Synod efficiently. These requests totalled \$106,270.20. We received \$89,400.02 last year. This is about what we can safely certify on the basis of past performance. Therefore it is evident that we had to cut these modest requests in order to avoid further deficits. The Committee proceeded to adopt a budget which it placed in operation at once, since it could not wait four months before ratification by this convention. The budget was adopted contingent upon a number of resolutions. Therefore we respectfully request that this convention give formal approval to them. They are as follows:

RESOLVED: That the expected approximate amount of \$15,000.00 in returns from the California missions, over and above the Church Extension Fund loans and the notes, be used to pay off the budget deficits as this money becomes available.

RESOLVED: That the rule regarding legacies be waived for two years so that all undesignated legacies received by the college and one half of all undesignated legacies received by the Synod be used for monthly payments and/or towards the payments of the principle on the auditorium-gymnasium loan held by the Man-kato Savings and Loan Company.

RESOLVED: That the rule regarding the percentage allotted to the Church Extension Fund be waived for two years.

With the acceptance of these resolutions, we respectfully request that this convention give formal approval also to the following budget for fiscal years 1961-62 and 1962-63:

	1961-62	1962-63
Armed Services	\$ 200.00	\$ 200.00
Bethany College	43,300.00	46,800.00
Bethany Aud.-Gym.		
Bethany Seminary	9,400.00	9,400.00
Christian Day School	2,200.00	2,200.00
Church Extension		
Colored Missions	3,700.00	3,700.00
Home Missions	18,500.00	20,000.00
Publications	200.00	200.00
Support Fund	2,000.00	2,000.00
Synod Fund	10,000.00	10,000.00
Youth Board	500.00	500.00
	<hr/>	<hr/>
	\$ 90,000.00	\$ 95,000.00
Deficit	10,000.00	5,000.00
	<hr/>	<hr/>
	\$100,000.00	\$100,000.00

Although this budget certified only \$90,000.00 next year to be allocated to the various boards, it is our sincere hope that we can increase this amount by another \$10,000.00 to reduce the deficit. To do this will mean increased synodical giving by all the members of the Synod.

The Committee has put into effect the following procedure to stimulate contributions. A letter was sent to each congregation in May announcing the new budget. Giving charts have been given each congregation and they have been urged to set a goal or revise their previous goals. A series of four bulletin inserts will be sent out during the course of the year and the treasurer will notify each congregation of its contributions for the month.

The Mission Board has been granted approval to continue the second phase of the program it initiated last fall in conjunction with the Committee of Committee's report on the state of the Synod's finances. This will be accomplished in October as last year and each congregation will be asked to carry out the program in its midst during November.

In order to facilitate the work of the convention, the Committee proposes the following resolution in accordance with the practice of the last convention: **RESOLVED: WHEREAS**, The work assigned to the convention committees often requires more time than is generally available during the convention, **THEREFORE BE IT RESOLVED** That the president of the Synod in consultation with the officers select the convention committee members in advance for pre-convention work. Such committee members shall be ratified by the convention.

We call the attention of the convention to the proposed amendment (SR 1960, p. 84) regarding the biennial convention which must be ratified by this convention if it is to go into effect. Contingent upon this ratification, we propose the following changes in election procedures:

1. As the term of the present general officers (president, vice president, secretary, alternate secretary, and treasurer) expire in 1962, we recommend that these terms of office be extended one year.
2. We recommend that the term of office of the following boards heretofore elected annually be elected for a term of two years: the editor, associate editors, managing editor, and business manager of the *Sentinel*; the Doctrinal Committee; the Railroad secretaries; the Committee on Liturgy and Agenda; and the Synodical Conference delegates.

3. We recommend that the "Guidelines" for the Committee of Committees (SR 1958, p. 74) be amended to read "election shall be for a term of two years."

4. In the interest of economy and efficiency in operating our Synod, we propose that the following boards and committees be reduced as follows: Trustees — 4; Regents — 6; Mission Board — 4; Support — 3; Christian Day School — 4; Publications — 3; Youth Board — 4; Armed Services — 2; Equalization — 2. We also recommend that the Committee on Fraternal Organizations be terminated at this convention and its work be turned over to the Doctrinal Committee.

5. We recommend that the election of the Mission Board, Board of Support, Christian Day School Board, Publications Board, Youth Board, Armed Services Committee, and the Equalization Committee be handled as follows:

All positions on these boards which shall become vacant in 1961 shall be filled for a term of four years each at the 1961 convention.

All positions which shall become vacant in 1963 shall be filled for a term of four years each at the 1963 convention.

All positions which under the present election system shall become vacant in 1962 shall be terminated at this convention.

6. We recommend that the "Guidelines" be amended to coincide with the foregoing resolutions.

7. We recommend that the term of office of all the circuit visitors and alternate visitors be terminated at this convention and that henceforth the term of office shall be two years.

Note: Since Minnesota Law requires that amendments to the Articles of Incorporation be brought by the directors of such a corporation, the Board of Trustees and the Board of Regents will have to present the necessary amendments.

In answer to the resolution of the last convention regarding a stewardship secretary (SR 1960, p. 84), the Committee offers the following: RESOLVED: WHEREAS, Our budget will not permit it at this time, and WHEREAS, The change to the biennial convention makes it inadvisable at this time, WE RECOMMEND That the matter of establishing a full time stewardship secretary be postponed.

R. M. Branstad, Secretary

Action of the Synod:

Isaac asked of his father, "Where is the lamb for the burnt offering?" Abraham answered, "My son, God will provide." Genesis 22: 7-8. God in His marvelous love has provided by sending His greatest gift to all mankind, for "He spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things." Romans 8:32.

California Mission Moneys

WHEREAS, God in the past year also, through the gifts of many congregations and individual legacies and gifts and in spite of the troublesome times in our Synod, has given us willing hearts and hands to carry on the work He has given us to do, and

WHEREAS, However, there remains a deficit from the past two years and in view of the present emergency, therefore be it

1. RESOLVED, That the amount of approximately \$16,000 in returns from the California missions over and above the Church Extension Fund loans and the notes be used to pay off the budget deficit.

Waive Rule on Legacies

2. **RESOLVED**, That the rule regarding legacies be waived for one year so that all undesignated legacies received by the college and one half of all undesignated legacies received by the Synod be used for monthly principal and interest payments and/or towards further payments of the principal on the auditorium-gymnasium loan held by the Mankato Savings and Loan Association.

Waive Rule on Church Extension Allotment

3. **RESOLVED**, That the rule regarding the percentage allotted to the Church Extension fund be waived for one year.

Budget

4. **RESOLVED**, That we adopt and certify the budget for 1961-62, see page 93.

Stewardship Secretary

WHEREAS, Our budget will not permit it at this time, be it therefore

5. **RESOLVED**, That the matter of establishing the office of a full time stewardship secretary be postponed.

Missions—Stewardship Plan

WHEREAS, The deficit of the past two years and the current deficit point up a need for greater participation on the part of all congregations in our Synod in the Lord's work, be it

6. **RESOLVED**, That the Synod encourage the Finance Board in conjunction with the Mission Board to carry out and develop its stewardship plan as outlined in the Committee of Committees report.

We must all strive for more generous, thorough, and thoughtful consideration for the needs of our church. "And let us not be weary in well doing." Galatians 6:9.

Pre-Convention Committee Assignments

WHEREAS, The work assigned to some of the convention committees often requires more time than is generally available during the convention, therefore be it

7. **RESOLVED**, That the President of the Synod in consultation with the other officers be empowered to select the Convention Committees in advance and to call into session for pre-convention work such committees as he deems advisable. It is understood that the membership of each committee is still subject to the ratification of the convention.

RE: Point 4 of Committee of Committee's Report

WHEREAS, It is questionable whether our present system of boards and committees is operating as efficiently as it might; and

WHEREAS, It is questionable whether reducing the size and number of same would greatly improve the situation from the point of view of economy and efficiency; and

WHEREAS, Revisions should be carefully and thoroughly planned; be it

8. **RESOLVED**, That a thorough study be made and concrete proposals be brought to the next Convention if possible; and be it further

9. **RESOLVED**, That this study be made by a special committee

consisting of three laymen and two pastors appointed by the President; and be it further

10. **RESOLVED**, *That this committee be instructed to include in its study the Board of Directors Plan submitted to the Synod in 1954, as well as the recommendations of the Committee of Committees to the 1961 Convention; and be it further*

11. **RESOLVED**, *That in the meantime the size and number of boards and committees as they are presently constituted be continued.*

Memorials to the Convention

WHEREAS, *It would be in the best interests of all concerned that Memorials to the Convention be thoroughly studied by the delegates before the Convention; be it*

12. **RESOLVED**, *That those presenting Memorials be urged to have them in the hands of the President in ample time for publication in the Convention Handbook.*

Biennial Conventions

Note: By failing to pass by a two-thirds majority vote, actually a tie vote (34-34), the proposed amendment (SR 1960, p. 84) regarding biennial conventions was not ratified.

REPORT OF THE BOARD OF TRUSTEES

The Board of Trustees met regularly during each quarter of the fiscal year. Besides this a special meeting was held on June 23, 1960, during the Synod Convention.

The officers of the Board have been the following:

Chairman: Mr. Albin Levorson

Vice Chairman: The Rev. J. Petersen

Secretary: The Rev. Alf Merseth

The Secretary has also served as secretary for the Church Extension Fund, and as the board's representative on the Synod's finance board.

The Board has made many routine decisions which are a normal part of its activity. These we shall not attempt to report. But the following major decisions and facts are reported for the Synod's consideration, study, and approval.

THE SYNOD'S PROPERTIES:

The back one half of the lots on which the Long residence is located was purchased for \$1,600.00.

Some property, 275 ft. by 220 ft., on Regent Drive and Rosa Road was purchased as a site for Grace Lutheran Church, Madison, Wisconsin. The purchase price was \$22,375.00. Also a dwelling, located at 5530 Englewood Drive, Madison, Wisconsin, was purchased as a parsonage for the pastor of Grace Lutheran Church. The purchase price was \$21,600.00.

A residence located at 913 Marsh Street, Mankato, Minnesota, was purchased from Ben F. Cords for \$22,500.00. It has been named the Cords Residence.

The Jans Residence at 1214 Marsh St. was traded for the Johnson Residence at 225 Hinkley St. The Johnson House was valued at \$26,500.00. \$13,000.00 was paid in the trade.

A residence at 915 Plum St. was purchased from Mr. Traeger for \$22,900.00. This has been named the Traeger Residence.

These new purchases have been made because the Meray Residence at 344 Meray Blvd. and the Knollcrest Residence at 101 Knollcrest Drive have been listed for sale.

Since Our Savior's First Lutheran Congregation, Granada Hills, California, and Our Redeemer's Lutheran Congregation, Canoga

Park, California, have withdrawn from our fellowship and have joined the Southern California District of the Lutheran Church-Missouri Synod, the property of Our Redeemer's Congregation, Canoga Park, and our interest in the property at Granada Hills was sold to the Southern California District of the Lutheran Church-Missouri Synod for \$84,832.87. This price included interest at 4% beginning January 1, 1960. Additional interest at 4% was paid on the unpaid balance beginning April 1, 1961.

BETHANY LUTHERAN COLLEGE CAMPUS:

The Trustees approved the construction of 2 parking lots on the campus property and their temporary payment out of legacy money. Their cost is to be recovered later from special gifts which are made for this purpose.

SPECIAL GIFTS AND LEGACIES:

The following legacies were received during the year:
 Albert Lea, Minnesota; C. O. Vangen Estate\$46,602.18
 Albert Lea, Minnesota, John G. Sime Estate 500.00
 Boston, Mass., Christianson Estate 15,000.00

KASOTA VALLEY HOME:

In fulfillment of the Synod's instructions authorizing the Board of Directors of the Kasota Valley Home "to install a fire-prevention sprinkler system" (Synod Report, 1960, p. 75.), the Board of Trustees approved a contract with the Automatic Sprinkler Corporation of America, Youngstown, Ohio.

NET WORTH OF THE SYNOD

Assets:

Bethany College	\$750,000.00
Gym-auditorium	250,000.00
20 Residences	306,300.00
Kasota Valley Home	25,000.00

TOTAL ASSETS\$1,331,300.00

Liabilities:

Mortgages, notes and deficits	270,174.66
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NET WORTH\$1,061,125.34

STATEMENT OF NET WORTH OF THE SYNOD'S RESIDENCES

As of April 30, 1961

Residence	Value	Mortgage	Balance on Mortgage	Notes	Cash Deficit
Cords	\$ 22,500.00	\$ 16,000.00	\$ 15,871.45	\$ 7,000.00	.....
913 Marsh St.					
Electa	19,500.00	14,000.00	11,223.90	7,000.00	.....
130 Electa Blvd.					
Elliason	7,000.00	.....	.....	.....	.....
449 Division St.					
Johnson	26,500.00	13,000.00	13,000.00	.....	.....
225 Hinkley St.					
Knollcrest	24,000.00	15,000.00	13,517.96	.....	.....
101 Knollcrest Dr.					
Krogstad	11,000.00	.....	.....	4,350.00	.....
920 Marsh St.					
Long	29,300.00	17,000.00	15,782.68	.....	.....
909 Marsh St.					

Meray _____	18,500.00	_____	_____	6,400.00	_____
344, Meray Blvd.					
Mitchell _____	13,000.00	_____	_____	3,900.00	_____
1115 E. Main St.					
Monich _____	7,000.00	_____	_____	_____	_____
On Campus					
Owen _____	16,000.00	11,000.00	7,694.34	_____	_____
933 Marsh St.					
Plum _____	13,500.00	10,000.00	7,221.97	_____	_____
1004 Plum St.					
Popken _____	7,500.00	_____	_____	_____	_____
636 Marsh St.					
President's _____	17,000.00	_____	_____	_____	_____
On Campus					
Rollings _____	16,500.00	9,885.97	8,168.85	7,500.00	320.06
120 Long St.					
Schwartz _____	12,600.00	8,500.00	7,016.32	6,000.00	_____
411 6th St. N.					
Steiner #1 _____	5,000.00	4,000.00	_____	_____	888.46
810 Marsh St.					
Steiner #2 _____	5,000.00	4,000.00	_____	_____	729.83
812 Marsh St.					
Stephen _____	12,000.00	8,250.00	8,045.38	_____	309.91
437 Division St.					
Traeger _____	22,900.00	16,000.00	15,903.75	7,000.00	_____
911 Plum St.					
TOTALS: _____	\$306,300.00	\$146,635.97	\$131,446.60	\$49,150.00	\$2,248.20

There is no mortgage on the Johnson Residence. The \$13,000.00 represents the difference in trade for the Jans Residence.

SUMMARY:

Valuation: _____\$306,300.00
 Liabilities: _____182,744.80

Net Worth: _____123,555.20

CHURCH EXTENSION FUND

The Church Extension Fund received a total of \$7,477.72 in repayments on its loans during the fiscal year. Two congregations paid up their notes in full: Our Savior's, Belview, Minnesota, made the final payment on their note, and Indian Landing Bible Lutheran, Rochester, New York, was granted a \$300.00 loan in November, 1960, and paid it back in full by April, 1961. We are always encouraged when we see this fine cooperation in loan repayments because this means that these funds can be made available to other congregations and mission stations who are in need of assistance.

Besides the loan to Indian Landing Bible Lutheran Church, mentioned above, two other additional loans were made. An additional loan of \$6,000.00 was granted to Redeemer Lutheran Congregation, New Hampton, Iowa, for the purchase of a parsonage. An additional loan of \$5,510.58 was granted to Concordia Lutheran Congregation, Eau Claire, Wisconsin, for extensive remodeling of their church building.

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

	Original Loan	Pd. Since 5/1/60	Total Paid	Balance Due	Date Due
Ascension, Eau Claire, Wis.	\$ 8,843.00	\$ 510.00	\$ 2,950.00	\$ 5,893.00	1963
Bethany, Princeton, Minn.	3,000.00	200.00	275.00	2,725.00	1969
Bethel, Sioux Falls, S.D.	7,900.00	100.00	2,000.00	5,900.00	1963
Bethlehem, Ellsworth, Minn.	3,500.00	56.25	1,106.25	2,393.75	1964
Central Heights, Mason City, Iowa	3,000.00	-----	300.00	2,700.00	1969
Concordia, Eau Claire, Wis.	5,260.00	2,327.80	3,970.58	-----	-----
New Loan	5,510.58	-----	-----	6,800.58	1971
English Lutheran, Cottonwood, Minn.	5,000.00	1,000.00	2,500.00	2,500.00	1966
Grace Lutheran, Elk Rapids, Mich. ..	2,000.00	200.00	1,200.00	800.00	1964
Indian Landing, Rochester, N.Y.	300.00	300.00	300.00	-----	-----
Lakewood, Tacoma, Wash.	7,500.00	-----	4,312.50	3,187.50	1964
Mt. Olive and Cross Lake Parish, Fosston, Minn.	2,000.00	500.00	1,300.00	700.00	1965
Our Savior's Belview, Minn.	2,500.00	250.00	2,500.00	-----	-----
Our Redeemer, Canoga Park, Cal.	20,989.40	-----	-----	20,989.40	-----
Our Savior's First Granada Hills, Cal. ..	9,783.97	75.00	1,900.00	7,883.97	-----
Our Savior's, Ebro Corner, Minn.	2,000.00	300.00	1,000.00	1,000.00	1963
Pinehurst, Eau Claire, Wis.	9,670.00	1,087.92	4,093.10	5,576.90	1971
Redeemer, New Hampton, Ia.	4,700.00	470.00	3,221.35	-----	-----
New Loan	6,000.00	100.75	100.75	7,377.90	1971
St. Timothy	5,000.00	-----	-----	5,000.00	1969

Alf Merseth, Secretary

ADDENDUM

Whereas the proposed change to biennial conventions presents so many problems with regard to elections and to the proposed suggestions in regard to reducing the number of members on each board,

It is our recommendation that, if the change to biennial conventions is ratified, the first such biennial convention be held in 1962, and that meanwhile the aforementioned matters be studied.

Alf Merseth, Secretary

Note (See Action of the Synod under Committee of Committees Report—Biennial Convention.)

Action of the Synod:

BE IT RESOLVED, That the Synod approve the report of the Board of Trustees of the E.L.S.

TREASURER'S REPORT 1960-61

(Subject to Audit)

ARMED SERVICES COMMISSION

Budget	\$		\$	183.82
Printed Matter and Expense		183.82		

AUDITORIUM-GYMNASIUM

Balance May 1, 1960				2,260.11
Contributions				454.68
Estates: C. O. Vangen				29,616.21
Marian Christenson				7,500.00
Payments		26,322.42		
Payments on Mortgage		9,805.20		
Parking Lot and Sidewalks		3,642.15		
Driveway and Addition to Property		745.00		
Balance April 30, 1961		133.33		
		39,831.00		39,831.00

Mankato Savings and Loan Association holds a First Mortgage on
Bethany Lutheran College for \$100,000.00.

Balance due April 1, 1961, \$76,430.66.

Notes—\$500.00.

BETHANY LUTHERAN COLLEGE

Budget	\$		\$	51,900.00
Subsidy		51,900.00		

Note: \$6,200 of this amount was from the certified budget of the
previous year.

BETHESDA HOME

Contributions	\$		\$	1,127.46
Paid to Bethesda Home		1,127.46		

BETHANY CONGREGATION Princeton, Minn.

Balance May 1, 1960				75.00
Interest Received				150.00
Interest Paid		150.00		
Balance April 30, 1961		75.00		
		225.00		225.00

Notes—\$5,000.

CENTRAL HEIGHTS CONGREGATION

Mason City, Iowa

Deficit May 1, 1960	\$	446.00	\$	
Contributions				10.00
Interest Received				135.00
Loan Paid		200.00		
Interest Paid		74.25		
Deficit April 30, 1961				575.25
		720.25		720.25

Notes—\$2,000.

BUDGET OF THE SYNOD

Deficit May 1, 1960	\$	16,221.46	\$	
Contributions				89,400.02
Armed Services		183.82		
Bethany College		51,900.00		

Christian Day School	2,566.70	
Colored Missions	3,650.35	
Home Missions	18,743.32	
Publication Board	426.99	
Seminary	6,541.02	
Support	2,186.25	
Synod Fund	12,519.15	
Youth Board	376.49	
Church Extension	1,800.00	
Loans Paid	4,500.00	
Deficit April 30, 1961		32,215.53
	121,615.55	121,615.55
Notes—\$500.00.		

CHILDREN'S FRIEND SOCIETY Minneapolis, Minn.

Contributions	\$	\$ 28.00
Paid to Children's Friend Society	28.00	

CHRISTIAN DAY SCHOOL

Budget	\$	\$ 2,566.70
Mt. Olive, Mankato, Minn.	420.00	
Parkland, Parkland, Wash.	1,010.00	
Hiawatha, Minneapolis, Minn.	661.00	
Somber, Northwood, Ia.	100.00	
Educational Tests	35.05	
Board Meetings	84.20	
Supt. of Schools	71.72	
Coin Folders (Christmas)	184.73	
	2,566.70	2,566.70

CHURCH EXTENSION

Balance May 1, 1960	\$	\$ 18,653.91
Budget		1,800.00
Loan Payments		7,477.72
New Loans	11,810.58	
Balance April 30, 1961	16,121.05	
	27,931.63	27,931.63

CHURCH EXTENSION CAPITAL ACCOUNT

Balances May 1, 1960	\$	\$ 77,094.56
New Loans:		
Indian Landing Bible, Rochester, N.Y.		300.00
Concordia, Eau Claire, Wisc.		5,510.58
Redeemer, New Hampton, Ia.		6,000.00
Balances Due on Loans:		
Ascension, Eau Claire, Wisc.	510.00	
Bethany, Princeton, Minn.	200.00	
Bethel, Sioux Falls, S. Dak.	100.00	
Bethlehem, Ellsworth, Minn.	56.25	
Concordia, Eau Claire, Wisc.	2,327.80	
English, Cottonwood, Minn.	1,000.00	
Grace, Elk Rapids, Mich.	200.00	
Mt. Olive-Cross Lake Parish, Fosston, Minn.	500.00	
Our Savior's, Belview, Minn.	250.00	
Our Savior's First, Granada Hills, Calif.	75.00	
Our Savior's, Ebro Corner, Minn.	300.00	

Pinehurst, EauClaire, Wisc.	1,087.92	
Redeemer, New Hampton, Ia.	570.75	
Indian Landing Bible, Rochester, N.Y.	300.00	
Balance April 30, 1961	81,427.42	
	<hr/>	
	88,905.14	88,905.14

COLORED MISSION

Budget	\$	\$ 3,650.35
Synodical Conf. Mission Bd.	3,650.35	

FADNESS FUND

Balance May 1, 1960	\$	\$ 2,164.92
Invested in Residence Fund	2,164.92	

GRACE LUTHERAN CHURCH

Madison, Wisc.

Vangen Estate	\$	\$ 14,821.60
California Missions transfer		11,169.75
Special Gifts		416.73
Loan		2,000.00
Paid for Land	6,375.00	
Paid for Parsonage	21,267.70	
Insurance	87.88	
Legal Service	129.50	
Taxes	548.00	
	<hr/>	
	28,408.00	28,408.08

Notes—\$2,000.00.

THOMAS AND LOUISE HANSON MEMORIAL FUND

Balance May 1, 1960	\$	\$ 457.18
Residence Fund	457.18	
\$11,248.30 of this fund is invested in property of the Evangelical Lutheran Synod.		

HOME MISSION

Budget	\$	\$ 18,743.32
Bethany, Luverne (Ellsworth)		330.00
RoseDell, Jasper (Ellsworth)		140.00
Sale of Organ		800.00
Refund, Our Redeemer, Canoga Park, Calif.		810.00
Ascension, EauClaire, Wisc.	150.00	
Bethlehem, Ellsworth, Minn.	1,790.00	
Central Heights, Mason City, Ia.	900.00	
Cross Lake, Fosston, Minn.	700.00	
Mt. Olive, Trail, Minn.	700.00	
Hiawatha, Minneapolis, Minn.	1,500.00	
Holton, Holton, Mich.	420.00	
Indian Landing Bible, Rochester, N. Y.	620.00	
Lakewood, Tacoma, Wash.	1,600.00	
Lakewood (Moving)	382.20	
Our Savior's, Amherst Jct., Wisc.	166.33	
River Heights, East Grand Forks, Minn.	2,910.00	
St. Timothy, Lombard, Ill.	2,700.00	
Grace, Madison, Wisc.	3,879.13	
Grace, (Moving, Rent, etc.)	428.95	
(Total Subsidies)—\$18,846.61		
Lenten Folders	212.71	

Board Expense	1,556.50	
Equalization	16.00	
Printing	191.50	
	<hr/>	<hr/>
	20,823.32	20,823.32

ST. TIMOTHY LUTHERAN CHURCH
Lombard, Ill.

Balance May 1, 1960	\$	\$	32.50
Interest Received			150.00
Interest Paid	175.00		
Balance April 30, 1961	7.50		
	<hr/>	<hr/>	
	182.50		182.50
Loan	5,000.00		
Church Extension	5,000.00		
	<hr/>		
Invested	10,000.00		
Notes—\$5,000.00.			

SUPPORT FUND

Budget	\$	\$	2,186.25
Loan Payment			20.00
Payments to:			
Mrs. E. Hanson	720.00		
Rev. A. J. Torgerson	300.00		
Mrs. Bergit Runholt	780.00		
Seal Expense	386.25		
Loan-Holton Cong.	1,000.00		
Deficit April 30, 1961			980.00
	<hr/>	<hr/>	
	3,186.25		3,186.25

LAKEWOOD LUTHERAN CHURCH
Tacoma, Wash.

The Synod holds the deed to this property.

MISCELLANEOUS

Balance May 1, 1960	\$	\$	393.71
Disbursements and Contributions:			
Parsonage, New Hampton, Ia.	100.75		100.75
Deaf Institute, Detroit, Mich.	63.00		63.00
Children's Friend, Wauwautosa, Wisc.	41.00		41.00
Home Finding Society, Ft. Dodge, Ia.	1.00		1.00
Crestview Home, Minneapolis, Minn.	66.75		66.75
Chaplaincy, Minneapolis, Minn.	67.50		67.50
Nigeria Chapel	25.00		25.00
Bethany College, Stage Equipment	10.00		10.00
Bethany College, Food Drive	308.00		308.00
Bethany College, Scholarship	75.00		
American Bible Society	1.00		1.00
Balances:			
European Relief	\$257.71		
Estonian Relief	10.00		
Jewish Mission	1.00		
Balance April 30, 1961	268.71		
	<hr/>	<hr/>	
	1,077.71		1,077.71

HOME FOR THE AGED

Balance May 1, 1960	\$	\$ 6,993.58
Contributions		2,092.86
Loan		7,000.00
Seal Expense	386.26	
Interest	120.00	
Paid on Sprinkling System	4,410.00	
Balance April 30, 1961	11,170.18	
	<hr/>	<hr/>
	16,086.44	16,086.44

Notes—\$11,000.00.

OUR SAVIOR'S FIRST LUTHERAN CHURCH (Granada Hills, Calif.)

Balance May 1, 1960	\$	\$ 244.14
Interest Received		111.65
Paid on Principal		75.00
Interest Paid	253.00	
Expense for settlement	200.86	
Deficit April 30, 1961		23.07
	<hr/>	<hr/>
	453.86	453.86
Original Loan	\$10,800.00	
Payments made	950.00	
Balance Due	9,850.00	
Church Extension Loan	9,783.97	
Payments made	1,900.00	
Balance due	7,883.97	

Notes—\$7,100.00.

OUR REDEEMER LUTHERAN CHURCH Canoga Park, Calif.

Deficit May 1, 1960	\$ 2,148.40	
Received from Calif. District		44,999.54
Interest Paid	621.25	
Expense for settlement	202.00	
Loan Paid	10,000.00	
Transfer to Grace, Madison, Wisc.	11,169.75	
Balance April 30, 1961	20,858.14	
	<hr/>	<hr/>
	44,999.54	44,999.54
Notes—\$18,100.00.		
Original Loan	\$30,000.00	
Church Extension	20,989.40	
Total Investment	50,989.40	

PINEHURST LUTHERAN CHURCH EauClaire, Wisc.

Balance May 1, 1960	\$	\$ 989.87
Payments received		884.64
Interest Paid	170.50	
Notes Paid	300.00	
Balance April 30, 1961	1,404.01	
	<hr/>	<hr/>
	1,874.51	1,874.51

Original Loan	\$6,950.00
Total Paid	2,985.26
Balance Due	3,964.74
Church Extension Loan	9,670.00
Total Paid	4,093.10
Balance Due	5,576.90
Notes—\$4,850.00.	

PUBLICATIONS

Budget	\$		\$	426.99
Board Expense		244.49		
Printing		182.50		
		426.99		426.99

RADIO ACTIVITIES

Contributions	\$		\$	7.00
Paid to Radio Stations		7.00		

BETHANY COLLEGE RESIDENCES AT MANKATO, MINN. CORDS RESIDENCE

(Prof. M. Otto, 913 Marsh St.)

Loan	\$		\$	7,000.00
Rent—College				470.13
Refund on Loan				331.00
Payment	7,000.00			
Insurance	98.35			
Legal Service	15.00			
Payments on mortgage	637.78			
	7,801.13			7,801.13
Purchase price	\$22,500.00			
Mortgage	16,000.00			

Balance April 1, 1961 15,871.45
Notes—\$7,000.00.

(Note: All mortgages on residences held by the Mankato Savings and Loan Association, Mankato, Minn., unless otherwise stated.)

JANS RESIDENCE

(1214 Marsh St.)

Rent—College	\$		\$	1,036.29
Mortgage		832.20		
Repairs		51.99		
Moving		122.10		
Interest		30.00		
		1,036.29		1,036.29

This residence has been traded for the Johnson Residence.

ELECTA RESIDENCE

(Prof G. Reichwald, 130 Electa Blvd.)

Deficit May 1, 1960	\$	2,038.36	\$	
Mortgage		1,108.80		
Interest		245.00		
Repairs		73.00		
Estate Fund				3,465.16
		3,465.16		3,465.16
Mortgage	\$14,000.00			

Balance April 1, 1961 11,223.90
Notes—\$7,000.00.

ELLIASON RESIDENCE

(449 Division Street—Entrance to Athletic Field)

Balance May 1, 1960	\$		\$	874.77
Repairs		268.20		
Taxes		234.12		
Rent—Tenant				350.00
Balance April 30, 1961		722.45		
		<u>1,224.77</u>		<u>1,224.77</u>

KNOLLCREST RESIDENCE

(101 Knollcrest Drive)

Rent—College	\$		\$	1,324.65
Rent—Tenant				230.00
Mortgage		1,289.64		
Insurance		79.19		
Repairs		185.82		
		<u>1,554.65</u>		<u>1,554.65</u>
Mortgage	\$15,000.00			
Balance April 1, 1961		13,517.96		

KROGSTAD RESIDENCE

(Prof. M. J. Ingebritson, 920 Marsh St.)

Rent—College	\$		\$	1,273.00
Note Paid		1,000.00		
Interest		155.50		
Repairs		63.59		
Insurance		53.91		
		<u>1,273.00</u>		<u>1,273.00</u>
Notes—\$4,350.00.				

JOHNSON RESIDENCE

(Prof. G. Lillegard, 225 Hinckley)

Rent—College	\$		\$	99.93
Insurance		51.36		
Repairs		48.57		
		<u>99.93</u>		<u>99.93</u>

Purchase Price \$26,500.00.

\$13,500.00 was received for the Jans Residence to apply on purchase price. A loan for the balance will be made when another residence is sold.

LONG RESIDENCE

(Prof. N. Holte, 909 Marsh Street)

Deficit May 1, 1960	\$	1,415.25	\$	
Loan				3,000.00
Estate Fund				1,697.14
Sale of shed				50.00
Mortgage		1,403.40		
Lot in rear of residence		1,600.00		
Repairs		273.23		
Insurance		55.26		
		<u>4,747.14</u>		<u>4,747.14</u>

Mortgage\$17,000.00

Balance April 1, 1961 15,782.68

Notes—\$3,000.

MERAY RESIDENCE
(344 Meray Blvd.)

Estate Fund	\$	\$ 5,702.43
Rent—Tenant		300.00
Loans Paid	4,900.00	
Repairs	144.22	
Interest	181.10	
Taxes	647.83	
Legal Service	71.00	
Insurance	58.28	
	6,002.43	6,002.43

Notes—\$6,400.00.

MITCHELL RESIDENCE
(Prof. R. Honsey, 1115 E. Main Street)

Deficit May 1, 1960	\$ 2,003.91	\$	2,454.57
Estate Fund			500.00
Loan			
Repairs	808.66		
Interest	142.00		
	2,954.57		2,954.57

Notes—\$4,900.00.

MONICH RESIDENCE
(On Bethany Campus)

Rent—College	\$	\$ 70.20
Repairs	70.20	

OWEN RESIDENCE
(Prof. Calvin Johnson, 933 Marsh Street)

Deficit May 1, 1960	\$ 2,451.40	\$	3,840.31
Estate Fund			
Mortgage	1,044.00		
Repairs	314.96		
Insurance	29.95		
	3,840.31		3,840.31

Mortgage\$11,000.00

Balance April 1, 1961 7,694.34

PLUM RESIDENCE
(Prof. D. Mintz, 1004 Plum Street)

Deficit May 1, 1960	\$ 2,323.08	\$	3,329.41
Estate Fund			
Mortgage	957.60		
Repairs	13.48		
Insurance	35.25		
	3,329.41		3,329.41

Mortgage\$10,000.00

Balance April 1, 1961 7,221.97

POPKEN RESIDENCE**(636 Marsh Street)**

Balance May 1, 1960	\$	\$ 1,290.00
Payments on Contract		660.00
Balance April 30, 1961	1,950.00	
	<u>1,950.00</u>	<u>1,950.00</u>

SCHWARTZ RESIDENCE**(Mr. A. Lillo, 411 6th St. N.)**

Estate Fund	\$	\$ 1,195.85
Mortgage	833.52	
Repairs	122.33	
Interest	240.00	
	<u>1,195.85</u>	<u>1,195.85</u>
Mortgage	\$8,500.00	
Balance April 1, 1961	7,016.32	
Notes—\$6,000.00.		

STEINER RESIDENCE NO. 1**(810 Marsh Street)**

Estate Fund	\$	\$ 2,164.92
Rent—Tenant		40.00
Down-payment	1,000.00	
Repairs	2,093.38	
Deficit April 30, 1961		888.46
	<u>3,093.38</u>	<u>3,093.38</u>

Purchase price \$5,000.00. Payments \$1,000 per year on contract for deed.

STEINER RESIDENCE NO. 2**(812 Marsh Street)**

Rent—Tenant	\$	\$ 300.00
Down-payment	1,000.00	
Insurance	21.57	
Water Bill	8.26	
Deficit April 30, 1961		729.83
	<u>1,029.83</u>	<u>1,029.83</u>

Purchase Price \$5,000.00. Payments \$1,000 per year on contract for deed.

STEPHEN RESIDENCE**(437 Division Street)**

Deficit May 1, 1960	\$ 3,859.92	\$
Estate Fund		4,092.53
Rent—Tenant		260.00
Mortgage	709.32	
Legal Service	30.00	
Insurance	38.49	
Repairs	24.71	
Deficit April 30, 1961		309.91
	<u>4,662.44</u>	<u>4,662.44</u>
Mortgage	\$8,250.00	
Balance April 1, 1961	8,045.38	

PRESIDENT'S RESIDENCE
(Prof. B. W. Teigen, On Campus)

Rent—College	\$		\$	336.61
Insurance		131.80		
Repairs		204.81		
		<hr/>		<hr/>
		336.61		336.61

ROLLINGS RESIDENCE
(Prof. I. Johnson, 120 Long Street)

Deficit May 1, 1960	\$	2,528.81	\$	
Rent—College				2,030.08
Estate Fund				1,381.92
Interest		195.00		
Repairs		54.50		
Insurance		35.75		
Mortgage		918.00		
Deficit April 30, 1961				320.06
		<hr/>		<hr/>
		3,732.06		3,732.06

Prudential Insurance Co. holds mortgage for \$9,885.97.
Balance April 1, 1960 \$8,163.85.
Notes—\$7,500.00.

TRAEGER RESIDENCE
(Prof. C. Minke, 915 Plum Street)

Loan	\$		\$	7,000.00
Rent—College				619.11
Payment		7,000.00		
Mortgage		458.52		
Repairs		71.45		
Insurance		37.89		
Legal Service		51.25		
		<hr/>		<hr/>
		7,619.11		7,619.11

Purchase Price\$22,900.00
Mortgage16,000.00

Balance April 30, 196115,903.75
Notes—\$7,000.00.

SEMINARY FUND

Budget	\$		\$	6,541.02
Subsidy		6,541.02		

SENTINEL FUND

Subscriptions	\$		\$	3,250.00
Synod Fund				2,031.17
Printing and Expense		5,281.17		
		<hr/>		<hr/>
		5,281.17		5,281.17

STUDENT FUND

Balance May 1, 1960	\$		\$	1,096.15
Payment on loan				250.00
Balance April 30, 1961		1,346.15		
		<hr/>		<hr/>
		1,346.15		1,346.15

SYNOD FUND

Budget	\$	\$ 12,519.15
Sentinel deficit	2,031.17	
Float (Bank charge)	26.94	
Trustees	869.69	
Committee of Committees	710.55	
President's Office	662.31	
Doctrinal Committee	1,229.57	
Vicar for President	725.00	
Treasurer's Allowance	600.00	
Treasurer's Bond	25.00	
Visitors Expense	61.50	
Postage	150.40	
Supplies	29.59	
Interest	703.36	
Equalization—Professors	296.00	
Convention Expense	535.72	
Survey of College Grounds	153.00	
Convention Reports	2,055.10	
Legal Service	479.44	
Printing	119.40	
Com. on Election of Pres.	38.50	
Synodical Conference	984.52	
Miscellaneous	32.39	
	<hr/>	<hr/>
	12,519.15	12,519.15

Notes—\$1,000.00.

ESTATES AND TRUST FUNDS

John A. Moldstad Memorial	\$	\$ 635.35
E. M. Hanson Memorial		500.00
Heggestad Estate		3,522.43
Nora Nelson Estate		9,184.88
T. T. Jacobson Estate		2,500.00
Christianson Estate		5,975.11
Vangen Estate		1,884.37
Invested in Residences	24,202.14	
	<hr/>	<hr/>
	24,202.14	24,202.14

YOUTH BOARD

Budget	\$	\$ 376.49
Received for music		117.90
Received for film strips		50.50
Camp Expense	122.95	
Music	170.18	
Youth Director Expense	128.41	
Printing	25.00	
Board Expense	98.35	
	<hr/>	<hr/>
	544.89	544.89

WEBSTER PROPERTY (Webster, Wisc.)

Balance May 1, 1960	\$	\$ 228.15
Bethany Development Association	228.15	

Tabulated List of Contributions of the Congregations

May 1, 1960 to April 30, 1961

Pastor	Congregation	Contribution
Aaberg, T.	Center	\$ 1,253.60
Aaberg, T.	Scarville	2,260.52
Aaberg, T.	Story City	395.95
Anderson, P.	Indian Landing	153.46
Anderson, J.	St. Paul's	3,900.16
Vacancy	Lake Mills	836.09
Vacancy	Lime Creek	1,415.09
Branstad, R.	Fairview	5,536.74
Bremer, H.	Bethlehem	33.82
Dale, M.	Holton	1,074.03
Dorr, S.	Bethany	702.32
Dorr, S.	Our Savior's	2,046.32
Guldborg, G.	Concordia	419.24
Guldborg, G.	Our Savior's	503.11
Guldborg, G.	St. Paul's	748.88
Gullixson, G.	Western Koshkonong	1,750.99
Gullixson, W.	East Paint Creek	1,704.92
Gullixson, W.	West Paint Creek	770.91
Handberg, H.	Mt. Olive	3,969.27
Harstad, N.	Delhi	217.96
Harstad, N.	Our Savior's	561.02
Harstad, N.	Rock Dell	2.00
Hilton, N.	Grace	104.60
Hilton, N.	First	150.00
Holt, S.	Lakewood	460.64
Johnson, D.	Our Redeemer	149.96
Jungeman, J.	Oslo	391.22
Larson, H.	Clearwater	302.25
Larson, H.	Nazareth	350.62
Larson, H.	Oak Park	248.02
Lee, S.	Immanuel	876.82
Lee, S.	Our Savior's	985.57
Madson, J.	First American	1,697.57
Madson, J.	Holy Cross	
Madson, N., Jr.	Clearwater	358.00
Madson, N., Jr.	Cross Lake	383.12
Madson, N., Jr.	Mt. Olive	723.14
Madson, N., Jr.	St. Petri (Grygla)	78.00
Madson, P.	Forest City	645.79
Madson, P.	Zion	1,147.73
Merseeth, A.	First Evanger	676.63
Merseeth, A.	First South Wild Rice	650.14
Moldstad, J.	Central Heights	355.77
Moldstad, J.	Richland	1,613.00

Moldstad, R.	St. Timothy	1,205.85
Newgard, R.	First Shell Rock	720.42
Newgard, R.	Somber	356.63
Oesleby, N.	Our Savior's	2,865.92
Vangen, L.	Ascension	364.20
Orvick, G.	Holy Cross	3,632.75
Petersen, J.	Norseland	3,631.28
Petersen, J.	Norwegian Grove	1,270.56
Petersen, P.	Bethany	4,577.58
Petersen, P.	Rose Dell	2,131.74
Petersen, W.	Grace	91.63
Pfeiffer, D.	Harvard Street	533.09
Pfeiffer, D.	Harvard Street (Legacy)	15,000.00
Preus, H.	Trinity	289.95
Quill, G.	Our Savior's First	722.59
Strand, A.	St. Mark's	2,689.31
Schweikert, G.	River Heights	685.66
Schulz, A.	Zion	687.66
Teigen, T.	Hiawatha	1,253.52
Theiste, H.	Parkland	1,390.81
Theiste, V.	Bethel	1,722.89
Tweit, M.	Jerico	5,271.40
Tweit, M.	Saude	1,936.02
Ude, R.	St. John's	812.90
Unseth, E.	Our Savior's	5,089.85
Unseth, E.	Our Savior's (Legacies)	47,102.17
Vangen, L.	Concordia	1,325.17
Weyland, F.	Emmaus	731.42
Ylvisaker, P.	Hartland	697.15
Ylvisaker, P.	Manchester	257.46
Weseloh, G.	Cottonwood	1,147.54
	Redeemer (New Hampton)	380.65
	Our Savior's (Amherst)	508.90
	Pinehurst (Eau Claire)	52.50
Miscellaneous		2,667.19
		S. E. Lee, Treasurer

CONVENTION NOTES

TUESDAY—(see page 3). Flowers on the President's desk from the convention, in memory of Pastor M. O. Dale and Mrs. Delphine Tweit . . . Open hearing on the matter of biennial conventions . . . Greetings from Dr. Paul Rafaj, President of the Synod of Evangelical Lutheran Churches, brought by the Rev. John Daniel, Streator, Ill. . . .

WEDNESDAY—Greetings brought by President John Daniel, Bethlehem, Penn., for the Lutheran Synodical Conference, and by President Oscar J. Naumann, Milwaukee, Wisc., for the Wisconsin Evangelical Lutheran Synod . . . An open hearing on doctrinal matters in the evening . . . Grace Lutheran Church, Madison, Wisc., and Pinehurst Lutheran Church, Eau Claire, Wisc., admitted into

membership in the Synod . . . Biennial conventions voted down . . . Prof. B. W. Teigen began the convention essay.

Lutheran Youth Association convention at Luverne, Minn., was announced by the host pastor, P. Petersen . . . Pastor H. Theiste brought the suggestion of a youth convention at Tacoma, Wash., in 1962 . . . Thanks tendered to Mr. and Mrs. L. Houg for ten years of faithful service at Kasota Valley Home . . . Needs of Bethesda Home reported by Chaplain A. Harstad.

Pastor R. Branstad, Minneapolis, Minn., conducted the morning devotion. Ephesians 5, 25-27 describes the Church as the Bride of Christ, Who "purchased her with His own blood." The Church is simply the sum total of all believers in Christ, he stated.

THURSDAY—Essay completed . . . Dr. A. C. Nitz, San Francisco, Calif., 4th Vice President of the Lutheran Church—Missouri Synod, brought greetings from his Synod and from Dr. J. W. Behnken, president . . . It was announced that Mrs. I. Starks, Our Saviour's Lutheran Church, Madison, Wisc., went to her eternal rest at the age of 102 . . . University of Minnesota granted accreditation to both the Bethany High School and Junior College for another five years . . . The L. Hougs honored at Kasota Valley Home in the evening.

The morning devotion was conducted by Pastor P. Anderson, Lake Mills, Iowa. 1 Peter 2, 9 points to the peculiar glory of the Kingdom of Grace on earth, that "we should show forth the praises of Him who hath called us out of darkness into His marvelous light." Let us give of our sons to fill the empty pulpits and the Christian day schools that have no teachers, and of our daughters to assist in this work in their sphere. May God make us worthy of the glory He has given us, Pastor Anderson concluded.

Prof. Glenn Reichwald preached the confessional sermon at the Pastoral Communion service. The true pastor confesses with John the Baptist that Jesus "must increase, but I must decrease," (John 3, 25-36) even as he works to increase the number of Christians through the Means of Grace and the help of the Holy Spirit.

FRIDAY—A letter of greeting from Pastor emeritus A. J. Torgerson, Yakima, Wash., was read . . . Pastor emeritus H. Ingebritson, Lake Mills, Iowa, was recognized by the chairman as present . . . Mr. William Overn, Minneapolis, Minn., was guest speaker at the first annual Laymen's (ELSLO) banquet in the college dining room. Mr. Eugene Schiller, Madison, Wisc., served as toastmaster.

Elections were held in the evening . . . Incumbents on the Board of Trustees and Board of Regents were reelected . . . A Board of Colloquy, to meet with applicants for membership in the Synod, was established . . . Laymen's equalization is \$20.00; pastor's equalization \$15.00.

Pastor R. Newgard, Northwood, Iowa, conducted the morning devotional. Luke 17, 20, 21 was his text. The kingdom of God is "seen" only through the eyes of faith. The Christian confesses, "I believe in the Holy Christian Church, the Communion of Saints."

SATURDAY—A memorial service was held at the opening of the afternoon session for Pastor Morris Oliver Dale, who passed away in February of this year, and for Mrs. Delphine Sonstegard Tweit, who died suddenly on May 30th of this year. Pastor G. A. R. Gullixson, Cottage Grove, Wisc., conducted the devotion, based on Rev. 7, 9-17.

Letters of greeting from the Synod were sent to the following: The Rev. M. E. Tweit and family and Mrs. M. O. Dale; the Rev. Karl Kurth, Executive Secretary of the Synodical Conference Missionary Board; Mr. George Tokheim; Pres. B. W. Behnken; Miss Eleanor Wilson; Dr. P. Rafaj; Pastors A. Strand, R. Moldstad, H. A. Preus, A. J. Torgerson; the family of Mrs. I. Starks, and to Mr. and Mrs. L. Houg. Letters also were mailed to congregations (excused and those not excused) to encourage them to avail themselves of the privilege of representation at the annual Synod convention.

Rev. 5, 9.10 was used as the text of the morning devotion. Pastor Alf Merseth, Fertile, Minn., spoke on the "Lamb of the Universal Church." Jesus was slain and accomplished universal redemption for all sinners. He redeemed us to God by His blood out of "every kindred, tongue, and people and nation." We find new beauty and new comfort every time we hear this message of salvation for our souls.

Under the direction of Prof. R. Honsey the arrangements for another convention of our Synod at Bethany College were excellently handled. All those who assisted him in providing comfort and convenience as to rooming and boarding, and efficiency as to other convention facilities are to be highly praised and thanked.

SYNOD SUNDAY—The Rev. George Orvick, Holy Cross Lutheran Church, Madison, Wisc., conducted the festival service in the auditorium-gymnasium. The Rev. H. A. Preus, Trinity Lutheran Church, Calmar, Iowa, who has completed 48 years in the active ministry, conducted the festival Norwegian service at Mt. Olive Lutheran Church. The convention offering amounted to over \$3,500.00.

W. C. Gullixson, Secretary

CHORAL UNION CONCERT—During Synod Sunday afternoon, the audience was privileged to hear an inspiring program of sacred choral music, a fitting climax to the activities of our Synod in its annual convention. Again the mass choir was under the capable direction of the Rev. G. A. R. Gullixson, and Miss Vivian Unseth served as accompanist. Listeners were impressed by the smooth performance and the joyful enthusiasm with which the chorus sang praises to the Savior.

In its opening group of selections, the choral union sang hymns representative of various parts of the festival half of the church year, including Christmas, Lent, Easter, and Ascension, messages which ought to remain with us throughout the year.

The assembly sang the hymn "Thee Will I Love, My Strength, My Tower." The choir of Our Savior's Lutheran Church, Albert Lea, Minn., directed by Mrs. Walter Schneider, favored the audience with three fine selections: "King All-Glorious," Geoffrey O'Hara's "I Walked Today Where Jesus Walked," and Lutkin's benediction in song, "The Lord Bless You and Keep You." Miss Joan Schneider was soprano soloist.

For her voluntary Miss Unseth played Bach's well-known "Air" from the D. Major Suite for orchestra, transcribed for organ. A free-will offering was received.

The final choral group of five numbers began with "All Hail the Power" and concluded with Handel's glorious "Hallelujah Chorus." As the audience rose and listened to Handel's triumphant music, the joy of the performers could not help but thrill the hearer also. On that note of joy and triumph our convention disbanded until next year's convention, when we hope again to join in a festival of song.

R. Honsey.

**THE OFFICERS AND BOARD OF TRUSTEES
OF THE EVANGELICAL LUTHERAN SYNOD**

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Vice President.....The Rev. J. G. Anderson, 10 So. Mt. Prospect Rd.,
Mt. Prospect, Ill.
Secretary.....The Rev. W. C. Gullixson, Waterville, Iowa
Alternate Secretary.....The Rev. J. B. Madson, Mayville, No. Dak.
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(3 years, elected 1959)

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(3 years, elected 1960)

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Mr. L. Houg, Mapleton, Minn.

(3 years, elected 1961)

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Mr. Albin Levorson, Northwood, Iowa

Wisconsin's Board of Trustees

The Rev. J. Petersen

Mr. L. Houg

Mr. C. Bergum

The Rev. Alf Merseth

Mr. Einar Engebretson

Mr. Albin Levorson



Board of Trustees

Left to right: E. Engebretson; A. Levorson; Rev. Merseth; C. Bergum; Rev. J. Petersen; Rev. S. Lee, treasurer; L. Haug; Rev. W. Gullixson, secretary; Rev. M. Tweit, president.

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SEMINARY, INC.**

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Vice President.....The Rev. J. G. Anderson
Secretary.....The Rev. W. C. Gullixson

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(3 years, elected 1959)

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The Rev. T. Aaberg

The Rev. J. G. Anderson

(3 years, elected 1960)

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Mr. Howard Hougan, 4600 Schofield, Madison, Wis.

Mr. Ellsworth Zahl, 4260 Twin Oak Lane, Minneapolis 22, Minn.

(3 years, elected 1961)

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The Rev. Luther Vangen

The Rev. Paul Petersen

President of Bethany College

(4 years, elected 1959)

Prof. B. W. Teigen

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Circuit Visitors

(3 years, elected 1959)

1. Northern Circuit

The Rev. S. E. Lee; Alternate, The Rev. J. B. Madson

2. Central Circuit

The Rev. S. A. Dorr; Alternate, The Rev. F. R. Weyland

3. Southwestern Circuit

The Rev. Paul Petersen; Alternate, The Rev. N. B. Harstad

4. Southern Circuit

The Rev. E. G. Unseth; Alternate, The Rev. H. A. Preus

5. Lake Michigan Circuit

The Rev. N. Oesleby; Alternate, The Rev. George Orvick

6. Atlantic Circuit

The Rev. George Schweikert

7. Pacific Circuit

The Rev. H. A. Theiste

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Editor-in-Chief: The Rev. Paul Ylvisaker

Associate Editors: The Rev. H. A. Theiste

The Rev. Wilhelm Petersen

The Rev. Hugo Handberg

The Rev. Paul Madson

Managing Editor: The Rev. Richard Newgard

Business Manager of "Lutheran Sentinel"

The Rev. Paul Madson

THE SYNOD'S BOARDS AND COMMITTEES

Doctrinal Committee

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The Rev. T. N. Teigen

Prof. M. H. Otto

Dr. O. E. Overn, 834 Prospect Place, Madison, Wisconsin

Mr. S. Ingebretson, 147 Dickinson St., Mankato, Minn.

Board of Colloquy

The President of the Synod:

The Vice President of the Synod

The Field-secretary of the Mission Board
A layman from the Standing Doctrinal Committee:
(appointed by the President of the Synod)
A Seminary Professor:
(appointed by the President of the Synod)

Committee of Committees

(Representatives chosen by the respective boards.)

Board of Trustees:	Board of Christian Elementary
Board of Regents:	Education:
Board of Missions:	Board of Publications:
Board of Support:	Youth Board:

Board of Missions

(3 years, elected 1959)

The Rev. S. A. Dorr
Mr. Norman Werner, 10838 Olive St. N. W., Coon Rapids, Minn.
(2 years, elected 1960)
The Rev. P. Madson
(3 years, elected 1960)
The Rev. G. A. R. Gullixson
Mr. O. M. Wilson, 3113 Emmett St., Madison 4, Wis.
(3 years, elected 1961)
The Rev. E. G. Unseth
Mr. Thomas Bieber, Jasper, Minn.

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(3 years, elected 1959)

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(2 years, elected 1960)
Prof. Sigurd Lee
(3 years, elected 1960)
The Rev. V. Theiste
Mr. G. Solli, 1305 N. Broad St., Mankato, Minn.
(3 years, elected 1961)
The Rev. Richard Newgard
Mr. Gene Hoyord, 204 Division St., Madison 4, Wis.

Board of Support and the Board of Directors of the Kasota Valley Home

(3 years, elected 1959)

Prof. N. S. Holte
(3 years, elected 1960)
The Rev. H. Handberg
(2 years, elected 1960)
The Rev. F. R. Weyland
Mr. C. Annexstad, Rt. 3, St. Peter, Minn.
(2 years, elected 1961)
Mr. S. Fermstad, 3245 Fremont Ave. N., Minneapolis 12, Minn.

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(3 years, elected 1959)

The Rev. John Moldstad
Mr. A. Jordahl, Hartland, Minn.
(3 years, elected 1960)
The Rev. N. A. Madson, Jr.
(2 years, elected 1961)
Mr. Dale Manthe, Ulen, Minn.
(3 years, elected 1961)
Prof. Iver Johnson
Permanent Member: The Managing Editor of "Lutheran Sentinel"

Youth Board

(3 years, elected 1959)

The Rev. R. Branstad

Mr. Conrad Faugstad, Emmons, Minn.

(3 years, elected 1960)

Mr. Chan Handberg, 2733 Penn Ave. N., Minneapolis, Minn.

The Rev. W. Petersen

(3 years, elected 1961)

The Rev. Robert Moldstad

Mr. William Overn, 1459 Lone Oak Road, St. Paul 11, Minn.

Permanent Member: President of Bethany Lutheran College
and Seminary

Armed Services Commission

(3 years, elected 1959)

The Rev. J. B. Madson

(3 years, elected 1960)

The Rev. H. Handberg

(3 years, elected 1961)

The Rev. G. Weseloh

Committee on Fraternal Organizations

(3 years, elected 1960)

The Rev. R. Moldstad

(3 years, elected 1961)

The Rev. J. B. Madson

Committee on Liturgy and Agenda

The Rev. N. C. Oesleby

The Rev. B. W. Teigen

The Rev. H. Handberg

Hymnbook Committee

The Rev. G. Guldberg

The Rev. H. Handberg

Prof. I. C. Johnson

The Rev. W. C. Gullixson

Equalization Committee

(3 years, elected 1959)

Prof. N. S. Holte, Bethany College, Mankato, Minn.

(3 years, elected 1960)

The Rev. P. Anderson

(3 years, elected 1961)

Mr. Oscar Wilson, 3113 Emmett St., Madison 4, Wis.

Synodical Conference Mission Board

The Rev. G. A. R. Gullixson

Synodical Conference Delegates

The Rev. Alf Merseth

The Rev. S. Dorr

The Rev. E. G. Unseth

Mr. Wm. Overn, 1459 Lone Oak Rd., St. Paul 11, Minn.

Mr. Claude Bergum, 804 Water St., Eau Claire, Wis.

Mr. Lenwick Hoyord, Iola, Wis.

Alternates: The Rev. George Orvick

The Rev. Luther Vangen

The Rev. Joseph Petersen

Mr. O. M. Wilson, 3113 Emmett St., Madison 4, Wis.

Mr. Alvin Julson, 3346 Midway, Eau Claire, Wis.

Mr. Christ Olson, Nicollet, Minn.

Railroad Secretaries

The Rev. S. E. Lee; The Rev. F. R. Weyland, Assistant

The Rev. G. A. R. Gullixson; The Rev. J. G. Anderson, Assistant

At Dr. Martin Luther College

Prof. O. Levenson
New Ulm, Minn.
Tel.—6646

To reach congregations being served by vacancy pastors or by those pastors not affiliated with the Synod:

Boston Lutheran Church

Cambridge, Mass.
c/o Rev. D. Pfeiffer
30 Richfield Road
Arlington 74, Mass.

Zion Lutheran Church

c/o Rev. Arthur Schulz
675 Second St.
Tracy, Minn.

First Lutheran Church

c/o Rev. Neil Hilton
Box 102
Suttons Bay, Mich.

Grace Lutheran Church

Elk Rapids, Mich.
Box 102
Suttons Bay, Mich.

Vacancies:

River Heights Lutheran Church

East Grand Forks, Minn.
c/o Rev. J. B. Madson
Mayville, N. D.

Our Saviour's Lutheran Church

c/o Rev. Wilhelm Petersen
5530 Englewood Dr.
Madison 4, Wis.

Holton Lutheran Church

Holton, Mich.
Edwin Gibson
RR
Twin Lake, Mich.

Bethany College

Lutheran Synod Book Company, Tel.	8-3674
Men's Dorm, Tel.	7749
Women's Dorm, Tel.	7748
Dining Hall, Tel.	7775
Gymnasium, Tel.	8-9013

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 of dollars (\$.....).

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 of dollars (\$.....), 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 of dollars (\$.....), 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 1960

No.	State	Location	Circuit	Congregation	Membership	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	Average Attendance	Sunday	Average 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.	Ill.	Chicago	5	St. Mark's	1	10:30	A. Strand	320	270	65	19		13	2	863	2	15	8	80	52	133	26	1	85	6	14			10	21	\$ 21,264	\$ 3,117	\$ 95,000	\$	
2.		Chicago	5	St. Paul's	1	10:45, 9:30*s	J. Anderson	231	163	21	17	5	1	2	509	5		11	63	52	87			128	10	15	35	43	3	17	10,917	2,401	93,000		
3.		Lombard	5	St. Timothy	1	10:30	R. Moldstad	138	77	30	9	1	4	4	248	2	1	10	45	52	64			107	10	13	80		2	4	11,360	1,184	72,958	45,035	
4.	Iowa	Calmar	4	Trinity	1	10:30, 9:30*s	H. Preus	126		35			1		173		1	11	70	51	55			26	4	5	20		2	5	513		35,000		
5.		Forest City	4	Forest City	1	9:30, 10:30*s	P. Madson	121	77	27	1		2	2	265		3	9	42	51	54			44		6	36		1	8	2,818	740	35,000		
6.		Lake Mills	4	Lake Mills	1	*	Vacancy	101	61	15	3	1			150	1	1	7		51				22		4	25	12	5	3,000	900	30,000			
7.		Lake Mills 4N1W	4	Lime Creek	1	9:00, 9:00*s	Vacancy	68	46	22	3							6		50				25		2			3	2,794	350	20,000			
8.		Lawler 9N1W	4	Saude	1	*	M. Tweit	130	102	34	2		2	2	537	2	2	9	68	50	82	21	1		5				2	7	8,245	1,909	44,000		
9.		Mason City	4	Central Heights	3	9:00	J. Moldstad	101	42	17	10	3		8	38		1	10	26	50	50			34		5		4	4	1,393	308	27,000	12,800		
10.		New Hampton 9N2E	4	Jerico	1	*	M. Tweit	256	206	58	7		4		1023	3	6	9	94	51	142	16	1	17		2		9	3	12	12,886	3,682	67,000		
11.		New Hampton	4	Redeemer	1	9:00	Vac. M. Tweit	119	80	30	7	1	2	2	226		2	9		52	62			28		6	30	25	12	5,097	418	22,000	8,700		
12.		Northwood	4	First Shell Rock	1	9:30, 11:00*s	R. Newgard	184	127	45	8		3		248		4			50	67			25	6	5	25		6	4	4,711	1,122	30,000		
13.		Northwood 11W	4	Somber	1	11:00, 9:30*s	R. Newgard	84	61	23	3		2	1	149	2		5		48	51		9	1		1			4		3,078	440	29,000		
14.		Scarville 5S	4	Center	1	*	T. Aaberg	166	120	50	2		3		294	3		11	65	49	67			23		4	14	8	1	10	4,558	1,122	35,000		
15.		Scarville	4	Scarville	1	*	T. Aaberg	102	65	27	2		1		263		2	11	75	49	80	18	1	11		2	11	2	1	3	6,477	2,431	35,000		
16.		Story City 4N	4	Bethany	1	*	T. Aaberg	14	8	3					15		2			24	12			6		2	6				1	1917	560	10,000	
17.		Thompson	4	Zion	1	11:00, 9:00*s	P. Madson	171	130	50	5	1	3	3	413	1	1	8	63	51	76			24	5	5	22	14		12	4,638	1,278	45,000		
18.		Thornton	4	Richland	1	11:00, 10:30*s	J. Moldstad	179	121	45	5	1		5	240	3	1	9	92	50	108			48		6	46		2	18	8,417	1,270	41,000	4,724	
19.		Waterville	4	East Paint Creek	1	*	W. Gullixson	118	80	44	5				153		1	10	52	49	51			22		4	21		1	6	4,108	1,350	26,000		
20.		Waukon 5E	4	West Paint Creek	1	*	W. Gullixson	93	71	31			1		118	1	2	10	45	49	45			16		2	16		1	6	3,907	767	26,000		
21.	Mass.	Brewster	6	Lutheran Mission	2	11:00	C. Moldstad	23	16						70			2	15	52	15			6		2									
22.		Cambridge	6	Boston	1	10:45, 10:00*s	D. Pfeiffer	140	80	20	3				371	1	1	9	45	52	60			34	12	7				16	8,000	875	73,000	10,000	
23.	Mich.	Elk Rapids	5	Grace	1	11:15	N. Hilton																												
24.		Holton	5	Holton	1	11:00, 10:00*s	M. Dale	154	83	8	8		2		229	2	3	8	36	52	54			43	3	6	45		12	3,850	1,016	30,000			
25.		Suttons Bay	5	First	1	9:30	N. Hilton																												
26.	Minn.	Albert Lea	4	Our Savior's	1	10:45, 9:00*s	E. Unseth	694	456	156	27	2	18	5	1107	2	4	10	217	59	258			219	48	20	100	29	1	7	23,255	4,150	125,000	30,000	
27.		Audubon	1	Immanuel	1	11:00	S. Lee	177	111	32	7		6		449	2		10	73	51	90			60	6	7	53	14	1	11	3,374	1,003	10,000		
28.		Bagley 10NW	1	Concordia	1	9:00	G. Guldberg	73	44	15	3				134	1	3	11	60	51	35			14		4	10		3	1,875	470	12,000			
29.		Bagley 6W	1	Our Savior's	1	10:00	G. Guldberg	134	87	28	4				164	3		8	60	51	50			38		6	20		12	1,822	456	9,000	1,000		
30.		Belview	3	Our Savior's	1	*	N. Harstad	177	120	46	5		4		174		1	9		43				34		6	26		13	3,881	511	35,000			
31.		Belview 4NE	3	Rock Dell	1	*	N. Harstad	285	202	88	11		5		297	2	3	5	110	43	108			35		28			21	7,404	835	40,000			
32.		Cottonwood	3	English	1	10:00, 9:30*s	G. Weseloh	176	106	34	5		3		446		2	9	84	50	112			49		6	49	5	9	7,452	1,060	65,000	16,246		
33.																																			

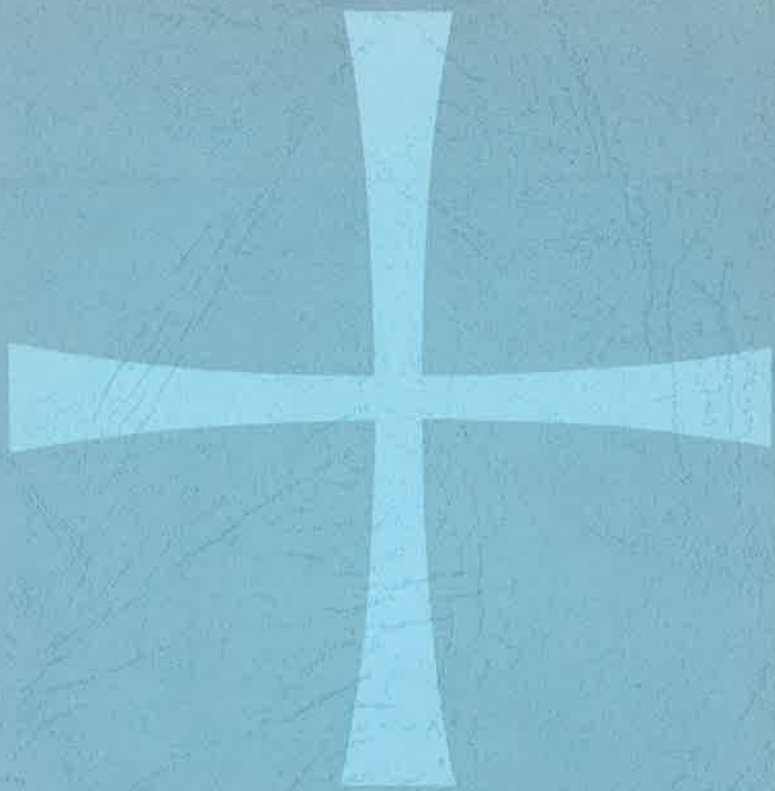
STATISTICS FOR 1960: LUTHERAN CHURCH BODIES IN THE UNITED STATES AND CANADA

Church Bodies	Total Ordained Ministers	Serving Pastorates	Organized Congregations	Regular Preaching Places	Baptized Membership	Confirmed Membership	SUNDAY SCHOOLS			CONGREGATIONAL FINANCES					
							Number	Teachers	Pupils	Property Valuation	Indebtedness	Local Expenses	Work at Large	Total Expenses	
NATIONAL LUTHERAN COUNCIL															
1 United Lutheran	5,004	3,622	4,640	90	2,495,009	1,685,641	4,688	106,311	833,593	\$ 693,248,477	\$ 95,356,593	\$ 93,786,931	\$25,461,001	\$119,247,932	1
*2 American Lutheran	4,906	3,610	4,926	16	2,306,780	1,509,174	4,922	90,348	741,854	514,699,668	102,798,293	86,269,104	17,427,983	103,697,087	2
3 Augustana	1,311	982	1,255	—	618,103	413,918	1,204	25,295	162,312	170,937,117	30,178,740	26,105,237	7,373,628	33,478,865	3
4 Lutheran Free	253	169	341	—	87,250	56,552	317	4,470	31,656	15,565,559	3,597,548	2,749,978	779,542	3,529,520	4
5 Suomi	104	80	153	6	35,589	24,378	118	1,537	12,918	7,805,661	927,673	1,497,488	253,556	1,751,044	5
6 American Evangelical	80	49	77	—	24,201	16,393	73	976	5,580	5,027,021	571,048	911,852	173,774	1,085,626	6
TOTAL	11,658	8,512	11,392	112	5,566,932	3,706,056	11,322	228,937	1,787,913	\$1,407,283,503	\$233,429,895	\$211,320,590	\$51,469,484	\$262,790,074	
SYNODICAL CONFERENCE															
7 Lutheran Church—Missouri Synod	6,055	4,333	5,532	75	2,469,036	1,571,641	5,439	92,206	802,980	\$ 694,379,118	\$173,662,597	\$119,572,174	\$30,293,831	\$149,866,005	7
8 Wisconsin Ev. Luth. Synod	779	638	829	—	352,563	235,073	600	—	54,721	—	—	—	—	—	8
9 Synod of Ev. Luth. Churches	62	56	57	8	20,372	14,763	59	644	5,554	5,431,926	—	1,031,182	115,862	1,147,044	9
10 Evangelical Lutheran Synod	56	46	77	2	13,639	9,060	73	440	3,108	2,926,568	425,640	480,809	110,000	590,809	10
Synodical Conf. Negro Mis.	27	26	51	3	8,531	3,818	51	240	3,407	—	—	161,853	—	161,853	
TOTAL	6,979	5,099	6,546	88	2,864,141	1,834,355	6,222	93,530	869,770	\$ 702,737,612	\$174,088,237	\$121,246,018	\$30,519,693	\$151,765,711	
ALL OTHERS															
11 National Evangelical	38	31	63	7	11,397	6,969	54	521	3,831	\$ 2,463,945	\$ 637,199	\$ 378,994	\$ 71,306	\$ 450,300	11
12 Finnish Apostolic	**22	**18	**59	—	**8,001	**6,589	**32	**234	**1,526	**390,246	**14,355	**47,008	**8,964	**55,972	12
13 Lutheran Brethren	96	54	49	4	4,892	2,660	49	532	4,384	2,459,500	—	—	—	—	13
14 Eielsen Synod	**3	**3	**9	—	**1,500	**1,100	**4	**10	**50	**80,000	—	—	—	—	14
TOTAL	159	106	180	11	25,790	17,318	139	1,297	9,791	\$ 5,393,691	\$ 651,554	\$ 426,002	\$ 80,270	\$ 506,272	
GRAND TOTAL	18,796	13,717	18,118	211	8,456,863	5,557,729	17,683	323,764	2,667,474	\$2,115,414,806	\$408,169,686	\$332,992,610	\$82,069,447	\$415,062,057	
Total—U.S. only.....	18,105	13,172	17,061	156	8,188,289	5,390,511	16,743	315,238	2,597,956	\$2,071,799,934	\$398,268,126	\$326,383,644	\$80,345,517	\$406,729,161	
Total—Canada only.....	691	545	1,057	55	268,574	167,218	940	8,526	69,518	43,614,872	9,901,560	6,608,966	1,723,930	8,332,896	

*Merger in 1960 of the Evangelical Lutheran Church, American Lutheran Church, and United Evangelical Lutheran Church.

**No census has been taken since 1953.

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LUTHERAN SYNOD BOOK COMPANY

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