

ONE LORD-ONE FAITH

THE
45th
REGULAR
CONVENTION
OF THE
EVANGELICAL
LUTHERAN SYNOD

Essay:
THE DOCTRINE
OF THE CHURCH
PASTOR T. A. AABERG

August 14-19,
1962

BETHANY LUTHERAN
COLLEGE AND
SEMINARY
MANKATO, MINNESOTA

45th REPORT

REGULAR CONVENTION

EVANGELICAL LUTHERAN SYNOD

and the
Sixth 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 14-19, 1962

THE OPENING AND ORGANIZATION OF THE CONVENTION

The 45th Annual Convention of the Evangelical Lutheran Synod began with a worship service in the Auditorium-Gymnasium on the Bethany Lutheran College campus, Tuesday afternoon, August 14th, 1962, at 1:30 p.m. The Rev. Julian Anderson conducted the service according to the Synodical Order of Worship. Miss Vivian Unseth accompanied the hymns at the piano. "Good and pleasant 'tis to see Brethren dwell in unity," "One is our God and Father," "Behold how good a thing It is to dwell in peace," and "Lord Jesus, Thou the Church's Head," were sung at the well-attended opening service. The Gospel read was Matthew 16, 13-19.

Pastor Anderson used as his sermon text Ephesians 4, 1-6 and developed the theme of the convention "One Lord — One Faith." Citing the words of the Nicene Creed, "I believe one holy Catholic (universal) and Apostolic Church," he showed that the Church is indivisible and has an indestructible unity. He stated, "Today the most noted characteristic of the church is its divided state. . . It is regarded as the No. 1 problem by church leaders. Their aim is the gathering of all church groups into a super-church, the re-creation of some sort of unity. We of the Evangelical Lutheran Synod believe that the Nicene Creed is not out-dated. . . but a true statement of our faith for the 20th century."

The body one is the Church, whose members are the Christians, the believers in Christ Jesus our Savior from sin, and who are created by the Holy Spirit. The spiritual unity of the Church is a unity of faith. Ecumenicals of today have fallen into the error of externalizing the church; they cast aside the unity of faith and agree to disagree. This we reject. May we "Hold fast the form of sound words," Pastor Anderson concluded.

The hosts of the convention, represented by Pastor Hugo Handberg of Mt. Olive Lutheran Church and President B. W. Teigen of Bethany Lutheran College welcomed the delegates, pastors and visitors. President Teigen called attention to this being the 35th Anniversary of our College. President M. E. Tweit responded and expressed the happiness and gratitude of the guests for the fine hospitality shown.

The opening business session of the convention was called to order by the chairman. The Secretary read the roll of Permanent and Permanent Advisory Members (total of 49 pastors and professors present). Forty nine delegates were seated (later a total of 66).

President Tweit then declared the 45th Regular Convention of the Evangelical Lutheran Synod and the 6th Annual Meeting of 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.

The President's Message and Report were read, convention committees elected, greetings brought and visitors introduced.

Roll Call

A. PERMANENT MEMBERS

Pastors Serving Member Congregations: T. Aaberg, P. Anderson, R. Branstad, S. Dorr, G. Guldberg, G. Gullixson, W. Gullixson, H. Handberg, N. Harstad, R. Honsey, A. Kuster, H. Larson, S. Lee, D. Lillegard, J. Madson, N. Madson, Jr., P. Madson, W. McMurdie, A. Merseth, J. Moldstad, R. Moldstad, R. Newgard, N. Oesleby, G. Orvick, J. Petersen, P. Petersen, W. Petersen, H. Preus, 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: C. U. Faye, G. Lillegard, J. Unseth.

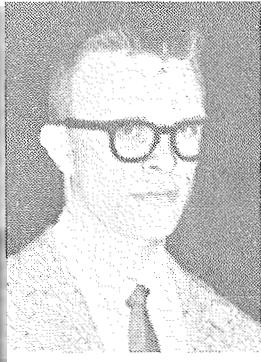
Professors: J. Anderson, N. Holte, I. Johnson, M. Otto, G. Reichwald, B. Teigen, Pres.



McMurdie



Kuster



Lillegard

Pastors W. F. McMurdie, A. V. Kuster and D. Lillegard are new Permanent Members of the Synod. Pastor R. Honsey, a Permanent Advisory Member for many years, is not pictured.

Pastors Admitted Into Permanent (Voting) Membership

The Rev. Rudolph Honsey, Cambridge, Mass.

The Rev. Arnold Kuster, Madison, Wisconsin

The Rev. David Lillegard, New Hampton, Iowa

The Rev. Wm. McMurdie, Tacoma, Washington

Congregation Withdrawn From Membership

Grace Lutheran Congregation, Elk Rapids, Mich.

Excused for Full-Time Absence From the Convention

The Rev. Ahlert Strand, St. Mark's Lutheran Church, Chicago, Illinois

The Rev. George Schweikert, Indian Landing Lutheran Church, Rochester, New York

Excused for Early Departure From the Convention

The Rev. G. F. Guldberg; the Rev. Herbert Larson

Excused for Part-Time Absence From the Convention

Jonas Roe, Lenwick Hoyord, Obert Johnson, Ole J. Johnson, Clifford Ferkinstad, John Natvig

Excused for not Sending Delegates

Lime Creek Lutheran Church, Lake Mills, Iowa
Clearwater Lutheran Church, Oklee, Minn.
River Heights Lutheran Church, East Grand Forks, Minn.

Visitors at the Convention

Prof. H. Bouman, Concordia Theological Seminary, St. Louis, Mo.
The Rev. Erik Erickson, Moose Lake, Minnesota
The Rev. Adolph C. Buenger, Pres. of the S.E. Wisc. District, Wisconsin Synod
The Rev. M. J. Lenz, Pres. of the Minn. District, Wisconsin Ev. Luth. Synod
Prof. Armin Schuetze of the Wisconsin Lutheran Seminary, Mequon, Wisc.
Prof. Delmar C. Brick of Dr. Martin Luther College, New Ulm, Minn.
Prof. Roland Hoenecke of Dr. Martin Luther College, New Ulm, Minn.
The Rev. F. H. Nitz of St. John's Lutheran Church, New Ulm, Minn.
The Rev. Ervine Vomhof of Alma City, Minnesota
Mr. and Mrs. Toralf Yderstad of Ashland, Wisconsin

Advisory Members of the Convention

Student of Theology George H. Gullixson, Amherst Junction, Wisc.
Student of Theology Theodore F. Kuster, St. Paul's, Chicago, Ill.

1962 Representatives Present Eligible to Vote

PASTOR	ADDRESS	CONGREGATION	DELEGATE
T. Aaberg	Scarville, Ia.	Scarville	Harry Olson
			Clarence Dale
	Scarville, Ia.	Center	Herbert Hansen
	Story City, Ia.	Bethany	Ray Hylland
P. Anderson	Lake Mills, Ia.	Lake Mills	James Butler
	Lake Mills, Ia.	Lime Creek	Excused
R. Branstad	Minneapolis, Minn.	Fairview	S. Fernstad
			Charles Getchell
S. Dorr	Princeton, Minn.	Our Savior's	Christ Knutson
	Princeton, Minn.	Bethany	Henry Dubberke
G. Guldberg	Bagley, Minn.	Concordia	
	Bagley, Minn.	Our Savior's	
G. Gullixson	Cottage Grove, Wis.	W. Koshkonong	Obert Johnson
W. Gullixson	Waterville, Ia.	E. Paint Creek	Palmer Dehli
	Waukon, Ia.	W. Paint Creek	Wilbur Anderson
			Claus Sorum
H. Handberg	Mankato, Minn.	Mt. Olive	Milton H. Otto
			Laurits Houg
N. Harstad	Belview, Minn.	Our Savior's	
	Belview, Minn.	Rock Dell	
	Delhi, Minn.	First	
N. Hilton	Sutton's Bay, Mich.	First	
	Elk Rapids, Mich.	Grace	
R. Honsey	Arlington, Mass.	Boston	Conrad Grad
			Kristen Hansen
J. Jungemann	Volga, S. D.	Oslo	
A. Kuster	Madison, Wis.	Our Saviour's	Orlando E. Overn
			Oscar M. Wilson
H. Larson	Oklee, Minn.	Clearwater	Excused
S. Lee	Hawley, Minn.	Our Savior's	
	Audubon, Minn.	Immanuel	
D. Lillegard	New Hampton, Iowa	Redeemer	
J. Madson	Mayville, N. D.	First American	Jacob Wermedahl
	Sheyenne, N. D.	Holy Cross	
N. Madson, Jr.	Fosston, Minn.	Cross Lake	
	Trail, Minn.	Mt. Olive	

P. Madson	Forest City, Ia.	Forest City	Ray Kloster Ray Browning Melvin Kloppen Carl Jacobson
	Thompson, Ia.	Zion	
W. McMurdie	Tacoma, Wash.	Lakewood	
A. Merseth	Ulen, Minn.	First So. Wild Rice	Gustav Olson
	Fertile, Minn.	First Evanger	Lars Fosse
J. Moldstad	Thornton, Ia.	Richland	
R. Moldstad	Lombard, Ill.	St. Timothy	Erik Furholmen
R. Newgard	Northwood, Ia.	First Shell Rock	Douglas Carnes Russel Harmon, alt.
			Alvin Olson
	Northwood, Ia.	Somber	Albert Brandt Odis Holstad, alt.
			Selmer Levorson
N. Oesleby	Eau Claire, Wis.	Pinehurst	William Hoepner
G. Orvick	Madison, Wis.	Holy Cross	Gene Hoyord
J. Petersen	St. Peter, Minn.	Norseland	Alfred Gran Leonard Gunderson
P. Petersen	Luverne, Minn.	Bethany	Arthur B. Anderson Robert C. Erickson
	Jasper, Minn.	Trefoldighed	Thomas Bieber Holger Aansen
W. Petersen	Madison, Wis.	Grace	
H. Preus	Calmar, Ia.	Trinity	
A. Schulz	Tracy, Minn.	Zion	John Rialson
G. Schweikert	Rochester, N. Y.	Indian Landing	
A. Strand	Chicago, Ill.	St. Mark's	Jonas Johnson
T. Teigen	Minneapolis, Minn.	Hiawatha	William Overn
H. Theiste	Tacoma, Wash.	Parkland	
V. Theiste	Sioux Falls, S. D.	Bethel	Neil A. Jungemann Phillip Helland
	Ellsworth, Minn.	Bethlehem	
M. Tweit	New Hampton, Ia.	Jerico	Clifford Ferkinstad Ole J. Johnson
	Lawler, Ia.	Saunder	John Natvig Martin Borlaug
E. Unseth	Albert Lea, Minn.	Our Savior's	Rudolph Quill Arthur Jordahl
L. Vangen	Eau Claire, Wis.	Concordia	Nanian Thompson
G. Weseloh	Cottonwood, Minn.	English	Herman Frank Oscar Runholt
F. Weyland	Minneapolis, Minn.	Emmaus	James Tobias Roger E. Keske, alt.
			George Floyd, Sr.
P. Ylvisaker	Manchester, Minn.	Manchester	Oscar K. Knudson Oscar S. Johnson
	Hartland, Minn.	Hartland	Erick Magnuson
Vacancy	Holton, Michigan	Holton	Edwin E. Gihson
D. Habeck			
Vacancy	E. Grand Forks, Minn.	River Heights	
J. Madson			
Vacancy	Amherst Jct., Wis.	Our Savior's	Jonas Roe Lenwick Hoyord
G. Gullixson, Cand.			
Vacancy	Chicago, Ill.	St. Paul's	Einar N. Engebretson
T. Kuster, Cand.			Paul J. Staff
Vacancy	Eau Claire, Wis.	Ascension	Harold Peterson
L. Vangen			

47 Pastors; 66 Congregations; 66 Delegates

1962 Convention Committees

1. PRESIDENT'S MESSAGE AND REPORT: *Pastors*: Joseph Petersen, Prof. Iver Johnson. *Delegate*: Mr. Neil Jungemann (Bethel, Sioux Falls)
2. NOMINATIONS: *Pastors*: G. Weseloh, P. Petersen, L. Vangen, V. Theiste. *Delegates*: Paul Staff (St. Paul's, Chicago); Charles Getchell (Fairview, Minneapolis); Harry Olson (Scarville); Laurits Houg (Mt. Olive, Man-kato).
3. CREDENTIALS: *Pastors*: H. Preus, T. Aaberg. *Delegates*: Jonas Roe (Our Savior's, Amherst Junction); Obert Johnson (Western Koshkonong); O. M. Wilson (Our Saviour's, Madison).

4. PROGRAM: Prof. Glenn Reichwald, the Rev. F. R. Weyland, Mr. John Rialson (Zion, Tracy).
5. PRESS: The Rev. F. R. Weyland, the Rev. J. B. Madson.
6. DOCTRINAL: *Pastors*: L. Vangen, R. Branstad, N. Madson, Jr., N. Oesleby. *Delegates*: Conrad Grad (Boston); Rudolph Quill (Our Savior's, Albert Lea); Oscar Runholt (English, Cottonwood); Arthur Anderson (Bethany, Luverne); Christ Knutson (Our Savior's, Princeton); Oscar Knudsen (Manchester); Claus Sorum (West Paint Creek, Waukon); Wm. Hoepner (Pinehurst, Eau Claire).
7. MISSIONS: *Pastors*: H. A. Theiste, G. F. Guldberg, I. C. Johnson, P. Ylvisaker. *Delegates*: Martin Borlaug (Saude); Herbert Hanson (Center, Scarville); Wilbur Anderson (West Paint Creek, Waukon); Leonard Gunderson (Norseland, St. Peter); S. Fernstad (Fairview, Minneapolis); Gustav Olson (First S. Wild Rice, Ulen).
8. HIGHER EDUCATION: *Pastors*: E. G. Unseth, P. Anderson, A. Merseth, T. N. Teigen. *Delegates*: Arthur Jordahl (Our Savior's, Albert Lea); Erick Magnuson (Hartland); Robert Erickson (Bethany, Luverne).
9. ELEMENTARY EDUCATION: *Pastors*: J. Moldstad, H. Handberg, R. Honsey. *Delegates*: Alfred Gran (Norseland); Laurits Houg (Mt. Olive, Mankato); Albert Brandt (Somber, Northwood); Clarence Dale (Scarville).
10. YOUTH WORK: *Pastors*: T. Aaberg, D. Lillegard, P. Petersen. *Delegates*: Ray Browning (Forest City); Nanian Thompson (Concordia, Eau Claire); Gene Hoyord (Holy Cross, Madison); Alvin Olson (First Shell Rock, Northwood).
11. PUBLICATIONS: *Pastors*: S. A. Dorr, J. G. Anderson, J. Petersen. *Delegates*: James Tobias (Emmaus, Minneapolis); Philip Helland (Bethel, Sioux Falls).
12. FINANCES: *Pastors*: B. W. Teigen, P. Madson, H. Larson, G. Weseloh. *Delegates*: Jonas Johnson (St. Mark's, Chicago); Ole J. Johnson (Jerico); Raymond Hylland (Center, Scarville); Lenwick Hoyord (Our Savior's, Amherst Junction); Kristen Hansen (Boston); Paul Staff (St. Paul's, Chicago); James Butler (Lake Mills); Douglas Carnes (First Shell Rock, Northwood).
13. CHARITIES AND SUPPORT: *Pastors*: R. Moldstad, J. B. Madson. *Delegates*: John Natvig (Saude); Henry Dubberke (Bethany, Princeton); Selmer Levorson (Somber, Northwood).
14. ARMED SERVICES: *Pastors*: N. B. Harstad, F. R. Weyland. *Delegates*: Neil Jungemann (Bethel, Sioux Falls).
15. MISCELLANEOUS MATTERS: *Pastors*: M. H. Otto, W. Petersen, G. Orvick. *Delegates*: Harry Olson (Scarville); Clifford Ferkinstad (Jerico); Einar Engebretson (St. Paul's, Chicago); C. Getchell (Fairview, Minneapolis); Lars Fosse (First Evanger, Fertile).
16. PASTORAL CONFERENCE RECORDS: *Pastors*: G. O. Lillegard, N. B. Harstad.
17. RESOLUTIONS: *Pastors*: V. Theiste, Prof. Glenn Reichwald.
18. SYNODICAL MEMBERSHIP: *Pastors*: G. A. R. Gullixson, S. E. Lee, R. Newgard. *Delegates*: Herman Frank (English, Cottonwood); Holger Aussen (Trefoldighed, Jasper); George Floyd (Emmaus, Minneapolis); Harold Peterson (Ascension, Eau Claire); O. E. Overn (Our Saviour's, Madison); Erik Furholmen (St. Timothy, Lombard).
19. TELLERS: *Pastors*: G. Weseloh, D. Lillegard, N. B. Harstad; Vicars G. H. Gullixson; T. Kuster.
20. CHAPLAIN: Pastor R. Moldstad.
21. HEAD USHER: Pastor V. Theiste.

PRESIDENT'S MESSAGE

Esteemed Members and Friends Of Our Evangelical Lutheran Synod.

Dear Fellow Redeemed and Fellow Workers in God's Kingdom, Grace be unto you and peace from God our Father and the Lord Jesus Christ.

A few years ago the well-known writer, Bruce Barton, wrote a treatise about the Bible which he called **THE BOOK NOBODY KNOWS**. This title seems completely out of place in a day when the Bible is translated into almost every language and is the best-seller among all books. There is hardly a person who has not at least heard about the Bible and had some access to it. Among our people, the greatest stress is laid upon the Bible. The motto of our Church Body is: "Sola Scriptura — Sola Gratia — Sola Fidei." Translated, this means that we are saved through the Scriptures alone, by Grace alone, through Faith alone. The Scriptures, that is the Bible, occupies the first place because it is the source of all articles of faith. Our Confessions state: "The Word of God shall establish articles of faith and no one else, not even an angel." (S.A. Part II, Art. 15, Triglott, p. 467). It is the source of our salvation, the basis of our faith. The Scriptures bring us the Grace of God unto salvation and create faith in Christ in our hearts and sustain us in the faith. Therefore, we see the exceedingly great importance of the Bible for our faith, life, and salvation.

Since the Bible is so basic to our salvation, we can see at once why the devil seeks with all his might to destroy its authority. It has always been under attack in one way or another. There is at present a great deal of discussion about the nature and character of the Bible. The questions of the authority of the Bible, the inspiration of the Bible, and the inerrancy of the Bible are the subjects of much discussion and lengthy essays not only in Reformed churches, but also in the Lutheran Church.

All the debate about the Bible and what is meant when men say that it is inspired or infallible in all its statements or that it is without error really gets down to another question, namely—Is it the Word of God? Or to put it another way: In what sense is it the Word of God? What has our Synod taught on this matter? Is our teaching really the teaching of Holy Scripture?

In our Explanation of Luther's Small Catechism we declare that the Bible is God's own Word written by Prophets, Evangelists, and Apostles. We state that the Word of these men is the Word of God, because the Spirit of God in miraculous manner gave to them what they should speak and write and the very words which they should use. As proof, we quote the texts: II Tim. 3:16. "All scripture is given by inspiration of God." II Peter 1:21. "The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the

Holy Ghost." II Corinth. 2:13. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

The doctrine of Inspiration, which really tells us both how we got the Bible and why it is in fact the very Word of God is basic and important. I am quoting a longer section on the Origin and Inspiration of the Bible from the book *A SUMMARY OF CHRISTIAN DOCTRINE* by Edward W. A. Koehler, D.D., who was a member of the faculty of Concordia Teachers College, River Forest, Illinois.

"1. Different human writers, but one divine Author. —

The Bible is a collection of books, written at different times and by different men. Moses and the prophets wrote the canonical books of the Old Testament in the Hebrew and Aramaic languages; the evangelists and the apostles wrote the canonical books of the New Testament in the Greek language. Still, there is but ONE Author of the entire Bible, and this Author is God. The Bible is God's own Book, which not merely contains the Word of God intermingled with many human additions and interpolations, but which in all its parts IS the Word of God.

"Of the Old Testament writers we read: 'All Scripture is given by inspiration of God' (2 Tim. 3:16). Also: 'God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son' (Hebr. 1:1,2). And of the New Testament writers Paul says: 'When ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God' (1 Thess. 2:13).

"Not all God ever said and did is recorded in the Bible (John 21:25) nor have we in the Bible a complete revelation of God in the sense that all we should like to know of His essence, judgments, and purposes is made known to us (Rom. 11:33-36); but all that is necessary and profitable for us to know, God has made known; hence 'we know in part' (I Cor. 13:9).

"2. The divine inspiration of the Bible may be considered under the following three headings: (a) **When** the holy men were to write; (b) **What** they were to write; (c) **How** they were to write.

"(a) The divine impulse.—

The men whom God employed as His penmen, no doubt, spoke and wrote also other things during their lifetime; but only then did they speak and write the Word of God, when there was a divine impulse and command, when they were moved by the Holy Ghost. 'The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost' (2 Pet. 1:21). Inspiration, therefore, includes the antecedent divine instigation or peculiar impulse of the will to engage in writing.

"(b) The divine thought content.—

The Holy Ghost not only moved these men when to write, but He also suggested, inspired, and controlled what they wrote. The thought content of the Bible, the facts recorded, the truth re-

vealed, the doctrines taught, are in all parts and particulars what God wanted them to write, and in no instance did they write anything God did not want them to write. This is true not only of the things which pertain to our salvation, but also of historical events, of happenings in nature, of personal experiences, and the like.

"Peter writes (1 Pet. 1:10-12): 'Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven.' Very definitely Peter here speaks of the **content** of the prophecy, and tells us that the Spirit of Christ was in the prophets and testified beforehand of His redemptive work, and that its fulfillment was now preached through the Holy Ghost in the Gospel.

"Paul writes (2 Tim. 3:16): 'All Scripture is given by inspiration of God.' From this text it is evident that the men of God were not merely moved by the Holy Ghost to speak, but that also what they spoke and wrote, 'all Scripture,' was God-inspired, God-inbreathed. Inspiration, therefore, had for its object not the writers themselves, who were only the instruments of the Holy Ghost and were soon to pass away, but the writings, the books, the Holy Scriptures, which were to continue in the Church unto the end of time. What Paul says of the Old Testament is true also of the New Testament. Jesus had promised His disciples the Holy Ghost, of whom He said: 'He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you' (John 14:26); and again: 'He will guide you into all truth' (John 16:13). This was fulfilled, for Paul writes (1 Cor. 2:13): 'Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual,' i.e., matching spiritual things with spiritual words, expressing the truths of the Spirit in the words of the Spirit.

"The inspiration of the thought content of the Bible is by no means identical with revelation. 'To reveal' means 'to make unknown things known.' All that is written in the Bible is inspired, but not everything therein was divinely revealed. Some of the things recorded in the Bible no man could know of himself; these are the mysteries of God, and they were divinely revealed unto the writers (1 Cor. 2:7-13; Eph. 3:2-6). However, other things the writers knew from personal observation and experience (1 John 1:1-3). Others they learned by inquiry and investigation (Luke 1:1-3). Still others are the expression of their personal sentiments and feelings, as we find them in many of the Psalms. Inspiration refers to the speaking (2 Pet. 1:21) and to

the writing (2 Tim. 3:16) of these things. When speaking or writing of these matters, which they had learned from various sources, these men were so controlled by the Holy Ghost, that whatever they spoke or wrote was what God wanted them to speak or to write.

“(c) The divine words, or verbal inspiration.—

Inspiration covers not only the subject matter of the Bible, but it extends to the words, yea, to the very forms of words that were used to express the divine thoughts. The Holy Ghost moved these men how they were to write. To Jeremiah God said: ‘Write thee all the words that I have spoken unto thee in a book’ (Jer. 30:2). David says: ‘The Spirit of the Lord spake by me, and His word was in my tongue’ (2 Sam. 23:2). Peter tells us that the holy men of God spake, uttered words, as they were moved by the Holy Ghost (2 Pet. 1:21). Paul informs us that the things he taught were expressed in ‘words. . . which the Holy Ghost teacheth’ (1 Cor. 2:13). Christ points to a single word, ‘gods,’ and adds that the Scripture cannot be broken (John 10:34-35; Ps. 82:6). Paul builds up an entire argument on the singular form of the word ‘seed’ (Gal. 3:16). It did not merely so happen that Moses (Gen. 22:18) used the singular form, ‘in thy Seed,’ but it was the will of God that this form was used.

“5. All Scripture inspired.—

What has been said about inspiration applies equally to all canonical books of both Testaments. Hence the writings of the ‘apostles and prophets’ (Eph. 2:20) are in an equal sense the foundation of the Church. As there are no degrees of inspiration, there is no difference in authority.

“Unless we accept ‘all Scripture’ as given by inspiration, we have no foundation whatever for our faith. If men are to determine what in the Bible is inspired and what is not, we shall in the end have nothing left; for there is not a single part or doctrine in the Bible which someone will not discard as not inspired. If because of human objection we give up one part, we must for the same reason give up every other part; tear up one plank, and the whole platform becomes insecure. Even though all would agree on certain matters, our faith would in that case still rest on the judgment of fallible men. It is either all or nothing. If the record of the creation is a myth, then there is no reason why the Gospel of our salvation is not likewise a myth. They who assail the plenary inspiration of the Bible are tearing up the very foundation, and leave nothing behind but rubbish and ruin, nothing on which to build our faith.

“If only the mysteries of the faith, which are contained in the Sacred Scriptures, depend upon inspiration, and that all the rest, which may be known by the light of nature, depends merely upon divine direction, then the whole of Scripture is not inspired. But Paul declares that the whole of Scripture is divinely inspired. Therefore not only the mysteries of faith, but also the remaining truths that may be known by the light of nature, which are con-

tained in Scripture, are divinely suggested and inspired." (Hol-laz)"

The Bible is not, then, just a history of God's acts with people of the past or a report about God or of what God once said. It is God speaking right now. When we open our Bible and begin to read, God is talking to us telling us who He is, what He is like, and how He made all things. He tells us that we are all lost sinners by nature, subject to His wrath and condemnation, but that Christ has redeemed us; that the Holy Ghost has called us by the Gospel, enlightened us with His gifts, sanctified and kept us in the true Faith. It is God, personally, speaking to us personally. That is why we are repeatedly told in the Scripture: "He that hath ears to hear, let him hear."

The Bible is not just given us for information as if it were to answer questions which may be of interest to some. Nay, it is especially given for transformation so that we are by it to be "transformed by the renewing of the mind." Rom. 12:2. It is to become a part of us so that our thoughts, desires and actions are completely ruled by it. The Psalmist says: (and this must be true of us as well) "Thy Word have I hid in my heart that I might not sin against Thee." Ps. 119:11. Because it is the Word of God it is quick and powerful and able to make us wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:15. It is the means of regeneration, renewing us and creating faith in our hearts. "We are born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." 1 Peter 1:23. Furthermore, this same Word because it is the Word of God also keeps us in faith so that we remain His children. The apostle earnestly exhorts, "As newborn babes desire the sincere milk of the Word that ye may grow thereby." 1 Peter 2:2.

This Word of God is basic to our Church and all-important, hence our Explanation very correctly teaches that "it is the mission," or duty, "of the church to faithfully preserve the means of grace pure and unadulterated, to use them diligently for its own edification and to bring them to all who do not yet belong to the kingdom of God." We cannot stress each of the three parts of the answer too much. Indeed the first part is of utmost importance since the second and third parts depend upon it. God help us and guide us and bless us so that we may at all times preserve His Word and Sacraments pure and unadulterated.

But it is surely important that we use our Bible faithfully. The truths of the Scriptures are our very life. Yet there is a great ignorance of what the Bible teaches. This can only come from the fact that the sacred pages are not read and studied regularly. Somehow we must find a way to show all our people the stark necessity of faithful, regular Bible reading and Bible study. This is true also of the need for regular church attendance since "Faith cometh by hearing and hearing by the Word

of God." In looking over the statistics of our congregations for the past few years, we find that on an average 40-42 per cent of our people are in church at the regular services. When we take into account that some of those counted are not members, it becomes even less. Not only is there room for improvement in this area, but it is necessary to stress the need for regular and faithful attendance at services and communion. We hope that every pastor and every congregation and every member will strive for more regular and prayerful use of the Bible in the homes and be encouraged to attend services and communion faithfully and regularly.

In this connection, we must call attention to the Christian training of the children in our midst. Without in any way belittling the Sunday School or Saturday School, or other agencies, we dare to say that the best means to accomplish the Christian training of our children is the truly Christian school. This is true both of elementary and secondary schools. Surely we should not be satisfied with less than the best in the training of our children. It is interesting to note that the same matter had been stressed throughout the history of the old Norwegian Synod as well as among us of the present reorganized Synod. Incidentally, this year marks the 35th anniversary of Bethany as a school of our Synod. Would that we could have all our young people studying at our Christian school so that they might be under the influence of the Word of Truth at all times which for all of them "is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16-17. There is grave danger whenever God is separated from the education and training of anyone. Such an education is called a secular education. It is not easy to put God into a mind that has been trained to think of things apart from Him and as if God does not care or have a part in all events of history. It is extremely dangerous, to say the least, to spend 4 to 5 hours, 5 days a week being trained to think and act leaving God out of consideration and then try to fill it in with an hour or so of religious training once a week. Much rather ought it be said of our children as Jesus states in John 6: "It is written in the prophets, and they shall be taught of God, Every man, therefore that hath heard, and hath learned of the Father, cometh unto Me."

It is interesting to note that the 3d section of the duty of the church says we are to bring the Word and Sacrament to all who do not yet belong to the Kingdom of God. To all, mark well, not just to others. This is in agreement with Holy Scriptures which says, "Go ye therefore and make disciples of all nations." Truly this is a great assignment and one which is far from accomplished or completed. So we ought to be the more eager and zealous in carrying these out as we see the night approaching when no man can work. May we also in this area of our Christian life be encouraged to increase our efforts. Let there be more praying

the Lord of the harvest to send laborers into the harvest. Let us be ever more diligent and faithful in doing personal mission work and giving generously of our money for this most blessed work. If we have seen the real greatness of Christ's love and sacrifice for us, we will not consider it just a duty to give some of our money to the church. Nay, we will become cheerful givers who give out of love to God who first loved us. Let each of us stand before the cross of Jesus as we bring our gifts of love and gratitude.

In summing up, I repeat the aims I stated at the close of my first presidential message.

With this love of Christ constraining us let us set as our aim to provide more fully for the following goals of accomplishment in the days, weeks, and months ahead:

1. To preserve purity of doctrine and practice within our congregations.

2. To strengthen the bonds of faith and the unity of confession which unites us as a Synod.

3. To increase our Mission work so that we reach an even wider field with the saving Gospel.

4. To start more elementary schools within our congregations; to enlarge and strengthen our Bethany High School, College and Seminary so that the generations to come may reap of the rich blessings we have received.

5. To increase our Christian giving until it becomes a true reflection of love to our Savior for His boundless love to us.

May God visit us with His blessing and give us grace to receive it in believing hearts.

SOLI DEO GLORIA

M. E. Tweit, Pres.

PRESIDENT'S REPORT

Ordinations and Installations

Mr. Theobold Brieihan was installed as teacher of St. Mark's Lutheran School of Chicago, Illinois, in September, 1961, by the Rev. A. Strand.

Candidate of Theology David Lillegard, was ordained on September 10, 1961, at New Hampton, Iowa. At the same time he was installed as pastor of Redeemer Lutheran Church, New Hampton, Iowa. Visitor, the Rev. E. G. Unseth officiated, assisted by the Rev. Walther Gullixson, the Rev. Lawrence Lillegard, Prof. Rudolph Honsey, the Rev. Theodore Aaberg, the Rev. Herman Preus, Prof. G. O. Lillegard and Prof. M. H. Otto.

The Rev. A. V. Kuster was installed as pastor of Our Saviour's Lutheran Church, Madison, Wisc., on October 16, 1961. The Rev. Julian Anderson, vice-president, officiated, assisted by the following: Pastors G. A. R. Gullixson, George Orvick, Ardin Laper, Wilhelm Petersen.

The Rev. Wm. F. Mc Murdie was installed as pastor of Lake-wood Lutheran Church, Tacoma, Washington, on January 21,

1962. The undersigned officiated, assisted by the Rev. S. A. Dorr, the Rev. S. E. Lee, and the Rev. Hans Theiste of the E.L.S. and the Rev. M. Teske of the Wisconsin Synod.

The Rev. **R. E. Honsey** was ordained on February 18, 1962, at Cambridge, Massachusetts. At the same time he was installed as pastor of Harvard Street Lutheran Church, Cambridge, Massachusetts. The undersigned officiated, assisted by the Rev. Julian Anderson, who preached the installation sermon, and by the Rev. George Orvick.

The ordination of **Peter Chang** was held at Mt. Olive Lutheran Church on Wednesday, May 30, 1962. The undersigned officiated, assisted by the Rev. S. A. Dorr, who preached the ordination address, the Rev. Joseph Petersen, Prof. George Lillegard, Prof. M. H. Otto, Pres. B. W. Teigen, and the Rev. Hugo Handberg. The Bethany Choir also sang.

Anniversaries and Dedications

A rededication service was held at East Paint Creek Lutheran Church, Waterville, Iowa, on September 10, 1961. The Rev. E. G. Unseth of Albert Lea, Minnesota, was the featured speaker. The congregation had redecorated the chancel and nave.

The Holy Cross Lutheran Church, Madison, Wisconsin, celebrated the 35th anniversary of its organization in October, 1961.

Dedication of the remodeled church was held at Concordia Lutheran Church, Eau Claire, Wisconsin, on October 29, 1961. Speakers were the Rev. Joseph Petersen, Pres. B. W. Teigen, and Pres. M. E. Tweit.

The Bethel Lutheran Church, Sioux Falls, South Dakota, celebrated its 20th anniversary on October 29, 1961. The Rev. T. N. Teigen of Minneapolis preached in the morning, and the Rev. Nils Oesleby preached in the afternoon.

Dedication of the new entrance at Western Koshkonong Lutheran Church, Cottage Grove, Wisconsin, and the 70th anniversary of the cornerstone laying was held on October 29, 1961. Vice-president Julian Anderson was the featured speaker in the morning. The Rev. Irwin J. Habeck, Vice-president of the Wisconsin Evangelical Lutheran Synod, and pastor in Milwaukee, Wisconsin, delivered the sermon at a Festival Song Service in the afternoon. A Choral-union of singers from the Madison area churches presented appropriate anthems at the service.

The Norseland Lutheran Church of rural St. Peter, Minnesota, observed the 50th anniversary of the dedication of its present church building on November 12, 1961. This is the third house of worship in its 104 year history. Prof. M. H. Otto preached at the morning service, and Pres. M. E. Tweit, a former pastor, spoke at the afternoon program.

The first unit of Grace Lutheran Church of Madison, Wisconsin, was dedicated to the glory of God on Sunday, January 28, 1962. The Rev. George Orvick of Madison preached at the morning service and the Rev. Eivind Unseth of Albert Lea, Minnesota,



Grace Lutheran Church, Madison, Wisconsin, our newest mission, with Pastor W. Petersen.



Our Saviour's Lutheran Church, Madison, Wisconsin, celebrated its 75th Anniversary.



Pastor E. Unseth

Pastor M. Tweit

25th Anniversary of Ordination

ta was the guest speaker at the afternoon service. Pres. M. E. Tweit officiated at the rite of dedication.

Our Saviour's Lutheran Church, Madison, Wisconsin, celebrated its 75th anniversary the week of May 27, 1962. Speakers were the Rev. Hugo Handberg, the Rev. Raymond Branstad, the Rev. A. M. Harstad, the Rev. Nils Oesleby, and the Rev. M. E. Tweit.

Our Savior's Lutheran Church, Amherst Junction, Wisconsin, celebrated the 35th anniversary of the dedication of their church building on July 15, 1962. The Rev. M. E. Tweit preached at the morning service and the Rev. G. A. R. Gullixson at the afternoon service.

October 16, 1961, Bethany Lutheran College and Seminary observed the many years of faithful service of Prof. C. U. Faye and Prof. G. O. Lillegard. The Rev. H. A. Preus of Calmar, Iowa, gave the main address. Greetings were brought by Pres. B. W. Teigen on behalf of Bethany College, Prof. M. H. Otto of the Seminary Faculty, the Rev. Luther Vangen on behalf of the Board of Regents, and the Rev. M. E. Tweit on behalf of the E. L. S.

The 25th anniversary of the ordination of the Rev. M. E. Tweit was held at Jerico, on October 29, 1961. The Rev. David Lillegard was in charge of the program; other pastors of the circuit took part.

The 25th anniversary of ordination and marriage of the Rev. E. G. Unseth was held February 25, 1962. Pastor Unseth was ordained January 10, 1937, at Waterville, Iowa, and was married February 26, 1937, at Dayton, Ohio. A program was given by members of the congregation. The Rev. M. E. Tweit conducted the devotion and gave an address; other pastors of the circuit also took part.



Groundbreaking

Groundbreaking ceremonies for the Holy Cross, Madison, Wisconsin, \$200,000 church building were held on December 3, 1961. Taking part was the pastor, the Rev. George Orvik; Vicar Carl Wasje; Pres. of the congregation, Mr. Marshall Broune, Jr.; Building Committee members: Mr. Howard Hougén, Mr. Eugene Schiller, Mr. John Niemann, Mr. Harry Seifert, and Mr. George Knudtson.

Holy Cross Lutheran Church, Madison, Wisconsin, cornerstone laying. Pastor G. Orvik and Mr. M. Broune, Jr., president, are pictured.

Visitors Activities

Vice-President J. Anderson and the undersigned attended a meeting of the voters of the Harvard Street Lutheran Church in September, 1961, to report on the Synod Convention and to counsel with the congregation and pastor. The Rev. Pfeiffer resigned from membership in the E. L. S. at the 1960 convention. After considerable discussion of the Synod's action regarding membership in the Lutheran Synodical Conference, and relationship to the Lutheran Church-Missouri Synod in particular, the voters decided to uphold the action of the Synod and continue in membership with our Synod. It was evident that great tension and division existed between the majority of the congregation and Pastor Pfeiffer concerning the manner in which he had conducted his pastoral work. However, the chief tension was brought about by the fact the Rev. Pfeiffer continued to uphold his resignation from our Synod while the congregation continued in membership. Pastor Pfeiffer was asked if under these conditions he ought not resign. On the basis of a paragraph in the Constitution which states that the pastor of the congregation shall be a member of the Norwegian Synod of the American Evangelical Lutheran Church (now

ELS) the majority of the voters of the congregation voted to terminate the call of Pastor Pfeiffer, who had refused to resign.

November 6, 1961, the Rev. Paul Petersen and the Rev. M. E. Tweit attended a meeting of the Zion Lutheran Church, Tracy, Minnesota, held because of the problem created by the fact that Rev. A. Schultz had resigned from membership in the Synod while the congregation still holds membership. Attending the meeting with Pastor Schultz were Prof. Martin Galstad and Mr. Clarence Hanson. No conclusion was reached.

January 23, 1962, the Rev. S. A. Dorr and the Rev. M. E. Tweit visited the Parkland Lutheran School on behalf of the Supt. of Schools and the Day School Board.

January 23, 1962, the Rev. M. E. Tweit met with the Parkland Evangelical Lutheran Church Council.

On February 13, 1962, Pres. B. W. Teigen, Prof. M. H. Otto, and Pres. M. E. Tweit met with the Wisconsin Synod's Mission Director and several members of its World Mission Board about Peter Chang and his work in China.

On February 16, 1962, the Rev. J. Anderson and the Rev. M. E. Tweit met with the Rev. G. Schweikert and a group of members of Indian Landing Lutheran Church.

The Rev. S. E. Lee met with the River Heights congregation, East Grand Forks, Minnesota, together with the Executive Home Mission Committee on April 2, 1962.

In April a request was made by the First English Lutheran Church of Ashland, Wisconsin (ALC) and the Molan Lutheran Church (LFC) for a meeting with representatives of our Synod for the purpose of gaining more information concerning our Synod and its doctrinal confession and policy, with a view to affiliating with our Synod. On May 13, I met with members of the two congregations and gave them the information sought by them. Both congregations practiced women suffrage and accepted lodge members into the congregation. Your President assured them they would be given service by a pastor from our Synod provided they would be willing to study the matter of women suffrage and lodge membership on the basis of Scripture. They have taken no final action to date.

Other Activities

On September 30 to October 5, 1961, the Rev. S. E. Lee, Prof. M. H. Otto and President M. E. Tweit attended the convention of the Synod of Evangelical Lutheran Churches (Slovak Synod) at St. Louis, Missouri. More information on this is found under Lutheran Synodical Conference Matters.

June 16-28, 1962, the Rev. T. N. Teigen, Pres. B. W. Teigen, Prof. M. H. Otto, the Rev. M. E. Tweit, and Dr. O. E. Overn (part time), attended the Lutheran Church-Missouri Synod Convention. A report on this is found in the report of the Doctrinal Committee.

July 9-13, 1962, the Rev. T. N. Teigen, Prof. M. H. Otto, Pres. B. W. Teigen, the Rev. Theodore Aaberg, Mr. Stanley Ingebritson, and the Rev. M. E. Tweit, attended the Theologians meeting

in Milwaukee, Wisconsin. A report on this is given in the report of the Doctrinal Committee.

Application for Membership

The Rev. W. F. Mc Murdie is applying for permanent membership in the Synod. His letter of application is at hand.

The Rev. A. V. Kuster is applying for permanent membership in the Synod. His letter of application is at hand.

The Rev. David Lillegard is applying for permanent membership in the Synod. His letter of application is at hand.

The Rev. Rudolph E. Honsey is applying for permanent membership in the Synod. His letter of application is at hand.

September 28, 1961

Rev. M. E. Tweit

President, Evangelical Lutheran Synod

Lawler, Iowa

Dear President Tweit:

In view of the action of the recent convention of the Evangelical Lutheran Synod in terminating fellowship with the Lutheran Church-Missouri Synod and calling for the dissolution of the Synodical Conference, I can once again acknowledge the Evangelical Lutheran Synod as truly orthodox in doctrine and practice. I wish therefore to withdraw the charge of unionism made in my letter of withdrawal as being no longer applicable and to request the fellowship of the Synod. I herewith apply again for membership in the Evangelical Lutheran Synod.

Yours, Neil Hilton

WITHDRAWALS

Elk Rapids, Michigan

September 24, 1961

Rev. Milton E. Tweit

President, Evangelical Lutheran Synod

Route #2, Lawler, Iowa

Dear President Tweit:

In a duly-called meeting of the congregation of September 19th, 1961, Grace Lutheran Church of Elk Rapids, Michigan, officially voted to withdraw its membership in the Evangelical Lutheran Synod. This is our notification of this action to the officials of the Synod. That all things be done decently and in order, we request that the Synod grant this congregation its official release.

The primary reason for this action is the position of the ELS regarding relationships with other member synods in the Synodical Conference, and particularly its attitude toward the Missouri Synod. The members of this congregation cannot in conscience approve of the steps taken to break off fellowship with that sister synod.

A secondary reason for withdrawing from the ELS is the lack of firm action by the Synod in dealing with our congregation's particular problems over the past few years.

We are also of this date making request to the Missouri Synod, through the officials of its Michigan District, for membership as a congregation in that church body. We have also requested and been granted the pastoral services of a Missouri Synod pastor.

Concerning the balance of the loan due the ELS, it is our understanding that we may continue to make payments at our present schedule, plus interest. However, if you desire it, we can arrange to pay the entire balance in one sum. Please advise us of your pleasure in this matter.

We sincerely thank the officials of the ELS for making this congregation possible and planting the seed of the Word in our midst. There is no bitterness or resentment in our hearts as we leave

your fellowship—only the prayer that the Lord of the Church may continue to bless the efforts of all Christians, and especially all confessing Lutherans.

Our heartfelt wishes to you personally for a continued recovery to good health.

In the Name of Christ, our Lord, Grace Lutheran Congregation.
Berrien E. Crawford, President
Ray D. Scheck, Secretary
Clyde Hubbell, Treasurer

Vacancies

Harvard Street Lutheran Church had a vacancy from September to February. During this time they were served by two laymen, Mr. Kristen Hansen and Mr. Conrad Grad. These two laymen conducted the services, Confirmation classes and did other needed work. The Sunday School was supervised by Miss Dagny Mathison.

Holton, Michigan, which has been vacant since the death of pastor M. O. Dale in February of 1961, has been served by the Rev. Daniel Habeck of our sister Synod, the Wisconsin Evangelical Lutheran Synod. We are grateful for his service.

At present there are other vacancies being served by the following pastor: River Heights, East Grand Forks, the Rev. J. B. Madson; Bethlehem, Ellsworth, Minnesota, the Rev. Paul Petersen, the Rev. V. Thieste; Our Savior's, Amherst Junction, Wisconsin, the Rev. G. A. R. Gullixson, Vicar G. H. Gullixson; Ascension, Eau Claire, Wisconsin, the Rev. Luther Vangen.

Two congregations are being served by pastors who have resigned from our Synod: Zion Lutheran, Tracy, Minnesota, the Rev. A. Schulz; and First Lutheran, Sutton's Bay, Michigan, the Rev. N. Hilton.

From 1961 Convention

Since a great deal of discussion and objection arose during the year about the resolution adopted at the last convention on "Policy on Resignations" (Synod Report, p. 90 and 91, 1961), I am requesting the Synod at this convention to reconsider the resolution for the purpose of clarifying and restating the policy.

There is also a tabled motion on Doctrinal Matters from the 1961 Convention which must be acted on.

Lutheran Synodical Conference Matters

Your President and Vice-President attended a meeting at which the presidents of the other synods of the L.S.C. and the praesidium of the Lutheran Synodical Conference were present. We reported the action of our Synod at it's last Convention. Because of our suspension of fellowship with the Lutheran Church-Missouri Synod and the fact that we have asked for a dissolution of the L.S.C., it was necessary to give consideration to the manner in which the next Convention of the L.S.C. shall be conducted. Your Vice-president and President held that it should not be on the old basis of joint service and devotion. We have arranged to have separate services and devotions in which the Wisconsin Evangelical Synod

will join. We ask the Synod to take note of this. I am in agreement with the report of our Doctrinal Committee and therefore have no further report or recommendation in regard to the L.S.C. For a report on our joint activities, see the report of our member on the Mission Board of the L.S.C.

Statement of the Synod of Evangelical Lutheran Churches (Slovak Synod):

We would reiterate our Synodical Resolution (Proceedings, Page 179, Item 58—St. Louis, October 3, 1961)—

MOTION: To adopt recommendations of the Doctrinal Unity Committee that discussions on the Doctrine of the Church and of Fellowship be resumed and continued and that our S.E.L.C. approach the other three Synods of the Lutheran Synodical Conference to resume these discussions.—Carried.

The following resolutions ought to be given consideration.

Resolutions on Enlarging the Lutheran Synodical Conference

WHEREAS: The Synodical Conference at its 1958 convention empowered the Praesidium to appoint a committee to explore the practical implication of inviting into membership with the Lutheran Synodical Conference such church bodies as agree with the constituent synods of the Lutheran Synodical Conference in doctrine and practice; and

WHEREAS: Two special conclaves of theologians have been held in the past biennium (one at Oakland in 1959 and one at Thiensville in 1960), attended by theologians from all parts of the world who profess the doctrine and principles of the Synodical Conference; and

WHEREAS: These conclaves have resulted in an increased appreciation of our conservative Lutheran heritage as embodied in the Confessions, and an increased mutual understanding of the problems of the various Lutheran Church bodies of a confessional nature throughout the world; and

WHEREAS: These conclaves have already drawn together more closely many such conservative Lutherans who have participated in these conclaves; and

WHEREAS: The participants of these conclaves have expressed themselves as favoring the creation of an international federation comprised of conservative Lutherans who hold a thoroughly confessional position, and have appointed a continuation and planning committee to carry on this aspect of their joint work; and

WHEREAS: It would not be advisable to disturb the present work and organization of the Lutheran Synodical Conference as now constituted because of the nature of its work and its financial structure; therefore be it

RESOLVED: That the four synods which constitute the Lutheran Synodical Conference be asked officially to express themselves as to their wishes and desires with regard to the creation of an international federation of confessional Lutherans; and be it further

RESOLVED: That all such communications be sent to the Secretary of the Lutheran Synodical Conference, who shall then refer them to the Praesidium for further action; and be it further

RESOLVED: That the results of these expressions be reported to the Synodical Conference at its next convention in 1962; and be it further

RESOLVED: That meanwhile we continue to encourage and expand the type of discussions promoted by the theological conclaves with each participating church group contributing voluntarily to the cost.

Deaths

Pastor Emeritus Henry Ingebritson was summoned to his eternal home on March 17, 1962, after a short illness. Services were held in the Lime Creek Lutheran Church on March 21, conducted by the Rev. Paul Anderson. Pres. B. W. Teigen spoke on behalf of Bethany College and the undersigned on behalf of the Synod. Rev. Ingebritson was along in reorganizing our Synod after the split from the old Norwegian Synod in 1918. He served as president of the Synod and in many other capacities.

General

A special word of thanks is due Vice - President J. Anderson, who continued to perform the duties of the President until I was



Pastor Emeritus
Henry Ingebritson

able to take full charge October 1st, last fall, and who served faithfully in many ways thereafter. With a few exceptions, your President was able to attend all the Synodical board meetings and many of the pastoral conferences during the past year. Your boards and committees are conscientiously and faithfully striving to carry out the work of the Synod in all the fields assigned them. Many individuals have sacrificed much in time and personal conveniences to serve the interests of the Synod. God grant that all of us may be moved to support generously the work of our Synod with prayers and gifts.

God has granted us an unlimited number of opportunities for work in His Kingdom. This is true in every field whether it be missions, Christian education, or publications. May we accept these opportunities with delight and as faithful stewards bend every effort toward bringing them to fulfillment.

In closing out my term as President of the E.L.S. I wish to say that it has been a privilege to serve. My only regret is that I have not been able to give greater service than I was able to render. I am grateful to all the other officers and all the board members, and all the members of the synod for their faithful and unselfish help, without which, outside of God's help, nothing could have been accomplished by me. It is my hope and prayer that your next President will be able to accomplish much more, and that the work in our Synod may flourish. "Let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it." Psalm 90:17.

M. E. Tweit, President

Action of the Synod:

Resolution No. 1. President's Message and Report

WHEREAS: The President's message stressed the authority and certainty of the Word; and

WHEREAS: It behooves Christians to continue faithfully in the use of the Word; and

WHEREAS: The future of our Synod lies in God's hands, despite what may happen to the many Lutheran Church bodies in America; therefore be it

a) RESOLVED: That as individuals and congregations of our Synod, we heed the admonition given in the message and rejoice in the comfort which should encourage us to go forward in the Lord's name. Be it further

b) RESOLVED: That the President's message be printed as reported.

WHEREAS: The President's Report suggests separate services at the Lutheran Synodical Conference meetings; be it

c) RESOLVED: That the Synod approves this arrangement.

Resolution No. 2. President Tweit's Term of Office

WHEREAS: The Rev. M. E. Tweit has served our Synod faithfully during the five years of his presidency; and

WHEREAS: The years of his presidency were years of troubles and sorrow as well as successes and blessings in our Synod; therefore be it

a) RESOLVED: That the Synod express its thanks for his faithful labors, and be it further

b) RESOLVED: That the Synod express its appreciation for the services of Pastor Tweit in a letter to the Saude-Jerico parish.

ON THE DOCTRINE OF THE CHURCH

By the Rev. Theodore Aaberg

The Church is the company of all individuals who believe in Christ as their Savior from sin. Many passages could be cited to show this, for example, Matthew 16:18, Ephesians 1:22-23, Ephesians 5:23-27, but we will quote only this one, Ephesians 2:19-20, "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." Consequently, he who can sing from his heart:

*"I build on this foundation,—
That Jesus and His blood
Alone are my salvation,
The true eternal good. . ."* Hymnary, 272,3.

can know that he also is of the household of God, a member of the Holy Christian Church.

Because the Church is the congregation of believers, it steps over all human boundaries, races, and nationalities, being truly catholic, or universal. Since faith in Jesus is the one requirement and the only requirement for membership, the Church does not regard the earthly rank of its members, being neither impressed by an abundance of earthly wisdom, riches, or reputation, nor offended by a lack of such things. "The ground is level at the foot of the cross," said a Prime Minister of England as he stood at the communion rail in spotless attire and insisted that the dirty coal miner at his side be allowed to remain. In this he was merely echoing what Paul writes to the Galatians (3:28), "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."

That the believers are the Church is easily said, but less easily remembered. However, this truth is fundamental and must be held constantly before one's eyes if he is not to be deluged by the pretentious and arrogant claims of the Anti-christ in Rome, or swamped by the equally insidious impressions and designs of the World Council of Churches, or its close relatives, the National Council of Churches of Christ, the Lutheran World Federation, and the National Lutheran Council. We need to come back again and again to the basic truth concerning the Church so well expressed by Luther when he said: "I believe there is upon earth a little holy group and congregation of pure saints, under one Head, even Christ, called together by the Holy Spirit in one faith, one mind, and understanding, with manifold gifts, yet agreeing in love, without sects or schisms." (The Third Article, Large Catechism, Triglotta, p. 691.)

The Church, for all its work in the world, is not primarily interested in this world. Its members have a new love, namely Jesus, who first loved them, as Scripture says: "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." Ephesians 5:25-27. Jesus is their treasure; their hearts belong to Him, and their chief desire is to dwell with the Ascended Savior. Even when they are most active in Christian work, letting their light shine before men, proclaiming the Gospel to those in darkness, it is still Jesus and the heavenly home which hold first place in their hearts. This is as it should be, for Christ Himself told His zealous missionaries as they bubbled over with excitement at the success of their preaching endeavors: "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Luke 10:20

To our first point, then, that the Church is the company of all those who believe in Jesus as their Savior from sin, we would now add that the Church is a band of pilgrims, of travelers, going home. As Abraham "looked for a city which hath foundations, whose builder and maker is God," as he and his company "confessed that they were strangers and pilgrims on the earth," as they desired "a better country, that is, an heavenly," Hebrews II, so it is with Christians of all times. Their desire and longing for the heavenly home finds good expression in the last words of that famous Civil War General, "Stonewall" Jackson. Having been mortally wounded by one of his own men who mistook him for the enemy as he returned at dusk from organizing the pursuit of the defeated foe at Chancellorsville, he could say in the midst of the dust and smoke of battle as death approached: "Let us pass over the river and rest under the shadow of the tree." (Compare Revelation 22:2) Or we might profitably appropriate to ourselves some of the spirit of Peer Stromme, a Norwegian Lutheran of another generation, who at the close of his pilgrimage could say to his fellow travelers:

"The last few years I have suffered constantly, and I am now happy to know that I soon shall die. It will not be a leap in the dark. Over on the other side there is an happy prospect where no light shall be needed since God Himself shall be our light .

*'All trials are then like a dream that is past,
Forgotten all trouble and sorrow,
All questions and doubts have been answered at last,
Then dawneth eternity's morrow.
Have mercy upon us, O Jesus!'*

"Like all who have thought, I have also had my doubts. But my doubts have vanished. I believe on Him who came to earth to save sinners; and I have the humble but sure hope that also I, for His sake, shall inherit eternal life. I shall stand in need of a tremendous amount of mercy. But His mercy is boundless — so there will be enough for me, and more than enough for the rest of you also.

"Now, then, all of you, farewell, and a thousand thanks for your company. For my part, I know that while the road has been narrow, it is fortunate that it is not too long. And 'tis a sin to complain."

Erindringer, Peer Stromme, 1923, p. 7

It is within this framework, that the Church is the company

of believers on the way to the heavenly home, that the burden of this essay lies. More specifically, we are concerned with how the Christian exists during this pilgrimage, how he locates other Christians who are making the same journey, and how he joins with them as they walk together towards the heavenly home, that place of rest on the other side of the Jordan.

The Christian's Earthy Pilgrimage

This is the season of harvest for many people in our Synod, and while we seldom see sheaves or bundles of grain standing in the shock, ready to be loaded on the wagon and hauled to the threshing machine, as was so common in an earlier day, there is still the joy of harvest for our people. This joy has its counterpart in spiritual life and is well characterized by the popular old Gospel refrain "Bringing in the sheaves." But as the farmer must experience much toil and hard work, as well as watchful care and concern, before he has the joy of harvest, so in spiritual matters, the Christian pilgrim has a long, hard row to hoe before he comes upon harvest days in heaven. When you look up this passage about bringing in the sheaves in the Bible, you find that the psalmist ties it in with sorrow and hardship. We read: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psalm 126:5-6. So the Church, the Christians, must not expect an easy time of it here on earth. The way is difficult.

They must likewise expect to face danger on their pilgrimage. There is a reason why the Church on earth is called the Church Militant and the Church in heaven the Church Triumphant. As citizens of an earthly kingdom we find life divided between periods of war and peace, and since the close of World War II we have had what is called "cold war." We sometimes weary of this. But we must remember that as citizens of Jesus' kingdom we are, so long as we live on earth, engaged in a continuous struggle that is as hot as it can be, and it is because the enemy—that is, the devil, the world, and our flesh—is strong and determined, and we of ourselves weak and helpless, that our journey is so dangerous.

Difficult and dangerous—that is the proper description of the Church's pilgrimage as it makes its way to the heavenly home. Who can blame the Christian when he says:

*"Far off I see my Fatherland,
Where through Thy grace I hope to stand,
But ere I reach that Paradise,
A weary way before me lies."*

Hymnary 584,1.

But while we have stressed that the way of the Christian on earth is difficult and dangerous, note well that we have not said that it is hopeless. No, far from it, for here we stand with Paul: "If God be for us, who can be against us? He that 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 8:31-32.

The Christian pilgrim, then, alert to the difficulties and dangers of the way, wants above all else to stay close to God. He wants to walk in the shadow of the Almighty, his Maker, Redeemer, and Comforter. He wants to rest under His wings, and in every trial find refuge in Him as his fortress and strength.

Now the question is: How can the Christian do this? How can he, as he travels toward eternity, walk with God on earth? Let us be clear on this that one does not do it through mysticism, as though one through meditation and submission of one's will can make contact with God. Nor will pietism, which is spiritual drunkenness, bring or keep one in touch with God on life's pilgrimage. If you want to walk with God and enjoy His blessing and protection and guidance on your pilgrimage, you must hold and embrace God's Word. Yes more, you must make it your life, even as Moses said to the children of Israel: "Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it." Deuteronomy 32:46-47. Our Lutheran Confessions state: "But God cannot be treated with, God cannot be apprehended, except through the Word." Apology of the Augsburg Confession, Article IV, 67.

It is through the Word, or the Bible, which is the same thing, that God reveals the truth to us. There He tells us about Himself and about us. He reveals how we and the world in which we live came into existence, how we through Adam fell into sin, how He in His love sent His Son Jesus to rescue us from that disastrous fall. In this same Word He invites us to accept His Son as our Savior, to believe in Him, to put our trust in Him, and once more to become His children, cleansed of all sin and heirs of heaven. More than that, through this same Word, and here we note that this may be either the written Word or the Sacrament of Baptism, God the Holy Spirit graciously works faith in our hearts so that we come to confess our sins, believe in Jesus as our Savior, and strive to live a holy life. The Apostle Peter writes: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." I Peter 1:23. Jesus Himself refers to the regenerating power of Baptism when He says: "Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5. Through these same means, and also that other Means of Grace, the Lord's Supper, God continues to bestow upon us His grace and favor, assuring us of forgiveness, strengthening our faith, perfecting our life, comforting us in our distress, defeating our enemies, leading us, as a shepherd his sheep, to the heavenly fold.

Let us hear the testimony of our Lutheran Confessions regarding the importance of the Word to the faith and life of the Christian. In the Formula of Concord we read: "And by this means, and in no other, namely, through His holy Word, when men hear

it preached or read it, and the holy sacraments when they are used according to His Word, God desires to call men to eternal salvation, draw them to Himself, and convert, regenerate, and sanctify them. I Cor. 1:21: 'For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.' Solid Declaration, II, 50. From the same Confession we again read: "And this call of God, which is made through the preaching of the Word, we should not regard as jugglery, but know that thereby God reveals His will, that in those whom He thus calls He will work through the Word, that they may be enlightened, converted, and saved. For the Word, whereby we are called is a ministration of the Spirit, that gives the Spirit, or whereby the Spirit is given, 2 Cor. 3, 8, and a power of God unto salvation, Rom. 1, 16. And since the Holy Ghost wishes to be efficacious through the Word, and to strengthen and give power and ability, it is God's will that we should receive the Word, believe and obey it." Solid Declaration, XI, 29.

The Word serves not only to nourish and sustain our faith, but also to protect that faith against the enemy. The psalmist says: "His truth shall be thy shield and buckler." Psalm 91:4. And as the Christian prepares for battle, he is directed to "take the helmet of salvation, and the sword of the Spirit, which is the word of God." Ephesians 6:17. Who can forget the Savior's wielding God's Word "a weapon glorious" against the devil in the wilderness battle, repulsing each thrust with a simple, yet effective: "It is written"? For good reason, then, our forefathers in Christ chose this word, "Gegraptai," "It is Written," as the motto of our Synod.

The next question is one which no Christian should ever have to ask, but which is forced on us by the devil, the world, and our flesh, and that is: "Shall this Word be the **pure** Word?" In answering this question we do not begin in a halting, apologetic manner, begging pardon for being concerned about pure doctrine, offering a few passages in proof, and then retiring to our shell, hoping we do not get laughed at too much in this day of doctrinal sophistication. On the contrary, without embarrassment or apology, asking no one's permission, we say: "Why, of course, it is to be the **pure** Word which accompanies us on our pilgrimage to heaven." As little as the thirsty traveler wants to drink from stale, stagnant, stinking water, but a clear, cold fresh spring, so the Christian pilgrim seeks his spiritual drink from the clear, crystal fountain of God's Word in all its truth and purity. As little as the hungry traveler wants to eat dry, moldy bread, but rather wholesome, pure food, so the Christian pilgrim wants the Bread of Life in all of its wholesome purity. As little as the soldier wants a broken rifle, or ammunition that has deteriorated, but good weapons in perfect condition, so the Christian pilgrim in his warfare wants the pure Word of God which as the sword of the Spirit is "quick, and powerful, and sharper than any two-edged sword,

piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Hebrews 4:12. As little as the farmer wants to go out in the field to harvest with a combine whose inside workings have the wrong sieves, so little does the Christian pilgrim in his laboring in the Lord's harvest want to gather in the grain of souls with anything but the pure Word. So regardless of the particular phase of the Christian's life and work, it is ever the same story—he wants the Word, the pure Word. He who is spiritually careless or unconcerned, sleepy or half dead, may have little regard for the pure Word, but not that Christian pilgrim who is intent on reaching his heavenly home. That the devil has succeeded in getting a vast portion of the visible church to despise and ridicule the necessity of pure doctrine, the pure Word, and thus to undermine and cut away the very ground on which they as Christians stand, is a forceful testimony both to the subtlety and deceitfulness of the "Father of lies," and to the stupidity of the human heart and mind in spiritual things. Learned theologians sit on high elevations and lecture in scholarly tones about the errors of the Bible, the need for academic freedom in the study of God's Word, the necessity for a certain degree of latitude in doctrine, the impossibility and the folly of insisting on pure doctrine, and all this, mind you, in the name of Christ, as they say, —while the devil sits on his elevation in hell and laughs, enjoying himself immensely, and with good reason.

What does Scripture say about pure doctrine? One need not look far. There is the Great Commission itself with its ". . . teaching them to observe all things whatsoever I have commanded you." Matthew 28:20. Those who would offer the Great Commission as an excuse or necessity for insisting on something less than pure doctrine would do well to take a closer look at it. Then we also have the words of the Savior on another occasion: "If ye **continue** in my word, then are ye my disciples indeed: And ye shall know the truth, and the truth shall make you free." John 8:31-32. In Jeremiah we have this admonition: "He that hath my word, let him speak my word faithfully." Jeremiah 23:28. Consider also the first petition of the Lord's Prayer, "Hallowed be Thy name," as well as the second commandment, "Thou shalt not take the name of the Lord Thy God in vain." And what of the many sharp words and warnings against false prophets to be found in the Scriptures? Do they not testify to this that God wants His child to have the pure Word, the pure doctrine? Is not this reason enough for the Christian to want pure doctrine? "What pleases God, that pleases me."

Permit me at this point to summarize the ground we have covered. The Church is the company of believers. The believer is a pilgrim on the way to his heavenly home. The road on which he travels is difficult and dangerous. His desire therefore is to stay close to God, and this he can do in this life only through the Word, through which faith is created and sustained by the Holy Spirit.

It is in the very nature of the case, as well as by the express instruction of our Lord, that this should be the pure Word.

Let us go on with this picture of the Christian pilgrim traveling life's road to the heavenly home, sustained and defended by the pure Word of God.

Must he travel alone? The question here is not whether he should travel in the company of unbelievers. This should present no problem since they are on a different road, headed in the other direction, the broad and wide highway that leads to hell. The question rather is, "Shall the Christian walk in the company of other Christians?" The answer is: "Why, of course he shall walk with other Christians!" How could it be otherwise when God makes love of the brethren a test of one's faith and sonship? Scripture says: "We know that we have passed from death unto life, because we love the brethren." I John 3:14. With how many Christians should our pilgrim walk? All of them, of course. This is no new teaching. We have the question in our Explanation: "What ought Christians to do, seeing that they are one body, or communion?" The answer reads: "Christians ought to be united in true fellowship, and serve one another in love. Ephesians 4:3, 'Endeavoring to keep the unity of the Spirit in the bond of peace.' " Question 208. Our fellowship relations today resemble pretty much the narrow end of a funnel. The wide end of the funnel might well symbolize the fellowship which ought to prevail among all Christians. We must be on guard, dwelling as we do in the narrow end, that we do not come to think that this represents the fellowship principle, as though the narrower the circle of fellowship the better. Rather we are to begin with the wide end of the funnel, representing fellowship among all Christians, as the principle, and the narrowing down as what has taken place due to the false doctrine and practice of this or that church body whereby we have out of love for the Word and all concerned been forced into an even smaller circle of fellowship. But fellowship among all Christians on earth shall be our guiding principle and earnest desire. Only when God's Word itself forces us to make smaller the circle shall we do so.

Perhaps it should be noted at this point that here we are not talking about the fellowship of the Holy Christian Church which is a given thing, and requires no effort or selection on our part, but is and ever remains an accomplished fact, as Scripture testifies: "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." Ephesians 4:4-6. This matter was covered thoroughly in last year's essay on "The Holy Christian Church" by President B. W. Teigen, and appeared in last year's Synod Report. In this paper we are attempting to get at this matter of what we call Church Fellowship—that recognition of one another as brethren in Christ, and the manifesting of the fellowship which we have in the Holy Christian Church.

How the Pilgrim Locates His Companions

Now as Christians are united in the Holy Christian Church in one body and fellowship, so they ought to express that fellowship with one another in a visible way. This is not to say that there must be one visible church organization to which all should belong, but there ought to be a recognition of one another as Christians and a fellowship with one another which expresses itself in various forms. The question then is: How shall I as a Christian pilgrim recognize among the many human beings on earth those individuals who likewise are Christians traveling the same road as I? Since it is faith which makes one a Christian, and since faith is in the heart, which faith I cannot see, it is obvious that I cannot select fellow Christians on the basis of faith. We must locate and identify them in another way. Here it will help us to remember how it comes about that one becomes and remains a Christian. The Holy Ghost accomplishes it through the Word and Sacraments, right? So it would follow that where the Word and Sacraments are in use, and here we think primarily of local congregations, there I may assume, yes, there I may be certain, Christians are to be found. How can I be sure of this? Because of God's promise concerning the Word: "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: 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." Isaiah 55:10-11. Where does the farmer look for wheat on his farm? Out on the road, or down in the pasture? No, he looks for wheat to come up where he has sown the seed. So we look for Christians where the seed of the Word has been sown and is being sown in the hearts of men. The Augsburg Confession ties these two questions together, What is the Church? and Where is the Church? when it says in Article VII: "The Church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments are rightly administered." More must be said about the expressions "rightly taught" and "rightly administered" later, but here let us get the main thrust of this statement which tells us that the Church is the believers, and these believers are found where the Word and Sacraments are in use. Since the Church is created and sustained by the Means of Grace, where else would you expect to find it than in those places where the Means of Grace are in use? For this reason the Means of Grace are called the "Marks" of the Church. Where the Means of Grace are in use, God is hanging out a sign which says that believers, the Church, is present. Just who they are as individuals is not and can not be determined, but that believers are present, is a certainty, based on God's promise. So the Christian pilgrim looking for traveling companions must look where the Means of Grace are in use.

Now what about this matter of "rightly taught" and "rightly

administered" of the seventh article of the Augsburg Confession? Does it mean that Christians are present only where every doctrine and all doctrine is taught in its truth and purity, and where both sacraments are rightly administered? To put it even more bluntly: Does it mean that the Holy Christian Church is to be found only in those church bodies which truly follow the Lutheran Confessions where we would then have the Gospel purely taught and the Sacraments rightly administered? The answer to these questions is simply: "NO."

We must remember that even in a heterodox communion, the Gospel may be rightly taught on this or that occasion, or in this or that portion of a church service, as, for example, in the reading of the Gospel for the day. Likewise we must remember that when false doctrine stands alongside the pure doctrine, it is never the false doctrine which creates or sustains faith, but the pure doctrine alone. Then too, there is something to what the dogmatists say when in regard to Article Seven they state that here they are speaking of the Church in its **ideal** state.

Perhaps it might be helpful in this connection to quote from Walther's essay: "The Evangelical Lutheran Church, The True Visible Church of God Upon Earth," presented at the Missouri Synod Convention in 1866, and now available in English translation from our Synod Book Company. In Thesis IV he states: "Scripture calls even such visible communions 'churches' as are guilty of a partial deviation from the pure Word of God as long as they retain God's Word essentially." Then using Paul's letter to the Galatians as Scripture proof, showing how Paul calls the Galatian congregations "churches" even though he declares that they no longer had the doctrine of the Gospel in its purity, he goes on to summon witnesses from the Confessions and the Church Fathers. From the Preface to the Book of Concord: ". . . But we have no doubt at all that one can find many pious, innocent people even in those churches which have up to now admittedly not come to agreement with us." From Gerhard: "When the pure preaching of the Word and the proper administration of the sacraments are called the marks of the church, the church is considered in the first-named state, and it is compared not only with secular communions but also with a church that is impure and corrupt. That this is rightly done is evident from the fact that definitions, rules, and canons must be derived from the ideal and that the corrupt churches must be reformed, restored and purified according to the norm and form of the sounder and purer doctrine." (*Locus de ecclesia*, par. 126). From Carpzov: "In Article VII of the Augsburg Confession the church is explained not as it often happens to be, but as it should be properly and in its normal condition, that is, when it is not harassed by persecutors and not troubled by heretics. It certainly can happen, and actually does happen, that it is hidden under tyrants or exists under a corrupt ministry. Nevertheless it does not cease to be a church, as the Apology of the Augsburg Confession (Article VII, VIII,

173) well explains this matter." (*Isagoge in libros symbolicos*, p. 306). The quotations in this paragraph are to be found in Walther's essay mentioned above, pages 15-19. So much then for the fact that the Christian determines the location of other Christians on the basis of the pure Marks of the Church.

Let us pick up our Christian pilgrim again who by this time has with great joy come upon a group of people who are using the Means of Grace. Here, on the basis of God's own promise, he knows he has found company for life's pilgrimage. The Word is preached, and Baptism and the Lord's Supper are administered. The little children say, "Abba, Father," the older ones recite the Commandments, Creed, and Lord's Prayer, and the adults speak longer and more thoroughly on the promises and teachings of God's Word, but their confessions of faith are in essence the same thing, and he has no reason to believe other than this that here the pure preaching of the Word and the right administration of the Sacraments hold sway. Or to put it in Scriptural terms, that here they were continuing "stedfastly in the apostle's doctrine", Acts 2:42, and speaking "the same thing. . .", I Corinthians 1,10. That there might be hypocrites in the group, he cannot deny, but that the Church is here, true believers are present, of this he is positive for here are the Marks of the Church.

So he has found company, fellow pilgrims, for his journey. He attaches himself to this group, recognizes them as fellow Christians, gathers with them to use the Word and Sacraments; and thus they travel together, with each setting of the sun finding them a day's journey nearer home.

It would be nice if we could conclude by saying that this group found another group, and another, until all Christians on earth were walking together through life hand in hand, and could then close this paper with the lovely ending: "And they all lived happily ever after." But this being the Church Militant, there are other matters to consider, thanks to the devil, the world, and our flesh.

We cannot recount all the joys and sorrows, problems and blessings which come to our Christian pilgrim through his association or fellowship with his newly-found brethren, but for the purposes of this essay, we must mention a few. There was the time in the use of the Means of Grace when one brother, in an altogether humble and pious way, presented views on a doctrine which were clearly not in accord with God's Word. The brethren, including our pilgrim, were greatly saddened by this for the false doctrine was now a cause of division among them, and they took note of it at once, knowing they would have to clear up the matter, for they must all speak the same thing, and have no divisions among themselves, as Paul wrote. Guiding them in this unpleasant chore, and helping to make it a labor of love, was such instruction as Paul gave Timothy: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradven-

ture will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Timothy 2:24-26. With respect and love for both the Word and the erring brother, they set to work to study the Word, and together with the erring brother to discuss his position in the light of the Word. It wasn't always easy or pleasant to do this, and progress was slow, but as long as all of them, including the erring brother, clung to the Word and wished to be obedient to it and were determined to get the matter settled, they kept at it, and by God's grace the issue was resolved so that the brother withdrew his false views. In this instance the unity of the Spirit was restored through the rejection of the error.

But it didn't always go so well. There was the time when a number of the group clung to a false position, and in spite of all admonition, persisted in it, so that finally there was no other way to restore the unity of the Spirit than to cut off these people from the group and no longer to recognize them as fellow Christians. That they might still have been Christians no one would deny, for there is often a fortunate inconsistency between what is believed in the heart and confessed with the mouth, but for all of that it was clear they could no longer walk as a group, confessing their faith, since God's Word has so many instructions and warnings about this very thing, for example, "Beware of false prophets. . .", Matthew 7:15; "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them," Romans 16:17; "A little leaven leaveneth the whole lump." Galatians 5:9. So out of love for the erring, hoping that this action would jar them to their senses, and out of love for God's Word, and out of a concern for their own spiritual welfare they sorrowfully separated themselves from these people who were confirmed in their error. Of course, as so often happens, there were many things said and done by both groups that were not in keeping with their Christian profession. But for all of that, the thing had to be done. In this instance, the unity of the Spirit was kept in the bond of peace through the rejection of the errorists from the body.

There was a time also when a controversy arose concerning the forms of worship they should use, the order of service, and the like. Some felt that there must be unity in this matter, even as in doctrine, but a study of Scripture showed that there was nothing commanded in this respect, and so they settled the matter by a majority vote, with all agreeing to go along with the result. In this they were echoing the Seventh Article of the Augsburg Confession which says in part: "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. Nor is it necessary that human traditions, that is, rites or ceremonies, instituted by men, should be everywhere alike. As Paul says: **One faith, one baptism, one God and Father of all**, etc. Eph. 4,5,6."

We would like to mention other phases of the church life and work of the Christian pilgrim and his brethren, especially their work of proclaiming the Gospel to the world, but that would take us a little afield from the purpose of this paper.

Perhaps there are some in the audience who by this time feel that this is all well and good, but that we ought to open our eyes to reality and face up to the fact that we are today confronted not with a Christian pilgrim here and there along life's road, but with massive Church denominations with tremendous memberships, long histories, and fixed, public confessions of faith, and it is in this arena that the problems of the Church, especially in the matter of fellowship, must be solved.

This is true, to a certain extent. But we make the matter too simple if we think we can forget about individuals and deal with them in a cold, mechanical way on the basis of the public confession of faith which their particular church happens to make. There are church memberships and church memberships. Sometimes it means much, and sometimes very little, and we are fools indeed if we from the outset deal with individuals as though they were church bodies. Somewhere along the line one's church membership will have to be dealt with, but to give us a little warmth and understanding, as well as a Scriptural approach to the many fellowship problems which crop up in our lives, we need to keep the illustration of the Christian pilgrim in mind. Furthermore, fellowship between church bodies is still fellowship between people. It isn't the church buildings or the college buildings of the several denominations that are in fellowship, but the people of those denominations. In this day of great stress on outward organization, large numbers, and the like, where the unwary and unthinking are led almost to equate their particular denomination with the kingdom of God, we do well to keep in mind that the Church is nothing else than a Christian here and a Christian there and another one over yonder.

We would like to summarize once more what we have covered, in the hope that these basic principles will help us to see our way through the maze of fellowship problems which confront us in our day. The Church is the company of believers whose faith has been created by the Holy Spirit through Word and Sacrament. These believers are pilgrims on the way to their heavenly home. The road on which they travel is difficult and dangerous. Their desire is to stay close to God, and this they can do in this life only through the Word of God. It goes without saying that this is the **pure** Word of God. It is in the very nature of their faith, as well as the expressed will of God, that they should not walk alone, but in the company of all Christians. They can locate the presence of other believers only by noting where the Means of Grace are in use, for these serve as the Marks of the Church, since through them alone faith is created and sustained. While they cannot know for sure just who the individual believers in the group gathered about the Means of Grace are, since faith is hidden in the heart, they can know for

sure that believers are present, since God has made definite promises concerning the results that will attend the preaching of the Word. This joining together in manifesting their fellowship is also on the basis of the Marks of the Church, and this means pure teaching and the right administration of the Sacraments. Where a conflict occurs between what is taught in the Bible and what is confessed by a Christian, it is resolved on the basis of what is taught in the Bible, and the unity of the Spirit is restored among those Christians through the eventual departure of either the error or the errorist. Thus Christians continue their pilgrimage with the Word of God as a cloud by day and a pillar of fire by night leading them on to the Promised Land. Let us be guided by these principles, based as they are on God's Word, and we will not be too perplexed in our day as to where we belong and where we do not belong.

How the Pilgrim Joins His Companions

Yet we are not quite satisfied with leaving this paper until we tackle the matter of Church denominations a bit. These many Christian church bodies, grouped as they are under the headings of Lutheran, Roman Catholic, and Reformed, have their confessions of faith, and you learn of these through their official confessional position that is put down on black and white, also from their "life", that is, by what is publicly taught in their pulpits, seminaries, and church papers. If there is a conflict between these two, then you give precedence to what is currently being taught in the public church life rather than what is asserted in the constitution as their confessional position.

Our overseas brethren have stated it thus: "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." (Statement of the Overseas Committee to the Doctrinal Committees of the Four Synods of the Lutheran Synodical Conference, Aug. 24-27, 1961, **Fellowship in Its Necessary Context of the Doctrine of the Church**, Thesis 10)

Now then, if all the church bodies were lined up before you, and you were trying to figure out where you as a Bible-loving Christian ought to take up residence, whom would you pick? To put it another way, Which one is right?

The question needs clarification. If by "Which one is right?" you mean "Which one is the Church?" the answer is: "None of them." The Church is the Holy Christian Church, and that is simply the congregation of all true believers in Christ. It is this Holy Christian Church to which you must belong in order to be saved.

But if by the question: "Which one is right?" you mean: "Which denomination has the Marks of the Church, the Word and Sacraments, in their truth and purity, then the answer is a plain,

forthright: "The Lutheran Church." This is what we teach our children in the Explanation of the Small Catechism, question 210: "What church denomination has faithfully kept the true teaching of God's Word? The Lutheran Church has faithfully kept in its Confessions the true teaching of God's Word; we should, therefore, belong to this church, and shun all false teaching."

This raises another question: "But which Lutheran Church? There are so many." Where do we go? New York, St. Louis, Minneapolis, Milwaukee, Mankato, or where? To this question we say: "You go to none of these. Rather, you go to the Lutheran Confessions, the Book of Concord; and all those who uphold these teachings, they are the Lutheran Church, they have the Marks of the Church in their purity, and among such, whoever they may be, you belong as a Bible-loving Christian. If the Evangelical Lutheran Synod fulfills these qualifications, good. Join up, if you aren't already in a church body of which the same can be said, and work hard for it. If the Evangelical Lutheran Synod does not come up to the aforementioned standard and refuses to conform, then leave it alone." We trust that this will suffice to show what we mean as we now say that the Lutheran Church is the true **visible** church on earth, that is, the one with the pure Marks of the Church.

But someone will say: "All Lutheran Church bodies in this country subscribe to the Lutheran Confessions, therefore it makes no difference to which Lutheran group I belong." It is true that all Lutheran Church bodies in this country make formal subscription to the Lutheran Confessions, some being more explicit than others in their subscription to the entire Book of Concord. But that does not mean that they all follow the doctrines therein confessed. And this is where the documents drawn up in times of church controversy since the days of the Book of Concord come into consideration, and they cannot be disregarded since they serve as statements of how a particular church understands the Confessions. We should note well that a large portion of the Lutheran Confessions themselves are devoted to warfare against Pseudo-Lutheranism.

To get back again to this that the Lutheran Church is the true visible church on earth: It boils down to this that if a Christian without any preconceived notions or outside influence sat down and studied the Bible very carefully and thoroughly over the years and wrote out its teachings, he would come up with the same teachings as presented in the Lutheran Confessions. Oh, there would be some differences. For example, the many historical references to the political and religious conditions of the 16th century would be missing, the wording would be different, there might not be the same stress laid on this or that doctrine, the exegesis of certain passages might vary, but the essentials would be the same. Both would teach the same thing.

If you doubt this, why not try it for yourself? If you are not thoroughly familiar with your Bible, begin by studying that. Then

take up the Book of Concord, beginning perhaps with the three ecumenical creeds, and a review of Luther's Small Catechism which you learned in youth. Later study the Augsburg Confession, the Apology of the Augsburg Confession, the Large Catechism, and see if what you have learned from Scripture does not match what is taught in these confessions. Then do the same with the Smalcald Articles and the Formula of Concord. The Lutheran Confessions and the Lutheran Church have nothing to fear from such Scripturally-based, careful scrutiny, and you have much to gain.

In the book **Four Hundred Years**, edited by Dr. W. H. T. Dau, and published by Concordia in 1916, there appears a chapter by the editor entitled: "Lutheranism and Christianity". Here one learns to appreciate what true Lutheranism is, namely a going back to the pure apostolic doctrine. Permit me to offer these few quotations: "In this manner Luther consistently, throughout his writings, maintains the identity of his teaching with that of Christ, of the Bible, of the true apostolic Church. To be Lutheran a doctrine must be Christian, and anything Christian is Lutheran." Page 309. "Adapting the saying of William Chillingworth to his own Church, the Lutheran truthfully asserts: 'The Bible, the whole Bible, nothing but the Bible, is the religion of Lutheranism.'" Page 310. "As long as there has been an orthodox Church on earth, so long there has been a Lutheran Church. It sounds strange, but it is true, the Lutheran Church is as old as the world; for it has no other doctrine than that which the patriarchs, prophets, and apostles received from God, and proclaimed. The name Lutheran, indeed, did not come into existence until three hundred years ago, but not the matter which that name signifies. Accordingly, the question, Where was the Lutheran Church before Luther? is easily answered, thus: The Lutheran Church was wherever there still were Christians who with all their heart believed in Jesus Christ and His Holy Word, and would not surrender this alone-saving faith of theirs in favor of human ordinances, or who made this Church their final refuge in the hour of death. . . Ah, but then we are 'the alone-saving Church', and the Roman Church has revived in the Lutheran! Yes, we must be prepared for this shallow inference from statements which assert merely the ecumenical character of Lutheran teaching, and merge Lutheranism utterly in Christianity, so much so, that we see Luther no more, but 'Jesus only'. We must be prepared likewise to meet the objection that the claim of scripturalness and catholicity is asserted by every sect. Anybody can assert. The patient expounder of Lutheranism will succeed in showing to the satisfaction of every unbiased mind that the Lutheran Reformation is nothing but the restoration of Christianity in its original, pure form." Pages 313-314. So far, Dr. Dau.

Our task in these days of sore distress for confessional theology is to make a most thorough study of 1) the Scriptures and 2) the Lutheran Confessions, and in the renewed and strengthened con-

viction that what we hold is nothing less than the teachings of the very Word of God, to confess with all vigor and honesty our doctrine before all the world. Let us not worry about our Synod and its growth. Rather, let us preach apostolic doctrine with apostolic fervor, and the Synod will take care of itself.

We would close with another word from Dr. Dau. "With malice toward none, with love toward all, with peace in their hearts and truth on their lips, let the sons and daughters of the Lutheran Church address themselves to the tasks of the new age. Let them reclaim from error those who are still fettered by it, aid all who struggle to assert and maintain the pure pristine teaching of God's Word; above all, let them hold that fast which they have, that no man may take their crown. And let them trustfully confide to the God of truth, righteousness, and love the fortunes of their Church as they were taught to do in their childhood days:

God's Word, which Martin Luther taught,
Shall nevermore be brought to naught." Page 315.

These were good words in the year 1916, and they are good words in the year 1962, also.

DOCTRINAL COMMITTEE REPORT

I. General Review

With the exception of the Theologians' Conference at Mequon, Wisconsin, your committee had no meetings with any other group or committee during the past year. It did, however, have four meetings of its own at which it studied the current situation in the Lutheran Church in general and in the Lutheran Synodical Conference in particular, the Fellowship document of the Church of the Lutheran Confession, the question "When Can Romans 16, 17, be Applied to a Church Body?", confessional subscription, the essays on Cooperation delivered at the National Lutheran Council-Missouri Synod meetings, and like matters. Because of the press of such things the 1955 Resolutions were not given the attention they should have received, and your committee is fully aware of the fact that this matter requires further consideration, though it can be reported that one session of the General Pastorial Conference in April was set aside for a discussion of this subject.

A member of the Doctrinal Committee accompanied the President and another delegate from our Synod to the biennial convention of the Synod of Evangelical Lutheran Churches (Slovak) in St. Louis last fall. Our Synod has perhaps made a mistake in not keeping in sufficient touch with this sister-synod in the past. One resolution passed by this body is of interest to us—it requested its committee on doctrine to make an attempt to get the doctrinal committees of the Wisconsin Synod and the Evangelical Lutheran Synod to resume joint discussions on the doctrines of Church and Church Fellowship with the doctrinal committees of the Missouri and Slovak Synods.

II. Missouri Synod Convention

Pursuant to the 1961 resolution two members of the Doctrinal Committee along with two other representatives from our Synod, as official observers, attended the triennial convention of the Lutheran Church-Missouri Synod in Cleveland, Ohio, in June of this year. The convention proper was prefaced by two days of open hearings on doctrinal matters. These open hearings, whose purpose was to help clarify the issues for the delegates, were attended by several hundred guests and visitors, in addition to the approximately 800 voting delegates.

When viewing the proceedings as a whole, one will have to grant that a number of good, Scripturally correct, and conservative-worded resolutions were passed at the Cleveland convention. It was evident that many delegates were concerned about purity of doctrine and gave expression to that concern; they also felt they were getting at the doctrinal problems by insisting that some heterodox things being promulgated be thoroughly refuted. (Cf. Res. #16) It must furthermore be admitted that quite a minority gave good sound testimony. What was disheartening was that quite a number of Seminary professors and Synodical leaders did not seem to appreciate this good testimony. All in all, one cannot help concluding that the convention did not effectively come to grips with some of the many issues with which it was confronted. For example:

- 1) Doctrinal Resolution No. 9 of the 1959 San Francisco convention was rescinded on the grounds that it was unconstitutional. (Res. # 1, Com. 6) It was considered unconstitutional because "said resolution has the effect of amending the confessional basis of the Constitution of Synod without following the procedure required by Article XIV of the Constitution." After the resolution was adopted President Behnken stated to the convention that this resolution had

no doctrinal implications, and it did not mean that the Missouri Synod would not some day have to adopt statements on specific doctrines; at the same time the convention had just refused to recognize **A Brief Statement**, in the resolution here spoken of, as one of these necessary doctrinal statements. We frankly believe that this resolution to rescind the action taken at San Francisco weakens the standing of **A Brief Statement** so that it cannot be effectively used as a doctrinal test. (Cf. Res. #14) This was a unique confession in that it set forth how the Missouri Synod understood the Lutheran Confessions. A later resolution on the standing of synodically adopted doctrinal statements (#17) does not have near the force that Resolution #9 of 1959 had.

2) Again, the document known as **Theology of Fellowship, Part II, #2**, which our doctrinal committee had criticized for faulty exegesis and un-Lutheran principles, and #1, which had been presented to our Synod in November, 1960, as the Missouri Synod's position on Church Fellowship, was at Cleveland described as "a study document, open to revision, clarification, or correction." (Res. #28) The convention disposed of the matter by referring it to the newly created Commission on Theology and Church Relations for restudy and eventual revision or replacement. The Missouri Synod thus really has no clearly expressed position on Church Fellowship today, though in practice **Theology of Fellowship, Part II**, seems to be the guiding principle.

3) The document **On the Form and Function of Scripture**, which had raised some serious questions in the minds of many, and which was not at all in harmony with the Synodical Conference **Statement on Scripture** adopted by the Missouri Synod in 1959, was reported as being the result of an initial study and that the St. Louis Seminary faculty should work towards issuing a more definitive statement on the subject. (Res. #29)

4) While Dr. Martin Scharlemann did withdraw his four controversial papers, **God is One, The Bible as Record, Witness and Medium, Revelation and Inspiration, and The Inerrancy of Scripture**, and did ask the Synod's pardon for having caused confusion and misunderstanding with the unclear and inadequate formulations of his propositions, he did not confess to or ask forgiveness for having taught or advocated false doctrine. (Res. #19) It would then appear that the real doctrinal issues involved in these papers have not yet been solved.

5) Not only did the Lutheran Church-Missouri Synod resolve to make a detailed study of the proposal to form a new Lutheran Inter-Church Association in the United States with the former members of the National Lutheran Council (Res. #27), but also to continue doctrinal discussions with the Presbyterians (Res. #5), including having joint devotions with them at such meetings, as a participant at the one previous meeting with them publicly testified they had already done.

6) Resolution #32 was evidently a rebuke to those who were contending for purity in doctrine and practice, while those who have been the occasion for laxity in that area seemed to go uncensored. (Cf. **Lutheran Witness** Editorial, p. 406 f., Aug. 21, 1962)

7) Finally, while the Lutheran Church-Missouri Synod declared that it was anxious to resume doctrinal discussions with our Synod and the Wisconsin Synod (Res. #12) under the auspices of the Lutheran Synodical Conference, it, at the same time, is rather significant that the **Statement on Antichrist**, adopted by the joint doctrinal committees of the Synodical Conference in the fall of 1958 was not recommended to or adopted by the Cleveland convention.

To Recapitulate:

The Cleveland Convention:

- a) called the essays of Dr. Scharlemann "doctrinally misleading,"

and at the same time judged that the "charges of false doctrine made against Dr. Scharlemann have not been sustained to date." (Res. No. 19);

b) in one resolution declared the controverted "Theology of Fellowship, Part II" "open to misunderstanding and criticism" and turned it over to a committee for restudy and possible revision (Res. No. 28), and at the same time seemed to give countenance to the practice of joint prayer "in meeting with other Lutheran bodies (not in fellowship) for the purpose of discussing doctrine."; and in another resolution resolved to continue discussions with Presbyterian bodies with the approval of joint devotions in connection with such discussions (Res. No. 5);

c) passed a resolution repudiating 13 specific errors but carefully withheld any judgment that these errors had been taught in the Mo. Synod, though this is a matter of public record (Res. No. 16; cf. eg., the Scharlemann Papers);

d) On the one hand favored the formation of an "International Organization of Confessional Lutheran Churches" (Res. No. 1), and on the other hand authorized a movement toward the formation of National Lutheran Inter-Church Association with liberal Lutheran bodies for theological discussions and Christian service. (Res. No. 27);

e) declared that a demand that pastors and teachers sign "A Brief Statement" is unconstitutional (Res. No. 14), though the framers of the constitution of the Mo. Synod did not regard it as unconstitutional to specify that a professor subscribe to a repudiation of Chiliasm (Synodal-Bericht, 1857, pp. 53, 54, 100-103);

f) quite clearly re-affirmed the doctrine of the "Immortality of the Soul and the Resurrection of the Flesh," though in spite of clear evidence that this doctrine had been publicly denied in print, would say no more than that statements had been made that "are unclear and may be understood to have meaning not in accord with the teaching of Scripture," (Res. No. 18);

g) on the one hand reaffirmed "belief in the plenary, verbal inspiration of Scripture, the inerrancy of Scripture, and that Scripture is in all its words and parts the very Word of God, as taught in the Scripture itself and in the Lutheran Confessions" (Res. #16); and on the other hand declared that the very vulnerable published statement on the "Form and Function of Scripture" of the St. Louis Seminary Faculty was only a "study" document and asked the St. Louis Seminary Faculty "to continue its study of the Doctrine of Scripture with a view toward giving a more definitive statement which will more fully express its thinking on the theology of the Word, and submit this statement to the pastors of the Synod for their study in pastoral conferences that may convey their thinking to the faculty" (Res. No. 29);

h) on the one hand steadfastly refused to acknowledge that any had been guilty of false teaching within the Synod, and on the other hand passed a resolution of rebuke (Res. No. 32) aimed at those in the Synod who hold that its unity "has been rent by statements which conflict with the doctrine of Holy Scripture" and that "in instances of public sin, public rebuke is in order." (Book of Memorials, No. 336).

III. Theologian's Conference

Last month your committee attended the Theologians' Conference which met at the Wisconsin Lutheran Seminary, Mequon (formerly Thiensville), Wisconsin. Other participants at the conference were representatives from the sister churches in England, Germany, South Africa, Brazil and Australia, and the doctrinal committees of the Wisconsin and Slovak synods. There were also several official observers from the Missouri Synod present, who, however, took no part in the deliberations.

In addition to adopting the statement which follows this section, this group resolved that this conference must be continued by the present constituents. A sub-committee was elected to draw up the points of controversy, which were to be reported to the general synodical presidents forthwith; the same sub-committee is in consultation with Dr. Roensch of Manheim-Heidelberg, Germany, to arrange for a meeting next year, before or after a similar meeting for a wider number of participants that is being proposed for London. This smaller meeting may be convened in Germany.

**Brief Summary of Theologians' Conference held at
Wisconsin Lutheran Seminary, Mequon, Wisconsin
July 9-13, 1962**

In summarizing the discussions held at this conference, we should like to express our gratitude to the Lord for having permitted us to attend this meeting. We appreciate the fraternal spirit in which all of the discussions were held. We believe the deliberation served to give the participants a better understanding of the terminology employed in the respective presentations, also with respect to the intent and content of the doctrinal statements on Church, Ministry, and Fellowship that were used as a basis for the discussion.

Concerning the doctrine of the Church, we find ourselves in agreement that "The holy, catholic, and apostolic church is one body in Christ, incorporating all believers, whose faith is created, sustained, fulfilled, and known to God alone." We agree that "Scripture bids us to look for the Church there where the Gospel is in use, where people are gathered together both to receive its blessings and to bring them to others." We agree that **"The right use of Word and Sacrament are the true marks of the Church . . ."**

While there is agreement that the regular use of the Means of Grace will alone give us the assurance as to where the Church is, there appears to be disagreement as to whether other groupings or assemblies of Christians gathered in Jesus' name for the proclamation of the Gospel (e.g. Synod, the Jerusalem assembly, Acts 15) also are Church and retain the right to exercise the Keys publicly, subject, of course, to such limitations imposed on them by the injunctions of love and order toward their local congregations.

Regarding the doctrine of the Public Ministry, while there seemed to be agreement that according to Ephesians 4 the one office of the public ministry may show itself in various forms (apostles, prophets, evangelists, pastors, teachers), time did not permit a thorough discussion of this point.

On the doctrine of Church Fellowship, we agree that the "right use of Word and Sacrament are the true marks of the Church, the marks by which the Lord points us to those with whom He would have us express the fellowship that we have in the Communion of saints." We agree that the "Lord in His word admonishes us to withdraw our church fellowship from those who persistently" — in spite of all brotherly admonition—"teach, spread, condone, error and demand recognition for it." We agree that it is "untenable to designate certain nonfundamental doctrines as not being divisive of church fellowship in their very nature." We agree also that it is untenable "to envision fellowship relations (in a congregation, in a church body, in a church federation, in a church agency, in a co-operative church activity) like so many steps of a ladder, each requiring a gradually increasing or decreasing measure of unity in doctrine and practice." We agree that the official confession of a church body, no matter how excellent, is negated by persistent approval or toleration of false practice. We are also agreed that church fellowship may express itself in pulpit fellowship, altar fellowship, prayer fellowship, fellowship in worship, fellowship in

church work, in missions, in Christian education, in Christian charity.

We are not agreed as to the meaning and scope of pulpit fellowship. Some feel that pulpit fellowship involves only an exchange of pulpits in public worship. Others include under pulpit fellowship all public proclamation of the Word carried on jointly by Christians. We are not agreed on the question of confessional involvement in joint prayer.

Though the foregoing brief summary attempts to touch on certain areas in which disagreement seemed apparent, it should also be mentioned that such disagreement did not always represent the thinking of one group over against another, as, for example, the Overseas delegation against Wisconsin/Norwegian representatives.

In conclusion, we would express the hope and prayer that the Holy Spirit might bless us all with His gracious indwelling, without Whose help all our labors are in vain.

Adopted. July 13, 1962

IV. Recommendations

As a result of its various studies and activities during the past year your committee offers the following recommendations:

WHEREAS: The Lutheran Synodical Conference as now constituted has not for some time been "expressing and confessing a unity of spirit among the constituent synods" and thus "is no longer functioning according to the prime purposes stated in its Constitution" (1962 Report, p. 62); and,

WHEREAS: It seems quite clear that the Cleveland convention of the Lutheran Church-Missouri Synod did not resolve the issues disturbing the Lutheran Synodical Conference, of which it is a member, as we had hoped it would (Cf. section on "Missouri Synod Convention"); therefore be it

1. RESOLVED: That the Evangelical Lutheran Synod re-affirm its 1961 resolution to memorialize the Lutheran Synodical Conference that the Lutheran Synodical Conference as it is now constituted be dissolved.

WHEREAS: The Theologians' Conference at Mequon, Wisconsin, seemed to give promise of eventual agreement in doctrine and practice in the area of Church Fellowship by those who participated in the discussions there (Cf. section on "Theologians' Conference"); and,

WHEREAS: A sub-committee has been appointed to fix definitely the points at issue, the results to be reported to the general synodical presidents forthwith; and,

WHEREAS: We owe these brethren here and abroad, who likewise are contending for the truth, often under great difficulties, our wholehearted moral support; therefore be it

2. RESOLVED: a) That the Synod heartily endorses the continuance of these discussions; and,

b) That the Synod participate in a possible meeting of this group in Mannheim-Heidelberg, Germany, next year, to the extent that it at this convention shall determine.

WHEREAS: It would be well for orthodox Lutheran churches throughout our ever-shrinking world to express their oneness of faith and confession in some tangible way; be it

3. RESOLVED: That the Evangelical Lutheran Synod favor the establishing of an International Conference of such Lutheran churches on the basis of those principles and practices that brought about the establishing of the Lutheran Synodical Conference in 1872.

WHEREAS: The issues confronting the Church today require that we have informed members in our Synod; be it

4. RESOLVED: That pastors and congregations make a determined effort to inform themselves on such matters as Church and Ministry, Church Fellowship, Unionism, Neo-orthodoxy, and the

whole ecumenical movement, by private study, discussions at circuit meetings, pastoral conferences, and articles in the **Lutheran Sentinel**.

Submitted by: T. A. Aaberg, M. H. Otto, T. N. Teigen

Action of the Synod:

Resolution No. 1. Synodical Conference

WHEREAS: The Lutheran Synodical Conference as now constituted has not for some time been "expressing and confessing a unity of spirit among the constituent synods" and thus "is no longer functioning according to the prime purposes stated in its Constitution" (ELS Synod Report, 1961, p. 62); and,

WHEREAS: The Cleveland convention of the Lutheran Church-Missouri Synod did not resolve the issues which led to our suspension of relations with it and which continue to disturb the Lutheran Synodical Conference, of which it is a member (ELS Synod Report, 1961, pp. 61-63); therefore be it

RESOLVED: That the Evangelical Lutheran Synod reaffirm its 1961 resolution to memorialize the Lutheran Synodical Conference that the Lutheran Synodical Conference as it is now constituted be dissolved.

Resolution No. 2. Theologian's Conference

WHEREAS: The Theologians' Conference at Mequon, Wisconsin, seemed to give promise of eventual agreement in doctrine and practice in the area of Church Fellowship by those who participated in the discussion there; and,

WHEREAS: A sub-committee has been appointed to fix definitely the points at issue, the results to be reported to the general synodical presidents forthwith; and,

WHEREAS: We owe these brethren here and abroad, who likewise are contending for the truth, often under great difficulties, our whole-hearted moral support; therefore be it

a) RESOLVED: That the Synod heartily endorse the continuance of these discussions; and, be it

b) RESOLVED: That if it prove impossible to send delegates to a proposed meeting overseas next year because of the cost involved, our Doctrinal Committee will take part to the extent of preparing papers on the points to be discussed; and be it further

c) RESOLVED: That we endeavor to supply these brethren with our official publications and whatever other of our publications may help them to know us and to know our position.

Resolution No. 3. International Conference

WHEREAS: In our ever-shrinking world, there is need for orthodox Lutheran churches to express their oneness of faith and confession in some tangible way; be it

RESOLVED: That the Evangelical Lutheran Synod favor establishing of an International Conference of such orthodox Lutheran churches on the basis of those principles and practices that brought

about the establishing of the Lutheran Synodical Conference in 1872 (cf. *Denkschrift* 1871)

Resolution No. 4. Study of Issues

WHEREAS: The issues confronting the church today require that we have informed members in our Synod; be it

RESOLVED: That pastors and congregations make a determined effort to inform themselves on such matters as Church and Ministry, Church Fellowship, Unionism, Neo-Orthodoxy, and the whole ecumenical movement, by private study, discussions at circuit meetings, pastoral conferences, and articles in the LUTHERAN SENTINEL.

Resolution No. 5. Synodical Conference Discussions Declined

WHEREAS: The Synod of Evangelical Lutheran Churches (Slovak Synod) expressed its concern over the state of affairs in the Lutheran Synodical Conference; and

WHEREAS: The Synod of Evangelical Lutheran Churches looked forward to the June convention of the Lutheran Church-Missouri Synod "to strengthen rather than weaken its position on Fellowship"; and

WHEREAS: We are of the conviction that this convention did not meet such expectations; therefore be it

RESOLVED: That we decline the request of the Synod of Evangelical Lutheran Churches to resume discussions of Church and Fellowship within the framework of the Lutheran Synodical Conference.

Resolution No. 6. Theologians' Meeting in London

WHEREAS: We have been invited by the Synodical Conference and "Overseas Brethren" to send representatives to a meeting in London; and

WHEREAS: We have asked for a dissolution of the Synodical Conference; therefore be it

RESOLVED: That we decline the request to send participating representatives but approve of the sending of observers.

Resolution No. 7. 1961 Tabled Resolution

WHEREAS: Future developments may warrant meetings with the representatives of the Lutheran Church-Missouri Synod; therefore be it

RESOLVED: That the Synod adopt as its position for future doctrinal meetings the prerequisites of its standing Doctrinal Committee:

A) All synods must refrain from doctrinal discussions with any and all outside the Lutheran Synodical Conference while we through discussions seek to restore unity in our midst. (e.g., No NLC, No ALC meetings, except by common consent among the four synods.)

B) The Lutheran Church-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 Sacrament shows itself, all visible manifestations of fellowship must be truthful and in accordance with the supreme demands of the marks of the Church . . ."

C) Because of the Lutheran Church-Missouri Synod'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.

REPORT OF THE BOARD OF MISSIONS



The Mission Board pictured at Grace Lutheran Church, Madison, Wis. From left to right: Pastor E. G. Unseth, chairman, Oscar Wilson, Thomas Bieber, Pastor S. A. Dorr, Norman Werner, Pastor P. Madson, and Pastor G. A. R. Gullixson.

In making its report to the 1962 convention of the Synod, the Board of Missions will first list the congregations which have been carrying on their work during the past year with the help of the Synod's mission funds, or which are about to do so.

AMHERST JUNCTION, WISCONSIN: This congregation has had no resident pastor for nearly two years. During this time it has been served by the Rev. G. A. R. Gullixson of Western Koshonong. On Sunday, June 24, of this year Vicar George H. Gullixson took up his position as resident worker there, under the supervision of the Rev. Geo. Orvick of Madison, Wis. For the time being the congregation will receive aid from the mission funds of the Synod, though there is definite prospect that within a short time the parish will be enlarged so as to be self-supporting or nearly so.

BETHLEHEM, ELLSWORTH, MINN.: This congregation has been served during the past year by the Rev. Paul Petersen of Luverne, Minn. Beginning on Aug. 1 of this year it is to be served by the Rev. Victor Theiste of Sioux Falls; the subsidy required for the time being will be mostly supplied by Bethany Lutheran Church of Luverne, the rest coming from the Synod's mission funds.

CENTRAL HEIGHTS, MASON CITY, IOWA: Of this congregation what was said in the 1961 report must be repeated: If men and funds were available, this is a place at which a full-time pastor should be placed. At present it is sharing the time and work of the pastor at Thornton, Iowa, the Rev. John Moldstad.

CROSS LAKE AND MT. OLIVE, TRAIL, MINN.: These two congregations, together with the Clearwater and Grygla congregations, are served by the Rev. Norman Madson, who resides at Trail. A small amount of subsidy is granted these two congregations. Good and necessary work is being done here, and the prospect is that, in a comparatively short time, this parish will become self-supporting.

HIAWATHA, MINNEAPOLIS, MINN.: This congregation was able to make a substantial reduction in its subsidy request this year. The congregation, in addition to the rest of its program, joins the Pilgrim Lutheran Church (Wisconsin Synod) in supporting the work of the Christian day school there.

HOLTON, MICH.: This congregation has been served since the death of the Rev. M. O. Dale in February of 1961 by the Rev. Daniel Habeck, pastor of the Wisconsin Synod mission in nearby Muskegon. Our hope is that it will soon be served by a pastor of our Synod who can also seek other mission opportunities in the area.

LAKEWOOD, TACOMA, WASH.: In January of this year the Rev. Wm. F. McMurdie was installed as pastor of this church. Together with the Board, the congregation is committed to a new long-range program. A new building site in a densely populated area (new housing) and a new parsonage nearby have been purchased. As soon as possible, the first unit of a new church will be erected on the new site, which is about one and one-half miles from the old one. Under God, we expect to see considerable progress here.

RIVER HEIGHTS, EAST GRAND FORKS, MINN.: This congregation has been served since mid-1961 by the Rev. Juul Madson of Mayville, N. Dak. This arrangement is to continue for the time being. In the meantime, a survey is to be conducted to determine the prospect of growth in the area.

GRACE, MADISON, WIS.: In January of this year the first unit of this congregation's new church structure was dedicated. Good progress has been made under the pastorate of the Rev. Wilhelm Petersen, and with God's blessing, we expect to see steady growth in this congregation, which is located in an expanding part of Madison. It was just two years ago, in June, 1960, that work there was begun.

ST. TIMOTHY, LOMBARD, ILL.: This congregation continues to make progress; during the past year it conducted a nursery school. As a means of assisting the congregation, the Synod during the past year purchased a parsonage for the use of the pastor and will hold it until such time as the congregation is able itself to assume the added obligation.

REDEEMER, NEW HAMPTON, IOWA: This congregation is served by the Rev. David Lillegard. During recent years much improvement has been made in both church and parsonage, and a steady growth in the membership is also taking place.

We wish also to report to the Synod that we expect to aid the mission congregations in assisting their pastors in paying their

Social Security Tax. As a result of a study made by a sub-committee last year, the Board came to the conclusion that for the investment involved, the Social Security system of the U. S. Government offers also our pastors the best means of beginning to provide for retirement. We are encouraging the mission congregations to accept the responsibility for as much of their pastors' Social Security Tax as they can, with the prospect that the mission funds will make up the balance. It should be clear that under governmental regulations pastors are considered "self-employed" persons; the congregation cannot, therefore, pay the pastor's tax directly, nor can the Synod; but a contribution for this purpose can be made to the pastor, who must then look after his own tax. - We take for granted, as we do this, that we have the approval of the Synod in our modest efforts at raising our mission pastors' salaries. For while we do not wish to make the Gospel ministry attractive merely on account of the financial rewards which it might offer, yet it is also a fact that it is not in the best interests of that ministry to pay our pastors a salary which is too far out of line with the times.

Through the presence at our Bethany seminary of Mr. Peter Chang (see also the report of the president), a native of Hong Kong, China, a mission door has been opened to us there. Mr. Chang has already done considerable work in Hong Kong. While we as yet have made no commitments as to the work there, yet the contacts are being maintained in the hope that the Lord will provide us a way of helping to support this work.

Above all, the members of our Synod need to remember that it is their Savior Who has given to them the privilege of joining in mission work. Our Board hopes that all our pastors frequently preach about mission work, that the financial officers of the congregations are efficiently keeping the idea of giving to missions before their congregations, and that our people are regularly remembering our church's mission work in their prayers. Let us keep in mind the little group of men, Jesus' apostles, who did so much with so little of this world's goods. May God inspire us to a similar degree so that we may do much mission work.

S. Dorr

REPORT ON SYNODICAL CONFERENCE MISSIONS

Since January of this year, our labors among the colored people in this country conducted through the Synodical Conference came to an end with the transfer of the last of our missions and the sale of the Alabama Lutheran Academy and College at Selma, Alabama, to the Lutheran Church-Missouri Synod.

The sale of the Immanuel Lutheran College property at Greensboro is still under negotiation, but should be completed in the not too distant future. Thus there is little to report concerning the Domestic phase of our Mission work. The cause of our citizens of a darker skin however ought not to be forgotten. When we listen to the pseudo-Islamic appeals being made to the colored people of our country proposing the righting of all wrongs by force, the necessity of bringing the Gospel of peace which is our heritage is brought into even sharper focus. Let us remember them in our prayers and continue to seek ways and means of continuing this blessed work among them.

The work in Nigeria is progressing under God's blessing as shown in the attached report.

G. A. R. Gullixson

African Missions

The Synodical Conference, a federation of four Lutheran synods, after giving due consideration to an appeal which had come to it from groups of Ibesikpo people in Calabar Province, Nigeria, W. A.,

to bring the "Good News into their land," inaugurated a mission program in the year 1936, Nigeria being a British Protectorate of over 33,000,000 people. On October 1, 1960, Nigeria became an independent nation.

In April, 1961, the Evangelical Lutheran Church of Nigeria commemorated its 25th anniversary as an established Church and a new chapel, with a seating capacity of 600, was erected. This building was dedicated on January 11, 1962, at the opening of the Annual Convention. Sermons of praise and thanksgiving during the jubilee year revolved around one central theme, viz., "God and the Word of His Grace." It is our hope and prayer that the Evangelical Lutheran Church of Nigeria, as it enters a new period of service to God and man, will remain "steadfast and unmovable" in the defense of doctrinal truths and will forge ahead in the work of the Lord, always remembering God's promise: "Forasmuch as ye know that your labor is not in vain in the Lord."

The progress report of 1961 indicates a baptized membership of 35,606 in 11 geographical districts and a communicant membership of 14,635. There are 197 established congregations and 7 preaching stations. The total of 597 National workers include Medical workers, pastors and teachers. Other statistics are:

American Clergymen	18
National pastors	8
National teachers	567
American lay-workers	4
American Medical doctors	2
American Registered nurses	5
National Registered Medical Workers	15
Number of Elementary Schools	87
Enrollment	15,488

Seminary

In 1949 a Lutheran Seminary was established on the Obot Idim compound. Training National pastors will assist the Lutheran Church of Nigeria to become an indigenous church in the future. A total of 18 Nationals have graduated from this seminary. The current enrollment is 14 students, 12 of which are Nigerians and 2 Rhodesians. In 1959, a National pastor was called as the first African Instructor. The two graduates of 1960 (Rev. Joseph Nadi and Rev. E. U. Essiet accepted Calls issued to them from the Port Harcourt area and the Nung Udoo area.

Teachers' Training Centre

This school was established in 1951 and is now producing certified and indoctrinated teachers to carry on the work in our Lutheran Elementary schools. A new dormitory and a new tutor's home were constructed in 1959 and the dining-hall enlarged. On January 28, 1962, a Walther Memorial Chapel, erected on the campus grounds was dedicated. The enrollment for 1961 was 112. Other secondary school enrollments are: Preliminary Training Centre at Nung Udoo: 27 and Modern II Girls' Secondary School: 52.

High School

A record enrollment of 342 students at the Lutheran High School at Obot Idim is reported. Two of these students are Americans—Robert Meyer, son of Teacher Robert Meyer, and Paul Long, son of Business Manager William Long. This school provides students for our Seminary and Teachers' Training College and it is proving itself a valuable adjunct to the future development of National pastors and teachers. The year 1961 also marked the 10th anniversary of the establishment of the Lutheran High School of Nigeria.

Lutheran Hospital

Our Lutheran Hospital was dedicated to the service of the Triune God in 1953 by the Executive Secretary of the Missionary Board, the Rev. Dr. Karl Kurth. It is serving as a mission-arm to our Nigerian Church, bringing both physical and spiritual aid to those in need. In 1961 a total of 55,427 out-patients visits were recorded. There were 3,947 admissions, of which 735 were maternity admissions. A total of 1,372 major operations were performed and 2,247 minor operations. The Lutheran Hospital, located on the Cross River near Eket, about 30 miles from the Obot Idim compound, is operating under the leadership of consecrated doctors and nurses. A National ordained pastor supplies the spiritual needs of the thousands of patients treated there. The T. B. Ward, which was dedicated in April, 1958, was established through the generosity of the Wheatridge Foundation. New homes were built for both American and National nurses. The Lutheran Women's Missionary League has appropriated sufficient funds for the erection of a chapel which was recently completed. A Training School for Native nurses is being developed and applications will be screened for enrollment in 1963. Funds for the first unit of this school have been supplied by an anonymous donor and expansion plans for a dormitory and additional class room space are to be completed in the following two years. Also completed in 1962 was the pediatric ward of the hospital, a gift from the Lutheran Women's Missionary League.

Lutheran Radio Work

The broadcasting of the Gospel in the Efik language was begun in July, 1959, over Radio Station ELWA in Monrovia, Liberia, through the cooperative efforts of the superintendent of the Nigerian Mission Field and the Director of overseas operations of the International Lutheran Hour. Missionary Paul Volz is the office manager for the Lutheran Hour in West Africa.

The International English Lutheran Hour program is heard over two Nigeria Stations every week (WNBS in Ibadan every Sunday) and (ENBS in Enugu every Thursday.) The television program "THIS IS THE LIFE" is now seen over WNBS-TV in Ibadan every week, the first of these programs being seen on May 16, 1962.

In September, 1959, the Ibo Hour was introduced with fifteen minute programs on a similar basis. National pastors, E. U. Ekanem and O. A. U. Idiong, are the principal speakers, while the music is provided by the choirs from the Lutheran Seminary, High School in Obot Idim and the Teacher-training College at Ibadachi.

Church Extension

At the 1959 Convention a committee was appointed to organize policies of a Church Extension Fund. This committee grants loans to churches in need of financial assistance. The maximum amount of an individual loan is to be 11,200 (\$3,360.00 U. S. currency). Loans shall extend over a period of 20 years, and repayments shall be made in equal installments. The necessity of helping young congregations obtain adequate worship facilities, if they are expected to grow in those areas, is a worthy on-going cause!

Ogoja Province

Missionary H. M. Ottemoeller, a pioneer leader in the development of our mission field in the Ogoja Province to the North of the home compound of Obot Idim, stated that here is an 'open door' into which the Lord has led us. The year 1960 saw many advances for God's Kingdom in this area despite many difficulties. Many people in Ogoja Province heard the Gospel of Christ for the very first time in their lives, however the area is so extensive and

every missionary is in a sphere of his own that it will take years before all their findings can begin to show real progress.

Missionary Lambert Loock is serving more than five congregations; Teacher Robert Meyer manages five primary schools and counsels and directs the teachers; Missionary Watkins and Teacher Richard Bertke are supervising the Bible Institute; Missionary John Fajen is concentrating on the Ukelle language; and Missionary Eugene Bunkowske is doing some language work, however business details in connection with the new hospital are also occupying his time. Dr. William Maier and Ethel Giziewski, R. N. are concentrating on the medical work set up in this area. With approval granted by the Missionary Board for the construction of a new hospital and several dispensaries in outlying areas, the work will expand into many new areas.

Bible Institutes

Two Bible Institutes were established in Nigeria in 1960 to train African laymen to assist the pastors, both American and African, in the promulgation of the Gospel. Christ Lutheran Bible Institute at Okpoma in the Ogoja area is under the supervision of Missionary Morris Watkins and Lutheran Bible Institute in Ikot Ibritam, with Missionary Alvin Meissner as principal. Others who assisted were: Mr. Richard Bertke, Mr. Inyang, African tutor, Missionary James Nichel and Missionary Lowell Kennedy. In 1961 a total of 37 (15 in Ogoja, 22 in Ikot Ibritam) graduated and are now serving the Church as Evangelists. These schools are a real asset, not only to the young men in training, but also to the areas in which they are located.

Ghana

Ghana (formerly the Gold Coast) is a comparatively new mission field. In 1958, a resolution was passed at the Synodical Conference Cleveland Convention to begin mission work here. Since 1957, Ghana has been an independent nation. It has an area of more than 91,000 square miles, and population of an estimated eight million.

The Rev. William Schweppe, former superintendent of our Nigerian Mission Field, went to Ghana in the fall of 1958 to establish a mission in conjunction with the Rev. Samuel K. Asante, who had previously gathered people together for the establishment of a Lutheran Church in Accra. Upon his arrival, Dr. Schweppe made provisions for a place of worship. Our Nigerian Church was urged to merge the Ghana work with its own. The challenges for mission work in Ghana are great!

After his furlough in 1961, the Rev. James P. Dretke was assigned by the Missionary Board to the Ghana Mission Field as its first permanent missionary in the cities of Accra, the capital, and Tema, a newly developed seaport about 20 miles from Accra. During 1961-62 two congregations were established — Trinity, Tema and Emmanuel, Accra, with another station begun in Nima, on the outskirts of Accra. Plans for a second missionary in Ghana call for contacts into the Ho, Koforidua and Kumasi areas.

The Missionary Board of the Lutheran Synodical Conference

Action of the Synod:

Your Committee calls attention to the extensive report submitted by the Synod's Board of Missions evaluating the work in the 10 subsidized mission congregations of our Synod and urges every member of the Synod to read it with care-filled consideration.

Your Committee uses the word "care-filled" advisedly, in the

sense of the Scriptures telling us of the apostles' care for all the churches.

Our hearts and minds ought to be filled with concern when we consider the many souls that have been entrusted to us as a church body through the missions we have established and are supporting. To fail them in regard to prayer and finances would be a denial of faith in the Holy Spirit's work and God's gracious promises.

Our hearts should be filled with the care for the welfare of our faithful missionaries and their families expressed in daily prayer.

Again, how concerned we should be when we consider the many opportunities which we as a Synod have had to neglect because of lack of men and means. What are we to say to our Lord who has placed us in a land of plenty, when He meets us with the words: "These ought ye to have done and not left the other undone?"

May this care ever lead us to pray:

“Lord of Harvest let there be
Joy and strength to work for Thee
Till the nations far and near
See Thy light and learn Thy fear.”

Resolution No. 1. Home Missions

WHEREAS: Our Board of Missions has exercised commendable stewardship in carrying on this mission work under the prevailing stringent financial circumstances; be it

a. RESOLVED: That we express our thanks for their faithful care of our missions; and be it further

b. RESOLVED: That we express our thanks to God for permitting us to carry on this work and enjoy these blessings.

Resolution No. 2. Foreign Missions

WHEREAS: There is much encouragement to be gained from associations with work in foreign mission fields; and

WHEREAS: The disturbed relations in the Synodical Conference makes uncertain our continued association in the work on the Nigerian Mission Field; and

WHEREAS: The China Mission appeal addressed to our Synod members by the Rev. Peter Chang—a recent graduate of our Seminary—forces upon our Synod the question: Should we not now undertake a foreign mission program under our Synod's own sponsorship? be it

a. RESOLVED: That this convention join in prayer for God's guidance in consideration of this matter; and be it further

b. RESOLVED: That the Executive Secretary of our Mission Board lead the assembly in such a prayer.

WHEREAS: The Rev. Peter Chang has established several preaching places in Hong Kong and vicinity, China, and is also conducting a religious broadcast via radio through which he reaches a large number of his people; and

WHEREAS: This work requires at present about \$500 per month received by private gifts of friends for its operation; and

WHEREAS: The Rev. Peter Chang has made a special appeal to our people for help; be it

c. RESOLVED: That the Mission Board, as a temporary measure, be authorized to allocate such funds for this mission work as they may deem advisable.

WHEREAS: Undertaking this China Mission work requires much more than mere financial support and token gifts; be it

d. RESOLVED: That a well-studied campaign of information and solicitation be directed to all congregations of our Synod to determine the interest and response of all our people; and be it

e. RESOLVED: That the gathering of the necessary information and directing of the campaign be the joint responsibility of our theological faculty and the Executive Committee of the Synod's Mission Board.

Resolution No. 3. The Social Security Program as applied to Missionaries

WHEREAS: Care must be exercised that no one is forced by circumstances to take part in a plan with which he may not be in sympathy; and

WHEREAS: It is more in accord with the principles of the Gospel to continue to make every effort to adjust salaries to a scale that would make it possible for every pastor and missionary to choose his own plan for a retirement fund; and

WHEREAS: The Board is to be commended for a step towards this end; therefore be it

a. RESOLVED: The Synod approve the action of the Board of Missions relative to Social Security for the missionaries. Be it further

b. RESOLVED: That the Mission Board be cautioned that it maintain this as an entirely voluntary matter for the missionaries.

Resolution No. 4. Dr. Karl Kurth

It has come to the attention of your convention committee on Missions that Dr. Karl Kurth, who for many years has been the capable Executive Director of Missions for the Synodical Conference, recently suffered a mishap, breaking his ankle; therefore be it

RESOLVED: That the Committee on Resolutions prepare and send a proper expression of concern and consideration.

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

Dear Brethren:

We herewith submit our annual report to the 45th regular convention of the Evangelical Lutheran Synod. Bethany has now been a part of the Synod's work for 35 years. It was at the 1927 convention, held at Lake Mills, Iowa, that the Synod resolved to take over Bethany Lutheran College from the Bethany Lutheran College Association. So for 35 years our Synod has had the privilege and the responsibility of promoting higher education as one of its great missions.

The Board of Regents

The Board of Regents was composed of the following members during the past year: The Rev. Theodore Aaberg (vice-chairman), 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 and the Rev. Milton E. Tweit, President of the Evangelical Lutheran Synod. Meetings were held on August 8 and 9, November 13 and 14, February 6 and 7, and May 7 and 8. The Board devoted its time not only to taking care of the immediate matters which concern the running of Bethany from year to year and day to day but has also devoted a great deal of time to evaluation of the school and its work and to future planning.

With regard to the By-Laws of the College, the Board brings the following two recommendations before the Synod:

"RESOLVED, To request the Synod at its forthcoming convention to change the Bethany By-Laws, Article III, B, 2, c to read in part 'shall further supply copies of the minutes to the members of the Board and to the president of the Synod, and to such others as may be resolved upon by the Board . . .'"

"RESOLVED, That in our report to the Synod convention this year attention be called to the resolution adopted at last year's convention regarding the publishing of call for nominations and results of elections (See 1961 Synod Report, p. 75, Resolution No. 6) and that we request that if this procedure is to be followed it be incorporated in the By-Laws as a proper amendment."

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 (principal, registrar, psychology, social studies); Mr. R. E. Honsey (religion, modern languages, social studies); Miss Lana Hoyord (English, Latin); Mr. Stanley Ingebretson (business manager); Mr. Calvin Johnson (chemistry, physics); Mr. Iver C. Johnson (biology, choir, education, religion); Miss Mildred Larson (nurse, dean of women); Mr. Sigurd K. Lee (dean of students, 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); Mr. Milton H. Otto (religion, seminary); the Rev. Joseph Petersen (seminary); Mr. Gale Peterson (German, Latin);

Mr. Glenn E. Reichwald (social studies, Greek, religion); Mr. Howard Schroeder (education, practice teaching); Mr. B. W. Teigen (president, English, religion).

Last February the Board of Regents accepted the resignation of Prof. Rudolph Honsey so that he could take the call to be pastor at the Harvard Street Lutheran Church, Cambridge, Massachusetts. The Board also, at the end of the school year, accepted the resignation of the following members of the faculty: Miss Mary Almjeld, Mr. John Anderson, Miss Lana Hoyord, Mr. Calvin Minke, Mrs. Marlene Minke, Mr. Dwain Mintz and Mr. Gale Peterson. Several of these have served Bethany for many years and some for a lesser length of time. We are grateful to all of them for their faithful service to our Bethany. Prof. C. U. Faye and Prof. G. O. Lillegard, who have been on the seminary faculty since 1952, are retiring this year. The Rev. Joseph Petersen, who served part-time in the seminary, teaching homiletics and pastoral theology, during the past two years, will not be serving on the seminary faculty during the coming year except as a substitute professor. At its May 7th and 8th meeting, the Board of Regents using the call list, which it had compiled in February, 1961, called the Rev. Julian G. Anderson to teach in the field of exegetical theology at the seminary. We are happy to report that he has accepted this call and has been granted a peaceful release by his congregation. He will take up his duties on September 1st.

We are happy to report that we have added the following competent people to our staff for the coming year: Allan Unseth (business education), Jerry Wilske (music), Evelyn Schlomer (English, German), Bruno Wilinski (physical education, Greek, English), Tom Kuster (English, Latin).

Students

The enrollment statistics for the 1961-62 school year are as follows:

HIGH SCHOOL: Grade 9-10; Grade 10-11; Grade 11-14, Grade 12-16; total—51.

JUNIOR COLLEGE: Grade 13 - 69; Grade 14 - 35; Third-Year Teacher Training - 3; Specials - 9; total - 116

SEMINARY: 2nd year - 1; 3rd year - 3; total - 4.

TOTAL HIGH SCHOOL, JUNIOR COLLEGE and SEMINARY: 171.

As has been mentioned in some of the previous reports, the high school enrollment tends to decline. The Board of Regents has had this under very careful study for the last three or four years, but is not ready at the present time to make a recommendation. There is certainly need for Christian education on the high school level in this day of worldliness and secularism. The Board believes that area Lutheran high schools would best serve our present needs, but since our Synod at this time is not able to open such schools it believes that the high school department fills a real need and should be continued for the present. Since Bethany has the plant and the room and would need a faculty to serve the college, the cost of the high school is not so great.

It will be noted that the college attendance is up this year over last year. Although the next two years will show quite a large decrease in the number of 18-year-olds in our country, we are quite hopeful of being able to maintain our enrollment. In 1964 there will be a tremendous rise in the number of 18-year-olds, which should mean that our college enrollment would increase. We are happy to note that we are anticipating an increased enrollment in our seminary department, with at least three or four new students entering first year seminary in the fall of 1962. Bethany graduated three from the seminary this year: Ted Kuster, who will vicar in Chicago; George Gullixson, who will vicar at Amherst Junction; and Peter Chang, who has returned to Hong Kong,

China, to serve two congregations which have called him. It is quite evident that we could be of real service to our Savior in helping educate more from Hong Kong, China. Mr. Peter Chang could well serve as a medium in sending us worthy students. It is necessary, however, that our sanctified and dedicated people of our Synod are willing to serve as sponsors for these foreign students. The Synod could well take note of this challenge.

It should also be reported that we have been in consultation with the Committee of the Wisconsin Evangelical Lutheran Synod appointed to seek to provide instruction for men 21 years of age and older who wish to prepare for the ministry. Bethany has agreed to have these men take at least the first two years of pretheological training at Bethany Lutheran College. If there is a need for these men to get three or four years of study before they enter the Thiensville Seminary, Bethany may also do that work with possibly some help by way of a faculty member from the Wisconsin Synod. This program will get underway this fall, and it will be studied during the next two years as to whether it should be expanded beyond the two years which we are now offering of pre-theological education.

Finances

When the Synod convenes we shall have in the hands of the delegates the financial report of the year, as presented by Mr. Todd Paulus, C.P.A. We are grateful that through the support of the Synod and the friends of the College, we have been able to conduct the financial affairs of the College fairly satisfactorily. But, as we have stated in our last reports, the matters of finances continue to occupy a great concern of the Board of Regents and the administration because of the increasing costs of living.

We are grateful that several bequests have been made to the College during the past year, besides generous gifts of money and stocks from living friends of Bethany. Such gifts we are certain are good investments in promoting the cause of preaching and teaching the pure Gospel of our Savior. The Board of Regents would again call the attention of the members of the Synod to the fact that the government allows very generous deductions in making gifts to institutions, such as Bethany. In particular we would point out that if you give gifts of stock which you have had in your possession for some time and which has gained in value over the years, the appreciation in the value of the stock is not taxed and you need not pay a capital gains tax on the stock. You may still use the full market value of the stock as a tax deduction. The Synod ought to explore this method of giving and encourage one another to make full use of it.

Long-Range Planning

The Board of Regents has been very mindful of the fact that it is necessary to plan for the future as God gives us the means to carry out our mission. In this connection, the Bethany Development Association has also shown a great deal of interest. In this report, the Board wishes to call attention to the fact that the present unpaid balance on our new gymnasium-auditorium, built in 1959 at a cost of over \$207,000 (not including equipment), is now only about \$70,000. With continuing gifts and legacies, it would seem reasonable to hope that this balance could be entirely paid off in the next three or four years. This being the case, we should begin giving consideration now to the next step in our improvement and development program.

At the present time, the Board is studying the possibility of erecting another building, namely a library. Both our libraries are very cramped for space at the present time, making it quite impossible to do effective work. The library is the heart of an academic institution. It is necessary to have a good one to do effective

instruction. It is the hope of the Board that within the next year it will be able to come with more concrete plans and suggestions for the future.

We commend Bethany to the hearts of our people, asking for their prayerful support and guidance. The Holy Scriptures tell us that the fear of the Lord is the beginning of wisdom. May it ever be the purpose of our institution to inculcate true fear of the Lord, born of a faithful trust in our Savior Jesus Christ.

L. Vangen, Secretary, Board of Regents
B. W. Teigen, President
Bethany Lutheran College and Seminary

CONDENSED FINANCIAL REPORT BETHANY LUTHERAN COLLEGE MANKATO, MINN.

CONDENSED STATEMENT OF INCOME AND EXPENDITURES Fiscal Year Ended June 30, 1962

Income	
Student Fees	\$115,526
Synod Appropriation for Operations	43,300
Gifts	19,993
Other Income	4,679
Total Income	\$183,498
Expenditures	
Administration	\$ 10,217
General	6,842
Instructional and Departmental	106,421
Operation and Maintenance	32,900
Scholarships and Grants	3,833
Depreciation	20,147
Total Expenditures	\$180,360
Net Gain for Year	\$ 3,138

CONDENSED BALANCE SHEET JUNE 30, 1962 Assets

CURRENT	
Cash	211
Notes and Accounts Receivable	56,477
Securities (Market \$12,402)	15,226
Unexpired Insurance	1,543
Total Current Assets	\$ 73,457
FIXED ASSETS	
Buildings & Equipment	\$765,164
Less: Reserve for Depreciation	194,955
Net	\$570,209
Land	28,533
Total Fixed Assets	\$598,742
Total Assets	\$672,199

Liabilities

CURRENT	
Notes and Contracts Payable	\$ 6,672
Accounts Payable	10,199
Student Loan and Scholarship Funds	22,217
Total Current Liabilities	39,088

Fund Balances	
Plant Fund	\$597,827
Unreserved	35,284
Total Fund Balances	\$633,111
Total Liabilities and Fund Balances	\$672,199
July 31, 1962	Todd Paulus, Linton & Paulus C.P.A., Fairmont, Minn.

Action of the Synod:

Resolution No. 1. Bethany College 35th Anniversary

WHEREAS: It has been our privilege, under God's grace to operate our Bethany College as an institution of Christian Higher Education for 35 years; therefore be it,

a) RESOLVED: That the Evangelical Lutheran Synod humbly express its deep gratitude to the Lord for the abundant grace which He has given us during this time; and be it further

b) RESOLVED: That the Board of Regents arrange for a brief historical sketch of the Synod's operation of Bethany College to be published in the Lutheran Sentinel, and a commemoration of this milestone in connection with Bethany Day festivities.

Resolution No. 2. College Faculty

WHEREAS: The administration of Bethany Lutheran College has accepted the resignations of several faculty members; therefore be it

a) RESOLVED: That the Synod express its thanks to these faculty members who have served our Bethany College faithfully; and be it further

b) RESOLVED: That the Synod address special letters of acknowledgment to Professors C. U. Faye and G. Lillegard who, after many years of service to the Synod, have retired.

Resolution No. 3. By-Laws

WHEREAS: The general practice within the Synod is that the boards of the Synod supply minutes of their meetings to the officers of the Synod; therefore be it

RESOLVED: That the By-Laws of Bethany Lutheran College and Seminary, Inc., Article III, B, 2, c, remain unamended.

Resolution No. 4. By-Laws

WHEREAS: The Synod's Resolution regarding the publishing of the call for nominations and the result of elections (cf. Synod Report, 1961, p. 75, Res. 6) needs clarification; and

WHEREAS: This should be a part of the By-Laws, Article III, E, 7; therefore be it

a) RESOLVED: That the Board of Regents be asked to study Article III, E, 7 and propose a properly worded amendment to our next convention; and be it further

b) RESOLVED: That meanwhile the normal practice shall be that the Board of Regents, through the medium of the Lutheran Sentinel, shall ask the congregations of the Synod with which the

associate members are affiliated to submit nominations for permanent professorships, and shall in like manner announce acceptance of a call.

Resolution No. 5. Foreign Students

WHEREAS: Peter Chang has been trained in our Seminary and has returned to Hong Kong, China to serve two congregations; Therefore be it

RESOLVED: That we rejoice that Pastor Chang was taught the pure Gospel at our Bethany Lutheran Seminary and is now bringing this Gospel of Salvation to the people of his homeland.

Resolution No. 6. Long-range Planning

WHEREAS: The Board of Regents in its Report to the Convention has indicated that it is planning for the future of Bethany; therefore be it

RESOLVED: That the Board of Regents include in its study the possibility of making Bethany a four-year college.

REPORT OF THE BOARD OF CHRISTIAN ELEMENTARY EDUCATION

The Board consists of the following members: Mr. Odis Holstad, Northwood, Iowa; Mr. Gerhard Solli, Mankato, Minnesota; Prof. Sigurd K. Lee, Mankato, Minnesota; the Rev. Richard Newgard, Northwood, Iowa; and the Rev. Victor Theiste, Sioux Falls, South Dakota. This past school year Pastor Newgard again functioned as Chairman of our Board and Committee of Committees representative, and Pastor Theiste served as Secretary of the Board plus having the new task of Sentinel publicity writer. Prof. Lee was the Superintendent of Schools.

The Board met in September and in May. Besides regular business, primary concerns were the teacher salary schedule and the Christian Day School Bulletin. In our September meeting we heard a report on the teacher education situation at Bethany from Prof. Iver Johnson. Subsidy requests for the coming year were voted as follows: Parkland-\$850.00, Hiawatha-\$540.00, Mt. Olive-\$340.00. In line with Synod's directive of August, 1961, "...having a paper on Christian education read at its conventions" the Board resolved to ask Prof. Johnson to give the initial address at this year's Synod convention.

This past school year ten Christian Day Schools have been in operation in our Evangelical Lutheran Synod plus the joint operations at Madison Lutheran and at Pilgrim Lutheran. In these twelve schools we have fourteen teachers from our Synod. The Synod has a total of 260 children in these Christian Day Schools. A statistical picture follows:

School	Teachers	Enrollment
Saude, Lawler, Iowa—Mr. Erwin Levorson	17
Scarville, Scarville, Iowa—Miss Adela Halverson	23
Somber, Lake Mills, Iowa—Mrs. Helen Levorson	8
Jerico, New Hampton, Iowa—Mrs. Alice Knutson	9
St. Mark's, Chicago, Illinois—Mr. Theobold Breihan	16
Mt. Olive, Mankato, Minnesota—Mr. Howard Schroeder	23
Norseland, St. Peter, Minnesota—Miss Margaret Myrum	23
Our Savior's, Princeton, Minnesota—Mrs. Richard Hanson	21

Pilgrim Lutheran, Minneapolis, Minn.—Mrs. Torald Teigen.....	8
Parkland Lutheran, Parkland, Washington	
Mr. Boyd Wermedahl, Miss Karen Johnson	34
Western Koshkonong, Cottage Grove, Wisc.—	
Mr. Darrell Hoepner	23
Madison Lutheran, Madison, Wisconsin—	
Mr. Gene Hoyord, Mrs. Richard Lester	55

260

A look at our school picture tells us that we must (1) work to increase the enrollment in our present schools and (2) we must consider starting new Christian day schools in our Synod. Reviewing reports of the past decade shows that we have done considerable work in starting new schools. True, many of these gains were wiped out—for us, at least. But that fact should not make us faint-hearted. We have done well in the past with the Lord's help and guidance, and we can do well in the future. Our present time has been called the Affluent Age—and it is, although our personal checkbooks and church treasuries may not always reflect that fact. But, our country is prosperous and we are sharing in this prosperity. We would be wrong not to be more vigorous in our Christian education progress at this time; we need only think back upon the schools and churches started and developed, with great faith, in less prosperous times. So, let us offer petitions for wisdom and strength to our Lord and Savior, and then resolutely determine to put our gifts to use in broadening the scope of Christian education in our Synod.

We are happy to note that the following "veterans" of our teaching ministry will be with us in 1962-63: Mr. Howard Schroeder will again teach at Mt. Olive and, in addition, will teach in the Education department at Bethany; Miss Margaret Myrum this year will be in charge at Saude Lutheran School; Miss Adela Halvorson will return to her work at Scarville; Mr. Theobold Breihan has the permanent call at St. Mark's, Chicago; Mr. Boyd Wermedahl and Miss Karen Johnson will again be teaching the young children at Parkland Lutheran in Washington; Mrs. Torald Teigen will be teaching again at Pilgrim Lutheran in Minneapolis; and Mr. Gene Hoyord and Mrs. Richard Lester will return to serve at Madison Lutheran School. Not returning this year are: Mrs. Richard Hanson, Mrs. Alice Knutson, Mr. Darrell Hoepner, and Mr. Erwin Levorson. We thank these people for their fine efforts in the Lord's kingdom. Assigned by the Call Board to teach at Norseland this coming year is Miss Irene Schlomer (3-year graduate); to Our Savior's, Princeton, Miss Kathryn Kjensrud; to Somber, Miss Jolene Cuklenz; to Jerico, Miss Joan Malenke; and to Western Koshkonong, Miss Mary Sullivan.

During the past school year, a teacher crisis arose at the Lutheran school at Crete, Illinois, and Pastor Kretzmann asked our Synod for help in securing teachers. Miss Rosella Iverson, at that time in her third year of training at Bethany, and Mr. Harold Natvig, in upper division work at Mankato State, accepted Calls to serve in Crete. Both performed admirably and both will be returning to their work there this fall. In addition, Miss Vivian Unseth, a graduate of Mankato State, has been called to teach in Crete this coming fall.

A two-day Conference of Our Synod's Christian Day School teachers was held at Mt. Olive Lutheran School in Mankato this past November. The teacher training students at Bethany also attended the sessions and a number of the Bethany faculty participated in the program.

The Board herewith recommends the adoption of the following salary schedule:

MALE SCHEDULE

Yr. of Teaching	College Degree		
	2-Year	3-Year	4-Year
1	\$2300	\$2550	\$2800
2	2350	2600	2850
3	2400	2650	2900
4	2450	2700	2950
5	2500	2750	3000

1. All recommendations under **Women's Schedule**, except number five, would apply to the **Men's Schedule**.

2. We strongly urge that congregations pay their men teachers on a twelve-month basis. In most cases, this would simply mean spreading the regular salary over a twelve-month period. But if the teacher's services are used by the congregation during the summer months, then the total salary would have to be adjusted upward.

3. We recommend that a married male teacher be given free housing.

4. We recommend that \$100 be added to the married male teacher's salary for each child in the family.

5. We feel that the normal practice of having the pastor act as the principal in our one-room one teacher schools is commendable and should, in most cases, be continued. If a situation should arise where a male teacher is asked to be principal and has the total responsibility of the school, including the supervision of possibly other teachers, meeting with the School Board, purchasing equipment for the school and other duties connected with that position, that \$200 be added to his salary for that work.

WOMEN'S SCHEDULE

Yr. of Teaching	College Degree		
	2-Year	3-Year	4-Year
1	\$2000	\$2250	\$2500
2	2050	2300	2550
3	2100	2350	2600
4	2150	2400	2650
5	2200	2450	2700

1. We strongly urge that this scale be accepted only as a **guide**. In some cases it would be difficult for a congregation to pay the amount suggested above, BUT in other cases, a congregation should pay **more** than what we have suggested.

2. Please notice that we have said nothing concerning merit raises. If a congregation has a fine teacher and wish to show their appreciation by giving her a raise over and above the yearly increment, this would be a wonderful step to take.

3. We recommend that \$15 per month for ten months be given the teacher if she acts as organist also. This, too, must depend on the number of services she plays for and whether she also spends one night a week accompanying the choir in their rehearsal and playing for them on Sunday.

4. We strongly urge that congregations pay their teachers on a ten-month basis rather than nine. This will be easier for the church treasurer, and it will leave the teacher only two months, July and August, without a salary.

5. We make no recommendations concerning the matters of Social Security, medical insurance and car expenses. The first two, in particular, should be given good consideration by the individual Christian Day School Board. In many cases, it may be highly advisable to work in such compensations and then give less total cash salary.

6. Attendance at summer school in professional courses makes the teacher more valuable to the school. We recommend an approximate sum of \$60 be paid the teacher for such attendance.

7. The Board is cognizant of the fact that this schedule and its recommendations may not apply in certain of our Christian Day Schools.
Respectfully submitted,
Sigurd K. Lee, Superintendent

Action of the Synod:

Resolution No. 1. Essay on Day Schools

WHEREAS: At the convention last year our Synod resolved: "The Synod declares itself in favor of resuming the old Synod custom of having a paper on Christian education read at its conventions." (Synod Report, p. 78,8); and

WHEREAS: There is need for stimulating interest in our Synod's Christian day schools; therefore be it

RESOLVED: That an essay on Christian day schools be presented at next year's Synod convention.

Resolution No. 2. School Promotion

WHEREAS: The enrollment increased in only one of our Synod's twelve Christian day schools during the past year; and

WHEREAS: No new school has been opened in our Synod since 1958; therefore be it

a) RESOLVED: That our Board of Christian Elementary Education find ways and means of encouraging our congregations in the increased use of existing schools and the establishment of new schools; and be it further

b) RESOLVED: That the Board of Christian Elementary Education increase its efforts to promote Christian day schools throughout the Synod.

Resolution No. 3. Salary Schedule

BE IT RESOLVED: That the salary schedule be referred to the Board for Elementary Christian Education.

Resolution No. 4. Promotion of Other Agencies

WHEREAS: We agree that "the Christian day school is the ideal towards which, we pray, every congregation is working" (1961 Synod Report p. 78), nevertheless, it is not the only agency which the congregation can use for the spiritual training of our children; and

WHEREAS: A study of recent reports by the Christian Elementary Education Board to the annual conventions of our Synod reveals a lack of activity on the Board's part in other agencies; therefore be it

RESOLVED: That the work of the Christian Elementary Education Board be broadened to include the promoting of other agencies in the congregation for the spiritual training of our children (Sunday School, Vacation Bible School, Released Time instruction, Confirmation classes, etc.)

REPORT OF THE BOARD OF CHARITIES AND SUPPORT

Charities and Support

At the present time the Board of Charities and Support is providing aid to three members of our Synod. One more will be receiving aid this coming year. All of these are either retired pastors or pastors' widows. They have been contacted during the past year to determine whether or not the aid they receive is adequate.

Your Board has also contacted others who might possibly be in need. For the most part these hardy pioneers of our Synod are able to provide for themselves with the help of friends and relatives. Our Board is ready to provide aid whenever it is needed.

Kasota Valley Home

The directors of Kasota Valley Home have met regularly during the past year. We wish to express our sincere thanks to all those who have contributed toward the operation of our Home through their gifts and through their contributions in response to the letter sent out at Christmas time. The gifts of food that have been received from a number of congregations are greatly appreciated. We also wish to thank the members of the Lutheran Youth Association for their gift of lawn and porch furniture and the Ladies' Aid of Our Savior's Church, Princeton, Minnesota, for their gift of drapes for the living room.

Mr. and Mrs. Judd Soule have been in charge of the Home this past year. We wish to thank them and the other workers for their faithful service. Mr. Soule conducts daily devotions for the residents, and weekly services are conducted by the chaplain, Prof. M. Otto.

A number of improvements and repairs have been made this past year. The sprinkler system has been completed and is in operation. Five rooms, the stairways and hallways have been painted, the ceilings of two rooms have been tiled, and an emergency exit for stretcher cases has been built. The painting of the interior will continue until it has been completed. Other needed improvements are the painting of the exterior, remodeling the dining room and the addition of a bathroom for the manager and his family. At the present time we do not have funds available to undertake these projects.

Our greatest problem this past year has been increasing the number of residents at our Home. It fell to a low of six last summer and has gradually been increased to twelve. In order to meet our operating expenses and to carry out some of the needed improvements we must increase the number of residents. This past year it has been necessary for us to borrow from the Synod to meet our operating expenses. We have done some advertising in local papers, but this has not produced very satisfactory results. We are preparing a brochure to be distributed in our congregations. We hope that the members of our Synod will remember the Kasota Valley Home for the Aged in their prayers and that they will make its services known to the aged in our congregations.

We welcome visitors, and so do our residents. It gives our Kasota family great joy to know that they are not forgotten.

We recommend that congregations or their societies pay visits to our Home. Recently one group sent ice cream and berries as a special table treat for the residents. Women's societies have come by caravan to conduct their meetings at the Home, much to the delight of the residents. Individual congregations, and sometimes

entire circuits, have remembered the Home with canned goods, frozen meats, and other food stuffs. Christmas remembrances and other holiday treats, such as, Thanksgiving and Easter, are appreciated.

N. S. Holte, Secretary

REPORT OF BETHESDA LUTHERAN HOME Watertown, Wisconsin

"Whosoever shall receive this child in My Name receiveth me."—Luke 9, 48.

Fellow Redeemed:

This is a very much abbreviated report on Bethesda Lutheran Home, which, I believe you know, is located in Watertown, Wisconsin, since 1904, except for a brief period when it was in Milwaukee.

There are 300 mentally retarded in every 10,000 of our population. Compare this 300 with 70 suffering from rheumatic heart, 50 from epilepsy, 35 from cerebral palsy, 30 from polio (permanent disability), 20 blind, 18 deaf, and 14 with muscular dystrophy. You will note that these figures are very much less than the 300 who have mental retardation in the same population. Or one could say it this way: Every 33rd person living today is mentally retarded.

We would like to emphasize the services which this year Bethesda Lutheran Home, through its professional staff, offers to the Church in caring for the epileptic and for the mentally retarded, many of whom have other handicaps as well.

1. We stand ready to provide speakers for your Sunday and day school personnel, to assist in establishing classes in religion for these mentally retarded for whom Jesus paid such a dear price also.
2. As a further aid in helping to train people to bring them to Christ, Bethesda Lutheran Home is offering an "Institute for Religious Instruction" at its Home facility in Watertown, August 14-15, for pastors, teachers, and Sunday School teachers.
3. Our professional staff is also available for the delivery of talks (or papers) on the subject of mental retardation and the instruction in religion of retardates to pastoral and teacheral conferences, Sunday School teachers' conventions, and similar convocations.
4. We have some literature on the subject, and we are working on additional projects to produce more while we are revising what we have. We are trying to produce a Lutheran Catechism for the mentally retarded.

REPORT TO EVANGELICAL LUTHERAN SYNOD

I. THANK YOU!

Sincere thanks are extended to the members of the Evangelical Lutheran Synod for your support during the year 1961. Bethesda Lutheran Home is a school, hospital, and home for mentally retarded persons from age 8 upwards. There may be additional handicaps, such as a spastic condition, epilepsy, emotional disturbances, etc.

II. PATIENTS AT BETHESDA FROM YOUR SYNOD:

Cost for 3 patients from your Synod:	\$5,062.50
Contributions from 30 congregations:	\$1,209.90
Contributions from parents and relatives:	2,455.00
Total contributions (for operating fund):	3,664.90

Difference between cost and contributions:	(1,397.60)
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Income from legacies and memorials not included in above:	\$ 15.00
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Applications on the waiting list from your Synod:	1
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III. ENROLLMENT AND COSTS:

Operating costs have continued to rise at the Home. Actual operating expenditures for the fiscal year 1961 (1 October 1959 to 30 September 1960) amounted to \$1,149,456.62 as compared to \$995,920.85 for 1960 fiscal year. The operating budget adopted for 1962 fiscal year is \$1,355,731.00. The cost per day of operating the institution was \$3,149.19 for 1961, or \$5.86 per patient per day. Days of service (by number of persons served) amounted to 198,925.

Total enrollment has risen from 543 in 1960 to 556 at the end of 1961.

The number on the waiting list was 137 at the end of 1961.

IV. 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 60c per communicant annual contribution.

We welcome your interest and assistance. We desire to work with your Synodical boards and committees, and we ask for your prayers.

CLARENCE F. GOLISCH,
Executive Director

Action of the Synod:

Resolution No. 1. Kasota Home Promotion

WHEREAS: God has blessed our Synod with a very desirable place to care for our Synod's people in their retirement; and

WHEREAS: The Kasota Valley Home has a licensed capacity for seventeen residents; and

WHEREAS: Capacity enrollment enables the home to be self-supporting and to operate most efficiently; be it therefore

a) RESOLVED: That our pastors and congregations make every effort to direct our Synod people to our home; and be it further

b) RESOLVED: That the Board earnestly consider preparation of suitable material to publicize the home throughout our Synod, in order to increase interest and support for our home among our people.

Resolution No. 2. Kasota Home Visits

WHEREAS: It has been shown that visits to the home by groups from Synod congregations have greatly pleased the residents of the Kasota Home; and

WHEREAS: We are reminded in Scripture that true religion also includes visiting "the fatherless and the widows in their affliction;" be it

RESOLVED: That more congregations within driving distance of the Kasota Valley Home be encouraged to arrange for such welcomed visits to the home.

Resolution No. 3. Support of Charities and Kasota Home

WHEREAS: The installation of the fire control sprinkler system

at the home has meant an additional burden on the finances of the home's operation; and

WHEREAS: The Support Fund will be in need of more funds to meet its increasing responsibilities to former Synod servants, or their families; be it

RESOLVED: That we exhort one another to support the Christmas charity appeal with wholehearted Christian expression.

Resolution No. 4. Madison Area Home for the Aged

WHEREAS: Various Synod members have expressed the desire for another home for the aged in the Madison, Wisconsin, area; be it

RESOLVED: That the Synod instruct the Board to investigate the feasibility of establishing such a home in the Madison area, and to present its report and proposal to the next convention.

REPORT OF THE BOARD OF PUBLICATIONS

Three meetings of this Board have been held during the past year. Considerable time has been spent on matters pertaining to the **Lutheran Sentinel**. As assigned by the Synod, the following editorial policy was adopted by the Board:

*"The **Lutheran Sentinel**, as an official organ of the Evangelical Lutheran Synod, shall provide doctrinal, devotional, inspirational, and informational materials that are in accord with the doctrinal position of the Synod as set forth in its constitution.*

"If a controversy should arise in the Synod, it shall be the policy for the Editor to counsel together with the Board of Publications of the Synod concerning the publishing of articles dealing with the controversy."

In attempting to make the **Sentinel** as presentable in appearance as in quality of content, the Board is taking under consideration the possibility of increasing the size of the **Sentinel** to a 16 page, 8½x11 publication, to appear monthly instead of semi-monthly.

Last year's memorial from the Parkland congregation regarding **Sentinel** (S.R., 1961, pp. 83, 84) has been considered, and its points, together with suggestions from the Board, have been passed on to the editorial staff.

Hymn Book Supplements to the Lutheran Hymnal and Hymnary are being readied for printing. The Hymnbook Committee and the Board are arranging for the promotion and sale of these hymnbook supplements. The cooperation of the Synod's congregations in responding to the advanced sale is urged.

Richard Newgard, Secretary

Action of the Synod:

Resolution No. 1. Hymnbook Supplements

WHEREAS: Hymn Book supplements to the Lutheran Hymnal and Hymnary are being readied for printing; and

WHEREAS: The Hymn Book Committee and the Publications Board are arranging for the promotion and sale of these hymnbook supplements; be it

RESOLVED: That the congregations be asked to cooperate promptly with the Publications Board in the matter of advanced sales.

Resolution No. 2. Editor and Publications Board Reorganization

WHEREAS: It states in the report of the Board of Publications paragraph 3, "If a controversy should arise in the Synod, it shall be the policy for the Editor to counsel together with the Board of Publications of the Synod concerning the publishing of articles dealing with the controversy;" and

WHEREAS: It also states on page 84 under Duties of the Publications Board as proposed by the Committee on Synodical Reorganization, "The Board of Publications shall be directly responsible for the publishing, not editing, of the Lutheran Sentinel, the Convention Report, and all magazines, tracts, and books which have been authorized or approved by the Synod; and

WHEREAS: The two previous statements do not fully coincide; be it

RESOLVED: That this disagreement be referred to the Board of Trustees.

Resolution No. 3. Distributing the Synod's Literature

WHEREAS: It has been called to our attention that certain foreign Lutheran church synods which were represented at the Theologians Conference at Mequon, Wisconsin in July of 1962, do not have sufficient doctrinal and general information about the Evangelical Lutheran Synod; be it

a) RESOLVED: That a number of reports, periodicals, and books which represent the work of our Synod be sent to these sister synods for placement in their seminary libraries; and be it further

b) RESOLVED: That the Board of Publications direct such action.

Resolution No. 4. Subsidy of the Lutheran Quarterly

WHEREAS: The General Pastoral Conference of our Synod publishes a theological periodical called "The Lutheran Synod Quarterly;" and

WHEREAS: It has been suggested that a small subsidy from the Synod would facilitate the publication of this periodical; be it therefore

RESOLVED: That the Publications Board be asked to study this matter and be empowered to seek a small subsidy, if they deem it advisable.

REPORT OF THE YOUTH BOARD

The Youth Board of the Evangelical Lutheran Synod met October 23, 1961, and March 26-27, 1962. The following were elected officers: Chairman, Pastor Raymond Branstad; Secretary, Pastor Robert A. Moldstad; Recording Treasurer, Mr. William Overn. Other members of the board are: Mr. Conrad Faugstad, Mr. Chan Handberg, Prof. B. W. Teigen, and Pastor Wm. Petersen.

LUTHERAN YOUTH ASSOCIATION—Two hundred seventy young people were present at the September 1961 convention of the LYA held at Luverne, Minnesota. The hosts were the congregations served by the Rev. Paul Petersen.

Officers serving the LYA this year are: Fred Theiste, president; Philip Teigen, vice president; Rosella Iverson, secretary; Luther Dorr, treasurer.

The LYA has supplied outdoor lawn furniture for the Kasota Valley Home. The LYA chose for another project the offer to assist their pastors in maintaining contact with members who move to the more populated areas, and who otherwise might lose contact with their home congregation and with our Synod.

September 14-16, 1962, the LYA convention will be guests of the Jerico-Saude-Redeemer churches, parishes of the Rev. M. E. Tweit and the Rev. David Lillegard, Lawler and New Hampton, Iowa. The theme for this year's main topic will be "Continue in My Word," John 8:31, considering WHY and HOW we are to continue in Bible reading.

SUMMER CAMP—Two weeks of camp for our youth were again held at Squaw Point Resort, on Lake Sullivan, Hillman, Minnesota, June 17-30, under the sponsorship of the Youth Board, Rev. S. Dorr, serving as Camp Director. Fifty-five campers were in attendance the first week, 101 the second. The addition of tent camping this year permitted a larger group of campers the second week. Numerous pastors and counsellors and other trained personnel served well to make a very nice camp.

The camp serves our youth, age 10 and up, at a cost of \$21.00 a week, providing individual attention for each camper. Through the years, the camp has been a blessed educational and spiritual influence for our youth, and has also interested many in our Bethany College. We urge all our youth to use this camp.

SYNOD SUNDAY MUSIC—For several years the annual music feature of Synod Sunday afternoon has been the Choral Union Concert. The Youth Board has attended to the necessary arrangements. Increased difficulty in getting singers together caused the board this year to change this Choral Union, and to invite one Synod congregation choir to put on the afternoon concert. Our Saviour's, Madison, will present the afternoon concert this Synod Sunday.

YOUTH DIRECTOR—The board expresses its appreciation to the Rev. Walther C. Gullixson, who is serving as Youth Director, coordinating our youth work, and supervising the publication of the LYA *Quarterly*. Under his leadership the *Quarterly* has been improved with offset printing, enabling the youth paper to include photographs, and presenting a more attractive appearance.

LEADERSHIP INSTITUTES. The action of the Synod Convention 1961 asked that the Synod's Youth Board sponsor area institutes for the training of 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. The Youth Board with the Youth Director has done work on this project, details are being worked out, and a program will be announced after the next meeting of the board:

LUTHERAN PIONEERS and LUTHERAN GIRL PIONEERS. In 1961, the Synod in convention asked the Youth Board to investigate the program of the Lutheran Pioneers and to report their findings to this convention. The Youth Board made a study of both the boy's and girl's group, and published a summary of the program, entitled: "A Program for Our Junior Youth," distributed to the pastors at conference time. The Youth Board finds nothing objectionable in these programs and it urges the pastors to study these materials and to use the program if it will help them in their work.

The Pioneer program has been developed in the last eleven years by Wisconsin Synod laymen and pastors, and is open to other Lutheran congregations in doctrinal fellowship with the Wisconsin Synod. Four of our Synod's churches have used the program. The program takes in an age group of approximately eight and one-half to about the time of high school, with provision for the older youth

YOUTH CONTACT WORK. This topic grew out of the 1961 LYA convention. The Youth Board has given attention to the need for keeping contact with youth moving temporarily away from home congregation, and herewith presents the following to the Synod Convention for action:

WHEREAS: Young people from our congregations who are temporarily located in cities away from home and not always properly brought into contact with our congregations in those cities for administration of their spiritual needs; and

RESOLVED: That congregations and pastors be urged to assign their members to the spiritual care of another Synod congregation whenever such member is temporarily located in the vicinity of such other congregation; that the congregation be urged to accept such assignments by issuing envelopes, granting all the privileges, and expecting all the responsibilities commonly associated with membership; membership however remaining in the home congregation; and be it furthermore

RESOLVED: That similar assignments be made to congregations of sister synods whenever there is none of our own in the vicinity, and assignments be solicited from congregations of sister synods when their members are discovered in the vicinity of our congregations and conditions warrant it and be it furthermore

RESOLVED: That suitable forms be printed and distributed to the pastors for use in making such assignments, the forms to be of a duplex nature, one directed to the members, the other directed to the remote pastor and congregation.

To: _____ of _____
 _____ congregation _____ city _____ state
 _____ pastor

Remarks (Which may include such things as whether the person is or is not confirmed, etc.)

Name of home congregation
Address of home congregation
Home pastor

Name: _____
Your pastor and congregation in consideration of their responsibilities for your spiritual welfare as a member of this congregation have assigned this responsibility to _____

name of congregation, pastor, church address, telephone
Please consider this temporary church as you would your own as long as you are located in this vicinity. Give it your full support and call upon its pastor and members for any help you may need.

Signed: _____
home pastor

Home congregation name and address _____

May God give us zeal and wisdom to care for the young sheep of His Kingdom.

Respectfully submitted,
Robert A. Moldstad, Youth Board Secretary

Action of the Synod:

Resolution No. 1. Lutheran Youth Association

WHEREAS: Scripture admonishes youth: Thou shalt rise up before the hoary head, and honor the face of the old man, Lev. 19: 32; and

WHEREAS: The young people of LYA have provided lawn furniture for the Kasota Valley Home for the Aged; be it

RESOLVED: That the members of the LYA be commended for this project.

Resolution No. 2. Summer Camp

WHEREAS: Summer Camp has had a blessed educational and spiritual influence on our youth; and

WHEREAS: The camp has interested many in our Bethany College; be it

RESOLVED: That we hereby heartily express our appreciation to the camp directors and helpers for their work.

Resolution No. 3. Choral Union

WHEREAS: The Choral Union has been discontinued this year; and

WHEREAS: We need the spiritual encouragement of a Choral Union service; be it

a) RESOLVED: That we make a determined effort to revive choral union participation on Synod Sunday; and be it further

b) RESOLVED: That the Youth Board seek to arrange area rehearsals to enlist more singers.

Resolution No. 4. Leadership Training Institutes

WHEREAS) The idea of Leadership Training Institutes has real merit; and

WHEREAS: The Youth Board has diligently worked on such plans; be it

RESOLVED: That the Youth Board carry out this work to its completion.

Resolution No. 5. Lutheran Pioneers and Lutheran Girl Pioneers

WHEREAS: The Youth Board has made a study of the Lutheran Pioneers (Headquarters: Burlington, Wisconsin) and found nothing objectionable; and

WHEREAS: The Lutheran Pioneer program offers a positive approach to the problem of scouting, which confronts many of our congregations; be it

RESOLVED: That we recommend the Pioneer Program to congregations if it will help in their work.

Resolution No. 6. Youth Contact Work

WHEREAS: Young people from our congregations who are temporarily located in areas away from home and are not always properly brought into contact with our congregations in those areas for administration to their spiritual needs; and

WHEREAS: A lack of proper contact hinders a feeling of responsibility toward the church of his area; be it

a) **RESOLVED:** That congregations and pastors be urged to commend their members to the spiritual care of another Synod congregation whenever such member is temporarily located in the vicinity of such other congregation; and be it further

b) **RESOLVED:** That all congregations be urged to accept such recommendations by issuing envelopes, granting all the privileges, and expecting all the responsibilities commonly associated with membership — membership, however remaining in the home congregation; and be it further

c) **RESOLVED:** That pastors frequently review such situations for conditions which may warrant transfers or church discipline, such matters to be brought to the attention of the home pastor; and be it further

d) **RESOLVED:** That similar arrangements be made with congregations of sister synods whenever there is none of our own available, and that our pastors be encouraged to serve members of sister synods when these members are found in the vicinity of our congregation and conditions warrant such service; and be it further

e) **RESOLVED:** That suitable forms be printed and distributed to the pastors for use in making such arrangements, the forms to be of duplex nature, one directed to the member, the other directed to the remote pastor and congregation.

The information of the proposed form should contain the following:
To: of

(Congregation) (City) (State)

.....:
(Pastor)

The following member of this congregation, (Name)

....., is temporarily located in your area,
(Address)

hereby commended to your care.

Remarks:

In case of emergency, please notify:
(Parents' Name and Address)

Name of home congregation

Address of home congregation

Home Pastor

Second Part of the form to the individual:

Name:

Your pastor and congregation in consideration of their responsibilities for your spiritual welfare as a member of this congregation commend you to the care of:

(Congregation, Pastor, Church Address, Telephone)

Please consider this temporary church as you would your own as long as you are located in this vicinity. Give it your full support and call upon its pastor and members for any help you may need.

Signed:

(Home Pastor)

REPORT OF THE ARMED SERVICES COMMISSION

The Sentinel, Meditations, and a monthly service message written by members of our clergy have been mailed regularly to about 62 men and women in our country's Armed Forces. In addition, 46 copies of the monthly service message go in bulk to 8 pastors for remailing to their servicemen (i.e., the pastor mails it to the serviceman). From time to time various tracts are also included in the mailing.

G. H. Weseloh

Action of the Synod:

Resolution No. 1. Providing Christian Literature for our Members

WHEREAS: There continues to be a need for many of our members to be away from their home churches in order to serve the nation in the present world situation; be it

RESOLVED: That the Synod's Armed Services Commission (now in the hands of the Publications Board) continue to provide Christian literature for our military and non-military persons away from home.

Resolution No. 2. A Parallel Commission in the Wisconsin Synod

WHEREAS: The Spiritual Welfare Commission of the Wisconsin Synod publishes material for its members in similar situations; be it

RESOLVED: That our Armed Services Commission (Publications Board) explore the possibility of securing and using material from this parallel commission of the Wisconsin Synod.

Resolution No. 3. Camp Pastors

WHEREAS: Our servicemen are often referred to our brother pastors and congregations near their bases; be it

RESOLVED: That our Armed Services Commission (Publications Board) ask the Wisconsin Synod's Spiritual Welfare Commission to collaborate in making up a directory of available Camp pastors for our servicemen.

COMMITTEE ON PASTORAL CONFERENCE RECORDS

WHEREAS: Reports of the General Pastoral Conference of the Synod and of two circuits, the Lake Michigan and the Iowa-Southern Minnesota, have been received and reviewed; be it

RESOLVED, That our pastors be urged and encouraged to continue meeting regularly with their fellow pastors for study of spiritual problems of the day.

Action of the Synod:

Adopted

SYNODICAL MEMBERSHIP COMMITTEE MEMORIAL

To the Evangelical Lutheran Synod,
45th Regular Convention, August, 1962
Pres. M. E. Tweit
Mankato, Minnesota
Brethren:

It is herewith respectfully proposed that the Evangelical Lutheran Synod take immediate steps to merge with the Wisconsin Evangelical Lutheran Synod, assuming that there is full Doctrinal agreement. We present the following reasons for this proposal.

1. The operation of Bethany Lutheran College and Seminary is too costly for the number of churches now in the Evangelical Lutheran Synod. Bethany could be developed in various ways and draw in enough students to operate more efficiently if the two synods would merge.

2. Members of churches belonging to the synods named, move from place to place, just as other Americans do in this roving age and shifting places of employment. To keep such Lutherans in conservative Lutheran congregations, more good publicity and cooperation are needed. This can best be accomplished by a merger of the two synods.

3. Churches, professors, teachers, pastors, students, and other individuals left the Wisconsin Synod, the Evangelical Lutheran Synod, and the Lutheran Church-Missouri Synod, caused by religious errors in teaching and practice in the Missouri Synod. A merger now of the Evangelical Lutheran Synod and the Wisconsin Synod, whose fellowship with the Missouri Synod is terminated, may draw in most all those who quit the Synods named because they came earlier to the conviction that the Missouri Synod should be avoided. A merger would be attractive also for other conservative Lutherans.

Sincerely,
Indian Landing Lutheran Church Council
Rochester, New York
President: Charles F. Bach
Secretary: Glenn Zarpentine

July 15, 1962

Action of the Synod:

Resolution No. 1. Permanent Membership of New Pastors — See
President's Report

WHEREAS: The Rev. Arnold V. Kuster is the pastor of Our Saviour's Lutheran Church, Madison, Wisconsin; and

WHEREAS: He has applied for membership in the Synod; be it
a) RESOLVED: That his application for permanent membership
in the Evangelical Lutheran Synod be accepted.

WHEREAS: The Rev. William F. McMurdie is the pastor of
Lakewood Lutheran Church, Tacoma, Washington; and

WHEREAS: He has met with the Synod's Board of Colloquy
which reports that it "finds him to be in agreement with our Synod
in doctrine and practice," and

WHEREAS: He has applied for membership in the Synod; be it
b) RESOLVED: That his application for permanent membership
in the Evangelical Lutheran Synod be accepted.

WHEREAS: Candidate David Lillegard is the pastor of Redeem-
er Lutheran Church, New Hampton, Iowa, having been ordained
and installed there; and

WHEREAS: He has applied for membership in the Synod, be it
c) RESOLVED: That his application for permanent membership
in the Evangelical Lutheran Synod be accepted.

WHEREAS: Prof. Rudolph E. Honsey is the pastor of Harvard
Street Lutheran Church, Cambridge, Mass., having been ordained
and installed there; and

WHEREAS: He has applied for voting membership in the Synod;
be it

d) RESOLVED: That his application for permanent membership
in the Evangelical Lutheran Synod be accepted.

Resolution No. 2. Relations with the Wisconsin Synod

WHEREAS: A memorial has been presented to the Synod pro-
posing that the ELS take immediate steps to merge with the Wis-
consin Evangelical Lutheran Synod; be it

a) RESOLVED: That under existing conditions the Synod defer
any such action.

b) RESOLVED: That the Synod express its appreciation for the
cooperation we have received from the Wisconsin Evangelical Lu-
theran Synod in the past, and looks forward to close cooperation
with that Synod in the future.

Resolution No. 3. Grace Lutheran Congregation

WHEREAS: Grace Lutheran congregation of Elk Rapids, Michi-
gan, requests its release from membership in the Evangelical Lu-
theran Synod because of "its attitude toward the Missouri Synod;"
and

WHEREAS: This congregation has requested membership in the
Lutheran Church-Missouri Synod; therefore be it

a) RESOLVED: That the Synod grant with deep regret and
sincere sorrow the release requested by this congregation, and be
it further

b) RESOLVED: That the Synod expresses the sincere hope that
this congregation will review as in the presence of God whether
this action is in accord with His Word.

WHEREAS: This congregation in its letter of withdrawal, refers
to its loan from the Synod, be it

c) **RESOLVED:** That the Synod call the attention of the Grace Lutheran congregation and the Church Extension Board of the Synod to the Synod's rule concerning Church Extension loans: "In the event that a congregation holding a Church Extension loan leaves the ELS, the unpaid balance of said loan shall become due and payable as of the date of withdrawal. In the event, however, that said congregation, for any valid reason, should be unable to effect such repayment of said loan, the unpaid balance shall bear interest at the rate of interest current at that time in the locality of said congregation." (See Synod Report, 1960, page 90).

Resolution No. 4. Policy on Resignations

WHEREAS: Objections to the policy on resignations adopted at the 1961 Convention of the Evangelical Lutheran Synod (cf. Report, pages 90-91) have brought about the reconsideration of these resolutions; and

WHEREAS: The policy expressed in the resolutions adopted last year is advisory to a given situation; be it

RESOLVED: That the Policy on Resignations is amended to read as follows:

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

a) **RESOLVED:** That when a pastor is involved in such a situation, he be advised to inform the congregation of his actions and its rights in the matter. If, in order for the congregation to exercise its sovereign rights, it becomes necessary for the pastor to resign, the Synod regards such action as proper. Cf. 1 Cor. 14,40; 1 Peter 5, 2.3.6, and be it further

b) **RESOLVED:** That the congregations involved be counseled to confer with the respective Circuit Visitor and/or the Synodical Officers regarding proper procedure under such situations.

Resolution No. 5. Membership—The Rev. Neil Hilton

WHEREAS: Objections to the application of the Rev. Neil Hilton for permanent membership in the Synod have been raised; be it

RESOLVED: That the application be referred again to the Board of Colloquy for review.

SPECIAL COMMITTEE REPORT

The report of the special committee (c.f. Synod Report 1961, page 91) was not given. This committee is to report to the next convention.

REPORT OF THE COMMITTEE ON SYNODICAL REORGANIZATION

The Committee on Synodical reorganization was appointed by the president as a result of the following synodical action of last year (S.R., 1961, p. 94, pr. 4):

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

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

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

RESOLVED, That this Committee be instructed to include in its study the Board of Directors Plan submitted to the Synod in 1953, as well as the recommendations of the Committee of Committees to the 1961 Convention; and be it further

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

President Tweit appointed the Rev. T. N. Teigen, the Rev. Alf Merseth, Mr. Lenwick Hoyord, Mr. Christian Olsen, Mr. Norman Holte. This Committee met on February 5, May 8 and 9, and July 2, 1962. Members of the Committee were also assigned phases of the contemplated reorganization to study during the time between the meetings. The Committee studied resolutions of the Synod over the years, including the Guidelines that have been adopted. The constitution and Articles of Incorporation were also studied to determine the duties and responsibilities of boards and officers. The following principles governed the thinking of the Committee:

1. The conservation of manpower.
2. The efficiency and coordination of operations, with a view toward improving and extending the work of our Synod.
3. The economy of expenses wherever possible.

On the basis of this study, we recommend the following amalgamation of boards and committees:

- I. All the work now assigned to the Finance Board, directors of homes for the aged, and the Board of Charities and Support shall henceforth be assigned to the Board of Trustees; that is, the Board of Trustees shall serve as the Finance Board, as Directors of homes for the aged, and as the Board of Charities and Support.
 - A. We recommend the adoption of the following rules and regulations governing this board. (Most of the following regulations are taken from the Constitution, Articles of Incorporation and past resolutions of the Synod and are so indicated by references.)

1. Personnel

- a. "The officers through whom the corporation shall act shall be a board of six trustees, who of their number shall appoint a Chairman and a Secretary of the Board, who shall be known as Chairman and Secretary of the Board of Trustees of the ELS, and a Trustee whose Title shall be Treasurer of the ELS." (Articles of Incorporation, Article VI).
- b. "The Board of Trustees of the ELS shall be composed of six members of member congregations of the Synod. The term of office shall be for three years. Two members shall be elected each year. By virtue of his office the treasurer of the Synod is an advisory member of this Board and shall work under its direction." (Guidelines for the Board of Trustees, S.R., 1957, p. 81.)

2. Internal Organization

- a. The Board shall elect officers and committees who shall perform the following duties:

- (1) A Chairman who shall call all meetings and preside at all meetings of the Board.
- (2) A Vice-Chairman who shall assume the duties of the Chairman in his absence, and who shall become chairman in event the regularly elected Chairman is unable to serve.

(If the amendment to Articles of Incorporation is adopted, points one and two above will be eliminated. See Board of Trustees report).

- (3) The Secretary shall record all resolutions of the Board and keep such minutes as shall be pertinent to the business of the Board. He shall supply copies of the minutes to all members of the Board and such others as may be resolved upon by the Board. The secretary shall prepare an agenda for each quarterly meeting and submit this to each member of the Board at least two weeks in advance of each quarterly meeting. He shall have available for the review of the Convention Committee the minutes of the previous year. He shall prepare the report of the Board for the Convention and shall submit same to this Board for ratification in time for the Convention. He shall have custody of the corporate seal of Synod.

He shall also serve as Church Extension Secretary and shall keep "an accurate record of all monies and loans in the Church Extension Funds of the Synod. He shall receive all applications for loans from these funds and shall make his recommendations to the Board for their action. . . He shall set up a mutually agreeable repayment schedule in accordance with the synodical resolutions pertaining to these funds. He shall receive from the treasurer a regular report of all payments made on loans from these funds and record the same in his records. He shall notify all congregations having loans from these funds of the status of their accounts at least semi-annually. . . He shall prepare a report of all monies in this fund and their status for presentation to each convention of the Synod. He shall notify congregations 30 days in advance where payments are due annually or semi-annually." (Cf. S.R. 1957, p. 82, 5.)

- (4) Treasurers for homes for the aged who shall keep accurate accounts of homes' operations in cooperation with the manager, and shall pay all bills ap-

proved by the manager and/or the Board and shall give a report on the status of the accounts to each quarterly meeting of the Board. These treasurers need not be members of the Board of Trustees.

- (5) A Stewardship sub-committee of two who, together with the President and Treasurer of the Synod, shall be responsible for planning and suggesting stewardship promotion to the Board, and for carrying out such Stewardship activities as the Board may instruct. They shall make a report to the Board at each Quarterly meeting.
- (6) A housing administrator, who shall work together with the representative of the Board of Regents and the College Administration in the placement of the faculty in the Synod's residences. He shall be authorized to make needed minor repairs on the residences, and shall make recommendations to the Board regarding any major repairs needed on the residences. He shall report to each quarterly meeting of the Board.

3. Duties of the Board

"The Trustees shall have the general management and control of all secular, business and temporal affairs of said corporation. All such business and affairs they shall conduct in accordance with the Constitution, By-laws, rules and resolutions of the Synod." (Articles of Incorporation, Article VII.)

a. As Custodians of the Synod's Properties: (Cf. S.R., 1957, pp. 82, 83, II, A, B, C, & G.)

- (1) "It shall be their duty to hold all properties of the Synod in the name of the Synod, and represent the the Synod in legal matters. They shall be authorized to act as the agent of the Synod in the procuring of property or the sale of properties upon the recommendations of the properly constituted Boards of of the Synod and their approval of the same, and/or the carrying out of the resolutions of the conventions of the Synod. They shall report all such transactions to the regular conventions of the Synod."
- (2) "They shall be the recipients of bequests made to the Synod . . . and as such shall make due acknowledgement of such receipts. (The words "or its institutions" have been omitted from the Guideline.) They shall inform the proper Board of such receipts and any instructions which may have been included in such bequests for proper use of the same."
- (3) "The Board of Trustees shall arrange for the bonding of the treasurer of the Synod."
- (4) "In the event that it is found necessary or feasible for the Synod to be incorporated in other states than Minnesota and Wisconsin as at present, the Board of Trustees shall make such recommendations to the Synod convention."

b. As Custodians of the Synod Fund: (Cf. S.R., 1957, p. 82, D.)

"The Board of Trustees shall approve all expenditures from the Synod Fund of the Synod. They shall prepare an estimate of the needs of this Fund each year for inclusion in the annual budget of the Synod."

c. As Custodians of the Church Extension Fund: (Cf. S.R., 1957, pp. 82, 83, E and F.)

- (1) "The Board of Trustees shall serve also as the

Church Extension Board of the Synod and to that end shall be governed by the rules governing the Church Extension Fund. These rules are as follows:

1. The name of this fund shall be the Church Extension Fund of the Evangelical Lutheran Synod.
 2. The purpose of the fund shall be to assist needy congregations of the Synod to erect, buy or alter churches, schools, and parsonages, and to buy suitable sites for such buildings. The Board shall always bear in mind that these funds shall be equitably distributed.
 3. a. Monies for the fund shall be raised by individual contributions, legacies, and congregational offerings. It is suggested that memorial wreaths be designated for this fund.
b. The Synod urges that an offering for this fund be made annually and recommends that the first Sunday in October be designated as an appropriate time.
c. The Synod recommends that a sum equivalent to 2% of the annual gross budget of the Synod shall be added to this fund each year as a part of the budget needs.
 4. a. The Board of Trustees shall have authority to make . . . loans to congregations in accordance with the purpose of this fund. (The word "mortgage" has been omitted.)
b. Interest shall be charged at the rate of 1%, but the Board is instructed to apply the interest as part payment on the principal.
 5. a. At least one tenth of the principal shall be repaid annually or payment shall be made according to a schedule, not to exceed ten years, mutually agreed upon by the congregation and Board of Trustees.
b. In the event that a congregation is not able to meet its obligation, it shall present its reasons for such default to the Board of Trustees on or before the first day of April in the year concerned.
c. The action of the Board in cases where default is made shall be reported to the Synod at its convention.
d. In the event that a congregation holding a Church Extension loan leaves the ELS, the unpaid balance of said loan shall become due and payable as of the date of withdrawal.
e. In the event, however, that said congregation, for any valid reason should be unable to effect such repayment of said loan, the unpaid balance shall bear interest at the rate of interest current at that time in the locality of said congregation. (d and e above are from S.R., 1960, p. 90).
 6. The Board of Trustees shall submit an annual report of the Church Extension Fund, including a statement of the standing of each account.
 7. All previous resolutions of the Synod with regard to the Church Extension Funds are superseded by these regulations.
- (2) The Board of Trustees shall administer the Comprehensive Loan Plan according to the rules adopted in 1958 (Cf. S.R., 1958, pp. 81-82.):

Rules and Regulations Governing the Comprehensive Loan Plan

Purpose:

The purpose of this fund shall be to supplement the existing Church Extension Funds in aiding Congregations and Missions to secure real estate, and to build churches, schools and parsonages.

Administration:

This plan is administered by the Board of Trustees of the Synod.

Securing Funds:

The Board is authorized to encourage the members of the Synod to loan monies to this fund.

Demand notes up to and including \$500.00 shall be payable on 30 days notice. Larger demand notes shall be payable on 60 days notice.

Loans shall be negotiated at interest rates up to 4%. Ten year promissory notes shall bear the highest rate of interest.

Making loans:

The Board of Trustees shall be authorized to make loans of these monies to congregations and/or mission stations upon proper application, at a mutually agreeable rate of interest.

When possible, such loans shall be secured by a first or second mortgage on the property involved.

Repayment of these loans shall be planned on a basis not to exceed 10 years, and a schedule of repayment (on a monthly basis if possible) mutually agreeable to the congregation and the Board of Trustees, shall be inaugurated and set up at the time the loan is made. Any revision of the original arrangements must be approved by the Board of Trustees.

Loans already made for this purpose shall henceforth be governed by these rules and regulations.

Records and Reports:

The Treasurer of the Synod shall keep an accurate account of all such notes and shall make such interest payments as fall due. He shall be prepared to report to the regular meetings of the Board of Trustees, and shall also prepare an Annual Report of these funds (receipts and disbursements, gains or losses) for presentation at the annual convention of the Synod.

Surplus:

At such time as it becomes practical to do so the Board of Trustees may authorize the treasurer to transfer any net surplus to the Church Extension Fund.

and in 1960 (Cf. S.R., 1960, p. 90, Res. 2):

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

d. As Finance Board:

As Finance Board, the Board of Trustees shall hear a complete report from the Treasurer of the Synod on the status of the treasury, at each quarterly meeting. They

shall coordinate and approve all appeals for fund raising within the Synod. They shall see to it that the Synod is properly informed of its financial status from time to time throughout the year. They shall promote a program of Christian stewardship of material blessings. The quarterly meeting of the Board held in February shall be called the "budget meeting." Representatives of the other Boards of the Synod "selected by them" shall be invited to present the budget requests of their boards in person. (These budget requests, however, shall have been presented to the Secretary of the Board of Trustees two weeks previous to this meeting so that this information can be distributed to the members of the board in advance.) The budget for the fiscal year shall be prepared on the basis of the study of these requests. This budget shall then be proposed to the Synod's Convention for ratification.

- e. As Directors of Homes for the Aged owned by the Synod:

As Directors of the homes for the aged the Board at each quarterly meeting shall hear reports of the manager, treasurer and chaplain of such homes, and shall consider such problems and recommendations as may be brought to their attention. They shall be responsible for producing and disseminating such promotional material as is necessary to make the homes well known among the membership of the Synod.

Rules and Regulations for the Kasota Valley Home for the Aged:

I. Ownership—

The Kasota Valley Home for the Aged is the property of the Evangelical Lutheran Synod and shall be under the general supervision of said synod.

II. Administration—

- A. The administrative officers of the Home shall be the Board of Trustees of the ELS and a manager appointed by the Board of Trustees.
- B. The Board of Trustees shall have the responsibility of providing for the spiritual care of the residents and physical operation of the Home.
- C. The manager shall be under the immediate authority of the Board of Trustees and shall work in cooperation with it.

III. Admissions—

Preference for admittance as residents of the Home shall be given to members of the ELS. If accommodations are available, further residents shall be admitted in the following order: 1) individuals in church fellowship with us, 2) such others as the Trustees may determine, bearing in mind that no one shall be admitted who would jeopardize the Christian character of the Home.

IV. Finances—

- A. All financial arrangements with the residents shall be in the hands of the Trustees.
- B. The Board of Trustees shall elect a treasurer, who shall be bonded and who shall be responsible for all receipts and disbursements in the operation of the Home.
- C. An annual audit of the accounts of the Home shall be furnished for the Synod by the Board of Trustees.

f. As Board of Support:

As Board of Support the Board of Trustees shall administer the Synod's Support Fund. They shall consider the needs of retired church workers and "consider assisting in other cases of dire necessity where local congregations are unable to render adequate financial assistance." (Cf. S.R., 1958, p. 68, Res. 4) and shall supply these needs to the best of the Synod's ability. They shall present the needs of the Support Fund to the annual "budget meeting."

4. Meetings:

The Board of Trustees shall meet on the 4th Monday and Tuesday of February, May, August, and November. Special meetings may be called by the chairman of the Board. The February meeting shall be designated as the "budget meeting."

II. We recommend that the work now assigned to the Board of Christian Elementary Education shall henceforth be assigned to the Board of Regents: that is, the Board of Regents shall serve as the Board of Christian Elementary Education.

A. The Board of Regents is governed by the By-laws as adopted in 1959 (Cf. S.R., 1959, pp. 57-61).

WHEREAS, In the adoption of these By-laws, Article II, E, 6 was deleted for further study; we

RECOMMEND, That Article II, E, 6 be adopted to read as follows:

To elect the President of the College and Seminary:

Said President shall be an ordained minister of the Synod, and shall be elected in the following manner:

1. The Board shall publish in the Lutheran Sentinel the qualifications for this office. It shall ask the congregations of the Synod with which the associate members are affiliated to submit nominations for this office. Members of the Board of Regents may nominate additional candidates.
2. The names of the candidates, together with the names of those who nominate them, shall be printed in the Lutheran Sentinel at least 30 days prior to the election.
3. The Board shall then elect the candidate from the nominations presented (Such election implies a call to a permanent professorship at the College).
4. A three-fourths majority of the Board shall be required for election.

WE FURTHER RECOMMEND, that the By-laws, Article II, E, 8 (Cf. S.R., 1959, p. 59) be amended by inserting the words "the President or" between the words "that" and "a" in line six to read as follows:

Upon the recommendation of the president of the College and Seminary to suspend or remove from office any member of the faculty or staff whose case has been properly presented to the Board for hearing and who, despite due admonition, has been found guilty of false doctrine, offensive life, or wilful neglect of official duties. Whenever the Board is convinced that the President or a member of the faculty is not able to fulfill the duties of his office, either because he lacks the necessary knowledge and ability to teach, or because he cannot exercise proper discipline, or for other valid reasons, it shall be authorized to remove him.

B. WE FURTHER RECOMMEND, the following duties be assigned to this Board as the Board of Christian Elementary Education:

1. To promote the cause of Christian elementary and parish education throughout our Synod.
2. To administer the Christian Day School Fund.
3. To elect a Superintendent of Christian Elementary Education.

Duties of the Superintendent:

- a. To make visitations of the Synod's schools and offer his guidance and counsel for the improvement of instruction.
- b. To administer the Synod-wide testing program.
- c. To perform such other duties as may be assigned to him by the Board.
4. To elect the editor of the Christian Day School Bulletin and to supervise the publishing of the same.
- C. WE FURTHER RECOMMEND, that the Permanent Assignment Committee for assignment of calls to the graduates of the education department shall consist of the President of the Synod, the Chairman of the Board of Regents, the Superintendent of Schools and the head of the education department at Bethany College.
- D. WE FURTHER RECOMMEND, that the By-laws, Article 2, C, 1, S.R., 1959, p. 58, be amended to read as follows: The Board of Regents shall meet on the second Monday and Tuesday of February, May, August and November. Special meetings may be called by the Chairman of the Board. However, the Board shall not meet on less than two (2) days notice, oral or written, without the unanimous consent of the Board.

III. WE RECOMMEND, that the work assigned to the Armed Service Commission and the duties assigned to the temporary committees on Liturgy and Agenda and Hymnbook be assigned to the Publications Board.

A. WE RECOMMEND, the adoption of the following rules and regulations governing the Publications Board:

1. **Personnel**

The Board shall be composed of five members, two pastors and three laymen, and the managing editor of the **Lutheran Sentinel**.

2. **Internal Organization**

The members of this Board shall elect a chairman and secretary from their own membership.

3. **Duties**

- a. The Board of Publications shall be directly responsible for the publishing, not editing, of the **Lutheran Sentinel**, the Convention Report, and all magazines, tracts, and books which have been authorized or approved by the Synod.
- b. They shall be ready to serve in an advisory capacity to other boards and committees in the publishing of materials.
- c. The Board of Publications shall also be charged with the editing and distribution of suitable materials for our people in the Armed Forces.
4. The Publications Board shall meet on the fourth Monday of January, April, July, and October. Special meetings may be called by the chairman of the Board.

IV. **Mission Board**

- A. The Mission Board is governed by the Guidelines adopted in 1955 (Cf. S.R., 1955, pp. 49-54.)
- B. The Mission Board shall meet on the fourth Tuesday and Wednesday of January, April, July, and October. Special meetings may be called by the chairman.

V. Youth Board

- A. The Youth Board is governed by the Guidelines adopted in 1955 (Cf. S.R., 1955, pp. 73-74) and in 1960 (Cf. S.R., 1960, p. 79, Res. 1).
- B. The Youth Board shall meet on the second Wednesday of February, May, August, and November. Special meetings may be called by the chairman of the Board.

VI. Doctrinal Committee

WE RECOMMEND, that the work of the committee on Fraternal Organizations be assigned to the Doctrinal Committee:

A. Personnel

- This Committee shall consist of two pastors, a member of the seminary faculty and two laymen.
- B. They shall elect a chairman and a secretary from their own midst.
- C. Regular meetings shall be held on the second Monday and Tuesday of March, June, September, and December.

N. S. HOLTE, Secretary

Action of the Synod:

Resolution No. 1. Re-Organization of the Board of Trustees

WHEREAS: The Synod has resolved "that a thorough study be made and concrete proposals be brought" for a Synod reorganization; and

WHEREAS: Such study has shown that manpower can be conserved and efficiency and co-ordination improved;

a) BE IT RESOLVED: That the Synod adopt the amendment proposed by the Board of Trustees (cf. p. 95) relative to Article VI of the Articles of Incorporation of the Evangelical Lutheran Synod and which has been further amended to read as follows:

"ARTICLE VI. The government of this corporation shall be vested in a Board of nine (9) trustees, three (3) of whom shall be the President, Secretary, and Treasurer, elected by the corporation's annual meeting as hereinafter provided. The President, Secretary, and Treasurer shall be elected for a term of two years. The remaining trustees shall be elected for three-year terms. At the corporation's annual meeting in 1962, the President, Secretary, and Treasurer shall be elected for a term of two years. With respect to the six other trustees, two shall be elected for three-year terms at the corporation's annual meeting in the years 1962, 1963, and 1964. Thereafter officers and trustees shall be elected as their terms expire. At the same time, the President is elected, a Vice-President who shall not be a member of the Board of Trustees unless he succeeds to the office of President shall be elected for a like term.

No person is to be elected to serve as president for more than two (2) successive terms and there shall not at any one time be more than five (5) nor less than three (3) pastors on the Board of Trustees.

In the event of the President's death or his inability to fulfill the duties of his office as certified by resolution of 2/3 of the Board of Trustees, the Vice-President shall succeed to the office of President until the corporation's next annual meeting when

the unexpired portion of the President's term shall be filled by election. Other vacancies shall be filled by appointment of the Board of Trustees until the corporation's next following annual meeting when a successor shall be elected for the unexpired portion of the term. The President, Secretary and Treasurer chosen as above described shall also be President, Secretary and Treasurer of the Board of Trustees.

At the corporation's annual meeting, the lay delegates of the congregations of this Synod and every pastor of such congregation and such other persons as the corporation's constitution and by-laws may determine shall be entitled to vote. These members shall have the power to transact all business pertaining to the affairs of the corporation."

b) **BE IT RESOLVED:** Further, that the President and Secretary of the Evangelical Lutheran Synod be, and they hereby are, authorized to take the necessary steps to make this amendment effective; and be it further

c) **RESOLVED** That the Board of Trustees be empowered to make the necessary changes to bring the Wisconsin Corporation of the Evangelical Lutheran Synod into conformity with the changes that have been made in the Articles of Incorporation of the Evangelical Lutheran Synod in the State of Minnesota.

WHEREAS: The Articles of Incorporation of the Evangelical Lutheran Synod have been amended with respect to election of the officers of the Synod; therefore be it

d) **RESOLVED:** That Chapter Five, Paragraph I (a) of the Constitution as found in the 1960 Report, p. 91, which now reads: "shall elect . . . alternate to the office of Secretary," be amended to read: "a President, Vice-President, Secretary, and Treasurer." (to be ratified in 1963) And be it further

e) **RESOLVED:** That the rule regarding the election of an alternate secretary be waived for one year.

Resolution No. 2.

BE IT RESOLVED: That

I. All the work now assigned to the Finance Board shall henceforth be assigned to the Board of Trustees. The following rules and regulations shall govern the Board of Trustees:

1. Personnel (cf. Article No. VI of the Articles of Incorporation in Resolution No. 1, above)

2. Internal Organization

(a) The President of the Corporation shall perform the duties usually assigned to that office.

(b) The Vice-President of the Corporation shall serve as an advisory member of the Board of Trustees and shall assume the duties of Chairman in the latter's absence and shall become Chairman in the event that the regularly elected Chairman is unable to serve.

(c) The Secretary of the Corporation shall record all resolutions of the Board and keep such minutes as shall be pertinent to the business of the Board. He shall supply copies of the minutes to all

members of the Board and such others as may be resolved upon by the Board. The secretary shall prepare an agenda for each quarterly meeting and submit this to each member of the Board at least two weeks in advance of each quarterly meeting. He shall have available for the review of the convention Committee the minutes of the previous year. He shall prepare the report of the Board for the Convention and shall submit same to this Board for ratification in time for the Convention. He shall have custody of the corporate seal of the Synod.

(d) Church Extension Secretary: The Board of Trustees shall elect from its own midst a Church Extension Secretary who shall keep "an accurate record of all monies and loans in the Church Extension Funds of the Synod. He shall receive all applications for loans from these funds and shall make his recommendations to the Board for their action. . . He shall set up a mutually agreeable repayment schedule in accordance with the synodical resolutions pertaining to these funds. He shall receive from the treasurer a regular report of all payments made on loans from these funds and record the same in his records. He shall notify all congregations having loans from these funds of the status of their accounts at least semi-annually . . . He shall prepare a report of all monies in this fund and their status for presentation to each convention of the Synod. He shall notify congregations 30 days in advance where payments are due annually or semi-annually." (Cf. S.R. 1957, p. 82, 5.)

(e) The Board of Trustees shall elect from its own midst a Stewardship Sub-Committee of two (2) who, together with the President and Treasurer of the Synod, shall be responsible for planning and suggesting stewardship promotion to the Board, and for carrying out such Stewardship activities as the Board may instruct. They shall make a report to the Board at each quarterly meeting.

(f) The Board of Trustees shall elect from its own midst a Housing Administrator, who shall work together with the representative of the Board of Regents and the College Administration in the placement of the faculty in the Synod's residences. He shall be authorized to make needed minor repairs on the residences, and shall make recommendations to the Board regarding any major repairs needed on the residences. He shall report to each quarterly meeting of the Board.

3. Duties of the Board. (See pages 79 beginning with No. 3 Duties of the Board to and including d. As Finance Board on page 82)

4. Meetings:

The Board of Trustees shall ordinarily meet on the 4th Monday and Tuesday of February, May, August and November. Special meetings may be called by the chairman of the Board. The February meeting shall be designated as the "budget meeting."

Resolution No. 3. Election of the President of Bethany College

WHEREAS, The by-laws governing the Board of Regents make

no provision for the election of the President of Bethany Lutheran College and Seminary; be it

RESOLVED, That Article No. II, E, 6, be adopted to read as follows:

To elect the President of the College and Seminary: Said President shall be an ordained minister of the Synod, and shall be elected in the following manner:

1. The Board shall publish in the *Lutheran Sentinel* the qualifications for this office. It shall ask the congregations of the Synod with which the associate members are affiliated to submit nominations for this office. Members of the Board of Regents may nominate additional candidates.

2. The names of the candidates, together with the names of those who nominate them, shall be printed in the *Lutheran Sentinel* at least 30 days prior to the election.

3. The Board shall then elect the candidate from the nominations presented (Such election implies a call to a permanent professorship in the College).

4. A three-fourths majority of the Board shall be required for election.

5. The President shall serve at the pleasure of the Board.

Resolution No. 4. Suspension of President, teacher or staff member

BE IT FURTHER RESOLVED, That Article II, E, 8 (cf. Synod Report, 1959, p. 59) and the following paragraph be referred to the Board of Regents for study and to report back to the 1963 convention:

To suspend or remove from office the President or any member of the faculty or staff whose case has been properly presented to the Board for hearing, and who, despite due admonition, has been found guilty of false doctrine, offensive life, or willful neglect of official duties, or who is unable to fulfill the duties of his office, either because he lacks the necessary knowledge and ability to teach, or because he cannot exercise proper discipline, or for other valid reasons.

Resolution No. 5. Assignment Committee

BE IT RESOLVED: (cf. p. 84, II, C) That the permanent Assignment Committee for assignment of calls for the graduates of the Education Department shall consist of the President of the Synod, the President of Bethany College, the Superintendent of Schools, and the head of the Education Department at Bethany College.

Resolution No. 6. Meeting Dates for the Regents

BE IT RESOLVED: That the by-laws Article II, C 1, S.R. 1959, p. 58, be amended to read as follows: The Board of Regents shall ordinarily meet on the second Monday and Tuesday of February, May, August, and November. Special meetings may be called by the Chairman of the Board. However, the Board shall not meet in less than two days' notice—oral or written—without the unanimous consent of the Board. (cf. p. 84).

Resolution No. 7. Publications Board

BE IT RESOLVED: That the work assigned to the Armed Services Commission and the duties assigned to the temporary committees on Liturgy and Agenda and Hymnbook be assigned to the Publications Board. And that

A. The following rules and regulations shall govern the Publications Board (cf. p. 84):

1. Personnel

The Board shall be composed of six members, two pastors and three laymen, and the managing editor of the Lutheran Sentinel.

2. Internal Organization (cf. p. 84)

3. Duties

a. (cf. p. 84)

b. (cf. p. 84)

c. (cf. p. 84)

4. The Publications Board shall ordinarily meet on the fourth Monday of January, April, July, and October. Special meetings may be called by the Chairman of the Board.

Resolution No. 8. Cf. IV, Mission Board, page 84

BE IT RESOLVED: B. That the Mission Board shall ordinarily meet on the fourth Tuesday and Wednesday of January, April, July, and October. Special meetings may be called by the Chairman of the Board.

Resolution No. 9. Cf. V, Youth Board, page 85

BE IT RESOLVED: B. That the Youth Board shall ordinarily meet on the second Wednesday of February, May, August, and November. Special meetings may be called by the Chairman of the Board.

Resolution No. 10. Doctrinal Committee, cf. page 85

BE IT RESOLVED: That the work of the Committee on Fraternal Organizations be assigned to the Doctrinal Committee. And that the Doctrinal Committee shall be governed by the following rules and regulations:

A. Personnel: This Committee shall consist of two pastors, a member of the Seminary faculty, and two laymen.

B. They shall elect a Chairman and Secretary from their own midst.

C. Regular meetings shall ordinarily be held on the second Monday and Tuesday of March, June, September and December.

Resolution No. 11. Meeting Dates—Charities and Support

BE IT RESOLVED: That the Board of Charities and Support shall ordinarily meet on the second Wednesday of March, June, September, and December.

Resolution No. 12. Meeting Dates—Christian Elementary Education

BE IT RESOLVED: That the Board for Christian Elementary Education shall ordinarily meet on the second Thursday of March, June, September, and December.

Resolution No. 13. Committee of Committees

BE IT RESOLVED: That the Committee of Committees be discontinued as a permanent board of the Synod.

Resolution No. 14. Compensation for Officers

a) BE IT RESOLVED: That compensation, if any, to officials or board members shall be fixed by the corporation at its annual meeting; and be it further

b) RESOLVED: That recommendation for such compensation shall be presented by the Board of Trustees; and be it

c) RESOLVED: That the corporation ratify the action of the Board of Trustees in granting the compensations that have been granted during the past year.

Resolution No. 15. Presidential Assistance

WHEREAS: The duties connected with the office of the President are becoming increasingly manifold; be it

RESOLVED: That the President be encouraged to call upon the Vice President, the Visitors, and his fellow-pastors for assistance in the performance of some of the duties connected with his office.

Resolution No. 16. Professor's Status on the Boards and Committees of the Synod

BE IT RESOLVED, That the theologically trained professors of our College and Seminary be considered clergy as to the holding of positions on the Boards and Committees of the Synod.

REPORT OF THE COMMITTEE OF COMMITTEES

The Committee of Committees was called into session twice since the last Synod Convention, March 12 and May 15, 1962. Most of the time of these meetings was used in a discussion of finances and budget.

The Committee was most pleased to learn that the income of the Synod exceeded the certified budget by almost five thousand dollars. This shows a wholehearted cooperation on the part of the members of our Synod since less than a month before the end of the fiscal year it appeared that we were headed for a very grave deficit. However, we would remind the Synod that we fell five thousand dollars short of the budget goal which we had established. During the course of this fiscal year we also received income from the sale of the California properties totaling seventeen thousand, three hundred fifty-nine dollars and fifty-three cents, which was applied to our deficit. This means that we had reduced the deficit of the Synod to seven thousand, five hundred eighty-nine dollars and seventy-seven cents. This is a tremendous improvement over the financial picture of our Synod a year ago. For this we are very grateful to God.

The following budget requests were received by the Board:

Armed Services	\$ 250.00
Bethany Lutheran College	45,576.54
Bethany Seminary	9,000.00
Christian Day School	2,400.00
Nigerian Mission	1,800.00

Home Mission	19,708.00
Publications	200.00
Charities and Support	2,780.00
Synod Fund	17,000.00
Youth Board	700.00
Auditorium and Gymnasium	10,000.00

Total\$109,414.54

Again it is evident that the total amount of the requests exceeds the amount we can expect to receive during the course of the next fiscal year. The largest increase occurs in the request of the Synod Fund, by the Board of Trustees. The reason is that the Board of Trustees is including the expense incurred on the Synod's residences for the College due to the interest and payments on the principal which have not been included in former budget requests. A budget was adopted contingent upon a number of resolutions. Therefore, we respectfully request that this convention give approval to them. They are as follows:

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 on the Auditorium - Gymnasium loan held by the Mankato Savings and Loan Association for the current fiscal year and the residue be retained for allocation in the next fiscal year.

RESOLVED, That the two-percent requirement for church extension be dropped for this year's budget and that the certified budget shall include one thousand dollars for church extension in the total.

RESOLVED, That we certify a budget of ninety-five thousand dollars for the next fiscal year.

RESOLVED, That we set the budget goal for one hundred and two thousand five hundred dollars.

RESOLVED, That we allocate the certified budget as follows:

Armed Services	\$ 235.00
Bethany Lutheran College	43,250.00
Bethany Seminary	8,500.00
Christian Day School	2,250.00
Church Extension	1,000.00
Nigerian Mission	1,700.00
Home Missions	18,700.00
Board of Publications	175.00
Charities and Support	2,540.00
Synod Fund	16,000.00
Youth Board	650.00

Certified Budget Total 95,000.00
Deficit 7,500.00

Total Budget Goal\$102,500.00

The Committee placed this budget into operation at once, since the new fiscal year began May 1 and the convention could not ratify it until its meeting in August.

The problem regarding the publication of the Synod Reports received the attention of the Committee. The Treasurer reported that he had received only two hundred dollars from the sale of Synod Reports during the last fiscal year and that the Reports cost the Synod two thousand dollars. This amount does not show up in the Publication Board's expense account since it was charged to the Synod Fund account. The possibility of either reducing the size of the publication and its cost or increasing its price was discussed at

length. The Board of Publications was asked to consider the many suggestions made and the member of the Committee of Committees representing the Board was asked to bring these suggestions to his Board. Congregations are urged to make full payment for the number of Reports received and the Board of Publications is urged to remind congregations of its obligation in this respect.

Approval was given to the Christian Day School Board to use small coin folders for the Christian Day School Advent Christmas offerings. In this connection the Committee discussed the possibility of using Advent Folders for an offering for some Synodical purpose, much as we use the Lenten Folders at the present time. No action was taken in this regard.

The stewardship program was carried out jointly by the Mission Board and the Committee of Committees as in previous years. The Board of Missions was authorized to conclude the final of its three year series of stewardship topics this fall. As its part in the stewardship program, the Committee of Committees will stress the subject of "Mission Giving." The Committee proposes to follow the program of previous years by sending out teams into the congregations during the month of October to train local groups and by asking the congregations to conduct stewardship programs locally during the month of November. Our congregations are requested to reserve the first Sunday in November as "Stewardship Sunday." The theme for this Sunday should introduce the subject of stewardship for the work of the local congregation and of the Synod.

The Committee of Committees is considering revising the format of its stewardship program for the next year. While the present program has worked successfully in previous years, there is evidence that its "newness" has worn off and it is not as effective as it was when first inaugurated. Any suggestions will be gratefully received and considered by the Committee.

R. M. BRANSTAD, Secretary

For the Action of the Synod on Finances see under the Board of Trustees Report, page 97.

REPORT OF THE BOARD OF TRUSTEES

The Board of Trustees of the Synod held 4 regular meetings during the fiscal year. One special meeting was held during the Synod's Convention.

The officers of the Board have been:

Chairman: Mr. Albin Levorson

Vice Chairman: The Rev. J. Petersen

Secretary: The Rev. Alf Merseth.

The Secretary has also served as Church Extension Secretary and as representative on the Finance Board.

The following major undertakings of the Synod which have been supervised by the Board of Trustees should be reported for the Synod's consideration, study, and approval.

SYNOD'S PROPERTIES:

A chapel was erected for Grace Mission, Madison, Wisconsin on the property on Rosa Road. The cost of this construction (including architect fee, legal service, taxes and pews) was \$46,267.84.

WHEREAS the Aid Association for Lutherans, Appleton, Wisconsin requests the Synod's authorization before they will grant a loan on the Synod's Madison property, therefore the Board of Trustees requests that the Synod in Convention assembled approve the following:

RESOLVED, That the Evangelical Lutheran Synod hereby authorize its Board of Trustees to contract a \$43,000.00 loan from the Aid Association for Lutherans, Appleton, Wisconsin on the Synod's

property in Madison, Wisconsin. This property includes the Church property on Regent Street and Rosa Road, and the parsonage property at 5530 Englewood Drive.

The Synod purchased the parsonage at 656 N. Lombard Avenue, Lombard, Illinois from Pastor Robert Moldstad for \$19,000.00. In addition \$2,868.51 has been spent for improvements on this parsonage.

The Synod applied for and received a Certificate of Authority from Illinois, permitting it to transact business in that state. The Synod's registered address in the State of Illinois is 2215 W. North Avenue, Chicago, Illinois. Its registered agent is Mr. Einar Engbretson.

The Mitchell Residence, 1115 E. Main, was sold to Paul Moldstad on Contract for Deed for \$12,000.00.

An additional room was finished and made usable in the attic of the Cords residence.

The Synod purchased a tract of land in Tacoma, Washington for \$14,000.00, to be used as relocation site for Lakewood Lutheran Church, Tacoma, Washington.

The Synod sold its property at 9030 Meadow Road, Tacoma, Washington to Mr. Edwin West for \$5,500.00. This included the chapel building.

SPECIAL GIFTS AND LEGACIES:

The following legacies were received during the year:

Ole Tynning Estate—\$3,000.00

Helen Olson Estate—\$5,000.00

AUDIT OF TREASURER'S BOOKS:

The Board engaged Mason & Co., Certified Public Accountants, Detroit Lakes, Minnesota, to audit the treasurer's books for the last four fiscal years. Regarding the three fiscal years, May 1, 1958—April 30, 1961 it reports that the records "satisfactorily present the financial status of the Synod." Regarding the last fiscal year it is stated: "We have examined the records of the Evangelical Synod for the year ended April 30, 1962. All cash receipts and disbursements were properly accounted for."

NET WORTH OF THE SYNOD

Assets:

Bethany College	\$750,000.00
Gym-auditorium	250,000.00
20 Residences	302,300.00
Kasota Valley Home	25,000.00
Mission Stations	123,100.00

TOTAL ASSETS\$1,450,400.00

Liabilities:

Mortgages, notes, and deficits 324,096.32

NET WORTH\$1,126,303.68

STATEMENT OF NET WORTH OF SYNOD'S RESIDENCES:

As of April 30, 1962

Residence	Value	Mortgage	Balance on Mortgage
Cords—913 Marsh St.	\$ 22,500.00	\$ 16,000.00	\$ 15,398.26
Electa—130 Electa Blvd.	19,500.00	14,000.00	10,615.09
Elliason—449 Division St.	7,000.00		
Johnson—225 Hinkley St.	26,500.00	19,500.00	19,497.48
Knollcrest—101 Knollcrest Dr.	22,000.00	15,000.00	12,983.10
Krogstad—920 Marsh St.	11,000.00		
Long—909 Marsh St.	29,300.00	17,000.00	15,185.86

Meray—344 Meray Blvd.	18,500.00	12,000.00	12,000.00
Mitchell—1115 E. Main St.	12,000.00		
Monich—On Campus	7,000.00		
Owen—933 Marsh St.	16,000.00	12,000.00	12,000.00
Plum—1004 Plum St.	13,500.00	10,000.00	6,558.96
Popken—636 Marsh St.	6,500.00		
President's—On Campus	17,000.00		
Rollings—120 Long St.	16,500.00	9,885.97	7,745.98
Schwartz—411 6th St. N.	12,600.00		
Steiner No. 1—810 Marsh St.	5,000.00	4,000.00	4,000.00
Steiner No. 2—812 Marsh St.	5,000.00	4,000.00	4,000.00
Stephen—437 Division St.	12,000.00	8,250.00	7,792.09
Traeger—911 Plum St.	22,900.00	16,000.00	15,432.75

TOTALS	\$302,300.00	\$145,635.97	\$131,209.57
SUMMARY:			
Valuation	\$302,300.00		
Liabilities	191,857.97		
NET WORTH	\$110,442.03		

CHURCH EXTENSION FUND

Repayments from congregations with loans amounted to \$7,809.24 during the past fiscal year. Besides this, the accounts of Our Savior's First, Granada Hills, California (\$7,883.97) and of Our Redeemer, Canoga Park, California (\$20,989.40) were repaid to the Church Extension Fund through the sale of the California properties.

No new loans were established during the fiscal year. Some of the Church Extension Fund moneys were used in the financing of the building project for Grace Lutheran Church, Madison, Wisconsin.

Congregation	Original Loan	Paid Since 5/1/61	Total Paid	Balance Due	Date Due
Ascension, Eau Claire, Wis.	\$ 8,843.00	\$ 639.78	\$ 3,589.78	\$ 5,253.22	1963
Bethany, Princeton, Minn.	3,000.00	275.00	550.00	2,450.00	1969
Bethel, Sioux Falls, S. Dak.	7,900.00	1,000.00	3,000.00	4,900.00	1963
Bethlehem, Ellsworth, Minn.	3,500.00	372.85	1,479.10	2,020.90	1964
Central Heights, Mason City, Iowa	3,000.00	300.00	600.00	2,400.00	1969
Concordia Eau Claire, Wis.	6,800.00	2,600.00	2,600.00	4,200.00	1971
English Lutheran Cottonwood, Minn.	5,000.00	500.00	3,000.00	2,000.00	1966
Grace Lutheran, Elk Rapids, Mich.	2,000.00	200.00	1,400.00	600.00	1964
Lakewood Lutheran Tacoma, Wash.	7,500.00		4,312.50	3,187.50	1964
Mt. Olive-Cross Lake Fosston, Minn.	2,000.00	300.00	1,600.00	400.00	1965
Our Savior's Ebro Corner, Minn.	2,000.00	300.00	1,300.00	700.00	1963
Pinehurst Eau Claire, Wis.	9,670.00	92.96	4,186.06	5,483.94	1971
Redeemer, New Hampton, Iowa	7,478.65	728.65	829.40	6,649.25	1971
St. Timothy Lombard, Illinois	5,000.00	500.00	500.00	4,500.00	1969

Alf Merseth, Secretary
Board of Trustees

PROPOSED AMENDMENT OF ARTICLE VI OF THE ARTICLES OF INCORPORATION

The undersigned, being respectively the President and Secretary of the Board of Trustees of the Evangelical Lutheran Synod, a Minnesota Corporation, which has elected to come under the provisions of the Minnesota Non-Profit Corporation Code, being Chapter 317 in the Minnesota Statutes Annotated, do hereby certify that the following resolution was duly adopted by the Board of Trustees at its meeting at Bethany College in Mankato, Minnesota, on July 2, 1962, a quorum then being present and voting:

RESOLVED That the Board of Trustees of the Evangelical Lutheran Synod does hereby propose to the membership of the Synod for adoption at the Corporation's annual meeting to be held at Bethany College, Mankato, Minnesota, on August 14-19, 1962, the following amendment to the Articles of Incorporation of the Evangelical Lutheran Synod:

Article VI of the Articles of Incorporation of the Evangelical Lutheran Synod shall be amended in its entirety to read as follows:

"ARTICLE VI. The government of this corporation shall be vested in a Board of nine (9) trustees, three (3) of whom shall be the President, Secretary and Treasurer, elected by the corporation's annual meeting as hereinafter provided. At the same time the president is elected, a vice-president who shall not be a member of the Board of Trustees unless he succeeds to the office of president shall be elected for a like term. In addition to the president, secretary and treasurer, six (6) additional trustees shall be elected at the corporation's annual meetings. The trustees, including the officers shall be elected for three year terms. At the corporation's annual meeting in 1962 the president shall be elected for a term of three years, the vice-president for a term of three years, the secretary for a term of two years, and the treasurer to a term of one year. Two trustees shall be elected for three year terms at the corporation's annual meeting in the years 1962, 1963 and 1964. Thereafter officers and trustees shall be elected as their terms expire.

In the event of the president's death or inability to fulfill the duties of his office certified by resolution of 2/3 of the Board of Trustees, the vice-president shall succeed to the office of president until the corporation's next annual meeting when the unexpired portion of the president's term shall be filled by election. Other vacancies shall be filled by appointment of the Board of Trustees until the corporation's next following annual meeting when a successor shall be elected for the unexpired portion of the term. The president, vice-president, secretary and treasurer chosen as above described shall also be president, vice-president, secretary and treasurer of the Board of Trustees.

At the corporation's annual meeting, the lay delegates of the congregations of this Synod and every pastor of such congregation and such other persons as the corporation's constitution and by-laws may determine shall be entitled to vote. These members shall have the power to transact all business pertaining to the affairs of the corporation."

AND BE IT FURTHER RESOLVED That the Secretary of the Board of Trustees is hereby directed to give notice of the proposed amendment to each of the members of the Corporation with voting rights and each officer or director of the Corporation not less than five days prior to the annual meeting above described.

Dated this 2nd day of July, 1962.

Albin J. Levorson, Chairman
Alf Merseth, Secretary

Action of the Synod:

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." 2 Cor. 9, 7. We are grateful to Almighty God for His grace in providing our material needs, as well as our spiritual needs, and we are grateful that He moves men to give of their means to His work. May we be accounted faithful stewards of these blessings.

Resolution No. 1. A.A.L. Loan

WHEREAS: The Aid Association for Lutherans, Appleton, Wisconsin requests the Synod's authorization before they will grant a loan on the Synod's Madison property; therefore be it

RESOLVED: That the Evangelical Lutheran Synod hereby authorizes its Board of Trustees to contract a \$43,000 loan from the Aid Association for Lutherans, Appleton, Wisconsin on the Synod's property in Madison, Wisconsin. This property includes the church property on Regent Street and Rosa Road, and the parsonage property at 5530 Englewood Drive.

Resolution No. 2. Synod Reports

WHEREAS: The Committee of Committees reports that the cost of printing the annual Synod Reports greatly exceeds the amount received from their sale; and

WHEREAS: There is need for disseminating the information contained in the reports; and,

WHEREAS: The report of the treasurer indicates that the loss incurred by the distribution of the annual reports substantially increases the present deficit in the Synod Fund; be it

RESOLVED: That the Board of Publications study to find ways to increase the use of the annual Synod Reports and to secure a more pleasing balance between the cost of their production and the amount received in payment.

Resolution No. 3. Legacies

BE IT RESOLVED: That the rule regarding legacies be waived for one year to the extent that enough 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 on the Auditorium-Gymnasium loan held by the Mankato Savings and Loan Association for the current fiscal year and that the balance be applied to the principal of the Auditorium-Gymnasium loan.

Resolution No. 4. Church Extension

RESOLVED: That the two-percent requirement for church extension be dropped from this year's budget and that the certified budget shall include one thousand dollars for church extension in the total.

Resolution No. 5. Budget Certified

RESOLVED: That we certify a budget of ninety-five thousand dollars for the next fiscal year.

Resolution No. 6. Budget Goal

RESOLVED: That we set the budget goal for one-hundred and two thousand five hundred dollars.

Resolution No. 7. Certified Budget

RESOLVED: That we allocate the certified budget as follows:

Armed Services	\$ 235.00
Bethany Lutheran College	43,250.00
Bethany Seminary	8,500.00
Christian Day School	2,250.00
Church Extension	1,000.00
Nigerian Mission	1,700.00
Home Mission	18,700.00
Board of Publications	175.00
Charities and Support	2,540.00
Synod Fund	16,000.00
Youth Board	650.00

Certified Budget Total	95,000.00
Deficit	7,500.00

Total Budget Goal .. \$102,500.00

Resolution No. 8. Advent Folders

RESOLVED: That the Finance Board be instructed to pursue further the possibility of using Advent folders for an offering for some Synodical purpose.

Resolution No. 9. Stewardship

RESOLVED: That the Board of Missions and the Finance Board be encouraged to conclude their three year series of stewardship topics this fall, and that all our congregations be encouraged to cooperate with them by carrying out the program outlined by them and observing the first Sunday of November as Stewardship Sunday.

Resolution No. 10. Anniversary Thank-Offering

WHEREAS: We have God's command to build His kingdom of grace; and

WHEREAS: 1963 marks another milestone in our Synod's history (110th anniversary of the founding of the Norwegian Synod, the 45th anniversary of the re-organized ELS, and the 35th anniversary of the purchase of Bethany Lutheran College); and

WHEREAS: We have a precious spiritual heritage which Scripture encourages us to remember; and

WHEREAS: Our Synod has received great spiritual benefit from the anniversaries previously observed (1943 and 1953); and

WHEREAS: The previous observances of Synodical anniversaries

have provoked the zeal of our people to give generously of their material gifts; and

WHEREAS: The treasurer of the Synod reports that the Synod has accumulated a rather large amount of mortgages, notes and deficits (see p. 93); and

WHEREAS: Our work in the mission field could be greatly accelerated by increasing the amount of money available to congregations through the Church Extension Fund; be it

a) RESOLVED, That a thank-offering be taken which shall be divided as follows: 50% for debt retirement; 50% for the Church Extension Fund; and be it further

b) RESOLVED: That the Board of Trustees appoint a committee to plan and carry out this anniversary observance.

Resolution No. 11. Board of Trustees Report

BE IT RESOLVED: That the Synod approves the report of the Board of Trustees of the Evangelical Lutheran Synod.

TREASURER'S REPORT 1961-62

ARMED SERVICES COMMISSION

	Credit	Debit
Budget	\$	\$ 249.59
Printed Matter and Expense	249.59	

AUDITORIUM-GYMNASIUM

Balance May 1, 1961		133.33
Contributions		15.00
Alumni		1,859.64
Estates		8,000.00
Fadness Fund		660.00
Note Transfer	500.00	
Payments on Mortgage	9,805.20	
Paid by Bethany College	655.90	
Deficit April 30, 1962		293.13
	\$ 10,961.10	\$ 10,961.10

Mankato Savings and Loan Association holds a first mortgage on Bethany College for \$100,000.00.
Balance due May 1, 1962—\$70,188.35.

BETHANY LUTHERAN COLLEGE

Budget		\$ 38,300.00
Subsidy	\$ 38,300.00	

Note: \$5,000 is still due Bethany College on certified budget.

BETHESDA HOME

Contributions		923.71
Paid to Bethesda Home	923.71	

BETHANY LUTHERAN CHURCH Princeton, Minn.

Balance May 1, 1961		75.00
Interest Received		150.00
Interest Paid	150.00	
Balance April 30, 1962	75.00	
	225.00	225.00

Notes \$5,000

CENTRAL HEIGHTS LUTHERAN CHURCH
Mason City, Iowa

Deficit May 1, 1961	575.25	
Interest Received		135.00
Note Paid	500.00	
Interest Paid	60.00	
Deficit April 30, 1962		1,000.25
	<hr/>	<hr/>
	1,135.25	1,135.25
Notes \$1500		

BUDGET OF SYNOD

Deficit May 1, 1961	\$ 32,215.53	
Note Transfer	500.00	
Contributions		94,910.21
California Property		17,359.53
Armed Services	249.59	
Bethany College	38,300.00	
Christian Day School	1,968.47	
Church Extension	1,000.00	
Colored Mission	3,052.75	
Home Mission	15,693.34	
Support	1,800.00	
Publications	215.90	
Seminary	7,591.36	
Synod	11,777.83	
Youth Board	494.74	
Deficit April 30, 1962		2,589.77
	<hr/>	<hr/>
	114,859.51	114,859.51

CHILDREN'S FRIEND SOCIETY
Minneapolis, Minn.

Contributions		79.00
Paid to Children's Friend	79.00	

CHRISTIAN DAY SCHOOL

Budget		1,968.47
Mt. Olive, Mankato, Minn.	340.00	
Parkland, Parkland, Wash.	850.00	
Hiawatha, Minneapolis, Minn.	535.00	
Board Expense	76.74	
Supt. of Schools	74.73	
Christmas Envelopes	92.00	
	<hr/>	<hr/>
	1,968.47	1,968.47

CHURCH EXTENSION

Balance May 1, 1961		16,121.05
Budget		1,000.00
Loan Payments		7,809.24
Balance April 30, 1962	24,930.29	
	<hr/>	<hr/>
	24,930.29	24,930.29

CHURCH EXTENSION CAPITAL ACCOUNT

Balance May 1, 1961		81,427.42
Balance April 30, 1962	73,618.18	

COLORED MISSION

Budget		3,052.75
Synodical Conf. Mission Bd.	3,052.75	

FADNESS FUND

Farm Proceeds		660.00
Gymnasium Fund	660.00	

GRACE LUTHERAN CHURCH Madison, Wisc.

Special Gifts	\$	\$	197.00
Payment received			166.00
Loan			12,000.00
California Mission			39,903.62
Balance on land	15,962.20		
Architect	2,148.60		
Legal Service	104.00		
Taxes	385.00		
Pews	1,300.00		
Building Cost	42,330.24		
Deficit April 30, 1962			9,963.42
		62,230.04	62,230.04
Notes	\$24,200.00		
Church Extension	22,000.00		
Other Sources	44,458.12		

Total Investment\$90,638.12

(Note: A temporary loan of \$6,823.37 from Church Extension is included in the amount advanced from other sources, \$44,458.12).

HOME MISSION

Budget	\$	\$	15,693.34
Sale of Cornwall Bldg.			2,503.25
Central Heights, Mason City, Ia.	900.00		
Cross Lake, Fosston, Minn.	380.00		
Mt. Olive, Trail, Minn.	380.00		
Grace, Madison, Wisc.	3,684.00		
Hiawatha, Minneapolis, Minn.	1,500.00		
Lakewood, Tacoma, Wash.	2,433.00		
Redeemer, New Hampton, Ia.	1,465.00		
River Heights, East Grand Forks, Minn.	1,467.50		
St. Timothy, Lombard, Ill.	2,480.00		
(Total subsidies \$14,689.50)			
Board Meetings	1,638.23		
Printing and Tracts	161.73		
Hospital Insurance	300.00		
Grace, Madison, Wisc.	67.00		
Canvassing, Minneapolis	41.80		
Lenten Folders	212.71		
Trailer Expense	214.36		
Moving, Lakewood	871.26		
	\$ 18,196.59	\$	18,196.59

ST. TIMOTHY LUTHERAN CHURCH Lombard, Ill.

Balance May 1, 1961			7.50
Interest Received			150.00
Loan			3,000.00
Rent Received			300.00
Payment on Parsonage	5,042.01		
Interest Paid	175.00		
Taxes	124.43		
Payment on mortgage	96.46		
Repairs	64.81		
Deficit April 30, 1962			2,045.21
	\$ 5,502.71	\$	5,502.71

Notes—\$8,000.00
Church Extension Loan Bal. \$4,500.00
Balance on parsonage mortgage April, 1962 \$15,761.69.
Monthly payments \$96.46.

SUPPORT FUND

Deficit May 1, 1961	\$ 980.00	
Budget		\$ 1,800.00
Loan Payment		980.00
Payments to:		
Mrs. E. Hansen	720.00	
Rev. A. J. Torgerson	300.00	
Mrs. Bergit Runholt	780.00	
	<hr/>	<hr/>
	\$ 2,780.00	\$ 2,780.00

LAKEWOOD LUTHERAN CHURCH

Tacoma, Wash.

Loans	\$		\$ 8,500.00
Paid on Property		10,556.78	
Deficit April 30, 1962			2,056.78
		<hr/>	<hr/>
	\$ 10,556.78	\$ 10,556.78	

A parcel of land 300 by 311 lying on 112th St. S. W. between Holden Road and Far West Drive, Pierce County, Tacoma, Wash., was purchased for the sum of \$10,556.78, on March 12, 1962.
Notes \$8,500.00.

MISCELLANEOUS

Balance May 1, 1961		\$ 268.71
Disbursements and Contributions:		
Deaf Institute, Detroit, Mich.	6.50	6.50
Crestview Home, Minneapolis, Minn.	12.75	12.75
Chaplaincy, Minneapolis, Minn.	72.50	72.50
Bethany College Food Drive	176.00	176.00
Crippled Children's Home, Jamestown, N.D.	2.00	2.00
Heart Fund		2.00
Balances:		
European Relief	\$257.71	
Estonian Relief	10.00	
Heart Fund	2.00	
Jewish Mission	1.00	
Balance April 30, 1962	270.71	
	<hr/>	<hr/>
	\$ 540.46	\$ 540.46

HOME FOR THE AGED

Balance May 1, 1961		\$ 11,170.18
Contributions		1,401.52
Payment on Loan	1,000.00	
Interest	120.00	
Kasota Valley Home	1,997.06	
Paid on Sprinkling System	7,608.50	
Christmas Envelopes	195.53	
Payment on loan		65.00
Balance April 30, 1962	1,715.61	
	<hr/>	<hr/>
	\$ 12,636.70	\$ 12,636.70

Notes \$10,000.00

PINEHURST LUTHERAN CHURCH
Eau Claire, Wisc.

Balance May 1, 1961	\$	\$ 1,404.01
Payments received		810.92
Interest paid	170.75	
Notes paid	1,000.00	
Balance April 30, 1962	1,044.18	

	\$ 2,214.93	\$ 2,214.93
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Comprehensive Loan Interest 5%	
Original Loan	\$6,950.00
Total paid	3,629.73

Balance	\$3,320.27
Church Extension Loan Interest free	
Original Loan	\$9,670.00
Total paid	4,186.06

Balance	\$5,483.94
Paid on principal this year	\$644.47
Interest paid this year	166.45
Total paid this fiscal year	\$810.92

Publications

Budget	\$	\$ 215.90
Board Meetings	215.90	

Radio Activities

Contributions	\$	\$ 1.00
Paid to Radio Station	1.00	

BETHANY COLLEGE RESIDENCES
Mankato, Minn.

Balance May 1, 1961	\$	\$ 424.19
Rents—College		7,684.50
Rents—Tenants		3,452.28
Payments on Contracts		1,235.00
Miscellaneous		2.70
New Loans		2,150.00
New Mortgages		24,000.00
Mortgage Payments	24,604.16	
Loans Paid	1,500.00	
Repairs	4,013.51	
Interest on notes	1,804.50	
Insurance	463.05	
Legal Service	68.80	
Taxes	3,243.05	
Loan to Grace, Madison	12,000.00	
Deficit April 30, 1962		8,639.51

	\$ 47,697.07	\$ 47,697.07
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SEMINARY FUND

Budget	\$	\$ 7,591.36
Subsidy	7,591.36	

SENTINEL FUND

Subscriptions	\$	\$ 4,500.00
Printing and Expense	4,484.25	
Balance April 30, 1962	15.75	
	\$ 4,500.00	\$ 4,500.00

STUDENT FUND

Balance May 1, 1961	\$		\$	1,346.15
Balance April 30, 1962		1,346.15		

SYNOD FUND

Budget	\$		\$	11,777.83
Convention Reports				750.20
Miscellaneous				1.99
Float (Bank Charge)		23.20		
Trustees		759.96		
Committee of Committees		553.41		
President's Office		661.44		
Doctrinal Committee		484.06		
President's Allowance		500.00		
Secretary's Allowance		300.00		
Secretary Board of Trustees Allowance		300.00		
Treasurer's Allowance		600.00		
Treasurer's Bond		25.00		
Vice President's Expense		378.54		
Postage		55.30		
Secretary's Expense		155.87		
Interest		90.00		
Equalization—Professors		114.00		
Convention Expense		258.98		
Convention Reports		1,996.73		
Legal Service		148.65		
Printing		328.85		
Synodical Conference		839.76		
Miscellaneous		281.89		
Synodical Revision		21.76		
Hymnbook Committee		78.02		
Taxes		1,809.50		
Eastern Trips		1,120.64		
Washington Trip		182.12		
Slovak Convention		140.12		
Board of Colloquy		292.27		
Committee on Liturgy and Agenda		29.95		
		<hr/>		<hr/>
		\$ 12,530.02		\$ 12,530.02

Notes—\$1,000.00

ESTATES AND TRUST FUNDS

Ole Tynning Estate	\$		\$	3,000.00
Helen Olson Estate				5,000.00
Gymnasium Estate		8,000.00		
		<hr/>		<hr/>
		\$ 8,000.00		\$ 8,000.00

YOUTH BOARD

Budget	\$		\$	494.74
Received for Music				174.45
Camp Expense		73.20		
Music		165.36		
Youth Director		179.06		
Board Expense		251.57		
		<hr/>		<hr/>
		\$ 669.19		\$ 669.19

S. E. LEE, Treasurer

Tabulated List of Contributions of the Congregations

May 1, 1961 to June 30, 1962

<i>Pastor</i>	<i>Congregation</i>	<i>Amount</i>
Aaberg, T.	Center	\$1,302.15
Aaberg, T.	Scarville	2,494.21
Aaberg, T.	Story City	1,759.12
Anderson, J.	St. Paul's Chicago	2,506.80
Anderson, P.	Lake Mills	648.95
Anderson, P.	Lime Creek	598.79
Branstad, R.	Fairview	6,792.54
	Holton	682.77
Dorr, S.	Bethany	782.02
Dorr, S.	Our Savior's	2,155.68
Guldborg, G.	Concordia	484.33
Guldborg, G.	Our Savior's	542.25
Guldborg, G.	St. Paul's, Lengby	509.18
Gullixson, G.	Western Koshkonong	2,064.47
Gullixson, G.	Our Savior's, Amherst	466.97
Gullixson, W.	East Paint Creek	945.71
Gullixson, W.	West Paint Creek	1,171.10
Handberg, H.	Mt. Olive, Mankato	4,113.29
Harstad N.,	Delhi	131.00
Harstad N.,	Our Savior's Belview	456.98
Harstad N.,	Rock Dell	1,601.53
Hilton, N.	Grace	60.52
Hilton, N.	First	253.53
Honsey, R.	Harvard Street	884.13
Jungemann, J.	Oslo	434.84
Kuster, A.	Our Savior's, Madison	3,010.77
Larson, H.	Clearwater	277.01
Larson, H.	Oak Park	298.91
Larson, H.	Nazareth	581.02
Lillegard, D.	Redeemer, New Hampton	767.15
Lee, S.	Immanuel	986.18
Lee, S.	Our Savior's Hawley	1,042.13
Madson, J.	First American	1,934.62
Madson, J.	River Heights	732.04
Madson, J.	Holy Cross	20.00
Madson, N., Jr.	Clearwater	178.00
Madson, N., Jr.	Cross Lake	286.81
Madson, N., Jr.	St. Peter's	265.30
Madson, N., Jr.	Mt. Olive, Trail	606.43
Madson, P.	Forest City	715.47
Madson, P.	Zion	1,308.15
McMurdie, W.	Lakewood	201.79
Merseeth, A.	First Evanger	734.14
Merseeth, A.	First South Wild Rice	538.51
Moldstad, J.	Central Heights	454.84
Moldstad, J.	Richland	1,419.01
Moldstad, R.	St. Timothy	1,153.57

Newgard, R.	First Shell Rock	1,309.51
Newgard, R.	Somber	483.76
Oesleby, N.	Pinehurst	682.73
Orvick, G.	Holy Cross	4,035.65
Petersen, J.	Norseland	3,558.32
Petersen, J.	Norwegian Grove	1,052.71
Petersen, P.	Bethlehem	212.81
Petersen, P.	Bethany	4,062.04
Petersen, P.	Rose Dell	1,388.01
Petersen, W.	Grace	298.38
Preus, H.	Trinity	489.61
Strand, A.	St. Mark's	1,902.54
Schweikert, G.	Indian Landing	180.00
Schulz, A.	Zion	1,032.44
Teigen, T.	Hiawatha	1,984.94
Theiste, H.	Parkland	658.59
Theiste, V.	Bethel	1,665.37
Tweit, M.	Jerico	5,004.48
Tweit, M.	Saude	3,235.44
Unseth, E.	Our Savior's Albert Lea	4,543.49
Vangen, L.	Ascension	246.85
Vangen, L.	Concordia	1,658.35
Weyland, F.	Emmaus	1,112.77
Weselo, G.	Cottonwood	1,316.70
Ylvisaker, P.	Hartland	619.35
Ylvisaker, P.	Manchester	302.50
Miscellaneous		8,907.44
Legacies	Ole Tynning Estate	3,000.00
	Helen Olson Estate	5,000.00

CONVENTION NOTES

DEVOTIONS—The devotion on Wednesday morning was conducted by the Rev. Wm. F. McMurdie of Lakewood Lutheran Church, Lakewood, Washington. He spoke on the text Matt. 4, 1-11. "That which unites us as members of the Holy Christian Church and of the Evangelical Lutheran Synod is our one Lord and one Faith. It is our Faith which will move us to serve God alone. The temptations that Jesus endured in the wilderness and His victory over them will teach us to trust God to provide for the material things needed to carry out the work of the Church. Our faith will lead us to serve God faithfully with the means which HE has given us to carry on His work, the Word and Sacraments. And our faith will serve God by seeking not the glory and honor of the world but God's honor alone, and that by doing His will. Lord, increase our faith."

The Rev. Luther Vangen conducted the Thursday morning devotion. On the basis of Malachi 3, 6 Pastor Vangen stated: "Our God and His promises regarding our salvation never change. We may therefore trust implicitly in Him for forgiveness, life and salvation. Meanwhile we should, as individuals and as a Synod, confess Him before men. In such service we shall find real joy."

Pastor A. M. Harstad, Watertown, Wisconsin, preached on Phil. 1, 27, Friday, and stated: "Jesus took our place, and it makes us so happy." In these words one of the girls in the 1962 confirmation

class of eight mentally retarded people at Bethesda Lutheran Home summed up the Gospel. This is the same Gospel as that which Paul and all the prophets have preached: Jesus took our place in suffering for our sins and in living a righteous life. . . . Paul was willing and glad to suffer anything for the sake of the Gospel. And he exhorts the Philippians to 'stand fast in one spirit, with one mind striving together for the faith of the Gospel.' If we as Americans should stand together and strive for the preservation of our precious liberties certainly we Christians should much more do so for the faith of the Gospel."

"During the week at this convention we have had as our general theme One Lord—One Faith" Pastor R. Branstad of Minneapolis, Minn., stated at the opening of his devotion on Saturday morning. "We serve one Lord for there is but one God. We thank God that through His Holy Spirit He has revealed Himself to us. He has also brought us to faith in Christ as our only Savior from sin. This faith binds us in a way which nothing else does. For such unity of faith we are also thankful. This unity of faith should find expression in service to God. Because of our one faith we must work together with one mind, one heart and one purpose serving our one Lord."

Devotions at the beginning of each afternoon session were conducted by Pastors H. Larson, Oklee, Minn., R. Moldstad, Lombard, Ill., G. Weseloh, Cottonwood, Minn., and N. Oesleby, Eau Claire, Wisconsin.

SIDELIGHTS

Committee work began the day and the morning before the convention opened. It gave the members of the major committees more opportunity to attend all of the sessions, which was not always possible in previous years. . . . **Greetings** were received from Pastors C. A. Moldstad of Brewster, Mass., and A. J. Torgerson of Yakima, Wash.; Dr. Harms, President of the Lutheran Church-Missouri Synod and from Dr. Naumann of the Wisconsin Ev. Lutheran Synod.

Attractive **displays** were set up in the gymnasium-auditorium on behalf of the following: Kasota Valley Home; Armed Services commission; the Laymen's Organization; Ascension Lutheran Church mission at Eau Claire, Wisc.; Grace Lutheran Church mission, Madison, Wisconsin; St. Timothy Lutheran Church mission, Lombard, Ill.; Lakewood Lutheran Church mission, Lakewood, Washington; Bethany Lutheran College and Seminary; camping trip by church groups in the Chicago area; and a map showing the congregations, missions, Christian day schools and institutions of the Evangelical Lutheran Synod prepared by Prof. G. Reichwald.

Mr. Dwain Natvig, President of the Saude-Jerico Lutheran Youth Society, addressed the convention in regard to the **LYA Convention** to be held at Jerico, September 14-16, 1962. Prof. Iver Johnson gave a brief essay on **Christian elementary education** on Wednesday afternoon. He showed how the materialistic world omits the need of the soul. "May God give us grace to see the need to bring up children in the nurture and admonition of the Lord," he stated.

The **election** of officers and trustees of the Synod took place during the afternoon session on Thursday. Pastors T. A. Aaberg and J. N. Petersen were elected president and vice-president, respectively. The treasurer, S. E. Lee, was re-elected for his seventh term, and the secretary, W. C. Gullixson, for his fifth term. Messrs. E. Storlie and J. Arends are new on the Board of Trustees.

The **Pastoral Communion service** was conducted by Pastor G. Guldberg of Lengby, Minn. He delivered the confessional sermon based on Psalm 32. . . . A **social** followed the service at Mt. Olive Lutheran Church. The Lutheran Youth Society of Mt. Olive sponsored it. . . . Pastors N. A. Madson, Jr., W. McMurdie, and W.

Petersen gave seven minute talks about the distinctive type of **mission work** and opportunities in their respective areas. . . . A film on China was shown. . . . The E L S Laymen's Organization **banquet** was held on Saturday night. . . . **Equalization** for delegates came to \$25.00; for pastors \$20.00. Expenses for delegates amounted to some \$1300.00 and some \$1090.00 was received.

Greetings were sent to the following: Dr. Karl Kurth, Prof. C. U. Faye, Prof. G. O. Lillegard, The Rev. O. Naumann, The Rev. C. A. Moldstad, Bethany College, Mt. Olive Lutheran Church, the Saude-Jerico parish, and Pastor emeritus A. J. Torgerson. . . . A letter from Marvin Skogen was read in which he thanked the Armed Services commission for their work and materials, the Sentinel editors and the pastors of the Synod for keeping in touch with those away from home.

Coffee was served by ladies of Norseland, Norwegian Grove and Mt. Olive Lutheran churches. Young people served as pages and messengers. Miss Rosella Iverson and Vivian Unseth were the efficient typists. Miss Busekist was in charge of the kitchen, and Prof. Glenn Reichwald was in charge of all **arrangements**.

Messrs. Conrad Grad and Mr. Kristen Hansen of Boston, Mass., were introduced to the convention, as well as Pastors McMurdie and Kuster. . . . Pastor J. Anderson took sick during the convention and returned home to recuperate. A rising vote of thanks was extended to President Tweit for his five years of service as an officer. President-elect T. Aaberg thanked the pastors and delegates for the confidence placed in him and requested their prayers not only for himself but also for the Synod as well. The wonderfully fair weather which persisted throughout the convention also gladdened the hearts of those present. Soli Deo Gloria.

W. C. Gullixson, Secretary

SYNOD SUNDAY

According to the custom of our Synod, there were two services on Synod Sunday: one in the Norwegian language at Mt. Olive Lutheran Church at 9:30 a.m., and one in the English language at the Bethany College Auditorium-Gymnasium at 10:30 a.m.

The Norwegian services were conducted by the Rev. J. B. Unseth of North Mankato, Minnesota, a pastor emeritus of our Synod. Basing his sermon on I John 4: 16-21, he expounded the theme, "The Glorious and Comforting Truth: God is Love." In unfolding the truths of his text, he showed that God's great love to us ought to induce us to love Him. "We love Him, because He first loved us." I John 4:19. It is through the regenerative power of the Holy Ghost working through the Word that we are brought to faith in our Savior. True faith manifests itself in true love. We will then also love our fellow-men, as Pastor Unseth pointed out in the last part of his sermon. "If a man say, I love God, and hateth his brother, he is a liar." I John 4:20. On Judgment Day our Savior will tell those who showed such true love, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.

The English services were well attended in the large Auditorium-Gymnasium. The Rev. Hugo J. Handberg of Mankato, Minnesota, pastor of the host congregation, Mt. Olive Lutheran Church, served as liturgist. The Rev. Joseph N. Petersen of St. Peter, Minnesota, pastor of Norseland and Norwegian Grove congregations, preached the sermon, which was based on Luke 16:1-9. He stated that God would have us learn some lessons from the unjust steward. The unjust steward, as a child of darkness, used his unregenerate

powers to serve his own selfish ends. As children of light, we ought to use our regenerate powers to serve our eternal welfare. Pastor Petersen developed the theme "Children of Light, Be Wise Stewards!" He stressed two chief points: 1. Be wise in knowing that you are accountable to God, 2. Be wise in using all your energies in transforming material blessings into spiritual ones. We were reminded that such things as honor, power and riches, though often abused by people, really are gifts of God which may be used to His glory. Everything we have is a gift of God, and we must remember that He will call us to account. Some people foolishly think that death will close the book of accounts entirely. Others think that God will be reasonable, and not expect much of men in their stewardship of what He has entrusted to them. The child of God, however, knows that God will call him to account. From the unjust steward we can learn to make friends of people. But, whereas he did so further his selfish purposes, we ought to do so for the spiritual good of others. As Christians, we will seek no other reward than the joy that it will bring us to help someone come to Christ and to the heavenly mansions.

Miss Vivian Unseth was organist at the Norwegian services. Mrs. Chris Faye was piano accompanist at the English services.

Rudolph E. Honsey

"I will sing unto the Lord, because He hath dealt bountifully with me." Psalm 13:6. With this Bible passage as the theme of the concert, the 75th anniversary choir of Our Saviour's Lutheran Church of Madison, Wisconsin, presented an inspiring Synod Sunday afternoon of sacred music.

The concert was divided into three parts—the first part containing Christmas music, the second Lenten and Easter numbers, and the third music of praise. Composers represented included Bach, Beethoven, Mozart, Palestrina, Gluck, and Vaugh Williams, among others. A wide variety of music types was well presented. The 19-voice choir was equally at home singing a capella or with accompaniment.

Vocal solos by Miss Joanna Overn, Eileen Haugen, Ruthann Kuster, and Thomas Kuster were well done, and a trumpet solo was smoothly performed by Bill Anderson, a younger member of the choir. A women's trio, composed of Lois Hammond, Eileen Haugen, and Arlene Mickelson, sang "Lift Thine Eyes" from "Elijah" by Mendelssohn.

The choir is very capably directed by Miss Joanna Overn and accompanied by Mrs. Esther Torgerson. The Rev. A. V. Kuster is pastor of Our Saviour's. The congregation celebrated its 75th anniversary in early 1962, and the choir did special work for the anniversary year. We thank them all for their wonderful and inspirational concert.

Indeed, this concert should have given us all added incentive to go to our home congregations and more faithfully participate in our own choirs.

Vivian L. Unseth

THE OFFICERS OF THE EVANGELICAL LUTHERAN SYNOD

President.....The Rev. Theodore A. Aaberg, Scarville, Iowa
 Vice President.....The Rev. Joseph N. Petersen, Rt. 3, St. Peter, Minn.
 Secretary.....The Rev. Walther C. Gullixson, Waterville, Iowa
 Treasurer.....The Rev. Sophus E. Lee, Hawley, Minn.



Officers of the Synod, (l. to r.): Pastors W. C. Gullixson, J. N. Petersen, T. A. Aaberg, Pres., and S. E. Lee.

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(3 years, elected 1961)

The Rev. Alf Merseth
 Mr. Albin Levorson, Northwood, Iowa

(3 years, elected 1962)

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President of Bethany College

Prof. B. W. Teigen

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(3 years, elected 1962)

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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. G. A. R. Gullixson; Alternate, The Rev. N. Oesleby
6. Atlantic Circuit
The Rev. R. Honsey; Alternate, The Rev. G. Schweikert
7. Pacific Circuit
The Rev. H. A. Theiste; Alternate, The Rev. Wm. McMurdie

Editors of "Lutheran Sentinel"

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. Paul G. Anderson

Business Manager of "Lutheran Sentinel"

The Rev. Paul Madson

THE SYNOD'S BOARDS AND COMMITTEES

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The Rev. T. N. Teigen
Prof. M. H. Otto
Mr. Charles H. Getchell, 3501 Zenith Ave. No., Minneapolis 22, Minn.
Mr. Stanley 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)

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(3 years, elected 1961)
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Mr. Thomas Bieber, Jasper, Minn.
(3 years, elected 1962)
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The Rev. Paul Madson
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(3 years, elected 1961)
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(3 years, elected 1962)
Prof. Iver Johnson
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(2 years, elected 1961)
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Prof. N. S. Holte
The Rev. F. R. Weyland
Mr. C. Annexstad, Rt. 3, St. Peter, Minn.

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(2 years, elected 1961)
Mr. Dale Manthe, Ulen, Minn.
(3 years, elected 1961)
Prof. Iver Johnson
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Mr. Stanley Ingebretson, 147 Dickinson St., Mankato, Minn.
Mr. A. Jordahl, Hartland, Minn.
Permanent Member: The Managing Editor of "Lutheran Sentinel"

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The Rev. W. Petersen
(3 years, elected 1961)
The Rev. Robert Moldstad
Mr. William Overn, 1459 Lone Oak Road, St. Paul 11, Minn.

(3 years, elected 1962)
 Prof. Sigurd Lee, Bethany Lutheran College, Mankato, Minn.
 The Rev. Gerhard Weseloh, Cottonwood, Minn.
 Permanent Member: President of Bethany Lutheran College and
 Seminary

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(3 years, elected 1960)

The Rev. P. Anderson

(3 years, elected 1961)

Mr. Oscar Wilson, 3113 Emmett St., Madison 4, Wis.

(3 years, elected 1962)

Mr. Eugene Schiller, 3312 Wells Ave., Madison 4, Wis.

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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. O. M. Wilson, 3113 Emmett St., Madison 4, Wis.

Mr. Lenwick Hoyord, Iola, Wis.

Alternates: The Rev. George Orvick

The Rev. Luther Vangen

The Rev. Joseph Petersen

Mr. Walter Meyer, 5207 West Dakin St., Chicago 41, Ill.

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. Robert Moldstad, Assistant

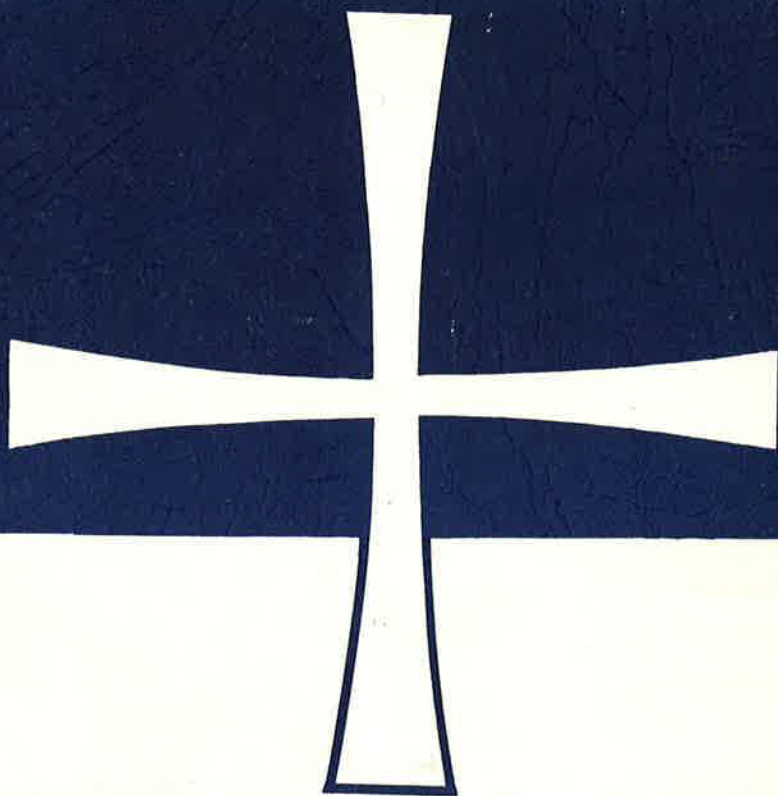
DIRECTORY

FACULTY OF BETHANY LUTHERAN COLLEGE AND SEMINARY 1962-63

Name	Telephone	Address
Ella B. Anderson, M.A.	4-4905	9 Edgewood Rd., Mankato, Minn.
Julian C. Anderson, M.A.	225 Hinckley St., Mankato, Minn.
Sophia T. Anderson, B.E.	4-4905	9 Edgewood Rd., Mankato, Minn.
Edna Busekist, M.S.	6107	1310 E. Main St., Mankato, Minn.
Ruth Faye	8-3680	825 E. Main St., Mankato, Minn.
Norman S. Holte, M.A.	8-4308	909 Marsh St., Mankato, Minn.
(Registrar)		
Calvin A. Johnson, B.A.	7887	933 Marsh St., Mankato, Minn.
Iver C. Johnson, B.A.	8-3927	120 Long St., Mankato, Minn.
Thomas Kuster, M.A.	Bethany Lutheran College, 734 Marsh St., Mankato, Minn.
Mildred C. Larson, R.N.	Bethany Lutheran College, 734 Marsh St., Mankato, Minn.
Sigurd K. Lee, B.S.	Bethany Lutheran College, 734 Marsh St., Mankato, Minn.
Marvin Meyer, B.S.	6811	920 Marsh St., Mankato, Minn.
Milton H. Otto, B.A.	8-4252	913 Marsh St., Mankato, Minn.

PAROCHIAL REPORT FOR THE YEAR 1961

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. and Colleges	For Home Purposes	For All Other Purposes		
																											Vacation Bible School	Released Time	Summer Camp						
1.	Ill.	Chicago	5	St. Mark's	1	10:30	A. Strand	250	200	50	11	4	5	7	895	1	7	10	101	53	123	21	A 1	70		11				10	16	20,172	3,100	109,000	
2.		Chicago	5	St. Paul's	1	10:45; 10:00*s	J. Anderson	223	159	19		1	0	4	495	5	2	13	63	53	86			136	10	16	39	65		3	20	12,324	2,578	98,000	
3.		Lombard	5	St. Timothy	1	10:30	R. Moldstad	152	87	30	5		3	2	337	1		9	71	53	76	**6		110	8	15	80			9	12,173	1,252	73,200	43,452	
4.		Calmar	4	Trinity	1	10:30; 9:00*s	H. Preus	123	76	31	1		2		180		5	11	35	51	50			28	5	6	20			1	3,798	417	35,000		
5.		Forest City	4	Synod Ev.	1	9:30; 10:30*s	P. Madson	123	80	27	2				289		1	7	38	51	54			42		7	36		2	11	4,400	650	36,000		
6.		Lake Mills	4	Lake Mills	1	*	P. Anderson	122	73	18			3	1	205	1								30		5	40	12			9	3,807	632	30,000	
7.		Lake Mills, 4N1W	4	Lime Creek	1	*	P. Anderson	79	48	22	3			2	67	1	2					4		20		3	37	3	1	1	3	3,901		45,000	1,018
8.		Lawler, 9N1W	4	Saude	1	*	M. Tweit	130	100	35	4		4		675			7	60	50	86	20	1		6		1		7	9	5,786	1,991	54,000		
9.		Mason City	4	Central Heights	3	9:00	J. Moldstad	116	63	24	11	4		16	80	1	1	7	43	51	61			37		10	43	10		7	2,150	421	26,000	11,900	
10.		New Hampton, 9N2E	4	Jerico	1	*	M. Tweit	254	208	57	5		2	1	1129		2	7	113	51	146	11	A 1	17					2	12	9,730	4,359	84,000		
11.		New Hampton	4	Redeemer	1	9:00	D. Lillegard	137	93	33	5		4	2	238	2		12	53	52	67			26		5	25	23		13	4,424	701	22,000	7,675	
12.		Northwood	4	First Shell Rock	1	*	R. Newgard	176	122	50	4	1	2	1	215	3		7	51	67			34	5	6	34			2	9	4,846	1,069	35,000		
13.		Northwood, 11W	4	Somber	1	*	R. Newgard	90	60	25	1		2		137		2	9	50	46		9	A 1	4		2			4	14	3,522	573	31,000		
14.		Scarville, 5S	4	Center	1	*	T. Aaberg	167	122	48	7		4		189	1	3	7	65	49	69	5		23		5	15	10		2	10	5,034	1,490	41,000	
15.		Scarville	4	Scarville	1	*	T. Aaberg	100	63	26	3		2		169	2	1	6	65	50	80	B 14	A 1	11		2	12	2		1	3	6,347	2,437	41,000	
16.		Story City, 4NE	4	Bethany	1	*	T. Aaberg	15	10	3			1		21					24	13			6		2	6				1	160	650	10,000	
17.		Thompson	4	Zion	1	11:00; 9:00*s	P. Madson	175	125	50			1		444	1	3	8	53	53	75			27	5	5	24	10		11	5,250	1,528	45,000		
18.		Thornton	4	Richland	1	11:00; 10:30*s	J. Moldstad	190	132	43	6		8	2	377	2	3	8	75	51	111			40		12	36		2	3	15	6,597	1,720	45,000	4,200
19.		Waterville	4	East Paint Creek	1	*	W. Gullixson	116	81	43	3		2		188		1	10	52	50	52			16		6	14		3	1	6	4,534	1,528	26,000	
20.		Waukon, 5E	4	West Paint Creek	1	*	W. Gullixson	93	70	31	1				125	2	1	10	45	50	45			10		2	10					3,959	761	26,000	
21.	Mass.	Brewster	6	Brewster	2	11:00	C. Moldstad	20	14						70	1		3	20	52	25			6		2						200			
22.	Mich.	Cambridge	6	Harvard Street	1	10:45; 10:00*s	Vacancy	156	111	29	7		6		344		3	9		50				35	7	8						6,547	760	118,000	7,000
23.		Elk Rapids	5	Grace	1		N. Hilton	C. 56	40	11																						C.			
24.		Holton	5	Holton	1	12:15	Vacancy	160	85	23	5		2				1	2	60	51	50			45		6	45					3,230	925	30,000	
25.	Minn.	Suttons Bay	5	First	1	10:00	N. Hilton	111	81	26	2		2	1	104		2	10	20	50	39			27	8	6	14			11		2,938	198	15,000	
26.		Albert Lea	4	Our Savior's	1	10:45; 9:00*s	E. Unseth	721	470	165	20	1	10	4	1124	2	6	8	215	59	234			186	32	21	106	39	7	6	46	19,900	5,000	130,000	25,000
27.		Audubon	1	Immanuel	1	11:00	S. Lee	171	109	32	6		1		442			9	81	51	91			62		7	60	15	2	1	16	7,685	892	10,000	
28.		Bagley, 10NW	1	Concordia	1	9:00	G. Guldberg	65	47	15					176			7	35	51	35			13		4	10			7	2,000	500	12,000		
29.		Bagley, 6W	1	Our Savior's	1	10:00	G. Guldberg	106	74	24	11		2		175	1	2	9	60	53	55			28		5	28			9		2,600	500	9,000	700
30.		Belview	3	Our Savior's	1	*	N. Harstad	D. 177	120	46						2	2	22	52					33	8	6	23			15		D.			
31.		Belview, 4NE	3	Rock Dell	1	*	N. Harstad	D. 285	202	88																						D.			
32.		Cottonwood	3	Cottonwood	1	10:00; 9:30*s	G. Weseloh	182	112	35	7		3		446	1	1	10						54		7	54	5		9		8,582	1,331	65,000	13,307
33.		Delhi	3	First	1	*	N. Harstad	D. 82	63	19																						D.			
34.		East Grand Forks	1	River Heights	1	9:00	J. Madson Vac.	57	35	16	2				65	1	1	9		46				30		6	34			1	1	4,177	818	32,000	11,288
35.		Ellsworth	3	Bethlehem	1	11:30																													



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