

More Than Conquerors



The 46th
REGULAR CONVENTION
OF THE
EVANGELICAL LUTHERAN SYNOD

Essay: *THE LORD'S SUPPER AS
A MEANS OF GRACE*

Pastor S. A. Dorr

JUNE 20-26, 1963

**Bethany Lutheran College and Seminary
Mankato, Minnesota**

LOOKING FORWARD TO 1968

Jubilee Year

EVANGELICAL LUTHERAN SYNOD

*"Our Golden Anniversary
A Golden Opportunity"*

To thank God for 50 years of grace

"Give thanks at the remembrance of His holiness."

-- Psalm 97: 12

**LET US BEGIN NOW TO BUILD UP A THANKOFFERING
THAT WILL BE WORTHY OF THE OCCASION**

**OUR FIVE YEAR GOAL:
\$300,000.00**

46th REPORT REGULAR CONVENTION EVANGELICAL LUTHERAN SYNOD

**and the
Seventh Annual Meeting of the
Bethany Lutheran College and Seminary
Corporation**

**Compiled by
W. C. GULLIXSON, Secretary**

**HELD AT
Bethany Lutheran College
and Seminary**

**Mankato, Minnesota
June 20-26, 1963**

THE CONVENTION AT WORK



THE CONVENTION AT WORSHIP



THE OPENING AND ORGANIZATION OF THE CONVENTION

Mt. Olive Lutheran Church, Mankato, Minnesota, was the scene of the opening service of the 46th Regular Convention of the Evangelical Lutheran Synod. Pastor Luther Vangen of Eau Claire, Wisconsin, delivered the sermon on John 8, 31, emphasizing the thought "Our Mission as Loyal People of God." The Rev. Hugo Handberg served as liturgist. The Pastoral Communion service was combined with the opening service this year, and all pastors, delegates and visitors were welcome to attend the Lord's Supper.

"If ye continue in My Word, then are ye My disciples indeed." The real mission of the Church has to do with the Word of God, not with making a big splash in the community over correcting social ills, etc., Pastor Vangen stated. Claus L. Clauson in 1843 came to America and settled in Muskego, Wisconsin, as a teacher of the settlers' children, but he soon saw that the people needed the Gospel more than anything else. A year later Pastor Dietrickson came from Norway to survey the church conditions in the same area. We today should recognize that the important thing in life is to preach the Gospel and to see to it that it is preached. Nothing can save the person who despises "Moses and the Prophets," the Word of our God. Let us be busy with the support of this blessed Word.

Pastor H. Handberg welcomed the pastors, delegates, and friends on behalf of the members of Mt. Olive Lutheran Church. Pres. B. W. Teigen called attention to the anniversaries that our Synod and College are celebrating and will celebrate especially in 1968, the 50th anniversary of our Re-organized Synod. He extended a warm welcome on behalf of the College. Prof. and Mrs. Iver Johnson are in charge of arrangements. President T. Aaberg responded on behalf of the convention, thanking both the members of the Mt. Olive Congregation and the staff of Bethany College for their kind hospitality.

The temporary Credentials Committee was announced by the President as follows: Pastors R. Newgard and J. Petersen; Delegates Donald Anderson (Mankato), Charles Getchell (Fairview), Lorend Roe (Amherst Junction).

The President of the Synod, the Rev. Theodore A. Aaberg, called the opening session to order at the Bethany Auditorium-Gymnasium. The secretary read the roll of Permanent Members and Permanent Advisory Members and of Pastors Emeriti and Professors. Thirty-two of 39 pastors serving member congregations responded to the roll call; two of three advisory members; one (later two) of three pastors emeriti; and five of eight professors were present at the opening session. Later there were a total of 47 (out of 53) pastors and professors present.

The temporary credentials committee recommended the seating of 34 delegates (later 69 delegates) representing twenty congregations of the Synod (later 38 congregations were represented).

President Aaberg then declared the 46th Regular Convention of the Evangelical Lutheran Synod and the 7th Annual Meeting of the Bethany Lutheran College and Seminary Corporation to be in session in the name of the Father, and of the Son, and of the Holy Ghost, Amen.

The President then read his message to the convention and his report to the Synod. Greetings were read by the secretary, convention committees were elected and visitors introduced.

The work of the Resolutions Committee was expanded not only to prepare letters of greeting on behalf of the convention, but to serve also as advisors to all the convention committees in the preparation of their reports to the convention, checking for clarity of thought and expression, grammar, etc.

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. Merseeth, J. Moldstad, R. Moldstad, R. Newgard, N. Oesleby, G. Orvick, J. Petersen, P. Petersen, W. Petersen, H. Preus, G. Schweikert, A. Strand, 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, T. Teigen. Pastors emeriti: C. U. Faye, J. B. Unseth.

Professors: J. Anderson, N. Holte, I. Johnson, M. Otto, B. W. Teigen, president.

Congregation Admitted Into Membership

St. Paul's Lutheran Church, Lengby, Minn., G. F. Guldberg, Pastor

Excused for Full-Time Absence From the Convention

Prof. Glenn Reichwald, Bethany College, Mankato, Minn.

Prof. George O. Lillegard, Mankato, Minn.

Excused for Part-Time Absence From the Convention

Prof. C. U. Faye, Mankato, Minn.

Theo. Kuster, Vicar, St. Paul's, Chicago, Ill.

The Rev. Herman A. Preus, Trinity Lutheran Church, Calmar, Iowa

Excused for Late Arrival to the Convention

Pastors: R. Branstad, N. Madson, P. Petersen, H. Larson, and A. Kuster who were at camp; and Pastor N. Oesleby.

Excused for Early Departure From the Convention

The Rev. G. F. Guldberg, Pastor-elect Carl Wosje. Delegates: Gus Gunderson, Kenneth Johnson, John Lewis, Reuben Holt, Gilmer Anderson, Elmer Branstad, A. T. Huso, Leo Ashmore, Calvin Fevig, Lars Petersen, Lawrence Vogt.

Visitors at the Convention

Pastor W. H. McLaughlin, Minneapolis, Minn.

Pastor Erik Erickson, Moose Lake, Minn.

Advisory Members of the Convention

Theodore F. Kuster, Vicar, St. Paul's, Chicago, Ill.
 James Olsen, Student of Theology, Mankato, Minn.
 Carl Wosje, Pastor-elect, Hiawatha, Minneapolis, Minn.
 Dr. Orlando Overn, Our Saviour's, Madison, Wis.
 Oscar J. Naumann, President of the Wisconsin Ev. Lutheran Synod
 Pastor Melvin Schwark, Northwestern College, Watertown, Wis., Wisconsin Synod
 Prof. Oscar Siegler, New Ulm, Minn., second Vice-President of Wisconsin Synod
 Pastor Luther John Bajus, Lakefield, Minn., Assistant Secretary of the Synod of Ev. Lutheran Churches.

1963 Representatives Present Eligible to Vote

PASTOR	ADDRESS	CONGREGATION	DELEGATE
T. Aaberg	Scarville, Ia.	Scarville	Nels Faugstad, Sr. Conrad O. Faugstad Clarence Dale, alt.
	Scarville, Ia.	Center	Gilmer Anderson Elmer Branstad
P. Anderson	Lake Mills, Iowa	Lake Mills	Neville H. Dakken
	Lake Mills, Iowa	Line Creek	Lars Petersen
R. Branstad	Minneapolis, Minn.	Fairview	Charles H. Getchell S. Fernstad
S. Dorr	Princeton, Minn.	Our Savior's	Christ Knutson
	Princeton, Minn.	Bethany	Alvin Hansen Henry Dubberke
G. Guldberg	Bagley, Minn.	Concordia	
	Bagley, Minn.	Our Savior's	Gus Gunderson
	Lengby, Minn.	St. Paul's	
G. Gullixson	Cottage Grove, Wis.	W. Koshkonong	Excused
W. Gullixson	Waterville, Ia.	E. Paint Creek	Oscar Jacobson Hjalmer Swain
	Waukon, Ia.	W. Paint Creek	Claus Sorum
H. Handberg	Mankato, Minn.	Mt. Olive	Prof. B. W. Teigen Donald Anderson
N. Harstad	Belview, Minn.	Our Savior's	
	Belview, Minn.	Rock Dell	
	Delhi, Minn.	First	
N. Hilton	Sutton's Bay, Mich.	First	
R. Honsey	Arlington, Mass.	Harvard Street	Excused
J. Jungemann	Volga, S. D.	Oslo	
A. Kuster	Madison, Wis.	Our Saviour's	Oscar M. Wilson Nels E. Anderson Karl Kanvik, alt.
H. Larson	Oklee, Minn.	Clearwater	Excused
S. Lee	Hawley, Minn.	Our Savior's	Fred Golkowski Walt Boeff
	Audubon, Minn.	Immanuel	
D. Lillegard	New Hampton, Iowa	Redeemer	
J. Madson	Mayville, N. D.	First American	
	Sheyenne, N. D.	Holy Cross	
N. Madson, Jr.	Fosston, Minn.	Cross Lake	Oscar Torkelson
	Trail, Minn.	Mt. Olive	Excused
P. Madson	Forest City, Ia.	Forest City	Pete Bartleson
	Thompson, Iowa	Zion	Gordon Kloppen Joe Larson
W. McMurdie	Tacoma, Wash.	Lakewood	Excused
A. Merseth	Ulen, Minn.	First So. Wild Rice	Calvin Fevig Leo Ashmore
	Fertile, Minn.	First Evanger	Carl N. Knutson
J. Moldstad	Thornton, Ia.	Richland	

R. Moldstad	Lombard, Ill.	St. Timothy	Excused
R. Newgard	Northwood, Ia.	First Shell Rock	A. T. Huso
	Northwood, Ia.	Somber	Melvin Halvorson
			Reuben Holt
			John Levorson
			Odis Holstad, alt.
			Daniel Dahlby, alt.
	Story City, Ia.	Bethany	
N. Oesleby	Eau Claire, Wis.	Pinehurst	Excused
G. Orvick	Madison, Wis.	Holy Cross	Loyd H. Miller
			Gene R. Hoyord
J. Petersen	St. Peter, Minn.	Norseland	Theodore Ness
			Orville Quist
P. Petersen	Luverne, Minn.	Bethany	Albert Oldre
	Jasper, Minn.	Rosedell Trinity	Holger Ausen
			Thomas Bieber
W. Petersen	Madison, Wis.	Grace	John Lewis
H. Preus	Calmar, Ia.	Trinity	Excused
G. Schwickert	Rochester, N. Y.	Indian Landing	Excused
A. Strand	Chicago, Ill.	St. Mark's	
H. Theiste	Tacoma, Wash.	Parkland	Excused
V. Theiste	Sioux Falls, S. D.	Bethel	Phillip Helland
			Constant J. Steen
	Ellsworth, Minn.	Bethlehem	Excused
M. Tweit	New Hampton, Ia.	Jerico	George Anderson
	Lawler, Ia.	Saude	Melvin Hereid
			John O. Anderson
			Lowell Knutson, alt.
E. Unseth	Albert Lea, Minn.	Our Savior's	Sophus Hanson
L. Vangen	Eau Claire, Wis.	Concordia	Ellert Storlie
			Nanian Thompson
G. Weseloh	Cottonwood, Minn.	English	Norman Grande
			Herman Frank
F. Weyland	Minneapolis, Minn.	Emmaus	A. W. Schendel
			George Floyd, Sr.
P. Ylvisaker	Manchester, Minn.	Manchester	Oscar N. Knudson
	Hartland, Minn.	Hartland	George Nygaard
			Harvey Bell
Carl Wosje	Minneapolis, Minn.	Hiawatha	Lawrence Vogt
Pastor Elect			William Overm
Gerliard Weseloh	Tracy, Minn.	Zion	Kenneth Johnson
Vacancy Pastor			John Werner
Vacancy	Holton, Michigan	Holton	
D. Habeck			
Vacancy	E. Grand Forks, Minn.	River Heights	Ralph Sorenson
J. Madson			Oliver Sorenson
Vacancy	Amherst Junction, Wis.	Our Savior's	Lenwick Hoyord
G. Gullixson,			
Cand.			
Vacancy	Chicago, Ill.	St. Paul's	Paul Staff
T. Kuster, Cand.			Einar Engebretson
Vacancy	Eau Claire, Wis.	Ascension	
L. Vangen			

Convention Committees

1. **PRESIDENT'S MESSAGE AND REPORT:** *Pastors*—F. Weyland, R. Honsey, G. Weseloh. *Delegates*—Wm. Overn (Hiawatha)
2. **NOMINATIONS:** *Pastors*—A. M. Harstad, S. E. Lee, Paul Petersen, A. Merseth. *Delegates*—C. Steen (Bethel), O. Holstad (Somber), Nels Anderson (Our Saviour's, Madison), Nanian Thompson (Concordia, Eau Claire), Ellert Storlie (Concordia, Eau Claire)
3. **CREDENTIALS:** *Pastors*—R. Newgard, J. N. Petersen. *Delegates*—Donald Anderson (Mankato), Charles Getchell (Fairview, Minneapolis), Ralph Sorenson (East Grand Forks)
4. **PROGRAM:** Pastor John Moldstad, Pastor Paul Madson
5. **PRESS:** Prof. Julian Anderson, Pastor H. Handberg
6. **DOCTRINAL:** *Pastors*—S. A. Dorr, R. Honsey, G. Orvick, D. Lillegard. *Delegates*—Gene Hoyord (Holy Cross, Madison), Claus Sorum (W. Paint Creek), Lenwick Hoyord (Amherst Jct.), Phillip Helland (Bethel)
7. **MISSIONS:** *Pastors*—S. E. Lee, A. H. Strand, M. E. Tweit, M. H. Otto. *Delegates*—Norman Grande (Cottonwood), Hjalmer Swain (E. Paint Creek), John Lewis (Grace, Madison), George Nygaard (Hartland), Nels Faugstad (Scarville)
8. **HIGHER EDUCATION:** *Pastors*—A. M. Harstad, J. B. Madson, G. F. Guldberg, H. Handberg. *Delegates*—Orville Quist (Norseland), Harvey Bell (Hartland)
9. **ELEMENTARY EDUCATION:** *Pastors*—R. Moldstad, G. Weseloh. *Delegates*—Lars Petersen (Lime Creek), John Levorson (Somber), Donald Anderson (Mankato)
10. **YOUTH WORK:** *Pastors*—N. B. Harstad, Wm. F. McMurdie, Geo. Schweikert. *Delegates*—Albert Oldre (Luverne), Nels Anderson (Our Saviour's, Madison), Reuben Holt (Somber), Paul Staff (St. Paul's, Chicago), Calvin Fevig (Ulen), Walt Boeff (Our Savior's, Hawley), Lawrence Vogt (Hiawatha)
11. **PUBLICATIONS:** *Pastors*—G. A. R. Gullixson, R. Newgard, J. B. Unseth. *Delegates*—Gilmer Anderson (Center), S. Fermstad (Fairview), Kenneth Johnson (Tracy), Oscar Wilson (Our Saviour's, Madison)
12. **FINANCES:** *Pastors*—E. G. Unseth, V. Theiste, J. Petersen, P. Ylvisaker. *Delegates*—Sophus Hanson (Albert Lea), Theo. Ness (Norseland), Thomas Bieber (Jasper), Oliver Sorenson (E. Grand Forks), Loyd Miller (Holy Cross, Madison), Elmer Branstad (Center)
13. **CHARITIES AND SUPPORT:** *Pastors*—A. Merseth, P. Anderson. *Delegates*—Gus Gunderson (Bagley), A. W. Schendel (Emmaus), Ralph Sorenson (E. Grand Forks), Henry Dubberke (Bethany, Princeton)
14. **MISCELLANEOUS MATTERS:** *Pastors*—B. W. Teigen, I. C. Johnson, H. A. Preus, H. A. Theiste. *Delegates*—A. T. Huso (Northwood), Constant Steen (Bethel), Christ Knutson (Our Savior's, Princeton), Nanian Thompson (Concordia, Eau Claire)
15. **PASTORAL CONFERENCE RECORDS:** Professors B. W. Teigen, J. G. Anderson
16. **RESOLUTIONS:** Professors B. W. Teigen, N. S. Holte, Pastor L. Vangen, Delegate: Wm. Overn (Hiawatha)
17. **SYNODICAL MEMBERSHIP:** *Pastors*—L. Vangen, T. N. Teigen, Wm. Petersen. *Delegates*—Herman Frank (Cottonwood), George Floyd, Sr. (Emmaus), N. Dakken (Lake Mills), Einar Engebretson (St. Paul's Chicago), Charles Getchell (Fairview, Minneapolis)
18. **TELLERS:** Vicars Geo. H. Gullixson, Theo. F. Kuster, James Olsen
19. **CHAPLAIN:** Pastor G. H. Weseloh
20. **HEAD USHER:** Vicar Theo. F. Kuster
21. **PARLIAMENTARIAN:** Prof. Julian G. Anderson

PRESIDENT'S MESSAGE

Dear Members of the Evangelical Lutheran Synod:

How does it go with the Synod? This is a question which faithful members of our congregations are apt to ask their pastor on any given day of the year, and especially now at convention time. They ask about the Synod because they love its walls, and are truly concerned for its welfare, eager to help in its preservation.

Others also ask: How does it go with the Synod? They are the brethren from other church bodies who share our confession of faith, and as brethren are genuinely interested in, and concerned for, our welfare.

The interest in our Synod, however, does not cease with the brethren. There are others, especially in Lutheran circles, not acknowledged by us as brethren, who also ask in all seriousness: How does it go with the Evangelical Lutheran Synod? Whence their interest in us? They are not primarily interested in us as a group of some fourteen thousand people, although they have no particular disinterest in us either. I am sure they wish us well. Their real concern, however, is with our Synod as a confessional Lutheran Church body. They do not share the doctrine of our Synod, but they cannot shake off the fact that the ELS stands for the old Lutheran doctrine, and as such holds forth the Gospel of Christ as restored by Luther in the Reformation, confessed by Lutherans in Europe in the Formula of Concord, and clearly proclaimed by the repristination theologians in America, notably of the Missouri Synod, in the 19th and part of the 20th centuries. What is more, of all the Lutherans in America of Scandinavian descent, it is only the "Little Synod," as we often are called, which as a church has continued to hold forth without qualification or omission the old Lutheran doctrine. Hence the great interest in the Evangelical Lutheran Synod.

It is now forty-five years since the reorganization of our Synod on the foundations of the old Norwegian Synod, which had been left a shambles by the shameful compromises of the *Madison Settlement* and the *Austin Agreement*, which resulted in the formation of the "Norwegian Lutheran Church in America," later called the "Evangelical Lutheran Church," and today a part of the "American Lutheran Church." Do we fully realize what a glorious heritage and, at the same time, heavy responsibility rests upon us in the Evangelical Lutheran Synod? Seldom has so small a group been so highly favored, and seldom have so few people been given such great responsibility.

We can, in the fear of hardship and trial, and in the desire for soft and comfortable living, shut ourselves off from concern for the place which God has given us among Lutherans and think only of ourselves, neither daring nor desiring to continue to wrestle with the problems that afflict the Lutheran church in general. Likewise we can fail to show the necessary foresight and sacrifice to ensure

that future generations of our Synod, that is, your children and mine, will continue to proclaim the unconditioned Gospel. We do this by our sometimes whining and whimpering about how impossible it is for our children to be taught in Christian day schools, Christian high schools, and Christian colleges, and by our oft-times niggardly contributions as individuals and congregations for the work of our Synod.

We are not in convention assembled to grumble and complain about our sad lot in life, our small numbers, our seemingly impossible problems. We are here to praise and glorify God for His wondrous grace in making us His own and in bestowing upon us the high privilege of proclaiming His grace to lost mankind. We are here to do as the psalmist bids:

I will bless the Lord at all times: his praise shall continually be in my mouth.

My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad.

O magnify the Lord with me, and let us exalt his name together.

I sought the Lord, and he heard me, and delivered me from all my fears.

They looked unto him, and were lightened: and their faces were not ashamed.

This poor man cried, and the Lord heard him, and saved him out of all his troubles.

The angel of the Lord encampeth round about them that fear him, and delivereth them.

O taste and see that the Lord is good: blessed is the man that trusteth in him.

O fear the Lord, ye his saints: for there is no want to them that fear him.

Ps. 34:1-8.

To this end we are here to pass resolutions on doctrine which in their sum total announce clearly to the whole world, and not least the Lutheran world, that we stand foursquare on the old Lutheran doctrines of Scripture Alone, Grace Alone, and Faith Alone, and that these words mean to us just what they say. Our declarations must be such that we show clearly that we will have none of the neo-orthodox views on Scripture which swindle the Christian out of the assurance of the doctrine of Scripture Alone which declares: "Thus saith the Lord." Our decisions must be such that the world knows that the Evangelical Lutheran Synod will have no part in the false doctrine of the synergists, expressed in such terms as good attitude, feeling of responsibility, lack of wilfull resistance, and the like, which have been and continue to be a plague on Lutheran churches in the country and rob God of His glory and honor, and the sinner of the consolation God wants him to have. We must so resolve Synodical Conference matters before us that friend and foe alike know that although others may no longer desire to keep their distance in spiritual matters from those who cause divisions and offenses contrary to the doctrine which we have learned, we still intend to obey the Lord's injunction to avoid them. By such resolutions we will be answering for all the question: How does it go with the Evangelical Lutheran Synod?

But it is not alone in resolutions on doctrine that we answer the

question: How does it go with the Synod? Every resolution passed during this convention has a bearing on the question. What we resolve regarding missions, Christian education, finances, and all other phases of the Synod's work will reveal, and sometimes more than we realize, just how well or how poorly it goes with the Synod. You cannot truly lay your heart on the doctrinal side of the Synod without also laying your pocketbook on the financial side and saying: "There it is, Lord, help Yourself." Nor can you truly contend for purity of doctrine without zealously seeking to spread that doctrine to lost mankind at home and abroad. A church cannot mark time in its mission work and expect to keep the Gospel. The same holds true in regard to Christian education. The work is all one, and must be regarded as such.

By this time we perhaps are ready to ask with Paul: "And who is sufficient for these things?" 2 Cor. 2:16b. Such a feeling of weakness, even helplessness is most beneficial. We *are* nothing—either as individuals or as a synod—but it is in just such people that God can carry out His mighty purposes through His Holy Spirit. To us, also as a convention, God's promise holds true: "My grace is sufficient for thee: for my strength is made perfect in weakness." 2 Cor. 12:9. May He pour out His Spirit upon us that being filled with all spiritual wisdom, courage, boldness, and zeal, we surprise even ourselves by what we do in Jesus' name.

The question: How does it go with the Synod? is, however, a haunting one that is not answered alone in the hall of this convention. Rather, the question goes home with us and seeks its answer from each of us as individuals in our daily life. The question: How does it go with the Synod? becomes: How does it go with you as a Christian?

The finest resolutions of this convention become empty and meaningless, yes, even "sounding brass" and "a tinkling cymbal," and all the more so because of our contention for purity of doctrine, unless we as members of our Synod back up our resolves with holy living.

Woe unto us if Jesus' words regarding the Scribes and Pharisees find application in us: "The Scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." Matthew 23:2-4.

Each member of the Synod, beginning with the pastor, professor and teacher, ought to take earnest stock of himself, his thoughts, words, and deeds, and compare what he is to what he has been called to be. Let each measure himself by the apostolic standard recorded by Paul: "For the love of Christ constraineth us; because we thus judge that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again." 2 Cor. 5:14-15. Let each look at himself in the light of Peter's declaration: "But ye are a chosen generation, a royal priesthood, an holy

nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." I Peter 2:9. Having thus examined ourselves, there can be no room for sinful pride, dead orthodoxy, or evil boasting. The order of the day for all of us must rather be that of repentance. Then out from the ashes of repentance, chastened, but cleansed by the blood of Christ, we seek to live a godly life, freely and joyfully. When this truly characterizes the life of each of us, the question: How does it go with the Synod? can be answered in the affirmative: "Yes, it goes well with the Synod."

God grant that we in this convention, following in the footsteps of those who have so nobly constituted earlier conventions of our Synod, wave high the banner of genuine Lutheranism—the pure Gospel of God's free grace to lost mankind! God grant that we who hold high that banner be those who can say with Paul: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Galatians 6:14.

God bless our convention! Amen.

Theodore A. Aaberg

PRESIDENT'S REPORT

Installations

The Rev. Julian G. Anderson, formerly pastor of St. Paul's Lutheran Church, Chicago, was installed as professor in our Bethany Seminary on September 18, 1962. Your president preached the sermon and officiated, assisted by the Rev. M. E. Tweit, chairman of the Board of Regents; President B. W. Teigen, Acting Dean of the Seminary, and Professor M. H. Otto.

The Rev. T. N. Teigen, formerly pastor of Hiawatha Lutheran Church, Minneapolis, was installed as pastor of the First English Lutheran Church, Ashland, and Moland Lutheran Church, Mason, Wisconsin, on May 26, 1963. Your president preached at the joint service held in Ashland, and officiated, assisted by Pastors Nils Oesleby, Luther Vangen, and E. B. Swenson. These congregations formerly were affiliated with the "American Lutheran Church" and the "Lutheran Free Church," respectively, and now enjoy an independent status.

Dedications

The Evangelical Lutheran Church of the Holy Cross, Madison, Wisconsin, the Rev. George Orvick, pastor, dedicated a new church structure on September 9, 1962. The Rev. S. E. Lee, Hawley, Minnesota, who as a student of theology taught Sunday School and conducted services on Madison's East Side before the formal organization of the congregation, preached at the morning service, and your president preached at the afternoon service and officiated

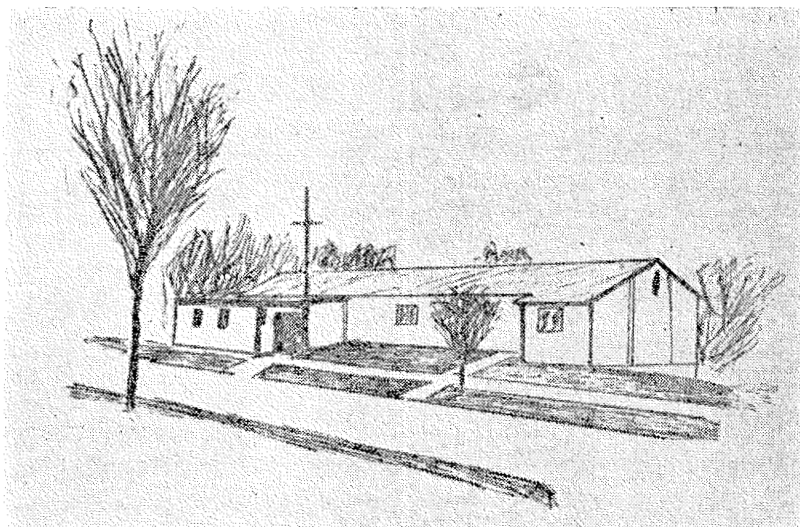
at the rite of dedication. Others taking part, in addition to the local pastor, were Pastors A. M. Harstad, Robert Moldstad, Arnold Kuster, Wilhelm Petersen, Herbert Larson, Luther Vangen, G. A. R. Gullixson, Nils Oesleby.

The Rose Dell Trinity Lutheran Church, Jasper, Minnesota, the Rev. Paul Petersen, pastor, dedicated a new church building on September 23, 1962. The Rev. W. C. Gullixson, Waterville, Iowa, preached at the morning service. Many of the first members of Rose Dell came from the Paint Creek churches near Waterville. Your president preached at the afternoon service and officiated at the



THE NEW HOLY CROSS CHURCH, MADISON, WISCONSIN
Rev. G. Orvick, Pastor

ROSE DELL TRINITY LUTHERAN CHURCH, JASPER, MINNESOTA



LAKEWOOD LUTHERAN CHURCH, LAKEWOOD, WASHINGTON



rite of dedication. Taking part in the service, in addition to the above mentioned, were Pastors N. Harstad, V. Theiste, G. Weseloh, H. Birner of the Wisconsin Synod in Sioux Falls.

The Lakewood Evangelical Lutheran Church, Tacoma, Washington, the Rev. Wm. M. McMurdie, pastor, dedicated a new house of worship on February 24, 1963. Professor B. W. Teigen, president of Bethany Lutheran College, preached at the service, and Pastor McMurdie officiated at the rite of dedication. Others taking part were Pastor H. A. Theiste, and Pastors G. Frey and M. Teske of the Wisconsin Synod.

The Parkland Evangelical Lutheran Church, Parkland, Washington, the Rev. H. A. Theiste, pastor, dedicated a new Parish-Education building on March 24, 1963. Prof. M. H. Otto of the Bethany Seminary, a former teacher at the Parkland School, preached at the morning service, and the Rev. Wm. F. McMurdie preached at the afternoon service. Pastor Theiste offered the prayer of dedication. Others taking part included the Rev. S. A. Dorr, Princeton, Minnesota, and Pastors G. Frey and M. Teske of the Wisconsin Synod.

Anniversaries

The Rock Dell Evangelical Lutheran Church, Belview, Minnesota, the Rev. N. B. Harstad, pastor, celebrated their ninetieth anniversary on September 30, 1962. The Rev. Joseph N. Petersen, vice-president of the Synod, preached the sermon. Speakers at the afternoon service included Pastors Paul G. Petersen, Gerhard Weseloh, and Norman Harstad.

The Bethany Evangelical Lutheran Church of Luverne, Minnesota, the Rev. Paul G. Petersen, pastor, celebrated the tenth anniversary of their organization on November 11, 1962. The speaker for the occasion was the Rev. E. G. Unseth, Albert Lea, Minnesota.

The Emmaus Evangelical Lutheran Church of Minneapolis, the Rev. F. R. Weyland, pastor, celebrated the 35th anniversary of



PARKLAND LUTHERAN PARISH-EDUCATION BUILDING

their organization in special services on January 13, 1963. Professor Julian G. Anderson of the Bethany Seminary preached at the service.

St. Paul's Evangelical Lutheran Church of Chicago, served by Vicar Theodore F. Kuster, observed the ninetieth anniversary of their congregation with festive services on May 19, 1963. The speaker at the morning service was Professor Julian G. Anderson of the Bethany Seminary, and the speaker at the afternoon service was the Rev. W. C. Gullixson, Waterville, Iowa.

The Concordia Evangelical Lutheran Church, Eau Claire, Wisconsin, the Rev. Luther Vangen, pastor, celebrated their 35th anniversary on May 19, 1963. The Rev. R. M. Branstad, Minneapolis, was the speaker. The Rev. Nils Oesleby of Eau Claire also took part in the festivities.

New Workers

Schools

The Christian Day School Teacher Assignment Committee received but one request for a teacher and was able to provide for the needs of this school. Several of our schools may still be without teachers for the coming year, but they did not apply for candidates since local circumstances, such as state standards, require teachers with more advanced schooling than our Bethany students possess at graduation time. This problem will become more acute in the future. The convention should give serious consideration to this problem as it is presented in the reports from the Board of Christian Elementary Education and the Board of Regents of Bethany College.

Churches

Mr. Theodore F. Kuster, who has served as vicar at St. Paul's Evangelical Lutheran Church, Chicago, the past year, has been recommended for a call by the Synod's Placement Committee. St. Paul's congregation, Chicago, has extended a call to him.

Mr. Carl Wosje, a member of the Oslo Evangelical Lutheran Church, Volga, South Dakota, who vicared at Holy Cross, Madison, during the school year 1961-1962, and graduated this spring from Concordia Theological Seminary, Springfield, Illinois, has accepted the call to Hiawatha congregation, Minneapolis.

Mr. George H. Gullixson will serve as vicar at the Fairview Evangelical Lutheran Church, Minneapolis, the Rev. R. M. Branstad, pastor, during the coming year.

Mr. James Olsen will serve as vicar at the Evangelical Lutheran Church of the Holy Cross, Madison, Wisconsin, the Rev. George Orvick, pastor, during the coming year.

We are happy to state that all our congregations are having the Gospel preached regularly to them. However, in a number of cases it is being done through the temporary arrangement of a vacancy pastor. Among these are East Grand Forks, Minnesota, Tracy, Min-

nesota, Ascension, Eau Claire, Wisconsin, and Holton, Michigan. We shall have a number of new workers from our seminary in several years; however, we could make good use of several additional pastors immediately. Let us not forget to carry out our Savior's command: "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

Committee Resignations and Appointments

In accordance with the Synod's rules regarding the membership of the Colloquy Committee, the following were announced as constituting this committee: The Rev. J. N. Petersen, Vice-president of the Synod; Prof. Julian G. Anderson, member of Seminary Faculty; the Rev. S. A. Dorr, Field Secretary, Mission Board; Mr. Stanley Ingebreton, member of Doctrinal Committee; the Rev. Theodore A. Aaberg, President of the Synod.

The Rev. J. N. Petersen resigned from the Board of Regents on October 2, 1962. The Rev. R. M. Branstad was appointed to fill the position until this Synod Convention.

Professor Iver C. Johnson resigned from the Board of Publications on November 25, 1962. The Rev. John A. Moldstad was appointed to fill the position until this Synod convention.

Mr. Owen Swenson, member of the Norseland congregation, was appointed to the Publications Board, replacing Mr. Dale Manthe, Ulen, Minnesota, who had moved and taken up membership in the Wisconsin Synod. This appointment was made until the time of this convention.

The Rev. S. A. Dorr was appointed on December 22, 1962, to the Synodical Conference Commission on Hymnology, Liturgics, and Worship, as reported in *Lutheran Sentinel*, January 24, 1963. When the Missouri and Slovak representatives on this Commission entered into a consultative agreement with the National Lutheran Council Commission on Liturgy and Hymnal your president terminated the appointment of Pastor Dorr to the Synodical Conference Commission. Your president recommends that the Synod at this convention establish a standing committee on Hymnology, Liturgics and Worship, and that, among other things, this committee be instructed to work closely with a similar commission of the Wisconsin Synod.

Mr. S. Fermstad resigned from the Board of Support and the Board of Directors of the Kasota Valley Home on April 17, 1963. Since this resignation came at a date near the time of our convention, no replacement has been named.

Inter-Synodical Matters

On Nov. 8, 1962, your president attended the Special Convention of the Wisconsin Evangelical Lutheran Synod held at New Ulm, Minnesota, November 7-9, and brought the greetings of our Synod. Others attending from our Synod included Vice-president Joseph N. Petersen, President B. W. Teigen, Prof. Julian G. Anderson, and Prof. M. H. Otto.

The Convention of the Evangelical Lutheran Synodical Conference of North America was held November 13-15, 1962, at St. James Lutheran Church, Chicago. A report on this convention appeared in the *Lutheran Sentinel*, November 22, 1962. A report from the delegates, as well as an evaluation by the Doctrinal Committee, appears under the Report of the Doctrinal Committee

In November, 1962, our Synod received an invitation from President Oliver R. Harms of the Lutheran Church—Missouri Synod, President Franklin C. Fry of the Lutheran Church in America, and President Fredrik A. Schiotz of the American Lutheran Church, to participate in meetings "to explore the possibility and desirability of establishing a new association of Lutheran churches in the U.S.A. to replace or succeed the National Lutheran Council." Your president declined the invitation, stating that he would present both the invitation and the reply to the 1963 Convention of our Synod for approval or disapproval. The documents appear under the Doctrinal Committee Report.

A meeting with our Synod for the purpose of discussing doctrine was requested by Pastor Erick Erickson of Moose Lake, Minnesota, on behalf of himself and several other pastors, formerly affiliated with the Orthodox Lutheran Conference. A meeting was held on January 4, 1963, in Minneapolis. A report on these discussions is to be found in the Doctrinal Committee report.

On February 21, 1963, your president and Pastor T. N. Teigen met with President Oliver R. Harms and Vice-president Roland P. Weideraenders at St. Louis, Missouri. This meeting was requested by President Harms to discuss the barriers that have arisen between our synods. The meeting was frank and friendly. No basic issues were resolved, but we felt the meeting was worthwhile in view of the frank discussion and exchange of information.

Several consultations have been held with the brethren of the Wisconsin Evangelical Lutheran Synod during the year by various representatives of our Synod, for example, with the Board of World Missions at New Ulm, November 8, 1962; Chicago, November 14, 1962; Milwaukee, May 15, 1963, and with their Conference of Presidents and Commissions on Doctrinal Matters on January 22, 1963. Matters of mutual interest were discussed at these meetings, e.g., Hong Kong, Mankato Conclave, etc.

Deaths

Prof. N. A. Madson, who served our Synod with zeal and vigor for many years, as pastor from 1925-1946 at Princeton, Minnesota, and Dean of Bethany Seminary from 1946-1959, died on December 10, 1962. He was 76 years old. We sincerely regret that he was not a member of our Synod at the time of his death, having resigned in 1961.



REV. A. J. TORGERSON

The Rev. A. J. Torgerson, one of the original 13 pastors present at Lime Creek, Iowa, in 1918, at the reorganization of the Synod and longtime pastor of the Northwood-Somber parish, died on February 14, 1963, at Yakima, Washington, at the age of 92. Funeral services were held at Somber Lutheran Church with Pastor Richard R. Newgard officiating. Your president spoke on behalf of the Synod.

Our Convention devotion on Tuesday morning will take note of the passing of these men.

Mrs. Nettie Petersen, widow of the sainted Pastor Justin A. Petersen, died suddenly on June 9, 1963, at her home in Mankato. She was 74 years old. Funeral services were conducted on June 12 by her pastor, the Rev. Hugo J. Handberg, at Mt. Olive Lutheran Church, Mankato. Your president preached at a second service held at Scarville.

What a tremendous debt of gratitude we owe to the pastor's wife, and the professor's wife, those loyal, dedicated women who quietly do so much for both parsonage and church. In dedication, courage, zeal and resourcefulness they today continue to rival the "prestefru" of pioneer days in our church. God bless them all!

The Rev. John Brenner, long-time president of the Wisconsin Ev. Lutheran Synod, died at Bay City, Michigan, on September 30, 1962, at the age of 88 years. President Brenner was a staunch, faithful confessor of the Truth, and we should remember his work with gratitude.

Visitors' Activities

The Rev. Paul Petersen, visitor of the Southwestern Circuit, No. 3, reports having conducted a visitation at Bethel Evangelical Lutheran Church, Sioux Falls, South Dakota, on March 24, 1963.



ST. PAUL'S EV. LUTHERAN CHURCH, LENGBY, MINNESOTA

Application for Membership

St. Paul's Ev. Lutheran Church, Lengby, Minnesota, the Rev. G. F. Guldberg, pastor, has made application for membership in our Synod. The application and constitution of the congregation are at hand.

Miscellaneous

The Rev. Joseph N. Petersen, vice-president of the Synod, attended the annual pastoral conference of the Lake Michigan Circuit at Western Koshkonong Lutheran Church, Cottage Grove, Wisconsin, on October 23-24, 1962.

On February 5, 1963, your president, Vice-president Petersen, and Circuit Visitor G. A. R. Gullixson attended a meeting of First Lutheran Church, Suttons Bay, Michigan, to discuss with them the position of the Synod's Colloquy Committee in regard to the application of Pastor Neil Hilton for readmission to the Synod.

Your president and Prof. B. W. Teigen attended a meeting of Our Savior's Lutheran Church, Amherst Junction, Wisconsin, on May 5, 1963, to discuss with them the position of the Placement Committee, and to counsel with them regarding the calling of a pastor.

On May 9, 1963, your president attended a meeting of Zion Lutheran Church, Tracy, Minnesota, to counsel with them regarding their predicament in being members of the Synod and having as pastor one who resigned from the Synod for reasons of conscience.

In conclusion, may the Lord graciously bless our Synod, giving wisdom, courage, and zeal to all. May He bless our every endeavor, and with His grace fulfill what we are unable to do.

Respectfully submitted,
Theodore A. Aaberg

Action of the Synod:

WHEREAS: The president's message stresses that we as a Synod have a great responsibility to show the world by our resolutions and actions that we stand on the old Lutheran doctrines of Scripture alone, Grace alone, and Faith alone; therefore be it

a) RESOLVED: That we gratefully accept and heed the president's exhortations in all of our deliberations at this convention; and be it further

b) RESOLVED: That we as congregations and individuals continue to show by the way we live that we have taken these exhortations to heart; and be it further

c) RESOLVED: That the president's message be published in the convention proceedings as presented.

THE LORD'S SUPPER AS A MEANS OF GRACE

By the Rev. S. A. Dorr

When in confirmation class or in a sermon or in a synodical essay such as this one we deal with this or that aspect of the Lord's Supper, we are dealing with something that is very dear to our hearts. No one has to instruct us and tell us that we should know and understand (within the limits of our human reason) all that we can of the Scriptural doctrine. This is all the more true because there is so much misunderstanding of the Lord's Supper among Christians in general and also among us in particular. On the one hand, some people tend to make too much of this Sacrament, ascribing to it qualities and effects which are unheard of in Scriptures; such people speak of this Sacrament as though only through it could one become a mature Christian, as though only through it one could gain assurance of eternal life. On the other hand, some people tend to make too little of the Lord's Supper, taking away from it qualities and effects which the Scriptures do ascribe to it; such people reason that since God deals with us in the Gospel, the written Word, and there assures us of life eternal, therefore we need give little or no attention to the Sacrament of the Altar. Of course, both such groups are wrong in their beliefs.

What is more, both such extremes have a common basis for their error, and that is this: Both fail to appreciate the Scriptural fact that the Lord's Supper is a means of grace. One who appreciates that fact, that through the Lord's Supper, by means of the Lord's Supper, God gives us His saving grace in Jesus the Savior, is neither going to ascribe to it powers and qualities beyond those named in the Bible, nor is he going to place too low a value on it, for the fact that it conveys the grace of God in Christ will give him a love for it.

This is what we are to be occupied with in the opening period of each of our four sessions during this convention — the Lord's Supper as a means of grace. In order that we may understand this more thoroughly, we propose to discuss the topic under four heads, as follows:

- I. The Scriptural and Traditional Lutheran Doctrine of the Means of Grace
- II. The Essence of the Lord's Supper (what it is)
- III. How the Lord's Supper Serves as a Means of Grace.
- IV. Some Practical Applications of the Fact that the Lord's Supper Is a Means of Grace.

I. The Scriptural and Traditional Lutheran Doctrine of the Means of Grace

The teaching concerning the Means of Grace which is believed among us is a distinctively Scriptural and Lutheran teaching; that is, while almost everyone who professes to be a Christian speaks of the "means of grace" in some respect, yet the teaching which we profess differs from that of most denominations. Indeed, the

term "means of grace" is used in so many different ways that when one uses it, he must begin with a definition. So—let us begin with a definition. Let us use that one provided in Pieper's "Christian Dogmatics" (English translation), page 103, Vol. III, as follows:

"... He (God) ordained the means by which He gives men the infallible assurance of His gracious will toward them; in other words, He both confers on men the remission of sins merited by Christ and works faith in the proffered remission, or where faith already exists, strengthens it. The Church has appropriately called these divine ordinances the means of grace. They are the Word of the Gospel, Baptism, and the Lord's Supper.

"According to Scripture, a twofold power inheres in these means: first, an exhibiting and conferring, or imparting, power, and secondly, as a result of this, an efficacious or operative power."

These words suggest to us, then, that when we speak of the Means of Grace, we must begin with Jesus Christ. He and His work are the starting point in all Christian doctrine. Jesus Christ, Son of God and Son of Man, perfectly redeemed the world, all people who have ever lived or ever will live; by His holy life and by His innocent death He has completely reconciled the world unto God. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the Word of Reconciliation," 2 Cor. 5, 19. This is old doctrine, to be sure; but it needs to be emphasized strongly at the outset of this presentation, because it underlies and gives meaning to everything that we are going to say on this matter. In Christ Jesus God has completely redeemed us; "... (He) needeth not daily, as those high priests, to offer up sacrifice, first for His own sins and then for the people's; for this He did once, when He offered up Himself," Heb. 7, 27.

This complete redemption which Christ has wrought for us God has used in order to declare our sins forgiven; in Christ God has reconciled the world unto Himself; therefore on account of Christ He has declared all the sins of the world forgiven. This is the Good News which the Gospel of Jesus Christ conveys to us. God has not kept it a secret, but by means of His Holy Word He offers and conveys to us this forgiveness which Christ has won for us. To repeat a part of the Bible verse quoted above—" (God) hath committed unto us the Word of reconciliation." What God did for us in Christ He has told us in the Gospel; the declaration of forgiveness which He has made in Christ is there offered to us. The completeness of that forgiveness, of that justification, could be emphasized in no better way than to quote Question 195 in the Synod "Explanation": "That I was justified means that God by grace imputed to me the righteousness of Christ and acquitted me of the guilt and punishment of my sin so that He regards me in Christ as though I had never sinned." God's declaration of forgiveness in Christ is meant for and offered to us all. Each of us can make the beautiful words just quoted his own. Through faith in Christ we are met here today in this convention as people whom God, for Christ's sake, regards as though they had never sinned.

We ought to take a minute for appreciating the wonder of this

idea. We have not come to our convention as people who are engaged in a search for peace with God, forgiveness from God, justification from God; we are met here as people whom God long ago in Christ declared just. We join the Apostle Paul when he says: "Being justified by faith, we have peace with God through our Lord Jesus Christ," Rom. 5, 1. How grateful we are, and how active we need to be in expressing our gratitude for the Gospel, the good news about Jesus and His redemption and justification of us all. All of us who have faith in this Gospel can join in singing:

Thou my Savior once hast entered
Through Thy blood the holy place;
Thy sacrifice holy there wrought my redemption.
From Satan's dominion I now have exemption.
The way is now free to the Father's high throne,
Where I may approach Him through Thy name alone.

To emphasize and make clear: The Gospel not only tells us that God is ready to forgive us; it gives us that forgiveness. The Gospel not only assures us that Christ has won salvation for us; it makes that salvation ours. It is both a description of our title to a mansion in the Father's house, and it is itself the title. It is the history of our redemption, and it is also God's means of conferring the results of that redemption upon us. This is why we call the Gospel a "means of grace"; it is a means by which God confers His forgiving grace upon us.

Now we know that there are those who say that God needs no such means; He does not need a Gospel, a written Word, through which He comes into a person's heart and confers His saving grace upon that person. Right: *God* does not *need* such means; but in His wisdom He has adopted them. By way of comparison, consider this: God does not need ordinary food for keeping us alive, either. He could and did feed the Israelites in the desert with manna; He could and did feed Elijah and the widow and her son with food that He Himself multiplied in a supernatural way; Jesus could and did make the few loaves and fishes feed over five thousand people; God certainly does not *need* ordinary food for keeping us alive. And yet that is the way He usually preserves us. "He maketh His sun to rise . . . and sendeth rain." This is the way in which God provides for our physical needs. In like manner, a person may say all He wishes to say that God does not need Baptism, the Lord's Supper, and the Gospel for conferring His grace upon us; the fact is, that this is the way that God Himself has chosen; "He hath committed unto us the Word of reconciliation."

And this Word of God is effective no matter in what form it appears. When a minister preaches it in a formal sermon, that is God's Word, bringing all His grace. When the mother tells it to her little child in the home, that is a means of grace. When the father reads it in the family devotions, that is a means of grace. When it is called to our memory by a picture of the Good Shepherd, let us say, or by the sign of the cross, this Gospel is a means of grace. Every time and in every way by which the Gospel is brought to us, it is a means of grace, bringing us God's forgiveness in Christ.

Now, having said this about the Gospel, we hasten to add that these same things are true about Baptism and the Lord's Supper also. What is offered to us in the Gospel is offered to us in Baptism; and what is offered to us in Baptism is also offered to us in the Lord's Supper. This is true because the chief thing in both Baptism and the Lord's Supper is the Gospel, God's promise in Christ. We quote again from Pieper:

"According to Scripture, all means of grace have the same purpose and the same effect, namely, the conferring of the forgiveness of sins and the resultant engendering and strengthening of faith," Page 108.

Or we quote from the Apology of the Augsburg Confession:

"Just as the Word enters the ear in order to strike our heart, so the rite (viz., of the Sacraments) strikes the eye, in order to move the heart. The effect of the Word and of the rite is the same, as has been well said by Augustine, that a sacrament is a visible Word, because the rite is received by the eye and is, as it were, a picture of the Word, signifying the same things as the Word. Therefore the effect of both is the same." (Triglott 309, XIII, 4f)

These words are simple and clear; just let the last sentence be repeated: "The effect of both (the Gospel and the sacraments) is the same;" because this is according to Scripture, it has been in our Lutheran confessions since 1530—"The effect of the Gospel and of the Sacraments is the same."

Though in this paper we are not chiefly concerned with the effect of Holy Baptism, let us quickly note this verse in connection with what has just been quoted from the Apology: "Baptism doth also now save us . . . by the resurrection of Jesus Christ," 1 Pet. 3, 21. Or recall what Peter preached on Pentecost: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins," Acts 2, 38; or Jesus' words to the disciples shortly before His ascension: "He that believeth and is baptized shall be saved," Mark 16, 16. — But this is common doctrine among us, and everyone knows that Baptism is one of God's means of offering and actually giving the forgiveness of sins. At a future convention we might well have an essay on Baptism as a means of grace.

But here we are chiefly concerned with saying that the Lord's Supper is to be included among the Means of Grace; it is one, not the only one, but *one* of God's ways of offering, conveying, and sealing unto us the forgiveness of sins. A quotation from Martin Luther will help us understand this:

"Therefore this Luther has correctly taught, that he who has an evil conscience because of sin should receive the Sacrament and get consolation, not from the bread and wine, not from the body and blood of Christ, but from the Word which in the Sacrament offers, presents, and gives to me Christ's body and blood as given and shed for me," St. L. XX, 275.

Later on in this paper more detail as to how the Lord's Supper functions as a means of grace will be furnished; at this point we are only seeking to emphasize the fact that it is Lutheran doctrine to teach that God conveys His grace to us through means, and that these means are the Gospel, Baptism, and the Lord's Supper. All of them have the same purpose; all three of them finally serve the same end — the creation or the strengthening of saving faith in Jesus Christ.

A further detail with regard to the true Lutheran doctrine about the Means of Grace should be noted here, and that is this: Because we believe that the Gospel, Baptism, and the Lord's Supper actually do offer and convey the saving grace of God in Christ, therefore we are mightily concerned that the Gospel be taught in all its truth and purity and that the Sacraments be administered according to Christ's own institution. If we believe, e.g., that God truly operates through the Lord's Supper, then it is of the greatest importance to us that we preserve this sacrament as Christ gave it to us. It is important that we say about it what is according to Scripture; it is important that we do not ascribe to it what Scripture does not ascribe to it; etc. To illustrate: A savage from some uncivilized place might, if he should observe a skillful surgeon at work, regard the surgeon as unduly fastidious and even foolish in requiring that all his equipment be thoroughly sterilized; to him all this emphasis on cleanliness may seem as foolishness. But the surgeon knows the dangers of infection, and so he sterilizes his equipment. Likewise, someone who does not understand what the Lord's Supper is, that it actually is a means of grace, that it actually does offer and convey the forgiveness of sins, may regard it as foolish when he sees someone being so careful to preserve this sacrament as Jesus instituted it. But one who believes in the Lord's Supper as a means of grace will regard it as necessary to preserve and use the sacrament according to Christ's own institution.

Besides this, we will regard it with equal disapproval when someone seeks to add "means of grace" to those given us by the Lord Himself. E.g., when the papists add to the Lord's list of sacraments and make the claim that they convey God's grace to the recipient, then this is as dangerous as when someone else despises Baptism or the Lord's Supper. For in both cases human institutions and opinions are being lifted up above the will and institution of God.

Thus it should also be clear that orthodox Lutherans regard church work as essentially nothing more nor less than the spreading of the Means of Grace. For, if we truly believe that through the Gospel and the Sacraments the Lord actually reaches out to sinful men and forgives their sins and comforts them; that through these He actually makes and keeps mortal men as His own children, heirs of eternal life; that through these means the Holy Spirit operates among us, in our time, with the same power and fullness as He did in the days of the apostles; if a person believes this, as, indeed, he should, according to the Scriptures, then he will have little trouble in deciding what church work is and that there should be a great deal of it. Nor will he have trouble convincing himself of the need for the right kind of church work, work concerned with the spreading of the Means of Grace; for all around himself he will see people living without the Means of Grace—without the Gospel at home and in church, without Baptism for themselves and their children, without the Lord's Supper as God's personal and faith-strengthening pledge of the forgiveness of sins.

More pointedly, we in this synodical convention should have little

trouble in deciding what we are to do as a synod, and that there is a great deal of it to do. As a synod, e.g., we need to sponsor education in which the Means of Grace are evident and are used. We need to support the work of missions for the spreading of the Means of Grace. We need to be engaged in the right kind of youth work, the right kind of publishing, the right kind of charity work, etc., etc., so that in many ways, with all possible zeal, we may spread the Means of Grace—the Gospel, Baptism, and the Lord's Supper.

This is Scriptural, and this is Lutheran.

II. The Essence of the Lord's Supper

In order to understand rightly how the Lord's Supper operates as a means of grace, we need to be very clear as to the nature and the essence of the Lord's Supper—what it is. It is evident that in the Lord's Supper we are dealing with something which the Lord Himself has given us. This is no mere church custom but an institution of the Lord Himself. This is solemnly attested to by the fact that its celebration by Jesus recorded in no less than four places in the Scriptures—in the Gospels of Matthew, Mark and Luke, and then again in the 1st Epistle of St. Paul to the Corinthians, the 11th chapter. And St. Paul himself echoes Jesus' words when he says: "This do in remembrance of Me." The early Christians heard and understood those words; along with Baptism, the Lord's Supper was in use among the first Christians (1 Cor. 10, 16-22; 11, 17-34).

In this divine institution Jesus has given us His body and blood together with the bread and wine; this is the simple, Scriptural fact. It is simple; though beyond our understanding, it is simple enough for one to recognize that in the Lord's Supper Jesus states that He is giving us His body and blood. And it is Scriptural; Jesus says: "This is My body"; and, "Drink ye all of it; this cup is the new testament in My blood." So — the definition in our Catechism is a rather good one: "It is the true body and blood of our Lord Jesus Christ, under the bread and wine, for us Christians to eat and to drink, instituted by Christ Himself."

But this simple and Scriptural fact has been a battleground for many centuries in the Christian churches. We do not propose to enter into all the arguments and discussions that have been held about this; but in a paper of this sort we ought at least to take note of the fact that among those bearing the name "Christian," the Lord's Supper is understood and used in various ways. And let us note at the outset that the ways in which the Lord's Supper is understood and used reveal many other things, too; e.g., a person's attitude toward the Lord's Supper will reveal his attitude toward the work of Christ; it will reveal his attitude toward the Word of God; it will reveal the part which he allows his human reason to play in formulating his faith. Let us briefly take note of the three main streams of doctrine regarding the Lord's Supper and then ask: Which of them most clearly flows from Scripture itself? Which of them most clearly exalts the work of Christ as the one redeemer?

The recent passing of Pope John XXIII (the Second) will serve to remind us of the fact that about 500,000,000 Roman Catholics believe that in the Lord's Supper the priest as the agent of God changes the bread and wine into the body and blood of Christ. By virtue of his ordination, so it is taught, the priest has a power which other Christians do not have, and he is thus made able to "call down Christ upon the altar." This is called the doctrine of "transubstantiation," and it is so thoroughly believed that Catholics are taught to kneel before the bread and wine as if Christ were visibly present.

Another widely held belief about the Lord's supper, which we usually refer to as the "Reformed" view, is that in the Lord's Supper Christ's body and blood are never truly present at all; that the bread and wine are at most but symbols of the body and blood of Christ. Ulrich Zwingli taught this doctrine, and it was developed and spread by John Calvin. And generally speaking, it is adhered to by all Christian denominations except Lutheran and Catholic.

The Roman doctrine that the bread and wine are changed into Christ's body and blood, that bread and wine are no longer present at all, falls as soon as you realize and accept the fact that the Scripture, the same Scripture which teaches Jesus' institution, speaks of bread and wine as being present, before, during, and after the celebration of the Sacrament. Clearly, it was bread that Jesus held in His hand when He said: "This is My body"; it was wine that He was offering when He said, "This is My blood." And in St. Paul's earnest exhortation in 1 Cor. 11, he says: "Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." In these and in other instances the Scriptures clearly teach that there are *four* elements present in the Supper—the bread and wine and the body and blood of Christ. Moreover, Christ is present with His body and blood in the bread and wine, as the words declare, not by virtue of a priestly pronouncement, but by virtue of Jesus' own institution, which avails until the end of time.

And the Reformed view simply will not stand the light of the Word of God either; for when all the explaining has been done, Jesus' Word is still there—"This *is* My Body—this *is* My blood." And the verse quoted above, St. Paul's exhortation, would make no sense whatever if it were not for the fact that Christ's body and blood are present in the Sacrament. If there were time, we could go into all the details in Reformed arguments concerning the word "is," how it is supposed to mean "represents," etc. Here we shall not do that but shall say only this much: The word "is" never means "represents"; to seek to make it mean "represents" in the accounts of the Lord's Supper in the Bible takes a great deal of skillful manipulating of language, and it fails for all the skill. For Christ's words are still there.

To revert to our questions, then — in which of these three doctrines regarding the Lord's Supper does the word of the Bible stand forth clearly — the one that says: Bread and wine alone; body and

blood alone; body and blood together with the bread and wine? Which ones make human reason the decisive factor in determining what the doctrine is; and which one lets human reason take a back seat while faith grasps what the simple words of Scripture teach, mysterious or not? "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" 1 Corinthians 10:16. It is obvious that the most simple, the most clearly demonstrated teaching of the Bible in regard to the Lord's Supper is this: Together with the bread, Jesus gives us His body; together with the wine He gives us His blood. That there are mysteries here is not doubted; that Scripture does not even seek to explain the mystery is also not doubted. But it remains clear that Jesus did take some bread of which He said: "This is My body;" and that He did distribute some wine, of which He said: "This is My blood."

And which of these three doctrines most clearly emphasizes the complete work of Christ? Can it be this one that says: Christ is repeatedly offered as a sacrifice by the priest each time he celebrates the Supper? What shall we do with verses like these: "By one offering He (Christ) hath perfected forever them that are sanctified"? "This He did once, when He offered up Himself"? "Now where remission of sins is, there remaineth no more offering for sin"? Scripture teaches that Christ, in life and death offered Himself for us. Can it then be Scriptural to teach that in the Lord's Supper (Mass) a human being can reoffer, resacrifice Christ for the sins of the living and the dead? Is this not, rather, a very emphatic denial of the completeness of Christ's redemption? Is not the Roman doctrine regarding the Lord's Supper a very dramatic way of teaching the people that they must not believe that Christ has atoned for all their sins? It is necessary for Christ to be resacrificed, so they say. Moreover, the doctrine of purgatory plays in here. Purgatory is supposed to be the place where a Christian goes for whose sin temporal punishment has not been fully paid, and the priest is supposed to be able to help him through purgatory by saying masses for him; Christ is being resacrificed, for dead as well as living, and a dead person's stay in purgatory can be appreciably shortened by the saying of masses. The more you think of it, the more you see that the Roman doctrine of the Lord's Supper, which teaches that the priest "calls Christ down upon the altar," is completely opposed to the doctrine of complete salvation in Christ and His one sacrifice.

And what does the Reformed celebration of the Lord's Supper emphasize? It emphasizes man's remembering; even as the Reformed tend to make of Baptism something that *man does*, so they tend to make of the Lord's Supper something that man does also. It is a memorial meal only. As one eats and drinks the bread and wine, one is to remember how Christ gave His body and blood. Listen to Luther here again: "I hope it is not necessary to say much as to what the remembrance of Christ might be. In other places we have often and amply explained this term. It is not such a contemplation of the suffering as some practice, hoping by such

a good work to render service to God and to obtain grace by occupying themselves in sorrowing over the bitter sufferings of Christ, etc. The remembrance of Christ rather consists in teaching and believing the power and fruit of His suffering; accordingly, that our works and merit are worthless, that the free will is dead and lost, that on the contrary, we are absolved from our sin and become righteous solely through Christ's suffering and death; hence that the remembrance consists in teaching or recalling the grace of God in Christ and not in a work done by us." (*Christian Dogmatics*, Vol. 3, F. Pieper, p. 111)

The traditional Lutheran doctrine — that Christ is present with His body and blood in the bread and wine as the words declare — gives all glory to Christ. For in teaching that Jesus actually offers His body and blood to the communicant, we are teaching that person to believe that Christ has fully atoned for his sin. And in allowing the words of Christ to stand, however great the mystery they raise, we are allowing Christ to be Lord and Master and are not lifting our reason above Him and deciding which of His miracles we can accept and which we must reject.

"God hath chosen the foolish things of the world to confound the wise," 1 Cor. 1, 27. These words have a special application to the Sacraments. Baptism seems like such a small thing — a bit of water and a few words. The Lord's Supper can appear to be a small and even an irritating thing, too. But do you not suppose that the Lord chose both the essence and the manner of the Sacraments, especially the Lord's Supper, as a way of demonstrating that the essential thing about being a Christian is faith? In a way, it reminds one of the astounding experience which the prophet Elijah once had, at the time when he ran away from his work and from his duties in Israel. You recall the story: "And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake: And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice." I Kings 19, 11 and 12. It was the still small voice that brought the power of God. And thus also in the Sacrament there is not great worldly show, nothing that would catch the eye or tickle the ear. There's just a little bread and a little wine; and the only way in which you can find more there—the body and blood of Christ—is to look with faith at what Jesus says of it.

And do you not believe that the reason on account of which the Lord's Supper has become such a battleground is the fact that people bring to it their preconceived notions of what it ought to be, of how the Lord ought to deal with man? Thus, whatever a person's intention with regard to the Lord's Supper may be, it becomes a kind of touchstone; it reveals the attitude, the approach that a person has to Christianity; for its essence remains hidden to all except those who approach it with faith.

Thus it comes about that when the Lord's Supper is celebrated among us, we repeat the words of Scripture in connection with our use of the bread and wine. In this way we indicate that the bread and wine here used are not to be used in an ordinary way but in a sacramental way, according to Christ's Words. And it is these words of Christ which make the Sacrament a means of grace. It is hardly possible to emphasize this too strongly. For it should be made and be kept clear that the essence of the Gospel and of Baptism and of the Lord's Supper is all one; in every case we are dealing with God's promises in Christ. Thus it is that while, indeed, Christ is present with His body and blood in the case of every communicant, yet the blessings of receiving this special gift are available only to him who comes by faith. Let this be very clear among us: It is Christ's word and promise that makes the Sacrament what it is, and it is faith and faith alone that can receive this benefit. There is no such thing as an "automatic" blessing received from going to the Lord's Supper; the benefit does not come just because a person receives the Sacrament. To illustrate: If George Washington could return to this earth and could be shown the switch to an electric light and be told that if he would operate the switch the room would be flooded with light, he might very well doubt what he heard; but if he should push the switch, the light would come on, whether he had believed that it would or not. The Lord's Supper does *not* operate that way, for the benefit of the Lord's Supper is to be found in the word of Christ connected with the Lord's Supper, and the one thing that can take the blessing from Christ's words and promises is faith, nothing else.

Of that we shall have more to say; just now we are seeking to make this clear: In the Lord's Supper Christ is present in the bread and wine, as the words say; and these words of His are the powerful thing in the Sacrament.

III. How the Lord's Supper Serves as a Means of Grace

In the first section of this essay we briefly considered the Scriptural doctrine regarding the Means of Grace in general; in the second section we briefly considered the nature or essence of one of these means, viz., the Lord's Supper. In this section we wish to outline briefly the Scriptural teaching with regard to the fact that the Lord's Supper is, indeed, a means of grace and how it so functions. No better introduction to this topic could be given than to quote the following from Pieper, page 373:

"The function of the Lord's Supper is the remission of sins. . . . This purpose of the Lord's Supper is ascertained not by deduction from extraneous passages of Holy Writ or by theological conclusions, but from the words of institution themselves, where it is clearly stated . . . When Christ adds, 'which is given for you', to the words: 'This is My body', and adds, 'which is shed for you for the remission of sins', to the words: 'This is My blood', His purpose was to call forth in the mind of His communicants at all succeeding administrations of the Lord's Supper to the Last Day this conviction, that because of the propitiatory death of Christ they have a gracious God, that is, have remission of sins. Other meaning these words absolutely cannot have."

Now if this should sound as though we were saying that the benefit of using the Lord's Supper with true faith is the same as the benefit of being baptized; or if it should sound as though we were saying that the benefit of rightly using the Lord's Supper is the same as believing the Gospel, then we have made our point; for this is exactly what we mean to say, and this is the manner in which the Supper serves as a means of grace.

We are aware, of course, that not all accept this statement. Some will say, as the Reformed and others do: But the Lord's Supper does not actually convey forgiveness of sins; it only reminds us of how Christ won the forgiveness of our sins; He gave His body and blood for us. To this we answer: Precisely because the Lord's Supper does show us how Christ won our forgiveness, therefore it does convey that forgiveness. Here again it is like the preaching of the Gospel; someone might say that the Gospel cannot convey forgiveness; all it can do is to tell us how Christ won our forgiveness; and yet we all know that in the telling of how Christ won our forgiveness the Holy Ghost is operating through that telling and actually leading us to and strengthening us in faith in that forgiveness. Likewise, when a person goes to the Lord's Supper and hears Christ's words: "This is My body, given for you; this is My blood, shed for you for the remission of sins," the Holy Spirit is certainly operating through that promise of Jesus. In fact, to suggest that the Holy Spirit is not operating through that promise of Jesus is rather frightening, when you think of it. To separate God's grace from Christ's words in the Sacrament — "for you . . . for the remission of your sins" — is to do a dangerous thing. No, it ought to be clear that where Christ's Gospel promise is, there the Holy Spirit is operating; there grace is being offered; there forgiveness is being conveyed.

Having said this, we must hasten to add a corollary idea that was mentioned in the previous section of this paper, and that is this: The benefit of the Lord's Supper is received through faith, even as the benefit of the reading or the preaching of the Gospel is received by faith. It is not as though going to the Sacrament in any frame of mind, with any faith at all, or no faith at all, would produce the benefit of the Lord's Supper. And then we would surely be dealing wrongfully with your little children in withholding the Sacrament from them; then we ought to copy the papists and administer the Lord's Supper to our little children. But because the benefits of the Lord's Supper are received by a conscious exercise of faith, therefore we give this Sacrament only to those who can themselves understand the need for such faith.

This is Scriptural, viz., "Let a man examine himself, and so let him eat of that bread and drink of that cup." Clearly, these words imply that a communicant is to be able to understand the nature of the Lord's Supper and of his own attitude toward it. Clearly also, these words, in the connection in which they are found, right after St. Paul's repetition of the Words of Institution have to do with a person's faith in the words of the Institution, not some of

these words, but all of them. These words, "Let a man examine himself" surely imply that a person is to see whether he believes that Christ is present in the Supper with His body and blood, as the words declare. And just as definitely, a person is to examine himself with respect to the promise that Jesus there makes — "given and shed for you for the remission of sins." For the Words of Institution make it clear that Christ is conferring His body and blood upon us in order to assure us of the forgiveness of sins.

When we thus emphasize that the benefit of the Lord's Supper is the strengthening of faith in the forgiveness of sins and that, thus, it has the same effect as Baptism and the preaching of the Gospel, someone may say that there is needless repetition here; someone may feel like suggesting that the preaching of the Gospel is enough, or that Baptism is enough, that surely, a person will never need the Lord's Supper. To this we answer, first: The Lord Jesus in His wisdom says, "This do"; and for the believer in Jesus that settles it; if Jesus desires it, then it shall be done. Moreover, to quote from Pieper again (page 114):

"Both Scripture and experience teach that men who feel the weight of their sins find nothing harder to believe than the forgiveness of their sins. Hence repetition of the assurance of the forgiveness of sins in various ways through the means of grace meets a practical need of Christians. This need, too, Luther pointed out in the Smalcald Articles: 'The Gospel not merely in one way gives us counsel and aid against sin; for God is superabundantly rich (and liberal) in His grace (and goodness). First, through the spoken Word by which the forgiveness of sins is preached in the whole world; which is the peculiar office of the Gospel. Secondly, through Baptism. Thirdly, through the holy Sacrament of the Altar (Trigl. 491, Part III, Art. IV)'"

So while, in a sense, the Lord's Supper is repetition, it is not mere repetition; it is a repetition with a difference and with emphasis.

The difference lies in this: While in the hearing of the Gospel an outright unbeliever could receive benefit, since through this first hearing the Holy Ghost might begin the work of conversion, in the Lord's Supper, on the other hand, an unbeliever could receive nothing but harm by partaking of it. For the function of the Lord's Supper, if we understand 1 Cor. 11 aright, is to strengthen an already existing faith; the hearing of the Gospel may both strengthen a faith already existing and create faith where none has existed. That is the difference. But this difference is not of importance to one who is already a believer in Christ; both the Lord's Supper and the Gospel are there to offer again and again the forgiveness of sins, to convey again and again that forgiveness of sins, for in both cases the promises of Christ are being fed to an already-existing faith, buttressing and making it firmer.

And the special *emphasis* of the Lord's Supper is surely obvious, for in the Sacrament the receiving of the bread and wine, and thus also the body and blood of Christ, is an individual and personal thing. No one can receive the bread and wine for you, in the last sense, not even together with you. You take that bit of bread and that sip of wine quite alone. It is as though Jesus were gently pulling you into a corner all alone and saying to you: "I am *your* Savior; I

give *you* this forgiveness; I make this peace between God and *you*." The special emphasis of the Lord's Supper as a means of grace, then, is the fact that it is a highly personal, a highly individual thing.

When the Lord's Supper is thus viewed, one will understand that it is not mere repentition; it does, indeed, bring a repentition of the Lord's promises, but it does so in a most emphatic and highly personal way.

Thus it should also be clear that a person who wishes to use the Lord's Supper aright should approach it as that which it is—a means of grace. It is not a mere form, not a mere ritual; it is not a mere evidence of being a Christian; it is not merely a fine old custom signifying close fellowship with God and with fellow Christians. It is first of all a means of grace; God is conferring His grace for the forgiveness of sins in Christ through this Sacrament and sealing it with the Real Presence. Therefore the communicant will wish to follow the divine counsel of St. Paul and examine himself according to the Commandments; and he will examine his faith as to what the Lord Jesus Himself says about the Sacrament.

From what has been thus far said about the Lord's Supper as a means of grace it should be clear that the Lord's Supper does offer and seal to us the forgiveness of sins. But in order to seek to make the matter still plainer, let us devote a little space to stating what we do *not* ascribe to the Lord's Supper as a means of grace; what we do not say about it.

First, as was stated before, the Lord's Supper is not an "automatic" thing; that is, it does not convey forgiveness to a person just because he partakes of the Supper, without, or with faith, without an awareness of the nature of the Supper.

Second, it does not convey forgiveness only up to a certain time; that is, receiving the Lord's Supper does not mean that your sins are forgiven up to the time you receive it but no further. It is a fine thing to receive the Lord's Supper on one's sick bed or death bed; but this should not be interpreted to mean that if a person could receive the Sacrament with his last breath, he would surely be saved because he has had no further opportunity to sin. No, receiving the Lord's Supper is meant to strengthen faith in the forgiveness of sin, all one's sin. The Lord's Supper, you might say, simply serves to re-emphasize the covenant which God made with us in Baptism, and there is no time limit on that; it is for all eternity.

Third, the Lord's Supper does not offer a different kind of forgiveness from that in the Gospel or in Baptism, perhaps a deeper, a more complete and permanent kind; not at all. God does not have different kinds or grades of forgiveness. The promise, e.g., which he makes to a child in Baptism is essentially the same as that which He makes to an adult in the Lord's Supper.

Fourth, the chief function of the Lord's Supper is not to indicate fellowship in faith with those with whom we commune. Indeed, it does do this; when two Christians commune together they are giving the highest testimony to their unity of faith. But this is not the *chief* point about the Lord's Supper. The chief thing in the

Lord's Supper is what Christ is doing there, not in what man is doing. To this writer it seems that we are sometimes in danger of emphasizing our correct doctrine of "Close Communion" to the point where we lay chief emphasis on what we, we sinners, do in going to the Lord's Supper. We sometimes, it would seem, are in danger of doing to the Lord's Supper what many Reformed have done to Baptism; they speak of Baptism as something that man does to indicate his loyalty to God, etc., when they ought to be emphasizing what *God* does in Baptism to forgive sins and establish His covenant with us. Likewise we can very easily, it would seem, speak so much about the testimony to the unity of faith proclaimed by joint communion that we lose the emphasis on the main thing—the forgiveness and assurance which God conveys through this Sacrament. The Lord's Supper is a means of grace, and saving grace comes from God, not from man.

Fifth, because the Lord's Supper is a means of grace it is not meant for a special class of believers. Beyond the requirement that a communicant be able to examine himself, Scripture does not specify that the Lord's Supper shall be reserved to a certain group of Christians only, perhaps to those who have made special progress in the fight against sin. Merely a remembering of our terms should make that plain; the Lord's Supper is a means *of grace*, forgiving and saving grace from God in Christ; and we all need that. In fact, the more you are aware of your sin, the more you are in need of the Sacrament; Christ came not to call the righteous but sinners to repentance; and He invites those who labor and are heavy laden under sin to come to Him for rest. And in the Sacrament such a person surely finds Christ with His most intimate and soul-saving assurance and promise.

Sixth, because the Lord's Supper is a divinely instituted means of grace, it does not at all depend for its power upon the circumstances with which we surround our celebration of it. That is, the fine communion orders of service which have been developed, the excellent communion hymns, the devotional surroundings in our churches, etc., etc. - these, useful as they are, are not the central thing, not the thing which makes the Lord's Supper a means of grace. It is the word and promise of Christ in the Sacrament that makes it a means of grace. This is a fact most likely admitted by all but little understood by most people, until, perhaps, a time comes in their life or that of a loved one when the Sacrament must be celebrated in the poorest of surroundings with the fewest of words and the least of liturgical detail.

Seventh, because the Lord's Supper is a divinely instituted means of grace, it is not something which a mature Christian should despise by disuse or too little use. One might say: I received forgiveness of sins in my Baptism, and this has been strengthened and nourished by the Gospel which I have since learned; therefore I do not need the Lord's Supper. Such a thing might, indeed, be said by an immature Christian, one who still needs to learn how the Christian reacts to God's offer of grace, or one whose reason still

tries to rule him when it comes to accepting the words of Christ. But a mature Christian will not wish to be caught saying: "I do not need the Lord's Supper." For in saying that he is lifting himself up above Jesus, who said: "This do in remembrance of Me."—To those who might be so inclined we would make the suggestion that he go into the quiet of his room and read those simple but powerful words contained in Luther's "Christian Questions," printed at the end of our Catechism. Here let us quote only the last one. The question is asked: "What shall a person do if he . . . feel no hunger and thirst for the Sacrament?", and the answer is given:

"To such a person no better advice can be given than this, that first, he put his hand into his bosom and feel whether he still have flesh and blood and that he by all means believe what the Scriptures say of it."

You are no holy angel; you still have that sinful and sinning flesh of yours. Don't you need every assurance of grace you can get?

"Second, that he look around to see whether he still be in the world and keep in mind that there will be no lack of sin and trouble, as Scripture says."

You are not in heaven as yet; you're in a world full of sin and threats to your salvation. And you don't need every assurance of grace you can get?

"Thirdly, that he remember that he will be troubled by the devil also, who with his lying and murdering day and night will let him have no peace within or without, as Scripture testifies."

The devil is still operating, the same Satan who caused Adam's fall; he is dogging your steps in the hope that he can make you fall permanently away from God. And you don't need every assurance of grace you can get?

No, the big thing in the Lord's Supper is the word and promise of Christ. And the benefit of it is the renewed assurance of the forgiveness of sin. And the title for it, the ringing, soul-filling name for it is: Means of Grace. Grace—this is the thing we need, we poor stumbling sinners. If this grace comes through Baptism—welcome; if it comes through the preaching of the Gospel—welcome; if it comes in the intimate dignity of the Lord's Supper—welcome. Grace—this is what we need, and it is here in the Lord's Supper, too.

IV. Some Practical Applications of the Fact That the Lord's Supper Is a Means of Grace

In this, the final section of this short paper on the "Lord's Supper as a Means of Grace," we propose to discuss briefly various items in relation to the Supper and our celebration of it. First consider the communion hymns found in our hymnals. There is a great deal of soul-edifying material here, presented, usually, in beautiful and clear form. Perhaps many of us cheat ourselves and our congregations by using only one or two communion hymns; perhaps we ought to learn and use more of them. For this Means of Grace, the Lord's Supper, is like the preached Gospel—it profits from many-sided and varied presentations. Permit a few quotations from communion hymns which speak of the Lord's Supper as a means of grace.

O wondrous food of blessing,
O cup that *heals our woes*.

My Lord, Thou here hast led me
Within Thy holiest place,
And there Thyself hast *fed me*
With *treasures of Thy grace*. Hymnary 148, 1&2

O let Thy table honored be
And furnished well with worthy guests;
And may each soul *salvation see*
That here *its sacred pledges tastes*. Hymnary 153, 3

Thy Supper in this vale of tears
Refreshes me and stills my fears. Hymnal 306, 6

Approach ye then with faithful hearts sincere,
And take the *pledges of salvation* here. Hymnal 307, 3

The chastened peace of *sin forgiven*,
The filial joy of *heirs of heaven*
Grant as we share this wondrous food,
Thy body broken and Thy blood.

Our trembling hearts cleave to Thy Word;
All Thou hast said Thou dost afford;
All that Thou art we here receive,
And all we are to Thee we give. Hymnal 314, 2&3

Let these few stanzas suffice as evidence of the truth of this statement: Our communion hymns do treat the Lord's Supper as a means of grace; the one who sings our communion hymns will find himself asking God to forgive his sins, to strengthen his faith in the forgiveness of sins through the Lord's Supper.

Our communion liturgies, or orders of service, also deal in this way with the Lord's Supper. E.g., in the order found in the Hymnary, the minister says these words to the communicants:

"... you should ... believe that Jesus Christ bestows upon you His body and blood to confirm unto you the remission of all your sins."

This statement very clearly and emphatically asserts that the Lord's Supper is a means of grace, serving, as it does, to "confirm - ... the remission of ... sins." And in the words which the minister says to the communicants after the reception of the Sacrament, this is stated:

"Our crucified and risen Lord, Jesus Christ, who hath now bestowed upon you His holy body and blood, whereby He hath made full satisfaction for all your sins, strengthen and preserve you in the true faith unto life everlasting."

These words say this to the communicant: You have now received the body and blood of Christ; this body and this blood were given and shed to make satisfaction for your sins; this reception of the sacrament will now serve to strengthen your faith in the forgiveness of sins unto everlasting life. - And the Collect of Thanksgiving asks God

"... to strengthen us through the same (viz., body and blood in the sacrament) in faith towards Thee."

Faith in the Savior is the thing that forgives sin; and here the prayer is that the Lord's Supper will strengthen this saving faith.

In the Hymnal, in the Common Order, the minister says these words as he distributes the bread and wine:

"Take, eat; this is the true body of your Lord and Savior Jesus Christ, given unto death for your sins. May this strengthen and preserve you in the true faith unto life everlasting. — Take, drink; this is the true blood of your Lord and Savior Jesus Christ, shed for you for the remission of sins. May this strengthen and preserve you in the true faith unto life everlasting."

These words say to the communicant: You are receiving the body and blood of Christ. This will strengthen you in the faith that brings life everlasting. And, of course, the faith that brings life everlasting is faith in the forgiveness of sins through Christ the Savior. - The Collect of Thanksgiving uses the same words as in the previous order of service.

Besides all this, both orders, of course, use the Words of Institution, where the words, "given and shed for you" are clearly said.

From all these things it should be clear that our communion orders of service treat the Lord's Supper as a means of grace; the whole approach is this: We go to the Lord's Supper in order to receive repeated and emphatic assurance of the forgiveness of sins. Coming to it in faith, we ask God to increase our faith. We cry with the man in the Bible: "Lord, I believe; help Thou mine unbelief"; and with the disciples: "Lord, increase our faith."

* * * *

Likewise our Catechism treats the Lord's Supper as a means of grace. When the question is asked: What is the benefit of such eating and drinking?, this answer is made: It is shown us by these words, etc. Here you see how our Catechism emphasizes the Gospel; the Lord's Supper does what it does - conveys forgiveness of sins - because it so emphatically offers Christ's Gospel promise, "Given and shed for you for the remission of sins." So, if someone should say: The Lord's Supper cannot offer forgiveness, life, and salvation, for it is Jesus who does that, then we gladly answer: Of course, it is Jesus who does that; and the Lord's Supper in an emphatic way brings us just that promise - that Christ did all these things for us. Therefore the Lord's Supper is one of God's ways of giving us these things, even as Baptism and the Gospel are.

* * * *

We teach that the Lord's Supper is *a* means of grace, not *the* means of grace; that is, we do not say that a person cannot be saved without it. If there is a person who by reason of his immature understanding of the Sacrament or for some other reason does not go to the Lord's Supper but who, at the same time, does believe that Jesus Christ is his Savior, that person has forgiveness of sins. There is no such thing as an *absolute* need of the Lord's Supper; you cannot say that everyone who fails to use it is rejecting Christ. It should be said, though, that the person who fails to use the Lord's Supper is disobeying the Lord in whom he says that he believes; it should also be said that this person, for whatever cause, is following his reason instead of the will of Christ. So, while all patience needs to be used with a person who is confused about

his need for the Sacrament, yet such patience should have as its aim this, that the person concerned may still learn to view the Lord's Supper as his Savior views it.

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Since the Lord's Supper is a means of grace, it should be celebrated frequently by our congregations. No one can make a rule as to how often our churches should celebrate the Lord's Supper; this will vary with circumstances. But one can certainly agree with Pieper when he says:

"We may well call the more or less frequent use of the Lord's Supper one of the thermometers of the spiritual life of a congregation" (page 393). It is a sad thing when our churches celebrate Communion so infrequently as to give their members very few opportunities during the year to commune. It is still worse when the members fail to make use of the opportunities presented. No doubt such people should again read the words of the Christian Questions, especially No. 20, mentioned above. For when one understands that the Lord's Supper is a means of grace, that it is God who is conferring this blessing upon him, then he will wish to receive it.

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Because the Lord's Supper is a means of grace, it should be used also by those Christians in special need of the assurance of God's grace. E.g., when one is ill, or about to undergo an operation, it surely is in place that a Christian call upon his pastor for the Lord's Supper. A right understanding of the Supper will not lead us to regard such a communion as a kind of "last rites" observance, like Extreme Unction among the papists; rather, it will lead us to regard it as a special emphasis upon the love of God in Christ, a special reception of His grace, a special comfort and consolation in the hour of trial. Perhaps we could make more such use of the Lord's Supper.

* * * *

Because the Lord's Supper is a divinely instituted means of grace, our congregations will wish to celebrate it with due dignity and beauty. We did not say "elaborateness;" we said, "beauty and dignity." The manner in which the pastor functions at the altar; the manner in which the communicants conduct themselves during communion; the atmosphere created by the congregation in the pews; the music, etc., etc., all these are of importance insofar as they enable the communicants reverently and devoutly to receive the Sacrament. Very few rules and commandments are needed here; simple good order should prevail. What is needed most is a devotional attitude on the part of all concerned, and out of that right attitude the right atmosphere will come.

* * * *

The practice of "announcing" or "registering" before Holy Communion should also be done with the fact in mind that the Lord's Supper is a means of grace. The manner and method of receiving communion announcements should be such as to encourage poor sinners to come to this means of grace for added strength and encouragement.

Finally, the preaching, both in the regular sermons and in the confessional addresses, should be so conceived and preached as to convey clearly the fact that the Lord's Supper is a means of grace. The preaching should emphasize the blessings to be received - the assurance of forgiveness, the encouragement to Christian living, etc. While a timely warning against the misuse of the sacrament may be in place, yet the emphasis must always be on the grace of God, the forgiveness received in Christ, the encouragement to Christian living, and the hope of eternal life.

* * * *

And this is the spirit in which this little paper has been presented; we have approached the Lord's Supper as a means of grace, not as a thing to be borne, as it were, because it cannot be avoided, since Christians have always celebrated the Lord's Supper and, therefore, we, too, likely have to celebrate it. Rather, we have sought to say this: In the Lord's Supper Christ gives us His body and blood in a mysterious way, a way that will escape us as long as we are in this world. He gives them to us as pledges of the fact that He has already forgiven our sins. He says, "Given and shed for you for the remission of sins," and thus He strengthens our faith in Him as our Savior. Faith in Him as our Savior brings forgiveness of sins. And it also gives strength and encouragement for living a Christian life. May this short review of these things give us all a more lively appreciation of the wealth of grace to be received in the Lord's Supper so that we more frequently use it and benefit from it.



THE DOCTRINAL COMMITTEE OF THE EVANGELICAL LUTHERAN SYNOD
 —L. to r.: S. Ingebritson, Pastor T. N. Teigen, Prof. M. Otto, C. Getchell,
 Pastor J. B. Madson.

REPORT OF THE DOCTRINAL COMMITTEE

Committee Activities

Besides attending the Synodical Conference convention in November, the Doctrinal Committee met five times, once in a joint discussion with members not of our fellowship.

The committee took steps to implement the convention resolutions of last year, especially Resolutions No. 2 and No. 4 (Cf. 1962 Report, pp. 45, 46); approved of Professor B. W. Teigen's review of J. A. O. Preus' booklet, *A CLOSER LOOK*; considered matters pertaining to President Aaberg's meeting with President Harms of the Lutheran Church-Missouri Synod; restudied the six essays used as basis for discussion between committees of the National Lutheran Council and of the Lutheran Church-Missouri Synod; made preliminary plans for the Conference of Theologians to be held at Bethany Lutheran College in August; and prepared a series of questions designed to assist the pastors of the Synod in a study of the doctrine of the Church and Ministry.

When Pastors Wallace McLaughlin of Minneapolis and Erick Erickson of Moose Lake, Minnesota, both synodically unaffiliated, requested a conference with representatives of our synod, such a meeting was arranged by President Aaberg. This meeting took place on January 4, 1963, at Good Shepherd Lutheran Church of Golden

Valley, Minneapolis. Present, besides the members of your Doctrinal Committee and Pastors Erickson and McLaughlin, were several members of the latter pastor's congregation and several members of the ELS clergy. The agenda called for discussion of Church and Ministry, Church Fellowship, Legalism, and the Doctrine of the Call. Since in the doctrine of Church and Ministry there are points which deserve further study and discussion among our own pastors, the President of our Synod suggested that these be studied in our own midst before further conferences be held with the above-named pastors.

Conference of Theologians

A continuation of the Conference of Theologians held last year at Mequon, Wisconsin (Cf. 1962 Convention Report, pp. 42-44) and tentatively scheduled for this year in Germany, will be realized instead at Bethany Lutheran College, Mankato, Minnesota, August 19-23. These sessions are being sponsored jointly by the Wisconsin Evangelical Lutheran Synod and the Evangelical Lutheran Synod. Invitations for representation at this conference have been issued to the same groups as were represented at Mequon last year. The agenda calls for a continuation of the discussion of Church and Ministry. It is to be hoped that time will be allowed also for consideration of the idea of a free conference, and for reports on recent church conventions.

Lutheran Synodical Conference Membership

When the Lutheran Synodical Conference was organized in 1872 it was a venture which was unique in the visible church. The organization was closely knit together, not by the merging of different bodies into one organic union, but by a genuine oneness in doctrine and spirit, while the member synods retained their sovereignty and preserved their individual heritage. Loosely knit though it was, it became a bulwark for conservative Lutheranism that was a marvel throughout the Christian world.

Our Synod was a charter member of the Lutheran Synodical Conference, whose other member synods rendered us an invaluable service especially at the time of our re-organization in 1917-18. We are particularly indebted to the Missouri Synod, which, by opening the doors of its institutions to our young people and through its moral support to our pastors in general, did much to encourage our fathers in the rebuilding of our Synod. Yes, from the very beginning, one hundred and ten years ago, there was a very close and warm relationship obtaining between the Missouri Synod and our Synod, from which association our Synod derived innumerable benefits.

However, a new spirit began to be discernible in the Missouri Synod about twenty-five years ago when she entered into doctrinal discussions with the former American Lutheran Church. It was not the discussions as such but the failure to present her doctrinal stand without equivocation that brought about a weakening of her once clear and unshakable doctrinal stand. This development

was recognized in the various doctrinal statements drawn up and in the resolutions passed relative to her dealings with the American Lutheran Church. At the same time it was noted that doctrinal discipline over against some errant pastors and theological leaders was on the wane. During all this time our Synod and the Wisconsin Synod repeatedly testified against what was amiss, and in an evangelical manner born of a true concern for the truth earnestly and steadfastly tried to admonish the erring sister. Much of this was done at Synodical Conference conventions and before other joint forums.

By 1955 it had become clear that there would be no veering from the more liberal course the Lutheran Church-Missouri Synod had embarked upon. Our Synod was further confirmed in this conviction when a member of the Missouri Synod Praesidium at our convention that year failed to allay our fears in these matters. It was at this convention, then, that our Synod regretfully suspended fellowship relations with the Lutheran Church-Missouri Synod.

This action caused the 1956 Synodical Conference convention to put forth a special effort to heal the breach and to prevent the disruption of the Synodical Conference. For a time it was hoped that the special joint study of the issues in controversy (Scripture, Fellowship, and Unionism in doctrine and practice) by the member synods of the Synodical Conference would help restore the fraternal bond that had been the hallmark and prized possession of the Synodical Conference for nigh unto three-quarters of a century.

Yet, also this effort proved unsuccessful, for the Lutheran Church-Missouri Synod was becoming more and more involved in negotiations with Lutherans outside the fellowship of the Synodical Conference. Furthermore, in the above-mentioned joint doctrinal discussions the representatives of the Lutheran Church-Missouri Synod contended for a position on fellowship which was entirely out of harmony with the historic stand of both the Missouri Synod and the Synodical Conference on this doctrine. At the same time no convincing evidence was forthcoming that disciplinary action was being taken against individual leaders within the Lutheran Church-Missouri Synod who spoke and acted in a manner that was contrary to her own clearly expressed principles of an earlier day. And, when the resolution adopted by the Synodical Conference in 1961, asking the Lutheran Church-Missouri Synod to desist from the activities objected to, was not respected or heeded by the latter, it meant that the Synodical Conference was powerless to effect an improvement in the steadily worsening situation.

Our Synod therefore, had no other alternative at its 1961 convention than to regard the former suspension of fraternal relations with the Lutheran Church-Missouri Synod as a final termination of fellowship. The Wisconsin Synod had passed a similar resolution terminating fellowship with the same synod earlier that summer. Sad to say, when the Lutheran Church-Missouri Synod held its triennial convention at Cleveland, Ohio, in 1962, it, in spite of all

that had taken place in the previous year, did not take any action that improved or remedied matters to any appreciable degree.

Since the Lutheran Synodical Conference was no longer an organization that expressed a unity of spirit, which was its main purpose and glory throughout its history, our Synod and that of Wisconsin presented separate memorials to the Conference's 1962 convention asking that said organization dissolve itself, for the above stated reason. Through the preponderance of her voting strength the Lutheran Church-Missouri Synod prevented the adoption of such a resolution.

In view of all these tragic developments, which have for many years been a matter of conscience with us because we wished to remain loyal to both our heritage and to the principles on which the Lutheran Synodical Conference was founded — to which principles we still wish to adhere — your Doctrinal Committee presents the following recommendations for consideration at the 1963 convention of our Evangelical Lutheran Synod:

WHEREAS, The Lutheran Synodical Conference has "not been able to prevail upon the Lutheran Church-Missouri Synod to maintain and uphold a doctrine and practice in its midst that is in conformity with the orthodox confessional standards of the Lutheran Synodical Conference" (1961 Synod Report, p. 62, II); and,

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 Synod Report, p. 45, Resolution No. 1); and,

WHEREAS, The Lutheran Synodical Conference, by declining to respect the Scripturally-motivated memorials of two member synods to dissolve, has shown itself to be an ineffectual and unionistic organization; and,

WHEREAS, Our continued membership in the Lutheran Synodical Conference under such circumstances would compromise our testimony and expose us to the danger of losing the pure and unconditioned truth in our own midst; therefore be it

RESOLVED: That with the deepest regret, but in obedience to the divine injunction given in I Corinthians 1:10, Titus 3:10 and Romans 16:17, we solemnly declare the immediate withdrawal of the Evangelical Lutheran Synod from the Lutheran Synodical Conference; and, be it further

RESOLVED: That we honor our financial commitments to support the joint-work of the Lutheran Synodical Conference till the end of its present biennium, June 30, 1964; and, be it further

RESOLVED: That we re-iterate our resolution of 1962 favoring the formation of an International Conference of conservative Lutherans on the same basis as that on which the Lutheran Synodical Conference was founded in 1872; and, be it finally

RESOLVED: That we transmit a copy of these resolutions to the Praesidium of the Lutheran Synodical Conference and to the presidents of the constituent synods of the same.

M. H. Otto, Chairman

J. B. Madson, Secretary

REPORT OF THE LUTHERAN SYNODICAL CONFERENCE DELEGATES

The 1961 "Synod Report," page 62, III, 3, reads as follows: "That the Evangelical Lutheran Synod direct a memorial to the 1962 convention of the Lutheran Synodical Conference to institute measures to dissolve the Lutheran Synodical Conference." The 1962 "Synod Report," page 45, Resolution No. 1, reads as follows: "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." The reader may wish to refer to the pages listed in order to understand the background for these resolutions.

Pursuant to these resolutions, our synod laid before the convention of the Lutheran Synodical Conference held in Chicago, Ill., Nov. 13-15, 1962, a memorial setting forth this request for a peaceful dissolution of the Conference. The Wisconsin Evangelical Lutheran Synod presented a similar memorial. The SELC presented a memorial which questioned the action of the WELS and the ELS and which urged the continuance of the Conference. The president of the Conference, the Rev. John Daniel, in his opening address likewise urged that the Conference be continued and that the synods within it make more valiant efforts to "understand" one another.

These resolutions were handled in the usual manner by the Committee on Doctrinal Matters, which prepared a report which was adopted in its entirety; the critical paragraph of this report reads as follows:

"Therefore we recommend that the Lutheran Synodical Conference be continued and strengthened to function as an agency to express and practice the purpose for which it was formed, as stated in its objectives."

A note at the close of the committee's report reads as follows: "The foregoing resolution was passed by a committee vote of 5-4. The delegates of the WELS and the ELS refrained from supporting this resolution because of their conviction that it assumes a degree of fellowship which does not exist at present."—As stated, this report was adopted, and that by an overwhelming majority; it seemed that, generally speaking, the Lutheran Church-Missouri Synod and the SELC voted for this resolution, and the WELS and the ELS voted against it.

It should be said that, considering the great importance of this matter—the dissolution or the continuance of the Conference—only a comparatively short time was allotted to it on the floor of the convention. And, for whatever reason, a worse treatment was accorded a memorial of the WELS relative to the opening devotions of the convention, this being taken up in the dying moments of the convention, when no decision could possibly bear upon the current convention.

In addition to the all-important paragraph quoted above regarding the continuance of the Conference, the adopted report also contains a recommendation setting forth no less than thirteen paragraphs which suggest ways by which the conference might continue to try to settle differences within its midst. With no desire to ques-

tion the purpose of the framers of these paragraphs, it must be said that none of these statements comes to grips with the real issue—the fact that there is in the Synodical Conference “a clear and present” difference in regard to certain basic doctrines, notably that with regard to Scripture itself. It will come as no surprise, then, to learn that the adopting of this report settled nothing.

When this important resolution had been adopted, our Synod's delegates offered nothing further; they presented no resolution suspending our Synod's membership in the Conference forthwith. Rather, we are now reporting to this convention, asking that this report of ours be considered together with that of the Doctrinal Committee and that this convention adopt a suitable resolution with regard to withdrawing from the Lutheran Synodical Conference. And with this we end our report, passing over the other matters considered at this historic convention, for all else there hinged, as far as we were concerned, on this one important decision.

S. Dorr

The Delegates to the 1962 Convention,
Lutheran Synodical Conference

CORRESPONDENCE

The Rev. Theodore A. Aaberg, President
Evangelical Lutheran Synod
Scarville, Iowa
Dear President Aaberg:

November 14, 1962

During 1960-61 representatives of the Lutheran Church-Missouri Synod and the National Lutheran Council participated in fraternal discussions on the subject of Lutheran cooperation in the U.S.A. Papers prepared for these meetings, which have been widely distributed, reveal a greater degree of consensus among us regarding the meaning and implications of Article VII of the Augsburg Confession and the significance of confessional subscription than had been realized.

Therefore it was the unanimous decision of these representatives to recommend to the general church bodies involved in the discussions that they approve the calling of further meetings to explore the possibility of establishing a new association of Lutheran churches in the U.S.A. to replace or succeed the National Lutheran Council. A copy of the findings of the group, in which the proposal is outlined in some detail, together with the papers read at the meetings are sent with this letter for your information.

The Lutheran Church-Missouri Synod, the Lutheran Church in America and The American Lutheran Church approved this proposal at their successive conventions, the last of which was held in mid-October of this year, and plans are underway for the first meeting of their representatives tentatively scheduled for January 22-23, 1963, at the Lake Shore Club in Chicago, Illinois. You will note that the proposal stipulates that all Lutheran churches in the U.S.A. are to be invited to join in these discussions.

We are pleased at this time officially to invite your church body, through you, to participate in this meeting and urgently request you to send up to seven representatives to share in these historic consultations. You may rest assured that such participation involves no commitment on the part of your church body with respect to any specific recommendations which may result from these discussions. Those who attend the first meeting will organize themselves for their study, giving proper representation to all participating church bodies in the several sub-committees.

The undersigned have asked Dr. Paul C. Empie, 50 Madison Avenue, New York, New York, to provide the staff services neces-

sary to arrange for this meeting. In order that he may make reservations at the Lake Shore Club for the representatives of your church body, in the event it decides to participate, a reply to him by January 5th, 1963 would be greatly appreciated.

We believe that this is a time when such conversations among Lutherans in the U.S.A. give promise of being exceedingly constructive and mutually helpful, and pray that God will use them in the fulfillment of His purposes. Therefore we join in the hope that your church body will be led to respond favorably to this invitation, which we send in a warm and fraternal spirit.

SIGNED:

Oliver R. Harms, President
LUTHERAN CHURCH-MISSOURI SYNOD
Franklin Clark Fry, President
LUTHERAN CHURCH IN AMERICA
Fredrik A. Schiotz, President
THE AMERICAN LUTHERAN CHURCH

January 2, 1963

Oliver R. Harms, President
Lutheran Church-Missouri Synod
Franklin Clark Fry, President
Lutheran Church in America
Fredrik A. Schiotz, President
The American Lutheran Church

Fellow Redeemed in Christ:

Your kind invitation of November 14, 1962, to our Evangelical Lutheran Synod to participate in the forthcoming Missouri-NLC meeting, January 22-23, has been given earnest consideration.

On behalf of our Synod I herewith decline the invitation, with the understanding that your invitation and my answer to it will be presented to our Synod at its convention in the summer of 1963 for approval or disapproval.

We note that this meeting is called "to explore the possibility and desirability of establishing a new association of Lutheran churches in the U.S.A. to replace or succeed the National Lutheran Council." We find it impossible to be along in the planning and erection of this proposed new Lutheran structure, and once it is built, we would find it impossible to dwell in it, on the basis proposed in the six essays and other material sent with your invitation.

One naturally asks why we take this position, especially in view of the fact that doctrinal talks are to be mandatory for all constituent bodies, while each church is to be free to participate in the other activities of the organization to the extent that it desires.

Permit me to say that we as a Synod stand committed to the position of the **Brief Statement** of the Lutheran Church-Missouri Synod, article 28:

"On Church Fellowship.—Since God ordained that His Word **only**, without the admixture of human doctrine, be taught and believed in the Christian Church, I Peter 4,11; John 8, 31-32; I Tim. 6, 3-4, all Christians are required by God to discriminate between orthodox and heterodox church-bodies, Matt. 7,15, to have church-fellowship only with orthodox church-bodies, and, in case they have strayed into heterodox church bodies, to leave them, Rom. 16, 17. We repudiate **unionism**, that is, church-fellowship with the adherents of false doctrine, as disobedience to God's command, as causing divisions in the Church, Rom. 16, 17; 2 John 9, 10, and as involving the constant danger of losing the Word of God entirely, 2 Tim. 2, 17-21."

We also stand committed to the definition of Unionism as reaffirmed by the Evangelical Lutheran Synodical Conference in its convention of 1954:

"Religious unionism consists in joint worship and work of those not united in doctrine. Its essence is an agreement to disagree . . . All joint ecclesiastical efforts for religious work (missionary, education, etc.) and particularly joint worship and mixed (promiscuous) prayer among those who confess the truth and those who deny any part of it, is sinful unionism." (Proceedings of the 43rd Convention of the Evangelical Lutheran Synodical Conference of North America, 1954, page 200.)

Most of you at least will readily agree that a church body which sincerely wishes to stand on the above quoted principles really cannot accept your invitation.

I have carefully studied the six essays presented at your previous meetings, and I find no real agreement between the Missouri and NLC representatives on the question of what constitutes "the doctrine of the Gospel." And when I note the careful modifications attached to the word "consensus", especially in your "Report to the Churches . . .", I realize that you are making no claim to having achieved doctrinal unity. In this proposed new association there is to be a recognition of one another as brethren in the faith, first, through membership as a **status** of fellowship, and then through worship and church work as an **activity** of fellowship. While doctrinal talks are to be mandatory, the formation of the organization itself is a pre-judging of the outcome, especially on the doctrine of Church Fellowship, a practical application of the principle that first one may practice fellowship, at least in some areas, and then work for a possible eventual doctrinal unity.

On the other hand, if your invitation were a call for a truly free conference to be held among the rank and file of the church bodies I do not see how our Synod could in good conscience refuse to take part in such a meeting.

It is our conviction, however, that a free conference, on a continued basis, if it is to accomplish any God-pleasing results, would have to be committed to the same principles on which we of the constituent bodies of the Synodical Conference recently sought to settle our doctrinal differences, namely:

1. That in drawing up a joint confession we proceed from the conviction, born of faith in our Lord Jesus Christ, that Scripture is the absolute and final authority on all matters on which it speaks and that through Scripture God speaks clearly to us on all matters of faith and life;
2. That we declare our willingness without equivocation and evasion to come to grips with all the issues that has arisen between us;
3. That we declare our firm intention to expose and condemn all matters contrary to the Word of God in doctrine and life with the purpose of removing what is not in keeping with the Word of God;
4. That in this connection, and for the foregoing reasons, we declare our conviction that a joint doctrinal statement needs to aim at nothing else than full agreement in all matters of doctrine and in practice which is based on such doctrine.

We also understand that such free conferences would be so free that if some of the participants hold that joint doctrinal unity is a prerequisite for fellowship, even the matter of joint prayer would be held in abeyance.

As noted above, your invitation is to work for the establishment of an organization committed to the recognition of one another as brethren in the faith even though doctrinal unity does not exist. This is the same unionistic basis on which the National Lutheran Council was founded, and to which we of the Synodical Conference have consistently objected. We cannot, and will not, take what God has not given. I Corinthians 1:10; Romans 16:17; Matthew 7:15; 2 John 9,10.

Since your invitation to all Lutheran church bodies in the U.S.A. is of tremendous significance to Lutherans everywhere, and since

this reply is being sent on behalf of the Evangelical Lutheran Synod, a part, though small, of world Lutheranism, I intend to send copies of this letter to the pastors and male teachers of our Church, as well as to the proper officials of the Synodical Conference and its constituent Church Bodies, the Overseas Churches affiliated with the Synodical Conference, and a few others.

Sincerely yours,
Theodore A. Aaberg, President
Evangelical Lutheran Synod

Action of the Synod:

Resolution No. 1: Lutheran Synodical Conference

WHEREAS: *The Lutheran Synodical Conference has "not been able to prevail upon the Lutheran Church-Missouri Synod to maintain and uphold a doctrine and practice in its midst that is in conformity with the orthodox confessional standards of the Lutheran Synodical Conference"* (1961 Synod Report, p. 62, II); and

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 Synod Report, p. 45, Resolution No. 1); and

WHEREAS: *The Lutheran Synodical Conference at its 1962 convention declined to respect the Scripturally-motivated memorials of two member synods to dissolve; and*

WHEREAS: *Since the 1962 Convention of the Lutheran Synodical Conference no effective steps have been taken to correct matters such as toleration of public error, unscriptural position on church fellowship, and a vacillating position on the doctrine of Holy Scripture (cf. LUTHERAN SENTINEL, Nov. 22, 1962, p. 348, 349); and*

WHEREAS: *Our continued membership in the Lutheran Synodical Conference under such circumstances would compromise our testimony and expose us to the danger of losing the pure and unconditioned truth in our own midst; therefore be it*

a) RESOLVED: *That with the deepest regret, but in obedience to the divine injunction given in I Corinthians 1:10 ("Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.") and Romans 16:17 ("Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."), we solemnly declare the immediate withdrawal of the Evangelical Lutheran Synod from the Lutheran Synodical Conference; and be it further*

b) RESOLVED: *That although this action terminates our membership in the Lutheran Synodical Conference, we extend the hand of fellowship to all those who share our confessional position; and be it further*

c) RESOLVED: *That we honor our financial commitments to*

support the joint work of the Lutheran Synodical Conference till the end of its present biennium, June 30, 1964; and be it further

d) **RESOLVED:** That we transmit a copy of these resolutions to the Praesidium of the Lutheran Synodical Conference and to the presidents of the constituent synods of the same.

Resolution No. 2: Invitation to Attend a Meeting With the National Lutheran Council and the Lutheran Church-Missouri Synod

WHEREAS: The invitation extended to our Synod by Oliver Harms, president of the Lutheran Church-Missouri Synod; Franklin Clark Fry, president of the Lutheran Church in America; and Fredrik A. Schiotz, president of the American Lutheran Church, was declined by President Aaberg; and

WHEREAS: President Aaberg stated that both the invitation and the reply would be presented to the Synodical Convention for its approval or disapproval; therefore be it

RESOLVED: That the Synod express its approval of President Aaberg's answer.

Resolution No. 3: Proposed International Conference of Conservative Lutherans

WHEREAS: There are other Lutheran bodies which hold a conservative position in doctrine and practice; and

WHEREAS: There are congregations and individuals in other Lutheran bodies who have become alarmed over the trend toward modernism which is gaining the ascendancy in many Lutheran synods; therefore be it

a) **RESOLVED:** That we re-iterate our resolution of 1962 favoring the formation of an international conference of conservative Lutherans on a truly Scriptural and confessional Lutheran basis; and be it further

b) **RESOLVED:** That we instruct our president and vice-president to explore ways and means of locating such like-minded Lutherans; and be it further

c) **RESOLVED:** That the officers of the Synod take steps necessary for holding of a free conference among conservative Lutherans.

Resolution No. 4: Memorial of the Rev. N. C. Oesleby

Whereas: The memorial of the Rev. N. C. Oesleby (page 70) was referred to the floor committee on Doctrinal Matters; and

WHEREAS: This subject of the distinction between the 9th and 10th Commandments, as requested by the Rev. Oesleby, merits study; therefore be it

RESOLVED: That the Synod refer this matter to its permanent Doctrinal Committee.

REPORT OF THE BOARD OF MISSIONS

The Board of Missions wishes to submit the following report to the 1963 convention of the Evangelical Lutheran Synod. At the present time our Synod is providing financial help to the following congregations:

AMHERST JUNCTION, WISCONSIN: During the period beginning with July 1, 1962, this congregation has been served by Vicar Geo. H. Gullixson. During this time he has served not only this congregation but also the Lutheran congregation directly to the south, and, more recently, also another congregation to the north. There is the possibility of a new, self-supporting parish arrangement here.

EAST GRAND FORKS, MINN.: This congregation continues without its own resident pastor. It has been served by the Rev. Juul Madson of Mayville, N. Dak.; from June to Aug. of this year it will be served by Prof. Glenn Reichwald.

GRACE, MADISON, WIS.: The Rev. Wilhelm Petersen is pastor here. This newest of our Synod's missions continues to grow steadily; under God, we expect this growth to continue.

HIAWATHA, MINNEAPOLIS, MINN.: At the time of this writing, Pastor T. N. Teigen is about to leave this congregation for his new parish; Candidate Carl Wosje has accepted the call to Hiawatha and is to be installed shortly after Pastor Teigen's leaving.

HOLTON, MICHIGAN: This congregation has remained without its own pastor also during this year and is being served by a Wisconsin Synod pastor from Muskegon; it has, under this arrangement, received no financial support during the past year. It is our board's hope, however, that the Lord will provide Holton with a resident pastor soon.

ELLSWORTH, MINN., is being served by the Rev. V. Theiste, of Sioux Falls; the subsidy which it receives is very small, most of it being supplied by the Luverne, Minn., parish.

LAKEWOOD, TACOMA, WASH.: This congregation, served by the Rev. Wm. McMurdie, in February of this year dedicated the first unit of its church, erected about 1½ miles from the old church, in an ever-expanding residential area. We are confident that, with the critical period involved in the moving now in the past, growth here will be steady and encouraging.

ST. TIMOTHY, LOMBARD, ILL.: Pastor Robt. Moldstad serves this church. During the past year it decreased its subsidy request by more than \$600; this is but one of the marks of progress being shown there; with God's continued blessing, we hope for steady growth at Lombard.

CENTRAL HEIGHTS, MASON CITY, IOWA: This congregation is served by the Rev. John Moldstad, pastor at Thornton, Iowa. While the work being done is effective and progress is being shown, yet this is one of the places at which we would like to see a full-time pastor.

TRAIL, MINN.: This four-congregation parish, served by the Rev. N. A. Madson, has become self-supporting; we note this with commendation for the congregations and the pastor. We also understand that a fifth congregation is now being served by Pastor Madson; more about this can be reported orally to the convention.

REDEEMER, NEW HAMPTON, IOWA, is served by the Rev. David Lillegard; the congregation has made improvements in its property during the past year.

Your board wishes to report that it recently raised the salary scale for our mission pastors in a modest effort at keeping the salaries in line with the cost of living.

The 1962 **Synod Report**, pages 53 & 54, brings certain information and resolutions with regard to the work being done in Hong Kong by the Rev. Peter Chang. During the time since then, acting within these resolutions and with the cooperation of the Synod's Board of Trustees and the theological faculty at Bethany, our board has sent two men, Prof. M. H. Otto and the Field Secretary of the Board, to Hong Kong for the purpose of investigating this work. Upon hearing the report of this visiting committee, our board adopted these resolutions:

That we recommend to the synodical convention that we supply a man to work in Hong Kong with the Rev. Chang in accordance with the suggestion of the visiting committee; and

That he take charge of the Religion Department of the proposed high school, conduct divine services in English, do other missionary work, and, in general, serve as the Rev. Chang's advisor, as requested by him; and

That, for the time being, at least, our Synod limit its financial support of the Hong Kong Mission to the support of this man.

At the time of this writing, the board has made no decision as to whom to call to this important work, should the Synod adopt our proposal; it may well be that by the time of the convention we can report on this, too. There are a great many things involved in our decision to make this recommendation to the convention; we shall not attempt to list them here but shall, rather, stand ready to make a full oral report both to the convention as a whole, if desired, and to the reviewing committee. We trust that the convention will give this whole matter the time and deliberation which it merits.

In like manner, we ask that the convention and all our congregations give ample time to the discussion and promotion of mission work in general. Both at home and abroad the Lord is opening fields to us. All of us need to grow in faith and Christian courage so that we may more effectively and whole-heartedly give ourselves to the work of spreading the Gospel of the only Savior, Jesus Christ. May God, giving us faith in Christ, give us also the mind of Christ, Phil. 2, 5.

S. Dorr, Field Secretary.

ADDENDUM TO THE REPORT OF THE BOARD OF MISSIONS....

Since our report was filed with the Secretary of the Synod for inclusion in the Book of Reports and Memorials, a new development has arisen with regard to Hong Kong. Rev. Chang now reports that he and those associated with him cannot accept our proposal to send one man to work with him (which proposal, in fact, was originally his own proposal). He states that, as matters now are, the Synod would have to be willing to underwrite his entire budget before his group, the Christian Chinese Lutheran Mission, could accept the man whom we would send. Inasmuch as this would involve, for the current year, an expenditure of about \$36,000, our board cannot recommend this procedure. We wish to emphasize, however, that this change has been brought about, not by any change in demands or requirements on the part of our board, but solely because the people in Hong Kong who made the proposal now state that they cannot accept it.

In this connection, our board wishes to state that it does not propose to allow this disappointment to deter us from seeking to do foreign mission work. We believe that our Synod, rightly understood, needs a foreign mission. We propose, under God, to seek one, and we ask the Synod's blessing upon this search.

LUTHERAN SYNODICAL CONFERENCE

African Missions Information

The Missionary Board of the Lutheran Synodical Conference, a federation of four Lutheran synods, began the inauguration of a mission program in Africa in the year 1936, after receiving several appeals from the Ibesikpo people in Eastern Nigeria and a survey team, sent in 1935, had investigated the spiritual needs of these people. As early as 1928, the Ibesikpo people sent a representative of their tribe to the United States for spiritual guidance and assistance by the name of Jonathan Udoe Ekong. Through his contact with the Lutheran Church (Synodical Conference) here in the States, Mr. Ekong began his preparation for the Lutheran ministry in Greensboro, North Carolina. He graduated in 1938 and returned to his people in the Obot Idim area of Nigeria.

On October 1, 1960, Nigeria, a country of more than 33,000,000 population, 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 (Aqua Esop). A National president and a vice-president were elected at the 1963 Convention at Obot Idim and the Evangelical Lutheran Church of Nigeria is becoming a truly indigenous church. 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 1962 indicates a baptized membership of 36,995 in twelve (12) geographical districts and a communicant membership of 15,350. There are 209 established congregations and 15 preaching stations. Other statistics are:

American clergymen	21
American teachers	7
National pastors	17
National Evangelists	21
National teachers	568
No. of Elementary schools	87
American lay-workers	3
American medical doctors	1
American registered nurses	5
National registered medical workers	15
Enrollment	15,991

Lutheran 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. The current enrollment is 14. The first National pastor called as an instructor at the seminary (in 1959) was E. U. Ekanem, who is now serving also as Dean. Besides the regular academic studies and practical work in preaching and teaching in the classroom, the

students also participated in firsthand practical work in congregations on weekdays and Sundays through teaching catechumens, conducting Bible classes and Sunday Schools, and even visiting prisons.

Teachers' Training College

This school was established in 1951 at Ibakachi, and is now producing certificated and indoctrinated teachers to carry on the work in our Lutheran Elementary schools. A dormitory and a Tutor's home were constructed in 1959 and the dining-hall enlarged. On January 28, 1962, a Walther Memorial chapel (a Walther League Project), erected on the campus grounds, was dedicated. During the year 1962 there were 112 students enrolled, of whom 59 completed their course at the end of the year. A total of more than 375 teachers were trained here since its origin. Mr. J. U. Utuk is serving as vice-principal. The school year of 1963 became co-educational for the first time, with an enrollment of 10 girls. Semester terms begin about January 12 through April 15—May 6 through August 30 and September 15 through December 1. One of the missionaries' wives is serving as Domestic Science teacher and also as Matron.

Nau Memorial School

Nau Memorial School, formerly called Modern II Girls' School, is a Secondary school located at Nung Udoo about four miles from the mission compound in Obot Idim. This Boarding School, specializing in Domestic Science, is staffed by three women teachers. An American Deaconess is the head of this school, which has an enrollment of 56 women.

Lutheran High School

The 1962 enrollment was 299 students at the Lutheran High School at Obot Idim, 233 boys and 66 girls. The teaching staff consists of 13 African, 1 Indian, 1 Ceylonese and 2 American teachers. All secondary school subjects are offered and extra-curricular activities including games and sports. Participation in the Lutheran Youth Club, Dramatics Club, Photographic Club, Science Club, Debating and Social Studies Clubs has been exceptionally good. The Lutheran High School choir won the Region-wide acclaim last year at the Festival of the Arts. The year 1961 marked the 10th anniversary of the Lutheran High School of Nigeria. Mr. A. A. Obot is serving as Principal of the school.

Lutheran Hospital—Eket

The 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 1962, a total of 52,641 out-patient visits were recorded. There were 2,898 admissions, of which 493 were maternity admissions. A total of 1,000 major operations were performed and 2,249 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. The T.B. Ward, which was dedicated in April, 1953, 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 appropriated sufficient funds for the erection of a chapel and a pediatric ward. These buildings were dedicated on August 19th, 1962. A training school for Native nurses is being developed and funds for the first unit of this school (Diet Kitchen) has been supplied by an anonymous donor. Plans also call

for a dormitory and class rooms to be completed by 1964. The 10th anniversary of the hospital will be celebrated in May, 1963.

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 opened at Okpoma (Ogoja) with an enrollment of 16 students. Nine (9) of these students finished the complete course and graduated in 1962. One student enrolled at the Seminary at Obot Idim to continue his ministerial training, while the others are serving the Lutheran churches in Ogoja as Evangelists. The new class of 13 students are growing their own food on the school farm. Training in the English language is essential since none of their native languages are in written form.

The Bible Institute, located in Ikot Ibritam (Southeast of Obot Idim) graduated a class of 22 men in 1962 and all of them received calls to congregations. The new enrollment of 16 young men will graduate in December of 1963. These schools are a real asset, not only to the young men in training, but also to the areas in which they are located.

Ogoja Province

Following a survey in 1956, the Missionary Board of the Lutheran Synodical Conference envisioned an 'open door' into the Ogoja area, approximately 150 miles north of Obot Idim. Today there are 6 American missionaries at work among the many clans in this vast area. The language barrier is one of the greatest obstacles to overcome for our missionaries, since none of the tribal languages have been reduced to writing. At the present time a Linguistic Expert is working with our missionaries in an effort to begin reducing one language into writing.

A communicant membership of 200 was reported at the close of 1962, however, millions of blood-bought souls have not yet heard the Gospel of Christ. It is estimated that one clan alone (Izi) has more than 50,000 people. Christian natives, together with our missionaries are planning to begin a secondary school for the natives in the near future. Five (5) elementary schools are managed by the Lutheran Church of Nigeria in this area.

A modest hospital (20-40 beds) is now under construction in Yahe and one American nurse is carrying on medical work at a dispensary near the new hospital.

Church Extension

At the 1959 Convention in Nigeria 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 1200 pounds (\$3,360.00 U.S. currency). Loans shall extend over a period of twenty 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!

The Lutheran Herald

The Lutheran Herald, published monthly at the Lutheran Press on the Mission Compound of Obot Idim originated in April of 1961 and is the only voice of the Nigerian Church to the outside world. Two American missionaries are serving as advisers. Many Americans have shown interest in this monthly publication from the Mission Field and have subscribed for it. The subscription rate is \$1.50 per year and may be sent direct to the Editor, the Rev. T. E.

Ufford, on the mission field or to the office of the Missionary Board of the Lutheran Synodical Conference, 210 North Broadway, St. Louis 2, Missouri.

Timothy Lutheran Boarding School

The urgent need of a school for the missionaries' children prompted the beginning of a boarding school in 1958. A Deaconess-teacher was called for this position and the school was opened in a warehouse on the Obot Idim compound. Prior to this time, the mothers were using the Calvert Course to teach their children and some of them in the outlying areas are still using this system. The Missionary Board of the Lutheran Synodical Conference, however, suggests that the missionary families send their children to the established Boarding School and Home, particularly after the third grade.

A new school building was completed in 1961 and the boarding home was completed in 1962. Houseparents are giving adequate home-care to the children enrolled, which varies from 10 to 16 children each year.

Secondary education is provided for the missionaries' children at a Boarding School in Jos, approximately 600 miles North of the Obot Idim compound.

Ghana

Ghana (formerly the Gold Coast) is a comparatively new mission field with regard to African Mission work under the Missionary Board of the Lutheran Synodical Conference. 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 a population of an estimated seven million. In the fall of 1958, the superintendent of the Nigerian Mission Field went to Ghana to establish a mission in Accra, where a group of people had expressed a desire to begin a Lutheran Church.

In 1961 a permanent missionary was assigned by the Missionary Board to the Ghana Mission Field and congregations were established in Accra, the capital, and Tema, a newly developed seaport about 20 miles from Accra. A second missionary arrived in Ghana in 1962 and is established in the Kumasi area, which is to the north of Accra. The following statistics were reported at the close of 1962:

Emmanuel Congregation—Accra—Baptized membership of 24

Bethel Congregation—Nima (suburb of Accra)—Baptized membership of 22

Trinity Congregation—Tema—Baptized membership of 45

THE MISSIONARY BOARD
of the
LUTHERAN SYNODICAL CONFERENCE

Action of the Synod:

As we review the report of the Mission Board for the past year, we see that our Synod has not been remiss in the matter of missions nor without tangible and encouraging results in this area of its work. At the same time we must not get the impression that we have reached our capacity for the cause of missions because of our so-called limited resources. Rather, we must ever keep in mind the apostolic word with respect to all our work devoted to the Kingdom of God, "And God is able to make all grace abound toward

you; that ye, always having all sufficiency in all things, may abound to every good work." (2 Cor. 9,8).

Resolution No. 1: Home Missions

a) **RESOLVED:** *That the Synod thank the Lord of the Church, not only for granting us the opportunity and the zeal to labor for the proclamation of the Gospel in the areas referred to at the beginning of this report but also for bestowing His blessing upon that labor, and be it further*

b) **RESOLVED:** *That the Synod commend the Mission Board for its unflagging zeal in promoting the cause of missions, sometimes under trying circumstances, and for showing a solicitous concern for the welfare of our missionaries, and be it further*

c) **RESOLVED:** *That the Synod instruct the Mission Board to continue its efforts to expand our mission program in preparation for the time when more men will be graduating from our Seminary. This preparation includes the investigation of areas for future expansion and the laying aside of funds to meet this expansion of our mission work, and be it further*

d) **RESOLVED:** *That in the afore-mentioned investigation the "inner city" church as a missionary agency also be given consideration.*

WHEREAS: *The Lord of the Church has commanded us "Go ye into all the world and preach the Gospel to every creature" (Mark 16, 16), therefore be it*

e) **RESOLVED:** *That the congregations of the Synod be encouraged to continue and to intensify their efforts in the support and expansion of missions, both locally and synodically.*

Resolution No. 2: Foreign Missions

WHEREAS: *The possibility of supporting the work begun by the Rev. Peter Chang in Hong Kong, as first recommended by the Mission Board, is not feasible at this time; and,*

WHEREAS: *The time may come when we could send a man to direct and assist the Rev. Chang in the building of a truly Lutheran mission; and*

WHEREAS: *Our Synod, if it is to be alive to its God-given obligations, must carry the Gospel also to such foreign lands; therefore be it*

a) **RESOLVED:** *That the Mission Board remain in contact with the Hong Kong field; and be it further*

b) **RESOLVED:** *That in the event circumstances arise making it possible for us to enter that field, with our interests and principles sufficiently safeguarded, the Mission Board be authorized to begin work in Hong Kong, in the manner it proposed in its report to the convention, as soon as it can make the necessary arrangements; and be it finally.*

c) **RESOLVED:** *That at the same time the Mission Board be instructed to investigate the possibility of working in other foreign fields and report its findings and recommendations to the subsequent conventions of the Synod.*

REPORT OF THE BOARD OF REGENTS AND THE PRESIDENT OF BETHANY LUTHERAN COLLEGE AND SEMINARY 1962-63

Dear Brethren:

We again have the privilege and the responsibility of reporting to the members of the Synod on the work during the past year and on the plans and the problems for the future. The purpose of this report is to provide you with information so that you can arrive at an intelligent understanding of Bethany, its goals, and future problems —so that you may authorize whatever steps need to be taken to enable your institution to fulfil its mission for the future.

The Board of Regents

The Board of Regents was composed of the following members during the past year: The Rev. Raymond Branstad (Vice-Chairman), Mr. Nels D. Faugstad, Jr., Mr. Howard Hougan, Mr. Lenwick Hoyord, The Rev. George M. Orvick, The Rev. Paul G. Petersen, The Rev. Milton E. Tweit (Chairman), The Rev. Luther Vangen, Mr. Al Zahl. The Rev. Theodore Aaberg (President of the Synod), and Pres. B. W. Teigen served as advisory members to the Board. Pastor Raymond Branstad was appointed by President Aaberg to serve on the Board of Regents for one year since the Rev. Joseph Petersen, who had been elected by the Synod last year, resigned. Meetings were held on August 7 and 8, November 19 and 20, February 11 and 12 and May 13 and 14.

Besides the usual routine matters which are necessary to be considered in the administration of the day-to-day affairs of the school, the Board has concerned itself about preparing for the election of the President of the institution, the procedure in calling permanent professors (see 1962 Report, p. 88), a study of discipline at the institution, the possibility of having a Youth Director of the Synod, who might also serve as part-time teacher at the college. The Board also pushed forward the program of an "Educational Emphasis Week," a program which was very successful during the past year. Pastor Paul Petersen will represent the Board in working together with the Christian Day School committee. The Board also changed the retirement policy at the college from that of 70 years to 65 years, permitting faculty and staff to work only on a year to year basis after they have reached their 65th birthday.

Faculty

The following have served on the faculty (some part-time) during the past year: Miss Ella Anderson (librarian); Mr. Julian G. Anderson (Seminary, Greek); Miss Sophia T. Anderson (treasurer); Miss Edna Busekist (English, home economics); Mrs. Ruth Faye (organ); Mr. N. S. Holte (principle, registrar, psychology, social studies); Mr. Stanley Ingebretson (business manager); Mr. Calvin Johnson (chemistry, physics); Mr. Iver C. Johnson (Biology, choir, education, religion); Mr. Tom Kuster (Latin, English); Miss Mildred Larson (nurse, dean of women); Mr. Sigurd Lee (Humanities, English, dean of students); Mr. George Lillegard (Seminary Library); Mr. Marvin Meyer (mathematics); Mr. Milton J. Otto (Seminary, religion); Mrs. Orla Petersen (business); Mr. Glenn E. Reichwald (social science, Greek, religion); Miss Evelyn Schlomer (German, English); Mr. Howard Schroeder (education, practice teaching); Mr. B. W. Teigen (president, English, religion); Mr. Allan Unseth (Business); Mr. Bruno Wilinski (physical education); Mr. Jerry Wilske (music).

We are happy to report that all the faculty members are returning for next year. This fact should give our faculty further stability. It will be noted that the faculty is a fairly good cross-section as far as age is concerned. Some have had many years of experience, some in the middle ranges, and a few are just beginning the work of teaching.

Students

The enrollment statistics for the 1962-63 school year are as follows:

HIGH SCHOOL: Grade 9-4; Grade 10-10; Grade 11-14; Grade 12-17; total — 45.

JUNIOR COLLEGE: Grade 13-70; Grade 14-45; 3rd Year Teacher Training-2;

SPECIALS AND PART TIME - 15; total — 132.

SEMINARY: First year - 3; Third year - 1; total — 4.

TOTAL HIGH SCHOOL, JUNIOR COLLEGE and SEMINARY: 181.

It should be noted that this is a cumulative average for the year, and that not all of these students were in attendance at the same time. This is a total increase of 10 over last year's enrollment of 171, which was also a cumulative attendance record.

Finances

Our fiscal year closes on June 30. Just as soon as the books are completed, they will be audited by our CPA, and the results of his audit will be published in the Summer Bethany College Bulletin. Our total operating expenses for the year will be nearly \$176,000.00, and it is hoped that our total income will close to equal that.

In setting up our budget for the coming year we have anticipated even with an increase of ten college students, that our operating deficit would be about \$40,350.00. The Board of Trustees of the Synod has recommended that Bethany be allotted \$41,000.00. Since our operating budget does not include any items for capital improvements and additions to furniture and equipment, the Board of Regents at its meeting on May 13-14 passed the following resolution: "Resolved, that the administration be authorized to proceed with the improvements suggested (except the outside lighting) and to borrow money if necessary to finance them."

The college is grateful to all who have supported it with gifts. We have received legacies in the aggregate of \$30,820.45 from the following estates: Melbo, Aasen, Emrud and Borup. In addition, the food drives, especially from the Northern Iowa section, have been of considerable help.

The administration together with the Board of Regents has carried on an intensive study regarding the present heating plant which is now over fifty years old. The deterioration of the smoke stack, which was repaired for about \$500.00 last fall, and the further deterioration of the fire brick from which the boilers are fired has resulted in some very specific recommendations from Mr. Ernest Schmidt, the architect and Mr. Sexton, the engineer. Their suggestion is that the best solution to our heating problem would be to replace the present system with two new boilers, using our present burners, and to construct a new boiler house. It was thought possible that we could get along with one boiler for the time being, although there would be a risk without stand-by facilities. It was estimated that the two new boilers and the building would cost about \$48,000.00. A new building with only one boiler (but with the room for a second to be added later) would cost about \$9,000.00 less.

At its meeting May 13-14, the Board of Regents passed the following resolutions, and it requests the Synod to study and act upon them at this convention: "Resolved, that we ask the architect to draw up specifications and seek bids to present to our Synod Convention."

"Resolved, that the specifications include alternates as to installation of one or two boilers, and as to size of building (large enough to house the boilers or large enough so as to have room for some shop facilities)."

Under the topic of financing, it should also be reported that the torrensing of the campus including the athletic field has been completed. The athletic field is being returned to the Bethany Development Association in accordance with its request.

We respectfully call your attention to some major improvements made during the course of the year. The women's reception room on the second floor of the women's dormitory has now been completed and for the most part paid for through the generosity of the Bethany Lutheran College Auxiliaries. Outside lighting has been partially completed but much more needs to be done. We've also done a great deal of interior wiring to bring our electric facilities up to date. Classroom 4 was completely renovated and it makes a very pleasing appearance. A new car was also purchased, and a new commercial washer and dryer for the athletic department.

Academic

Four years ago the President of the college, in a rather extended section of his report, pointed out that the high school enrollment had been gradually decreasing since 1948. In 1962 the Board of Regents and the President in their report again called attention to this fact and stated that they had been studying this problem but at that time had no further recommendation. During the course of the year the Board of Regents instructed Pastor Orvick to send out a questionnaire regarding the Bethany Lutheran High School. The enrollment has continued to drop. After a thorough discussion in its May 13-14 meeting, the Board of Regents agreed that "it should inform the Synod of its conviction that the high school department should be maintained and that lack of students could be the only reason for considering closing it."

The Faculty and Administration of the college, the Board of Regents, and the Synod's Board of Christian Elementary Education have also been concerned about the fact that, with the increasing requirements for certification of teachers in the various states, it would be necessary to change our present Christian Day School Training Program. The college has been gradually changing it over the past few years by urging prospective Christian Day School teachers to take three years or even four years at other colleges after completing the work at Bethany. Our Christian Day School teachers in Iowa and Washington need state certification in order to teach.

After considerable discussion by the education department at Bethany, the Administration, and the Board of Regents, which had received detailed reports on these matters, the Board of Regents recommended at its May 13-14 meeting that our "two-year training program be ended, and that a new four-year program be inaugurated, the first two years to be carried out at Bethany, the last two years to be carried out at Mankato State College with supplementary work at Bethany Lutheran College."

In view of the fact that the Synod in 1962 adopted Article II, E, 6, e, of the Bethany Lutheran College and Seminary by-laws (1962 Report, page 88), be it resolved that it is the recommendation of the Board of Regents to the 1963 Convention of the Synod that Article II E, 8, of the Bethany Lutheran College and Seminary by-laws be retained (see the 1962 Synod Report, page 88, Resolution No. 4).

The Board of Regents was asked by the Synod to study and propose a properly worded amendment to the 1963 Synod Convention for Article II, E, 7, of the Bethany Lutheran College and Seminary by-laws. The Board of Regents therefore proposes that said article be

amended to read as follows: Article 2, II, E, 7, "to call or appoint faculty or staff members on the recommendation of the President of the College and Seminary. In the case of faculty members called primarily to teach in the Seminary, the Board of Regents shall follow the election procedure outlined in Article 2, II, E, 6, a, b, c."

Conclusion

As each year passes, the Lord continues to bless Bethany. But we feel more strongly than ever the need that the entire Synod look upon the work being done at Bethany as its work. The Board and the Faculty are constantly studying the curriculum with the view of improving it so that it fulfills the present needs of the church. It is the conscientious endeavor on both the part of the Faculty, the Administration, and the Board of Regents to seek to teach the pure Word of God to the students both in class and outside of class and to make the proper application of the Law and the Gospel so that "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4,13). Christian education is serious business and it demands the best from all of us. Our Christian institution will need the sympathetic understanding and support of our entire constituency. May God bless our Bethany and the cause of Christian education which it serves!

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

SUPPLEMENTAL REPORT ON BETHANY LUTHERAN COLLEGE HEATING PLANT

RESOLVED, That,

As a replacement of the present Bethany heating plant, and

On the basis of bids received, the administration of Bethany Lutheran College and the members of the Board of Regents present at the Convention recommend to the Synod in convention assembled the plan outlined below:

General Contract	\$28,490.00
Electrical Contract	2,127.00
Mechanical Contract	22,134.00
	<hr/>
	\$52,751.00

L. Vangen, Acting Secretary for the group

Action of the Synod:

Resolution No. 1: College Reception Room

WHEREAS: The remodeling and renovation of the reception room of the women's dormitory at Bethany Lutheran College has been accomplished chiefly through the generosity of the Bethany Auxiliary and other groups, therefore be it

RESOLVED: That we express our thanks to these organizations for this special assistance to our school.

Resolution No. 2: Food Collection for College

WHEREAS: Food collections for Bethany College have this past year produced a considerable contribution to the operation of the school, therefore be it

a) RESOLVED: That the individuals and organizations respons-

ible for this additional support of the school be gratefully commended, and be it further

b) **RESOLVED:** That we encourage the members of the Synod to employ this means of aiding Bethany.

Resolution No. 3: Bethany High School and Teacher Training Discussion

WHEREAS: The plight of the high school department at Bethany has been the object of much discussion within the Board of Regents, and

WHEREAS: The Board of Regents, after careful scrutiny of the teacher-training program at Bethany, recommends that the "two-year training program be ended, and that a new four-year program be inaugurated, the first two years to be carried out at Bethany, the last two years to be carried out at Mankato State College with supplementary work at Bethany Lutheran College, therefore be it

RESOLVED: That the convention allot time at this session for a public presentation and discussion of the problems involved in these two matters.

Resolution No. 4: Amendment to By-Laws

WHEREAS: The 1962 Convention requested the Board of Regents of Bethany to study and propose to this convention a properly worded amendment to Article II, E, 7 of the Bethany Lutheran College and Seminary Corporation by-laws, therefore be it

RESOLVED: That Article II, E, 7 be amended in accord with the recommendation of said Board of Regents, to wit: "To call or appoint faculty or staff members on the recommendation of the President of the College and Seminary. In the case of faculty members called primarily to teach in the Seminary, the Board of Regents shall follow the election procedure outlined in Article II, E, 6, a, b, c."

Resolution No. 5: Suspension of Teacher or Staff Member

WHEREAS: The 1962 Convention referred Article II, E, 8 of the Bethany Lutheran College and Seminary by-laws to the Board of Regents for study and a report to this convention, and

WHEREAS: The Board of Regents concludes that the seeming deficiency in said article is adequately covered in Article II, E, 6, e of the same document, therefore be it

RESOLVED: That Article II, E, 8 of the Bethany Lutheran College and Seminary by-laws be retained.

Resolution No. 6: High School

WHEREAS: The plight of the high school department at Bethany has been of considerable concern to the Board of Regents, as well as to the Synod at large, and

WHEREAS: Despite the great difficulties, it is the conviction of the Board that the high school department should be maintained, be it

RESOLVED: That the convention approve the Board's efforts to maintain the high school.

Resolution No. 7: Legacies to Bethany Lutheran College

RESOLVED: That the Synod gratefully acknowledge the legacies given to Bethany Lutheran College:

Anton Melbo \$1395.64 for Student Aid Fund

Betsy Aasen \$1000.00 for the Gymnasium

Andrew Emrud \$24,447.93 for the Gymnasium

Resolution No. 8: Finance Report

RESOLVED: That next year's convention approve the condensed financial report of Bethany Lutheran College and Seminary Corporation for 1962-63.

For the action of the Synod regarding Teacher Training see page 62, Res. 2, b.

For the action of the Synod regarding the Heating Plant see page 91, Res. 12.



BOARD OF CHRISTIAN ELEMENTARY EDUCATION—L. to r.: Gene Hoyord, Pastor R. Newgard, O. Holstad, Pastor V. Theiste, G. Solli. Not pictured: Prof. I. Johnson.

REPORT OF THE BOARD OF CHRISTIAN ELEMENTARY EDUCATION

During the past fiscal year of the Synod, the Board of Christian Elementary Education met 3 times to discuss the Synod's work in this area and plan how best to carry out that work. The members of the Board the past year were: Mr. Odis Holstad, Northwood, Iowa; the Rev. R. Newgard, Northwood, Iowa; Mr. Gerhard Solli, Mankato, Minnesota; Prof. Iver Johnson, Mankato, Minnesota; the Rev. Victor Theiste, Sioux Falls, South Dakota. Pastor Newgard served as chairman and Pastor V. Theiste served as Secretary. Prof. Iver Johnson and Prof. S. Lee of Bethany College served as School Superintendents. Prof. Lee also sat in on the Board meetings.

During the past year our Synod had nine day schools in operation. St. Marks of Chicago, which had been operating, was closed during the past year. Beside these schools with their teachers, our Synod was involved in the operations of Madison Lutheran School of Madison, Wisconsin, and Pilgrim Lutheran School of Minneapolis, Minn. Our Synod also supplied teachers at the Lutheran School in Crete, Illinois. Of our Synod's schools, three received financial help, a total subsidy of \$1,580.00. During the year, the happy news came that one of these subsidized schools, Mt. Olive of Mankato, would not request subsidy beginning with the new school year. Our thanks to the Lord for this spirit and blessing!

Our Board also rejoices in the fact that Parkland Lutheran at Parkland, Washington, dedicated a new school building on March 24, 1963. These new facilities will greatly aid their work. And there are possibilities of new schools starting to operate in the near future, all of which should give us cause for rejoicing.

Christian Elementary Education was supported by the use of Advent coin folders replacing the Christmas trees used in years before. Most of our congregations used these folders. Besides this, the Board tried to make more use of the SENTINEL to publicize the work of our Elementary Education program. As a part of this publicity and emphasis, the Board, in cooperation with the Board of Regents of Bethany College, will again take part in promoting a Synod-wide Christian Education Emphasis week this year. Money was also set aside in the Board's budget to finance the "Christian Day School Bulletin" which is intended primarily for our teachers' use.

During the past year the School Superintendents performed their specific duties, trying to keep our schools aware of their objectives and trying to help with any problems that might arise. One cannot immediately feel the tremendous benefit that the School Superintendents exert; but the Board feels that their service is next to priceless. Through their coordinating work, a new program of testing was adopted by the Board and put into use in our Synod's schools. The "Iowa Basic Skills" testing program was inaugurated and carried out in the spring. The Board supplies the test booklets to the schools and the local school finances the small cost of administration.

One of the problems that the Board is currently wrestling with is the problem of teacher certification. Most states are requiring elementary teachers to be certified to teach, which means that they must in most instances have the equivalent of four years of college training. This puts somewhat of a burden on our Synod teachers, since most of them have only a two or three year course behind

them. To encourage the teachers to go on to school, the Board endeavors to aid them with money to do this. A serious shortage of teachers may develop in the near future, unless they receive teacher certification.

The Board, during the past year, has endeavored to carry out the Synod's wishes in the education of the young, not only through Christian Day Schools—although this area consumes most of the Board's time—but also through other agencies available to the church. Certainly, looking back over the year, we must give thanks to the Lord for His blessings on the work of Christian Elementary Education in our midst. As the days of the world grow shorter and shorter, the work in this field becomes ever more important. May He move all of us to give this work our earnest consideration and do all in our power to support it in the future.

Victor I. Theiste, Secretary.

Action of the Synod:

Resolution No. 1: Work of the Board

WHEREAS: There have been many favorable comments on the Christian Education Emphasis Week and on the helpful materials provided by the Board of Christian Elementary Education last September, therefore be it

RESOLVED: That we commend the Board for its work on this program and urge it to continue such promotional work for Christian Education.

Resolution No. 2: Teacher Certification

WHEREAS: The Board of Christian Elementary Education is currently wrestling with the problem of teacher certification in certain states, and

WHEREAS: It is desirable to encourage our teachers to complete a four-year education program, therefore be it

a) RESOLVED: That our Board of Christian Elementary Education seriously consider giving financial assistance to the teacher candidates and teachers who will teach in our Synod's elementary schools, and be it further

b) RESOLVED: To approve the proposal of the Bethany Board of Regents that "our two year training program be ended, and that a new four-year program be inaugurated, the first two years to be carried out at Bethany, the last two years to be carried out at Mankato State College with supplementary work at Bethany Lutheran College."

REPORT OF THE BOARD OF CHARITIES AND SUPPORT

The Board of Charities and Support is now providing aid to five former pastors or pastors' widows. Let us remember these faithful servants in our prayers and do all we can to make their retirement years as happy as possible.

Kasota Valley Home

The Board of Directors of Kasota Valley Home wishes to express its sincere thanks to all who have helped make the past year such a blessed one at our Home for the Aged. Last year we reported at the Synod Convention that at one time during the year the number of residents had dropped to only six and that by the time of the convention it had increased to 12. We are happy to report that the home has been filled to capacity since last fall, and that we now have sixteen residents. We are also in much better financial condition than has been the case during the past two years. Our sincere thanks for the faithful services rendered by the manager and his entire staff. Also our sincere thanks for your prayers and for the gifts of cash, food, remembrances for the residents, and contributions toward various projects. These are too numerous to list individually, but many congregations, ladies' aids, various other groups and individuals have participated in this work.

The most important improvements made this past year have been the painting of a number of rooms, and the replacement of some of the equipment. This will continue during the coming year. Projects for the future include remodeling of the dining room, new furniture for the living room and the painting of the outside of the building. We hope that with your continued support, we will be able to finance this out of contributions and gifts, and income from the residents.

We, again, invite you to visit the home and the residents. They need and appreciate your kind attention.

We wish to thank the pastors of the Madison, Wisconsin, area for their cooperation in helping to supply our board with some of the information that was needed in considering the feasibility of establishing a home for the aged in the Madison area. On the basis of this information, material from other sources, and the experience gained in the operation of the Kasota Home for the Aged, we reached the following conclusions:

A new home regardless of where it is located will serve basically the local area, and not the Synod as a whole.

An additional home for the aged should be newly constructed for this purpose, not a converted residence, particularly in a metropolitan area. It is doubtful that the state agencies would approve anything less. It should probably be a nursing home as well as a boarding home for the aged. This would raise the costs of construction and operation.

A nursing-boarded care home of this type, to be economical in its operation, should have at least 40 beds for residents.

On the basis of the reports from the Madison area congregations there are at present 15 to 20 potential residents. Experience at Kasota shows that many of those who indicated ahead of time that they would like to be residents in a Synod home for the aged did not come when it was established. This hardly seems like a large enough potential.

The costs of construction per bed on the basis of homes now in the process of construction varies from \$3,400 to \$10,000. The latter

figure is from the Madison area. At the lowest estimate this would mean an investment of about \$136,000 for a 40-bed home.

A home opening soon in St. James, Minnesota, expects to have a staff of 23 people when in full operation. Costs of operation would no doubt be higher in the Madison area than they have been at Kasota.

The final recommendation of the Board is that it does not appear feasible at this time to purchase or build the type of home for the aged that would be desirable. Should substantial funds for construction purposes be forthcoming from legacies or other sources that would not diminish the funds available for existing operations, then further investigation should be carried out before action is taken.

N. S. Holte, Secretary

KASOTA VALLEY HOME Financial Statement for 1962

Treasurer's balance, 1-1-62:\$ 184.97

	Receipts
Income from residents	
Beatty, Laura	\$ 527.50
Beaversen, Alma and Sina	1,560.00
Danielson, Alma	200.00
Dugan, Charles	315.00
Flitter, Anna	845.68
Gibbs, Ella	369.00
Gilbertson, Emma	87.50
Hallock, Pauline	1,380.00
Hohnstadt, Edward	1,260.00
Kubli, Guy	409.50
Kulowatz, Anna	268.30
Larson, Ollana	940.00
Lee, Ralph	73.30
Manske, Lewis	801.50
McCarthy, Nora	315.00
Mees, Herman	1,333.50
Merritt, John	114.50
Nason, Anna	690.65
Oelke, Lydia	344.50
Peterson, Peter	283.50
Randen, Rosetta	1,460.98
Strand, Olaf	1,080.00
Yeske, Olga	178.50
	\$14,839.41

Gifts

Emmaus Ladies Aid	10.00
First Evanger Ladies Aid	10.00
Oslo Ladies Aid	35.00
Saude Ladies Aid	34.00
Scarville Ladies Aid	10.00
Zion Mission Circle	20.00
E. Paint Creek Church	14.00
W. Paint Creek Church	22.40
Lutheran Youth Association	95.00
Mrs. Henry Burtness	2.00
Donald Casperson	3.00
Obert Hoiland	25.00
Ole Olmanson	1.00

Clarà Olson	16.00	
Arie Scheer	1.50	
		\$ 298.90
Mgr's. personal phone	81.79	
Residents' offerings	129.73	
Charities and Support Fund	18.00	
Memorial gifts	12.50	
Marigold Dairies, refund	3.68	
Adams Well Drilling	2.00	
Insurance claims	80.00	
Resident's TV repair	14.65	
Synod subsidy	500.00	
TOTAL RECEIPTS:	\$15,979.66	\$16,164.63

Disbursements

Salaries	
W. J. Soule	\$ 3,076.04
Luella Soule	174.02
Margaret Leonard	1,823.14
Dennis Soule	825.21
Chaplain Otto	600.00
Edna Busekist	151.84
Naomi Ulman	196.44
Ruthann Kuster	26.07
Mrs. Larry Soule	28.63
	\$ 6,901.39
Telephone	292.24
Electricity	445.46
Groceries	3,490.00
Fuel oil	832.76
Soft Water	99.60
Laundry	196.91
Gas	145.00
With. taxes, Social Sec.	1,073.61
Minnesota With. taxes	47.35
State licenses, 1962-63	100.00
Publicity	47.50
Printing	32.72
Insurance	420.07
Treasurer's bond	25.00
Refunds to residents	422.84
Refund for Nora McCarthy	50.00
Refund for Emma Gilbertson	35.00
Supplies	325.80
Repairs, equipment	163.53
Pump septic tanks	45.00
Petty cash	62.00
Board expense	62.90
Bank service charges	25.50
Christmas gifts to staff	80.00
S. E. Lee, Support Fund	14.00
S. E. Lee, memorials	6.00
S. E. Lee, repayment of loan	165.00
Lawn furniture	105.35
Water heater	79.95
Water heater installation	20.74
Shower installation	27.76
Registrations, Governor's Conference	13.50

Carpenter labor	28.85
Scatter rugs	10.00
Sign posts	4.03
Recharge fire extinguishers	7.50
Memorial picture, Mrs. Pitmon	9.45
Postage	2.46
Piano tuning	10.00

TOTAL DISBURSEMENTS\$15,926.77

TREASURER'S BALANCE, 1-1-63:\$ 237.86

This report subject to audit.

Hugo J. Handberg, Treasurer

BETHESDA LUTHERAN HOME

I. **THANK YOU!** Sincere thanks are extended to the members of the Evangelical Lutheran Synod for your support during the year 1962. 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 of 3 patients from your Synod	\$6,210.00
Contributions from 31 of 79 congregations	\$2,609.87
Contributions from parents and relatives	2,070.00
Total contributions (for operating fund)	4,679.87
Difference between cost and contributions	(1,530.13)
Contributions for capital improvements	\$ 201.00
Applications on the waiting list from your Synod: 1	

III. **ENROLLMENT AND COSTS:** The actual operating expenditures for an eleven month fiscal year 1962 (1 October '61 to 31 August '62) amounted to \$1,128,891.32 as compared to \$1,149,456.62 for the previous twelve months. The operating budget adopted for 1963 fiscal year is \$1,355,618. Capital expenditures proposed for 1963 amount to \$230,467.00 making a total budget of \$1,586,085. The cost per day of operating the institution in 1963 will be \$3,714.00.

Total enrollment has risen from 556 in 1961 to 585 at the end of 1962. The number on the waiting list was 162 at the end of 1962.

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 and tracts. 3) Distribute The Bethesda Messenger by placing a bulk order or by giving the Home your mailing list. 4) Strive for 60 cents per communicant annual contribution.

We welcome your interest and assistance. We desire to work with your Synod boards and committees, especially your Welfare Committee, and we ask for your prayers.

Clarence F. Golisch, Executive Director

Action of the Synod:

Resolution No. 1: Support for Retired Church Workers

WHEREAS: It is possible, due to the stress of present activities, that we might forget or neglect our responsibilities to our retired church workers; be it

RESOLVED: That the Synod encourage its Board of Charities and Support to continue and to seek to expand its work among them.

Resolution No. 2: Madison Area Home for the Aged

WHEREAS: The Board of Charities and Support has studied the feasibility of establishing a home for the aged in the Madison area; and

WHEREAS: It does not appear feasible at this time to purchase or build the type of home for the aged that would be desirable; therefore be it

a) RESOLVED: That the Synod, as such, shall not undertake to establish a home for the aged in the Madison area at this time; and be it further

b) RESOLVED: That should substantial funds for construction purposes be forthcoming from legacies or other sources that would not diminish the funds available for existing operations, then further investigation should be carried out before definite action is taken; and be it further

c) RESOLVED: That the Finance Board, in consultation with the Board of Charities and Support, study the feasibility of setting up a separate fund for establishing area homes for the aged.

Resolution No. 3: Kasota Valley Home for the Aged

WHEREAS: We are encouraged by the increase in the number of residents at the home, but still feel the need to improve our Synod's members' participation in the support and use of the home; be it

RESOLVED: That the Board of Charities and Support be encouraged to continue and to increase its program of publicity for the home.

Resolution No. 4: Bethesda Lutheran Home

RESOLVED: That the following resolution be referred to the permanent Doctrinal Committee for study and to report to the next Synod Convention:

WHEREAS: Contributions from the Synod to Bethesda Lutheran Home, though they have increased substantially during the past year, still have not covered the cost of caring for Synod's patients at Bethesda Lutheran Home; be it

RESOLVED: That all our congregations be urged to remember the needs of Bethesda with prayers and gifts.

REPORT OF THE BOARD OF PUBLICATIONS

The Publications Board has met twice during this past year to hear progress reports, to delegate duties to individual members, and to prepare guidelines for itself and the staff of the **Lutheran Sentinel**. These guidelines are presented to the Evangelical Lutheran Synod for approval at this convention.

Concerning the individual publications under the supervision of this board, we wish to report the following:

I. **SENTINEL**. The **Lutheran Sentinel** has regular subscribers in thirty-two states, twelve in foreign countries, and seventy-five in the armed forces. All but sixteen congregations in our Synod have blanket subscriptions. However, the Publications Board requests that time be given at this convention for a discussion of our church paper with the hope that ways may be found for improving it.

II. **LITURGY AND AGENDA**. The manuscript for this book had not been available to this board during the past year. It is expected that the manuscript will soon be found and made ready for printing.

III. **THE HYMNBOOK SUPPLEMENT**. Promotional materials have been sent out and advanced orders are coming in. It is hoped that soon enough orders will have been received for this to go to press.

IV. **SYNOD CATECHISM**. The Catechism is out of print and sold out. Publication rights are being sought at the time of this writing so that this volume may be printed in our Lutheran Synod Book Company.

V. **SYNOD REPORT**. More than two thousand advance orders have been received for the 1963 Report. One thousand six hundred sixty-seven copies were printed last year.

VI. **MISCELLANEOUS**: The board is also at work with the following: Christmas Program, Study Topics for Congregations' Societies, Model Constitution for Congregations, and others.

VI. **ARMED SERVICES**. Please note that the Secretary for the Sub-committee for Armed Services is the Rev. N. A. Madson, Jr., of Trail, Minnesota. He is assisted by the Rev. Herbert Larson and Mr. Stanley Ingebretson. Devotional materials are mailed directly to about seventy-five people in the armed forces. Ten pastors also receive these materials for remailing to the service personnel from their parishes.

Thus the Publications Board assumes the responsibility for the work formerly carried on by the Armed Services Commission. We request the continued cooperation of all in keeping in touch with our young people away from home.

We recommend that the guidelines be adopted and supercede any previous regulations of the Synod regarding the work of the Publications Board.

Paul G. Anderson, Secretary

MEMORIAL

Evangelical Lutheran Synod
The Rev. Theodore Aaberg, President
Scarville, Iowa

I hereby respectfully request the Evangelical Lutheran Synod to republish the Synod Explanation of Luther's Small Catechism in a new edition with suitable revisions, such as, for example, more detail in the distinction between the Ninth and Tenth Commandments.

Nils C. Oesleby

Action of the Synod:

Resolution No. 1: Liturgy and Agenda

WHEREAS: The Constitution of the Synod advises the use of particular liturgies and agendas "in order to preserve unity in liturgical forms and ceremonies," (cf. chapter 1, par. 4, The Synod's Constitution), therefore be it

RESOLVED: That the Publications Board appoint a committee to review and complete the manuscript of Liturgy and Agenda for use in our Synod, containing in particular forms for baptisms, confirmations, weddings, and funerals, submit copies to the pastors of the Synod for their suggestions, and that the Publications Board be authorized to do all it can to expedite this publication, especially the Agenda.

Resolution No. 2: Hymnbook Supplements

WHEREAS: The proposed Hymnbook Supplements have not been too well received throughout our Synod, and

WHEREAS: Considerable effort has been made to prepare these for publication, therefore be it

a) RESOLVED: That the Publications Board re-commission the members of the Hymnbook committee to continue their work of hymn selecting.

WHEREAS: The Synod will observe its 50th anniversary in 1968, therefore be it

b) RESOLVED: That this date be set as the goal for publication of such a synodical hymnbook.

Resolution No. 3: The Synod's Catechism

WHEREAS: The Synod Catechism is out of print, and

WHEREAS: A revision of the Explanation is being prepared, therefore be it

RESOLVED: That the Publications Board be encouraged to re-print this Catechism in limited quantities when publication rights are obtained.

Resolution No. 4: Memorial to Republish the Explanation

WHEREAS: There are valid reasons for revising the Explanation, therefore be it

RESOLVED: That the Publications Board appoint a committee to prepare for publication a revision of the Enchiridion (Small Catechism), and the Explanation.

Resolution No. 5: Miscellaneous Publications

WHEREAS: The Publications Board reports it is at work on "Christmas programs, study topics for congregations' societies, model constitutions for congregations, and other," therefore be it

RESOLVED: That the Publications Board assign the preparation of these publications and produce them as soon as possible.

Resolution No. 6: Permanent Committee on Hymnology, Liturgics and Worship

WHEREAS: It is desirable to have a permanent committee on Hymnology, Liturgics and Worship to carry out an ongoing program of study, information and coordination in this area of church work; therefore be it

a) RESOLVED: That the Synod establish a permanent committee on Hymnology, Liturgics and Worship consisting of three (3) members; and be it further

b) RESOLVED: That the committee on Nominations at the 1964 convention bring in nominations for this committee on a 3-2-1 year term basis.

Resolution No. 7: Guidelines

WHEREAS: Guidelines for the LUTHERAN SENTINEL Staff and for the Publications Board have been prepared and submitted to this convention, therefore be it

RESOLVED, That the following Guidelines be adopted as corrected by the convention:

GUIDELINES FOR THE "LUTHERAN SENTINEL" STAFF AS ADOPTED

1. Personnel

- a. The staff shall be composed of an editor-in-chief, an assistant editor, a managing editor, a business manager, and an assistant business manager. In addition there shall be three contributing editors.
- b. The entire staff shall be elected by the Synod annually for a term of one year, with the exception of the assistant business manager who shall be elected by the Publications Board.

2. Duties

- a. The editor-in-chief shall be responsible for providing materials for publication to the managing editor. He has the right to solicit and select materials which he believes our people should read. He has the right to reject any material which he believes to be of inferior literary value, or of an untimely nature; and he has the duty to reject any material which is at variance with the doctrine and accepted principles and practices of the Synod.
- b. The assistant editor shall assist the editor-in-chief in his duties.
- c. The contributing editors are to submit literary contributions regularly to the editor-in-chief as well as to provide feature articles at his request.
- d. The managing editor is responsible for the mechanics of publication, e.g., getting the material to the printer, working with the printer, preparing the format and proof-reading.
- e. The business manager is responsible for the finances of the paper, keeping the subscription list up to date, getting the paper into the mail, etc. He shall present a financial report of the **Lutheran Sentinel** at each Publications Board meeting.
- f. The assistant business manager is to assist the business manager, especially in soliciting new subscriptions.

3. Editorial Policy and Content

- a. The **Lutheran Sentinel** shall provide doctrinal, information-

- al, devotional and inspirational materials, that are in accord with the doctrinal position of the Synod as set forth in its constitution.
- b. It shall not be used as a "sounding board" for individual opinions within the Synod.
 - c. The editor-in-chief and assistant editor shall be directly responsible to the Synod for the content of the articles in the **Lutheran Sentinel**.

GUIDELINES FOR THE PUBLICATIONS BOARD AS ADOPTED

1. Personnel of the Board

- a. The Board shall be composed of seven members: three pastors and three laymen, and the Business Manager of the **Lutheran Sentinel**.
- b. Members of the Board shall be elected for terms of three years, except the Business Manager, who is a permanent member of the Board.
- c. The Board shall elect its own chairman, vice-chairman, and secretary.
- d. The duties of these officials shall be:
 - 1. The chairman shall call all Board meetings and preside at these meetings. He shall cast the deciding vote in the event of a tie in matters before the Board. He shall also draw up an agenda for Board meetings and send it out in advance of the meetings.
 - 2. The vice-chairman shall preside in the absence of the chairman.
 - 3. The secretary shall record all resolutions of the Board and make such notes as may be pertinent to the business of the Board. He shall further supply copies of the minutes to all members of the Board, the president of the synod, and such others as may be resolved upon by the Board. He shall have the minutes available for the convention committee. He shall prepare the report of this Board for the convention committee, subject to the approval of the chairman or the Board. He shall send out notice of the Board meetings well in advance of meetings.

2. Duties of the Board

- a. This Board shall be directly responsible for the publishing, not editing, of the **Lutheran Sentinel**. It shall render a financial report to the annual convention of the Synod.
- b. It shall be responsible to the Synod for everything which the Board publishes on its own initiative.
- c. It shall be responsible for the business management of all material which it publishes on its own initiative.
- d. It shall supervise the printing and distribution of all special publications authorized by the Synod itself.
 - 1. It shall recommend to the Synod any publishing it feels the Synod should sponsor. It should, if possible, publish at least one new item each year.
 - 2. It shall carry out resolutions of the Synod to print any books, pamphlets, papers, etc.
 - 3. It shall be ready to serve in an advisory capacity to other boards and committees in the publishing of materials. It shall not be responsible for the publishing of materials issued by other boards and agencies in the Synod, e.g., **Lutheran Synod Quarterly**, **Synod Report**, **Book of Re-**

ports and Memorials, **LYA Quarterly**, publications from Bethany College, unless directed by the Synod to do so.

4. It shall be the duty of the Board to keep abreast of current religious publications and arrange for review of the same.
- e. It shall also be charged with promoting the spiritual welfare of our people in the Armed Forces including the editing and distribution of suitable materials.
- f. It shall make its annual budget request at the February meeting of the Board of Trustees.

3. Meetings of the Board

- a. The Board shall ordinarily meet on the fourth Monday of January, April, July and October.
- b. The place and time shall be agreed upon by the Board. The chairman shall determine this when the Board has not done so.
- c. The chairman may call a special meeting whenever this becomes advisable.

REPORT OF THE YOUTH BOARD

The Youth Board of the Evangelical Lutheran Synod met in Mankato, Minnesota, on November 6, 1962, and on February 13 and May 8, 1963. The following were elected officers of the board: Chairman, Pastor Wilhelm Petersen; Recording Treasurer, Mr. William Overn; Secretary, Pastor Robert A. Moldstad. Other members of the board are: Mr. Chan Handberg, Prof. Sigurd Lee, Pastor Gerhard Weseloh; and President of Bethany College, Prof. B. W. Teigen.

LUTHERAN YOUTH ASSOCIATION—The September 1962 LYA convention was held at Jerico, Iowa, with the congregations of Jerico, Saude, and New Hampton serving as hosts. Pastors M. E. Tweit and David Lillegard were the host pastors. A total of 250 young people attended the convention, of whom 105 were delegates representing their local societies. Topics studied by the group were: "The Why and How of Bible Study," and "Youth and Giving."

Officers elected by the LYA convention, and serving this year are: President, Jack Anderson, Saude, Iowa; Vice President, Al Quist, Norseland, Minnesota; Secretary, Diane Natvig, Saude, Iowa; Treasurer, Elizabeth Otto, Mankato. All are Bethany students.

Projects of the LYA this year, in addition to continuing improvement of the **LYA Quarterly**, are the support of an elementary student in the China Mission, at a cost of \$85.00 for the school year; and a gift of \$100 to the newest mission building project at Lakewood Lutheran Church, Lakewood, Washington.

The 1963 LYA convention site will be at Madison, Wisconsin, hosted by Grace, Our Saviour's, Holy Cross, and Western Koshkonong congregations, Friday-Sunday, September 13-15. The program of the convention this year will include more youth participation, including a talent show and youth panel discussion. The theme is: **Forward With Christ**. The Youth Board recognizes these conventions as a wholesome encouragement for our youth, and urges our congregations to assist their young people in getting to the convention.

SUMMER CAMP—Camp Indianhead Summer Camp this year is being held one week in June, coinciding partly with our Synod Convention. The camp dates are June 16-22; the camp is held at Squaw Point Resort, Hillman, Minnesota. It is planned to increase the capacity of the camp from 95 to 125 by the use of tents, if necessary, to accommodate all our campers (for ages 10 and older) in one week. The Camp Director is Pastor Raymond Branstad, his assistant is Pastor Norman A. Madson, Jr.

The Youth Board has found it increasingly difficult to find suitable dates for our camp, or to find other camp locations available to our camp. At the same time, we have had pleas from some of our congregations to find means of lowering the camp fees, and to find a more centrally located area. A sub-committee of the board has been assigned the task of working out lower-cost camping, and a more central location. This committee has also considered different styles of camping. The board in considering the camping needs of our Synod's youth program is repeatedly faced with the question: "Shall the Synod own its own camp?"

Before going any further with the details of acquiring, financing, and operating a centrally located camp site of its own, the Youth Board is herewith asking the Synod in convention to express wheth-

er it wishes the Youth Board to proceed further in this matter towards acquiring a camp site of our own. We are not asking the Synod to work out the details of financing, or the details of operating such a camp if we were to have one, but simply to indicate whether the Synod wishes the Youth Board to consider further the question of our own camp site, and to take steps toward working out arrangements which might make such a camp site feasible.

Other summer camps within the Synod: Our Washington congregations at Parkland and Lakewood have operated a week-long camp for children of their congregations. The Lake Michigan Circuit in 1962 conducted a circuit camp near Lombard, Illinois, on a low-expense basis, at which 166 campers and counsellors attended. This camp will meet at the same location again this year, and anticipates perhaps a total of 250 campers in two groups, boys four days, and girls four days. Other local camping is done by some of our congregations, through their Lutheran Pioneer groups, etc. Only the Camp Indianhead camp at Squaw Point, however, is under the supervision of the Youth Board.

CHORAL UNION SYNOD SUNDAY CONCERT—A large number of singers are expected for the Synod Sunday afternoon concert. This will be under the choral direction of the Rev. G. A. R. Gullixson.

YOUTH DIRECTOR—Prof. Allan Unseth of Bethany College has served as Youth Director for this year. The Youth Board and Board of Regents of the college have worked toward sharing the services of a college professor. The Youth Board finds it most useful to have the Youth Director a part of the college staff. The board would like to make a working arrangement with the college, whereby approximately 20% of the professor's time would be used for synod youth work, and the Youth Board would pay a corresponding amount of his salary and maintenance. The Board of Regents has indicated a willingness to cooperate in this, but has not been able to divert 20% of the present Youth Director's work to other professors, nor able to hire an additional professor within their present budget arrangement. In discussing the work of the Youth Director together with the college board, the suggestion has been made to use a full-time executive officer of the Synod who would represent the Synod in person among the congregations in the interest of stewardship, missions, Christian education, youth work, etc. The Youth Board asks the Synod to explore the possibility of such a man in full-time executive office to co-ordinate the work of the Synod, also visualizing his work as Youth Director, and including work on behalf of the Mission Board, Finance Board, Board of Regents, etc.

LEADERSHIP INSTITUTES—The first area leadership institute for youth workers will be held at Bethany College, Saturday, December 7, 1963. An edifying program has been arranged especially to serve the Southern Circuit with this first leadership institute. Prof. Allan Unseth is co-ordinator for the institute. A summary of the workshop will be sent to all the congregations of the Synod. The purpose of the workshop is to inform ministers and especially able laymen about techniques of a successful youth program on the local level. This is done in full realization of the importance youth training means for the future of our congregations and Synod. It is suggested that at least four lay representatives from each church attend.

Robert A. Moldstad, secretary

Action of the Synod:

Resolution No. 1: Lutheran Youth Association

WHEREAS: God admonishes us, "Grow in grace and in the knowledge of our Lord and Savior Jesus Christ," and

WHEREAS: The youth of today are confronted with many philosophies in school and everyday life which are contrary to our Savior's teachings, for example, that there are no such things as absolute truths; and

WHEREAS: The Lutheran Youth Association through its QUARTERLY and the Lutheran Youth Association convention has presented topics which offered great help and encouragement to our youth in following their Savior and combatting false ways of life; be it therefore

a) RESOLVED: That the Youth Board and the members of the Lutheran Youth Association be commended for their work in publishing the QUARTERLY and their efforts in presenting inspiring Youth Conventions; and be it further

b) RESOLVED: That the Youth Board and the members of the Lutheran Youth Association, and especially the officers, be encouraged to continue to attack the problems confronting the youth of our day, and help them see what their Savior and Lord would have them do. Some of the following topics are suggested:

1. What the Christian's Attitude should be toward the teaching that there are no absolute truths, but that the will of the group, or majority, is to be followed.

2. What the Christian's Attitude should be toward the teachings of materialism, and how a Christian can recognize these teachings.

3. What the Christian's Attitude should be toward the teaching of pacifism.

4. What the Christian's Attitude should be toward Communism.

5. What the Christian's Attitude should be toward the teaching that the Bible is but a Witness of the truth, not truth itself.

6. What the Christian's Attitude should be toward the race problems of our day.

7. What the Christian's Attitude should be toward scientific advances.

Resolution No. 2: Lutheran Summer Camps

WHEREAS: Our Youth Board has been looking for the best means whereby Lutheran Summer Camps might be held; and

WHEREAS: The Youth Board has asked whether or not the Synod believes that the Synod as a whole should help in obtaining camp sites and developing such sites; and

WHEREAS: In this question we must realize that not all our congregations are located where they could all make use of any such Synod camp, for example, the congregations in Michigan or Washington; be it therefore

RESOLVED: a) That the Synod as such not take upon itself the task of purchasing a camp site, but that

b) *We would encourage congregations to establish summer camps, and that the Youth Board continue to work with interested congregations in the establishing of such camps or camp.*

Resolution No. 3: Choral Union Concert

WHEREAS: The Youth Board has sponsored the Choral Union Concert, and the concert has been an inspiration and blessing to all; be it therefore

RESOLVED: That we commend the Youth Board, and the choir, and its director for their work; and encourage the Youth Board to continue having the Choral Union Concerts each year as part of the Synod Sunday festivities.

Resolution No. 4: Leadership Institute

WHEREAS: The Youth Board has planned a Leadership Institute which it is about to carry out; be it therefore

RESOLVED: That the Synod commend the Youth Board in its efforts to help train the youth for church work, and that we remember the Youth Board in our prayers, and pray for God's blessing on its work, especially these leadership institutes which can have such far-reaching effects on the work of our church.

COMMITTEE ON PASTORAL CONFERENCE RECORDS

Action of the Synod:

Resolution No. 1: Pastoral Conferences

WHEREAS: The minutes of the General Pastoral Conference of the E.L.S. for April 16-19, 1963, and the minutes of the monthly conferences of the Northern Circuit Pastoral Conference from May, 1962, to May, 1963, have been submitted to this convention for review; and

WHEREAS: Examination of these minutes shows that the pastors in these conferences have been devoting time and study in all the necessary fields of theology (doctrinal, exegetical, historical, and practical); and

WHEREAS: The essays examined have shown themselves to be informative, stimulating and well-done, and have been prepared by a goodly representation of pastors; therefore be it

RESOLVED: That the pastors in these two conferences be commended for their efforts.

Resolution No. 2: Conference Minutes

WHEREAS: No minutes have been received at this convention from the pastors in the Central, Southwest, Northern Iowa-Southern Minnesota, or Lake Michigan conferences; and

WHEREAS: It is particularly necessary in this 20th century for our pastors to continue their studies in all fields of theology; and

WHEREAS: The Synod has specifically requested that such minutes be presented to each convention for review; therefore be it

RESOLVED: That each circuit be asked to place this matter on the agenda of its next meeting, and make a special effort to submit its minutes to the next convention for review.

REPORT OF THE SPECIAL COMMITTEE

The committee appointed to "bring a statement of judgment regarding the contents of the address of Pastor N. B. Harstad at the convention" in Jerico herewith submits its report:

Because of the tension existing in the Synod in regard to the Synod's position and course in the controversy within the Lutheran Synodical Conference, the Rev. N. B. Harstad felt conscience bound to address some remarks to the special convention at Jerico in November of 1960. In the same he gave expression to a number of impressions that had been made upon him from within the Synod. He honestly felt that the Synod was possibly becoming liberal, and therefore is not inclined to retract or withdraw any of the statements made in that context. However, he wishes to state that he feels satisfied with the course the Synod is now pursuing.

While there is a tendency during times of crisis and tension to make rash statements and unfounded charges in impromptu remarks on a convention floor, it is the judgment of your committee that one has a greater responsibility for what he says when he delivers a somewhat more prepared speech, as was the case with Pastor N. B. Harstad at the 1960 convention in Jerico.

Your committee recommends* that Pastor N. B. Harstad confer with the individuals involved in the charges he made and seek to arrive at a God-pleasing reconciliation with them.

J. N. Petersen
E. G. Unseth
M. H. Otto

* or, "suggests"

Action of the Synod:

The report of the Special Committee to bring a statement of judgment regarding the contents of the address of Pastor N. B. Harstad at the recessed convention in Jerico, November, 1960.

WHEREAS: The Special Committee affirms that Pastor Harstad made charges against individuals; and,

WHEREAS: These charges were made in public; and,

WHEREAS: According to the report of the Special Committee, Pastor Harstad is "not inclined to retract or withdraw any of the statements," therefore be it

a) RESOLVED: That the Special Committee be instructed to make one more effort to arrive at a God-pleasing solution of this untenable situation; and, be it further

b) RESOLVED: That the Special Committee report the results of its efforts to the next Convention.

REPORT OF THE COLLOQUY COMMITTEE

Synod, at its 1962 convention, referred the matter of Pastor Hilton's application for readmittance to the Synod to the Colloquy Committee for reconsideration. The Colloquy Committee met with Pastor Hilton at Mankato the evening of October 30, and the morning of October 31, 1962.

In meeting with Pastor Hilton the committee did not concern itself with any judgments which Pastor Hilton had or at present holds, since synodical membership cannot be withheld on the basis of differing judgments in matters, e.g. the Synodical Conference situation. Nor was the committee primarily concerned with past doctrinal position of Pastor Hilton. The primary concern of this committee was with Pastor Hilton's present doctrinal position, since unity of doctrine is a prerequisite for extending the hand of fellowship.

Since Pastor Hilton had asserted on the floor of the 1962 convention when his application for readmittance was under discussion, that he still held that Synod had been guilty of unionism in the course of action it took in regard to the Synodical Conference since 1955, and since Synod had declared in 1960 at the Jerico Convention: "5. BE IT RESOLVED, That we reject any interpretation of our suspension resolutions of 1955 which implies a) . . . b) that our continued membership in the Synodical Conference under present circumstances is in violation of Romans 16,17." (P. 33, Recessed Conv. Report, 1960) the committee discussed with Pastor Hilton the necessity of either he or the Synod changing its position on the matter if unity of doctrine should prevail between Pastor Hilton and the Synod. Pastor Hilton agreed, during this October meeting with him, that it would be necessary for one or the other to change its position. The rest of the meeting was spent in discussing the Synod's course of action over the past years, and Pastor Hilton's objection to the same. At the conclusion of the meeting Pastor Hilton said he was not ready to say that the Synod had been wrong, neither was he ready to say that its course of action had been right. The committee asked Pastor Hilton to take some time to think it over and to inform them of his convictions in the matter.

In a telephone conversation a few weeks later with the chairman of the Colloquy committee, Pastor Hilton said he was more convinced than ever that the Synod had sinned in its course of action since 1955, and that the congregation in Suttons Bay would like a meeting with representatives of the committee to discuss its position.

The chairman and secretary of the committee met with the Suttons Bay congregation on February 5, 1963. Pastor G. A. R. Gullixson, visitor of the circuit, was also present by invitation of the congregation. On this date, Pastor Hilton gave a written statement to the Colloquy Committee in which he presented his position. The entire document is at hand for study by the proper committee. We believe the following quotations to be especially pertinent: "The ELS was guilty of inconsistency and unionistic practices in the years 1955 to 1961 . . . The practice of the ELS in these past years was inconsistent with its own correct doctrine of church fellowship. It cannot be defended, and it would be better if the Synod did not attempt a defense. This is my settled conviction on the matter, arrived at after careful consideration and earnest prayer."

On the basis of Pastor Hilton's considered and emphatic declaration regarding his present convictions, the Colloquy Committee makes the following recommendation to the Synod:

WHEREAS, Pastor Hilton to this day states as his settled conviction that "The ELS was guilty of inconsistency and unionistic practice in

the years 1955 to 1961 . . . It cannot be defended, and it would be better if the Synod did not attempt a defense." and WHEREAS, The Synod at its 1960 Recessed Convention declared "That we reject any interpretation of our suspension resolutions of 1955 which implies a) . . . b) that our continued membership in the Synodical Conference under present circumstances is in violation of Romans 16, 17.", and WHEREAS, These statements reveal a lack of doctrinal unity in the matter of Church Fellowship between Pastor Hilton and the Synod, therefore be it RESOLVED, that the application of Pastor Hilton for readmittance into membership in the Synod be denied.

The Colloquy Committee
Theodore A. Aaberg, Chairman
Joseph N. Petersen, Secretary

MEMORIALS

To the Evangelical Lutheran Synod,
46th Regular Convention June, 1963
President Theodore A. Aaberg
Mankato, Minnesota
Brethren:

April 12, 1963

At our annual congregational meeting of the Indian Landing Lutheran Church, January 29, 1963, the congregation,

Resolved: that we resubmit the Memorial, printed on page 74 of the 45th Report Regular Convention Evangelical Lutheran Synod, to the 46th Regular Convention Evangelical Lutheran Synod.

Whereas: Our Memorial to the 45th Regular Convention Evangelical Lutheran Synod was presented in 1962, by the Indian Landing Lutheran Church Council, we now submit it by the Congregation as a whole.

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

To the Evangelical Lutheran Synod,
46th Regular Convention June, 1963

I respectfully submit the recommendation that proper steps be taken to alter the rules concerning convention participation. It is suggested that all elected members of permanent boards and committees be automatically seated as advisory members (whether a delegate or not) and be eligible to serve on convention floor committees, in much the same manner as permanent members.

William Overn

CONSIDERED BY THE CONVENTION SYNODICAL MEMBERSHIP COMMITTEE

Action of the Synod:

Resolution No. 1: Indian Landing Memorial

WHEREAS: The Indian Landing Lutheran Congregation of Rochester, New York, has presented a memorial to this Synod convention proposing that the Evangelical Lutheran Synod take immediate steps to merge with the Wisconsin Evangelical Lutheran Synod, and

WHEREAS: The objectives motivating the suggestion for this merger can be accomplished in other ways, and

WHEREAS: It is recognized that closer cooperation with the Wisconsin Synod is desirable, therefore be it

a) RESOLVED: That the officials of the Evangelical Lutheran Synod explore every opportunity for furthering this closer active relation in the fields of mission work and education, and be it further

b) RESOLVED: That this be our answer to the memorial.

Resolution No. 2: Memorial from William Overn

WHEREAS: This proposal would require Constitutional revision; be it

RESOLVED: That this memorial be referred to the Board of Trustees for study and recommendation.

Resolution No. 3: Hilton Application

WHEREAS: Pastor Hilton has substituted the following statement for all of his previous statements regarding his withdrawal, and has stated

"It was and is my judgment that the course of action the Synod took when it resumed Committee meetings with the Missouri Synod and practiced fellowship with the Missouri Synod with the framework of the Synodical Conference was in violation of Romans 16, 17. I do not believe it necessary to require of the Synod as a condition of fellowship that it agree with my position now that it has severed its ties with the Missouri Synod. But it is still my conviction that the course of action taken from 1956 to 1961 was in violation of Romans 16, 17." Therefore be it

RESOLVED: That Pastor Hilton be readmitted to membership in the Evangelical Lutheran Synod.

Pastor Hilton was welcomed into membership in the Evangelical Lutheran Synod.

President Aaberg raised an objection to this action of the Synod. Pastor Hilton stated that he appreciated being received back into the Synod; since his acceptance produced the effect of dividing the Synod, "I therefore withdraw my application for admission into the Synod." He stated that it is strange to withdraw after just being received as a member; and he trusted that his reasons would be understood. He expressed the wish to be in fellowship with the Synod, with the agreement and approval of all the members of the Synod.

RESOLVED: That the Synod reconsider its resolution relative to Pastor Hilton's application for membership.

RESOLVED: That the Synod refer the matter of Pastor Hilton's admission into membership in the Synod to the Colloquy Committee.

RESOLVED: That these issues relating to the Hilton application be studied by the Doctrinal Committee.

REPORT OF THE BOARD OF TRUSTEES

The Board of Trustees of the Evangelical Lutheran Synod met in special session at the time of the 45th Regular Convention of the Synod, 1962, and at three regular two-day meetings during the year (Oct. 29-30, 1962; Feb. 25-26, 1963; and May 27-28, 1963).

The Board has been carefully adjusting to the revised Articles of Incorporation and to the Rules and Regulations adopted at the Synod meeting last year. Officers of the Synod serve as officers of the Board. Pastor J. N. Petersen, Vice President, serves as advisory member. Pastor Alf Merseth serves as Church Extension Secretary. He is also chairman and secretary of the Stewardship Subcommittee composed of Mr. Ellert Storlie and President Aaberg and Treasurer Lee. Mr. L. Houg was re-elected Housing Administrator. Mr. Albin Levorson and Mr. Einar Engebretson make up the Finance Committee for the Board.

Entrusted with the general management and control of all secular business and temporal affairs of the Synod in accordance with the Constitution, Rules and Regulations, especially in regard to the Synod's Properties, the Synod Fund, the Church Extension Fund, the Comprehensive Loan Plan, and as the Finance Board of the Synod, the Trustees would make the following report:

SYNOD'S PROPERTIES

A chapel was erected for Lakewood Lutheran Church, Lakewood, Washington. The cost of this construction was approximately \$40,000.00.

The gentleman's agreement with the Bethany Development Association to return the title of the Bethany Athletic Field (after torrensing action was completed) is being honored by the Synod.

SPECIAL GIFTS AND LEGACIES:

The Synod gratefully acknowledges the following legacies which were received during the fiscal year:

Soren and Edna Borup estate — \$7,777.78 for the Gymnasium

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

Anton E. Melbo — \$1,395.64 for Kasota Valley Home

Our Savior's Lutheran Church, Amherst Junction, Wisconsin

Betsy Aasen — \$1,000.00 for Kasota Valley Home

Zion Lutheran Church, Tracy, Minn.

AUDIT OF THE TREASURER'S BOOKS:

To effect an annual audit of the books of the Synod, the board recommends for adoption at the 46th Regular Convention of the Evangelical Lutheran Synod the following resolution:

BE IT RESOLVED, That the Duties of the Board of Trustees (Synod Report, 1962, page 79, 3, a, (3); Handbook page 12) shall be amended to read as follows:

(3) The Board of Trustees shall arrange for the bonding of the treasurer of the Synod and for an annual audit of the books by independent auditors.

FINANCES:

It is most encouraging to report that the Synod more than met the certified budget of \$95,000.00 in the past fiscal year.

The last of a three year Stewardship-Mission program was completed in the Fall of 1962 (Synod Report 1962, page 92, paragraphs three and four). The Mission Board carried out a "follow-up" this spring by preparing bulletin inserts for Lent and Pentecost.

Charts have been distributed and pastors and treasurers of the

Synod's congregations have been notified each month of the amounts to be posted on the charts. Advent-Christmas offering folders for the Christian day schools of the Synod were provided for the children of the congregations.

According to the resolution of the Synod (1962, page 97, Res. No. 8, Advent Folders) the Board resolved to introduce Advent offering folders in 1963. The gifts received will be devoted to the general budget of the Synod. The Board also resolved to drop the Charities and Support Christmas seals' offering appeal in favor of the Advent folders. The financial needs of the Board of Charities and Support and Kasota Valley Home will be met through the certified budget of the Synod.

STEWARDSHIP PLANS FOR MAY TO NOVEMBER:

Extensive plans have been initiated for the promotion of the Synod's work. The various boards will make use of the LUTHERAN SENTINEL, bulletin inserts, and topic studies for this program. For example, June will feature the Convention Offering; July, a report on the convention; August, Christian Education Emphasis Week and Youth Work; Missions in September; Thank-offering in October; and Seminary in November.

BUDGET

The following budget requests were received by the Board:

Bethany Lutheran College	\$ 48,061.00
Bethany Lutheran Seminary	9,000.00
Christian Elementary Education	2,950.00
Church Extension—2% of total budget	2,230.00
Foreign Missions	5,800.00
Home Missions	21,600.00
Board of Publications (Armed Service)	1,900.00
Charities and Support	3,540.00
Synod Fund	17,650.00
Youth Board	1,000.00
Total	\$113,731.00

Actual contributions during the past five years for the certified budgets have ranged from \$89,400.02 up to \$94,910.21 in 1961, and \$100,270.07 in 1962-63. We rejoice greatly for the grace of God that has prompted our Synod people to contribute an average of \$16.41 in 1961-62, which is the second highest of all Lutheran church bodies in America in denominational benevolent giving (including gifts to the college and other benevolences). However, we occupy the lowest rung on the ladder among all Lutheran church bodies in America as far as total giving is concerned, with \$68.36 per communicant. (Highest is \$100.51.)

The Board felt that the top ceiling for a realistic certified budget should be \$99,000.00, some \$5,000.00 over last year's budget. The contributions of the past year should give us courage to face the future with the confidence that the Lord will continue to supply our needs and bless His work in our midst.

The Boards of Publications and Foreign Missions show a marked increase over last year's budget requests. This is due to the fact that the Publication Board now has charge of the Armed Service mailing, and has included in its amount a possible deficit for the Synod Report printing bill. Foreign Missions include \$4,000.00 for Hong Kong and \$1,800.00 for the Lutheran Synodical Conference Missions.

The Board proposes to the Synod that the two-percent requirement for church extension be dropped for this year's budget and that the certified budget shall include \$1,000.00 for church extension in the total.

The Board recommends to the Synod that it set a certified budget of \$99,040.00 for the present fiscal year.

The Board recommends that the certified budget be allocated as follows:

Bethany Lutheran College	\$41,000.00	
Bethany Lutheran Seminary	8,700.00	
Christian Elementary Education	2,250.00	
Church Extension	1,000.00	
Missions, Foreign	5,800.00	
Missions, Home	19,500.00	
Board of Publication	1,600.00	
Charities and Support	3,540.00	
Synod Fund	15,000.00	
Youth Board	650.00	

TOTAL CERTIFIED BUDGET	\$99,040.00
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ANNIVERSARY THANK-OFFERING COMMITTEE

In accordance with the Synod's directive (Resolution No. 10, 1962 Synod Report, pages 97-98) that "the Board of Trustees appoint a committee to plan and carry out this anniversary observance," the following were chosen to serve on the Anniversary Thank-offering Committee: Pastors R. Branstad, S. Dorr, P. Petersen, and Prof. J. Anderson; Mr. W. Overn of St. Paul, Minnesota, and Mr. H. Olson of Scarville, Iowa. Vice President J. N. Petersen is serving as ex-officio member of the committee.

COMPENSATION FOR OFFICERS

WHEREAS, "Many members of the Synod do a great deal of work for the Synod; however in view of the numerous added demands and requirements of the offices of President, Treasurer, and Secretary,

BE IT RESOLVED, That the President and Treasurer each be remembered with a check in the amount of six hundred dollars and the Secretary with a check for three hundred dollars."

SENTINEL EDITORIAL POLICY:

The Board of Trustees was asked to postpone action on the Sentinel Editorial Policy-Board of Publications matter (1962 Synod Report, page 68, Resolution No. 2) referred to it by the Synod. The Publications Board is submitting guidelines for review and adoption by this convention.

HONG KONG MISSION SURVEY:

The Mission Board requested immediate help on a short-term basis for the work of Pastor Peter Chang in Hong Kong (Synod Report, 1962, page 53, Resolution No. 2) and requested special funds so that a survey could be made of the work there. The Board of Trustees authorized solicitations of the societies of the Synod's congregations for this work, so as not to disturb the regular giving for the Synod's budget. It approved the following at its Feb. 25, 1963 meeting:

Receipts

Contributions as of Feb. 25 1963	\$2808.00	
Sale of Mission Trailer	1875.00	\$4,683.00

Expenditures

Grants to the mission	\$2200.00	
Pastor S. Dorr's travel expense	1500.00	
Prof. M. Otto's travel expense	1500.00	\$5,200.00

A REPAYMENT POLICY FOR MISSION CONGREGATIONS is under study by a sub-committee of the Board of Trustees and the Board of Missions.

COMPILING AND PRINTING OF THE SYNOD'S CONSTITUTIONS AND GUIDELINES:

The Board authorized the secretary to compile and to print the various Articles of Incorporation, Constitution, By-Laws, Guidelines and Rules and Regulations adopted by the Synod. This Handbook has been distributed to members of the clergy, to members of the Synod's boards and committees, and to each congregation of the Synod. The looseleaf form lends itself to change and re-printing and making additions (such as the Guidelines for the boards) if the pastors will keep track of their own and their congregation's copies. It would be well if the Handbook is reviewed and receive official approval by the Synod convention.

COMPREHENSIVE LOAN PLAN:

The Comprehensive Loan Plan will not be promoted until after the Thank-offering is received

NET WORTH OF THE SYNOD

Assets:

Bethany College	\$750,000.00
Gym Auditorium	250,000.00
19 Residences	290,300.00
Kasota Valley Home	25,000.00
Mission Stations	165,000.00
Total Assets	\$1,480,300.00

Liabilities:

Mortgages, notes, and deficits	\$301,956.12
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NET WORTH	\$1,178,343.88
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STATEMENT OF NET WORTH OF THE SYNOD'S RESIDENCES:

(As of April 30, 1963)

Residence	Value	Mortgage	Balance on Mortgage
Cords—913 Marsh St.	\$ 22,500.00	\$ 16,000.00	\$ 14,973.13
Electa—130 Electa Blvd.	19,500.00	14,000.00	10,073.59
Elliason—449 Division St.	7,000.00		
Johnson—225 Hinckley St.	26,500.00	19,500.00	19,020.52
Knollcrest—101 Knollcrest Dr.	22,000.00	15,000.00	12,502.59
Krogstad—920 Marsh	11,000.00		
Long—909 Marsh St.	29,300.00	17,000.00	14,652.32
Meray—344 Meray Blvd.	18,500.00		
Monich—On Campus	7,000.00		
Owen—933 Marsh St.	16,000.00		
Plum—1004 Plum St.	13,500.00	10,000.00	5,969.22
Popken—636 Marsh	6,500.00		
President's—On Campus	17,000.00		
Rollings—120 Long St.	16,500.00	9,885.97	7,264.35
Schwartz—411 6th St. No.	12,600.00		
Steiner No. 1—810 Marsh St. ..	5,000.00	4,000.00	2,000.00
Steiner No. 2—812 Marsh St. ..	5,000.00	4,000.00	2,000.00
Stephen—437 Division St.	12,000.00	8,250.00	7,564.52
Traeger—910 Plum St.	22,900.00	16,000.00	15,009.57
TOTALS	\$290,300.00	\$121,635.97	\$111,029.81

Summary

Valuation	\$290,300.00
Liabilities:	
Mortgages	111,029.81
Notes	59,800.00
Cash Deficit	10,117.63

180,947.44

NET WORTH \$109,352.56

W. C. Gullixson, Secretary
E.L.S. Board of Trustees

REPORT OF THE CHURCH EXTENSION FUND

During the fiscal year (May 1, 1962—April 30, 1963) \$11,511.85 was repaid to the Church Extension Fund by congregations who have loans. With this repayment money and the large balance which the Fund had at the beginning of the year, the Church Extension Fund was able to grant loans of \$1500.00 to Harvard Street Lutheran Church, Cambridge, Mass., \$5,000.00 to Trefoldighed Lutheran Church, Jasper, Minn. \$34,000.00 to Grace Lutheran Church, Madison, Wis., and \$25,000.00 to Lakewood Lutheran Church, Tacoma, Washington.

Ascension Lutheran Church, Eau Claire, Wis., and Bethel Lutheran Church, Sioux Falls, S. Dak., requested that their repayment period be extended 5 years—to 1968. These requests were granted.

Following is the present status of the Congregation's loans.

Congregation	Original Loan	Paid since 5/1/62	Total Paid	Balance Due	Date Due
Ascension, Eau Claire, Wis.	\$ 8,843.00	\$ 674.35	\$ 4,264.13	\$ 4,578.87	1968
Bethany, Princeton, Minn.	3,000.00	300.00	850.00	2,150.00	1969
Bethel, Sioux Falls, S. Dak. ...	7,900.00	900.00	3,900.00	4,000.00	1968
Bethlehem, Ellsworth, Minn.	3,500.00	675.00	2,154.10	1,345.90	1964
Central Heights, Mason City, Iowa	3,000.00	300.00	900.00	2,100.00	1969
Concordia, Eau Claire, Wis.	6,800.00	2,400.00	5,000.00	1,800.00	1971
English Lutheran, Cottonwood, Minn.	5,000.00	500.00	3,500.00	1,500.00	1966
Grace Lutheran, Elk Rapids, Mich.	2,000.00	600.00	2,000.00		
Grace Lutheran, Madison, Wis.	34,000.00			34,000.00	
Harvard St. Lutheran, Cambridge, Mass.	1,500.00	250.00	250.00	1,250.00	1972
Lakewood Lutheran, Tacoma, Washington	7,500.00	3,187.50	7,500.00		
New Loan	25,000.00			25,000.00	
Mt. Olive-Cross Lake, Fosston, Minn.	2,000.00	300.00	1,900.00	100.00	1965
Our Savior's, Ebro Corner, Minn. ..	2,000.00	350.00	1,650.00	350.00	1963
Pinehurst, Eau Claire, Wis.	9,670.00	200.00	4,386.06	5,283.94	1972
Redeemer, New Hampton, Iowa	7,478.65	375.00	1,204.40	6,274.25	1971

St. Timothy, Lombard, Ill.	5,000.00	500.00	1,000.00	4,000.00	1969
Trefoldighed Lutheran, Jasper, Minn.	5,000.00			5,000.00	1972
Alf Merseth, Church Extension Secretary					

SUPPLEMENTAL REPORT OF THE BOARD OF TRUSTEES TO THE 1963 SYNOD CONVENTION

BUDGET

The Board of Trustees of the Evangelical Lutheran Synod recommends that the Synod give its approval to the following recommendations:

BE IT 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 that the balance be applied to the principal of the Auditorium-Gymnasium loan.

BE IT RESOLVED, That the \$4,000.00 included in the budget for Hong Kong under Foreign Missions should remain in the budget to be used for exploration of some other foreign mission field.

AMENDMENT TO THE CONSTITUTION

RESOLVED, That the amendment to Chapter Five, Paragraph I (a) of the Constitution of the Evangelical Lutheran Synod adopted at the 45th Regular Convention be ratified by the Synod in accordance with Chapter VII of the Evangelical Lutheran Synod Constitution. Said paragraph thus reads: (a) a president of the Synod, a vice president, a secretary and a treasurer. (Synod Report 1962—page 86, d)

Evangelical Lutheran Synod Board of Trustees
W. C. Gullixson, Secretary

REPORT OF THE ANNIVERSARY THANK OFFERING COMMITTEE

The report of the Anniversary Committee was given to the convention by Prof. Julian Anderson and William Overn. It was pointed out that the efforts of the committee had been directed to the laying out of a five-year fund raising program, beginning in the fall of 1963 and extending through April 30, 1968—our Golden Anniversary Year. The theme selected for this special five-year effort was announced as "Our Golden Anniversary—A Golden Opportunity."

Our Golden Opportunity lies particularly in the fact that by 1968 we should have a steady supply of trained men ready to send out into the mission fields. To seize this opportunity it was pointed out that we shall need an additional \$150,000 in our Church Extension Fund, another \$100,000 to retire the mortgages on our Bethany residences and thus bring our collateral value on this property up to full value, and an additional \$50,000 to install a new heating plant at Bethany Lutheran College.

This total of \$300,000 is the goal set by the committee, to be raised by 1968. The committee then suggested a plan to raise this total, which involved the sale of Golden Anniversary Certificates in sums of \$50.00 and up to the individual members and various societies throughout our synod. It was also suggested that the sale of these certificates be made the object of an intensive house-to-house canvass carried on by all the congregations of the Synod beginning in November, 1963.

Prof. J. G. Anderson

MEMORIAL TO THE SYNOD

WHEREAS: The Chrysler Motor Corporation has made an attractive offer for the purchase of automobiles that will be of benefit to our pastors and church workers, and

WHEREAS, The Ford Motor Co. and the General Motors Corp. have indicated an interest in making similar arrangements, therefore be it

RESOLVED: That the Evangelical Lutheran Synod appoint a committee which will make further investigation in this matter.

H. A. Theiste

Action of the Synod:

Resolution No. 1: Special Gifts and Legacies

WHEREAS: *Certain legacies were received during the past fiscal year, therefore be it*

RESOLVED: *That the Synod gratefully acknowledge the following legacies:*

- a) *Soren and Edna Borup estate—\$7777.78 for the Gymnasium*
- b) *Anton E. Melbo—\$1395.64 for Kasota Valley Home*
- c) *Betsy Aasen—\$1000.00 for Kasota Valley Home*

Resolution No. 2: Audit of the Treasurer's Books

RESOLVED: *That the duties of the Board of Trustees (Synod Report, 1962, page 79, 3, a, (3); Handbook page 12) be amended to read as follows: (3) The Board of Trustees shall arrange for the bonding of the treasurer of the Synod and for an annual audit of the books by independent auditors.*

Resolution No. 3: Advent Folders

WHEREAS: *The 1962 Synod Convention resolved "that the Finance Board be instructed to pursue . . . the possibility of using Advent folders for an offering for some Synodical purpose"; therefore be it*

a) RESOLVED: *That the Synod approve the introduction of special Advent folders, banks, envelopes, etc., for an offering to be devoted to the general budget of the Synod; and be it further*

b) RESOLVED: *That the Synod approve the resolution of the Finance Board to discontinue the Charities and Support Christmas seals' offering appeal in favor of the Advent folders, etc., and that the financial needs of the Board of Charities and Support and Kasota Valley Home be met through the certified budget of the Synod, and be it further*

c) RESOLVED: *That the children of the Synod continue to take part in the usual Advent-Christmas appeal for Christian Elementary Education.*

Resolution No. 4: Legacies

RESOLVED: *That the rule regarding legacies be waived also for the next fiscal 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 that the balance be applied to the principal of the Auditorium loan.

Resolution No. 5: Church Extension

WHEREAS: It has been the rule of the Synod in years past to include in the budget 2% of the total budget for Church Extension, but in recent years this custom has been waived; therefore be it

RESOLVED: That the budget for the next fiscal year include the amount of \$1960.00 (approximately 2% of the total budget) for Church Extension purposes.

Resolution No. 6: Certified Budget

RESOLVED: That the Synod certify a budget of \$100,000.00 for the next fiscal year, to be allocated as follows:

<i>Bethany Lutheran College</i>	<i>\$41,000.00</i>
<i>Bethany Lutheran Seminary</i>	<i>8,700.00</i>
<i>Christian Elementary Education</i>	<i>2,250.00</i>
<i>Church Extension (2%)</i>	<i>1,960.00</i>
<i>Foreign Missions</i>	<i>5,800.00</i>
<i>Home Missions</i>	<i>19,500.00</i>
<i>Board of Publications</i>	<i>1,600.00</i>
<i>Charities and Support</i>	<i>3,540.00</i>
<i>Synod Fund</i>	<i>15,000.00</i>
<i>Youth Board</i>	<i>650.00</i>
TOTAL	\$100,000.00

Resolution No. 7: Anniversary Thank-Offering

WHEREAS: The 1962 Synod Convention resolved to mark the milestones in our Synodical history which the year 1963 presents (110th anniversary of the founding of the Norwegian Synod, the 45th anniversary of the re-organized Evangelical Lutheran Synod, and the 35th anniversary of the purchase of Bethany Lutheran College) with a special thank-offering designated for church extension and debt retirement; and

WHEREAS: A committee appointed by the Board of Trustees has been functioning to plan and carry out this anniversary observance; therefore be it

RESOLVED: That the Synod whole-heartedly approve and support the plans and recommendations of this committee for this thank-offering, to wit, \$150,000.00—to the Church Extension Fund; \$100,000—to be applied to our mortgages; and \$50,000—for necessary repairs at Bethany College, a total of \$300,000 to be raised by 1968.

A negative vote was recorded by request of Pastor G. A. R. Gullixson.

Resolution No. 8: Ratification of Amendment to Constitution

RESOLVED: That the amendment to Chapter Five, Paragraph I (a) of the Constitution of the Evangelical Lutheran Synod adopted at the 45th Regular Convention be ratified by the Synod in accord-

ance with Chapter VII of the Evangelical Lutheran Synod Constitution. Said paragraph thus reads: (a) a President of the Synod, a vice president, a secretary, and a treasurer. (Synod Report 1962 — page 86, d)

Resolution No. 9: Synod Handbook

WHEREAS: The Board of Trustees has authorized the printing of a handbook containing Articles of Incorporation, Constitution, By-Laws, Guidelines and Rules and Regulations adopted by the Synod for distribution to members of the clergy, to members of the Synod's boards and committees, and to each congregation of the Synod; and

WHEREAS: The Board of Trustees requests that the Synod review and officially approve this handbook; therefore be it

RESOLVED: That the Synod approve this work of the Board, and submit the Handbook to the standing Board of Publications for final review.

Resolution No. 10: Compensation for Officers

WHEREAS: There are many serving our Synod in capacities which require a large expenditure of time and energy; and

WHEREAS: It is impossible to compensate all of them in the way they should be; therefore be it

a) RESOLVED: That we continue the practice begun in 1955 and give the treasurer of the synod a \$600.00 gratuity; and be it further

b) RESOLVED: That the Board of Trustees carefully review and adjust the expense allowances of those who are serving the Synod as officers and board members.

Resolution No. 11: Bethany Lutheran College Finances

WHEREAS: The administration of Bethany Lutheran College anticipates an operating deficit for the coming school year; and

WHEREAS: The amount recommended in the budget for Bethany Lutheran College will not cover that deficit; and

WHEREAS: There are certain capital improvements and additions to furniture and equipment that are desperately needed; and

WHEREAS: The operating budget of the college does not include funds for such improvements and additions; therefore be it

a) RESOLVED: That the Board of Regents be authorized to proceed with the improvements deemed necessary, including the outside lighting; and be it further

b) RESOLVED: That the Board of Trustees be authorized to borrow the money that is necessary to finance them.

Resolution No. 12: Boiler Plant for Bethany

WHEREAS: It has become necessary to give serious thought to the boiler plant at Bethany; and

WHEREAS: The best solution to the heating problem is to replace the present system with two new boilers, using the present burners, and constructing a new boiler house; and

WHEREAS: The architect has drawn up specifications and bids have been submitted and opened; be it

a) RESOLVED: That two new boilers be installed in a building large enough to house the two boilers and large enough also to have room for shop facilities and a garage; and be it further

b) RESOLVED: That the Corporation approve the following bids for the work:

General Contract	\$28,490.00
Electrical Contract	2,127.00
Mechanical Contract	22,134.00
	<hr/>
	\$52,751.00

Resolution No. 13: Board of Trustees Report

RESOLVED: That the Synod accept the report of the Board of Trustees of the Evangelical Lutheran Synod and commend them for their work in the past year.

Resolution No. 14: Time of Synod Convention

WHEREAS: It is desirable that "Synod Sunday" should take place at a time during the convention of the Synod when the greatest number of delegates and pastors will be present; and

WHEREAS: Having Sunday fall in the middle of the convention necessitates taking two full weeks of a working man's time, thereby imposing an unnecessary hardship on lay delegates; therefore be it

a) RESOLVED: That the Synod Convention be scheduled to begin with a Communion Service on a Friday evening and sessions continue through Wednesday or Thursday noon of the following week; and be it further

b) RESOLVED: The date of the Convention be set and announced by the Executive Officers of the Synod 10 months previous to the Convention.

Resolution No. 15: Special Memorial, "Purchase of Automobiles"

WHEREAS: Other church bodies have made attractive arrangements with manufacturers of automobiles by which pastors and other church workers may purchase needed automobiles; and

WHEREAS: Similar arrangements could be of benefit to our pastors and other church workers; therefore be it

RESOLVED: The Synod's Board of Trustees investigate this matter and report their findings to the General Pastoral Conference.

TREASURER'S REPORT 1962-63

ARMED SERVICES COMMISSION

	Credit	Debit
Budget	\$	\$ 205.39
Printed Matter	205.39	

AUDITORIUM-GYMNASIUM

Deficit May 1, 1962	\$ 293.13	
Alumni		1,145.50
Fadness Farm		660.00
Estate Fund		7,777.78
Payments on Mortgage	9,805.20	
Deficit April 30, 1963		515.05
	\$ 10,098.33	\$ 10,098.33

Mankato Savings and Loan Association holds a first mortgage on
Bethany College for \$100,000.00.

Balance due May 1, 1963—\$64,607.73

BETHANY LUTHERAN COLLEGE

Budget	\$	\$ 48,200.00
Subsidy	48,200.00	

BETHANY LUTHERAN CHURCH Princeton, Minn.

Balance May 1, 1962		75.00
Interest received		75.00
Interest Paid	150.00	
Notes \$5,000	150.00	150.00

BETHESDA HOME

Contributions	\$	\$ 704.40
Paid to Bethesda Home	686.40	
Balance	18.00	
	\$ 704.40	\$ 704.40

BUDGET OF THE SYNOD

Deficit May 1, 1962	\$ 2,589.77	
Contributions		100,270.07
Armed Service Commission	205.39	
Bethany College	48,200.00	
Christian Day School	2,230.82	
Church Extension	1,000.00	
Foreign Mission	1,573.84	
Home Mission	16,309.92	
Support	2,150.00	
Publication Board	159.55	
Seminary	9,425.30	
Synod	15,927.83	
Youth Board	497.65	
	100,270.07	100,270.07

CENTRAL HEIGHTS LUTHERAN CHURCH Mason City, Iowa

Deficit May 1, 1962	1,000.25	
Interest Received		135.00
Interest Paid	45.00	
Note Paid	400.00	
Deficit April 30, 1963		1,310.25
Notes \$1,100	1,445.25	1,445.25

CHRISTIAN DAY SCHOOL

Budget	\$		\$ 2,230.82
Mt. Olive, Mankato, Minn.		290.00	
Parkland, Parkland, Wash.		800.00	
Hiawatha, Minneapolis, Minn.		490.00	
Board Expense		175.79	
Supt. of Schools		95.26	
Christmas Folders		119.00	
Tests		130.39	
Printed Matter		130.38	
		<hr/>	
		2,230.82	2,230.82

CHURCH EXTENSION

Balance May 1, 1962			24,930.29
Budget			1,000.00
Loan Payments			11,511.85
New Loans:			
Rose Dell Trinity, Jasper, Minn.	5,000.00		
Harvard Street, Cambridge, Mass.	1,500.00		
Grace, Madison, Wisc.	5,176.63		
Lakewood, Tacoma, Wash.	25,000.00		
Balance April 30, 1963	765.51		
		<hr/>	
		37,442.14	37,442.14

CHURCH EXTENSION CAPITAL ACCOUNT

Balance May 1, 1962			73,668.18
Balance April 30, 1963	98,932.96		

FOREIGN MISSIONS

Budget			1,573.84
Contributions (Hong Kong Mission)			3,327.69
Property Sold (Colored Mission)			2,237.75
Nigeria Mission	1,848.63		
Ordination of Rev. Peter Chang	40.77		
Hong Kong Mission	2,265.88		
Hong Kong Investigation Trip	2,984.00		
		<hr/>	
		7,139.28	7,139.28

GRACE LUTHERAN CHURCH

Madison, Wis.

Deficit May 1, 1962	9,963.42		
Gifts			34.00
Loan Aid Association			42,897.67
Payments received			1,391.50
Loan Church Extension			5,176.63
Taxes	66.50		
Mortgage Expense	49.50		
Building Expense	361.80		
Payments on Mortgage	2,387.00		
Notes Transferred	36,200.00		
Balance April 30, 1963	471.58		
		<hr/>	
		49,499.80	49,499.80

Church Extension Loan—\$34,000.00
 Balance on Mortgage—\$41,519.00

HOME MISSION

Budget	\$	\$ 16,309.92
Bethany, Luverne, Minn. (Bethlehem)		150.00
Sale of Trailer		1,875.00
Central Heights, Mason City, Ia.	900.00	
Cross Lake, Fosston, Minn.	280.00	
Mt. Olive, Trail, Minn.	280.00	
Grace, Madison, Wisc.	3,308.00	
Hiawatha, Minneapolis, Minn.	1,200.00	
Lakewood, Tacoma, Wash.	3,700.00	
Redeemer, New Hampton, Ia.	1,560.00	
River Heights, East Grand Forks, Minn.	1,200.00	
St. Timothy, Lombard, Ill.	2,640.00	
Our Savior's, Amherst Jct., Wisc.	1,250.00	
Bethlehem, Ellsworth, Minn.	360.00	
(Total subsidies—\$16,678.00)		
Hospital Ins. & Social Security	163.50	
Printing	152.89	
Lakewood-special	93.79	
Lenten Folders	220.15	
Board Expense	1,026.59	
	<hr/>	<hr/>
	18,334.92	18,334.92

ST. TIMOTHY LUTHERAN CHURCH Lombard, Ill.

Deficit May 1, 1962	2,045.21	
Parsonage Rent		1,650.00
Interest Received		150.00
Loan		7,000.00
Parsonage Mortgage Payments	1,157.52	
Repairs	2,207.24	
Taxes	446.99	
Insurance	47.36	
Interest Paid	175.00	
Note Paid	3,000.00	
Deficit April 30, 1963		279.32
	<hr/>	<hr/>
	9,079.32	9,079.32
Balance on Parsonage Mortgage—\$15,384.89		
Notes—\$12,000		
Church Extension Loan—\$5,000		

SUPPORT FUND

Budget		2,150.00
Mrs. E. Hansen	720.00	
Rev. A. J. Torgerson	250.00	
Mrs. Bergit Runholt	580.00	
Prof. G. Lillegard	420.00	
Mrs. L. Guttebo	180.00	
	<hr/>	<hr/>
	2,150.00	2,150.00

LAKEWOOD LUTHERAN CHURCH Tacoma, Wash.

Deficit May 1, 1962	2,056.78	
Gifts		204.44
Loan		17,000.00
Church Extension		25,000.00

Survey of property	235.00	
Architect's Fee	2,232.00	
Church Building	39,070.37	
Deficit April 30, 1963		1,389.71
	<hr/>	
	43,594.15	43,594.15
Total Investment (including \$2,749.19 paid in May 1963) —		\$54,343.34
Church Extension — \$25,000		
Notes — \$25,500		

MISCELLANEOUS

Balance May 1, 1962	\$		\$	270.71
Disbursements and Contributions:				
Deaf Institute, Detroit, Mich.		2.00		2.00
Crestview Home, Minneapolis, Minn.		31.00		31.00
Children's Friend Society, Minneapolis, Minn.		81.73		81.73
Radio Stations		6.00		6.00
Bethany College:				
Girls Recreation Room	84.40			
Debate Expense	37.00			
Food Drive (Northern Circuit)	155.00	276.40		276.40
Heart Fund		2.00		
Balances:				
European Relief	257.71			
Estonian Relief	10.00			
Jewish Relief	1.00			
Balance April 30, 1963		268.71		
		<hr/>		<hr/>
		667.84		667.84

HOME FOR THE AGED

Balance May 1, 1962		\$	1,715.61
Contributions			1,089.32
Loan Payment			400.00
Anton O. Melbo Estate			1,395.64
Betsy Aasen Estate			1,000.00
Sprinkling System	188.04		
Kasota Home	500.00		
Note Paid	6,000.00		
Interest	395.00		
Printing	74.15		
		<hr/>	<hr/>
Deficit April 30, 1963			1,556.62
		<hr/>	<hr/>
		7,157.19	7,157.19
Notes — \$4,000			

PINEHURST LUTHERAN CHURCH

Eau Claire, Wisc.

Balance May 1, 1962	\$		\$	1,044.18
Payments (Comprehensive Loan)				884.64
Interest	131.00			
Note Paid	100.00			
Balance April 30, 1963	1,697.82			
	<hr/>			<hr/>
	1,928.82			1,928.82

Comprehensive Loan

Original Loan	\$6,950.00
Paid	4,364.55
	<hr/>
Balance	2,585.45

Church Extension Loan

Original Loan	\$9,670.00
Paid	4,386.06
Balance	5,283.94
Notes—\$3,750	

PUBLICATIONS

Budget		159.55
Board Expense	159.55	

BETHANY COLLEGE RESIDENCES

Mankato, Minn.

Deficit May 1, 1962	\$ 8,639.51	\$
Rents—Bethany College		8,738.75
Rents—Tenants		2,975.00
Paid on Contracts		1,110.00
Residence Sold (Mitchell)		11,375.65
Synod Fund		1,147.55
Mortgage Payments	14,814.40	
Repairs	2,084.30	
Insurance	641.35	
Interest	3,042.24	
Taxes	1,062.78	
Real Estate Commission	180.00	
Notes Paid	5,000.00	
Deficit April 30, 1963		10,117.63
	35,464.58	35,464.58
Notes—\$59,800		

SEMINARY FUND

Budget		9,425.30
Subsidy	9,425.30	

SENTINEL FUND

Balance May 1, 1962		15.75
Subscriptions		4,300.00
Synod Fund		713.63
Printing and Expense	5,029.38	
	5,029.38	5,029.38

STUDENT FUND

Balance May 1, 1962		1,346.15
Balance April 30, 1963	1,346.15	

SYNOD FUND

Budget	\$	\$ 15,927.83
Convention Reports		751.32
Float (Bank Charge)		27.80
Trustees		854.59
Committee of Committees		149.60
President's Office	1,292.69	
Doctrinal Committee	496.27	
President's Allowance	320.00	
Secretary of Trustees Allowance	150.00	
Treasurer's Allowance	600.00	
Treasurer's Bond	25.00	
Vice-President's Expense	75.18	
Secretary's Expense	158.56	
Synod Handbook	289.68	
Postage and Supplies	113.03	

Synod Reports	1,537.79	
Legal Service	235.95	
Reorganization Committee	147.36	
Anniversary Committee	137.55	
Colloquy Committee	44.50	
Hymnbook Committee	27.58	
Stewardship Expense	313.56	
Missouri Synod Convention	708.24	
Synodical Conference Convention	681.08	
Equalization—Professors	253.00	
Printing & Misc.	631.57	
Interest	1,736.05	
Convention Expense	293.71	
Bethany College Survey	2,492.63	
Note Paid	1,000.00	
Auditing	25.00	
Sentinel	713.63	
Residence Fund	1,147.55	
	<hr/>	
	16,679.15	16,679.15

ESTATES AND TRUST FUNDS

Edna Borup Estate	\$	\$ 7,777.78
Betsy Aasen Estate		1,000.00
Anton O. Melbo Estate		1,395.64
Gym Fund	7,777.78	
Home for the Aged	2,395.64	
	<hr/>	
	10,173.42	10,173.42

YOUTH BOARD

Budget	\$	\$ 497.65
Choral Union	26.00	
Camp Fund	50.81	
Youth Director	146.63	
Board Meetings	196.60	
Printing	77.61	
	<hr/>	
	497.65	497.65
	S. E. Lee, Treasurer	

TREASURER'S SUMMARY

Budgeted Funds 1962-63

	Income	Disbursements
Armed Services Commission		
Budget	\$ 205.39	\$ 205.39
Bethany College		
Budget	48,200.00	48,200.00
Christian Day School		
Budget	2,230.82	2,230.82
Church Extension		
Previous Balance or Deficit—\$24,930.29		
Budget	1,000.00	36,676.63
Payments	11,511.85	
Present Balance or Deficit—\$765.51.		
Foreign Mission		
Budget	1,573.84	
Other Income	5,665.44	7,239.28

Home Mission		
Budget	16,309.92	
Other Income	2,025.00	18,334.92
Publications		
Budget	159.55	159.55
Support		
Budget	2,150.00	2,150.00
Seminary		
Budget	9,425.30	9,425.30
Synod		
Budget	15,927.83	
Other Income	771.57	16,699.40
Youth Board		
Budget	497.65	497.65
Budget of Synod		
Previous Balance or Deficit—\$2,589.77		
Contributions	100,270.07	97,680.30
May 6, 1963	S. E. Lee, Treasurer	

Tabulated List of Contributions for the Congregations May 1, 1962 to April 30, 1963

Pastor	Congregation	Amount
Aaberg, T.	Center	\$1,543.96
Aaberg, T.	Scarville	2,744.83
Anderson, P.	Lime Creek	522.35
Anderson, P.	Lake Mills	1,068.44
Branstad, R.	Fairview	9,032.07
	Holton	718.05
Dorr, S.	Bethany	669.02
Dorr, S.	Our Savior's	1,241.00
Guldberg, G.	Concordia	546.37
Guldberg, G.	Our Savior's	488.62
Guldberg, G.	St. Paul's	521.10
Gullixson, C. H.	Our Savior's	691.29
Gullixson, G.	Western Koshkonong	2,477.80
Gullixson, W.	East Paint Creek	1,517.07
Gullixson, W.	West Paint Creek	858.72
Handberg, H.	Mt. Olive	4,744.72
Harstad, N.	Delhi	171.36
Harstad, N.	Rock Dell	1,586.52
Harstad, N.	Our Savior's	355.24
Hilton, N.	First	236.79
Honsey, R.	Harvard Street	1,432.37
Jungeman, J.	Oslo	767.35
Kuster, A.	Our Saviour's	3,940.21
Kuster, T.	St. Paul's	2,664.43
Larson, H.	Clearwater	302.69
Larson, H.	Oak Park	347.70
Larson, H.	Nazareth	439.55
Lee, S.	Immanuel	995.18
Lee, S.	Our Savior's	953.21

Lillegard, D.	Redeemer	206.32
Madson, J.	River Heights	851.30
Madson, J.	First American	1,985.17
Madson, N.	Clearwater	236.00
Madson, N.	Cross Lake	396.35
Madson, N.	St. Petri	235.30
Madson, N.	Mt. Olive	660.52
Madson, P.	Forest City	823.64
Madson, P.	Zion	1,208.05
McMurdie, W.	Lakewood	335.71
Merseth, A.	First South	977.69
Merseth, A.	First Evanger	750.41
Moldstad, J.	Central Heights	794.82
Moldstad, J.	Richland, Thornton	1,040.58
Moldstad, R.	St. Timothy	1,636.26
Newgard, R.	Somber	580.01
Newgard, R.	First Shell Rock	1,090.53
Newgard, R.	Story City	680.91
Oesleby, N.	Pinehurst	605.30
Orvick, G.	Holy Cross	4,526.06
Petersen J.	Norwegian Grove	1,261.22
Petersen J.	Norseland	3,630.17
Petersen, P.	Rosedell	1,017.58
Petersen, P.	Bethany	4,744.30
Petersen, W.	Grace	490.43
Preus, H.	Trinity	508.05
Schulz, A.	Zion	628.03
Schweikert, G.	Indian Landing	119.80
Strand, A.	St. Marks	2,224.85
Teigen, T.	Hiawatha	1,651.56
Theiste, H.	Parkland	2,579.53
Theiste, V.	Bethlehem	252.10
Theiste, V.	Bethel	1,933.49
Tweit, M.	Jerico	7,784.97
Tweit, M.	Saude	2,264.69
Unseth, E.	Our Savior's	4,487.36
Vangen, L.	Ascension	385.17
Vangen, L.	Concordia	1,488.53
Weseloh, G.	Cottonwood	1,486.89
Weyland, F.	Emmaus	1,004.39
Ylvisaker, P.	Manchester	381.39
Ylvisaker, P.	Hartland	864.85
	Moland	95.94
Miscellaneous		6,261.06

CONVENTION NOTES

DEVOTIONS

The morning devotions during this year's convention were based on the general theme of the convention: "MORE THAN CONQUER-ORS." At each of the devotions a specific aspect of our activity was brought into focus and related to the main theme.

The devotion on Friday morning, June 21, 1963, was conducted by Pastor Gerhard Weseloh of Cottonwood, Minnesota. Miss Vivian Unseth served as organist for all the devotions at the convention. The hymn "Lord of Glory, who hast bought us" was sung. On the basis of Acts 16: 13-15, Pastor Weseloh pointed out that the devotions each morning would deal with a specific problem that confronts our Synod. Finances is one problem. Speaking on the theme "We Can Conquer Our Financial Difficulties," he stated that we can do so through the preaching of God's Word. Not coercion, but the precious Gospel will work the wonder. St. Paul knew how to open the hearts of men, namely, through the preaching of the Gospel. God must make the heart willing. Our people must also be informed of the needs of the Synod, and pray fervently that our financial problems may be solved. God has given us His best; we cannot afford to be unwilling or ungenerous in our giving.

On Saturday morning, June 22, the Rev. Robert Moldstad of Lombard, Illinois, conducted the devotion. The hymn "Hark! the Voice of Jesus Crying" was sung. Pastor Moldstad spoke on the subject "We Can Conquer in the Mission Field," using as his text Acts 2,47b. He mentioned that any challenge, at first glance, may appear frightening. We may ask: "What chance have we to succeed?" Our mission challenge need not be frightening, however. It is true that the odds are great. The field is unlimited. We have as our goal to conquer every heart for Christ. The terrain is rough and difficult. There are many people who do not want to be liberated by the Gospel of Christ. The devil has created other gospels more attractive than the true Gospel. We have also the fifth column of our own sluggishness to contend against, but we can conquer. God knows all the difficulties, and is wiser than the devil. Also, God has given us the strongest, most effective weapon, His Word, which is alive and powerful. The power of His Word has been experienced by many who have read and heard it.

Pastor Hugo Handberg of Mankato, Minnesota, conducted the devotion on Monday morning, June 24. After the singing of the hymn "Preserve Thy Word, O Savior to us this Latter Day," Pastor Handberg read John 8, 31-32 as his text, and pointed out that the Evangelical Lutheran Synod was preparing to take a momentous step by removing itself from the Lutheran Synodical Conference. He warned against the danger of falling into new traps. Thinking of ourselves as defenders of the truth, we might be misled into believing that there is little danger of losing the faith which we confess. We are not safe from all doctrinal controversies, but we shall have to continue to defend ourselves from false doctrine. He explained the words "If ye continue in my word" to mean not merely one valiant effort. Whenever false teachings arise, we must meet them with the truth of God's Word.

The devotion on Tuesday morning, June 25, was conducted by Pastor Wilhelm Petersen of Madison, Wisconsin. The hymn "How Firm a Foundation, Ye Saints of the Lord" was sung. Using John 16, 33 as his text, Pastor Petersen stated that our life here on earth is a continual alteration of sorrow and joy. At times we are joyful and enthusiastic; at other times we are discouraged and depressed. In our spiritual life also we experience moments of strong faith and

feel especially close to our Savior. At other times, however, that is not the case. Jesus Himself tells us that in this world we shall have tribulation. With the hymn writer we sing: "I pass through trials all the way." However, Jesus would have us be of good cheer because He has overcome the world. He has kept the Law for us and has paid the penalty for our sins. He has established peace with God for us. He will return to gather His followers to Himself. During the past year two men were called from this vale of sorrows. Both men had worked long and hard for the Synod. Neither was ashamed of the Word of the Savior. As a Synod we would be ungrateful for not remembering these men, Pastor Emeritus A. J. Torgerson and Dr. N. A. Madson. May their example give us the courage to bear tribulation. May it also cause us to rejoice in the assurance that we are partakers of His salvation and joy.

The Rev. Paul Madson of Thompson, Iowa conducted the devotion on Wednesday morning, June 26. The assembly sang the hymn "O Little Flock, Fear Not the Foe." The text was Judges 7, 2-7. Pastor Madson referred to Gideon and his men. To impress upon them the fact that it was by His own power and not by the power of men that the victory would be gained, God reduced their numbers to a mere 300. With the few men He accomplished His purpose and gave them a victory over the Midianites. Speaking on the theme "We Can Conquer in Spite of the Smallness of Our Numbers," Pastor Madson reminded the assembly that our true strength lies in the power of God, and not in the numbers of men. But while it is wrong for men to pride themselves in their great numbers, it is equally wrong for them to pride themselves in their smallness. As a small Synod, we should beware of falling into that sin, and remember to place our trust in the Lord and to give all glory to Him.

All of these morning devotions concluded with prayer and benediction.



CHORAL UNION UNDER THE DIRECTION OF THE REV. G. A. R. GULLIXSON

SYNOD SUNDAY

During the morning of Synod Sunday, June 23, there were two services: Norwegian service at Mt. Olive Lutheran Church at 9:15 and an English service at the Bethany College Auditorium-Gymnasium at 10:30.

At the Norwegian service, the liturgy was conducted by the Rev. Alf Merseth of Fertile, Minnesota, and the sermon was delivered by the Rev. A. M. Harstad, chaplain of Bethesda Lutheran Home at Watertown, Wisconsin. Chaplain Harstad based his sermon on the Gospel for the day, Luke 14: 16-24, the parable of the Great Supper. He emphasized the fact that Jesus, who Himself is the Way, the Truth and the Life, has prepared for us the feast of salvation and invites us to come to Him. His Great Supper is intended for all; however, many find excuses to stay away from His Supper. These excuses are not valid before God, for nothing is as important as our soul's salvation. We ought to heed our Savior's invitation before it is too late. He who issues the invitation also gives us the Holy Spirit through the Gospel, moving our hearts to accept the invitation, and to battle victoriously against sin in our lives as Christians.

About 750 people attended the English festival services, at which the liturgist was the Rev. Juul B. Madson and the preacher was the Rev. E. G. Unseth. Using Hebrews 12: 1,2 as his text, Pastor Unseth warned against the spirit of indifference which is prevalent today. Speaking on the subject "Forward in Faith," he showed the impossibility of standing still in one's Christianity if one would be a true child of God. Using Paul's illustration of one running a race, he stated that a true Christian must have his eyes fixed on the ultimate goal of eternal life, and yet keep before himself the immediate goal of remaining a child of God while here on earth lest he should fail to finish the race and fall by the wayside. Like a runner, the Christian has his course laid out for him. God has given him the life he is to live. It is for the Christian to make the most of his opportunities, motivated by the motto: "Forward with Christ." The power necessary for fighting the good fight of faith is found only in God's Holy Word, to which he must cling in faith. Although the race is difficult and at times dangerous, the Christian has a powerful encouragement: a long line of believers who have successfully finished the race, and whose example he may follow. As a runner, the Christian must not be distracted by looking at the sidelines, but must fix his eyes on the finish line. As true Christians looking to Jesus, who gives us the crown of everlasting life, we shall be "More than Conquerors."

Miss Vivian Unseth was organist at the Norwegian service, and Mrs. Chris Faye at the English service. A male quartet composed of pastors sang at the Norwegian service, whereas the pastors' chorus, with the Rev. G. A. R. Gullixson as director, sang at the English service.

During the afternoon, the Choral Union Concert was well attended and exceptionally well presented. Conducted by the Rev. G. A. R. Gullixson, the large chorus of about 125 voices presented a program of sacred music in a manner that was both artistically and spiritually satisfying. The chorus sang with a precision and polish that is unusual for a group that has had the benefit of only two joint rehearsals, but also to the talent and experience of the singers, and the skill of the director, who succeeded well in fusing the voices into a musical unit that must have inspired the singers as well as the listeners.

Following a group of five selections by the mixed chorus, a male chorus composed of pastors sang three numbers, also under Pastor G. A. R. Gullixson's direction. An address by the Rev. T. N. Teigen followed, in which he briefly referred to a few incidents in our 110-year history as a synod. He stressed the wonderful grace of

God, which alone has brought us blessings despite our unworthiness. He exhorted us to go forward with zeal and determination as the Lord would have us do.

The Rev. Wilhelm Petersen, on behalf of the Youth Board of our Synod, announced that the free will collection would go to the Youth Board, which sponsors the Choral Union. The concert closed with four more numbers by the mixed chorus, coming to a fitting climax with the selection "Sing Praise to God," which in spite of its difficulty was very well performed. One could comment favorably on such musical factors as dynamics, harmony, blend, tone, and the use of contrast. However, the most satisfying aspect of the performance was the spirit of joy and thanksgiving to God, which only Christians can truly express. That, above all, made the hour a rich and satisfying experience for all who were in attendance. To all: Director Gullixson, the accompanist (Mrs. Chris Faye) and the singers we express our gratitude, and hope that the fine work of the Choral Union will continue for years to come.

An informal variety hour was held in the Bethany Recreation Room at 7:30 p.m. The Rev. George Orvick was a highly successful master of ceremonies. The following contributed to the program in various capacities: Mrs. Paul Moldstad, Mrs. Robert Olson, the Rev. W. C. Gullixson, Mr. William Overn, the Rev. Nils Oesleby, Miss Rosella Iverson, Miss Vivian Unseth, Miss Solveig Steen, and the Rev. E. G. Unseth. The audience participated in singing, and also thoroughly enjoyed the program. Following the variety hour, the gathering enjoyed a "Norwegian Coffee Hour," served by ladies from the Norseland congregation, St. Peter, Minnesota, thus rounding out a highly successful and enjoyable Synod Sunday.

R. Honsey

CONVENTION HI-LITES

For the first time since the Synod has met in Mankato, the opening service took place at Mt. Olive Lutheran Church, the Rev. H. Handberg, pastor. The occasion was the celebration of Holy Communion for pastors, delegates and visitors in connection with the opening service.

Greetings were received from President Oscar Naumann of the Wisconsin Synod. He called attention to the joy of being with confessing brethren and of the importance of emphasizing our membership in the Holy Christian Church when we realize our small numerical strength. "May the Lord grant us all to preach His word faithfully, that our faith may be found not in the wisdom of men but in the power of God." Letters of greeting were read from the Rev. H. W. Romoser, Dr. P. E. Kretzmann, and the President of the Lutheran Synodical Conference, the Rev. John Daniels. Prof. Glenn Reichwald sent greetings from North Dakota University, where he is studying this summer, while also serving the East Grand Forks congregation. Pastor L. J. Bajus of the Slovak Synod brought greetings from his Synod and its president.

There were 40 pastors and professors and 45 delegates present on Friday morning. The essay by Pastor S. A. Dorr was divided into four sections for presentation to the assembly. The discussion of this timely and instructive doctrinal essay brought out the truth of Holy Writ that the Lord's Supper is a real means of grace, which gives, offers and seals to the believing Christian the forgiveness of sins.

Friday morning the subject of finances was presented by Treasurer Lee. He showed the needs by explaining in detail the Net Worth of the Synod and the summary of the Budgeted Funds.

Chaplain A. Harstad of Bethesda Lutheran Home, Watertown, Wisconsin, gave a graphic description of the wonderful work that Bethesda is doing in helping the handicapped, both spiritually and physically.

Besides the meetings of the convention committees in the early part of the convention, there was the sound of music emanating from various places as rehearsals were held in preparation for Synod Sunday — organists, the pastor's chorus, male quartet, and the Choral Union. . . . Mr. Phil Bach of the Bach Conn Organ Studio in Minneapolis provided the Conn organ for the convention's use in the Auditorium-Gymnasium. . . . The beautiful improvements and fine new furnishings in the women's reception room inspired the gathering of a silver collection to pay a repair bill for the TV in the room. (Or was it that some wanted to see themselves as others see them? You see, the Mankato TV station showed pictures of the convention on the local news program.) A tent was pitched on the campus to show how good campers have it now — wooden floors, no less. It pointed up the tent camp program of the Michigan Circuit and of St. Timothy Church of Lombard, Ill.

After a discussion on improving the "Lutheran Sentinel," the convention approved the recommendations of the convention committee on publications, including the guidelines. The president's recommendations on teacher certification and a standing committee on Hymnology, Liturgics and Worship were directed to committees for study and to the Synod for action. . . . Newspaper headlines reported the Synod as rejecting a merger with the Wisconsin Synod.

Vice President J. N. Petersen suggested that pastors and delegates remind their respective congregations to elect delegates who give assurance they will attend the conventions of the Synod. . . . 53 delegates from 35 congregations were present on Sunday morning; later there were 69 delegates from 38 congregations. . . . The Synod sent a letter of greeting to Prof. G. O. Lillegard at Immanuel Hospital.

Christian Elementary Education was featured on Saturday by an address. The Rev. Wm. McMurdie, Lakewood, Washington, spoke on "Growing in Christ, or the Importance of Christian Education." He pointed out that in education there is also a denial of absolute truth. To many, truth is a changing thing, and there seem to be no absolute, fixed principles. The Bible, however, says there are. We need to grow in Christ so that we do not fall for the teachings of evolution and other false philosophies. Many are making a religion of materialism today. There is a need for Christian schools, Christian teachers and Christian books. Although we are in the minority, we must remember that the majority does not establish what is right or wrong . . . Christian Education Emphasis Week, so successful last year, is to be repeated. . . . Teacher certification will be reached now that a four-year teacher training program will replace the former two or three year program for our Christian day school teachers.

The Synod addressed greetings to Dr. P. E. Kretzmann, the Rev. H. W. Romoser, Pastor C. A. Moldstad, Mr. John Monson, and President John Daniels, Lutheran Synodical Conference. Three veterans of our Synod were honored when Mr. Oscar Wilson introduced them to the convention and boutonnières were pinned on their lapels: Pastor J. B. Unseth, Prof. C. U. Faye, and Pastor H. A. Preus. The latter is celebrating 50 years in the ministry this August The Golden Anniversary of the Synod is a Golden Opportunity from now until 1968, so said the Anniversary Thankoffering committee which was represented on the floor of the convention by Prof. J. G. Anderson and Mr. Wm. Overn of Minneapolis, Minn. They explained the goals, the theme and the solicitation plans.

Foreign missions and the need for mission dollars were presented by Pastors G. A. R. Gullixson and E. Unseth of the Synod's Mission Board respectively. ("Let us give, not until it hurts, but until it feels good.") Pastor W. McMurdie showed slides of the Lakewood Mission in the building. . . . Pastor S. A. Dorr and Prof. M. H. Otto flew to

Hong Kong and spent a month surveying the field with Pastor Peter Chang, a graduate of Bethany Lutheran Seminary. Our participation in this foreign mission is not deemed feasible at this time. Pictures of their trip were shown.

The Evangelical Lutheran Synod Laymen's Organization held its annual banquet in the Bethany dining room. Mr. Tom Kuster was the featured speaker. The following officers were elected: Pres. Eugene Shiller, Holy Cross, Madison; Vice Pres. Lenwick Hoyord, Our Savior's, Amherst Junction; Sec. Howard Hougan, Holy Cross, Madison; Treasurer Allen Unseth, Our Savior's, Albert Lea.

Doctrinal matters were discussed. After so many years the action of the Synod was a foregone conclusion, that of leaving the Lutheran Synodical Conference. President Aaberg had the assembly sing "O Lamb of God, most holy."

The plight of the high school of Bethany was discussed at length. The declining enrollment presents a grave problem to the Board of Regents. The Lutheran Youth Association convention will be hosted by the four congregations of the Madison area. Pastor G. Orvick urged the delegates to help the young people of their home congregations to get to the convention in September. Elections were held on Tuesday evening. Einar Engebretson, St. Paul's, Chicago, and Laurits Houg, Mt. Olive, Mapleton, Minn., were re-elected to the Board of the Trustees of the E. L. S. Other positions were filled as noted under the various boards and committees.

Advent folders are to be introduced and a Synod-wide offering for the budget received. Christmas seals are to be dropped. The children's Christmas offering for Christmas Elementary Education is to continue. The certified budget is an even \$100,000.00 A new heating plant (\$52,000.00) and improvements (some \$8,000.00 or as needed) for Bethany were voted by the Synod; and the Trustees were empowered to borrow the money and charge it against the Anniversary Thankoffering drive.

Devotions in the afternoon were conducted by the following: Pastors G. Weseloh, V. Theiste, N. Harstad, N. A. Madson, P. Petersen, H. Larson The secretary wishes to express gratitude for the services of Pastor R. Honsey during and after the convention. He acted in the capacity of assisting the secretary, substituting for him and helping in the preparation of the Synod Report.

. Secretaries for the convention were Misses Vivian Unseth and Rosella Iverson. Mr. Harold Natvig helped at the Information booth. They are teachers at Trinity Lutheran school, Crete, Illinois. The college staff and those in charge made it a memorable convention. Ladies from Mt. Olive Lutheran Church, Mankato, Norseland Lutheran Church, St. Peter, and Norwegian Grove Lutheran Church, Gaylord, served morning and afternoon coffee at the auditorium each day. The young people of Mt. Olive served as pages. All in all the mechanics of the convention ran smoothly due to an active program committee and detailed planning and arrangements. Displays featured pictures of former Synod meetings, pictures of Bethany faculty and students of former days (50 years ago Bethany was built and it is 35 years since our Synod took over).

"We are more than conquerors through Him that loved us." Rom. 8, 37.

Secretary, W. C. Gullixson

THE OFFICERS OF THE EVANGELICAL LUTHERAN SYNOD

President.....The Rev. Theodore A. Aaberg, Scarville, Iowa
 Vice President.....The Rev. Joseph Petersen, Rt. 3, St. Peter, Minn.
 Secretary.....The Rev. Walther C. Gullixson, Waterville, Iowa
 Treasurer.....The Rev. Sophus E. Lee, Hawley, Minn.

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(2 years, elected 1962)

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 The Rev. Walther C. Gullixson, Secretary
 The Rev. Sophus E. Lee, Treasurer
 style="text-align: center;">(3 years, elected 1961)

The Rev. Alf Merseth
 Mr. Albin Levorson, Northwood, Iowa
 style="text-align: center;">(3 years, elected 1962)

Mr. Ellert Storlie, 224 9th Ave., Eau Claire, Wis.
 Mr. John Arends, Luverne, Minn.
 style="text-align: center;">(3 years, elected 1963)

Mr. Einar Engebretson, 2270 Brentwood Rd., Northbrook, Ill.
 Mr. Laurits Houg, Mapleton, Minnesota
 Advisory Member: The Rev. J. N. Petersen

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The Rev. Sophus E. Lee	Mr. Ellert Storlie
The Rev. Alf Merseth	Mr. Einar Engebretson
Mr. Laurits Houg	

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 Vice President.....The Rev. J. N. Petersen
 Secretary.....The Rev. W. C. Gullixson

Board of Regents

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 The Rev. Paul Petersen
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 Mr. Lenwick Hoyord, Iola, Wis.
 style="text-align: center;">(3 years, elected 1963)

The Rev. G. Orvick
 Mr. Howard Hougan, 4600 Schofield, Madison, Wisconsin
 Mr. Ellsworth Zahl, 4260 Twin Oak Lane, Minneapolis 22, Minn.
 style="text-align: center;">(2 years, elected 1963)

The Rev. R. M. Branstad

President of Bethany College

Prof. B. W. Teigen

THE SYNOD'S VISITORS AND "SENTINEL" STAFF

Circuit Visitors

(3 years, elected 1962)

1. Northern Circuit
The Rev. J. B. Madson; Alternate, The Rev. S. E. Lee
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

Assistant Editor: The Rev. W. Petersen

Contributing Editors: The Rev. R. Honsey
The Rev. H. Theiste
The Rev. H. Handberg

Managing Editor: The Rev. Paul Anderson

Business Manager of "Lutheran Sentinel"

The Rev. Paul Madson

THE SYNOD'S BOARDS AND COMMITTEES

Doctrinal Committee

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The Rev. T. N. Teigen

Prof. M. H. Otto

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 Seminary Professor

(appointed by the President of the Synod)

A Layman from the Standing Doctrinal Committee

(appointed by the President of the Synod)

Board of Missions

(3 years, elected 1961)

The Rev. E. G. Unseth

Mr. Thomas Bieber, Jasper, Minn.

(3 years, elected 1962)

The Rev. S. A. Dorr

The Rev. Paul Madson

Mr. Norman Werner, 10838 Olive St. N. E., Coon Rapids, Minn.

(3 years elected 1963)

The Rev. A. M. Harstad

Mr. Loyd H. Miller, 533 Northlawn Avenue, Madison 4, Wisconsin

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(3 years, elected 1961)

The Rev. Richard Newgard

Mr. Gene Hoyord, 204 Division St., Madison 4, Wis.

(3 years, elected 1962)

Prof. Iver Johnson

Mr. Odis Holstad, Northwood, Iowa

(3 years, elected 1963)

The Rev. V. Theiste

Mr. G. Solli, 1305 N. Broad St., Mankato, Minn.

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(3 years, elected 1962)

Prof. N. S. Holte

The Rev. F. R. Weyland

Mr. C. Annexstad, Rt. 3, St. Peter, Minn.

(3 years, elected 1963)

The Rev. H. Handberg

Mr. Lawrence Vogt, 4238 Valley View Rd., Mpls. 24, Minn.

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(3 years, elected 1962)

Mr. Stanley Ingebretson, 147 Dickinson St., Mankato, Minn.

Mr. A. Jordahl, Hartland, Minn.

(3 years, elected 1963)

The Rev. N. Madson, Jr.

Mr. Owen Swenson, Rt. 2, Nicollet, Minn.

(2 years, elected 1963)

Prof. J. Anderson

(1 year, elected 1963)

The Rev. J. Moldstad

Permanent Member: The Business Manager of "Lutheran Sentinel"

Youth Board

(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, Deerfield, Wis.

The Rev. Gerhard Weseloh

(3 years, elected 1963)

The Rev. W. Petersen

Mr. Orville Quist, Rt. 3, St. Peter, Minn.

Permanent Member: President of Bethany Lutheran College and Seminary

Equilization Committee

(3 years, elected 1962)

Mr. Eugene Schiller, 3312 Wells, Ave., Madison 4, Wis.

(3 years, elected 1963)

The Rev. G. Weseloh

(1 year, elected 1963)

Constant Steen, Sioux Falls, S. D.

Railroad Secretaries

The Rev. S. E. Lee; The Rev. F. R. Weyland, Assistant

The Rev. G. A. R. Gullixson; The Rev. Robert Moldstad, Assistant

BEQUESTS, LEGACIES AND ANNUITIES

Bequests and legacies are gifts of personal, mixed and real property provided for in one's last will and testament according to which the administrator or executor, acting under court supervision, distributes the testator's estate after his demise.

Annuities are outright gifts made during the life of the donors in consideration of which gifts the beneficiary obligates himself to pay a life annuity to the donor.

These various types of gifts from its members are very acceptable to the Synod. However, the annuity type of gift is more desirable than a bequest or a legacy from the viewpoint of the donor, as it assures him a fixed annual income during his lifetime, and his wishes become operative immediately after his demise, without extraordinary administrative expense.

LEGAL FORMS FOR BEQUESTS TO THE SYNOD

Note: By changing the name of the beneficiary these forms may be used for bequests to any of the Synodical Institutions or to a congregation. Forms 1, 3, and 4 are bequests of a sum of money, forms 2 and 5 are bequests of real estate.

1.—I give and bequeath to the Evangelical Lutheran Synod (a Minnesota and a Wisconsin Corporation), and to its assigns, the sum of.....dollars (\$.....).

2.—I give and devise to the Evangelical Lutheran Synod (a Minnesota and a Wisconsin Corporation), and to its assigns, forever, the following property, to wit: (here name and specify property to be transferred to the Synod).

3.—I give and bequeath to the Evangelical Lutheran Synod (a Minnesota and a Wisconsin Corporation), and to its assigns, the sum of.....dollars (\$.....), to be dispersed for the benefit of (here name object), or some other purpose to be determined by said Synod.

4.—I give and bequeath to the Evangelical Lutheran Synod (a Minnesota and a Wisconsin Corporation), and to its assigns, the sum of.....dollars (\$.....), to be invested and the proceeds of such investment to be dispersed for the benefit (here name object), or for some other purpose or purposes determined by the Synod.

5.—I give, bequeath and devise to the Evangelical Lutheran Synod (a Minnesota and a Wisconsin Corporation), and to its assigns, forever, the following property, to wit: (here name and specify property to be conveyed to the Synod), such property to be disposed of by said Synod, or in any manner utilized for (here name object), or for some other use determined by said Synod.

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PAROCHIAL REPORT FOR THE YEAR 1962

No.	State	Location	Circuit	Congregation	Membership	Sunday Services	Pastors	Member's			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	Adults	Children				Special	Average Attendance	Sunday	Average Attendance	Enrollment	Teachers	Enrollment	Bible Class	Teachers	Enrollment			Synodical Institutions	Public H. S. 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	225	200	58	6		2	1	708	5	7	10	80	52	113	21	1	80		12	44			8	18	20,808	3,137	60,000	39,321
2.		Chicago	5	St. Paul's	1	10:45; 9:30*s	T. Kuster	216	152	17	19	3		8	459	1	1	12	59	52	92			140	4	14		45	26	2	12	**	**	98,000	
3.		Lombard	5	St. Timothy	1	10:30	R. Moldstad	169	96	26	10			3	360		2	12	59	53	75	16	1	128	8	14	80			11	5	14,159	1,455	79,000	
4.		Calmar	4	Trinity	1	10:00; 9:00*s	H. Preus	124	75	31	2			3	172		3	9	35	52	50			25	4	5	20			1	5	2,700	400	35,000	
5.		Forest City	4	Synod Ev.	1	9:30; 10:30*s	P. Madson	125	85	26			5		266		1	10	51	49	56			44			7	34		1	2	8	3,600	800	
6.		Lake Mills	4	Lake Mills	1	*	P. Anderson	**																											
7.		Lake Mills, 4N1W	4	Lime Creek	1	*	P. Anderson	**																											
8.		Lawler, 9N1W	4	Saude	1	*	M. Tweit	131	101	32	3	1	2	1	617		4	9	65	47	85	17	1						2		6	11	6,396	2,118	76,000
9.		Mason City	4	Central Heights	3	9:00	J. Moldstad	129	74	24	9	5	4	8	67	1	1	10	51	50	60			37							8	8	2,394	781	26,000
10.		New Hampton, 9N2E	4	Jerico	1	*	M. Tweit	258	206	56	5		2	2	1239	2	3	9	111	49	153	8	1	25		4		10		2	13	9,884	6,860	91,000	
11.		New Hampton	4	Redeemer	1	9:00	D. Lillegard	138	98	33	4	1	6	1	368	1		12	55	50	68			28		5	24	14		1	15	4,654	568	25,000	5,500
12.		Northwood	4	First Shell Rock	1	*	R. Newgard	179	126	48	5		2	2	264	1	1	8		50	68			31	6	5	32			13	5	5,254	1,083	40,000	
13.		Northwood, 11W	4	Somber	1	*	R. Newgard	81	62	25	1		2		168	1	1	7		51	45		9	1	6			4		2	2	4,128	579	33,000	
14.		Scarville, 5S	4	Center	1	*	T. Aaberg	165	123	48			2		195	1	2	6	80	48	70			22		4	14	8		2	12	5,489	1,725	41,000	
15.		Scarville	4	Scarville	1	*	T. Aaberg	102	62	26	5		2		187		3	7	80	48	80	16	1	13		2	12	3		1	4	6,473	2,722	41,000	
16.		Story City, 4NE	4	Bethany	1	*	R. Newgard	15	10	3					27					24	13			5		1	5			1		179	562	10,000	2,900
17.		Thompson	4	Zion	1	11:00; 9:00*s	P. Madson	165	125	40	1		7	1	378	1	3	10	55	49	72			28		6	18	7	1	14	4	4,700	1,300	45,000	
18.		Thornton	4	Richland	1	11:00; 10:30*s	J. Moldstad	186	126	46	3		4		230	1	2	10	85	50	100			42		6	38			1	17	8,025	1,923	47,000	
19.		Waterville	4	East Paint Creek	1	*	W. Gullixson	108	79	40	1				200		1	10	52	48	51			15		4	15			2	7	5,764	1,267	26,000	
20.		Waukon, 5E	4	West Paint Creek	1	*	W. Gullixson	78	61	26	1				111		1	9		47	40			11		1	7			3		5,242	732	26,000	
21.	Mass.	Brewster	6	Lutheran Mission	2	11:00	C. Moldstad	25	14		8	17			70	1		3		52	20			7		2									
22.		Cambridge	6	Harvard Street	1	10:45; 10:00*s	R. Honsey	150	116	34	5		4		433	1	6	14	46	52	67			28	18	8					15	11,000	1,284	74,500	9,750
23.	Mich.	Holton	5	Holton	1	*	Vacancy	**																											
24.		Suttons Bay	5	First	1	*	N. Hilton	**																											
25.	Minn.	Albert Lea	4	Our Savior's	1	10:45; 9:00 *s	E. Unseth	685	460	162	18		7	5	1119	8	5	9	215	56	228			230	34	17	95	32	5	8	37	27,139	4,100	135,000	28,600
26.		Audubon	1	Immanuel	1	11:00	S. Lee	178	111	32	3	1	7	2	472	1		10	86	51	89			58	8	11	55	14		2	14	5,941	947	15,000	350
27.		Bagley, 10NW	1	Concordia	1	9:00	G. Guldberg	66	45	14	1				179		2	9	50	52	35			15		5	10			9	1	1,800	500	12,000	
28.		Bagley, 6W	1	Our Savior's	1	10:00	G. Guldberg	120	85	20	1				258	2	2	9	60	52	50			30		5	20			9		3,000	600	9,000	
29.		Belview	3	Our Savior's	1	*	N. Harstad	176	124	47	3		5	1	168	2	1	10	105	47	90			24		7	40			23	4	0,065	328	35,000	
30.		Belview, 4NE	3	Rock Dell	1	*	N. Harstad	310	204	93	11	1	2	2	371	2	4	6	155	45	120			41		7	20			13	9	4,043	2,950	47,000	
31.		Cottonwood	3	English	1	10:00; 9:30*s	G. Weseloh	192	113	35	8		2		428	1		11	79	50	113			63		8	63	8		10	8	7,477	1,625	65,000	11,775
32.		Delhi	3	First	1	*	N. Harstad	82	64	17	2		2	1	181	1																			

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