



***"The Word of God ...
Liveth and Abideth Forever"***

**The 47th
REGULAR CONVENTION
OF THE
EVANGELICAL LUTHERAN SYNOD**

Essay: LUTHER AND THE WORD OF GOD

Pastor A. V. Kuster

JUNE 19-25, 1964

**Held at
BETHANY LUTHERAN COLLEGE
AND SEMINARY
Mankato, Minnesota**

LOOKING FORWARD TO 1968

Jubilee Year
EVANGELICAL LUTHERAN SYNO.

“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

47th REPORT REGULAR CONVENTION EVANGELICAL LUTHERAN SYNOD

**and the
Eighth 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 19-25, 1964**

THE CONVENTION AT WORK



THE CONVENTION AT WORSHIP



THE OPENING AND ORGANIZATION OF THE CONVENTION

The 47th Annual Convention of the Evangelical Lutheran Synod began with a communion service in the Mt. Olive Lutheran Church, Mankato, Minnesota, at 8 p.m., June 19, 1964. The Rev. Paul Madson delivered the sermon and the local pastor, the Rev. Hugo Handberg served as liturgist. Mr. Wilske was organist. Pastor Madson used as his sermon text 1 Peter 1, 18,19 and developed the theme "Though we are sinners, yet are we saints."

Sinners do *not* become saints by their own man-made methods, but by a price which man can not pay. The wealth of this world and all that men hold dear is the wrong medium of exchange to buy back a person from spiritual bondage.

The fact that we as Lutherans are very much aware of the teaching of salvation by grace, and that we believe and teach it, does not mean that we are immune to the subtle notions which Satan sows regarding self-righteousness.

Man, despite all his other achievements, is unable to do anything about redeeming himself from sin. This God alone has wrought for us by ordaining His Son as a sin-offering for the remission of sin.

This is how sinners become saints, not through the use of corruptible things, but by "the precious blood of Christ, as of a lamb without blemish and without spot." The price that was paid for our redemption was a perfect thing, and incorruptible thing, lasting to eternity. Because of this perfect and holy sacrifice on behalf of sinners God looks upon us as though we had never sinned.

Some may feel that their faith is like a weak vessel. So did the apostle Paul, and he said: "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." II Cor. 4,7. It is because our faith is so often like a weak vessel that our considerate Lord has instituted His Supper—that we thereby may be strengthened.

As we partake of this soul strengthening supper, let us dwell upon this glorious estate: "Redeemed, restored, forgiven, through Jesus' precious blood." And enjoying the fruit of this glorious redemption let us be mindful that we have also been appointed as a royal priesthood, to serve our Lord daily and to show forth His praises. Until we join that triumph song in heaven with the church triumphant, may our song of service with the church militant echo these words:

"Dear Master, Thine the glory
Of each recovered soul.
Ah! Who can tell the story
Of love that made us whole?
Not ours, not ours the merit;

Be Thine alone the praise
And ours a thankful spirit
To serve Thee all our days."

Pastor H. Handberg welcomed all who were present at the service on behalf of Mt. Olive Lutheran Church. Prof. J. Anderson, spoke on behalf of President B. W. Teigen, who was in attendance at the Youth Camp. He extended a hearty welcome from the President, faculty and staff of the college. He announced that Prof. G. Reichwald is in charge of the physical arrangements for the convention. President J. N. Petersen stated that it was a privilege to respond on behalf of the Evangelical Lutheran Synod to the kind welcomes extended by Mt. Olive and Bethany College. "It would be mighty inconvenient if the Synod did not have the facilities of the college to enjoy," he stated. The temporary Credentials Committee was announced: Pastors J. A. Moldstad, A. Merseth; Delegates Iler Iverson, G. Orvick, Sigurd Lee.

On Saturday morning, June 20, at 8:45 a.m., the devotion was conducted by the chaplain, the Rev. N. B. Harstad, Belview, Minnesota. Accompanist was Pastor G. A. R. Gullixson. "How precious is the Book Divine" was sung by the assembly in the Bethany Auditorium-Gymnasium before the sermon and prayer. Pastor Harstad announced the theme of the convention to be: "The Word of God . . . liveth and abideth forever," and that all devotions during the convention would be taken from the epistle of Peter. The Word in its origin, in its primacy, in its message, in its urgency and in its effects would be treated at the morning devotions.

The opening business session of the convention was called to order by the chairman. The Secretary read the roll of Permanent Members and Permanent Advisory Members, the latter including pastors serving non-member congregations and pastors emeriti and professors. There were 27 pastors present (later 39); 1 pastor emeritus (later 3); 1 pastor serving non-member group (2 absent) and 5 professors present (later 7). A total of 35 pastors and professors were in attendance on Saturday morning (later 50).

The temporary credentials committee recommended the seating of 21 delegates (later 59) representing 16 (later 39) of the 66 congregations of the Synod.

President Petersen then declared the 47th Regular Convention of the Evangelical Lutheran Synod and the 8th 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 read his message and report on presidential activities during the past year. Greetings were read, convention committees elected, visitors introduced, advisory members seated, and committee assignments made.

Roll Call

A. PERMANENT MEMBERS

Pastors serving member congregations: T. Aaberg, P. Anderson, R. Branstad, G. Guldberg, G. Gullixson, W. Gullixson, H. Handberg, N. Harstad, R. Honsey, A. Kuster, T. Kuster, H. Larson, S. Lee, D. Lillegard, J. Madson,

N. Madson, P. Madson, W. McMurdie, A. Merseth, 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, C. Wosje, P. Ylvisaker.

B. PERMANENT ADVISORY MEMBERS (Not eligible to vote)

Pastors serving non-member congregations or groups: A. Harstad,

Pastors Emeriti: C. U. Faye, G. Lillegard, J. Unseth.

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



Pastors Carl Wosje, Theodore Kuster and Neil Hilton

Pastors Admitted Into Membership

Carl R. Wosje, Hiawatha Lutheran Church, Minneapolis, Minn.

Theodore F. Kuster, St. Paul's Lutheran, Chicago, Ill.

Neil Hilton, First Lutheran, Suttons Bay, Michigan.

Excused for Full-Time Absence From the Convention

Pastor T. N. Teigen.

Excused for Late Arrival

Pastors: Theodore Kuster, Norman Madson, Jr., David Lillegard, Richard Newgard, J. B. Madson, George Schweikert, Luther Vangen, H. A. Preus, Raymond Branstad; Prof. B. W. Teigen; Ellert Storlie, Eau Claire, Wis.; Mr. Vern Voss, Parkland, Wash.

Excused for Early Departure

Pastor Wm. McMurdie and Sigurd Lee, W. Koshkonong, Cambridge, Wis.

Congregations Excused for Not Sending Delegates

Concordia Lutheran, Clearbrook, Minnesota; Our Savior's Lutheran, Bagley, Minnesota; St. Paul's Lutheran, Lengby, Minnesota; Bethel Lutheran, Sioux Falls, S. Dak.; Bethlehem Lutheran, Ellsworth, Minnesota; Ascension Lutheran,

Eau Claire, Wisconsin; St. Mark's Lutheran, Chicago, Illinois; St. Timothy Lutheran, Lombard, Illinois; Clearwater Lutheran, Oklee, Minnesota; Harvard St. Lutheran, Cambridge, Massachusetts.

Advisory Members

Candidate of Theology G. H. Gullixson, Minneapolis, Minn.
 Rev. Irwin Habeck, 1st Vice President of Wisconsin Synod, Milwaukee, Wis.
 Prof. Gerald Hoenecke, Mequon, Wis.

Visitors

Dr. C. A. Payne, Greensboro, North Carolina
 Rev. R. Steffenhagen, Forest Lake, Minn.

1964 Representatives Present Eligible to Vote

PASTOR	ADDRESS	CONGREGATION	DELEGATE
T. Aaberg	Scarville, Ia.	Center	Elmer Branstad
P. Anderson	Scarville, Ia.	Scarville	Nels Faugstad, Sr.
R. Branstad	Lake Mills, Ia.	Lake Mills	Neville Dakken
G. Guldborg	Lake Mills, Ia.	Lime Creek	Lars Petersen
G. Gullixson	Minneapolis, Minn.	Fairview	Charles Getchell
W. Gullixson	Bagley, Minn.	Concordia	Si Fermstad
H. Handberg	Bagley, Minn.	Our Savior's	Excused
N. Harstad	Lengby, Minn.	St. Paul's	Excused
N. Hilton	Cottage Grove, Wis.	W. Koshkonong	Excused
R. Honsey	Princeton, Minn.	Bethany	Obert Johnson
J. Jungemann	Princeton, Minn.	Our Savior's	S. K. Lee
A. Kuster	Mankato, Minn.	Mt. Olive	A. Hanson
T. Kuster	Belview, Minn.	Our Savior's	Henry Dubberke
H. Larson	Belview, Minn.	Rock Dell	Chris Knutson
S. Lee	Delhi, Minn.	First	Prof. Norman Holte
D. Lillegard	Suttons Bay, Mich.	First	Iler Iverson
J. Madson	Arlington, Mass.	Harvard Street	Excused
N. Madson	Volga, S. D.	Oslo	Orlando Overm
P. Madson	Madison, Wis.	Our Saviour's	Oscar Wilson
W. McMurdie	Chicago, Ill.	St. Paul's	Einar Engebretson
A. Merseth	Oklee, Minn.	Clearwater	Paul Staff
J. Moldstad	Audubon, Minn.	Immanuel	
R. Moldstad	Hawley, Minn.	Our Savior's	
R. Newgard	New Hampton, Ia.	Redeemer	Art Swenson
N. Oesleby	Mayville, N. D.	First American	
G. Orvick	Sheyenne, N. D.	Holy Cross	
J. Petersen	Fosston, Minn.	Cross Lake	
P. Petersen	Trail, Minn.	Mt. Olive	
W. Petersen	Forest City, Ia.	Forest City	Elmer Olson
H. Preus	Thompson, Ia.	Zion	Richard Thorland
G. Schweikert	Tacoma, Wash.	Lakewood	M. Kloppen, Alt.
A. Strand	Amherst Junction, Wis.	Our Savior's	Silas Helland
H. Theiste	Thornton, Ia.	Richland	E. Sauer, Alt.
V. Theiste	Lombard, Ill.	St. Timothy	Roger Falk
	Northwood, Ia.	First Shell Rock	Lenwick Hoyord
	Northwood, Ia.		Frank Harmon
	Story City, Ia.		Excused
	Eau Claire, Wis.		H. Bendickson
	Madison, Wis.	Somber	G. Burtness
	St. Peter, Minn.	Bethany	
	Luverne, Minn.	Pinehurst	Loyd Miller
	Jasper, Minn.	Holy Cross	Howard Swenson
		Norseland	Emil Tostenson
			Arthur Anderson
			Egbert Smit
			T. Bieber
			Holger Aussen
			John Lewis
			Layton Northrup
			Excused
			Vern Voss
			Excused
			Excused

M. Tweit	New Hampton, Ia.	Jerico	Palmer Anderson
	Lawler, Ia.	Saude	Alfred Johnson
E. Unseth	Albert Lea, Minn.	Our Savior's	Martin Borlaug
L. Vangen	Eau Claire, Wis.	Concordia	Godfrey Natvig
G. Weseloh	Cottonwood, Minn.	English	Oscar Frosager
F. Weyland	Minneapolis, Minn.	Emmaus	Ralph Olson
C. Wosje	Minneapolis, Minn.	Hiawatha	Ellert Storlie
			Norman Grande
			Herman Frank
			A. W. Schendel
			George Floyd, Sr.
			E. Norell
			W. Overn, Alt.
P. Ylvisaker	Hartland, Minn.	Hartland	F. LaRoque
	Manchester, Minn.	Manchester	Arnold Tweeten
			A. Newgard
			Oscar Knudson
			Elmer Oakland
Vacancy	E. Grand Forks, Minn.	River Heights	
J. Madson	Fertile, Minn.	First Evanger	Carl N. Knutson
Vacancy	Tracy, Minn.	Zion	John Werner
J. Madson	Ulen, Minn.	First So. Wild Rice	Clinton Klemetson
Vacancy	Waterville, Ia.	E. Paint Creek	A. Manthe
G. Weseloh	Waukon, Ia.	W. Paint Creek	Palmer Dehli
Vacancy	Eau Claire, Wis.	Ascension	Claus Sorum
S. Lee	Holton, Mich.	Holton	Excused
Vacancy			
M. Tweit			
Vacancy			
M. Tweit			
Vacancy			
L. Vangen			
Vacancy			
42 Pastors		66 Congregations	69 Delegates

Convention Committees

1. PRESIDENT'S MESSAGE AND REPORT: *Pastors*—Theodore Aaberg (chm.), G. A. R. Gullixson (sec.), N. Oesleby
Delegates—Prof. N. S. Holte (Mt. Olive, Mankato), Arthur Manthe (1st S. Wild Rice), Martin Borlaug (Saude)
2. NOMINATIONS: *Pastors*—H. A. Theiste (chrm.), M. E. Tweit, George Orvick, R. M. Branstad (sec.)
Delegates—Layton Northrup (Indian Landing), Iler Iverson (Mt. Olive, Mankato), Neville Dakken (Lake Mills), Elmer Olson (Forest City)
3. CREDENTIALS: *Pastors*—John Moldstad, Alf Merseth
Delegates—Iler Iverson (Mankato), George Orvick (Forest City), Sigurd Lee (Western Koshkonong)
4. PROGRAM: *Pastors*—R. M. Branstad and Robert Moldstad
5. PRESS: Prof. Milton Otto, *Pastors*—Gerhard Weseloh, Victor Theiste, Ahlert Strand
6. DOCTRINAL: *Pastors*—Hugo Handberg, Milton Tweit, Wilhelm Petersen, Herbert Larson. *Delegates*—Herman Frank (Cottonwood), Lenwick Hoyord (Amherst Junction), Emmet Norell (Hiawatha), John Lewis (Grace-Madison), Palmer Olson (Center), Oscar Torkelson (Cross Lake), Verne Voss (Parkland), A. W. Schendel (Emmaus), Wm. Overn (Hiawatha, Minneapolis)
7. MISSIONS: *Pastors*—Arnold Kuster, Norman Madson, Jr., Theo. Aaberg, Nils Oesleby. *Delegates*—Layton Northrup (Indian Landing), R. W. Falk (Lakewood), Alfred Johnson (Jerico), Eugene Sauer (Thompson), Claus Sorum (West Paint Creek)
8. HIGHER EDUCATION: *Pastors*—Paul Madson (chrm.), S. E. Lee, Adolph Harstad (sec.), Paul Anderson, Prof. Iver Johnson. *Delegates*—Palmer Anderson (Jerico), Nels Faugstad, Sr. (Scarville), Thomas Bieber (Jasper), Melvin Kloppen (Thompson), Paul Staff (St. Paul's, Chicago), Elmer Branstad (Center)
9. ELEMENTARY EDUCATION: *Pastors*—Wm. McMurdie (chrm.), G. Guldberg (sec.), A. Strand, Paul Petersen. *Delegates*—Lars Petersen, alt.

- (Lime Creek), Godfrey Natvig (Saude), Ellert Storlie (Concordia-Eau Claire), Ralph Olson, Our Savior's, Albert Lea)
10. YOUTH WORK: *Pastors*—G. A. R. Gullixson, Theodore Kuster, Luther Vangen. *Delegates*—Henry Dubberke (Princeton), Prof. N. S. Holte (Mankato), John Werner (Tracy)
 11. PUBLICATIONS: *Pastors*—E. G. Unseth (chrm), Victor Theiste (sec.), Nils Oesleby. *Delegates*—Charles Getchell (Fairview), Martin Borlaug (Saude), Obert Johnson (W. Koshkonong)
 12. FINANCES: *Pastors*—Prof. Milton Otto, George Orvick (sec.), Rudolph Honsey (chrm.), F. R. Weyland, Robert Moldstad. *Delegates*—Carl Knutson (Fertile), Norman Grande (Cottonwood), Emil Tostenson (Norseland)
 13. CHARITIES AND SUPPORT: *Pastors*—Richard Newgard (chrm), Alf Merseth, Carl Wosje (sec.). *Delegates*—S. Fernstad (Fairview), Art Swenson (New Hampton), Egbert Smit (Luverne)
 14. MISCELLANEOUS MATTERS: *Pastors*—Julian Anderson (chrm), B. W. Teigen, Gerhard Weseloh, David Lillegard. *Delegates*—Palmer Dehli (E. Paint Creek), Oscar Frosager (Albert Lea), Einar Engebretson (St. Paul's), Oscar Wilson (sec.), (Our Savior's, Madison), Howard Swenson (Norseland)
 15. PASTORAL CONFERENCE RECORDS: *Pastors*—George Schweikert, Prof. Iver Johnson
 16. RESOLUTIONS: Prof. Julian Anderson, *Pastors*—Norman Madson, Jr., Theodore Aaberg, J. B. Unseth
 17. SYNODICAL MEMBERSHIP: *Pastors*—H. A. Theiste (chrm), R. M. Branstad (sec.), Paul Ylvisaker, George Schweikert. *Delegates*—Francis La Roque (Hiawatha), George Floyd, Sr. (Emmaus), Loyd Miller (Holy Cross), Orlando Overn (Madison)
 18. TELLERS: Candidates George Gullixson and James Olsen, *Pastors*: Theodore Kuster, Carl Wosje
 19. CHAPLAIN: Pastor Norman Harstad
 20. HEAD USHER: Pastor Carl Wosje
 21. PARLIAMENTARIAN: Prof. Milton Otto

President's Message

Dear Members of the Evangelical Lutheran Synod:

Since the inception of the reorganized Norwegian Synod in 1918, one of the commmemorable highlights in its spiritual life and activity has been the annual Synod Convention. While there are many causes for rejoicing, when pastors and delegates from all parts of our beloved Synod assemble to renew acquaintances, to hear and to study reports from the various Boards, to consider new proposals and to make plans for the future, our real and supreme cause for rejoicing is the privilege of basking anew in the sunshine of God's marvelous Grace, as revealed so clearly and strikingly in our Lord and Savior, Jesus Christ. Even as a child of God never grows weary of hearing the sweet news of the ages, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," John 3, 16, so he never fails to be filled with awe and wonder as he contemplates the eternal and soul-satisfying riches contained in this divine evangel, of which the apostle exultingly writes, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him," I Cor. 2, 9.

As Lutheran Christians, we would certainly be remiss and scoundrels of the grossest ingratitude, if we did not make the Gospel of Grace the very heart and center of our spiritual life and the source of our joy, ever acknowledging that by nature we are no better than anyone else in this world and repeating with humble hearts the confession of the patriarch Jacob, "not worthy of the least of all the mercies and of all the truth, which thou hast showed unto thy servant," Gen. 32, 10. The great truth "that God hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began," 2 Tim. 1, 9, must ever be indelibly written upon our hearts and uttered boldly with our lips. If we have little or nothing to say about our redemption, reconciliation and justification in and through Christ Jesus, it would be better to pack our bags and return home before passing a single resolution.

Not only do we want to extol and to magnify God's Grace as an undeserved gift to us poor sinners, but also we want to make it our avowed purpose to walk and to labor in the sphere of that same Grace. That the unbelieving and scoffing world should nonchalantly and quickly discard the Gospel as sheer nonsense and not worthy of a second look or audit, does not surprise anyone, who is conversant with the ugly and hideous description of man's natural heart, but that those who have a common name with us should succumb to the delusion that the Holy Scriptures can not be altogether relied upon, that the precious Word becomes the Word of God only when our puny and unreliable reason gives its assent thereto, and that her sacred words must first pass the courts of

modern scientific theory, not only strikes us as strange, but also fills us with the deepest sadness.

In our comparatively small Synod, the danger of corrupting the doctrine of the Word is not as great, though we would never minimize that ever present danger, as the danger of losing that Word through indifference and neglect of it. While Dr. Koren had much to say about the doctrine of the Word of God and its paramount importance, he also had much to say about the *use* of that Word. In an address to the Norwegian Synod, "On Using the Word of God," Dr. Koren writes: "To have the Word of God among us is the first requirement, if we are to be Christians. But that alone does not profit us. The Word of God says of the people of the Old Covenant that the word preached did not profit them, not being mixed with faith in them that heard it. Hebrews 4, 2. This (to have a true faith), then, must be our aim, if the Word is to profit us." (Faith of our Fathers, page 141.) Dr. Koren repeatedly points out in his writings the real danger of forgetting the value of the Word of God, with only the sound and the shell of it remaining.

No greater word of commendation can be said of the Christian that that word which the aged apostle John spoke to faithful Gaius, "I have no greater joy than to hear that my children walk in the truth." 3 John 4. Walking in the truth means not only contending for the purity of the Word, but also using that same word faithfully and diligently, so that the Holy Spirit may accomplish in our hearts and lives that which pleaseth Him. Our Explanation expresses it so well: "We deem God's Word holy, when we regard it as our greatest treasure, keep it in our hearts, and live according to it." (Answer to question, When do we deem God's Word holy?)

But is the admonition to walk in the truth out of order in our Synod today? Just a quick glance at the parochial report shows that there is spiritual life in our congregations, and we truly thank God for that, but it also reveals much that is undone or neglected. Someone may suggest that no one can compute or measure the quiet working of the Holy Spirit through the Gospel in the hearts of men, and with that we fully agree, but children of God can not conceal their profession and vocation any more than a zebra can hide his stripes. Just to mention one aspect of our spiritual activity: Why is it that people who call themselves protagonists of the "open Bible" find it so difficult to gather for Bible study, when social functions come so easily? In congregations where regular Bible classes are conducted, only too often they are treated like an orphan or a step-child. Some of the Reformed churches, notably the Baptist, often put us Lutherans to shame, when it comes to Biblical knowledge and interest in the eternal verities of its sacred tomes. One of the most artful devices employed by the old evil foe is to keep the ransomed away from that living and life-giving Word. If every single member in our congregation would truly become a Bible student and apply that Word as he or she should, we would not have to worry about the future of Christian education, missions or the condition of the various treasuries. Brethren, without a continuous interest in and use of the Word, we are not only fighting

an uphill battle, but we are also doomed. And what a dreadful thought that is!

God has a purpose in permitting our small Synod to stand. When we but think back over her history, in 1968 we hope under God to celebrate her Jubilee Anniversary, it is nothing short of miraculous, that, surrounded by formidable foes of every sort and description and with all human odds against her, she has been graciously preserved by God, despite the oft faithlessness and lovelessness shown by us at times. Should not the fact that His Gracious Hand has been clearly extended over our Synod down through the decades inspire and move us to rededicate ourselves, body and soul, to the future program of teaching and preaching and living the Gospel of free forgiveness? While the vast majority of Christendom is dedicated to the task of saving the world through the popular ecumenical movement, let us not ask for any new programs but rather concentrate more zealously on the old program, which has stood the test of time, and which is able to save our souls. If we are dissatisfied with God's program or grow weary of it, we shall not only lose rest for our own souls, but also dislodge ourselves from a position to help enlightened and concerned Christians in other communities, who realize that not all is well in every church communion. Of what help can we be to others, who sincerely seek it, if we ourselves "forsake our first love?" Rev. 2, 4.

Clinging firmly to God's promises, let us march ahead in His Name and as He guides. What He has in store for us as far as future relationships are concerned, we do not know. This we do know: If we continue to look to Jesus the Author and Finisher of our faith, we shall, with God's help, overcome all our spiritual foes and "be able to withstand in the evil day, and having done all to stand." Eph. 6, 13.

May we do so with Luther's prayer on our lips:

Come, Holy Spirit, God and Lord!
Be all thy graces now outpoured
On each believer's soul and heart;
Thy fervent love to them impart.
Lord, by the brightness of Thy light,
Thou in the faith dost men unite
Of every land and every tongue;
This to Thy praise, O Lord, be sung:
Hallelujah! Hallelujah!

Thou holy Light, and Guide divine!
O cause the word of life to shine;
Teach us to know our God aright,
And call Him Father with delight!
From error, Lord, our souls defend,

That they on Christ alone attend;
In Him with living faith confide,
And in unfaltering trust abide.
Hallelujah! Hallelujah!

Sweet Source of comfort, holy Love,
Send us Thy succor from above,
That in Thy service we may stay,
And trouble drive us not away.
Lord, with Thy grace our souls refresh,
Confirm our frail and feeble flesh,
That we may battle manfully,
And press through life and death to
Thee.
Hallelujah! Hallelujah!

Joseph Petersen, President

PRESIDENT'S REPORT

Ordained

Candidate of Theology, Carl R. Wosje, was ordained and installed as pastor of Hiawatha Lutheran Church, Minneapolis, Minn., on June 30, 1963. The Rev. George Orvick preached the sermon and performed the rite of ordination. Other pastors taking part in the service were: Joseph Petersen, Hugo Handberg, F. R. Weyland, Luther Vangen and Nils Oesleby.

Candidate of Theology, Theodore F. Kuster, was ordained and installed as pastor of St. Paul's Ev. Lutheran Church, Chicago, on September 22, 1963. The Rev. George Gullixson, Cottage Grove, Wisconsin, performed the rite of ordination. The Rev. Arnold Kuster, Madison, Wisconsin, preached the sermon. Pastors A. T. Kretzmann, David Lillegard, Robert Moldstad, H. Romoser, C. Rusch, D. Sabrowsky and A. Strand assisted in the service.

Installed

The Rev. Alf Merseth was installed as pastor of Our Savior's Lutheran Church, Amherst Junction, Wisconsin, on August 11, 1963. Vice-President Joseph Petersen preached the sermon and President Theodore Aaberg conducted the installation, assisted by Pastors Nils Oesleby, George Orvick, Wilhelm Petersen and Luther Vangen. Pastor Merseth also serves two neighboring congregations, not affiliated with our Synod, South New Hope and Elderon Lutheran Churches. Since the turn of the year, he has discontinued serving Elderon.

The Rev. Norman Madson, Jr., was installed as pastor of Froen Lutheran Church near Fosston, Minnesota, on August 11, 1963. The Rev. Juul B. Madson, Visitor of the Circuit, preached the sermon and performed the rite of installation. Pastors assisting in the service were: G. Guldberg, H. Larson, Prof. G. Reichwald. This congregation has an independent status, but was formerly affiliated with the ALC.

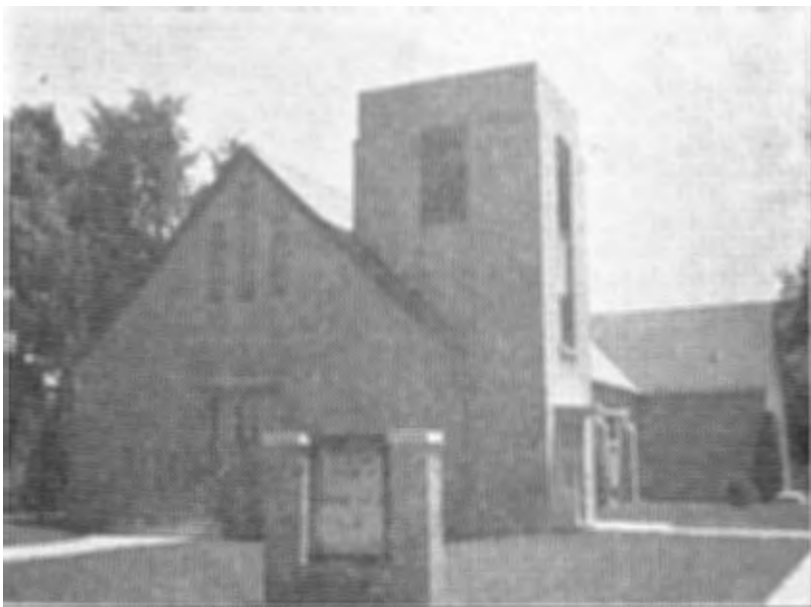
Anniversaries

PASTORS

The Rev. Herman Preus celebrated the fiftieth anniversary of his ordination into the Ministry on Sunday, August 25, 1963, with festivities arranged by the Trinity Lutheran Church, Calmar, Iowa. President Theodore Aaberg preached at the morning service. Pastors from our Synod taking part in the afternoon program were: John Moldstad, Master of Ceremonies, David Lillegard, Paul Madson, Walther Gullixson, Joseph Unseth and Eivind Unseth.



The Rev. H. A. Preus



English Lutheran Church, Cottonwood, Minnesota



Ascension Lutheran Church, Eau Claire, Wisconsin

CONGREGATIONS

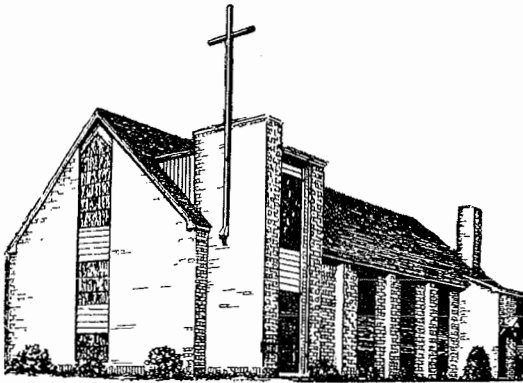
English Lutheran Church, Cottonwood, Minnesota, the Rev. G. Weseloh pastor, celebrated its 75th Anniversary on Sunday, August 4, 1963. Professor Milton Otto preached at the morning service. Vice-President Joseph Petersen delivered the message at the informal service in the evening. The Rev. Norman Harstad and President B. W. Teigen also took part in the festivities.

The Ascension Lutheran Church, Eau Claire, Wis., the Rev. Luther Vangen, vacancy pastor, observed its 10th anniversary on September 22, 1963. Vice-President Petersen preached at the morning service. Speakers at the afternoon program included Pastors Nils Oesleby, Luther Vangen and Joseph Petersen.

Mt. Olive Congregation, Trail, Minnesota, the Rev. Norman Madison, Jr., pastor, observed the 45th anniversary of the founding of the congregation on Sept. 22, 1963. Guest speakers for the day were two former pastors of the congregation, Professor B. W. Teigen and the Rev. John Moldstad.

The Rose Dell Trinity Lutheran Congregation, Jasper, Minnesota, the Rev. Paul Petersen, pastor, celebrated its 85th anniversary on October 13, 1963. President Petersen preached the morning service. The Rev. Joseph Unseth was the main speaker at an informal service and program in the afternoon. Pastors Victor Theiste, Paul Petersen and Joseph Petersen also spoke.

The Redeemer Lutheran Church of New Hampton, Iowa, the Rev. David Lillegard, pastor, observed the 10th anniversary of the dedication of its church building and the 20th anniversary of its incorporation on Nov. 10th, 1963, with a special service in the afternoon. Professor Milton Otto was the guest speaker.



Pinehurst Lutheran Church

Pinehurst Lutheran Church of Eau Claire, Wisconsin, the Rev. Nils Oesleby, pastor, celebrated the 25th anniversary of its founding and the 10th anniversary of the new church building on May 24, 1964. President Joseph Petersen preached at the two morning services and also spoke at the afternoon program. Pastor Nils Oesleby also spoke at the afternoon program.

Deaths

The Rev. Stuart Dorr, Princeton, Minnesota, pastor of the Bethany and Our Savior's congregations, died suddenly on September 9, 1963. Funeral services were held at Our Savior's Church, Princeton, September 12, with the Rev. Torald Teigen, Ashland, Wisconsin, preaching the sermon. President Theodore Aaberg spoke on behalf of the Synod. Burial was in the church cemetery.



The Rev. S. A. Dorr

Mrs. Bergine Sophie Lindahl Anderson, widow of the Rev. Christian Anderson, who served our Synod for so many years, died on Oct. 22, 1963 in Minneapolis. The funeral service was conducted by the Rev. Raymond Branstad from the Fairview Lutheran Church, Minneapolis, on October 25th. The Rev. F. Weyland spoke on behalf of the Synod.

Membership Applications

The Rev. Carl Wosje, Hiawatha Lutheran Church, Minneapolis, is applying for permanent membership in our Synod. His application with accompanying letter is at hand.

The Rev. Theodore Kuster, St. Paul's Lutheran Church, Chicago, Ill., is applying for membership in our Synod. His letter of application is at hand.

The Rev. Neil Hilton, First Lutheran Church, Sutton's Bay, Michigan, is re-applying for membership in our Synod. A statement accompanying his application is to be found in the Colloquy Committee Report.

Resignations and Appointments

We regret that former President Aaberg was forced to resign from the office of the presidency because of ill health. His resignation went into effect October 14, 1963. Since that time the undersigned has served as president as well as he has been able to serve. We do express our gratitude to Pastor Aaberg for his services to our Synod, while he served as president. We are happy to know that he is able to continue serving the Scarville-Center parish. Our prayers for a complete recovery accompany him.

Because of Pastor Dorr's death a vacancy was left on the Mission Board. Your president appointed the Rev. Hugo Handberg to serve on the Mission Board until the time of this convention. Pastor Dorr was also Visitor of the Central Circuit. No appointment was made to fill this vacancy, but the Alternate Visitor, the Rev. F. Weyland, has been carrying out the duties of the Visitor.

The Rev. Eivind Unseth, Visitor of the Southern Circuit, has resigned his office as Visitor. No appointment has been made to succeed him. The Rev. H. Preus, Alternate Visitor, is acting Visitor.

Since there has been no Vice-President since mid-October, the vacancy on the Colloquy Committee can not be filled until the Synod elections.

Visitations

The Rev. Alf Merseth and President J. Petersen visited the Indian Landing Lutheran Church, Rochester, New York, and the Harvard Street Lutheran Church of Cambridge, Mass., after Easter. We met with the Indian Landing congregation on the nights of March 31 and April 1. We conferred with them regarding their proposed building program and other matters also. On the evening of April 3, we met with the Cambridge congregation, conducting a general visitation. On Sunday, April 5, your president preached at the morning service, while Pastor Merseth served as the liturgist. We were cordially received by both congregations, both of which are distant out-posts of our Synod.

On June 2 your president conducted a visitation in the Western Koshkonong congregation, the Rev. George Gullixson, pastor.

The Circuit Visitors carried out their assignments in disseminating materials and promoting interest in the Golden Jubilee Anniversary to be celebrated in 1968. It is to be regretted, however, that so few proper visitations are carried out throughout the Synod. They can only prove to be helpful and beneficial to all concerned.

New Workers

With great joy we announce that two of our young men have completed their vicarages and are recommended for calls to serve in our Synod. Candidate of Theology, Mr. George Gullixson, is now completing his vicarage under the guidance of Pastor Branstad, and Candidate of Theology, Mr. James Olsen, is about to complete his vicarage under the guidance of Pastor Orvick. Calls to these two men will help alleviate the shortage of pastors. Even with the services of these new workers, there will still be a number of vacancies. We do have some fine young men studying for the Ministry, but deaths, retirements and the opening of new mission fields require a constant flow of new workers. Let us all encourage promising young men in our congregations to study for the Gospel Ministry.

Candidate of Theology, George H. Gullixson, has accepted the call to serve the Fertile-Ulen parish.

Shortage of Day School teachers also continues to give concern. We were able to fill all requests for teachers except in one case.

The future in meeting our needs for teachers does not look bright. Again we need to encourage young people to enter this field of labor in the Kingdom of God. By world standards it is not a glamorous vocation, but what a great blessing such service of love is for the spiritual life of a congregation and Synod.

Inter-Synodical Matters

Our Synod was represented at the convention of the Wisconsin Evangelical Lutheran Synod, held in Milwaukee, August 7-14, 1963, by the then President Theodore Aaberg, Vice-President Joseph Petersen, President B. W. Teigen and Pastor Torald Teigen. President Aaberg brought the greetings of our Synod to the convention.

The Synod of Evangelical Lutheran Churches (Slovak), met in convention on October 7-10, 1963, at Lakewood, Ohio. The Rev. George Schweikert, Rochester, New York, represented our Synod and brought greetings to the convention.

It was resolved at our last convention "that we honor our financial commitments to support the joint work of the Lutheran Synodical Conference until the end of its present biennium, June 30, 1964." Our Treasurer, Pastor Sophus Lee, followed through with this resolution of the Synod, but our checks were returned to us. Thus, our financial commitments have also been concluded.

On May 19, President Joseph Petersen and Pastor Torald Teigen, representing the Doctrinal Committee of the Synod, attended a meeting of the Doctrinal Commission of the Wisconsin Synod in Milwaukee, Wis. We were invited by President Naumann of the Wisconsin Synod to sit in on matters, which pertain to both Synods. One of these pertains to our overseas brethren. There is considerable sentiment from our overseas brethren to meet with delegations from the Wisconsin Synod and our Synod to discuss the issues, which led to the rupture within the Synodical Conference. It would be more practical to meet in Europe. Does the Synod look with favor upon carrying out such a suggested proposal? The cost would be considerable, but it may help both them and us in resolving our present dilemma of related fellowship.

Miscellaneous

Your president has tried to attend the major pastoral conferences of our Synod, as well as all Board meetings, all of which take much time and energy. He wishes to thank the many who have been helpful and cooperative in carrying out the onerous burdens of the office. Especially is he grateful for the counsel and advice from fellow brethren in the ministry.

We would not want to close this report without taking cognizance of the passing of Pastor Dorr and Mrs. Christian Anderson. We shall miss Pastor Dorr for his quick and discerning mind, his willingness to carry out all assignments, no matter how disagreeable they were, the articulate way in which he expressed himself and the boundless energy which he exerted at all times. Things just are not the same at conventions without him. May our Gracious Lord comfort Mrs. Dorr and her family. Mrs. Anderson has contributed much to the

"Norwegian Synod," having passed through so much history of our Synod, together with Pastor Christian Anderson. Her sweet and genuine smile and gracious manners could only capture the hearts of all, who were privileged to know her. May the Lord also comfort her family.

In conclusion we say with the Psalmist: "And let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it." Psalm 90,17.

Joseph N. Petersen, President

Action of the Synod:

Resolution No. 1: Bible Classes

WHEREAS: The President in his message points up the need and blessings of the use and study of the Bible in regular Bible Classes, be it

RESOLVED: That the Convention express its appreciation for this reminder regarding the use of God's Word,

Resolution No. 2: God's Word and You

RESOLVED: That the Convention encourage our congregations to be mindful of these blessings and the many opportunities afforded for systematic use and study of the Word by such means as regular church attendanace, daily family devotions, use of the Word in the various schools and organizations.

Resolution No. 3:

RESOLVED: That the President's Message and Report be printed in the proceedings as presented.

Resolution No. 4: Membership Application

(considered by the Synodical Membership convention comm.)

WHEREAS: The Rev. Theo. F. Kuster is the pastor of St. Paul's Evangelical Lutheran Church, Chicago, Illinois, and

WHEREAS: He has applied for membership in the Synod and subscribed to its constitution, be it

RESOLVED: That this application for permanent membership in the Evangelical Lutheran Synod be accepted.

Resolution No. 5: Membership Application

(considered by the Synodical Membership convention comm.)

WHEREAS: The Rev. Carl R. Wosje is the pastor of Hiawatha Lutheran Church, Minneapolis, Minnesota; and

WHEREAS: He has applied for membership in the Synod and subscribed to its constitution; be it

RESOLVED: That this application for permanent membership in the Evangelical Lutheran Synod be accepted.

The President welcomed these men into membership with the Synod,

LUTHER AND THE WORD OF GOD

By the Rev. A. V. Kuster

"Luther." The name fills us with awe! Luther, giant among Christians of the ages, an exemplary man of indomitable faith, of prayer and energy! Intellectually, he is a man of few peers. And few can be claimed to have thrown more light also upon things cultural, political, and educational, to this day.

"And the Word of God," continues the assigned title. "The Word of God." That is what made Luther. Leaping into our minds come the words of his Small Catechism: "Without the Word of God there is no Baptism." In keeping with Luther's thought we might easily extend this. Without the Word of God there would be no Gospel, no Christianity, no Sacraments, nothing — and certainly no Luther to take note of.

Of course, Dr. Martin Luther was human, and he made mistakes. We need not agree with every judgment that Luther ever made. We know of no one who does. Luther did not expect that, either. Besides, the data of the linguistic, historical and scientific research of the 418 years since Luther's death were, of course, not available to him, and on this ground some of his observations sound strange to us nowadays. But the mainstream of Luther's thought is biblical, and, like the Bible itself, brings light and joy to the hearts of the children of God.

Luther always pointed to the Word of God, and because he did so, we have the Luther whom the world knows and whom we love. As no other man after the apostles of the Lord, this miner's son dug deeply and extensively into God's Word and excavated, exhibited and offered to the world the treasure of priceless worth, the whole truth of God, the assurance that we are Christ's disciples indeed, and that His truth under God sets us free. No wonder that we also join in the prayerful exultation of generations:

*God's Word and Luther's doctrine pure
Shall to eternity endure.*

What Has Happened to Luther Since Luther?

Luther wrote very much. Besides, some of his sayings were taken down in notes, and these have been added to his collected writings. Many, many, editions and collections of Luther's works have been printed. The most extensive edition is the *Weimar Ausgabe*, now extended to about 60 volumes, which seeks to include everything that has been discovered to have been written or uttered by Luther, in the original languages which Luther used, either German or Latin. Mention might be made also of the St. Louis Edition, a collection of Luther's works, in modern German, in 23 large volumes, produced 1890 to 1910; *Luther's Works*, American Edition, currently being produced in English in 55 volumes; and *What Luther Says*, (Concordia) an anthology of excerpts from Luther,

in English, in 3 volumes. This later is to be recommended especially to the laity.

In spite of the availability of Luther *in his own words*, and perhaps because the vastness of his literary production has made it seem forbidding, comparatively few people read in Luther to any extent (Note 1). At the same time, there are many who quote Luther and many who misquote him. It has been said that more books have been written about Luther than about anyone else except the Lord Jesus Christ Himself. As might be expected, many have misrepresented Luther and there have been too few to say them nay. Luther's extensive works have been a happy hunting ground for folks of all sorts to find support for their views. Some have thought to show Luther for a fool. Others, of varying and contradictory types, have searched to find passages in Luther to support their claim to Luther's support. They like to have Luther on their side, or claim him as a forerunner of their favorite fad, no matter how wild their theories may be. Pietists, rationalists, philosophers of many stripes, evolutionists and "higher critics" of the Bible, have rummaged through Luther to come up with some sentence, some excerpt, or some interpretation which they cherish as aid and comfort to their cause. There are even those who disseminate grandiose misrepresentations of Luther without having bothered to check the sources themselves (Note 2).

It is, therefore, timely that we check up on these matters, especially at this time when there seems to be a revival of interest in Luther, and especially with regard to his views on the Word of God.

I. For Luther the Word of God, in Its Fundamental Sense, Was the Holy Scriptures, the Canonical Books of the Old and the New Testaments

In commenting on Ps. 22:7, Luther said: "The Holy Scriptures are the Word of God, written and (as I might say) spelled out and set forth in letters, just as Christ is the eternal Word of God veiled in the human nature" (Note 3). In his *Preface to the Sermons on Genesis* Luther said: "You are so to deal with the Scriptures that you bear in mind that God Himself is saying this" (Note 4). In the *Preface of the Old Testament* he warned: "I beg and faithfully warn every pious Christian not to stumble at the simplicity of the language and the stories that will often meet him here. He should not doubt that however simple they may seem, these are the very words, judgments and deeds of the high majesty, power, and wisdom of God. For this is Scripture, and it makes fools of all the wise and prudent and is an open book to the small and foolish, as Christ says Matth. 11:25. Therefore dismiss your own thoughts and feeling, and think of the Scriptures as the loftiest and noblest of holy things, as the richest of mines, which can never be exhausted, so that you may find the wisdom of God that He lays before you in such foolish and simple guise, in order that He may quench all pride" (Note 5). What the Christian's attitude should be toward the Scriptures as the Word of God, Luther described in

strong language in his *Exposition of the First Epistle of St. Peter*, as follows: "They (the sophists) say the Scriptures are far too weak that we should silence heretics with them; reason must do it, and it must come forth from the brain; thus one must prove that the faith is the right one. But our faith is above all reason, and it alone is the power of God. Therefore, if the people will not believe, then be silent; for you are not held to compel them to receive Scripture as God's book or Word; it is enough if you give the reason therefor. But if they take exceptions and say: You preach that one should not hold to man's doctrine, and yet St. Peter and Paul, and even Christ, were men — when you hear people of this stamp, who are so blinded and hardened as to deny that what Christ and the Apostles spoke and wrote is God's Word, or doubt it, then be silent, speak no more with them, and let them go. Only say: I will give you reason enough from Scripture; if you will believe it, it is well; if not, go your way. Will you say: Then God's Word must suffer defeat? Leave that to God!" (Note 6).

Luther brought Scripture as the Word of God into every little corner of Christian life. In *The Large Catechism* he wrote: "But if you say: What, then, shall I do if I cannot feel such distress or experience hunger and thirst for the Sacrament?" (the Lord's Supper). He then pointed to Gal. 5:19ff. and continued: "Therefore, if you cannot feel it, at least believe the Scriptures; they will not lie to you, and they know your flesh better than you yourself" (Note 7). In other words, no matter what your emotional condition might be, take God's Word for it, God's Word in Scripture.

Luther urged preaching the Word of God and hearing the Word of God, as well as the actual reading and studying of Holy Scripture. But this did not mean that there were two or more "words of God." What is to be preached is Scripture; its words are the Word of God which is to be applied to the hearts of men. In the *Scholia on Isaiah*, Luther said: "God speaks to us through Scripture and through the man who teaches Scripture. He who hears these is not deceived" (Note 8). For Luther, to preach, properly speaking, is to repeat Scripture. Through the oral word of men people are brought to faith in Jesus as their Savior, yet this does not occur insofar as they speak their own words, but insofar as they speak (Luther uses the word "repeat") the Word of God as found in the Prophets and Apostles, the Holy Scriptures. Listen to Luther's remarks on the words of David, "The Spirit of the Lord spake by me," in 2 Sam. 23:2: "Such a boast neither we nor anyone who is not a Prophet may utter. What we may do if we are also sanctified and have the Holy Ghost, is this, that we boast of being catechumens and pupils of the Prophets — we repeat and preach what we have heard and learned from the Prophets and Apostles, and are also sure that the Prophets have taught it. In the Old Testament such men are called 'the children of the prophets' who offer nothing of their own and nothing new, as the Prophets do, but teach what they have learned from the Prophets, and they are the 'Israel', as David calls them, for whom he writes the Psalms" (Note 9).

For Luther, therefore, the preached Word of God or the oral Word is the Word of God because it repeats and applies the words and the contents of Scripture. Thus Luther very often linked together, or used interchangeably, the terms "Scripture," "Word," "Gospel," and "promises." The source, ground, foundation, "Fundament," is the Holy Scriptures.

Many of the so-called Luther scholars let themselves get confused here, and go off in all directions with these various terms, starting out with the assertion that Luther did not 'simply equate' the Word of God and the Scriptures (Note 10). We shall have more details on the modern theologians later, but shall content our selves here with a repetition of Luther's oft-repeated dictum: "The Holy Scriptures are the Word of God." He "simply equates" them.

The heading of this chapter makes mention of the "canonical Books" for the sake of completeness. Luther applied his view of Scripture as the Word of God only to the canonical, that is, genuine, authentic and original books of the Old and New Testaments, but he applied his principle fully to them. This matter need not disturb us, and it also will be taken up in more detail later.

II. Luther's Teaching Concerning Holy Scripture

A. *Holy Scripture is the Only Source and Norm of Christian Teaching or Doctrine.*

Neither the power of reason, the Pope, the Church, nor anything else but the Scriptural Word of God is the source of Christian teaching, according to Luther.

In his *Lecture on Psalm 45*, speaking of what the Scriptures say about the Trinity, he asked: "If I could grasp this with my reason or senses, what need would there be for faith? Of what use is Scripture revealed by God through the Holy Spirit? In theology only one thing is necessary; That we hear and believe and conclude in our heart: God is truthful, however absurd what He says in His Word may seem to our reason" (Note 11). Again, he said: "We, however, who want to be called Christians should not ask what human wisdom says and how it agrees with reason, but what the Scripture teaches" (Note 12).

In *The Smalcald Articles*, which became a Symbolical or Confessional Book of the Lutheran Church, Luther wrote the following: "Our Papists, however, cite such statements of men in order that men should believe in their horrible, blasphemous, and cursed traffic in masses for souls in purgatory, etc. But they will never prove these things from Augustine. Now, when they have abolished the traffic in masses for purgatory, of which Augustine never dreamt, we will then discuss with them whether the expressions of Augustine without Scripture (being without the warrant of the Word) are to be admitted, and whether the dead should be remembered at the Eucharist. For it will not do to frame articles of faith from the works or words of the holy Fathers. . . . The rule is: The Word of God shall establish articles of faith, and no one

else, not even an angel" (Note 13). The last sentence has become axiomatic for Lutherans.

The Church as a whole is tied to the Scriptural Word, and its decisions, agreements, and unity are only in the Word, the Reformer maintains in his exposition of John 14:25-26: "Our papists glory in the splendid name of 'Christian Church.' They say that the Holy Spirit teaches it (the church) and that for this reason one must observe whatever it says; for what it says is true and right. But you must investigate who is or is not the church. You are to see or decide this, says Christ, by the presence of My Word, for the Holy Spirit is to come in My name and teach what I have said. If it is something else or is not in accordance with My Word, it is not the Christian Church. For what could induce the Christian Church to change and subvert the Word of its Lord? If it were the true church, it would say: I cling to the Word of my dear Lord Christ. On this I insist. In accordance with it I will make my decisions. I will not hold to those who would act otherwise. This the Christian Church did in times of yore. Then it condemned all heresy and all false doctrine, not, however, according to its own opinion, as the pope and his rabble do, but according to Scripture and Christ's Word. And so it decided: This my Christ says. This the Holy Spirit has taught me. Therefore I decide and say that Arius and others, who teach contrary to it, are heretics and accursed teachers. This is a proper decision, a decision such as the Christian Church should pass. We should observe and obey it. Other matters, however — such as pertain to clothing, for instance, to food, and to other external pomp — are not decided in this way; for they are not Christ's Word but the personal opinion of the pope. Let men ordain in this area whatever they please. It means nothing to the church. For what God's Word teaches and Christendom decides does not pertain to this life but to yonder life above and, therefore, must come, not from our own head but from above, from Christ, and must be in accordance with His command" (Note 14).

B. The Holy Scriptures are Verbally Inspired by God, Specifically the Holy Ghost.

Sprinkled throughout Luther's writings we find definite testimonies to the fact that he believed the entire Scriptures, word for word, to have been inspired or given by God the Holy Ghost, and therefore pure and errorless. In the act of Inspiration, God was the real Author, the Prophets and Apostles His instruments.

Luther speaks of "Scripture, which, though it also has been written through men, is not of or by men but by God" (Note 15). "I believe that in the Scriptures the God of truth speaks" (Note 16). He says that theologians should study "the lettered words in the Book," that is, Holy Scripture, and goes on to say that these are the words of the Holy Ghost (Note 17). "The Holy Ghost Himself and God, the Creator of all things, is the true author of this Book" (the Bible) (Note 18). Luther points out that God used David's tongue to utter His own speech. In his comments on 2 Sam. 23:1-2, we read: "What an excellent, bold glorying that is! Whoever can

boast that the Spirit of the Lord speaks through him and that his tongue speaks the words of the Holy Ghost, he must be very sure of his case. That cannot be David, the son of Jesse, born in sin, but he who has been raised to be a Prophet by God's promise. Should you not expect delightful Psalms from him who has such a Teacher to teach him and speak through him? He that has ears to hear, let him hear. My speech is not my speech, but whoever hears me hears God . . . The Holy Scriptures are spoken through the Holy Ghost, according to the statement of David: "The Spirit of the Lord has spoken by me" (Note 19). Again, Luther says: "A Prophet is one who gets his understanding immediately from God, into whose mouth the Holy Ghost puts the right word" (Note 20). In Scripture all the words of God are "weighed, counted, and measured" (Note 21). "Not only the words but also the diction, which the Holy Ghost and Scripture use, is divine" (Note 22). "Therefore we sing in the Creed, (the Nicene Creed) concerning the Holy Ghost, 'Who spake by the Prophets.' So we refer all of Scripture to the Holy Ghost" (Note 23).

Is the Bible a book that can be taken as true in some of its parts, but not true in other parts?, as is so widely claimed today? Luther maintained that the holy book of the Mohammedans, the Koran, is such a book, and he pointed out that no one could take stock in such a book (Note 24). Luther gave this principle concerning Scripture: "So we must say: Out and out, all and everything is believed or nothing is believed. The Holy Ghost doesn't let Himself be divided or partitioned, so that He lets one part be taught and believed correctly and the other falsely" (Note 25).

Being the inspired Word of God in all their parts and words, the Scriptures harbor no contradictions or mistakes or errors, according to Luther, who said: "The Scriptures cannot err" (Note 26). "The Scriptures have never erred" (Note 27). "Scripture agrees with itself everywhere" (Note 28). "It is impossible that Scripture should contradict itself, only that it so appears to the senseless and obstinate hypocrites" (Note 29). It is true that Luther noted some of the so-called Bible difficulties and apparent contradictions. But in such cases he would propose at least one possible solution of the particular difficulty, and he would never assume that Scripture was in error. Often he advised that we Christians take off our hats before the Holy Ghost, Who is wiser than we are.

Let us look at a few examples of how the Reformer handled such difficulties that occurred to him. In his *Preface to the Old Testament* he wrote: "Why does Moses mix up his laws in such a disorderly way? Why does he not put the temporal laws together in one group and the spiritual in another and the laws of faith and love in still another? Moreover, he sometimes repeats a law so often and uses certain words so many times that it becomes tedious to read it or listen to it. The answer is that Moses writes as the case demands, so that his book is a picture and illustration of government and life. For this is what happens when things are moving — now this work has to be done and now that; and no

man can so arrange his life (if he is to act in a godly way) that this day he uses only spiritual laws and that day only temporal, but God disposes the laws as he sees the stars in the heavens and the flowers in the fields, and a man must be ready any hour for anything and do the first thing that comes to hand. The books of Moses are mixed up just this way. That he is so inconsistent and often repeats the same things shows the nature of his office, for one who is to rule a people with laws must always hold on, always insist, and be patient with the people, as (he would) with asses. No work of law is done with pleasure and love; it is all forced and compelled. Since Moses, then, is a lawgiver, he has to show by his insistence that the work of the law is a forced work and has to make the people weary, until through this insistence they recognize their illness and their dislike for God's law and long for grace" (Note 30). In the course of a sermon Luther has this comment regarding Matth. 24:3: "The words are somewhat obscure and Matthew and Mark tell us the tribulations preceding the end of the world and, in addition, that Jerusalem will be destroyed and also point to the destruction of the world in such a way that both are combined and mingled with each other, and it is the method of the Holy Ghost to speak thus in Scripture" (Note 31). Again, we note satisfaction with the way it is in Scripture. When Luther found difficulty in fixing the year of the birth of Arphaxad in the chronological table, he remarked, on Gen. 11:11: "One offers this solution, the other another. But, in the first place, it will not hurt us at all if we cannot find a perfectly satisfactory solution . . . For it is certain that Scripture does not lie" (Note 32). Even when it seems that something just can't be harmonized, it cannot be assumed that Scripture has erred.

There are those today who say that the Bible presents truth only in religious matters, but that when it speaks about scientific, historical and purely secular matters, it may be in error. Luther did not hold such a view.

Hear what Luther said regarding the six days of creation spoken of in Genesis, chapter one: "When Moses writes that God in six days created heaven and earth and all that therein is, let it so remain that there were six days, and you dare not find an explanation that six days were one day. Give the Holy Ghost the honor of being wiser than yourself, for you should so deal with Scripture that you believe that God Himself is speaking" (Note 33).

Neither did Luther assume that the Scriptures are mistaken in the historical data which they present, even when it was difficult for him to piece everything together. A fine example of this reverent attitude toward Scripture is found in his exposition of Gen. 11:27-28: "The second question is still more difficult, though neither Lyra nor the other teachers have paid attention to it. That in connection with Abraham sixty years are lost for us. For the reckoning the text brings with itself is easy. Terah was seventy years when he begot Abraham, now Abraham, when he was seventy-five years old, left Haran, where Terah had died. If you will add these

together you will have 145 years. But when the account reckons together the years of Terah, it shows clearly that when he died he had lived 205 years. The question is, therefore, as to how we can account for these years. It would be unfitting to follow the example of audacious people who, when they arrive at such difficulties, immediately dare to correct books written by others. For my part I do not know how I should correctly solve the questions though I have carefully reckoned together the years of the world. So with a humble and proper confession of ignorance (for it is the Holy Ghost who alone knows and understands all things) I conclude that God, because of a certain plan of His own, caused sixty years to be lost out of Abraham's life so that no one would venture from the exact computation of the years of the world to presume to predict something certain concerning the end of the world" (Note 34). When Luther wrote his *Chronikon*, which contained his listing or reckoning of years in world history, he stated at the close of the introduction, concerning secular historians: "I preferred the Holy Scriptures to them. I use them so that I am not compelled to contradict Scripture. For I believe that in Scripture the true God speaks but in the histories good people according to their ability show their diligence and fidelity (but as men) or at least that the copyists were capable of erring" (Note 35). When Luther noted that the Prophets did not seem to observe order, in that, while speaking of the Jewish kingdom, they suddenly broke off and began to speak of Christ, he pointed out that we must not forget, above all, that the Holy Ghost inspired the Prophetic writings. "The Holy Ghost has been blamed for not speaking correctly; He speaks like a drunkard or a fool, He so mixes up things, and uses wild, queer words and statements. But it is our fault, who have not understood the language nor known the manner of the Prophets. For it cannot be otherwise; the Holy Ghost is wise and makes the Prophets also wise. A wise man must be able to speak correctly; that holds true without fail" (Note 36).

Even the less important verses of Scripture, which set forth casual matters and things that seem to be petty trivialities — even these the great Reformer assigned to God the Holy Ghost as the true Author. Also these verses have some divine purpose. In commenting on the details of Jacob's arrival at Haran, just prior to the meeting with Rachel (Gen. 29:1-3) Luther said: "Are you wondering and asking how it could please the Holy Ghost to describe such common and contemptible things? Listen to what the holy Paul writes Rom. 15:4: 'Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.' If we firmly believed, as I believe, albeit weakly, that the Holy Ghost Himself and God, the Creator of all things, is the Author of this Book, and of such mean, despicable things, — mean and small to our carnal eyes, — we should, as St. Paul says, derive the greatest comfort therefrom . . . That is what the Holy Ghost would teach us when He condescends to write about the saints and their petty affairs: The

lowliest works of the saints please God. Behold the glory and worth of a Christian man: there is nothing so small about him but that it pleases God" (Note 37).

And what about those minor matters in Jacob's family life, including even the family quarrel between Jacob and Rachel, in Gen. 30? The Roman hierarchy, pledged to celibacy, could not see any value in such trivial matters, though they were recorded in the Bible. Luther disagreed. For the reason that these incidents are in the Bible and are taught by the Holy Ghost, he insisted they should also be taught to the people, even stressed. Listen as we quote Luther, for his insistence that the Holy Ghost speaks also this allegedly trivial part of Scripture, as a basis for acceptance and practical instruction. These mean and trivial things, he said, "should always be dealt with and taught the people, namely, why the Holy Spirit, who certainly has a very clean mouth, speaks with such diligence of such things, of which the Most Holy Father, the Pope, with his chaste monks and nuns, is unwilling even to think, as of things that are utterly filthy and carnal in his sight. For they move about on the high level of their celibacy and single blessedness. The filth, however, that wives became pregnant, children were born, and that the spouses perhaps quarreled with each other, they do not regard as worthy of reading. The Holy Ghost might, they say, in keeping with His holiness, have spoken of celestial and other higher things, and not of such lowly carnal things. He should have become a monk or a nun, but now He tells merely how things stood in the household and how Jacob fared in marrying. That offends us holy and angelic men, who walk above the clouds in the wisdom and spirituality of the angels. But because they despise these ordinary things and look upon them with loathing, the Holy Ghost on His part turns away from these proud and boasting saints and will not acknowledge them as His; He abandons them to their glorying, pride, and vanity, and descends to His creatures; for them He provides and them He adorns. For He has made the earth, He has created man and wife and blessed them that they be fruitful; He has subjected the world unto them, and it is He who still preserves all things; He nourishes and gives the mother milk to nourish and sustain her child. . . . Hence the Holy Ghost would here teach and assure us in speaking of these lowly, human, and ordinary things that we should know that He is minded to be with us, to provide for us and to prove that He is our Creator and Ruler. This the Papists do not see, but despise it; therefore they must justly bear the punishment of their contempt What better or more profitable thing can be taught in God's congregation than the example of a God-fearing housewife and mother, who prays, sighs, implores, thanks God, rules the house, does what the duty of a pious wife calls for, desires to have children, in great chastity, gratitude, and godliness. What more could be expected of her? But the Pope, cardinals, and bishops are not to see that, for they are not worthy of it. The Holy Ghost lets them roam on in their fanciful, great, and supercelestial things,

lets them admire nothing but their chastity and highly extol it (which really is only fit for the brothel), but these things they are by no means to see. Meanwhile the Holy Ghost so guides and rules the pious wives that thereby He proves that they are His creatures, whom He would govern not alone according to the Spirit, but also according to the flesh, that they should call on Him, pray, and thank Him for the children and be obedient to their husbands," etc. (Note 37a).

"Regarding the statement in Gen. 24:22, that Eliezer had given Rebekah an earring and two bracelets, with a specification as to their weight, Luther makes this comment: 'What is here told appears to reason to deal with carnal and worldly matters, and I myself wonder why Moses has so much to say concerning such trifling things and speaks so briefly concerning far more sublime matters. However, there is no doubt that the Holy Ghost wished that these things should be written for our instruction, for there is nothing small, nothing useless presented to us in Holy Scripture; but all things that were written, were written for our learning, Rom. 15:4. For, God wishes to be recognized in all things, both small and great' (Note 38).

What did Luther do with the portions of Scripture which some would have us believe are too lewd, too filthy, to be worthy of a place in the Bible? The answer is that he treated them with reverence as having their origin from the pure Spirit of God. Also from these portions Luther drew profound lessons, urging repentance and, above all, true faith in the Savior Christ Jesus, of the tribe of Judah according to the flesh. Concerning Gen. 38, where the sin of Judah and Tamar is recorded, Luther said: "Wonderful is the diligence of the Holy Ghost in describing this filthy and obscene happening, relating it even to the last details, so that he did not hesitate to speak of the birth of the twins and the breech made by the second. Why did the most pure mouth of the Holy Ghost descend to the utterance of such low and despicable things which are obscene and filthy and moreover damnable, as if such things could be of profit for the instruction of the Church and Congregation of God? What has the Church to do with such things?" (Note 39). Again, in a sermon, Luther said of this place in the Bible: "It is true, this is a rather coarse chapter. However, it is found in Holy Scripture, and the Holy Spirit wrote it, whose mouth and pen are as clean as ours . . . If He was not ashamed to write it, we should not be ashamed to read and hear it" (Note 40). Luther followed this up with application of Law and Gospel.

Another point should be mentioned, although we shall not elaborate upon it. Luther would ascribe divine Inspiration and Inerrancy only to the original texts of the Hebrew Old Testament and the Greek New Testament, as we do. In several places, in the transmitted texts which he used, he recognized that errors in copying had occurred at some time during the intervening centuries. This was not a matter of evasion with Luther, but, on the contrary, a credit to his insight. We have more information on the original

texts today than Luther had, and think nothing of applying proper textual - critical judgment when necessary. It might be stressed that Luther did not continually harp on these textual-critical matters, and that he operated by and large on the assumption that what was in the transmitted text of Scripture was the Word of God (Note 41).

A final point in connection with Luther's teaching of the Verbal Inspiration and Inerrancy of Holy Scripture: Every so often the claim is made that Luther held firmly to this doctrine only during part of his theological career (usually these claimants specify the earlier part), but that he more or less relaxed his position otherwise. Such a claim is false, and, fortunately, seems to be falling out of style at the present time. Detailed rebuttals are available (Note 42). Suffice it to say that the quotations from Luther in this paper, and also specifically in this chapter, date from various periods of the Reformer's career. Luther never changed his position.

C. *Luther Believed in the Divine Authority of Holy Scripture. Since God Speaks in the Holy Scriptures, they are Entitled to the same Faith That is Due God.*

In his preface to a series of sermons on Genesis, Luther declared: "You are so to deal with the Scriptures that you realize God Himself is speaking" (Note 43).

Liberal, modernist theologians have occasioned quite a debate by claiming that the Holy Scriptures are not a revelation. It is claimed that the Scriptures *contain* God's Word, but *are* not God's Word. The Scriptures, they say are not a revelation from God, but only a record or witness of certain acts, deeds or signs from God, which may or may not be real or factual in themselves, that is, may have really happened or may be purely mythical. To them, consequently, it matters not whether the Bible is inspired by God and inerrant, and most of them say that it isn't.

Such theologians cannot claim Luther on their side. He believed the Holy Scriptures to be God's supreme revelation. In Scripture "God Himself is speaking." "In his lectures on the Psalms Luther regards the expressions, 'God speaks,' and 'the Scriptures speak,' as convertible," observes Dr. Reu (Note 44). Luther commented: "The Prophet means that his tongue is the organ of the Holy Ghost" (Note 45), and that Scripture is "revealed (revelata in the Latin) divinely through the Holy Spirit" (Note 46), and he added: "In theology only one thing is necessary: that we hear and believe and conclude in our heart: God is truthful, however absurd what He says in His Word may seem to our reason" (Note 47). Scripture is God's revelation.

Consequently Luther's axiom was: "The Word of God" (the Scriptures, as the context shows) shall establish articles of faith, and no one else, not even an angel" (Note 13).

Luther called those who forsake the sole authority of Scripture "Enthusiasts," (Schwaermer in German) because they buzz about like a swarm of bees. When religion forsakes Scripture, it has no solid foundation. Concerning the Reformed Enthusiasts (the

"Protestant" Enthusiasts), in his *Word of Warning to the People of Frankfurt on the Main*, Luther wrote: "Outside His Word and without His Word we know of no Christ, much less of Christ's teaching. For the 'Christ' who pretends to bring His teaching without His Word is the abominable devil out of hell, who uses Christ's holy name and under it is peddling his infernal venom." And Luther made it plain, also at this place, that by Word of Christ he meant the "words" of Scripture, "as they stand" (Note 48). And that there is Enthusiasm in the Roman Church too, Luther pointed out in the *Smalcald Articles*: "For the Papacy also is nothing but sheer enthusiasm, by which the Pope boasts that all rights exist in the shrine of his heart, and whatever he decides and commands with (in) his Church is spirit and right, even though it is above and contrary to Scripture and the spoken Word." Luther wrote here also: "Enthusiasm. . . . is the origin of the Papacy" (Note 49).

All of Scripture was the authority for Luther. We have touched on this before, but we quote one more place in Luther now: "There is not a single letter (Buchstabe) in Scripture for nothing." And the authority of Scripture should never be set aside, for, in connection with any doctrine of Scripture, "When we begin to be so proud and overweening as to judge according to our reason . . . then we are rude fellows, thinking more of our blind and poor reason than of the statements of Scripture. For Scripture is God's own witness concerning Himself, and our reason cannot know the divine nature; yet it wants to judge concerning that about which it knows nothing" (Note 50).

We do not want Luther to be misunderstood; therefore another matter must be pointed out at this juncture. As firmly as Luther insisted that conscience must be bound by the Word of God in Scripture, so firmly did he insist that we are not bound by anything outside Scripture, that is, whatever is not covered by Scripture. Anything outside Scripture (that is, purely items of outward forms, political and domestic science, etc., where Scripture leaves the matter open) is "free." Opinions may vary. Luther exulted: "Free, free, free would we and should we be in all things that are outside of Scripture. Defiance to him who would stop us" (Note 51).

There is no more fitting way of closing this chapter than to quote the kernel of Luther's answer to the Goat Emser and his Comrad Murner, who were seeking to persuade him to return to the Church of Rome. There he wrote: "You had better put reason to bed and show me. . . . Scripture." "I want Scripture. Scripture, Murner; Murner, Scripture! Or else seek another combatant; I have other things to do than to attend to your scriptureless chatter" (Note 52).

D. *Luther Believed in the Divine Efficacy of Holy Scripture, That is, It Has the Power to Bring About Repentance, Faith, and Salvation.*

"What pasture is to the beast the nest for the birds, the

stream for fish, the Scriptures are for believing souls," Luther said in "Lectures on the Psalms" (Note 53).

Scripture, being, as it were, God's letter addressed to us, is a power. "Letters of Lords and princes should be read twice and three times, for they are carefully worded. But, verily, the letters of our Lord God — for thus St. Gregory calls the Holy Scriptures — one should read three times, seven times, yea, seventy times seven, or, to make it still stronger, without end. But we do not do it. I myself do not do it; therefore I hate myself. But when I get at it and read it, I derive strength from it; I feel that it is a power and not a mere story" (Note 54).

Both the Law, detailing God's commandments and expressing His wrath over sin, and the Gospel, proclaiming forgiveness of sins in Christ Jesus — both are in Scripture, and therefore are God's Word, according to Luther. We must leave a detailed study of this to another time, meanwhile recommending C. F. W. Walther's familiar *Law and Gospel*, which draws heavily upon Luther, for continued study. We take time here for one quotation from Luther, as follows: "Now, when both Law and Gospel meet, and the Law declares me a sinner, accuses and condemns me, the Gospel, however, says (Matt. 9:2): 'Be of good cheer; thy sins be forgiven thee,' 'thou shalt be saved,' and both are God's Word, which am I, then, to follow? St. Paul tells you. 'But after faith is come,' he says, 'we are no longer under a schoolmaster,' the Law has come to an end. For as the lesser Word it should and must give way and place to the Gospel. Both are God's Word, the Law and the Gospel, but the two are not equal. One is lower, the other higher; one is weaker, the other stronger; one is lesser, the other greater. When now they wrestle with each other, I follow the Gospel and say, Good-bye, Law'" (Note 55). So Law and Gospel each has its place in bringing to faith and keeping in the faith.

By this time you may have concluded, and rightly, that Luther certainly did not encourage the practice of deliberately exposing people to error and heresy. But he did believe that as much of the scriptural Word of God as might be preached by the errorists was efficacious. So great is the power of God's Word that it is able to sanctify even when it is preached by those who, regrettably, mix error with it. The power to sanctify is in the Word as such. Hear Luther: "We must, after all, confess that, in certain other articles, the enthusiasts hold views which accord with Scripture and God's Word and that, although they are impious heretics and blasphemers of Christ, he who hears and believes them on these points shall be saved. That God proclaims His Word even through the wicked and the godless is not an insignificant blessing. In fact, in some respects it is more dangerous for him to proclaim it through holy than through unholy people, for then those who lack understanding fall into the error of attaching more importance to the holiness of men than to the Word of God. The danger of doing this does not exist if Judas, Caiaphas, and Herod preach. At the same time

no one is excused for his evil life, even though God is able to use it for a good purpose" (Note 56).

So, read the Word, and don't get tired of it, for satiety, getting tired of the Word, is about the worst thing that can happen. It's more dangerous than the troublesome heretics. This is the warning of Luther: "I am glad to have warned you against satiety and surfeit; for if any danger threatens our doctrine; it comes from this vice. Although heretics and sects work much harm, they nevertheless force us to search the Holy Scriptures diligently. But this pest, satiety of the Word, is born in us, and its danger is the greater the less we are able to note it. When we begin to snore and to be secure and surfeited, Satan is sure of victory" (Note 57).

E. Luther Believed in the Divine Perfection or Sufficiency of the Holy Scriptures. Everything that Man Needs for Salvation is in the Scriptural Word.

Scripture is the perfect and sufficient revelation from God and, nothing else is to be trusted. So Luther teaches in the following excerpts: "Everything that is to be held, all and sufficient, is in Scripture. If it is not there, you should say: When did God ever say this?" (Note 58). "Be it ever so good, outside of the Book of the Holy Ghost, namely Holy Scripture, one does not find Christ" (Note 59). "Scripture. . . is the highest testimony, that takes precedence over all miracles" (Note 60). "Our doctrine is in the Scripture, therefore we should not look anywhere else, but all Christians should keep this book in daily use" (Note 61).

Scripture brings to men the atoning Christ and His salvation. So Luther teaches in the following excerpts: "The whole Scripture from beginning to end has this goal, that one may know Christ" (Note 62). "When we deal earnestly with Scripture, we shall find our heart's desire and joy, and rightly know Christ, how He bore our sins, how we shall live with Abraham, Isaac and Jacob forevermore" (Note 63). "The Book of Holy Scripture writes only about this, that God's Son rendered obedience for us to the Father and fulfilled His will" (Note 64). "So, then, the entire Scripture is throughout nothing but Christ, God's and Mary's Son; all has to do with this Son, that we might know Him" (Note 65). "Christ is the center of the circle, and all stories in Holy Scripture, viewed aright, have to do with Christ" (Note 66). "Here (in Scripture) you will find the swaddling-clothes and the manger in which Christ lies, to which the angels directed the shepherds, Luke 2:11. Mean and poor are the swaddling-clothes, but precious is the treasure, Christ, lying in them" (Note 5).

Luther's position on the perfection or sufficiency of the Holy Scriptures is fairly presented in the above passages. In them he spoke pointedly. He was not indulging in oversimplification. Nor was he contradicting anything that he uttered elsewhere. These are measured words. This extolling of both Scripture and Christ corresponds to our familiar doctrinal distinction between the formal and material principles in theology. The formal principle is Scripture, and it treats of what Scripture is, namely, God's Word. The

material principle is Christ. It treats of the matter in, and the message of, Scripture, and that centers in Christ the Crucified Savior, through whom we are justified. There is no contradiction when Luther and we with him say: Scripture is everything; Christ is everything. Each truth supports the other. Any attempt to make the one supplant the other is not Lutheran and not Christian either.

Thus, when our modernist theologians and neo-orthodoxists pretend to up-grade Christ (and that not the true Christ Luther wrote about, as you will no doubt have noticed) and in the process down-grade Scripture (as a mere human record, etc.), far from having Luther to support them, as they sometimes claim, they actually fall into the classification of Enthusiasts (Schwaermer) which Luther condemned.

Likewise, moralists and social reformers, even though they be clerics and quote precepts of the law from the Bible, but do not clearly present Christ (the Christ of the Bible: The Virgin-born, Son of God, crucified and risen, the only Saviour from sin), may be judged good or bad, but it is a mistake to give the movements they represent the label "Christian," as is so often done, to the confusion of simple souls (Note 66a).

Scripture and Christ; Luther would downgrade neither.

F. *Luther Believed in the Divine Perspicuity or Clearness of Holy Scripture. It Presents, in Language that Can Be Understood by All, Whatever Men Must Know to be Saved.*

Luther: "No clearer book has been written on earth than Holy Scripture. Among other books it is like the sun among all lights" (Note 67).

Scripture has been charged with obscurity on the ground that its teaching are not thoroughly comprehensible to human reason. Luther countered that reason has its limits, and that therefore we should not expect to understand the how of everything in Scripture, but we can understand *what* Scripture says. In answering Erasmus, the Humanist, Luther wrote: "Scripture simply confesses the Trinity of God, the humanity of Christ, and the unpardonable sin. There is here no obscurity or ambiguity whatever. But how these things are, Scripture does not say, nor is it necessary to be known" (Note 68).

In distinguishing between spiritual or inner understanding and the external clarity of Scripture (both of which have their place), he wrote: "If you speak of the inner clearness, no man sees one iota in the Scriptures but he that hath the Spirit of God. All have a darkened heart, so that, even if they know how to speak of, and set forth, all things in the Scripture, yet they cannot feel them or know them; nor do they believe that they are the creatures of God or anything else, according to Ps. 14:1: 'The fool hath said in his heart, God is nothing.' For the Spirit is required to understand the whole of the Scripture and every part of it. If you speak of the external clearness, nothing whatever is left obscure or ambiguous, but all things that are in the Scriptures are by the Word brought

forth into the clearest light and proclaimed to the whole world" (Note 69).

Correlative to this teaching, Luther urged the knowledge of language. He said: "A Turk's speech must needs be obscure to me; a Turkist child of seven would easily understand him, whereas I do not know the language" (Note 70). Applying this principle to our own case, we must say that the English Bible will be dark and unintelligible to anyone who does not know the English language. This principle was at the bottom of Luther's interest in the education of the masses, and gave rise to his treatise, *To the Councilmen of All Cities in Germany That They Establish and Maintain Christian Schools* (Note 71). And even this is not enough, for it is also necessary, as we shall hear Luther say at the end of this chapter, for the Bible - reader who knows the language to become at home in the language of the Bible itself, through diligent use.

To Luther Scripture was clear. In keeping with this, his principles of exposition (or interpretation) of Scripture were simple and few. Definite, common-sense, rules are to be observed.

First of all, Luther would follow the natural meaning of the words of Scripture. He rejected the practice common among medieval scholastic theologians, who attempted to find in each place of Scripture a fourfold meaning, namely, the literal, the allegorical, the analogical, and the tropological, thus producing endless confusion. In his book *Against the Heavenly Prophets* he precisely set forth the principle of the natural meaning, thus: "Therefore this is our basis: Where Holy Scripture establishes something that must be believed, there we must not evade the natural meaning of the words nor wrest them from the connection in which they stand unless an express and clear article of faith compels us to arrange or interpret the statement otherwise. If we acted differently, what would become of the Bible?" (Note 72). Note that the principle of the natural meaning included this, that one must not disassociate a passage of Scripture from its context, or connection. In his *Answer to the Superchristian, Superspiritual, and Superlearned Book of Goat Emser*, in reference to Paul's words, "letter" and "spirit", 2 Cor. 4, Luther explained why he preferred the term "natural meaning" to the term "literal meaning" in holding to this principle, as follows: "Some, however, because they did not understand this matter, ascribed a fourfold sense to Scripture, the literal, the allegorical, the analogical, and the tropological, for which there is no foundation whatever. It is therefore not well named the literal sense, for by letter Paul means something quite different. They do much better who call it the grammatical, historical sense. It would be well to call it the speaking or language sense. . . . because it is understood by everybody in the sense of the spoken language" (Note 73). Thus, for Luther, a Scripture passage had but one, plain, intended sense.

The second principle of Scripture exposition to which Luther would point us, and of equal importance, is that Scripture must interpret Scripture. "Scripture is its own light. It is a fine thing

when Scripture explains itself," he insisted (Note 74). He knew well enough that there are places in the Bible which the human mind found difficult to understand, the obscure or dark passages. But he said: "If you cannot understand the obscure, then stay with the clear" (Note 75). Take refuge in the clear, bare Scripture (*nuda Scriptura*). Thus it is a caricature of the principle, Scripture interprets Scripture, when the attempt is made to explain a clear passage according to some interpretation of a less clear or an obscure passage. This the Reformed enthusiasts were guilty of, especially in their interpretation of the words, "This is my body," in the words of institution of the Lord's Supper. It was in this connection that Luther wrote to Carlstadt: "The result of this method will be that no passage in Scripture will remain certain and clear, and the comparison of one passage with another will never end. . . . To demand that clear and certain passages be explained by drawing in other passages amounts to an iniquitous deriding of the truth and the injection of fog into the light. If one set out to explain all passages by first comparing them with other passages, he would be mixing up Scripture into an uncertain and wild chaos. Is this not plain enough? No doubt you will see that this is the case" (Note 76). Yes, Luther admitted, "One passage must be explained by another." But, he immediately added, "Namely, a doubtful and obscure passage must be explained by means of a clear and certain passage." The obscure passages can teach you nothing else, anyway, "than what is found at other places in the clear passages. Then the heretics come forward and explain the obscure passages according to their own mind and contend with them against the clear passages, the foundation of our faith" (Note 77).

What about the opinions of church fathers and great divines? Are they clearer than Scripture? Said Luther: "When the fathers teach anything, they do not trust their teaching, fearing it to be too obscure and uncertain, but they go to the Scriptures and take a clear passage out of it to shed light on their teaching. How should they have overcome the heretics if they had fought with their own glosses (their own explanations), so that reason was brought into captivity, the evil spirit himself with all his heresies was completely routed" (Note 78).

What of the many books and commentaries written as Bible helps? Luther believed that there was no substitute for the plain, clear Scripture, without any human interpretation. Hear him relate his own experience: "When I was young, I familiarized myself with the Bible, read it often, and became well acquainted with the text; so well acquainted that I knew where every passage that was mentioned was to be found; thus I became a good 'textualist.' Not till then did I read the commentators. But finally I had to disregard them all and put them away because the use of them did not satisfy my conscience, and I had to take my stand again on the Bible; for it is much better to see with your own eyes than with another's" (Note 79).

Thus one is to proceed. The exposition of the Scriptures is not a machine-like process, by which one may grind out interpretations by the yard, like sausages. One must have principles of procedure, and yet it is not a matter of automation, in which one sets the tabs, pushes a button, thus sending divine truth down the assembly line . . . Rather this is an art, learned in the school of the Holy Spirit, to be undertaken only with awesome prayer and utmost reverence. Said Luther: "We should not be bold in dealing with the Word of God. You had better think: I do not understand these words; but rather than alter them or take something from God's words or add anything to them, I will let them alone and commit the matter to God. For one should treat Holy Scripture with reverence and great fear" (Note 80).

We close this chapter with an exhortation of Luther to the effect that the laity as well as the clergy are to become as expert as possible in the knowledge and use of Scripture. In commenting on 1 Pet. 3:15 ("Be ready always to give an answer to every man"), he said: "St. Peter spoke these words to all Christians, pastors, laymen, men, women, young, old, and of whatever state they may be; hence every Christian should know the foundation and reason of his faith and be able to give his reason, and, when called upon, to answer. Now, so far laymen have been forbidden to read the Bible. That was a cunning move on the part of the devil to draw people away from the Bible, and his thought was: If I can induce the laymen not to read the Scriptures, I'll lead the parsons away from the Bible into 'Aristotle,' so that they chatter what they please; then the laymen will have to be content with what they preach. Else, if the laymen read the Scriptures, the preachers would have to study so that they would not be reprov'd and overcome. But take note of how St. Peter here says to all of us that we should give answer and show reason for our faith. When your last hour comes, I won't be with you, neither the Pope; if then you don't know the foundation of your hope and merely say: I believe what the councils, the Pope, and our fathers believed, the devil will answer: Yes, but what if they erred? Then he has won and will drag you into hell. Therefore we must ourselves know what we believe, namely, what God has said and not what the Pope or the councils decree or say. For you dare not trust in men, but must trust in the bare Word of God" (Note 81).

G. *To Luther the preached Word, based on Scripture, is Also the Word of God.*

Luther held that there is a difference in the manner in which the Word of God comes to us in the Scripture and in the preaching of the Word in the New Testament era. The Prophets and Apostles possessed a higher degree of illumination of the Holy Spirit than ordinary Christian preachers, among whom Luther placed himself. But more than that, and even apart from that, the great Reformer held that there was a specific difference between the above-mentioned illumination which enlightened Christian preachers have in varying measure, and the inspiration of the Scriptures

through the holy men of God which made said Scriptures God's own Word. The content of Christian preaching must therefore be always and only a "repeating" of Scripture (Note 19). "We repeat and preach what we have heard and learned from the Prophets and Apostles."

With this in mind we can rightly understand the statements in Luther concerning the "outward Word," or "external Word." By this he meant Scripture, and, because they were all based on Scripture, also the spoken or oral Word and the Sacraments. We shall speak of the Sacraments as Word of God in the next chapter. Here we call to mind Luther's words in the *Smalcald Articles*: "And in those things which concern the spoken, outward Word, we must firmly hold that God grants His Spirit or grace to no one, except through or with the preceding outward Word, in order that we may thus be protected against the enthusiasts, i.e., spirits who boast that they have the Spirit without and before the Word, and accordingly judge Scripture or the spoken Word, and explain and stretch it at their pleasure." Luther went on to show that the Papacy is guilty on the same count, for, "The Pope boasts that all rights exist in the shrine of his heart, and whatever he decides and commands with his church is spirit and right, even though it is above and contrary to Scripture and the spoken Word." He expressed the conclusion, in this work which became a confessional writing of the Lutheran Church: "Therefore we ought and must constantly maintain this point, that God does not wish to deal with us otherwise than through the spoken Word and Sacraments. It is the devil himself whatsoever is extolled as Spirit without the Word and Sacraments" (Note 82).

The Word rightly preached possesses the full authority as Word of God. In *Sermons on Genesis* we have this statement: "We have the authority; what we preach is as valid as though God Himself were saying it. When a Christian preaches, baptizes, or absolves, it is the same as though God Himself came down and said and did everything Himself" (Note 83). In this day in which the voice of authority has largely been lost in the church, the words of the great Reformer in *Against Hans Worst* are in place, where he exhorted preachers to "declare boldly with St. Paul and all the Apostles and Prophets: 'Thus saith the Lord, God Himself hath said this.'" And again: "In this sermon I have been an apostle and prophet of Jesus Christ. Here it is not necessary, not even good, to ask for the forgiveness of sins. For it is God's Word, not mine, and so there can be no reason for His forgiving me; He can only confirm and praise what I have preached, saying: 'Thou hast taught correctly, for I have spoken through thee, and the Word is mine.' Anyone who cannot say this of his own preaching should stop, for he must surely be lying and blaspheming God when he preaches" (Note 84). And yet again: "A theologian and preacher must not say: 'Lord, forgive me if I have taught what is wrong;' but of everything that he teaches in public and writes he must be sure it is God's Word" (Note 85). And, according to Luther's example and

express word, the applications in sermons, addressed to the needs of the people, are necessary and are to be considered God's Word. The "repeating" of the scriptural Word is not to be a mere recital of the historical facts of Scripture, as Luther explained: "Many proclaim Christ, but in such a way that they never understand or express His benefit and blessing. This is what the mob of preachers do, who proclaim at best nothing but the histories of Christ. But it is not Christian proclamation if you proclaim Christ historically; that is not proclaiming the glory of God. You must teach that the history of Christ is intended to grant us believers the blessings of righteousness and salvation, that He did everything according to the will of the Father, not for His own benefit but for ours. Thus we may know that everything that is in Christ belongs to us" (Note 86). In view of all this, what must be said of the countless sermons which, when searching for the comfort of the atoning work of Christ, draw a blank?

And, in view of all this, what must be said of those church people whose attendance upon the preaching of the Word of God is lackadaisical? We shall let Luther answer this one: "There are many people nowadays who say: 'Oh, I have read and learned it all, and I know it very well. I do not need (to listen).' They may even come out and say: 'What do we need with any more clergy or preachers? I can read it just as well at home.' Then they go their way and don't read it at home either. Or, even if they do read it, it is not as fruitful or powerful as it is through a public preacher whom God has ordained to say and preach this" (Note 87).

One who reads Luther on this subject carefully will not misunderstand him. He by no means says or intimates that the oral or preached Word is better than Scripture itself. It is a matter of methodology. The oral *method* is generally the best one by which to bring people face to face with God's truth and hold their attention. We must agree that this is eminently true, and we can therefore see the importance of such things as these: The layman's study of the Bible, aided by such means as the Bible class, so that he might become better able to give a reason for his faith to him that asketh; the good training of effective preachers, and more of them; apportionment of the cleric's time so that social interests, hobbies, and even studies that are not directly helpful, do not interfere with the effective presentation of the Word, in private and in public; and the unloading of janitorial and office-boy chores from the backs of those called to preach the Gospel, so that their energies may be applied to the Word. We need to share Luther's passion for getting the Word out to people.

H. To Luther, Baptism and the Lord's Supper, Because Their Nature and Power are Derived from Scripture, are the Visible Word of God.

Said Luther: "Thus the entire Holy Scriptures are given to the Holy Ghost, together with the outward Word and Sacrament, which touch and move our outward ears and senses" (Note 88). The Sacraments touch the physical senses. They are the Word of God

visible. Luther in his *Large Catechism* accepts the dictum of St. Augustine, "If the Word be joined to the element, it becomes a Sacrament" (Note 89).

We are all familiar with Luther's treatment of the Sacraments in the *Small Catechism*, where he teaches that the water of Baptism is connected with God's Word, and that forgiveness of sins and salvation are declared, in Baptism, in God's words and promises. The respective words of Scripture pointed to by Luther are Matth. 28, Mark 16 and Titus 3 (Note 90). Luther preached: "We say, therefore, that children are brought to Baptism by the faith and work of others; but when they get there and the pastor or baptizer deals with them in Christ's stead, He blesses them and grants to them the faith and the kingdom of heaven, for the word and work of the pastor are the word and work of Christ Himself" (Note 91).

Likewise, the power of the Lord's Supper rests upon the words of Christ in Scripture, the Words of Institution, specifically the words, "Given, and shed for you for the remission of sins," "which words, beside the bodily eating and drinking, are as the chief thing in the Sacrament, and he that believes these words has what they expressly say, namely, the forgiveness of sins." These, too, are familiar lines from Luther's *Small Catechism* (Note 92). He wrote: "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" (Note 93).

Luther often pointed out that God has been superabundant in providing the means of grace. He has provided not only the written and spoken Word, but also the visible Word, the Sacraments, as means of grace. And in the Sacraments God addresses the individual; this feature should make them very dear to us. Speaking of the Lord's Supper in comparison to the preached Word, Luther declared: "When I proclaim His death, that is a public proclamation in the congregation, which I am not giving to anyone individually. Anyone who accepts it, accepts it. But when I administer the Sacrament, I personalize it individually for the one who receives it This is something more than the public proclamation. For although that which is present in the Sacrament is present in the proclamation also and vice versa, the advantage is that here (in the Sacrament) it is directed to a specific person." (Note 94).

That the Word of God is the very soul of the Sacraments Luther expressed in this way: "You should know that the Word of God is the chief thing in the Sacrament. Man is composed of two parts, but the more important part is the soul. The other part is the body; but without the soul the body is nothing else than a rotten, malodorous cadaver. So the Lord's Supper is nothing if the divine Word is not present; just so Baptism. For through the Word the water in Baptism has the power to wash away sins" (Note 95).

This completes the summary of Luther's teaching concerning the Word of God. You will have noted that the summary follows the familiar categories used by leading Lutheran teachers, called the Lutheran dogmaticians, since Luther. Luther taught with consistency the Verbal Inspiration and Inerrancy of Scripture, the divine Authority, Efficacy, Sufficiency and Clarity of Scripture, and the basis of the oral Word of God and the Sacraments in Scripture. Luther never got around to writing a complete and exhaustive systematized summary of his teachings, such as in theology is commonly called a book of Dogmatics, and for this reason some have accused him of being an inconsistent theologian, whose basic ideas were half-developed. But our summary, though it is not exhaustive, should serve to show at least that Luther had thought through the whole doctrine of the Word of God, and in every place and point was consistent with himself and, above all, with the Word itself. Others have accused the Lutheran dogmaticians of these intervening centuries of having gone far beyond the teaching of Luther himself, especially in their insistence upon Verbal Inspiration, but our summary of Luther should serve to show that no one could have insisted on these specific teachings more sharply and definitely than Luther himself. That the later dogmaticians simply echo Luther is a fact that careful comparison will bear out, but this subject must be left for another time and place (Note 96).

III. Perversion of Luther's Teaching Concerning the Word of God

There are two kinds of Luther scholars, one that deserves the name, and another that casts about to find support for preconceived notions.

Poor Luther! He is being treated like the Bible is being treated by its opponents. And, behold, they are the same opponents!

These latter are the ones to whom we now give our attention. We confessional Lutherans can detect in their writings a strange breath, and what it conveys goes a bit like this: "You just read Luther and take his word for it that he means what he says in the plain words. But you in your simplicity do not understand Luther. He was a very complex man. You must ask us, the new Luther experts, what Luther really means. We have cross-examined, psycho-analyzed and dissected him. We have become his confidants. Now you may know the new Luther, the real Luther."

What are these deep mysteries that Doctor Martin has confided to these experts? Alas, we are to learn that Luther was really pretty shaky on a lot of things we thought he was solid on, starting with his stand on the Word of God, and all that it entails.

Lists of misconceptions and criticisms of Luther's position are at hand. We cannot treat them all at this time, nor are they all worthy of note, for some of them shout the naive and ridiculous. We shall, then, treat only a few of these items, either because they have been widely spread and have gained some acceptance, or because they are somewhat involved and require some untangling.

A. *The "Hay, Straw and Stubble" Episode.*

The most widely known misconstruction of Luther, without a doubt, has been this one concerning the "hay, straw and stubble." It has been stated in this way: "On the other hand (Luther) knows and tells of hay, straw and stubble that in the case of the Prophets slipped in with their own good thoughts." And again: "Luther says concerning the Prophets that they studied Moses and their predecessors and built thereon not always gold and silver, but also hay, straw, and wood" (Note 98). The conclusion is then drawn that Luther, after all, at least at times, regarded the writers of Scripture as "free organs" of God who mixed their own thoughts into Scripture when they wrote it, and hence were subject to error when writing Scripture. These sentiments have been repeated in encyclopedias and textbooks of religion, and this has given them an aura of authority.

But Luther is not really in trouble. The contention of the Luther-critics is, if we may overwork the word, a "straw" man. The way to find out the truth is to look up the place referred to and check it. There we read how Luther is developing, at some length, the thought of serious and thorough Bible study. In order to urge to Bible study he brings in the example of the Prophets, who thoroughly studied the books of the Bible that had been written before their time, especially the books of Moses. In the course of this study they took down notes. Here is some of the context of the passage under consideration: "In this manner without doubt the Prophets studied Moses, and the later Prophets studied the first Prophets and wrote their good thoughts, inspired by the Holy Ghost, into a book. . . But though some hay, straw and stubble slipped in at times (into the writing) of these good faithful teachers and searchers of the Scriptures and they did not build purely silver, gold, and precious stones, still the foundation remains; the rest the fire consumes" (Note 99). In this passage Luther does not speak at all of the writing of Scripture or of the inspiration of Scripture. He is referring to times when the Prophets studied Scripture just as Luther himself, or other pious teachers, studied Scripture. Luther realized very well that the Prophets were not at all times in the state of inspiration. Only at times, temporarily, were they inspired by the Holy Ghost to infallibly speak and write God's Word. Luther said: "The theologians have a common proverb: 'The Holy Ghost did not always touch the hearts of the Prophets.' The inspiration of the Prophets does not continue forever, on and on, without stopping. Isaiah did not continuously and forever receive revelations of high and great things, but only at special times. We have also the example of the Prophet Elisha, who says to the Shunammite (2 Kings 4:27): 'Let her alone, for her soul is vexed within her; and the Lord hath hid it from me and hath not told me.' There he confesses that the Lord does not at all times move the hearts of the Prophets" (Note 100). Luther never said that hay, straw, and stubble were written into the Scriptures.

B. The "Epistle of Straw" Episode.

While we are speaking of straw, we might as well take up the much misused phrase taken from Luther's *Preface to the New Testament*: "St. James' Epistle is really an epistle of straw." There you have it, say the critics, Luther, after all, did not take such a serious view of the Bible as God's Word; otherwise he would not so have spoken of a whole book of the Bible.

It is interesting to see what Luther means here. Luther considered the Holy Scripture to be God's inspired word throughout, and therefore important throughout. But it is well known that he considered some books of the Bible to be *more important* than others. He valued the Gospel of John as the "one tender, truly chief Gospel," because it brings more of the doctrine of Jesus, while the other three Gospels deal more with deeds and works from the life of Christ. And among the Epistles of the New Testament, Luther recommended especially: "St. Paul's epistles. . . . and St. Peter's First Epistle," the true kernel and marrow of all books. They ought rightly to be the first books, and it would be advisable for every Christian to read them first and most, and, by daily reading, to make them as familiar as his daily bread" (Note 101). In this light, we are able to see that when Luther referred to the Epistle of James as an epistle of straw, he was making a comparison, to bring out merely that it was not as important as some of the other Epistles of the New Testament. Here is the text of the whole paragraph in which the misused phrase occurs: "In a word, St. John's Gospel and his first Epistle, St. Paul's Epistles, especially Romans, Galatians and Ephesians, and St. Peter's first Epistle are the books that show you Christ and teach you all that is necessary and good for you to know, even though you were never to see or hear any other book or doctrine. Therefore St. James' Epistle is really an epistle of straw, compared to them; for it has nothing of the nature of the Gospel about it. But more of this in other pre-faces" (Note 102).

Something has at times been made of the fact that the paragraph just quoted appeared in the Prefaces to the books and portions of the Bible in the year 1522, but was omitted thereafter, in all the editions that followed. This may mean that Luther did not wish any longer to press the point in his Prefaces. The Prefaces were later included in the editions of the German Bible. But this does not mean that Luther ever changed his judgment regarding the importance of James' Epistle. Luther never did hold this letter to be on any higher level of importance, as Reu points out quite convincingly (Note 103). Why?

This brings up the historical fact that, from ancient times, there was some doubt concerning the genuineness as truly apostolic writings of the last four books of the New Testament (Note 103a), including the Epistle of James. That is, it was considered by some to be doubtful that they belonged in the list of the books of the Bible, which list was called the "Canon" (Note 104). We hardly talk about this any more, but in Luther's day, and for centuries

before, this was a matter more frequently discussed. The question was not whether the Bible was God's inspired Word; it was whether these particular books belonged in the Bible. Christians were not condemned for holding to variant opinions on this latter question. In his Preface to St. James Epistle (Note 105), Luther commended it for reading and said that he himself found much good in it. However, he personally could not accept it as a genuine book of the Bible, at least not on the same level with the epistles of Paul, because, first, "it was rejected by the ancients" (Note 106), and furthermore because, in his judgment, the Epistle of James betrayed by some of its own statements that it was not written by James the Apostle.

To sum up this whole matter: Luther's doubts about the Epistle of James concerned the canonicity of the letter, that is, whether or not it had a place in the Bible at all. It had nothing whatever to do with his teaching of the inspiration and inerrancy of the rest of the books of the Bible. This is so easy to see that even those modern searchers of Luther (Note 107) who do not accept his doctrine of Inspiration have abandoned the attempt to twist his words. Therefore this misrepresentation of Luther is not as common in books as it used to be (Note 108).

C. *Other Claims that Luther was Inconsistent.*

Characteristic of the many claims that Luther did not consistently proclaim the Bible to be the Word of God, inerrant, and the sole foundation of faith, are the following: At the beginning of his career, Luther took a rather free attitude toward Scripture, but later, due to his controversies with the Reformed and his insistence on the Real Presence of the body and Blood of Christ in the Lord's Supper, he became more and more tied to the letter of Scripture, and thus was forced, somewhat unwittingly and unwillingly, to pull in two different directions at the same time (Note 109). Another sample: "It is well known how Harnack loved to differentiate between high points and unfortunate regressions in the position of Luther. When he was at the high points he was free from every bondage of the letter; but when he regressed he again bowed to the sovereignty of the Scriptures and did so to such an extent that there was no longer any elbowroom for the human *ratio*" (Reason) (Note 110). That such charges are simply not factual is readily evident. It will not be necessary here to repeat the facts already set forth in this essay. One can sense the wishful thinking of the Neo-Lutherans who make such charges. They would so much like to have Luther espouse their hypotheses.

Then there are those who love to bring up the "Christ against Scripture" passages. — One of them occurs in the *Five Disputations of Rom.* 3:28, a series of short, pithy sentences or aphorisms, of which No. 49 reads: "If our adversaries urge Scripture against Christ, we urge Christ against Scripture." The problem here is easily solved. The context shows that Luther, here as elsewhere, has nothing against Scripture as it stands. What he means by "Scripture"

here is not the real Scripture, but the misinterpreted "Scripture" adduced by the Romanists, by which they hoped to show that justification is by the works of the law, and not by faith in Christ alone. The Romanists misused Scripture passages from the Law in order to down-grade Christ as the only Savior. So Luther would urge Christ, the real Christ of the Scriptures, as the Savior from the curse of the Law. Those who cannot understand this passage from Luther betray that they are unable to appreciate the brilliant and effective irony which Luther was so well able to employ. They are missing out on some of the pleasure that attends the reading of Luther's works. Two sentences later Luther declared: "Should one or the other be lost, Christ or the Law, then the Law must fall, not Christ" (Note 111). By this time there should be no trouble in rightly understanding the other so-called "Christ against Scripture" passage. It is located in the *Preface to the Epistles of St. James and St. Jude*, where it reads: "Whatever does not teach Christ, that is not apostolic, even though St. Peter or St. Paul taught it; again, what preaches Christ would be Apostolic, even though Judas, Annas, Pilate, and Herod did it" (Note 112). Luther's thinking here is the same as in the case of the previous disputed passage. Do not fail to note that Luther, in this passage, presents a supposed situation; he uses the subjunctive mood. Everything here is in harmony with the great Reformer's position on the Perfection or Sufficiency of Holy Scripture, as set forth above in Section II, E, of the essay.

D. Putting False Emphases into Luther's Mouth.

"Neo-orthodoxy" is the name given to the newest version of what is called "Modernism" in the Church. Modernism took over as the theology of the larger portion of the Protestant Church, which then became spiritually bankrupt because of its denial, first, of the Bible as God's Word, and then, eventually, of every tenet of the Creeds. Neo-orthodoxy has been described as an attempt to bring the Church half-way back to the Scriptures. In Neo-orthodoxy the Scriptures are still not the Word of God; they are merely a witness or record put down by some erring human beings. However, it is claimed that in this record of Scripture there are some events or acts of God, by which He somehow touches men or in which He encounters them. In the contemplation of these acts or events (and perhaps other acts or events outside of Scripture) it is said that God makes His self-communication to man. To get the meaning of God it is said to be a mistake to quote Scripture passages as authoritative; instead the Holy Scriptures are subjected to what is called the "scientific method" of investigation, by which said acts or events are sifted for their hidden meaning. This is the pattern, although there are many variations among the devotees of the Neo-orthodox fad. They have no passion for doctrinal unity.

It will not come as a surprise that these people, too, would welcome some support from Dr. Martin Luther. Indeed, some of them,

searching about for a name worthy enough to be honored as the pioneer of this latter-day enlightenment for which the Church has been waiting so long, acclaim Luther as their man! He was the first to see the light which now shines so brightly in the modern seminaries and beyond! It would be too tedious and lengthy a procedure for us assembled here to take the roll call — Barth and Brunner and the rest of the company — to see how Luther is praised for allegedly having discovered this or that feature of their system of thinking (Note 113).

Instead we turn our attention to just one book which represents Luther as friendly to the new theology. Its first title page reads:

“LUTHER’S WORKS
COMPANION VOLUME
LUTHER THE EXPOSITOR
Introduction to the Reformer’s
Exegetical Writings
By
JAROSLAV PELIKAN
CONCORDIA PUBLISHING HOUSE — SAINT LOUIS”

We believe it eminently fitting and fair to give attention to this book, the briefer title of which is *Luther the Expositor*. It deals largely with our subject, Luther and the Word of God. It is an exhaustive exposition of the author’s views on the subject. Also, it is recent (1959). Our purposes are best served by proceeding in the manner of a book review.

There is little doubt that the author knows a great deal about Luther. Some of the observations are penetrating; interesting questions are raised; and there are some thought-provoking quotations from Luther. Moreover, the general tone of the book is sober and reverent. But it must certainly be read with discrimination. In the hands of the uninitiated it can be a dangerous book. And its potential danger is heightened by the fact that it is distributed with the new set of Luther in English, *Luther’s Works, American Edition*. As a companion volume of the set, its binding matches that of the volumes containing Luther’s writings, even down to the gold-leaf facsimile signature of Martin Luther on the front cover, all of which tends to give the volume an aura of authority.

Here is a summary of the main thoughts in *Luther the Expositor*, especially as they pertain to our subject:

The Word spoken by God at Creation is not the Scripture; the pre-existent Christ, called the Word (Logos) is not the Scripture; the divine acts or deeds, which were the primary sense of the term “Word of God” to Luther, for instance, the Creation, the Exodus, Christ crucified and risen, and the creation of faith, are not the Scripture; the Church’s recital of the Word, its communication of Redemption, the proclaimed or oral Word, is not the Scripture. Luther conceived of the Word of God in all these senses, relating them to each other and yet distinguishing them quite sharply. Therefore it is not correct to say that Luther equated

Scripture and the Word of God. In fact, Luther regarded the Bible or Scripture as the Word of God only in a derivative sense, namely, because it supported "the deed of God in Christ," which Luther regarded as "Word of God" in the primary sense. Luther considered the Bible to be God's Word chiefly in time of controversy; then he quoted Scripture as God's Word. So far the summary.

In *Luther the Expositor* the "Word" tends to become only the Gospel, or the means of grace. The presentation is not always lucid. The implication lurks, at many a point in the book, that the means of grace are reliable, but Scripture is not necessarily so. The attempt to categorize Luther's thinking in accommodation to Neo-orthodoxy is veiled thinly, if at all. Whether or not Luther considered Scripture to be of primary importance, and errorless, and whether we are to follow him in this conviction, is left seriously in doubt, to put it mildly. It is evident that these are matters of relatively little importance to the author. Thus one is supposed to view Luther as an expositor of Holy Scripture!

The tenor of the book can be grasped perhaps nowhere better than in one sentence to be found on page 65. There one finds this Pelikanesque quip: "The ministry of the 'Word of God' did not consist in distributing Bibles but in telling about the deeds of God." Now the author surely knows Luther better than that. Who ever did more to distribute the Bible than Luther did? He made the first successful translation of the Bible into a modern language. He spent years on this work. He urged Bible reading time and again, the right kind of reading of the Bible, in which it is viewed as God's Word. No one has done more to put the Bible into the hands of the Christians than Luther did. He was a one-man Bible society.

This essay has let Luther speak for himself. The primary importance of Scripture as the Word of God in his teaching is evident. In addition, when we think of such facts as this, that Luther repeatedly attributed the words of Scripture to God the Holy Ghost, also in the commentaries, when the matter under discussion was not a matter of controversy, we realize more and more that the false emphasis which the moderns attribute to Luther issues from their own bias. When they extract, from settings in Luther which do not deal with his doctrine of Scripture, passages such as, "The Church is not a pen house, but a mouth house," and "Christ Himself has not written anything, nor has He ordered anything to be written," and twist these words to make it appear that Luther held the oral preaching of the Word to be more authoritative than the written Scriptures, it becomes quite apparent that we are being treated to the big bluff. How can you tell? Read the whole context. Forget the expositors of Luther and read Luther himself! You will hear him say that Scripture is not a dead letter, but "a living book full of living words" (Note 115). You will hear him reject the "scientific method" of the Neo-orthodox theology, four hundred years in advance, in words such as these: "For in this book, which is called the Holy Scripture, there is no place for the clever master

or wrangler. God has given other arts: the languages, dialectic, rhetoric, philosophy, jurisprudence, medicine; there be clever, wrangle, investigate and question as to what might be right or wrong. But here in the Holy Scripture and God's Word let wrangling and questioning stop, and say: God has said this, therefore I believe it. Here disputing and questioning, why or what, is out of place, but it says: Be baptized, and believe in the woman's Seed, Jesus Christ, true God and man, that through His death and resurrection you may have forgiveness of sins and everlasting life" (Note 116).

We close this convention essay with the Reformation Collect which memorializes Dr. Martin Luther. Let us all rise and pray:

Almighty God, merciful Father, who madest the light to shine out of darkness, we thank Thee that Thou hast shown mercy unto us and our fathers and by means of Thy servant Luther hast restored the pure light of Thy Gospel; we beseech Thee, keep us in sound doctrine, that we may steadfastly believe and worthily follow Thy saving Word and finally, by its holy comfort, depart in peace and joy, through Jesus Christ Thy Son our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

NOTES ON "LUTHER AND THE WORD OF GOD"

- 1) Also among the clergy. The present writer recalls that he was vociferously "kidded" when he bought his St. Louis Edition of Luther at a St. Louis Seminary book auction, in 1934, for only a few dollars, because there were so few bidders on this item. He also recalls how an old pastor, about to retire, said, in all seriousness: "Now I'll have plenty of time to read Luther." This is said, not in order to depreciate an already overburdened and harassed clergy, but simply to point up the fact that reading Luther is not a wide-spread pastime.
- 2) See F. Pieper, *Christian Dogmatics*, I, p. 297.
- 3) St. Louis Edition, IX, 1770.
- 4) St. L., III, 21.
- 5) St. L., XIV, 3-4.
- 6) St. L., IX, 1238-9.
- 7) Concordia Triglotta, p. 771 (75-76).
- 8) St. L., VI, 79-80, and *What Luther Says*, Vol. III, p. 1463, item 4727.
- 9) Exposition of the Second Book of Samuel, in St. L., III, 1890.
- 10) *Luther's Works*, American Edition, Vol. 35, Intr., xi. Also writings of J. Pelikon, *passim*.
- 11) *Weimar Ausgabe*, 40 II, 593, 24ff. Comp. M. Reu, *Luther and the Scriptures in The Springfielder*, Aug. 1960, p. 34 and *Luther's Works*, American Edition, Vol. 12, p. 288. (St. L., V, 456)
- 12) Comp. Reu, Op. Cit., pp. 34 and 81, n. 106b. The English translations in this essay are sometimes those of the English works referred to, sometimes those found in Pieper, Op. cit., sometimes those found in Th. Engelder, *Scripture Cannot be Broken*, and sometimes those of the essayist. In some places in the cited translations the essayist has taken the liberty of making revisions which in his judgement are an aid to accuracy and fluency.
- 13) Smalcald Articles II, II, 15 in *Trigl.* p. 467.
- 14) *What Luther Says*, III, p. 1476-7, item 4774. St. L. VIII, 464-5.
- 15) *Erlangen Edition*, 28, 343. Comp. Pieper, Op. cit., I, 296.
- 16) St. L. XIV, 491.
- 17) St. L. XIV, 435.
- 18) St. L. II, 469.
- 19) St. L. III, 1890, 1895.
- 20) St. L. III, 785.
- 21) Reu, Op. Cit., 14 and n. 28, quoting *Weimar*, 3.
- 22) St. L. IV, 1960, Comp. Reu, Op. cit., 34 and n. 107a.
- 23) St. L. III, 1890. Comp. Reu. Op. cit., 37 and n. 113.
- 24) St. L. XX, 2275.
- 25) "Brief Confession on the Holy Sacrament", St. L. XX, 1781.
- 26) St. L. XIX, 1073.
- 27) St. L. XV, 1481.
- 28) St. L. III, 18.
- 29) St. L. IX, 356.
- 30) *Works of Martin Luther*, Philadelphia Ed., VI, 372ff. St. L. XIV, 8-9.
- 31) *Weimar*, 47, 566, 29ff. Comp. Reu, Op. cit., 44.
- 32) St. L. I, 713-714.

- 33) St. L. III, 21. Comp. Reu. Op. cit., 51.
- 34) St. L. I, 721. Comp. Reu. Op. cit., 52.
- 35) St. L. XIV, 491. Comp. Reu. Op. cit., 56.
- 36) St. L. XIV, 1418.
- 37) St. L. II, 469, 471.
- 37a) St. L. II, 538 - 540.
- 38) Reu. Op. cit., 54. St. L. I, 1711-2.
- 39) Reu. Op. cit., 54. St. L. II, 1200 ff.
- 40) St. L. III, 559.
- 41) Comp. Reu. Op. cit., 57-59 and Pieper, Op. cit., I, 295.
- 42) E.g., Reu. Op. cit., 9-11, 30-37 and Pieper, Op. cit., I, 282.
- 43) St. L., III, 21.
- 44) Op. Cit., p. 14.
- 45) *Weimar*, 3,262, 30f. Comp. Reu. Op. cit., 14 and 73, n. 29.
- 46) St. L., V, 456f.; *Weimar*, 40, II, 593, 24ff. Same context as reference in Note 11.
- 47) Comp. Reu. Op. cit., 34.
- 48) St. L., XVII, 2015.
- 49) *Trigl.*, 495, 4; 497, 9.
- 50) St. L., X, 1018. See also section II, B of this essay.
- 51) *Weimar*, 10, II, 253, 25. (From the German Answer to King Henry) Comp. Reu. Op. Cit., 23.
- 52) *Works*, Philadelphia Ed., III, 395, 394.
- 53) *Weimar*, 3,640, 31f. Comp. Reu. Op. cit., 13.
- 54) St. L., I, 1055; also XXII, 544, 1069.
- 55) St. L., IX, 808.
- 56) *What Luther says*, III, p. 1467, item 4743. St. L., XVII, 2212.
- 57) *What Luther says*, III, p. 1487, item 4807. St. L., IV, 1751.
- 58) St. L., XII, 169.
- 59) St. L., IX, 1775.
- 60) St. L., XII, 1604.
- 61) St. L., XII, 32.
- 62) St. L., III, 18.
- 63) St. L., XIII, 1911.
- 64) St. L., IX, 1774f.
- 65) St. L., III, 1959.
- 66) St. L., VII, 1924.
- 66a) Comp. Luther on Muenzer and the Peasants' Revolt.
- 67) St. L., V, 334.
- 68) St. L., XVIII, 1682.
- 69) St. L., XVIII, 1683f.
- 70) St. L., X, 473.
- 71) St. L., X, 473ff. Philadelphia Ed. IV, 103-132.
- 72) *Weimar*, 18, 145, 2, 147, 23f.
- 73) Philadelphia Ed. 3, 352-3.
- 74) St. L., XI, 2335.
- 75) St. L., V, 338.
- 76) St. L., XX, 325ff.
- 77) St. L., V, 335.
- 78) St. L., XVIII, 1293.
- 79) St. L., XXII, 54f.
- 80) *What Luther Says*, III, p. 1471, item 4754. St. L., VII, 1858.
- 81) St. L., IX, 1235f.
- 82) *Trigl.*, 495, 497.
- 83) *Weimar*, 24, 282. Quoted in J. Pelikan, *Luther the Expositor*, p. 154, n.
- 84) Translations from Sasse, *Here We Stand*, 161, in Engelder, Op. cit., 419. See St. L., XVII, 1343.
- 85) St. L., XXII, 1507.
- 86) *Weimar*, V, 543. Quoted in Pelikan, *Luther the Expositor*, 226, n.
- 87) St. L., XIII, 2253; *Weimar*, XXXVI, 220. Quoted in Pelikan, Op. cit., 64, n.
- 88) St. L., III, 1890.
- 89) *Trigl.*, 755, 10.
- 90) *Trigl.*, 551.
- 91) St. L., XI, 492.
- 92) *Trigl.*, 557.
- 93) St. L., XX, 275.
- 94) St. L., XX, 750. *Weimar*, 19, 504f. Quoted in Pelikan, Op. cit., 226n.
- 95) *What Luther Says*, III, p. 1469, item 4748; St. L. VII, 2131.
- 96) See Pieper, Op. cit., I, 277f.
- 97) See Reu. Op. cit., p. 79, n. 89a for the list of Luther aberrations by Kahnis; Ladd's list in Engelder, Op. cit., p. 290f.; Seeberg's views, *Ibid.*, 263 and 366.
- 98) Quotations from Cremer and Kahnis in Pieper, Op. cit., I, 287.
- 99) St. L., XIV, 150.
- 100) St. L., II, 1645.
- 101) St. L., XIV, 90f.
- 102) Philadelphia Ed., VI, 444.
- 103) Op. cit., 26-29.
- 103a) As arranged in Luther's German translation.
- 104) The books of the Bible whose genuineness has never been questioned are called by the technical term "homologoumena." The books whose genuineness has been held in some doubt are called "antilegomena."
- 105) St. L., XIV, 128-131; Amer. Ed., 35, 395-398; Philadelphia Ed., VI, 477-479.
- 106) Notably the historian Eusebius and the church father Jerome.
- 107) "Luther-forscher."
- 108) Largely on the basis of studies by Wilhelm Walther of Rostock. The matter is well taken care of by Pieper, Op. cit., I 291f. and Reu. Op. cit., 24-29.

- 109) See Theodor Brieger, *Martin Luther und wir*, Gotha, (1918) esp. pp. 40ff. Also E. Brunner, *Revelation and Reason*, 275.
 110) Reu, Op. cit., 20.
 111) St. L., XIX, 1441.
 112) Philadelphia Ed., VI, 478.
 113) Emil Brunner, *Revelation and Reason*, 12n, 125, 127, 130, 133, 145, 150, 275f., 380. Also Karl Barth, *The Word of God and the Word of Man*, Harper (1957), 179.
 114) St. L., III, 206. See also St. L., IX, 1514f. and VIII, 829ff.
 115) St. L., XIII, 1911, 32.

THE CHRISTIAN DAY SCHOOL IN THE EVANGELICAL LUTHERAN SYNOD

(A Collection of Excerpts From Synod Publications)

The Christian Day School is a school that takes care of the child's entire elementary education; a school where the Christian religion and the secular subjects, prescribed by the state, are taught side by side; where the entire plan, discipline and instruction, is based upon the Word of God. Such a school, when properly conducted, can and will be of real assistance to the Christian parents and the congregation in bringing up their children in the nurture and admonition of the Lord.

(1930, C. A. Moldstad, Synod Report, p. 80)

The great problem of all ages has been, and will continue to be, the bringing up, the training of the children. As the children are, so will the future be. The church that is satisfied with make-shift expedients in the Christian education of her children has no other future prospect than failure, while the very portals of hell shall not prevail against the church that dutifully and faithfully and regularly leads her children to the fountain of life, Jesus Christ.

(1928, "Jubilee Souvenir", Forward)

Because of its obedience to God's Word in all matters of faith and life, the Norwegian Synod looks upon the training of the child in the way it shall go as one of its most sacred duties. And every Christian should be interested in the proper indoctrination of the young. It is our only hope for the future.

(1928, "Jubilee Souvenir", p. 15)

What must a Christian congregation do in order to feed Christ's lambs? To this question there is to my knowledge but one answer. Establish and maintain Christian Day Schools. If there is any other way and other method by which it is possible for a Christian congregation to help the parents to teach their children *all* that Christ has commanded, then we have so far failed to discover it. Here there is only one choice for a Christian congregation, a choice that the experience of centuries has proven to answer to expectations, a plan by which we are enabled to truly educate children, and this *one* plan is to establish Christian Day Schools. Christian schools for Christian children must be our motto, if we as genuine Lutherans shall abide by what is written and feed Christ's lambs.

(1921, J. A. Torgerson, Synod Report, p. 78)

We are bound to conclude then, on the basis of Holy Writ, that not only the parents, but the entire Christian congregation has the responsibility for the instruction, education, and training of the children of the parish and of all others whom the ministers and teachers of the Word can reach with the Word. And this means, properly understood, the education of the entire man, body, mind, and soul. The purpose of God will not be adequately served by part-time instruction only, as in Sunday Schools or in released time classes. In a school that measures up to the ideal of God's directions, all the subjects in the course of study should be taught in the light of the Word of God and the Christian religion. This, as a matter of fact, includes a thorough training in the fundamentals of the Christian faith, so that all children will know the way of salvation and be adequately grounded in the Word of Truth. But it includes also the training in other subjects in geography, in history, even in arithmetic for only a Christian will be able to give the pupils that background of Christian thinking, of a right Christian philosophy of life, which will give the believer the right judgment in all things, 1 Cor. 2:15. It may rightly be said that the Lord addresses not only the individual parent, but the entire Christian congregation when He states: "Train up the child in the way in which he shall go, and when he is old, he will not depart from it." Prov. 22:6

(1950, P. E. Kretzmann, Synod Report, p. 43)

Today more than ever the Christian Day School is needed. The great loss of newly confirmed is a sad commentary on the lack of daily Christian training. That religion is needed in education is heard on every hand from leading educators. The flood of crime and immorality is traced to the lack of religion in education. Our goal must, therefore, be a Christian Day School in every congregation of our Synod. We have agreed to this, at least on paper. How shall we reach this goal? By preaching and practicing the Word of God. We have been preaching for 75 years, but few have taken God's Word to heart and done what God has commanded. Would the storm of 1917 have destroyed the old Synod house, if the Synod had practiced what it preached with regard to the Christian Day School? Let us beware lest we fall into the same lukewarm indifference and be satisfied because we have preached the necessity of the Christian Day School and then do nothing more about it. Shall we not take God at His Word? Has He not promised to provide all things necessary for the carrying out of His will and the work of His kingdom? Why not begin at the beginning in our church work and lay the foundation that God wants? I fear that we have been so busy with the stray sheep that we have neglected the lambs that God has placed within the fold.

(1930, C. A. Moldstad, Synod Report, pp. 83-84)

Experience, furthermore, teaches that whenever we find thoroughly indoctrinated congregations and healthy, virile Lutheranism, we also find a flourishing system of parish schools. On the

other hand, whenever Christian parish schools are neglected or even permitted to vanish, we observe the rapid decline and ultimate ruin of Lutheranism, which paves the way for a morbid church life. This is borne out as true by the sad experience of various church bodies in our own country.

(1935, W. Buszin, Synod Report, p. 26)

May God give us the implicit faith of Abraham, that we also in this work cling unwaveringly to the promises of His divine Word, being spurred on in the knowledge that He will not fail us when He says: "Train up a child in the way he should go, and when he is old, he will not depart from it", Prov. 22:6. May this Word of promise encourage us to greater efforts and may pastors, teachers, and lay-people consecrate themselves anew to the cause of training our youth not only for time but for eternity.

(1931, Synod Report, p. 218)

Since the preservation of the coming generations for God's true Church on earth is a matter which concerns the very survival of our Lutheran Church in this country, therefore it is our Christian duty (not only in word but also in deed) to obey God also in those things which He demands of us regarding the bringing up of our children in true godliness. The Synod, therefore, recommends that everything possible be done for the establishment of Christian Day Schools in the various congregations.

(1922, Synod Report, pp. 86-7)

Especially will it (the Christian Day School) exert such an influence in the coming days that the future existence of our congregations, as far as man can judge, can well be said to depend more upon schools than upon anything else. May God give us grace to acknowledge this and to act accordingly.

(1866, N. Brandt, F. Schmidt, L. Larsen, *Grace for Grace*, p. 78)

Compiled by Pastor Theodore Kuster

REPORT OF THE DOCTRINAL COMMITTEE

Conclave

During the past synodical year the major activity of your Doctrinal Committee was its serving as host to the Conclave of Theologians at our Bethany Lutheran College and Seminary. Lutheran theologians from Australia, Germany, Finland and the United States assembled here during the week of August 19-23 to discuss the doctrines of the Church, the Ministry, and Church Fellowship. Similar meetings had been attended by your committee in Oakland, California, in 1959 and in Mequon, Wisconsin in 1960 and again in 1962.

The delegates of the respective bodies presented papers for study on each of the aforementioned topics. While the members of your Doctrinal Committee presented the papers and, together with our Praesidium, did the speaking for our Synod, quite a number of our pastors were present for the deliberations that week.

For the results of this conference of theologians we submit the statement which was released at the conclusion of the meeting:

Representatives of the Ev. Lutheran Synod (Norwegian), Wisconsin Ev. Lutheran Synod, Synod of Ev. Lutheran Churches, Ev. Lutheran Church of Australia, Ev. Lutheran Free Church of Finland, and the Church of the Ev. Lutheran Confession of Germany agreed that there is but only one holy Christian Church, which is invisible, but could not agree on the question whether the local congregation is divinely instituted and synods and federations are merely human arrangements.

The discussion on the doctrine of the Ministry centered about the question whether the various forms of the public ministry as it is known today are derived from the parish ministry as subforms, or whether they are essentially the same and are to be differentiated only as to the scope and nature of the work involved. There was substantial agreement in this area.

The greatest accomplishment of the conference was the adoption of a definition of Church Fellowship which eliminated much of the criticism levelled at some former formulations. The definition states that "Church Fellowship in the external sense (Kirchengemeinschaft, Glaubensbruederliche Gemeinschaft) essentially consists in the mutual acknowledgment and recognition of Christians (individuals, congregations, church bodies) as brethren in the faith. This mutual acknowledgment and recognition may designate a status (i.e., as being in church fellowship) or it may designate activities (i.e., altar fellowship, pulpit fellowship, prayer fellowship, joint mission work, etc.). True, God-pleasing church fellowship is present or practiced only when those involved are in doctrinal and confessional agreement, leaving no room for any deviation from the pure Word of God."

Dr. Clemens E. Hoopmann, president of the Ev. Lutheran Church of Australia, reported to the delegates on the Assembly of the Lutheran World Federation in Helsinki, Finland, and on the Theologians' Conference held in Cambridge, England, both of which he attended before arriving here.

The various presentations of the bodies represented at this conference are to be further studied by the doctrinal commissions of each participating body, whereupon a subcommittee may make plans for a future meeting of the conference.

Since the evaluations of last year's conclave by the doctrinal commissions of each participating body have not yet been made known, it is not at this time possible to say whether or when this series of conferences will be continued.

Free Conference

In keeping with last year's resolution, "That the officers of Synod take steps necessary for holding of a free conference among conservative Lutherans" (1963 Report, p. 49) it can be reported that a free conference has been scheduled to meet in Waterloo, Iowa, July 7-9 this summer. The topic to be discussed is Scripture—its content and purpose, inspiration, inerrancy, authority, and clarity. Also to be discussed is the matter of Scripture as revelation, Biblical interpretation, and Scripture and tradition in relation to the Church.

This is a free conference, that is, it has not been arranged by any synod or synodical official, but by individual Lutheran pastors and teachers who are concerned about preserving "God's Word and Luther's doctrine pure." Several representatives from our Synod are delivering essays for this conference and the members of your Doctrinal Committee are to serve as panelists in the discussion on the essays delivered. There will be no prayer fellowship involved.

Overseas Brethren

Your Doctrinal Committee has had somewhat regular contact with the fellow-Lutherans from overseas since 1959 and especially appreciated the Fellowship statement these brethren presented to us in this country in 1961. It could develop that these more distant brethren might desire a meeting with representatives from our Synod and our state-side sister synods, in Europe for a change. Should such a situation arise our Synod ought seriously consider taking part in such a conference, for its own sake as well as for the sake of the overseas brethren. We hope to have more information on this at hand by convention-time.

Re Hilton Application

At its 1963 convention the Synod adopted a resolution to receive into its membership one who in his application for admission into the Synod was contending it had violated Scripture by the course of action it took with its dealings with the Lutheran Church-Missouri Synod after suspending fellowship relations with the latter in 1955. Because the then President Pastor Aaberg, objected to that

kind of disregard for what should be a serious matter and because Pastor Hilton, in view of the resulting very apparent division in the convention withdrew his application for admission, it was resolved to refer said pastor's application to the Colloquy Committee and to refer the issues involved to the committee on Doctrinal matters. (1963 Report, p. 82)

Your committee feels the 1963 convention assembly was not alert to what was a matter of conscience to it as well as to Pastor Hilton when it first resolved to receive him into membership again. It could hardly plead ignorance of the issues involved, though one can grant that it was anxious to exhibit an evangelical and magnanimous spirit. What the convention lost sight of was the position still held against the Synod by Pastor Hilton. It is almost impossible to understand how the assembly could vote to receive the aforementioned pastor back into its membership in spite of his conviction about the Synod's course of action from 1956-61 (cf 1963 Report, p. 80 and 82). If the convention delegates envisioned a peaceful co-existence between two different and contradictory views, or, what is worse, were indifferent to the matter, that would be a direct violation of our fellowship principles. And, we would then be no different from the people whom we in recent years have had to charge with tolerating opposing confessions in their midst.

It is the opinion of your Doctrinal Committee that the next convention should reject the motion for re-admission that is to be reconsidered. This should be no problem in view of a revised application for admission which we understand is also being submitted. At the same time we ought all take a second look at our own principles and ask ourselves whether they are alike in all our associations or only when dealing with those outside the Synod. If we, on the one hand, are to retain our integrity and, on the other, are to be consistent in our contending for the truth we have no choice but to clear the air of any doubt as to what our position as a Synod is.

M. H. Otto, Chairman

Action of the Synod:

Resolution No. 1: Hilton Application

WHEREAS: Pastor Hilton in his application for readmission into the ELS stated: "It was and is my judgment that the course of action the Synod took when it resumed Committee meetings with the Missouri Synod within 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," (1963 Synod Report, p. 82.); and

WHEREAS: "The Synod at its 1960 Recessed Convention declared 'That we reject any interpretation of our suspension resol-

utions of 1955 which implies a) . . . b) that our continued membership in the Synodical Conference under present circumstances is in violation of Romans 16: 17" (1963 Report, p. 81), and

WHEREAS: The 1963 Synod Convention ended without determining whether the statement on which this application for membership was based was in agreement with the doctrinal position of the ELS, and

WHEREAS: The ELS voted to accept this application for readmission, then voted to reconsider this resolution, which in effect meant that the application was not acted upon, and

WHEREAS: Had the application been accepted, the ELS would have placed itself in the untenable doctrinal position of adopting two opposing confessions, be it

RESOLVED: That the ELS be on guard against ever adopting any resolutions that would either compromise the truth or which would permit opposite confessions to stand side by side.

Resolution No. 2: Concave

WHEREAS: The Conclave did serve a good purpose, particularly in the definition of church fellowship; be it

RESOLVED: That we encourage further meetings if the conclusions of the doctrinal commissions of the participating bodies warrant it.

Resolution No. 3: Free Conference

WHEREAS: The doctrinal committee reports that in keeping with last year's resolution, a free conference among conservative Lutherans has been scheduled to meet in Waterloo, Iowa, July 7-9, and

WHEREAS: We are pleased that a number of individuals from the ELS will take part in it, and

WHEREAS: It is our fervent wish and prayer that this conference bear God-pleasing fruit; be it

RESOLVED: That we encourage our pastors and lay members to participate in this conference.

Resolution No. 4: Overseas Brethren

WHEREAS: It is the ELS' expressed desire to "extend the hand of fellowship to all who share our confessional position," (1963 Report, p. 48) and

WHEREAS: The ELS values its contacts with those whom we know as our "overseas brethren," and

WHEREAS: Prof. B. W. Teigen is going to Europe this summer; be it

RESOLVED: a) That the ELS request Prof. Teigen to visit these brethren, in addition to his scheduled trip, and be it further

RESOLVED: b) That the expenses of this additional travel be met by the ELS.

Resolution No. 5: Oesleby Memorial

WHEREAS: Pastor Nils Oesleby's memorial to the 1963 convention, regarding the distinction between the 9th and the 10th Commandments, which was referred to the permanent Doctrinal Committee, has not been acted upon, and

WHEREAS: He has again submitted a memorial to the Synod on the subject, and

WHEREAS: This subject requires more careful attention, be it

RESOLVED: That the Synod refer Pastor Oesleby's memorial to the Catechism Revision Committee (1963 Report, p. 71, resolution 4) for study and final disposition.

REPORT OF THE BOARD OF MISSIONS

On September 9, 1963, the Lord of the Church, in His infinite wisdom, removed from this earthly scene a consecrated servant in the person of Pastor Stuart A. Dorr. Not only as a parish pastor did he diligently employ his God-given talents for the benefit of the kingdom of Christ, but also in the service that he rendered to our Synod in various capacities, not least of which was the position he held for several years as Field Secretary of our Mission Board. Consequently, at the Board meeting last October, some realignment became necessary. The Rev. Hugo Handberg was appointed by President Joseph Petersen to fill the vacancy created by the passing of Pastor Dorr, Mr. Norman Werner was elected to serve as chairman in the place of the undersigned who was then elected to the office of Field Secretary.

On behalf of the Board of Missions we herewith offer the following report to the 1964 convention of the Evangelical Lutheran Synod. At the present time the congregations listed directly below have received or are receiving varying degrees of financial assistance from our Synod:

AMHERST JUNCTION, WISCONSIN—On August 11th, the Rev. Alf Merseth, formerly pastor of the Fertile-Ulen parish in northern Minnesota, was installed as pastor of Our Savior's Congregation, New Hope, near Amherst Junction, Wisconsin. This parish also includes the near-by South New Hope Lutheran Church. For a brief time Pastor Merseth also served the congregation at Eldoron, Wisconsin.

EAST GRAND FORKS, MINNESOTA—During the past year River Heights Lutheran Congregation of East Grand Forks has issued several solemn calls, but, since all have been declined, it still continues to be without a resident pastor. The Rev. Juul Madison of Mayville, North Dakota, has kindly consented to provide them with as much pastoral service as possible during the interim, although this involves considerable strain on his own person, having two other congregations between which he must divide his time.

GRACE, MADISON, WISCONSIN—This mission, started just a few years ago, continues to show a consistent increase, not only in size but also in a concerted effort to become less and less dependent on synodical support. While the reductions in subsidy request cannot be decreased by any great amounts during these formative years, it is nevertheless encouraging to note every effort that is made to become self-supporting. Under the able leadership of Pastor Wilhelm Petersen, the church attendance is showing a healthy and steady improvement, and the Sunday School enrollment is also growing proportionately.

HIAWATHA, MINNEAPOLIS, MINNESOTA—The Rev. Carl R. Wosje was ordained into the office of the holy ministry and installed as the pastor of Hiawatha congregation on June 30, 1963. We rejoice that during this past year the members of Hiawatha found it possible to inform the Mission Board that they had reached the point where no further financial assistance from the Synod would be required. The congregation is to be commended for taking that courageous, forward-looking step, and we hereby extend to them our sincere prayers for the Lord's continued blessing upon their efforts in His behalf.

HOLTON, MICHIGAN—At the time these lines are being written the Holton congregation, without a resident pastor, is being served by a neighboring Wisconsin Synod pastor from Grand Rapids, Michigan. While the members deeply appreciate the fact that Sun-

day worship services are presently being conducted there, even though at an inconvenient hour, they fervently hope that once again in the very near future they might have a pastor of their own to labor in their midst and to occupy the spacious parsonage built just a few years ago.

LAKEWOOD, TACOMA, WASHINGTON—The Rev. Wm. F. McMurdie is the pastor of this congregation which, about a year and a half ago, completed the first unit of its church. Located in a flourishing residential district where streets and houses are rapidly replacing forests and field, we believe, that with God's grace and blessing, many souls may be reached here with the Gospel of salvation. On Easter Sunday last, 140 people attended the services. Adult Confirmation classes are going on almost continuously and both church and Sunday School attendance show a considerable improvement over the previous year. The monthly reports received from our missionary reveal that he is an energetic evangelist making many calls and contacts in the areas surrounding this church.

ELLSWORTH, MINNESOTA—Bethlehem Lutheran Church, located at Ellsworth, a little town in the southwestern corner of Minnesota, is being served by the Rev. Victor Theiste of Sioux Falls, South Dakota, some 40 miles away. The congregation is not large but is showing a gradual growth; so far this year, five adults and two children were added to its membership, which now comprises about 70 souls. The Synod subsidy received for this mission is quite small since the Luverne, Minnesota parish provides the larger part of the amount required.

ST. TIMOTHY, LOMBARD, ILLINOIS—This congregation, together with its pastor, the Rev. Robert A. Moldstad, has recently resolved to discontinue its nursery school, at least temporarily, in order to concentrate their time and attention on the opening of the first and second grades of a Christian Day School, starting this coming September. This venture would require additional space for the classrooms and the congregation has given its approval. The Christian Day School and the Church Extension Boards are being requested to provide some financial assistance to make this proposed project a reality. The enthusiasm of this congregation for doing the Lord's work is evidenced in better church and Sunday School attendance and a larger budget for local operating expenses. We look for a continuing progress at St. Timothy.

CENTRAL HEIGHTS, MASON CITY, IOWA—While this congregation is still being served by the Rev. John Moldstad of Thornton, Iowa, it is the studied conviction of the Board that much greater things could be accomplished for the Kingdom of Christ if a resident pastor could be supplied. In considering that eventuality, and also to provide appropriate facilities for Sunday School meetings and social activities (there is no basement or educational annex), the congregation has resolved to move ahead with the construction of a combination parsonage-parish hall, just as soon as the required funds will be forthcoming. It is hoped that a beginning on this building will be made by the time our Synod convenes.

REDEEMER, NEW HAMPTON, IOWA—The Rev. David Lillegard is the pastor of this congregation. Extensive improvements on the church property have been made during the past year with members of the congregation donating their time and talents. The congregation now numbers in the neighborhood of 150 souls and approximately 25 children are enrolled in the Sunday School.

PILGRIM, WATERLOO, IOWA—Starting last October 20th, Pastor Lillegard, of New Hampton, has been conducting services for a newly-formed mission group in Waterloo. The services are held in a Y.M.C.A. building, under circumstances not very conducive to worship, but it is hoped that eventually land may be pur-

chased and a building erected as this group continues to grow. Two pieces of property have been examined by members of the congregation together with representatives of the Mission Board, and either one would be excellently suited as a site for a future church. The attendance at the Sunday services has been approximately 25 and confirmation and Sunday School classes are being conducted. Waterloo is an expanding city and we sincerely hope our Synod may be represented there, since many people who belong or have once belonged to our congregations in the surrounding area have moved to Waterloo. We beseech the Lord's rich blessings upon this most recent of our mission endeavors.

E. Unseth, Field Secretary

MEMORIAL

Re: Layworkers:

WHEREAS, Christ has given us the great commission, "Go, make disciples of all nations, Baptizing them. . . teaching them;" and

WHEREAS, One of our mission congregations, Lakewood Evangelical Lutheran Church in Tacoma, Washington, is now being served by a lay worker who is being supported largely by gifts from interested individuals and groups outside our Synod, the pledged amount being \$206.00 per month (as of 4-1-64); and

WHEREAS, The lay worker has had two years of college training within the Missouri Synod preparatory for the ministry, plus one year of caring for a mission church in Guam while he was in the Navy, preaching every Sunday and teaching Confirmation, and is now taking courses to complete his four years of college so that he can, if God so leads, enter Bethany Seminary as a student; and

WHEREAS, God has moved his heart to desire full-time work in the Church, and the willingness to make the sacrifices necessary for such work; and

WHEREAS, There is a great need for workers in the Church ("Shortage of pastors and teachers continues to give concern . . . we could use six right now in the active ministry," Pastor J. Petersen's letter to pastors of the Synod), and the lay worker has also expressed willingness to enter the mission field, a field which our Synod most certainly needs to enter lest the Lord chasten us for not carrying the Gospel to people outside our land; and

WHEREAS, Our Lakewood congregation is in a fast growing area, which can use another worker, especially in its period of initial growth; and

WHEREAS, The lay worker's wife is Japanese, and there are Japanese in the area of our Lakewood congregation and contacts have been made which are leading to adult instruction (15 names are on file where one or both of the spouses are Japanese and unchurched): be it therefore

RESOLVED, That

1) Those supporting the work of the lay worker at Lakewood be commended for their efforts to further the work of the church, and that

2) They be encouraged to continue their support, because of their interest and because of the many calls for funds to further the cause of Christ, and

3) That our Evangelical Lutheran Synod underwrite the work of the lay worker by contributing \$50.00 a month towards his support.

Resolution submitted by The Voters' Assembly of

Lakewood Evangelical Lutheran Church, Tacoma, Washington

Action of the Synod:

Since the Lord of the Church has left us with the glorious

command: "Go ye into all the world, and preach the Gospel to every creature," it is well and good that our Synod again in the past year has been busy and active in this phase of the church's work. And while we thank the Lord for having made it possible for us to do in the field of mission work what we have done, may we all be led to see that the harvest field of souls still remains white unto the harvest, and may we therefore be filled with a renewed determination and zeal to double our efforts in this all-important work. That this may be accomplished we wait upon the grace and strength of the Lord, knowing that "except the Lord build the house, they labour in vain that build it." Ps. 127:1

Resolution No. 1: Appreciation for Rev. Dorr's faithful service

WHEREAS: Pastor Stuart Dorr for many years showed himself to be an energetic and devoted worker in the mission program of our Synod, and

WHEREAS: The Lord in His wise providence has seen fit to take him unexpectedly from our midst to his glorious eternal reward, therefore, be it

RESOLVED: That we express our gratitude to God for this tireless worker and his many abilities, and also for the manner in which he put these abilities to work in the furtherance of the kingdom.

Resolution No. 2: Home Missions

WHEREAS: The field secretary's report lists many signs of progress in the home mission field, therefore, be it

RESOLVED: That we rejoice over this fact, and thank God once again for evidence of the truth of Scripture that His Word will not return unto Him void.

Resolution No. 3: Pilgrim Lutheran Church, Waterloo, Iowa

WHEREAS: During the past year a door was opened to our Synod in Waterloo, Iowa for the proclaiming of the Gospel, be it therefore

RESOLVED: That we rejoice over this, thanking the Lord for granting us this additional opportunity to gather souls about His Word, and asking Him to bless the work in this new field.

Resolution No. 4: Lakewood Lutheran Church Memorial

RESOLVED: a) That the Synod commend those individuals and groups who have supported the work of the lay-worker at Lakewood Lutheran Church.

RESOLVED: b) That they be encouraged to continue their support.

WHEREAS: A request for financial support for a layworker has been made to the Synod by the Lakewood Lutheran Church, and

WHEREAS: This is a new proposal in our Synod, therefore be it

RESOLVED: c) That we have no objection in principle to money

being used from the Synod's Mission treasury for the paying of salaries also of layworkers in Mission congregations, and

WHEREAS: The merits of this particular request can best be determined by the Mission Board of the Synod, therefore be it

RESOLVED: d) That the request of the Lakewood Congregation be turned over to the Mission Board of the Synod for whatever action it deems advisable.

Resolution No. 5: Foreign Missions

WHEREAS: Our Savior has given us the commission to go into all the world to proclaim the Gospel, and

WHEREAS: Our Synod has always sought to fulfill this assignment both through Home and Foreign mission work and

WHEREAS: Our recent foreign mission work in Nigeria, West Africa has been brought to a close through our resignation from the Synodical Conferences, and

WHEREAS: We at present are carrying on no mission work in a foreign field, therefore, be it

RESOLVED: a) That we urge our Mission Board to diligently continue to seek a foreign mission field.

WHEREAS: Our present synodical situation in regard to manpower, as well as the complexity of the problem in establishing such a mission field may necessitate a considerable delay in establishing our own foreign mission field, and

WHEREAS: The Wisconsin Synod does have several such foreign mission fields where the pure Gospel is being proclaimed, and

WHEREAS: It would be well for us to be actively engaged in foreign mission work at once, therefore be it

RESOLVED: b) That a gift of \$3,000.00 be made this year to the Board of World Missions of the Wisconsin Evangelical Lutheran Synod for use in their mission field as they see fit, and be it further

RESOLVED: c) That an appeal be made by the Mission Board for added gifts to the budget for this purpose, and be it further

RESOLVED: d) That our Mission Board include in its budget request for the next fiscal year a definite amount for foreign missions.

REPORT OF THE BOARD OF REGENTS AND THE PRESIDENT OF BETHANY LUTHERAN COLLEGE AND SEMINARY 1963-64

Dear Brethren:

This year the report of the Board of Regents and the President of the College will not only carry the usual statistics and accounts of what has been done during the past year, but it will also bring to your attention several policy matters which the Synod will need to study in order to give direction for the future development of Bethany. We, therefore, present this report with the earnest prayer that it will be given thoughtful consideration.

The Board of Regents

The Board 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 (secretary), Mr. Al Zahl. The Rev. Joseph Petersen (President of the Synod) and President B. W. Teigen served as advisory members of the Board.

The Board met four times: in August, November, February and May. In addition, the executive committee of the Board met separately as did also some of the committees of the Board. At its August 1963 meeting, the Board of Regents elected B. W. Teigen as president of Bethany. During the course of the year it also made a further study of discipline at Bethany, including in its study a thorough discussion with the faculty members. It moved the Educational Emphasis Week from September to April, in conjunction with the plans of the Christian Day School committee. It inaugurated Cap and Gown banquets throughout the Synod for the purpose of honoring high school seniors and bringing to their attention the blessings of Christian education. The Chairman of the Board also sent out a letter to all the pastors of the Synod, making a special plea for students, pointing out the need for Christian training in these days of secular humanism. The Board also provided a plan for congregations whereby they could inaugurate local Bethany Scholarship aid programs and gave each congregation a flip chart to promote the plan. The title to the Athletic Field was also returned to the Bethany Development Association.

Faculty

The following have served on the faculty, some part-time during the past year: Bjarne W. Teigen, President, Religion, English; Ella B. Anderson, Librarian, English; Julian G. Anderson, Seminary, Greek, Acting Dean of Students; Sophia T. Anderson, Treasurer; Edna Busekist, English, Home Economics; N. S. Holte, Principal, Registrar, Psychology, Social Studies; Stanley Ingebreton, Business Manager; Calvin Johnson, Chemistry, Physics; Carol Johnson, English, Humanities; Iver C. Johnson, Biology, Choir, Education, Religion; Tom Kuster, Latin, English; Mildred C. Larson, Nurse, Dean of Women; Marvin Meyer, Mathematics; Milton H. Otto, Seminary, Religion; Orla Petersen, Business; Glenn E. Reichwald, Social Science, Religion, Latin; Evelyn Schlomer, German, English; Allan Unseth, Business; Bruno Wilinski, Physical Education; Jerry Wilske, Music; Evelyn Daley, Practice Teaching.

We are happy to report that on February 1, the Board of Regents added to the faculty a new business manager, Mr. Dennis Natvig. He took over his full duties as business manager on June 1. Mr. Natvig has attended Bethany and he is a graduate of the State College of Iowa, Cedar Falls, Iowa, with a Bachelor of Business Administration degree. He has also had experience working for Collins Radio in Cedar Rapids, and he has served two years in the Army.



Mr. Dennis Natvig

Mrs. Justin Petersen, who has been teaching part-time in the Business Education Department, will not teach during the coming year. Miss Schlomer who has taught German and English will also not return. We are grateful to these two teachers for their faithful and dedicated service. Mr. Dennis Soule will teach German, and Miss Sophia Anderson will take over the Business Education courses. Two of the faculty members, Mr. Calvin Johnson and Mr. Marvin Meyer, have won National Science Foundation year-long scholarships to pursue advanced study in their particular fields. Mr. Johnson will study at the University of South Dakota, Vermillion, and Mr. Meyer will be at Rutgers University, New Brunswick, New Jersey. We are happy that these young teachers of our staff have displayed the characteristics of good teachers which won for them this notable recognition. Bethany will have adequate substitutes for them during the coming year.

Students

The enrollment statistics for the 1963-64 school year are follows:

Ninth Grade	11	
Tenth Grade	9	
Eleventh Grade	13	
Twelfth Grade	14	
Total High School		47
College Freshmen	68	
College Sophomores	53	
Special and Part-time	9	
Total College		130
Seminary	6	
Total		183

Our enrollment was slightly above that of last year. The prospects for further increase in the Junior College Department look bright.

Finances

Our fiscal year closes on June 30. We shall be able to present a detailed account to the Synod meeting before that time which will have been audited by our CPA. Our total expenditures for the year will be somewhat over \$173,000, and it is hoped that our total income will nearly equal that. Indications are at this writing that if there should be a deficit, it will be comparatively small. However, every indication is that the cost of education will continue to rise as it has in past years. Recently Congressman Hugh Carey dramatized the rising cost of education by declaring: "While Public School attendance has increased 42 per cent in the last 20 years, expenditures have increased 567 per cent."

The Board has presented a budget for 1964-65 to the Board of Trustees. This will be acted on at the convention.

The college is extremely grateful to all who have supported it with gifts. Through the Golden Anniversary Fund, the new boiler house and boilers have been completed, and several permanent alterations and improvements have been added at the college, totaling \$59,592.28. Bethany is grateful for the continued interest of the Synod in its institution of higher education. During the past year the following estates were received: Miss Landsrud, Soren Borup, and R. Neubert. The value of these legacies amounted to \$12,392.71. It has, indeed, been encouraging to see the steady stream of bequests and legacies coming from our faithful Christians to our institution of higher learning. We call the Synod's attention to this fact, not only to express our gratitude, but also to show to other faithful Christians what they can do to help the cause of bringing the Christian Gospel to the world.

We also note with gratitude the generous support of the Bethany Auxiliaries, of the food drives, and many other individual gifts that have come to us. The summer Bulletin will list the names of the donors together with a financial statement of the college.

Long Range Planning

The Board of Regents and the administration have devoted many hours to planning future steps for the development of Bethany. A need for moving into the next phases in the expansion of Bethany and its renovation of present buildings has been apparent for some time. The building of the auditorium-gymnasium (1959) and the boiler plant (1963) are the first two steps which so far have been carried out. Certain parcels of land have also been acquired during the past seven or eight years. Now there is need for more academic facilities in order to improve the quality of instruction at Bethany. The Board has studied the services and resources of several architectural and engineering firms which could be of assistance to Bethany. On May 12, they passed the resolution to engage the firm of Ernest H. Schmidt and Company, Inc., architects and engineers of Mankato, Minnesota, to draw up plans for long range planning, including the following steps: a) to proceed immediately with gradual replacement of windows and other needed repairs; b) to prepare plans for re-organization of administrative space, new entrance, orderly campus expansion; and c) begin plans for a new library to be built in the near future.

It is the conviction of the Board of Regents that the legacy of Ole Harstad in memory of his uncle, the Rev. Bjug Harstad (the first president of the Evangelical Lutheran Synod) be used to assist in the construction of a library building. Within this building there also might be contained room for a museum and for a modern foreign language laboratory.

Since more funds than we have currently available will probably be necessary and since other funds have become available to private colleges, the Board has devoted many hours of study to the matter of governmental aid to higher education. It has reviewed its own history over the years, and noted that during the 1930's, the Board of Regents together with the President of the College agreed to the policy of accepting National Youth Administration Funds from the government so that needy students could work their way through Bethany by improving the physical properties. With regard to the Federal School Lunch Program, the Board of Regents passed a resolution that they would make use of it for the high school, provided that it was feasible. In checking out whether it could be used at Bethany, the area field supervisor for the United States Department of Agriculture informed the administration that in view of the complications of serving both high school and college at the same cafeteria, it would not approve our participation in the program. With that the Board let the matter ride, although it should be noted that our sister schools, such as DMLC, did insist on their rights to receive the school lunch program for the high school, and were able to introduce it into their food service program. In 1958 when the National Defense Act was passed, by which also private colleges received some of the benefits, the Board of Regents authorized the administration to apply for funds to set up a National Defense Student Loan Fund. This has worked real well during the last five years, and the government has, in no way, stepped into the internal administration of the college.

On December 16, 1963, President L. B. Johnson signed Public Law 88-204 which was termed the Higher Education Facilities Act. The Board of Regents has made a careful study of all its provisions and of all the implications of this act, and brings the following resolution to the Synod convention for its careful consideration:

WHEREAS, The Augsburg Confession states that "Christians are necessarily bound to obey their own magistrates and laws, save only when commended to sin; for then they ought to obey God rather than man, Act 5:29" (AC XVI); and whereas we hold that public aid to non-public schools is not PER SE contrary to Scripture; and whereas we further hold that we must always be on guard in ALL areas of our lives, lest the Government command us to sin, thereby making it necessary for us to invoke Acts 5:29, and,

WHEREAS, with respect to the constitutional issues we do not believe that in all cases state tax funds given to church controlled or related schools would be in violation of the First Amendment; and

WHEREAS, Public Law 88-204 (The Higher Education Facilities Act) authorizes under Title I, grants of up to $\frac{1}{2}$ to pay part of the cost of construction of certain types of academic facilities for privately controlled institutions of higher education (natural or physical science, mathematics, modern foreign language classrooms and libraries) and,

WHEREAS, Congress enacted this law because it found "that the security and welfare of the United States require that this and future generations of American youth be assured ample opportunity for the fullest development of their intellectual capacities" and Congress also found that the needs for higher education "are so great and that these steps are so urgent, that it is incumbent upon the Nation to take positive and immediate action to meet these needs through assistance to institutions of higher education," and

WHEREAS, Federal control is not authorized: "Sec. 407. No department, agency, officer, or employee of the United States shall under authority of this Act exercise any direction, supervision or control over, or impose any requirements, or conditions with re-

spect to the personnel, curriculum, methods of instruction or administration of any educational institution."

BE IT RESOLVED, that the Board of Regents be authorized to make application for a governmental grant to assist in the construction of academic facilities at Bethany Lutheran College.

We cherish all our freedoms guaranteed by our constitution. Today every school is under government control as regards health and safety factors, compulsory school attendance, the inclusion of certain subjects in the curriculum, the academic competence of the instructional staff, etc. Private schools are public in the sense that they supply our country with competent workers and responsible citizens. With respect to the constitutional issues, we do not consider that in all cases government tax funds given to church related schools are in violation of the First Amendment. We hold further that Secular Humanism as it is promulgated in our public schools, violates the establishment clause of the First Amendment because it prefers irreligion over religion. We believe also, therefore, that the government has not avoided supporting a religiously oriented school, namely the public school; as Professor Phenix of Teacher's College, Columbia University, points out, there is "no teacher, no school, which can escape the problem of life orientation, the ultimate commitments by which every person must live. Every analysis of life and culture must take account, either implicitly or explicitly, of those fundamental commitments which underline every human action. This is precisely the domain of religion. . . Thus, we teach religion in the schools, whether we would or not."

We further hold that the state, by assisting only the secularized school through general tax money, imposes an unjust abridgement of religious liberty upon those parents who wish to make a choice regarding the education of their children.

Academic

In recent years, the President and the Board of Regents have brought to the attention of the Synod the matter of the declining enrollment in our high school. (See reports for 1959, 1962 and 1963). At the 1963 convention, the Synod passed the following resolution, "Resolved that the convention approve the Board's effort to maintain the high school." (See 1963 Report, p. 61) The Board and the administration have devoted much time to this during the past year, and herewith offers for the consideration of the Synod the following resolution:

WHEREAS, The enrollment in the high school department has steadily declined over the past years (of the 45 students in the high school department, 24 are from the ELS); and

WHEREAS, It is evident that there is a reluctance on the part of our constituency to send children away to a boarding high school; and

WHEREAS, The increasing cost of sending children to a private high school may be a deterrent; and

WHEREAS, Our Synod, judging by past and present performance is not able to provide the necessary number of students (100 students, minimum) and the necessary funds to operate a well rounded high school department (\$25,000 additional), including a full complement of courses, student competition, extra-curricular activities, and the like;

BE IT RESOLVED, That the Synod begin closing the Bethany High School department by dropping the Ninth Grade in September 1964. (This means, however, that the Tenth, Eleventh and Twelfth Grades will be continued for 1964-65, and that new students will be accepted in these grades).

Another academic policy was studied and changed at the August 1963 meeting. The Board of Regents decided that the Graduation Ex-

ercises for Seminary students be postponed until the period of vica-
rage has been completed.

B. W. Teigen, Pres.; L. Vangen, Secr.

CONDENSED BALANCE SHEET

June 30, 1964

Assets

Current Assets	
Cash	\$ 909
Notes and Accounts Receivable	70,951
Securities (Market)	15,329
Unexpired Insurance	1,612
Total Current Assets	\$ 88,801
Fixed Assets	
Buildings and Equipment	\$848,753
Less: Reserve for Depreciation	237,462
Net	\$611,291
Land	30,459
Total Fixed Assets	641,750
TOTAL ASSETS	\$730,551

Liabilities

Current Liabilities	
Notes and Contracts Payable	\$ 1,372
Accounts Payable	9,536
Student Loan and Scholarship Funds	48,143
Total Current Liabilities	\$ 59,051

Fund Balances

Plant Fund	\$640,828
Unreserved Funds	30,672
Total Fund Balances	671,500
TOTAL LIABILITIES AND FUND BALANCES	\$ 730,551

Condensed Statement of Income and Expenditures

Fiscal Year Ended June 30, 1964

Income

Student Fees	\$123,604
Synod Appropriations for Buildings and Improvements	61,284
Synod Appropriation for Operations	41,000
Gifts	10,585
Other Income	3,351
TOTAL INCOME	\$239,824

Expenditures

Administration	\$ 13,899
General	10,990
Instructional and Departmental	109,116
Operation and Maintenance	31,240
Scholarships and Grants	3,360
Depreciation	21,768
TOTAL EXPENDITURES	190,373
Net Gain for year	\$49,451

MEMORIAL

RE: Training Program

WHEREAS, There is a need for more workers in our Evangelical Lutheran Synod; and

WHEREAS, Some of our congregations are becoming quite large, and will no doubt seek the services of more than one pastor; and

WHEREAS, Lay workers, properly trained, could take over some of the work of the pastors, such as first year confirmation, Sunday School teacher training, evangelism work, calling on discipline cases and supervising and teaching in Vacation Bible School, etc., thus removing the need for calling another pastor; and

WHEREAS, Such lay workers would free our vicars to care for churches without pastors; and

WHEREAS, The lengthy training now required for pastoral candidates discourages some who would like to work in the church; and

WHEREAS, There are also older men and women who would like to work full-time in the Church but would need training to be effective; and

WHEREAS, Lay workers could be trained by taking just part of the courses now given to our pastoral and teacher students, thus both increasing our Bethany enrollment and yet not adding teachers to our staff (see courses listed for Missouri Synod school, attached; compared to courses now offered at Bethany); be it therefore

RESOLVED That

1) The proper officials of the Evangelical Lutheran Synod, together with the Board of Regents and President of Bethany Lutheran College, meet and set up the needed machinery to bring before our Synod Convention plans for a Lay Training Program, and

2) That the full plans be brought before our Synod Convention for its approval and final okay at the next Synod Convention.

Resolution submitted by The Voters' Assembly of
Lakewood Evangelical Lutheran Church, Tacoma, Washington

Action of the Synod:

Resolution 1: Administration and Faculty of Bethany Lutheran College

WHEREAS: We recognize the difficulties of carrying on the work of Christian higher education in these trying times, be it

RESOLVED: That we commend the administration of Bethany Lutheran College and the members of the faculty for the excellent manner in which they have carried out this phase of our Synod's work also during the past year.

Resolution No. 2: Gratitude for Legacies

Be it

RESOLVED: That the Synod recognize with gratitude the legacies that have come to Bethany Lutheran College during the past year from the estates of Miss Landsrud, Soren Borup, and R. Neubert.

Resolution No. 3: Thanks for Support

Be it

RESOLVED: That the Synod express its thanks for the generous support that has come from the Bethany Auxiliaries, the food drives, and the many individual gifts.

Resolution No. 4: Program For the Training of Lay Workers

WHEREAS: The program for the training of lay workers in the church as presented in the memorial of Lakewood Evangelical Lutheran Church, Tacoma, Wash., is a matter that should be given consideration, and

WHEREAS: Such a program has proved to be beneficial in other Lutheran churches, therefore be it

RESOLVED: That the consideration of this matter be referred to the Board of Regents of Bethany Lutheran College.

Resolution No. 5: Need for Pastors and Teachers

WHEREAS: There is a need in our Synod for more workers as pastors and teachers, be it

a) RESOLVED: That Septuagesima Sunday, 1965, be set aside as a Sunday for encouraging our young people in every congregation of the Synod to become workers in the church as pastors and Christian Day School teachers, and that pastors be urged to set forth this matter in the sermon on that Sunday, and be it further

b) RESOLVED: That the Christian Day School Board be requested to promote this matter through the medium of the Lutheran Sentinel and through other appropriate material made available to each congregation of the Synod.

Resolution No. 6: Financial Report of 1962-63

BE IT RESOLVED: That the Synod approve the condensed financial report of Bethany Lutheran College and Seminary for the year 1962-63.

Resolution No. 7: Higher Education Facilities Act, 88-204

Be it

a) RESOLVED: That the Board of Regents be authorized to make application for a government grant to assist in the construction of academic facilities at Bethany Lutheran College, and be it further

Negative vote: Rev. G. A. R. Gullixson

b) RESOLVED: That we request the Board of Regents to continue its study of public law 88-204 with the understanding that if in the course of the negotiations for the governmental grant it is found that we would jeopardize our program of Christian education, the Board of Regents would withdraw its application.

Resolution No. 8: High School Department at Bethany College

BE IT RESOLVED: That we retain the 4 year high school department at Bethany Lutheran College.

Resolution No. 9: Enrollment in the High School Department

WHEREAS: It appears evident that under present conditions, the hope of enlarged enrollment at Bethany High School must arise from the Mankato vicinity; be it

a) RESOLVED: That pastors from sister Lutheran congregations of the greater Mankato area be invited to meetings to explore

how many students from the Mankato area might be interested in attending Bethany Lutheran High School, and be it

b) RESOLVED: That reports on these meetings be presented to the ELS at the 1965 convention.

Resolution No. 10: Strengthening the High School Program

BE IT RESOLVED: That ideas and suggestions for strengthening our high school program shall be gathered from parents of our students.

Resolution No. 11: Costs of Conducting the High School

WHEREAS: Costs still hinder some students from attendance at Bethany Lutheran High School, be it

RESOLVED: That ways and means of reducing such costs be explored and reported to the 1965 convention (privately solicited scholarship funds, grants-in-aid, aid in transportation, etc.)

Resolution No. 12: Implementing the Proposed Program

BE IT FURTHER RESOLVED: That the President of the ELS appoint one person who has demonstrated a desire to maintain our Bethany Lutheran High School who shall implement the foregoing program. The express purpose of this appointed person shall be to explore every avenue of maintaining and expanding our Bethany Lutheran High School. He shall be responsible to the President of the Synod.

Resolution No. 13: Study of Types of Courses Offered at Bethany Lutheran High School

RESOLVED: That the person appointed by the President be asked to make a study of the matter of the additional courses that would need to be offered, this study to include the possible costs of such additions and methods of providing funds for them. This report shall be presented to the 1965 convention of the ELS.

Resolution No. 14: Ole Harstad Estate

WHEREAS: Mr. Ole Harstad willed the residue of his estate to the Evangelical Lutheran Synod as a memorial to his uncle, the sainted Rev. Bjug Harstad, first President of the Synod, and

WHEREAS: This wish was duly conveyed to the officers in a letter dated Oct. 1, 1960, therefore be it

RESOLVED: That the Evangelical Lutheran Synod allocate the Ole Harstad estate to be used for constructing a suitable building at Bethany Lutheran College, Mankato, Minnesota.

REPORT OF THE PASTORAL CONFERENCE COMMITTEE ON THE QUESTION OF FEDERAL AID TO CHURCH SCHOOLS

WHEREAS the question: "Is it unscriptural per se for the Church to accept Federal Aid for educational purposes" has been submitted to this committee for an opinion, your Committee after study of the question has come to the following conclusions:

I. The question as stated is not a question that can be answered with a simple affirmative or negative answer. Scripture of course states the principle of the separation of Church and State in Matthew 22, 21 where Jesus says: "Render therefore unto Caesar the things which are Caesar's and unto God the things that are God's." Our Lutheran Confessions have upheld this principle as we find stated in the Augsburg Confession Article 28 "Of Ecclesiastical Power": "Therefore the power of the Church and the civil power must not be confounded. The power of the Church has its own commission, to teach the Gospel and to administer the Sacraments. Let it not break into the office of another; let it not transfer the kingdoms of this world; let it not abrogate the laws of civil rulers; let it not abolish lawful obedience; let it not interfere with judgments concerning civil ordinances or contracts; let it not prescribe laws to civil rulers concerning the form of the Commonwealth." Triglot. p. 85 We further recognize that the form of government of the United States is ideally constituted in that it respects this distinction — a distinction which we cherish.

II. Whereas our chief objection to the acceptance of Federal Aid for Church-supported schools has been the necessity of regulation by the government over the use of such funds and the dangers attendant to such regulation, it would appear that the law passed at the present session of Congress on Dec. 16 1963 (Public Law 88-204 Section 407) removes such objections when it states: "No department, agency, officer or employee of the United States shall under the authority of this act exercise any direction, supervision or control over, or impose any requirements or conditions with respect to the personnel, curriculum, methods or instruction or administration of any educational institution."

III. ADVANTAGES that your committee finds from this law would be, among others the following:

A. The law may make available monies for needed building for expansion at our Bethany Lutheran College.

B. The law would appear to equalize to a certain degree the inequalities of funds available to tax-supported institutions as compared to those available to schools supported by voluntary contributions.

IV. DANGERS. However the Committee feels constrained to point out certain dangers which they feel are attendant to the acceptance of such funds from the Federal Government which would make it questionable in their opinion.

A. The rules regarding the assignment of these grants puts the matter into the hands of a Federal Commissioner and the State Commission. (Section 108).

B. We find ourselves in essential agreement with the 6 points made by Glenn L. Archer, Director, Protestants and Other Americans United in his editorial that appeared in the March-April edition of LIBERTY under the heading "Aid Bill Threat to Separation" which we quote in full herewith:

Passage by Congress and the signing into law by President Lyndon B. Johnson of a bill providing direct grants to church-controlled colleges for construction of academic facilities poses the most forthright threat to separation of church and state in the past twenty years. There are several reasons for this:

(1) This is the first law of its kind-i.e. the first which provides public grants directly to church schools. Previous programs of financial aid for such institutions have sought to avoid the constitutional issue by various devices of indirection. Under this law the aid will flow directly to the church schools.

(2) The joint conferees eliminated the provision for judicial review. In *Massachusetts v. Mellon*, 262 U. S. 447 (1923) the United States Supreme Court curtailed the possibilities obtaining judicial review via a tax-payer's suit. Without some special provision in the

law itself, therefore, a review of the constitutionality of the church school aid program will be exceedingly difficult. Could it be that elimination of the review provision represents a desire to avoid facing the constitutional issue?

(3) Proponents claim that there is a difference between college aid and elementary school aid at the point of constitutionality. Nevertheless, sectarian votaries will undoubtedly cite aid to church-controlled colleges as a precedent for such aid to church elementary schools. In fact, this clamor has already commenced.

A statement released by officials of Citizens for Educational Freedom, a Catholic-front organization, immediately following passage of the aid bill hailed it as clearing the way for Federal aid to all secondary and elementary schools-public, private and church-related.

(4) The college aid law confronts Americans of all religious faiths and of no religious faith with the grim reality of a tax for religion. A part of their taxes will now be diverted to building academic facilities at institutions of higher learning wholly owned and controlled by churches.

(5) This law may commence a process of obliteration of the line which has traditionally separated governmental and church functions in this country. Such matters as the policy of admission of students and the employment of faculty in church colleges can be expected to come under increasing public surveillance and control. For example, there is serious question as to whether a church controlled college accepting Federal aid provided by all taxpayers could bar an atheist from its faculty.

(6) The law is deficient in that after twenty years the Government loses all proprietary interest in the buildings for which it had provided construction assistance. The facilities could at that time be utilized for purposes nominally excluded in the law itself. After twenty years the buildings could become churches or theological schools. Church planners who think across the centuries will regard this Federal program as direct subsidy to their operations."

C. The power to amend the law remains with the Government, as it rightly should. However since they have this power, the danger of regulation is not completely removed. A case in point might be the proposed addition of Medicare to the Social Security program.

Respectfully submitted,

Rev. A. V. Kuster
Rev. Wm. W. Petersen
Rev. G. A. R. Gullixson

REPORT OF THE BOARD OF CHRISTIAN ELEMENTARY EDUCATION

The Board of Christian Elementary Education met twice during the past year to perform its designated work. Organization of the Board was: the Rev. R. Newgard, Chairman; the Rev. V. Theiste, Secretary; Mr. Gene Hoyord, Superintendent of Schools; the Rev. R. Newgard, SENTINEL publicity.

Three schools were subsidized with synodical funds during the past year. Parkland Lutheran School in Parkland, Wash., received \$750.00; Our Savior's Lutheran School in Princeton, Minn., received \$100.00; and Hiawatha congregation of Minneapolis received \$300.00 toward its work in this field. Besides these subsidies, the Board also granted subsidy to three students who are completing their teacher training at Mankato State College preparatory to teaching in one of our Synod's schools. Much of the money for this work came through the use of the children's Advent coin folders which have come to be traditional in our Synod.

The Board was able during the year past to send a representative to the west coast to visit Parkland Lutheran School and also the congregation at Lakewood, Washington. Prof. Iver Johnson did this and reported very favorably concerning the work in this two room school. He also reported that the congregation at Lakewood is seriously considering establishing a Christian Day School in its midst, but as yet has no definite target date.

While no new schools were opened in our Synod this past year, encouraging news in this direction has come from Lombard, Illinois. St. Timothy (R. Moldstad, pastor) has voted to open a school this coming school year for at least a couple of lower grades. Their decision and request for subsidy money came too late to be included in this Board's budget request from the Synod for the coming year; but we pray with God's help the funds will be available to help when they are needed.

While the Board has tried to keep the news of our schools before our people through SENTINEL articles, and has tried to help the teachers by subsidizing the "Christian Day School Bulletin," it feels that more can and should be done in making our people conscious of the importance of Christian elementary education. Therefore, in cooperation with the Board of Regents of Bethany College, it will sponsor another Christian Education Emphasis Week this year sometime.

In cooperation with the Board of Publications, the Board has proceeded to work on a Christmas program suitable for use in our Synod's Sunday Schools. It is hoped that the first one in this joint venture will be ready for use this coming Christmas season. And it is also hoped that this will continue to be an annual item in the Board's work.

As in the past, the Board has tried to do the work which it feels is to be included in its field of endeavor. It is in the process of drawing up guidelines, but these have not been completed yet. As we look over the year's work, we must confess our shortcomings in this important work of education. Yet, in spite of them, we also see the Lord's blessing accompanying the work that has been done. May He continue to bless this work and send forth willing workers into His vineyard to lead and teach His lambs.

Victor I. Theiste, Secretary

Professor Iver Johnson visited our Lakewood and Parkland Congregations in the interest of Christian education at Tacoma, Wash-

ington, during early November, 1963. Professor Johnson presented papers on current Lutheran education for the Pacific Lutheran Teachers' Conference, a joint conference of Wisconsin and Evangelical Lutheran Synod teachers, which met at Parkland Lutheran School.

Your superintendent visited our eight Christian Day Schols in Iowa, Minnesota, and Wisconsin, during October, 1963, and submitted a letter report to each of the teachers visited.

A visit was also made at St. Timothy Lutheran Church, Lombard, Illinois, to draw up guidelines and make curriculum suggestions to open a new Christian Day School. The target date is September, 1964. Plans are being drawn to provide a two-classroom educational unit.

SCHOOLS, TEACHERS, AND ENROLLMENT

Scarville Lutheran School, Scarville, Iowa,	
Miss Adela Halverson	25
Somber Lutheran School, Lake Mills, Iowa,	
Mrs. Helen Levorson	9
Jerico Lutheran School, New Hampton, Iowa,	
Miss Diane Natvig, Rt. 2, Cresco, Iowa	10
Saude Lutheran School, Lawler, Iowa,	
Mrs. Ruth Roberson, Elma, Iowa	19
Parkland Lutheran School, Tacoma, Washington,	
Mr. Duane Julson and Mrs. Iver Johnson	55
Western Koshkonong Lutheran School, Rt. 1, Cottage Grove,	
Wisconsin, Miss Mary Sullivan	23
Mt. Olive Lutheran School, 220 McConnell St., Mankato,	
Minnesota, Miss Evelyn Daley	28
Norseland Christian Day School, Rt. 3, St. Peter, Minnesota,	
Miss Irene Schlomer	29
Our Savior's Christian Day School, Rt. 1, Princeton, Minnesota,	
Miss Kathy Kjensrud	13

ELS TEACHERS SERVING SCHOOLS OTHER THAN ELS AFFILIATED

Miss Rosella Iverson, Box 73, Crete, Illinois
Miss Vivian Unseth, Box 73, Crete Illinois
Mr. H. O. Natvig, Box 185, Crete Illinois
(Trinity Lutheran School Enrollment—168)
Mrs. Richard Lester, 2314 Moland St., Madison, Wisconsin, Holy Cross
Mr. Gene Hoyord, 204 Division St., Madison 4, Wisconsin, Holy Cross
(Enrollment at Madison Lutheran School: Holy Cross—41; Grace—3)

Gene Hoyord, Superintendent of Schools

Action of the Synod:

Resolution No. 1: Work of the Board

WHEREAS: The Board of Christian Elementary Education has:

1. granted subsidy to three students, making it possible for them to continue their teacher training; and
2. has made visitations through qualified personnel; and
3. has emphasized the importance of Christian Education to the Synod by means of the SENTINEL, topic studies, etc., and
4. is working on Christmas programs and also is in the process

of drawing up guidelines for the Board of Christian Elementary Education; be it therefore

RESOLVED: That the Board be encouraged to continue the above program.

Resolution No. 2: A Study

BE IT RESOLVED: That a thorough study of the Christian Day School problem be considered at the General Pastoral Conference.

REPORT OF THE BOARD OF CHARITIES AND SUPPORT

Support Fund

The Board now provides partial support to five retired pastors or pastors' widows. The requests for aid on the part of those who have served our church so faithfully have been very moderate. It has, therefore, been possible for the Board to meet their requests without great difficulty. There is a need for the Synod to adopt some more specific regulations governing the granting of such financial aid. We recommend that this matter be given further study.

Kasota Valley Home

The Board of Directors of the Kasota Valley Home wishes to sincerely thank the people of our Synod who have remembered our home with their prayers and gifts. We also wish to thank Mr. and Mrs. Soule and their entire staff. They are all to be commended for the fine work they have done. Thanks also to Prof. Milton Otto and to the Rev. Hugo Handberg, who have served as chaplains during the past year. They have held regular weekly services, communion services, visited the sick in the hospital and the residents in their rooms. Thus the residents have been also provided with an abundance of spiritual food.

Our home has been filled to capacity throughout most of the year. This means that our financial condition is better than it has been for several years.

We can again report a large number of improvements at Kasota. The entire interior has been painted during the last two years, the dining room has been completely remodeled and redecorated, an exhaust fan has been installed in the kitchen, a considerable amount of equipment has been purchased such as a mixer, dishwasher, clothes dryer, and water heater. All of this has been paid for out of our regular income and gifts that have come directly to the home.

There are several other projects that the Board is considering at the present time. The most important of these are the redecorating of the living room, painting of the exterior, and possibly extensive repairs in connection with the sewage system. These will be taken care of as the need arises and as the funds become available.

There is one problem that is constantly with us. This involves ways of helping our residents feel content and happy and that they are leading useful lives. We encourage ladies' aids and other church groups to organize in such a way that small groups may visit the residents regularly. Perhaps games and other types of recreation can be provided for the residents by members of our congregations that are close by. They appreciate being visited, read to, taken out for rides, etc. Above all let us not forget them in our prayers.

We look forward to having the people of our Synod make even greater use of our home than at the present time.

Norman S. Holte, Secretary

KASOTA VALLEY HOME

Financial Statement for 1963

Treasurer's balance, January 1, 1963\$237.86

Receipts

Income from residents:

Albrecht, Dina\$ 7.00

Bardon, Phoebe	725.50
Dane, Grace	465.00
Danielson, Alma	1,266.00
Dugan, Charles	423.90
Figart, Thelma	630.00
Flitter, Anna	625.00
Gibbs, Ella	1,160.50
Hallock, Pauline	1,380.00
Hohnstadt, Edward	1,260.00
Kulowatz, Anna	1,380.00
Larson, Oleana	450.00
Lee, Ralph	1,407.26
Mees, Herman	1,380.00
Nason, Anna	1,380.00
Olsen, Melphin	1,078.00
Petersen, Peter	1,295.00
Randen, Rosetta	1,289.99
Sawtzke, Richard	1,131.00
Strand, Olaf	1,080.00

\$19,814.15

Gifts:

Bethel Ladies Aid, Sioux Falls	\$ 12.00	
Delhi Ladies Aid, Belview	10.00	
Emmaus Ladies Aid, Minneapolis	82.00	
Fairview Ladies Guild, Minneapolis	15.00	
Jerico Ladies Aid, Iowa	5.00	
Norway Grove Ladies Aid, Gaylord	11.50	
Oslo Ladies Aid, Volga, S. D.	32.00	
Saude Ladies Aid, Iowa	15.00	
Scarville Ladies Aid, Iowa	10.00	
S. Minn., N. Iowa Circuit	459.91	
Beverly Flynn, Mps.	5.00	
Wallace Schmuck, Luverne	1.00	
AAL Branch, Lake Mills, M. Levorson	10.00	
AAL Branch, Mpls. Mrs. Larson	10.00	678.41
Residents' offerings		180.02
Mgr's. personal phone		63.03
Memorial gifts		20.00
Sale of cupboard		10.00
Insurance refund		58.07
Betsy M. Aasen legacy		1,000.00
TOTAL RECEIPTS		\$21,823.68

\$22,061.54

Disbursements

Salaries:

W. J. Soule	\$3,195.99
Luella Soule	27.12
Margaret Leonard	1,854.34
Hazel Brock	921.16
Dennis Soule	651.66

Howard Nelson	383.90	
Edna Busekist	260.74	
Mrs. Larry Soule	6.87	
Naomi Ulman	2.40	
		\$7,304.18
Chaplain:		
M. Otto	\$ 500.00	
H. Handberg	100.00	600.00
Telephone		328.15
Laundry		238.20
Electricity		398.18
Bottled gas		216.95
Fuel oil		496.29
Soft water		99.60
Pianists		16.50
Groceries		4,263.00
Petty cash		85.00
Refunds to residents		770.40
Car expenses		360.00
Board expense		42.00
Treas. ELS, repayment		
of loan		300.00
Treas. ELS, legacy		1,000.00
Treas. ELS, gifts		14.95
Treas. ELS, memorials		26.50
Fed. With Taxes,		
Social Security		1,426.71
Minn. With. Taxes		64.70
Repairs		248.05
Improvements:		
Remodel dinning-room	\$1,258.90	
Mixer	42.03	
Dryer	169.00	
Dishwasher	329.70	
Labor	12.50	
Water heater	124.00	
Toaster	16.60	
Kitchen lights	29.60	\$1,982.33
Supplies		504.53
Publicity		224.50
Insurance		351.89
Auto. Sprinkler		
Corp., inspec.		60.00
Recharge extinguishers		7.50
Expenses, Mr. Kake		
workshop		13.10
Christmas gifts to staff		80.00
Miscellaneous		205.00
TOTAL DISBURSEMENTS		\$21,728.21
TREASURER'S BALANCE Jan. 1, 1964		\$333.33
This report subject to audit.		
Hugo J. Handberg, Treasurer		

Action of the Synod:

Resolution No. 1: Support Fund

WHEREAS: There is a need for the Synod to adopt more specific regulations governing the granting of financial aid to retired church workers, be it

RESOLVED: That the Board of Charities study this matter

and draw up more specific guidelines to govern this phase of its work.

Resolution No. 2: Kasota Valley Home

WHEREAS: We are encouraged by the fact that greater use is being made of the home, and

WHEREAS: We have a responsibility toward helping these residents to feel content and happy, be it

RESOLVED: That the Synod encourage the Board to suggest ways and means for our congregations and church groups to provide more leisure time activities for these residents.

Resolution No. 3: Bethesda Lutheran Home

WHEREAS: The study of our relationships to Bethesda Lutheran Home which was referred to the permanent doctrinal committee for study (cf. 1963 Synod Report, p. 69) has not been completed, and

WHEREAS: The Bethesda Lutheran Home provides a special ministry of mercy also to three "children" of our own Synod; therefore be it

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

REPORT OF THE BOARD OF PUBLICATIONS



THE BOARD OF PUBLICATIONS

Left to right: Pastors Paul Madson, Paul Anderson, Mr. Stan Ingebretson, Pastors John Moldstad, Norman A. Madson, Joseph N. Petersen, and Mr. A. Jordahl. (Absent Mr. Owen Swenson.)

The Board of Publications held four regular meetings during the past year. In addition there were several sub-committee meetings. The following served as officers: Chairman, Pastor John Moldstad; Secretary, Prof. Julian Anderson; Armed Services Secretary, Pastor Norman Madson, Jr.

The scope of our work has increased considerably in the last two years. Listed below are the major items of business with which we were concerned since our last synod convention.

ANNUAL SYNOD REPORT: We are happy to announce that last year over 2,000 copies were printed and sold, with only \$249.75 of the total cost of publishing this 116-page book subsidized by the Synod. The Secretary of our Synod was sent a letter of commendation from our Board for the fine appearance of the Annual Report and also for the promptness with which it was published.

ARMED SERVICES: During the past year an average of 100 servicemen have received monthly mailings from us. These mailings have included the special "Service Message" written by our pastors, our "Lutheran Sentinel" and also the devotional booklet, "Meditations." In addition, each one of our men and women receive material from the Wisconsin Synod's Spiritual Service Commission.

LUTHERAN SENTINEL: We are currently printing 3,600 copies. This year after all bills were paid we showed a balance of

\$144.23 in this fund. Many church papers with hundreds of thousands of subscriptions are not "self-supporting." However, it should be pointed out that our showing of a balance is due primarily to the fact that the work of editing, make-up, business management, etc., is all done **gratis** by our Sentinel staff.

CHRISTMAS PROGRAMS: The Christian Elementary Education Board has at our request provided us with a manuscript for this pamphlet, and the plans are to have this published by early Fall.

BOOKLET OF CHRISTMAS HYMNS AND CAROLS: This little booklet, to cost less than 20 cents, is scheduled to be ready for sale in time for the Christmas season. It will contain between 35 and 40 hymns and carols especially used in our circles.

SYNOD CATECHISM and SYNOD EXPLANATION. During the past few months we have been able to secure publication rights to the Catechism, and also have had the Explanation published for our Synod's special use. These two books are both on hand at our Lutheran Synod Book Co., with the present supply sufficient to fill the normal demands for two or three years. The cost of these two books has increased considerably because of the limited quantity printed.

NEW SYNOD EXPLANATION: Following the directive of the 1963 convention, the Publications Board appointed the following as a "Catechism Revision Committee": Pastors George Gullixson, George Orvick, Wilhelm Petersen and Arnold Kuster. This committee has worked faithfully on this important assignment, using the manuscript prepared by Pastor George Gullixson as the basis for its work. The "first draft" of this book was presented to the pastors of our Synod in January, with the request that all suggestions, criticisms, etc., be directed to the committee by May 1st of this year. The committee currently is reviewing the suggestions, etc., received and has not yet made a report to us at the time of this writing. We hope to have a final copy to present to the 1965 convention for the Synod's approval as its official catechism.

LITURGY AND AGENDA: For a number of years this title has been in and out of our yearly report to the Synod. As of this writing, we must report that all of the work done by all of the various members elected to a committee to prepare this book during all of these years cannot even be located by our Board. This work was never under the direction of our Board. Nor was the work of the previous committee ever completed, as far as we know. Pastor Alf Merseeth has kindly accepted the assignment from our Board to prepare this manuscript, and will provide us with the material as soon as possible. The Synod would perhaps do well to consider this case of "Liturgy and Agenda" if in the future it should decide to elect a special committee to publish a book without having it under the direction of the Publications Board to "see it through to the end."

SYNOD HANDBOOK: The 1963 convention requested our Board to make a "final review" of this helpful handbook. This we have done, and herewith recommend it to the Synod for its official approval.

NEW SYNOD HYMN BOOK: At the 1963 convention the Board was authorized to "re-commission the members of the Hymnbook committee to continue their work of hymn selecting" (they had completed their work on Hymnbook Supplements to the "Lutheran Hymnary" and the "Lutheran Hymnal") and the convention also resolved "that this date (1968) be set as the goal for publication of such a synodical hymnbook," Synod Report, p. 71. The Synod also resolved "that the Synod (in 1964) establish a permanent committee on Hymnology, Liturgics and Worship consisting of three members," p. 72. To avoid any possible conflict of duties (should the membership of these two committees not be identical) our Board re-commis-

sioned the committee only until the 1964 convention. This committee has in turn requested of the Publications Board to review the whole matter of both a new hymnbook and also the Supplements. This we have done, and bring the following information to the Synod: 1) The "Lutheran Hymnary," currently used by approximately one-half of our congregations, is out of print and almost out of stock, with less than 100 copies available. 2) The "Lutheran Hymnal" will soon also be out of print, and then out of stock. 3) It would be possible for our Synod to publish a hymnbook of approximately 560 pages for the retail price of about \$3.25 per copy if it met with general acceptance throughout the Synod. Therefore our Board recommends to this convention that no further action be taken in this matter until the Board of Publications has made a survey of the Synod's congregations to determine the "grass roots" sentiments of our people. This survey is to be completed before the 1965 convention.

This report has necessarily been lengthy. We have not reported some of the features of our work, nor have we listed all of the future publications which are currently "in the making." From time to time the point is raised, "Why doesn't the Synod publish more?" With this we would agree, and would therefore remind the Synod's membership of two very important facts: 1) A manuscript is most essential to any work of publishing. (How many in our midst have ever submitted a book, booklet, or a tract to our Board for publication?) and 2) It takes a considerable amount of money to publish anything today. The time is no longer here when a man can consider going to press with his new book and have only the financial backing of a few hundred dollars.

John A. Moldstad, Chairman

Action of the Synod:

Resolution No. 1: Service Acknowledgement

WHEREAS: There is power in the printed word, a power which many times we might overlook and underestimate; and

WHEREAS: Our Synod realizing this potential has published or is publishing material for distribution in the Synod with ever greater efficiency; be it

a) RESOLVED: That we thank the Board of Publications and all who have donated their labors for this important phase of our work; and be it further

b) RESOLVED: That we encourage the Board of Publications to continue their alert and conscientious work in this field.

Resolution No. 2: Synod Handbook

WHEREAS: The 1963 Convention requested the Publications Board to make a "final review" of the Synod handbook; and

WHEREAS: Such a review has been completed by the Board with the recommendation that it be adopted; be it

RESOLVED: That the Synod adopt the Handbook.

Resolution No. 3: Synodical Hymnbook

WHEREAS: The Lutheran Hymnary is out of print, and it has been reported that the Lutheran Hymnal will soon be out of print, and

WHEREAS: The 1963 convention resolved to publish a Synod-

ical hymnbook and to have 1968 (the 50th Anniversary of the re-organized Synod) as the target date; and

WHEREAS: Such an undertaking is a monumental work which should not be undertaken in a haphazard way lest it end disastrously; be it

RESOLVED: That no further action be taken in this matter until the Board of Publications has made a survey of the Synod's congregations to determine the "grass roots" sentiments of our people for a hymnbook; and be it further

RESOLVED: That this survey be completed before the 1965 convention of our Synod.

Resolution No. 4: Lutheran Synod Quarterly

WHEREAS: A deficit is expected in the publication of the LUTHERAN SYNOD QUARTERLY for this coming year; therefore be it

RESOLVED: That the publishers of the LUTHERAN SYNOD QUARTERLY be authorized to apply to the Synod Fund for payment of all deficits until the time of the next regular Synod Convention.

Resolution No. 5: Catechism Revision

WHEREAS: The 1963 convention resolved "that the Publications Board appoint a committee to prepare for publication a revision of the Enchiridion (Small Catechism), and the Explanation" (S. R., p. 71;) and

WHEREAS: The "first draft" of this book was presented to the pastors of our Synod in January, 1964, with the request for suggestions, criticism, etc.; and

WHEREAS: The revision committee has reviewed the suggestions received thus far; incorporated in their judgement the best of them in the revision; and has a final copy ready for printing; be it

a) RESOLVED: That the Publication Board be instructed to present to the 1965 convention of the Synod a final copy of the revised Catechism and Explanation, and be it further

b) RESOLVED: That the revised Catechism and Explanation be in the hands of the pastors six months before the Synod Convention.

REPORT OF THE YOUTH BOARD

The Youth Board of the Evangelical Lutheran Synod met in Mankato, Minnesota, on September 25, 1963, and February 5 and May 13, 1964. The following are serving as 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. Orville Quist, Prof. Sigurd Lee, Pastor Gerhard Weseloh, and President of Bethany College, Prof. Bjarne Teigen.

LUTHERAN YOUTH ASSOCIATION

The 1963 LYA convention was held at Madison, Wisconsin, September 13-15, with the Madison congregations and Pastors G. Orvick, G. A. R. Gullixson, A. V. Kuster, and W. Petersen, serving as hosts. A total of 340 registered attendance at the convention. More than 400 were served at the Saturday banquet at the Holy Cross Church. The convention rented the facilities of Camp Wakanda on Lake Mendota.

Topics studied by the convention were: "Justification As It Pertains to Daily Living," by Pastor Ahlert Strand. The panel discussion led by moderator Mr. Thomas Kuster, Bethany, carried forth the theme of the convention: "Forward with Christ in Doctrine and Life." Four Bethany students participated in this panel: Jean Olson, Al Quist, Fred Theiste and Judy McGinnis. A Saturday afternoon bus tour included visits to our four Madison-area churches. The Saturday afternoon talent festival of our youth was led by Pastor A. V. Kuster. Elected officers of the LYA are Bob Mikelson, president; Tom Roberson, vice president; Judy McGinnis, secretary; and Carole Storby, treasurer. The LYA members serving as the **LYA Quarterly** staff are: Duane Natvig, Barbara Teigen and Barbara Young.

It was notable the number of buses that brought youth to this convention. Six buses gathered youth from places as far away as 450 miles. This shows a great spirit of cooperation in our congregations to assist our young people to attend these most enjoyable and edifying LYA conventions.

SUMMER CAMPS

The 1963 Synod camp was operated at Squaw Point Resort, Hillman, Minnesota, June 16-22, with Pastors R. Branstad and N. Madson serving as director and assistant director respectively. 93 youths and a staff of 14 brought the total to 107 for the week-long camp.

Since it is not considered feasible for the Synod to own its own camp at this time, the Board has tried to arrange a Synod camping program of renting facilities available to us, at dates least interfering with other work of the Synod, and at locations most convenient to the campers attending.

Two camps will be operated by the Youth Board in 1964. Camp Indianhead NORTH is again at Squaw Point Resort, June 14-20. Pastor N. Madson will be camp director, assisted by Pastor Carl Wosje. Camp Indianhead SOUTH will be held August 2-8, at camp facilities rented from the YMCA, and located north of Black River Falls, Wisconsin. Pastor A. V. Kuster will be the camp director, assisted by Pastor W. Petersen.

LUTHERAN PIONEERS AND GIRL PIONEERS

The Youth Board is pleased to note more of our congregations organizing LP and LGP youth organizations for the younger ages (especially ages 9-14). It urges the pastors to study the Pioneer materials and to use the program if it will help them in their work.

LEADERSHIP TRAINING INSTITUTE

The first LTI sponsored by the Youth Board was held December 7, 1963, at Bethany College. Forty attended the one day workshop. The theme was: "How Congregational Youth Leaders Can Develop a Well-rounded Program in: Christian Knowledge, Service, and Recreation." The workshop was enthusiastically received, and information developed at this institute and of use to all our congregations is being distributed to all our pastors.

YOUTH DIRECTOR

Professor Allan Unseth of Bethany College is serving as Youth Director and attends the Youth Board meetings. The Board has found it definitely to be helpful and a financial saving to have the Youth Director at Mankato. The work of the Youth Director this past year has been chiefly with the publication of the LYA Quarterly, and the arrangements for the LTI in December.

PASTOR'S YOUTH WORK GUIDEBOOK

The Youth Board has prepared the first installment of its newest project, the **Guidebook**, for distribution at this Synod meeting. This book is a loose-leaf binder which eventually will have available information on all phases of youth work. For the most part it will offer practical aids rather than theory. The Board hopes that it can become a most valuable reference tool in aiding youth work in our congregations. To obtain this goal, the Board is soliciting materials from anyone in the Synod on any subject related to youth work. Any person interested in supplying materials for this **Guidebook** is asked to contact the secretary.

Robert A. Moldstad, secretary

Action of the Synod:

Resolution No. 1: Lutheran Youth Association

WHEREAS: We recognize the great importance of involving our youth actively in the work of our church; be it therefore

RESOLVED: a) That the Lutheran Youth Association, the Youth Board and the Youth Director be commended for the work they have done in sponsoring the LYA Convention and the LYA QUARTERLY; and be it further

RESOLVED: b) That we encourage the Youth Board to develop programs and activities that will be geared to include all the youth of our Synod.

Resolution No. 2: Camp Sites

WHEREAS: We have observed decided benefits of our summer camping programs, and

WHEREAS: Having our own area camps would promote this activity in line with our own particular needs, such as having camps at the most opportune time and place and at reasonable cost; be it

RESOLVED: That the Youth Board investigate the possible acquisition of area campsites for development.

Resolution No. 3: Leadership Training Institute

WHEREAS: The Leadership Training Institute proved to be of value in the furtherance of our youth program; be it

RESOLVED: That the Youth Board be asked to plan a series of area Leadership Training Institutes for this coming year.

Resolution No. 4: Youth Director

WHEREAS: Having a Youth Director in Mankato has facilitated the work of the Youth Board, be it

RESOLVED: That we thank Allan Unseth for the services he has performed, and that the present arrangement be continued, if possible.

Resolution No. 5: Youth Leadership

WHEREAS: We recognize that not all pastors are equally gifted in conducting their youth programs; be it

a) RESOLVED: That we encourage congregations to seek out and guide talented men and women that may be available within the congregation; and be it further

b) RESOLVED: That we commend the Youth Board for the preparation of the ELS Pastor's Youthwork Guidebook, and encourage it to solicit and provide additional material on a quarterly basis.

Resolution No. 6: Choral Union Concert

WHEREAS: The Choral Union Concert has proved to be a blessing to our Synod Sunday festivities; be it

RESOLVED: That the Youth Board make arrangements for a Choral Union Concert next year and that it continue to encourage all the choirs of our Synod to take advantage of the opportunities the Choral Union affords.

Resolution No. 7: Youth Contact Work

WHEREAS: In 1962 the Synod adopted a resolution regarding youth contact work, and

WHEREAS: Many of our congregations are located near colleges and universities, and

WHEREAS: This presents opportunities and special needs; be it

RESOLVED: That the Youth Board be directed to study these needs to see what help it can afford and come with recommendations to the next Convention.

COMMITTEE ON PASTORAL CONFERENCE RECORDS

Action of the Synod:

The committee has found all Minutes of the four conferences in good order and care with some exceptions. It should be noted with thanksgiving that the pastors spend their best time in conference on professional fundamentals — Exegesis, Dogmatics, Homiletics, Historical and Practical Theology.

Our rule and custom is to preserve Pastoral Conference Essays and Minutes. Your committee proposes that these papers be filed in a central place (Bethany Seminary Library) every year and that the Seminary students file and index the essays in such a way that they will be available for reference.

The Southern Conference Minutes were not available. The Central Conference had no meeting during the last twelve months period. Your committee is here reporting on the records of the following Pastoral Conferences: General; Lake Michigan; Northern; Southwest.

REPORT OF THE SPECIAL COMMITTEE

The special committee appointed to deal with the N. B. Harstad matter submits the following statement following their latest interview with Pastor Harstad:

"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. However, he herewith wishes to declare that he feels satisfied with the course the Synod is now pursuing and that he would not make such a statement to the Synod today."

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

Action of the Synod:

Resolution: Special Committee

BE IT RESOLVED: That the President of the Synod appoint a committee to deal with the Rev. N. B. Harstad matter

REPORT OF THE COLLOQUY COMMITTEE

On Feb. 3 the Colloquy Committee met in conjunction with the Doctrinal Committee to study the matter of the Synod's action with respect to Pastor Hilton's admission into membership in the Synod. After reviewing the entire matter with the Doctrinal Committee, the Colloquy Committee reaffirmed its original position, that Pastor Hilton could not be recommended for membership as long as he held to the charges made against the Synod in his resignation statement. The Colloquy Committee agreed that the Synod could not reinstate Pastor Hilton, as things presently stood. In effect, it held the same position as it reported to the Synod last year. (cf. 1963 Synod Report, pages 80 and 81.)

However, on May 6th the Committee met with Pastor Hilton, at which time he applied for membership in the Evangelical Lutheran Synod. In connection with his application he submitted the following statement:

"Holy Scripture, in Romans 16, 17-18 and other passages, commands us to withdraw from a church body or federation in which error has become firmly entrenched, so that it can no longer be removed by testimony and discipline. It has been, and still is my conviction, that the Synodical Conference had become such a body long before 1961, so that according to such passages of Scripture, the Evangelical Lutheran Synod should have withdrawn from the Synodical Conference long before it did. But, since the Evangelical Lutheran Synod, as such, did not recognize that error had become so firmly entrenched in the Missouri Synod (and consequently in the Synodical Conference which the Missouri Synod dominated) that it could not be removed, it was wrong to charge the Evangelical Lutheran Synod with unionism and deny its orthodoxy, as I did in my letter of withdrawal. It is nevertheless my conviction that the course of action of the Synod from 1956-1961 was inconsistent and fraught with danger."

On the basis of Pastor Hilton's recent statement over against the actions of the Synod from 1956-1961, the Colloquy Committee makes the following recommendation to the Synod:

WHEREAS, The Colloquy Committee grants Pastor Hilton the right to hold that, according to his judgment, the ELS should have withdrawn from the Synodical Conference before it did, and

WHEREAS, The Colloquy Committee interprets Pastor Hilton's recent statement as a retraction of his charge against the Synod, that it was an unorthodox and unionistic Church Body during the years from 1955-1961, and

WHEREAS, No doctrinal difference now exists between Pastor Hilton and the Synod, therefore be it

RESOLVED, That Pastor Hilton's application for readmittance into membership in the Synod be granted.

J. N. Petersen, Chairman

Application for Membership

Dr. C. A. Payne, presently teaching in the Science Department of Livingstone College, Salisbury, North Carolina, has applied for clerical membership in our Synod. Dr. Payne is theologically trained, having served in various Lutheran Synods in the past. The Committee has had some correspondence with Dr. Payne, but has tabled action on his application until such time as he is able to appear before the Committee.

J. N. Petersen

Action of the Synod:

Resolution No. 1: Colloquy Matter

WHEREAS: The Synod in its 1963 Convention referred the matter of the Rev. Neil Hilton's application for membership to the Colloquy Committee, and,

WHEREAS: It was further resolved that the doctrinal matters relating to the application be studied also by the Doctrinal Committee, and,

WHEREAS: These committees have submitted reports of their studies, and,

WHEREAS: The Rev. Hilton withdrew his application for re-admission made to the 1963 Convention (cf. Synod Report, 1963, p. 82), and,

WHEREAS: The report of the Colloquy Committee interprets Pastor Hilton's recent statement as a retraction of his charge against the Synod and declares that no doctrinal differences now exists, therefore be it

a) RESOLVED: That the Synod accept the withdrawal of his 1963 application, and be it further

b) RESOLVED: That the Synod receive the Rev. Neil Hilton into membership on the basis of the statement and application submitted this year.

Resolution No. 2: Membership Application

WHEREAS: The Colloquy Committee, after meeting with Dr. C. A. Payne on June 19, concludes that "it is not feasible at this time to accept him as a pastor into our Synod," therefore be it

RESOLVED: That we defer action on this application until the Colloquy Committee is ready to make a recommendation.

REPORT OF THE GOLDEN ANNIVERSARY PROGRAM

1963 — TABULATION OF PROGRESS — 1964

Church	Location	Total Pledged	Confirmed Members	Pledge per Communicant
Ascension	Eau Claire, Wis.	\$	188	\$
Bethany	Luverne, Minn.	13,280.00	240	55.33
Bethany	Princeton, Minn.		103	
Bethany	Story City, Iowa	625.00	10	62.50
Bethel	Sioux Falls, S. Dak.	5,705.00	165	34.51
Bethlehem	Ellsworth, Minn.	1,125.00	44	25.56
Center	Scarville, Iowa	7,120.00	123	57.88
Central Heights	Mason City, Iowa	4,550.00	74	61.49
Clearwater	Oklee, Minn.	825.00	94	8.77
Clearwater	Plummer, Minn.	825.00	42	19.61
Concordia	Clearbrook, Minn.	2,100.00	45	46.67
Concordia	Eau Claire, Wis.		307	
Cross Lake	Fosston, Minn.	1,550.00	60	25.83
East Paint Creek	Waterville, Iowa		79	
Emmaus	Minneapolis, Minn.	1,470.00	182	8.07
English	Cottonwood, Minn.	5,575.00	113	49.33
Evangelical	Hartland, Minn.		139	
Fairview	Minneapolis, Minn.	12,650.00	468	27.03
First	Delhi, Minn.		64	
First	Suttons Bay, Mich.		85	
First American	Mayville, N. Dak.		105	
First Evanger	Fertile, Minn.	1,910.00	96	19.89
First Shell Rock	Northwood, Iowa		126	
First So. Wild Rice	Ulen, Minn.		142	
Froen	Rt., Fosston, Minn.	1,500.00	50	30.00
Grace	Madison, Wis.	3,600.00	70	51.43
Harvard Street	Cambridge, Mass.		116	
Hiawatha	Minneapolis, Minn.	10,000.00	125	80.00
Holton	Holton, Mich.			
Holy Cross	Madison, Wis.	26,450.00	857	30.86
Holy Cross	Sheyenne, N. Dak.		3	
Immanuel	Audubon, Minn.	1,880.00	111	16.94
Indian Landing	Rochester, N. Y.	500.00	50	10.00
Jerico	New Hampton, Iowa		206	
Lake Mills	Lake Mills, Iowa		82	
Lakewood	Tacoma, Wash.	1,650.00	26	63.45
Lime Creek	Lake Mills, Iowa		54	
Lutheran Mission	Brewster, Mass.		14	
Manchester	Manchester, Minn.		40	
Mount Olive	Mankato, Minn.	17,487.00	151	115.76
Mount Olive	Trail, Minn.	4,050.00	25	162.00
Nazareth	Trail, Minn.	1,630.00	126	12.91
Norseland	St. Peter, Minn.		221	
Norwegian Grove	Caylord, Minn.		92	
Oak Park	Oklee, Minn.	700.00	90	7.78
Oslo	Volga, S. Dak.	1,965.00		
Our Savior	Madison, Wis.	10,000.00	190	52.63
Our Savior's	Albert Lea, Minn.	11,500.00	460	25.00
Our Savior's	Amherst Jct., Wis.	2,650.00	49	54.08
Our Savior's	Ebro Corner, Minn.	550.00	85	6.46
Our Savior's	Belview, Minn.	850.00	124	4.85

Our Savior's	Hawley, Minn.	750.00	75	10.00
Our Savior's	Princeton, Minn.		197	
Parkland	Tacoma, Wash.	7,690.00	170	45.23
Pinehurst	Eau Claire, Wis.		187	
Redeemer	New Hampton, Iowa	4,550.00	98	46.43
Richland	Thornton, Iowa	10,400.00	126	82.53
River Heights	E. Grand Forks, Minn.	2,850.00	34	83.82
Rock Dell	Belview, Minn.	5,455.00	204	26.74
Rose Dell	Jasper, Minn.	1,500.00	56	26.79
St. Mark's	Chicago, Ill.		200	
St. Paul	Lengby, Minn.	727.00	92	7.90
St. Paul's	Chicago, Ill.		152	
St. Petri	Grygla, Minn.	575.00	50	11.50
St. Timothy	Lombard, Ill.	4,500.00	96	46.87
Saude	Lawler, Iowa		101	
Scarville	Scarville, Iowa	9,600.00	62	154.83
Somber	Northwood, Iowa	2,950.00	62	47.58
Synod Evangelical	Forest City, Iowa		85	
Trinity	Calmar, Iowa	1,500.00	75	20.00
West Koshkonong	Cottage Grove, Wis.		266	
West Paint Creek	Waukon, Iowa	2,100.00	61	34.42
Zion	Thompson, Iowa	2,575.00	125	20.60
Zion	Tracy, Minn.	5,000.00	113	44.21

PROGRESS ANNOUNCEMENT

AMOUNT PLEDGED

Total amount pledged up to June 22, 1964: \$218,969.00
Amount pledged is 72.99 per cent of the total goal of \$300,000.00

CONGREGATIONS PLEDGED

47 of Synod's 75 congregations have submitted pledges. This is just a 62-67 per cent of response.

MONEY RECEIVED BY SYNOD TREASURER

Total amount received up to June 1, 1964, was \$39,032.45. Fifty-six (56) congregations have forwarded money to Synod Treasurer. Amount received is 78.06 per cent of the first goal of \$50,000.00, and 13.01 per cent of the total goal of \$300,000.00.

CONGREGATIONS NOT RESPONDING

28 congregations have made no pledge. Nineteen (19) congregations have sent no Golden Anniversary money to Synod Treasurer.

COMPARISONS

Largest congregation pledge \$26,450.00
Second largest congregation pledge 17,487.00
Largest average pledge per communicant member: \$162.00 (Mount Olive Congregation, Trail, Minn.)
Second largest average pledge per communicant member: \$154.83 (Scarville Congregation, Scarville, Iowa.)
Third largest average pledge per communicant member: \$115.76 (Mount Olive Congregation, Mankato, Minn.)
Largest individual pledge \$2,500.00
Second largest individual pledge 1,500.00
There have been numerous individual pledges of \$1,000.00, \$750.00, and \$500.00 in addition to those of lesser amounts.

WHAT ARE THE PROSPECTS?

Money received by the Synod Treasurer through the first seven months of the Golden Anniversary Program averaged \$5,576.06 per month for a total of \$39,032.45.

If this average could be maintained through the remaining 55 months of the program, an additional \$306,683.30 would be gathered in. This amount added

to the \$39,032.45 already in the hands of the Synod Treasurer, would make a grand total of \$345,715.75.

FANTASTIC? NOT AT ALL. BUT LET US ALL GET TO WORK AND REALLY MEAN IT.

LET'S COMPLETE OUR SOLICITATION AND GET OUR PLEDGES INTO THE HANDS OF MR. CHARLES GETCHELL, THE ANNIVERSARY COMMITTEE CLERK.

LET'S GET ON OVER THE TOP. TIME AND TIDE WAIT FOR NO MAN!

C. Getchell, Clerk

Action of the Synod:

Resolution No. 1: Anniversary Thankoffering

WHEREAS: The success of the Anniversary Thankoffering is of vital importance to the Synod, and

WHEREAS: Our cogregations have already made a good initial effort, therefore be it

RESOLVED: We encourage every member of the Synod to continue to give this project prayerful and wholehearted support.

REPORT OF THE BOARD OF TRUSTEES

The Board of Trustees of the Evangelical Lutheran Synod has held meetings as follows: August 26-27, and November 18-19, 1963; February 24-25, and May 25-26, 1964. The membership and organization of the board has remained the same as last year, with one exception: President T. Aaberg's resignation (as of October 14, 1963, due to illness) was accepted and Vice President J. N. Petersen was declared President of the Evangelical Lutheran Synod at the November meeting of the Board. The office of Vice President has been left vacant.

SYNOD'S PROPERTIES

The President and Secretary of the Synod were authorized to sign a new mortgage on the Bethany Lutheran College campus for \$127,000.00 with the Mankato Savings and Loan Company. The \$65,000.00 increase over the previous mortgage on the gymnasium was used to pay for the heating plant and other listed improvements at Bethany. (Synod Report 1963, pages 91 and 92, Res. #11 and #12). It should be noted now that the Treasurer reports a balance due of \$80,722.08 (May 1, 1964).

A survey plan of the Bethany Lutheran College Athletic field as prepared by Bolton and Menk Engineers of St. Peter, Minnesota, was approved. It was also resolved to have a registered land survey of the Bethany Lutheran College campus proper made in the future.

In consultation with representatives of the Board of Regents and the faculty, a policy regarding the assigning of professors' homes was re-established and arrangements were made for an annual survey to determine what repairs and improvements may be necessary.

SPECIAL GIFTS AND LEGACIES

The Synod gratefully acknowledged the following legacies which were received during the fiscal year 1963-64:

Oletta Olson Estate—\$3,898.36
Western Koshkonong Ev. Lutheran Church, Cottage Grove, Wis.
Betsy Aasen Estate—\$1,000.00
Zion Lutheran Church, Tracy, Minn.
Andrew Emrud Estate—\$24,537.93
Manchester Lutheran Church, Manchester, Minn.
Edna Borup Estate—\$3,485.42
Our Savior's Lutheran Church, Albert Lea, Minn.
Martha Norsetter Estate—\$300.00
Western Koshkonong Lutheran Church, Cottage Grove, Wis.
Ole Harstad Estate—\$4,000.00
Served by Prof. B. W. Teigen, Dodge Center, Minn.
Dena Lansrud Estate—\$650.00
Denver, Colo.

A substantial memorial gift from the estate of Ole Harstad is forthcoming. Out of love and affection for his late uncle, the Rev. Bjug Harstad (the first president of our re-organized Synod), Mr. Harstad remembered the Synod in his will.

AUDIT OF THE TREASURER'S BOOKS

Mason and Co., C.P.A.
302 Langford St.
Detroit Lakes, Minnesota

August 23, 1963

Rev. Lee, Treasurer, and Board of Trustees, Evangelical Lutheran Synod
Hawley, Minnesota
Gentlemen:

We have examined the records of the Evangelical Lutheran Synod for the year ended April 30, 1963. All cash receipts and disbursements were properly accounted for.

Signed, John R. Mason, CPA

The Board is studying accounting methods in order that an unqualified audit of the Synod's books may be given by the auditing company.

BUDGET 1963-'64

With the last contribution received on this 1st day of May we can joyfully report that we have exceeded our budget by \$139.39, since the total receipts for the budget are \$100,139.39. This presents a brighter picture than in 1961 when we reported a budget deficit of \$32,715.53 which had accumulated by our failure to make the budget over a period of years. In addition to this we have received a total of \$37,833.16 for the Golden Anniversary Jubilee Offering. Legacies received this year total \$37,871.71. Non-budget items total \$4,388.11 for a grand total of \$180,232.37. We wish to express our sincere thanks to all who so loyally and faithfully shared in this glorious work that the Lord has given us to do. We pray that in the coming year the Lord will open the hearts and hands of those who have failed to do their share and lead all of us to be faithful stewards of His blessings.

The Advent Christmas folders were well received by the congregations that used them. The results showed a ready acceptance of this plan.

BUDGET 1964-'65

"We are more than conquerors through Christ which strengtheneth us" (the theme of last year's convention) is certainly true for us when we note that by the grace of God we were able to meet the budget and to bring generous gifts for the Anniversary Thankoffering this past fiscal year.

The budget requests from the various boards of the Synod were so urgent that your board submits a proposed budget \$10,400.00 higher than last year. The Board therefore recommends to the Synod that it set a certified budget of \$110,400.00 for the present fiscal year.

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

Requested		Allocated
\$ 50,281.50	Bethany Lutheran College	\$ 50,000.00
8,750.16	Bethany Lutheran Seminary	8,750.00
2,770.00	Christian Elementary Education	2,770.00
2% of total	Church Extension	2,100.00
22,000.00	Home Missions	22,000.00
1,848.00	Board of Publications	1,848.00
3,540.00	Charities and Support	3,540.00
19,100.00	Synod Fund	18,592.00
800.00	Youth Board	800.00
<hr/>		
\$111,271.46		\$110,400.00

ANNIVERSARY THANKOFFERING

To make it possible to include in the Anniversary Thankoffering certain unsecured notes which total some \$60,000.00 as of August, 1963, the Board recommends for adoption the following resolution:

BE IT RESOLVED: That the phrase \$100,000.00 to be applied to our mortgages" Resolution 7, page 90 of the 1963 Synod Report, be amended to read "\$100,000.00 to be applied to our mortgages and unsecured notes."

WM. OVERN MEMORIAL

In answer to the Wm. Overn Memorial (Synod Report 1963, p. 81, Res. #2) which was assigned to the Board of Trustees for study and recommendation, the Board submits for adoption the following:

ADDENDUM TO THE MISCELLANEOUS RULES AND REGULATIONS (HANDBOOK)

ADVISORY MEMBERS OF THE SYNOD CONVENTION

Lay members of the Permanent Boards and Committees of the Synod who are in attendance at the regular conventions of the Evangelical

Lutheran Synod shall be seated as Advisory Members by the convention (having the right to speak on the floor of the convention).

CHURCH EXTENSION

Requests for Church Extension loans have come from congregations at Waterloo and Mason City, Iowa, and Rochester, New York.

COMPENSATION FOR OFFICERS

In keeping with the directive of the Synod, Synod Report 1963 p. 91, Res. #10, the Board carefully reviewed and adjusted the expense allowances of those who are serving the Synod as officers and board members. It was resolved that the President and Secretary of the Synod be reimbursed for incurred expenses (additional car expenses, clothing, entertainment, gratuities, etc.) and requirements of the offices at \$500.00 and \$300.00 respectively each year, and that this be listed by the treasurer as expenses of the respective office.

PURCHASE OF AUTOMOBILES

The Trustees accepted the offer of the Board of Trustees of the Wisconsin Ev. Lutheran Synod to include our pastors and teachers in its car-lease program with the Chrysler Corporation. Information was sent out to our pastors and teachers and they were directed to correspond with the Rev. Harold Eckert, Chairman, 3624 W. North Ave., Milwaukee, Wisconsin 53208. (Synod Report 1963, p. 92, Res. #15).

PROPOSED AMENDMENTS TO THE CONSTITUTION OF THE EVANGELICAL LUTHERAN SYNOD

The Trustees recommend that the following changes in the Constitution of the Evangelical Lutheran Synod be adopted at the 47th Regular Convention:

WHEREAS, The Synod in 1941 and 1942 amended the constitution, Chapter VI, paragraph 1, and made the members of the Board of Trustees officers of the Synod, and

WHEREAS, The amendments pertaining thereto have not been in print and their provisions have been ignored in subsequent amendments to the Constitution and the Articles of Incorporation, therefore be it

RESOLVED, That Chapter VI, paragraph 1, which reads: "The officers of the Synod are: the president of the Synod, the vice-president, the secretary, the treasurer, and a Board of six trustees," be amended to read:

Paragraph 1. The officers of the Synod are: the president of the Synod, the vice-president, the secretary, the treasurer, and six other trustees (the vice-president is an advisory member of the board of trustees).

RESOLVED, That the third sentence in paragraph 7 of Chapter VI be deleted and the paragraph read as follows: The trustees shall have the general management and control of all secular business and temporal affairs of said Synod. All such business and affairs, they shall conduct in accordance with the Constitution, By-Laws, rules and resolutions of the Synod. The secretary of the Board of Trustees shall keep a record of all the transactions of the Board and shall have the custody of the Corporate Seal. (Handbook page 5). Deleted is the following sentence: "The Board of Trustees shall appoint from their number a Chairman and the Secretary of the Board who shall be known as the Chairman and the Secretary of the Board of Trustees of the Evangelical Lutheran Synod."

RESOLVED, That the following sentence of Chapter VII, Paragraph 1, in that part shown by an asterisk (Handbook page 5) "A vacancy in the Board shall be filled at the next meeting and the remaining Trustees shall have power to act as the Board of Trustees until a vacancy may be filled at the annual meeting," be deleted.

RESOLVED, That Paragraph 1 of Chapter VII which reads in part: "The officers of the Synod are to be elected for a term of two

years . . ." be amended to read as follows: "The president of the Synod, the vice president, the secretary, and the treasurer are to be elected for a term of two years. . ."

RESOLVED, That Paragraph 2 of Chapter VII be deleted in its entirety as no longer applying to the present amended constitution, and therefore be it

RESOLVED, That Paragraph 3 of Chapter VII become Paragraph 2 of Chapter VII.

REPAYMENT POLICY

The Board of Trustees recommends that the Synod give its approval to the following policy regarding Mission Churches. As adopted this would be added to the Guidelines for the Board of Missions in the Handbook (4e):

Proposed Repayment Policy for Loans to Mission Churches

1. When a new mission is begun and it becomes desirable to purchase a parsonage, the Synod shall purchase and maintain the same, providing it for the mission until such time as the congregation is able to assume title to it at a price agreeable to the Synod and the congregation.
2. When a mission congregation is prepared to purchase or erect a church edifice, the Synod shall hold title to the property and assume the responsibility for any loans needed for the completion of the building. It is understood that the Board of Missions will take the initiative in this matter, in consultation with the congregation and the Synod's Board of Trustees.
3. Normally the period for the Synod's holding such title (parsonage and church building) shall be five years. During this time the Synod shall pay the interest and other carrying charges on the loans made and shall consider such payment to be a contribution to the development of the new congregation, of the same nature as subsidy for the pastor's salary.
4. It shall also be expected that the congregation immediately, during this five year period, will begin to make payments on the loans, which payments shall be considered as payments on the principal (not interest). Again it is understood that the Board of Missions shall take the initiative in encouraging the congregation to make this beginning.
5. At the end of this five year period, the congregation shall assume full responsibility for any remaining notes and mortgages, and any previous principal payments. It is understood that local circumstances may make an earlier or a later assumption desirable, but it is agreed that a five year period will be considered normal.
6. When the mission congregation thus assumes full responsibility for the loans, and a feasible repayment plan is worked out, the congregation shall be granted a fair share of the money needed as an interest-free Church Extension loan, as such funds are available. It is again understood that the Board of Missions shall take the initiative in consultation with the congregation and the Board of Trustees of the Synod.
7. When a congregation, as long as it is financially responsible to the Synod, deems it advisable to make improvements on the property (church grounds, church building, church equipment) it should do so in consultation with and with the approval of the Board of Missions, who, if necessary, shall consult with the Synod's Board of Trustees. This is true, especially of any major improvement (major meaning any improvement to exceed \$500.00). It is naturally understood that if such improvement is to be paid for by the Synod, then the Synod's Board of Trustees must give its approval no matter what the size of the improvement.

LEGACIES

The Board of Trustees also recommends that the Synod adopt the following:

BE IT RESOLVED, That the rule regarding legacies be waived for the fiscal year, May 1, 1964—April 30, 1965, 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.

NET WORTH OF THE SYNOD

Assets:

Bethany Lutheran 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\$299,375.80

NET WORTH\$1,180,924.20

STATEMENT OF NET WORTH OF THE SYNOD'S RESIDENCES (As of April 30, 1964)

Residence	Value	Mortgage	Balance on Mortgage
Cords—913 Marsh St.	\$ 22,500.00	\$ 16,000.00	\$ 14,439.83
Electa—130 Electa Blvd.	19,500.00	14,000.00	9,400.92
Elliason—449 Division St.	7,000.00		
Johnson—225 Hinckley St.	26,500.00	19,500.00	18,422.21
Knollcrest—101 Knollcrest Dr.	22,000.00	15,000.00	11,899.75
Krogstad—920 Marsh St.	11,000.00		
Long—909 Marsh St.	29,300.00	17,000.00	13,986.29
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	5,236.36
Popken—636 Marsh St.	6,500.00		
President's—On Campus	17,000.00		
Rollings—120 Long St.	16,500.00	9,885.97	6,760.61
Schwartz—411 6th St. No.	12,600.00		
Steiner No. 1—810 Marsh St.	5,000.00		
Steiner No. 2—812 Marsh St.	5,000.00		
Stephen—437 Division St.	12,000.00	8,250.00	7,279.05
Traeger—910 Plum St.	22,900.00	16,000.00	14,478.70
TOTALS	\$290,300.00	\$113,635.97	\$101,903.72
Summary			
Valuation			\$290,300.00
Liabilities:		\$101,903.72	
Notes		59,400.00	161,303.72
NET WORTH			\$129,096.28

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

REPORT OF THE CHURCH EXTENSION FUND

The Mt. Olive and Cross Lake parish, Fosston, Minnesota, Our Savior's Lutheran Church, Ebro Corner, Minnesota, and Concordia Lutheran Church, Eau Claire, Wisconsin, completed the payments of their Church Extension Loans during the fiscal year. We mention this to emphasize once more, the well known fact, that the successful operation of a revolving fund, such as the Church Extension Fund, depends very much on just this that loans be paid on time, or in advance if possible, so that this same interest-free money may be used to help some other congregation that needs help in an expansion program.

It is gratifying to see that all congregations with loans have made payments during the year. We urge all congregations to conscientiously continue this practice, according to the rules adopted by the Synod. (cf. HANDBOOK p. 12,c.)

Repayments on loans this year amounted to \$7,504.91.

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

Congregation	Original Loan	Pd. since 5/1/63	Total Paid	Balance Due	Date Due
Ascension					
Eau Claire, Wis.	\$ 8,843.00	\$ 197.01	\$4,461.14	\$ 4,381.86	1968
Bethany					
Princeton, Minn.	3,000.00	350.00	1,200.00	1,800.00	1969
Bethel					
Sioux Falls, So. Dak.	7,900.00	1,000.00	4,000.00	3,000.00	1968
Bethlehem					
Ellsworth, Minn.	3,500.00	345.90	2,500.00	1,000.00	1964
Central Heights					
Mason City, Iowa	3,000.00	300.00	1,200.00	1,800.00	1969
Concordia					
Eau Claire, Wis.	6,800.00	1,800.00	6,800.00	.....
English Lutheran					
Cottonwood, Minn.	5,000.00	1,000.00	4,500.00	500.00	1966
Grace Lutheran					
Madison, Wis.	34,000.00	.....	.....	34,000.00	1973
Harvard St. Lutheran					
Cambridge, Mass.	1,500.00	227.00	477.00	1,023.00	1972
Lakewood Lutheran					
Tacoma, Wash.	25,000.00	.....	.....	25,000.00	1973
Mt. Olive-Cross Lake					
Fosston, Minn.	2,000.00	100.00	2,000.00	.....
Our Savior's					
Ebro Corner, Minn.	2,000.00	350.00	2,000.00	.....
Pinehurst					
Eau Claire, Wis.	9,670.00	85.00	4,471.06	5,198.94	1971
Redeemer					
New Hampton, Iowa	7,478.65	750.00	1,954.40	5,524.25	1971
St. Timothy					
Lombard, Ill.	5,000.00	500.00	1,500.00	3,500.00	1969
Trinity					
Jasper, Minn.	5,000.00	500.00	500.00	4,500.00	1972

Alf Merseth,
Church Extension Secretary

MEMORIALS

Re: Laymen's Equalization Fund
From: Laymen's Equalization Committee

We respectfully request that the matter of Laymen's Equalization for traveling expenses be studied by a Committee of the Synod Convention, with a view to drawing up guidelines for the Committee.

Respectfully,
O. M. Wilson
E. Schiller

Action of the Synod:

Resolution No. 1: Special Gifts and Legacies

WHEREAS: Certain legacies were received during the past fiscal year, 1963-64, therefore be it

RESOLVED: That the Synod gratefully acknowledge the following legacies:

Oletta Olson Estate—\$3,898.36
Betsy Aasen Estate—\$1,000.00
Andrew Emrud Estate—\$24,537.93
Edna Borup Estate—\$3,485.42
Martha Norsetter Estate—\$300.00
Ole Harstad Estate—\$4,000.00
Dena Landsrud Estate—\$650.00

Resolution No. 2: Audit of Treasurer's Books

RESOLVED: That the audit of the Synod Treasurer's books be accepted.

Resolution No. 3: Overn Memorial

WHEREAS: The William Overn Memorial was assigned to the Board of Trustees for study (cf. Synod Report, 1963, p. 81); and

WHEREAS: The report of the Board of Trustees is now at hand; therefore be it

RESOLVED: That the following addendum be added to the Miscellaneous Rules and Regulations (Handbook):

"ADVISORY MEMBERS OF THE SYNOD CONVENTION.

Lay members of the Permanent Boards and Committees of the Synod who are in attendance at the regular conventions of the Evangelical Lutheran Synod shall be seated as Advisory Members by the convention (having the right to speak on the floor of the convention)."

Resolution No. 4: Compensation for Officers

WHEREAS: The Board of Trustees was instructed by the Synod (Synod Report, 1963, p. 91, Res. No. 10) to review and adjust the expense allowance of those who are serving the Synod as officers and Board members, and

WHEREAS: The Board of Trustees has reimbursed the President

and Secretary of the Synod at the rate of \$500 and \$300 per year respectively, therefore be it

RESOLVED: a) That the Synod approve this expenditure; and be it further

RESOLVED: b) That the Synod continue to reimburse the President at the rate of \$500 per year, and be it further

RESOLVED: c) That the Synod continue to reimburse the Secretary at the rate of \$300 per year.

Resolution No. 5: Budget 1963-64

WHEREAS: The Synod during the past fiscal year raised the full certified budget in addition to contributing \$37,833.16 towards Golden Anniversary Thankoffering; therefore be it

RESOLVED: That Synod give thanks to God for moving our people to support the work of the church so generously; and be it further

RESOLVED: That the members of the Synod be encouraged to grow in this grace in view of the opportunities and the challenges that lie before us. II Corinthians 9:6-8.

Resolution No. 6: Budget 1964-65

RESOLVED: That the Synod certify a budget of \$113,400.00 for the next fiscal year to be allocated as follows:

Bethany Lutheran College	\$ 50,000.00
Bethany Lutheran Seminary	8,750.00
Christian Elementary Education	2,770.00
Church Extension ..	2,100.00
Home Missions	22,000.00
Foreign Missions	3,000.00
Board of Publications	1,848.00
Charities and Support	3,540.00
Synod Fund	18,592.00
Youth Board	800.00
	<hr/>
	\$113,400.00

Resolution No. 7: Anniversary Thankoffering

RESOLVED: That the phrase "\$100,000.00 to be applied to our mortgages," Resolution 7, p. 90 of the 1963 Synod Report, be amended to read "\$100,000.00 to be applied to our mortgages and unsecured notes."

Resolution No. 8: Proposed Amendments to the Constitution of the E. L. S.

WHEREAS: The Synod in 1941 and 1942 amended the Constitution, Chapter VI, paragraph 1, and made the members of the Board of Trustees officers of the Synod, and

WHEREAS: The Synod in 1962 amended the Articles of Incorporation, specifying that the President, Secretary and Treasurer of the Synod shall also function as the President, Secretary and Treasurer of the Board of Trustees, and

WHEREAS: The provisions of the Constitution and the Articles

of Incorporation are not now in harmony with each other; therefore be it

RESOLVED: a) That a committee be appointed to review in detail the Articles of Incorporation, the Constitution, and the By-Laws of the Evangelical Lutheran Synod, taking into consideration proposed resolutions a through e which follow and to bring all these documents into conformity with one another.

PROPOSED AMENDMENTS

RESOLVED: a) That Chapter VI, paragraph 1, which now reads: "The officers of the Synod are: The President, the Vice-President, the Secretary, the Treasurer, and a Board of six trustees," be amended to read as follows: "The officers of the Synod are the nine members of the Board of Trustees (of whom three members are the President, Secretary and Treasurer of the Synod) together with the Vice-President of the Synod (who is only an advisory member of the Board of Trustees). The President, Secretary, and Treasurer of the Synod shall also be the President, Secretary and Treasurer of the Board of Trustees." And be it further

RESOLVED: b) That Chapter VI, paragraph 7, which now reads: "The trustees shall have the general management and control of all secular business and temporal affairs of said Synod. All such business and affairs they shall conduct in accordance with the Constitution, By-laws, rules and resolutions of the Synod. The Board of Trustees shall appoint from their number a Chairman and the Secretary of the Board who shall be known as the Chairman and the Secretary of the Board of Trustees of the Evangelical Lutheran Synod. The Secretary of the Board of Trustees shall keep a record of all the transactions of the Board and shall have the custody of the Corporate Seal (Handbook, page 5)," be amended to read as follows: "The Trustees shall have the general management and control of all secular business and temporal affairs of said Synod. All such business and affairs they shall conduct in accordance with the Constitution, By-laws, rules and resolutions of the Synod. The Secretary of the Board of Trustees shall keep a record of all the transactions of the Board and shall have the custody of the Corporate Seal." And be it further

RESOLVED: c) That Chapter VII, paragraph 1, be amended by deleting the following sentence: "A vacancy in the Board shall be filled at the next meeting and the remaining Trustees shall have power to act as the Board of Trustees until a vacancy may be filled at the annual meeting." And be it further

RESOLVED: d) That Chapter VII, paragraph 1, which now reads in part: "The officers of the Synod are to be elected for a term of two years . . ." be amended to read as follows: "The President of the Synod, the Vice-President, the Secretary, and the Treasurer are to be elected for a term of two years . . ." And be it further

RESOLVED: e) That Chapter VII, paragraph 2, which now reads: "If a vacancy occurs in any of the offices of the Synod, the alternate for that office shall move up and fill the office until the end of the term," be amended to read as follows: "In the event of the President's death or resignation, the Vice-President shall succeed to the office of President until the corporation's next annual meeting when the unexpired portion of the President's term shall be filled by election. In the event of the President's inability to fulfill the duties of his office as certified by resolution of two-thirds of the Board of Trustees the Vice-President shall likewise succeed to the office of President."

RESOLVED: b) That this committee consider seriously the possibility of providing for the office of a 2nd Vice-president, and the

desirability of electing the general officers for a term of three years instead of two; and be it finally

RESOLVED: c) That this committee give serious consideration to the possible alteration of our whole election procedure.

Resolution No. 9: Proposed Repayment Policy for Loans to Mission Churches

WHEREAS: The Board of Trustees recommends that the Synod adopt a repayment policy regarding Mission Churches, and

WHEREAS: Such a policy is necessary for safeguarding the interest of both the Synod and the mission congregation; therefore be it

RESOLVED: That the Synod adopt the following repayment policy for loans to mission churches:

Proposed Repayment Policy for Loans to Mission Churches

- 1. When a new mission is begun and it becomes desirable to purchase a parsonage, the Synod shall purchase and maintain the same, providing it for the mission until such time as the congregation is able to assume title to it at a price agreeable to the Synod and the congregation.*
- 2. When a mission congregation is prepared to purchase or erect a church edifice, the Synod shall hold title to the property and assume the responsibility for any loans needed for the completion of the building.*
- 3. Normally the period for the Synod's holding such title (parsonage and church building) shall be five years. During this time the Synod shall pay the interest and other carrying charges on the loans made and shall consider such payment to be a contribution to the development of the new congregation, of the same nature as subsidy for the pastor's salary.*
- 4. It shall also be expected that the congregation immediately, during this five year period, will begin to make payments on the loans, which payments shall be considered as payments on the principal (not interest).*
- 5. At the end of this five year period, the congregation shall assume full responsibility for any remaining notes and mortgages, and any previous principal payments. It is understood that local circumstances MAY make an earlier or a later assumption desirable, but it is agreed that a five year period will be considered normal.*
- 6. When the mission congregation thus assumes full responsibility for the loans, and a feasible repayment plan is worked out, the congregation shall be granted a fair share of the money needed as an interest-free Church Extension loan, as such funds are available.*
- 7. It is understood that in all these arrangements the Board of Missions shall take the initiative in consultation with the congregation and the Board of Trustees of the Synod.*
- 8. When a congregation, as long as it is financially responsible to the Synod, deems it advisable to make improvements on the property (church grounds, church building, church equip-*

ment) it should do so in consultation with and with the approval of the Board of Missions, who, if necessary, shall consult with the Synod's Board of Trustees. This is true, especially of any major improvement (major meaning any improvement to exceed \$500.00). It is naturally understood that if such improvement is to be paid for by the Synod, then the Synod's Board of Trustees must give its approval no matter what the size of the improvement.

Resolution No. 10: Opening Service

WHEREAS: So few of our lay delegates took part in the opening communion service this year, and

WHEREAS: This opening service should be a vital part of our annual conventions, serving as an inspirational beginning of the convention for everyone present, therefore be it

RESOLVED: That a special effort be made next year to encourage our lay delegates to attend and take part in this service.

Resolution No. 11: Opening Service

WHEREAS: The conservation of time is a vital factor at our conventions, therefore be it

RESOLVED: That the President of the Synod be advised to consider the feasibility of holding this opening service in the college chapel or auditorium; and be it further

RESOLVED: That this opening service be held as early as possible on Saturday morning so as to allow as much time as possible for committee meetings before the Monday morning sessions.

Resolution No. 12: Date of the 1965 Convention

RESOLVED: That the 1965 convention of the Evangelical Lutheran Synod and the Bethany Lutheran College & Seminary, Inc., be held from June 26 to 5 p.m., July 1, 1965.

Resolution No. 13: Wilson Memorial

WHEREAS: No rules or regulations have ever been drawn up to serve as guidelines for our Laymen's Equalization Fund; and

WHEREAS: The adoption of such guidelines would greatly facilitate the administration of this fund; therefore be it

a) RESOLVED: That a committee of two laymen be appointed by the President to make a thorough study of the Laymen's Equalization Fund and to draw up guidelines for this fund; and be it further

b) RESOLVED: That this committee render its report at the next regular convention of the Synod in 1965; and be it further

c) RESOLVED: That this committee send a copy of their preliminary report to all the congregations of the Synod prior to the next convention so that this matter may be thoroughly studied before the convention.

Resolution No. 14: Equalization

Be it

RESOLVED: To grant a loan of \$300.00 for the equalization committee.

Resolution No. 15: Pastors' Equalization

WHEREAS: Some of our pastors are not able to pay the equalization expenses necessary to attend pastoral conferences; and

WHEREAS: Some of the congregations apparently do not reimburse the pastors for such legitimate expenses; and

WHEREAS: Attendance at such conferences on the part of our pastors is of great value both to themselves and the congregations they serve; therefore be it

RESOLVED: That all congregations be encouraged to reimburse their pastor for such equalization expenses.

Resolution No. 16: Legacies

BE IT RESOLVED: That the rule regarding legacies be waived for the fiscal year, May 1, 1964-April 30, 1965, 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. 17: Report of Board of Trustees

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

Resolution No. 18: Second Vice-President Without Portfolio

BE IT RESOLVED: That the Synod elect a second vice-president for one year who will be prepared to step into the place of the first vice-president in the event the president or vice-president is unable to serve.

TREASURER'S REPORT 1963-64

GYMNASIUM, HEATING PLANT AND SPECIAL IMPROVEMENTS

	Debit	Credit
Deficit May 1, 1963	\$ 515.05	\$
Alumni		407.00
Fadness Farm		660.00
Estate Fund (Mortgage Payment)		9,791.25
Payment on Mortgage	10,343.20	
Estate Fund (Payment on Principal)	\$	\$ 15,746.68
Jubilee Fund		24,380.27
Loan		21,729.36
Cost of Loan	572.00	
Architect Fees	3,165.00	
A. J. Hoffman, Contractor	\$28,490.00	
Clarence Lysdale, Contractor	22,134.01	
R. W. Electric Co.	2,127.00	
Total Cost	52,751.01	
Special Improvements	5,368.30	
	\$ 72,714.56	\$ 72,714.56

Mankato Savings & Loan Association holds a first mortgage on Bethany College for \$127,500.00.
Balance due May 1, 1964—\$80,722.08.

BETHANY LUTHERAN COLLEGE

Budget	\$	\$ 41,000.00
Subsidy	41,000.00	

BETHANY LUTHERAN CHURCH Princeton, Minn.

Interest Received	\$	\$ 150.00
Interest Paid	150.00	
Notes total \$5000		

BETHESDA HOME

Balance May 1, 1963	\$	\$ 18.00
Contributions		378.73
Paid to Bethesda	396.73	
	\$ 396.73	\$ 396.73

BUDGET OF SYNOD

Contributions	\$	\$100,139.38
Bethany College	41,000.00	
Bethany Seminary	9,658.59	
Christian Day School	2,492.93	
Church Extension	1,960.00	
Home Mission	19,578.10	
Foreign Mission	988.49	
Publications	911.32	
Support	3,440.00	
Synod	19,441.20	
Youth Board	668.75	
	\$100,139.38	\$100,139.38

CENTRAL HEIGHTS LUTHERAN CHURCH Mason City, Iowa

Deficit May 1, 1963	\$ 1,310.25	\$
Interest Received		135.00

Interest Paid	33.00	.....
Deficit April 30, 1964 .....	.....	1,208.25
	<u>\$ 1,343.25</u>	<u>\$ 1,343.25</u>
Notes \$1,100		

CHRISTIAN DAY SCHOOL

Budget	\$	\$ 2,492.93
Our Savior's, Princeton, Minn.	100.00	.....
Parkland, Parkland, Wash.	750.00	.....
Hiawatha, Minneapolis, Minn.	300.00	.....
Board Expense	163.78	.....
Supt. of Schools	103.95	.....
Christmas Folders	119.00	.....
Tuition for Teachers	150.00	.....
Printed Matter	469.70	.....
Prof. Johnson West Coast Visit	236.50	.....
Teacher Training	100.00	.....
	<u>\$ 2,492.93</u>	<u>\$ 2,492.93</u>

CHURCH EXTENSION

Balance May 1, 1963	\$	\$ 765.51
Budget .....	.....	1,960.00
Payments Received .....	.....	7,504.91
Balance April 30, 1964	10,230.42	.....
	<u>\$ 10,230.42</u>	<u>\$ 10,230.42</u>

CHURCH EXTENSION CAPITAL ACCOUNT

Balance May 1, 1963	\$	\$ 98,732.96
Balance April 30, 1964	91,228.05	.....

FOREIGN MISSION

Budget	\$	\$ 988.49
Nigeria Mission	500.18	.....
Hong Kong Mission	88.82	.....
Capital Investment	399.49	.....
	<u>\$ 988.49</u>	<u>\$ 988.49</u>

GOLDEN ANNIVERSARY JUBILEE FUND

Contributions	\$	\$ 37,833.16
New Boiler Plant	24,380.27	.....
Expense	3,880.74	.....
Balance April 30, 1964	9,572.15	.....
	<u>\$ 37,833.16</u>	<u>\$ 37,833.16</u>

GRACE LUTHERAN CHURCH Madison, Wis.

Balance May 1, 1963	\$	\$ 471.58
Payments Received .....	.....	1,600.00
Taxes	686.81	.....
Payments on Mortgage	4,092.00	.....
Deficit April 30, 1964 .....	.....	2,707.23
	<u>\$ 4,778.81</u>	<u>\$ 4,778.81</u>

Church Extension Loan \$34,000

Balance on Mortgage April 30, 1964—\$39,631.97

HOME MISSION

Budget	\$	\$ 19,578.10
Central Heights, Mason City, Ia.	1,200.00	.....
Grace, Madison, Wis.	3,220.00	.....

Hiawatha, Minneapolis, Minn.	1,500.00	.....
Lakewood, Tacoma, Wash.	4,800.00	.....
Redeemer, New Hampton, Ia.	1,740.00	.....
River Heights, East Grand Forks, Minn.	1,200.00	.....
St. Timothy, Lombard, Ill.	2,300.00	.....
Our Savior's, Amherst Jct., Wis.	1,620.00	.....
Bethlehem, Ellsworth, Minn.	480.00	.....
(Total Subsidies \$18,060.00)		
Hosp. Ins. & Social Security	275.00	.....
Equalization	103.00	.....
Lenten Folders	220.15	.....
Board Expense	808.15	.....
	<u>\$ 19,578.10</u>	<u>\$ 19,578.10</u>

ST. TIMOTHY LUTHERAN CHURCH
Lombard Ill.

Deficit May 1, 1963	\$ 279.32	\$
Parsonage Rent		1,800.00
Interest Received		150.00
Parsonage Mortgage Payments	1,157.52	.....
Repairs	743.73	.....
Insurance	47.36	.....
Interest Paid	210.00	.....
Deficit April 30, 1964		659.24
	<u>\$ 2,609.24</u>	<u>\$ 2,609.24</u>

Balance on Parsonage Mortgage \$14,990.81
Notes \$12,000.00
Church Extension Loan Balance \$3,500.00

SUPPORT FUND

Budget	\$	\$ 3,440.00
Payments	3,440.00	.....

LAKEWOOD LUTHERAN CHURCH
Tacoma, Wash.

Deficit May 1, 1963	\$ 1,389.71	\$
Payments Received		490.00
Note Paid	1,000.00	.....
New Pews	1,654.64	.....
Interest	680.00	.....
Church Building	2,985.18	.....
Deficit April 30, 1964		7,219.53
	<u>\$ 7,709.53</u>	<u>\$ 7,709.53</u>

Total Investment—\$56,484.78
Church Extension Loan—\$25,000
Notes—\$24,500

MISCELLANEOUS

Balance May 1, 1963	\$	\$ 268.71
Disbursements and Contributions:		
Lutheran Hour	5.00	5.00
Luth. Children's Friend Society	37.00	37.00
Luth. Deaf Institute	2.50	2.50
Bethany College Recreation Room	50.00	50.00
Bethany College Food Drive	234.00	234.00
Bethany College Paint & Varnish	25.00	25.00
Balance April 30, 1964	268.71	268.71
	<u>\$ 622.21</u>	<u>\$ 622.21</u>

HOME FOR THE AGED

Deficit May 1, 1963	\$ 1,556.62	\$
Contributions		263.25
Deficit April 30, 1964		1,293.37
	<u>\$ 1,556.62</u>	<u>\$ 1,556.62</u>

Notes—\$4,000.00

PINEHURST LUTHERAN CHURCH

Eau Claire, Wisc.

Balance May 1, 1963	\$	\$ 1,697.82
Payments Comprehensive Loan		884.64
Interest	129.25	
Balance April 30, 1964	2,453.21	
	<u>\$ 2,582.46</u>	<u>\$ 2,582.46</u>

Comprehensive Loan

Original Loan	\$6,950.00
Paid	5,132.41

Balance April 30, 1964\$1,817.59

Church Extension Loan

Original Loan	\$9,670.00
Paid	4,471.06

Balance\$5,198.94

Notes—\$3,750

PUBLICATIONS

Budget	\$	\$ 911.32
Synod Reports Receipts		1,572.75
Synod Reports Cost	1,837.80	
Tracts	57.00	
Catechism Revision	113.62	
Board Meetings	170.09	
Armed Service	305.56	
	<u>\$ 2,484.07</u>	<u>\$ 2,484.07</u>

BETHANY COLLEGE RESIDENCES

Deficit May 1, 1963	\$ 10,117.63	\$
Rents—Bethany College		9,153.33
Rents—Tenants		2,900.00
Contract Payments		660.00
Synod Fund		11,482.64
Estate Fund		9,773.39
New Loans		1,400.00
Mortgage Payments	10,814.40	
Repairs	2,955.97	
Insurance	636.51	
Interest	2,313.62	
Taxes	1,901.83	
Real Estate Commission	57.50	
Paid on Contract	4,000.00	
Notes Paid	1,800.00	
Balance April 30, 1964	771.90	
	<u>\$ 35,369.36</u>	<u>\$ 35,369.36</u>

Notes—\$59,400

SEMINARY

Budget	\$	\$ 9,658.59
Subsidy	9,658.59	

SENTINEL FUND

Subscriptions	\$	\$ 5,427.00
Printing and Expense	5,282.77	.....
Synod Fund	144.23	.....
	<u>\$ 5,427.00</u>	<u>\$ 5,427.00</u>

STUDENT FUND

Balance May 1, 1963	\$	\$ 1,346.15
Balance April 30, 1964	1,346.15	.....

SYNOD FUND

Budget	\$	\$ 19,441.20
Synod Reports (1962) .....	.....	816.00
Sentinel Fund .....	.....	144.23
Synod Book Co. Credit .....	.....	97.83
Float (Bank Charge)	36.25	.....
Trustees	977.84	.....
President's Office	1,416.08	.....
Doctrinal Committee	476.67	.....
Secretary's Office	837.52	.....
Treasurer's Office	635.00	.....
Treasurer's Bond	25.00	.....
Postage and Supplies	676.34	.....
Theologians' Conclave	526.50	.....
Vicarage Program	350.00	.....
Visitor's Expense	16.64	.....
Legal Service	45.00	.....
Equalization—Professors	237.00	.....
Interest	455.00	.....
Convention Expense	593.41	.....
Bethany College Survey	550.00	.....
Books to Finland	106.93	.....
Office Equipment	666.95	.....
Residence Fund	11,482.64	.....
Auditing	30.00	.....
Advent Folders	358.49	.....
	<u>\$ 20,499.26</u>	<u>\$ 20,499.26</u>

ESTATE FUND

Andrew Emrud Estate	\$	\$ 24,537.93
Betsy Aasen Estate .....	.....	1,000.00
Oletta Olson Estate .....	.....	3,898.36
Edna Borup Estate .....	.....	3,485.42
Martha Norsetter Estate .....	.....	300.00
Ole Harstad Estate .....	.....	4,000.00
Dena Lansrud Estate .....	.....	650.00
Ole Harstad Estate Expense	2,560.39	.....
Mortgage Payment	9,791.25	.....
Payment on Principal	15,746.68	.....
Residence Fund	9,773.39	.....
	<u>\$ 37,871.71</u>	<u>\$ 37,871.71</u>

YOUTH BOARD

Budget	\$	\$ 668.75
Music Income .....	.....	212.08
Board Expense & Workshop	358.19	.....
Printing & Misc.	54.77	.....
Music Expense	254.48	.....

Camp Expense	34.86	.....
Guidebook	178.53	.....
	<u>\$ 880.83</u>	<u>\$ 880.83</u>
	S. E. Lee, Treas.	

TREASURER'S SUMMARY
Budgeted Funds 1963-64

Bethany College		Income	Disbursements
Budget	\$ 41,000.00		\$ 41,000.00
Christian Day School			
Budget	2,492.93		2,492.93
Church Extension			
Previous Balance—\$765.51			
Budget	1,960.00		.....
Payments	7,504.91		.....
Present Balance—\$10,230.42			
Foreign Mission			
Budget	988.49		988.49
Home Mission			
Budget	19,578.10		19,578.10
Publications			
Budget	911.32		.....
Other Income	1,572.75		2,484.07
Support			
Budget	3,440.00		3,440.00
Seminary			
Budget	9,658.59		9,658.59
Synod			
Budget	19,441.20		.....
	1,058.06		20,499.26
Youth Board			
Budget	668.75		.....
Other Income	212.08		880.83
Budget of Synod			
Contributions	100,139.38		100,139.38
May 6, 1964			S. E. Lee, Treas.

TABULATED LIST

Pastor	Congregation	Amount
Aaberg, T.	Center	\$1,244.69
Aaberg, T.	Scarville	2,493.78
Anderson, P.	Lime Creek	590.48
Anderson, P.	Lake Mills	914.99
Branstad, R.	Fairview	6,168.93
	Holton	477.98
	Bethany	702.20
	Our Savior's	1,694.88
Guldberg, G.	Concordia	410.99
Guldberg, G.	Our Savior's	549.13
Guldberg, G.	St. Paul's	583.37
Gullixson, G.	Western Koshkonong	2,018.79
Gullixson, W.	East Paint Creek	1,067.33
Gullixson, W.	West Paint Creek	679.99
Handberg, H.	Mt. Olive	4,738.71
Harstad, N.	Delhi	196.89
Harstad, N.	Rock Dell	1,564.20
Harstad, N.	Our Savior's	469.31
Hilton, N.	First	175.65
Honsey, R.	Harvard Street	1,256.66
Jungeman, J.	Oslo	770.10
Kretzmann, A.	Trinity	1,297.80
Kuster, A.	Our Savior's	3,466.73
Kuster, T.	St. Paul's	2,466.21
Larson, H.	Clearwater	207.77
Larson, H.	Oak Park	263.29
Larson, H.	Nazareth	492.25
Lee, S.	Immanuel	1,113.48
Lee, S.	Our Savior's	809.37
Lillegard, D.	Pilgrim	45.30
Lillegard, D.	Redeemer	313.59
Madson, J.	River Heights	784.00
Madson, J.	Holy Cross	13.80
Madson, J.	First American	1,443.30
Madson, N.	Clearwater	297.60
Madson, N.	Cross Lake	436.69
Madson, N.	St. Petri	303.00
Madson, N.	Mt. Olive	613.05
Madson, N.	Froen	538.48
Madson, P.	Forest City	744.85
Madson, P.	Zion	1,223.08
McMurdie, Wm.	Lakewood	425.17
Merseth, A.	Our Savior's	915.28
Merseth, A.	South New Hope	100.09
Moldstad, J.	Central Heights	619.25
Moldstad, J.	Richland	1,718.93

Moldstad, R.	St. Timothy	1,698.80
Newgard, R.	Somber	606.64
Newgard, R.	Bethany	605.50
Newgard, R.	First Shell Rock	997.54
Oesleby, N.	Pinehurst	737.95
Orvick, G.	Holy Cross	4,417.18
Petersen, J.	Norwegian Grove	1,311.70
Petersen, J.	Norseland	4,315.18
Petersen, P.	Rosedell	715.63
Petersen, P.	Bethany	3,591.42
Petersen, W.	Grace	753.06
Preus, H.	Trinity	491.89
Schweikert, G.	Indian Landing	151.00
Strand, A.	St. Mark's	2,112.99
Teigen, T.	Moland	107.26
Teigen, T.	First	605.00
Theiste, H.	Parkland	1,927.44
Theiste, V.	Bethlehem	127.57
Theiste, V.	Bethel	1,615.99
Tweit, M.	Jerico	4,911.96
Tweit, M.	Saude	2,139.72
Unseth, E.	Our Savior's	4,637.94
Vangen, L.	Ascension	206.63
Vangen, L.	Concordia	2,124.34
	Zion, Tracy	753.55
Weseloh, G.	Cottonwood	1,595.30
Weyland, F.	Emmaus	798.07
Wosje, C.	Hiawatha	2,709.66
Ylvisaker, P.	Manchester	164.06
Ylvisaker, P.	Hartland	1,042.38
	First South	622.00
	First Evanger	432.55
Miscellaneous		5,295.68

CONVENTION NOTES

Devotions

(Pastor R. Honsey)

During this year's convention the texts and readings were taken from the two epistles of St. Peter. They were chosen with reference to the general theme of the convention: "THE WORD OF GOD LIVETH AND ABIDETH FOREVER." The chaplain for the convention, the Rev. Norman B. Harstad, announced the general theme for the devotions, and also the specific theme for each of the five morning devotions which were conducted during the convention. At each of the morning and afternoon devotions, prayer was offered and one or two hymns were sung. At the close of each session, the benediction was pronounced by either Pastor Harstad or the Rev. H. A. Theiste. The benedictions were also taken from the two epistles of St. Peter.

Pastor Harstad conducted the devotion on Saturday morning, June 20, using as his text 2 Peter 1:19-21. Speaking on "THE WORD OF GOD—ITS ORIGIN," he pointed to the divine character of Holy Scripture which is clearly taught on every page. God gave His Word by a miracle, the method of which is as incomprehensible as His other miracles. The divine origin of the Bible is apparent from its own claims and teachings. We should not shut our hearts to the Word of God, but sincerely believe the truth of God unto salvation as revealed to us in the Bible.

On Saturday afternoon, the Rev. Hugo Handberg of Mankato, Minnesota, was in charge of the devotion. His reading was from 2 Peter 3:13-18.

The session on Monday morning, June 22, opened with a devotion conducted by the Rev. M. E. Tweit of Lawler, Iowa. Using 1 Peter 4:11 as his text, he presented the theme: "THE WORD OF GOD—ITS PRIMACY." He showed that the Word of God, and nothing else, is the final authority in matters of faith and life. "The Word of God shall establish articles of faith, and no one else, not even an angel." It makes no difference what others might say, or what our own reason might try to convince us of; the Word of God is final. As Christians and as a symbol, we accept by faith the authority of the Word of God.

The devotion on Monday afternoon was conducted by the Rev. H. A. Theiste of Tacoma, Washington. The Scripture reading was 2 Peter 1:2-4.

The Rev. George Orvick of Madison, Wisconsin, led the devotion on Tuesday morning, June 23. Basing his remarks on 1 Peter 1:18, he spoke on "THE WORD OF GOD—ITS CENTRAL MESSAGE." He mentioned that a famous archaeologist regarded the Bible as being very reliable for locating ancient cities, yet he missed the real message of the Bible by not learning to know Jesus as his Savior. Rather, we must with Luther find Christ as the center of the Bible, and learn how to know and believe in Him as our Savior.

On Tuesday afternoon, the Rev. A. M. Harstad of Watertown, Wisconsin, had the devotion, using 2 Peter 3:1-4 as the Scripture reading.

The Rev. R. M. Branstad of Minneapolis, Minnesota, conducted the morning devotion for Wednesday, June 24. Presenting the theme "THE WORD OF GOD—ITS URGENCY," he used 2 Peter 3:5-13 as his text. The preaching of the Word of God is urgent for the salvation of men. We are saved by faith. Faith cometh by hearing, and hearing by the Word of God; so there is a tremendous urgency to preach this Word of the Cross far and wide. Since we do not know when the Day of the Lord will come, let us follow God's Word in faith, looking forward to the new heavens and earth, which He promises to His believers in the words of the text.

The Wednesday afternoon session was opened with a memorial service in observance of the passing of the Rev. S. A. Dorr and Mrs. Christian Andersen. Using 2 Peter 1:12-18 as his text, the Rev. Richard Newgard of Northwood, Iowa, spoke in memory of the two people, both of whom had been active in the life of our synod. In referring to the sudden passing of Pastor Dorr, he mentioned that he would be missed for his zeal and activity, and quoted a few statements from his essay on the Lord's Supper, presented at last year's synod convention. He also spoke of Mrs. Andersen as a fine example to us in piety, humility and kindness. In referring to Pastor Dorr and Mrs. Andersen as such who by their life and example showed that they were prepared to leave this world and meet their Savior, the speaker urged us all to be ready for the time of the putting off of our earthly tabernacle, as Peter described death in the text.

At the morning devotion on Thursday, June 25, the Rev. Ahlert Strand of Chicago, Illinois, addressed the convention. He based his theme, "THE WORD OF GOD—ITS EFFECTS," on 1 Peter 1:8-12. Of the many effects of the Word of God, the speaker singled out one in particular: that it produces faith in Jesus Christ within the souls of some who hear it. These people have not seen Jesus, but they believe in Him. Faith is not merely an intellectual agreement with the facts of salvation, but it is a living power that we cannot bottle up within ourselves. Such faith produces Christian love. People marvelled at the love of the early Christians, many of whom faced persecution and death. The Gospel alone can change us and make us capable of Christian love, so that in a measure we, too, can experience true Christian joy and the peace of God which passeth all understanding.

Synod Sunday

The beautiful weather which favored the convention from the beginning made the annual Synod Sunday a delightful day. Services in the Norwegian language were conducted by the Rev. M. E. Tweit, Lawler, Iowa, at Mt. Olive Lutheran Church, at 9:15 a.m. Speaking on the text John 1, 29-34, Pastor Tweit developed the theme "Behold the Lamb of God that taketh away the sin of the world." The Lamb of God bearing our sin is Jesus Christ who is Himself God, equal to the Father and the Holy Ghost. God made Him to bear all sin in order that we might be holy, righteous and free from sin.

This Jesus fully did by His perfect obedience, suffering and death, he stated. Hence the Scriptures state: "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them."

To behold the Lamb of God is to look carefully at all that He said and did, especially remembering at all times that He bore all our sins in His body on the tree and made full satisfaction for them. It will help us in our own battle against sin if we constantly keep Him before us with His patient suffering. It will help us in all our trials and temptations increasing our faith and patience. And it will be of exceedingly great comfort to us when we see Him in faith as the one, who has taken away all sin, the daily recurring sins which we battle day after day. It is eternally true "where sin abounded, grace did much more abound." This grace is ours in Christ Jesus, "the Lamb of God which taketh away the sin of the world."

Thanks to Thee O Christ victorious

Thanks to Thee O Lord of Life

Death hath no power o'er us

Thou hast conquered in the strife.

There was better than average attendance at the Norwegian Service.

The English Festival Services were conducted in the Gymnasium-Auditorium on the Bethany Lutheran College campus at the 10:30 a.m., hour. Pastor G. Weseloh of Cottonwood, Minnesota, was the preacher. Pastor Alf Merseth served as liturgist. There was a good number of worshippers from far and near.

Pastor Weseloh spoke on Ruth 1, 16 "And Ruth said. Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people will be my people, and thy God my God." This Loving Portrait of Ruth encourages us to a life-time of service to the Lord. Her being led by the grace of God to say "Thy God shall be my God," shows a strong faith for one brought up under heathen influences. People today, he stated, do not sacrifice children to Moloch, but they do many times offer them to idols of popularity and conformity. There are temptations to the church and our Synod in which the idols of reason, doubt or false confidence may cause us to fall. This beautiful portrait of Ruth should really encourage us to mutual love and service. "Thy people shall be my people," Ruth said; being kindly affectioned one to another and love as brethren are admonitions that apply today, for there are many opportunities to show our love with one mind and one soul: at worship, study and service, in church, home, fellowship. The portrait of Ruth reminds us of many blessings that were hers by the grace of God, but the best of all was the forgiveness of her sins through faith in the Messiah to come; and that blessing comes to all who turn to Christ in repentance. It is God who has provided so wondrous a salvation by sending His Son to be a curse for us and to remove the curse we deserve. And the God of all grace also promises us His guidance and protection and that all things work together for our good.

Choral Union

(Pastor Raymond Branstad)

The annual Choral Union Concert was presented in the Auditorium-Gymnasium at 3 p.m., Synod Sunday. The theme of the concert was "Jewels from our Treasury of Hymns." The first group included five chorales from the "Lutheran Treasury of Hymns," sung by a mixed chorus of about 65 singers under the direction of Pastor G. A. R. Gullixson. A chorus of pastors sang three additional chorales in their category.

The more general category of "The Christian Treasury of Hymns" supplied three familiar hymns sung by the mixed chorus. The final two numbers were from the Oratorio treasury.

All the music with the exception of the final number was picked with the small church choir in mind. One of the purposes of the choral union is to help the choirs of our congregations by stimulating interest and by adding music to the choir library. Certainly the smallest choir should find this music suitable.

The speaker for the afternoon was the Rev. H. A. Theiste of Parkland, Washington. His theme was "Our Greater Heritage and Its Blessed Use." Our Synodical fathers left us a great legacy in their Scriptural exposition of God's Word and Luther's doctrine pure which shall to all eternity endure.

Referring to Dr. U. V. Koren's address to the Synod in 1909 the speaker stated that the Word of God and true doctrine are of no benefit if we do not use them. Because we live in a day and age which repudiates and ridicules the Bible as the inspired infallible Word of God and seeks to enthrone the sacred cow of evolutionary science in the place of our Holy God, we all need to diligently and reverently read and study it, believe it and live according to it.

CONVENTION NEWS

Pastor C. A. Moldstad of Brewster, Mass., Pastor Emeritus C. U. Faye, and Pastor T. N. Teigen sent greetings to the Synod convention assembled, also the Southwest Wisconsin District of the Wisconsin Evangelical Lutheran Synod.

The banquet of the E.L.S. Laymen's Organization was well attended on Saturday night.



The Rev. A. V. Kuster

The essay on "Lutheran and the Word of God" was well received as it was read by Pastor A. V. Kuster.

Pastor R. Honsey of Arlington, Mass., gave valuable assistance to the secretary throughout the convention.

The reception of two new pastors into the Synod is cause for thanksgiving and rejoicing. They are Pastors Theodore Kuster and Carl Wosje.

Pastor A. M. Harstad reported on Bethesda Lutheran Home and gave an interesting survey of the services offered by the home.

The subjects of Federal Aid to Education and Bethany Lutheran High School elicited some lively discussion.

Pastor Irwin Habeck of the Wisconsin Evangelical Lutheran Synod addressed the convention and recalled the struggle of the past decades and the new spirit and life in the various departments of the church's work.

President Petersen's message to the Synod received wide publicity.

A Guidebook for Youth Work in our Synod, edited by Pastor R. Moldstad, was presented and distributed during the convention.

A hi-lite on Tuesday evening was the "Cook-out" for delegates, pastors and friends, pictured here:



Pastors J. Petersen and E. Unseth were elected president and vice president, respectively. Other officers were re-elected. New to the Board of Trustees is Mr. Chris Faye of Mankato, Minn., and to the Board of Regents are Mr. Walter Schneider of Albert Lea, Minn., and Pastor J. Moldstad. Other election results are found in the Directory.

B. W. Teigen, president of Bethany Lutheran College, was delegated to visit those whom we know as our "overseas brethren" on his trip to Europe this summer (the trip, a gift from faculty, students, alumni, and friends.)

Letters were addressed to the following on behalf of the convention: Miss Margaret Myrum, Pastors T. N. Teigen, C. A. Moldstad, Mrs. Stuart Dorr and family, Prof. G. O. Lillegard, the family of Mrs. Christian Anderson, and the Southeastern Wisconsin District of the Wisconsin Evangelical Lutheran Synod.

A tent was erected on the campus in front of the auditorium by the Youth Board to call attention to the youth camping program. For several days a picture of the sainted Pastor S. A. Dorr was displayed there in memory of his active support and service to the youth of our Synod.

Secretaries for the convention again this year were Misses Vivian Unseth and Rosella Iverson, Christian day school teachers from Crete, Illinois. Prof. Reichwald proved proficient in handling the many details connected with housing, meals, and general arrangements. Coffee was served by the faithful ladies groups of Mt. Olive and Norseland and Norwegian Grove congregations. Ushers were young people of Mt. Olive and the operator of the loud speaker and tape recorder was from East Paint Creek congregation.



Front row: Mr. Roger Falke, Mr. Layton Northrup, and Pastor H. A. Theiste. Back row: Pastor R. Honsey, Pastor W. Mc Murdie, Mr. Vern Voss, and Pastor G. Schweichert.

The above picture illustrates the far reaches of our Synod: Mr. Roger Falke is from Lakewood, Washington; Mr. Layton Northrup is from Rochester, New York, and Mr. Vern Voss is from Parkland, Washington, who are pictured with their respective pastors. Our congregation at Cambridge, Massachusetts, is represented by Pastor R. Honsey.

A black and white photograph of two men standing side-by-side. The man on the left is younger, with short hair and glasses, wearing a dark suit and tie. The man on the right is older, with a mustache and receding hair, wearing a light-colored suit and tie. Both are smiling slightly. The background is a plain, light-colored wall.

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 ler, Iowa, 52154
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(3 years, elected 1962)

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The Rev. F. R. Weyland; Alternate, The Rev. H. Handberg
3. Southwestern Circuit
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4. Southern Circuit
The Rev. R. Newgard; 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

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Editor-in-Chief: The Rev. Paul Ylvisaker
Assistant Editor: Prof. Julian Anderson
Contributing Editors: The Rev. R. Honsey
The Rev. H. Theiste
The Rev. Geo. Schweikert
Managing Editor: The Rev. Paul Anderson

Business Manager of "Lutheran Sentinel"

The Rev. P. Madson

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(one year)

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(appointed by the President of the Synod)

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(3 years, elected 1962)

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Mr. C. Annexstad, Rt. 3, St. Peter, Minn. 56082
(3 years, elected 1963)
The Rev. H. Handberg
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The Rev. G. F. Guldberg (3 years, elected 1964)
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The Rev. Gerhard Weseloh (3 yers, elected 1963)
The Rev. W. Petersen
Mr. Orville Quist, Rt 3, St. Peter, Minn. 56082 (3 years, elected 1964)
The Rev. R. Moldstad
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The Rev. G. Weseloh (3 years, elected 1963)
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Pastors G. A. R. Gullixson; Assistant, R. Moldstad

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Prof. Iver Johnson—3 years
Prof. B. W. Teigen—2 years
The Rev. G. A. R. Gullixson—1 year

CHURCH LOCATIONS AND TIME OF SERVICE

(not intended for mailing—use pastor's address)

NORTHERN CIRCUIT NO. 1

State	City	Church	Address	Services	Pastor
MINN.	Audubon	Immanuel		11:00	S. Lee
	Bagley	Our Savior's	6 W	10:00	G. Guldberg
	Clearbrook	Concordia	8 S.W.	9:00	G. Guldberg
	East Grand Forks	River Heights		9:00	J. Madson (v)
		1708 2nd St.	N.W.		
	Fertile	1st Evanger		*	G. H. Gullixson
	Fosston	Cross Lake	8 N.W.	11:15*	N. Madson
	Fosston	Froen	6 N.E.	10:15*	N. Madson
	Grygla	St. Petri	3 W., 1 N.	3 p.m., S*	N. Madson
	Hawley	Our Savior's	6th & Joseph	9:30	S. Lee
	Lengby	St. Paul		11:15	G. Guldberg
	Oklee	Clearwater	10 N.E.	*	H. Larson
	Oklee	Oak Park	15 N.	*	H. Larson
	Plummer	Clearwater	5 N.	2:15 p.m., S*	N. Madson
N. D.	Trail	Mt. Olive		9:00	N. Madson
	Trail	Nazareth	20 N.E.	*	H. Larson
	Ulen	1st S. Wild Rice		*	G. H. Gullixson
	Mayville	1st American	3rd Ave. at 2nd St., N.E.	11:00	J. Madson
	Sheyenne	Holy Cross		*	J. Madson

CENTRAL CIRCUIT NO. 2

MINN.	Gaylord	Norw. Grove	7 S.E.	*	J. Petersen
	Kasota	Kasota Valley Home		2:30 p.m., Thurs	H. Handberg
	Mankato	Mt. Olive Marsh & Guenther		8:30 & 10:45 S 9:30	H. Handberg
	Minneapolis	Emmaus	3954 Thomas Ave. N.	10:15, S 9:30	F. Weyland
	Minneapolis	Fairview	31st & Colfax N.	9:00 & 10:30	R. Branstad
	Minneapolis	Hiawatha	1420 E. 43rd St.	8:45 & 11:00 S 10:00	C. Wosje
	Princeton	Bethany	8th Ave. W. & 6th W.	9:00	W. Gullixson
	Princeton	Our Savior's	10W., 4 S.	11:00, S 10:45	W. Gullixson
	St. Peter	Norseland	10 N.W.	*	J. Petersen

SOUTHWESTERN CIRCUIT NO. 3

MINN.	Belview	Our Savior's			N. Harstad
	Belview	Rock Dell	4 N.E.		N. Harstad
	Cottonwood	English		9:15	G. Weseloh
	Delhi	First			N. Harstad
	Ellsworth	Bethlehem		8:15, S. 8:45	V. Theiste (v)
	Jasper	Rose Dell Trin.		9:00	P. Petersen
	Luverne	Bethany	Kniss & Adams	10:30	P. Petersen
	Tracy	Zion		11:00	G. Weseloh (v)
	Sioux Falls	Bethel	1200 S. Covell	10:30, S 10:00	V. Theiste
	Volga	Oslo	7 S.		J. Jungemann

SOUTHERN CIRCUIT NO. 4

IOWA	Calmar	Trinity		10:00, S 9:00	H. Preus
	Forest City	Forest City		9:30, S 10:30	P. Madson
	Lake Mills	Lake Mills	West M & 10th 1st N. & Grant	9:00	P. Anderson

	Lake Mills—Lime Creek	4 N., 1 W.	10:30	P. Anderson
	Lawler—Saude	9 N., 1 W.	*	M. Tweit
	Mason City—Central Hts		9:00, S 10:30	
		1819 S. Coolidge	*	J. Moldstad
	New Hampton—Jerico	9 N., 2 E.	*	M. Tweit
	New Hampton—Redeemer	Sherman & Court	9:00	D. Lillegard
	Northwood—1st Shell Rock		*	R. Newgard
	Northwood—Somber	11 W.	*	R. Newgard
	Scarville—Center	5 S.	*	T. Aaberg
	Scarville—Scarville		*	T. Aaberg
	Story City—Bethany	4 N.E.	*	R. Newgard
	Thompson—Zion		11:00, S 9:00	
	Thornton—Richland		11:00, S 9:00	P. Madson
	Waterloo—Pilgrim		11:00	J. Moldstad
	Waterville—E. Paint Crk.	3 N.	9:30, S 9:00	D. Lillegard
	Waukon—W. Paint Crk.	5 E.	11:00, S 10:30	M. Tweit (v)
			11:00, S 9:00	M. Tweit (v)
MINN.	Albert Lea—Our Savior's	320 W. College	10:45, S 9:00	E. Unseth
	Hartland—Hartland		*	P. Ylvisaker
	Manchester—Manchester		*	P. Ylvisaker
LAKE MICHIGAN CIRCUIT NO. 5				
ILL.	Chicago—St. Mark's	1701 N. Tripp	10:30	A. Strand
	Chicago—St. Paul's	2215 W. North	10:45, S 9:45	T. Kuster
	Lombard—St. Timothy	547 N. Main	6:30, 10:30	R. Moldstad
MICH.	Holton—Holton			J. Olsen
	Suttons Bay—First			N. Hilton
WISC.	Amherst Jct.—Our Savior's	4 N.	10:30	A. Merseth
	Amherst Jct.—S. New Hope	5 N.	9:30	A. Merseth
	Ashland—First Eng.	7th & Vaughn	9:30	T. Teigen
	Cottage Grove—W. Koshkonong	8 S.E.	10:30, S 10:00	G. Gullixson
	Eau Claire—Ascension	1500 Peterson	9:00, S 10:15	L. Vangen
	Eau Claire—Concordia	321 N. Farwell	10:30, S 9:00	L. Vangen
	Eau Claire—Pinehurst	3304 Fern Ct.	10:15, S 9:00	N. Oesleby
	Madison—Grace	1 S. Rosa Rd.	10:00, S 9:30	W. Petersen
	Madison—Holy Cross	2670 Milwaukee	9 & 11, S 9:30	G. Orvick
	Madison—Our Saviour's	1 S. Hancock	10:00	A. Kuster
	Mason—Moland	5 S.E. on Co. Rd. E	11:00	T. Teigen
ATLANTIC CIRCUIT NO. 6				
MASS.	Brewster—Luth. Mission	Main St.	11:00	C. Moldstad
	Cambridge—Harvard St.		10:45, S 10:00	R. Honsey
		323 Harvard St.		
N. Y.	Rochester—Indian Landing	626 Landing Rd. N.	10:30	G. Schweikert
PACIFIC CIRCUIT NO. 7				
WASH.	Tacoma—Lakewood	10202 112th	11:00	W. McMurdie
	Tacoma—Parkland	Pacific & S. 123rd	10:30	H. Theiste
	(v)—Serving as Vacancy Pastor			
	*—Consult Pastor for time of service			
	S—Summer Schedule			

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 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 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 1963

No.	State	Location	Circuit	Congregation	Membership	Pastors	Members			Baptized		Confirmed		Communed	Marriages	Burials	Services				Day Schools		Sunday Schools			Other Schools			Students		Contributions		Value of Property	Debt on Property
							Baptized	Confirmed	Voters	Children	Adults	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	A. Strand	225	200	60	10	2	2	12	843	7	11	11	71	51	110	A ₁₄	1	60		6	45	30	43	5	22	14,414	3,193	60,000	42,900
2.		Chicago	5	St. Paul's	1	T. Kuster	254	164	17	17	4	18	1	506	1	5	13	86	52	105			113	5	14				25	11,221	2,427	98,000		
3.		Lombard	5	St. Timothy	1	R. Moldstad	180	96	33	9	0	2	0	412	3	6	12	62	96	84			130	8	12				11	13,795	1,680	85,600		
4.		Calmar	4	Trinity	1	H. Preus	125	74	30	5				168		4	11	40	51	50			25	4	5				8	3,300	350	35,000		
5.		Forest City	4	Synod Evangelical	1	P. Madson	132	89	28	3			3	260	1	1	10	50	49	57			43		7				35	2	12	4,500	975		36,000
6.		Lake Mills	4	Lake Mills	1	P. Anderson	114	82	25	3			4	257		2	12		50		4	19	30	10	5	68	10		9	2,866	718	30,000	12,600	
7.		Lake Mills	4	Lime Creek	1	P. Anderson	80	54	12	2			4	168		1	4		50				30		3	30	6		2	5	2,666	400		45,000
8.		Lawler	4	Saude	1	M. Tweit	128	98	29	5			2	754	1	3	11	71	50	83				7	1	4		3	12	8,739	2,007	76,000		
9.		Mason City	4	Central Heights	2	J. Moldstad	141	84	27	4		2	4	105		2	10	58	49	60					37		5	40	11	3,370	612	28,000		
10.		New Hampton	4	Jerico	1	M. Tweit	261	208	55	10		2	4	1,163	2	2	11	140	50	148			10	1	24		4	10		1	17	9,963		4,826	91,000
11.		New Hampton	4	Redeemer	1	D. Lillegard	148	102	35	2			3	398	1		13	59	52	70			25		5	24	14		21	4,916	477	25,000	5,050	
12.		Northwood	4	First Shell Rock	1	R. Newgard	196	137	50	6			5	274		2	8		49	73			32	7	6	37			16	4,925	1,116	40,000		
13.		Northwood	4	Somber	1	R. Newgard	70	53	23					187		3	9		48	46	9	1	4		1		4	4	4,213	B 786	35,000			
14.		Scarville	4	Center	1	T. Aaberg	165	122	53	4		1	1	305	1	1	9	70	49	75	7		23		4	12	8		2	9	6,191	1,524		41,000
15.		Scarville	4	Scarville	1	T. Aaberg	109	69	28	4		2	4	251	1	3	13	85	48	85	16	1	12		2	12		1	8	7,148	2,745	41,000		
16.		Story City	4	Bethany	1	R. Newgard	15	12	3				1	30				24	13				4		2	5			2	180	587	10,000	47,000	
17.		Thompson	4	Zion	1	P. Madson	155	120	35	9				319	2	1	11	55	49	71			28	5	6	21	10		9	4,525	1,700	50,000		
18.		Thornton	4	Richland	1	J. Moldstad	186	132	50	3			6	316	1	3	10	112	50	113			40	45	7	40			2	23	8,605	1,751		47,000
19.		Waterloo	4	Pilgrim	2	D. Lillegard	27	16						27			1	24	12	23			3	4	2						376	15		
20.		Waterville	4	East Paint Creek	1	W. Gullixson	104	77	39	2			1	204	1	1	8	31	49	49			17		3	17			1	6	3,725	1,074		26,000
21.	Mass.	Waukon	4	West Paint Creek	1	W. Gullixson	80	60	25	4		1	1	126			8		50	35			6		1	7			4	4,879	2,184	26,000	6,950	
22.		Brewster	6	Lutheran Mission	2	C. Moldstad	25	18			2	2		90		1	3	20	52	25											250			
23.		Cambridge	6	Harvard Street	1	R. Honsey	151	97	29	8	1		2	448	2	4	14	39	52	65			28	6	8				19	9,100	1,723	116,500		
24.		Holton	5	Holton	1	Vacancy	**																											
25.		Suttons Bay	5	First	1	N. Hilton	**																											
26.	Minn.	Albert Lea	4	Our Savior's	1	E. Unseth	720	476	165	26	2	4	8	1,144	6	8	16	216	59	239			224	30	22	100	23	4	5	27	28,000	C 4,600	135,000	20,735
27.		Audubon	1	Immanuel	1	S. Lee	172	109	32	4	1	1	3	473	1		10	88	50	91			62	4	10	43	24		1	7	4,635	976	15,000	
28.		Bagley	1	Concordia	1	G. Guldborg	77	48	18	8			4	191	1	2	13	60	51	40			10		4	7			8	2,453	500	12,000		
29.		Bagley	1	Our Savior's	1	G. Guldborg	128	73	20	7			7	259	1	1	13	70	51	50			21		4	23			9	2,691	535	10,000		
30.		Belview	3	Our Savior's	1	N. Harstad	165	114	44	2			3	187		3	10		47	85			31		3	27			1	14	3,685	582	35,000	
31.		Belview	3	Rock Dell	1	N. Harstad	304	201	90	9			2	360	1	2	6		47	105			45		4	34			10	7,157	1,269	42,000	9,191	
32.		Cottonwood	3	English	1	G. Weseloh	197	118	37	1			4	481	1	1	11	84	50	123			74		10	71	6		1	7	9,466	2,400		65,000
33.		Delhi	3	First	1	N. Harstad	73	59	15	3			3	145			8		48	30			8		1	8			13	1,000	150	12,000		
34.		East Grand Forks	1	River Heights	1	J. Madson, Vac.	67	39	17	3			3	130				34					32		6				2	4,765	755	32,000		
35.		Ellsworth	3	Bethlehem	1	V. Theiste, Vac.	63	45	17	3		1		119	3		4	27	50	32			20		5	30			3	2,650	300	20,000		
36.		Fertile	1	First Evanger	1	Vacancy	114	96	20	**							7	46	44	46			25		3	28	8	3		8	1,115	495	10,000	15,350
37.		Fosston	1	Cross Lake	1	N. Madson, Jr.	104	69	26	3			3	135															5	1,618	311	10,000		
38.		Fosston	1	Froen	2	N. Madson, Jr.																												

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